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MAY 1953 :—DETAILED CONTENTS.

[No. 6]

	PAGE		PAGE
CHINESE CULTURE IN CULTURAL TRENDS By CHIEN MU	193	BRITAIN'S NATIONAL DAILIES By MR. WILLIAM CLARK	
NATIONALISM VERSUS COMMUNISM By PROF. HARI CHARAN MUKERJI, M.A.	196	THE GROWTH OF I.A.F.	
TRANSFORMATION. (A POEM) By TEMPORAU	198	HOME AND FOREIGN AFFAIRS By "AN INDIAN JOURNALIST"	
BEYOND MIND By SRI RISHABHCHAND	199	WORLD OF BOOKS	
HIGH BLOOD PRESSURE By DR. CORNEILLE HEYMANS	202	DIARY OF THE MONTH	
INDIAN RAILWAYS	204	READERS' DIGEST	
U.S.A. AND CONTEMPORARY INDIA By MR. WILLIAM D. ALLEN	208	INDIANS OUTSIDE INDIA	
FROM MY NOTEBOOK By "BEE"	210	QUESTIONS OF IMPORTANCE	
		UTTERANCES OF THE DAY	
		POLITICAL & PERSONAL	
		EDUCATIONAL	
		LEGAL	
		TRADE AND FINANCE	
		WOMEN'S PAGE	
		GENERAL	

INDEX TO ADVERTISERS IN THE "INDIAN REVIEW"

	PAGE		PAGE
Advaita Ashrama	7	Lexin	
All-India Astrological Society	8	Publications Dn. Govt. of India	
Anglo-Indian Drug and Chemical Co.	4TH COVER	Ramakrishna Math	
Cement Marketing Co.	F. 4	Shaik Md. Rowther & Co., K. P. V.	
Curzon & Co.	4	Southern Railway	
Daibabal Ashram	7	Sunday Times	
Dalda	F. 9	Travancore Rayons	
Emmess	F. 11	Travancore Cements Ltd.,	
Free India	F. 10	Thought	
India Cements	F. 7	United India Life Assurance Co.	
		Warden Insurance Co.	

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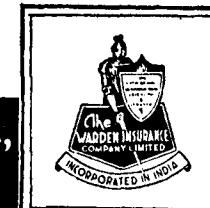
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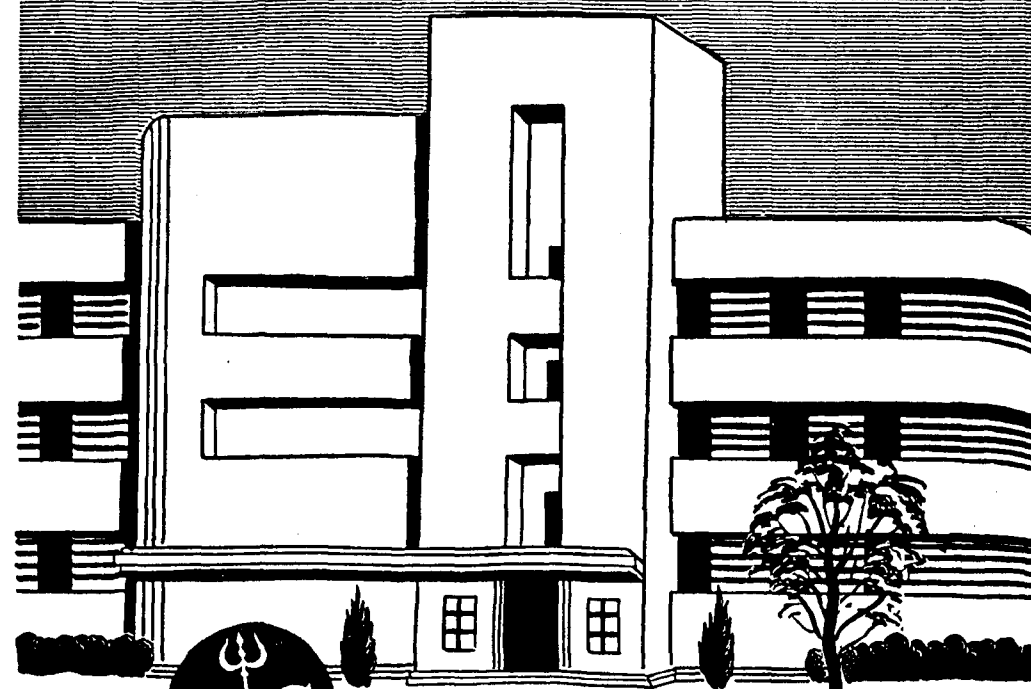
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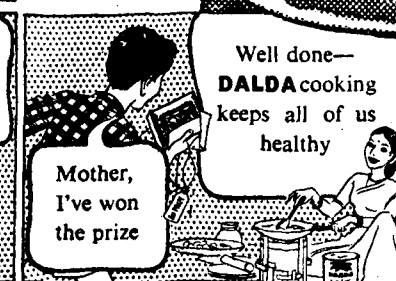
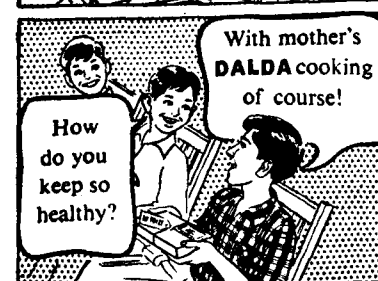
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CHINESE CULTURE IN CULTURAL TRENDS

BY CHIEN MU

Translated from the original Chinese by L. Mee.

GENERALLY, the terms culture and civilisation have often been confused, both of which originated in the West, and it is felt that there should be a differentiation between these terms in their use. Culture and civilisation both denote the organised human life. But civilisation is outward, belonging to the material, while culture is inward and of the sphere of the spiritual. Thus, civilisation is propagable outwardly, can be assimilated from the outside, but culture must be born in the inner spiritual history of a community. To take an instance, machines employed in modern industry are mostly invented by people of the West, but these same machines are being used everywhere, for is it not true that industrialisation has spread to all parts of the world? Yet, though these machines express the cultural spirit of the modern West, it can only be said that modern industrial civilisation has spread, or even that the world has accepted this industrial civilisation, but not that Western culture has been propagated and accepted everywhere. The moving force causing the birth of technical knowledge is culture, but conditions resulting from utilisation of the knowledge constitute civilisation. Culture can give rise to civilisation but civilisation does not necessarily cause the birth of a culture. The new industrial age has its cause in the scientific spirit of the West, but employment of the machines of the age does not necessarily produce the scientific spirit. To take another instance, the film industry is material, but the contents of a picture, the acting and story all depend on taste of

the inner spirit and that depends on cultural tradition. From the viewpoint of technology, the film industry is common to all nations of the world, but from the standpoint of interest in art and literature the film industry does differ from land to land, and in this difference lies the difference between culture and civilisation.

What causes the difference in cultural spirit? Working into the origin of the difference we find that it ultimately came from the difference in natural situation that affected the way of life of the people and through the way of life influenced the cultural spirit. Cultural trends from this standpoint can be divided into three main kinds,—nomadic, agricultural and commercial. Nomadic culture originated in the high steppes, agricultural culture in the rich river valleys, while commercial culture has its roots in the coastal regions and the islands. Three kinds of surroundings determined three ways of life, and these in turn built up three cultural trends. These can in turn be merged into two, nomadic-commercial and agricultural. Nomadic-commercial culture originates in self-insufficiency, which leads to an outward search; its characteristics are instability and progressiveness. Agriculture is self-sufficient; it not only does not require outward aggression, but it must be continued in one place, it is reluctant to change; this culture is stable and conservative. The limited means of production in the steppes and coastal lands not only give rise to the feeling of insufficiency, but also a feeling of prevention, and these feelings give rise to a strong

desire for conquest and aggression. For the satisfaction of these instincts the mere human body is insufficient; for this reason tools had to be used. The earliest tool of the steppe people is the horse, the ship being that of the coastal people. Without the horse or the ship there can be no conquest of nature and assertion of the right to exist. These people adopted an antagonistic attitude towards outward things. It is their attitude towards nature too; these people whether in their philosophy of life or of the universe always entertained a feeling of opposites. In nature, it is the opposition of man and the elementary forces; in life, it is that of the enemy and myself. The logical outcome of this tendency in philosophy is the theory of opposition of the outward and the inward. Struggle for freedom and independence is in keeping with the spirit of conquest and aggressiveness. The characteristic feature of this culture is aggressiveness. The mainstays of agriculture are weather, rain and soil; of the three none is within the power of Man to determine, it is as if in the great void there is some person who has them within his control, and he only awaits the faith and patience of man to smooth out things, thus there is none to conquer. The deepest instinct of the agricultural culture is that of unity between the objective world and the ego, a co-operation between Man and the Elementary forces, of harmony, and of maintaining the status through self-discipline. The characteristic feature of this culture is peacefulness.

Nomadic-commercial peoples' struggle for outward gain, following their unstable instinct of conquest, makes for expansion towards the spaces and unceasing progress. Agricultural peoples are closely knitted with the land they till; they are born and bred and die on the land. They do not crave for expansion towards the spaces, but rather hope for the continuation of time. They never crave for unceasing progress but rather that the satisfying present should be continued. They crave and desire eternal time and unceasing happiness.

Nomadic-commercial races possess a clear idea of wealth. Sheep and cattle are increased in geometrical progression, one gives birth to two, two to four, four to eight and eight to sixteen. Wealth of this type has thus two distinctions, the more you have the more you will get, and the more you get the less the satisfaction. In the commercial stage the idea of wealth is even stronger. Wealth can be turned into gold and stored, it can be counted and turned into numbers. From material it becomes spiritual, and this in turn provokes the people to be still more active in their speculative psychology. The farmer cannot understand saving, he only knows production. Production has fixed periods and limitations, an acre of land can yield only a fixed harvest every year; this does not provide much stimulation. There is no end to the productivity of land so the farmer is never quite willing to accumulate. Besides grain, cloth and silk can never be hoarded indefinitely. Agriculture gives a feeling of satisfaction though there is no surplus wealth to be had. From the above it can be seen nomadic-commercial peoples are rich and powerful in most cases, while agricultural nations are stable ones. But the rich are never satisfied and the powerful are always uneasy; the contented people on the other hand are neither rich nor powerful; when the weak meet the discontented, then the contented become discontented, and in this way the culture of the human race is eternally moving, always progressing.

A culture needs stimulus just as the human body needs nourishment; the human body cannot grow without nourishment, in the same way a culture cannot develop and continue without stimulus. The stimulus of a culture depends on the nature of the culture. A culture based on onward progress must have progress as its stimulus, an aggressive culture must have aggression as stimulus, a culture based on material wealth must have material wealth as stimulus. Progress piles upon progress, aggression upon aggression, material wealth upon material wealth, the stimulus impels the culture to develop at a geometrical

progression; in this way the limit is easily reached, the limit of material development is all that this culture can attain. And that is the reason why the nomadic people of ancient times rose so quickly and as quickly went down. The commercial culture of modern times, though differing widely with nomadic culture in outward appearances, is akin in spirit to it; there lies the root of the feeling of instability in this culture.

A still and content object has its greatest enemy in progress for material wealth. The nomadic peoples were the greatest enemies of the old agricultural societies. The greatest enemy of agricultural peoples today are the commercial races. The life of human society finally rests on agriculture, and culture of the human race must have peace as its basis; thus it came about that the real cradles of ancient culture were in the irrigated agricultural lands; the main trend of culture for the future will inevitably have self sufficiency and peace as its goals. Agricultural culture can be divided into major and minor types, also into old and new agricultural. What are the major and minor types? Ancient Babylon and Egypt are of the minor agricultural type. The inner development of this type reaches the height easily, while it is unable to resist aggressive forces from the outside, and so unfortunately, cultural life of the minor agriculturals faded out. Our China is an example of the major agricultural type; her cultural development has been continued for four or five thousand years, and is still alive today, a very remarkable specimen of development of agricultural culture and peaceful culture of the world. But though China is a major agricultural nation, and could resist the aggressive nomadic culture in her own continual development, yet today with the rise of commercial culture, with scientific and technical knowledge as its characteristics, China seems to lag behind in comparison. Then the content turns discontent, and cultural life seems everyday at the end of its tether. But this situation does not mean that agricultural culture is not a fitting opponent to commercial

culture. On the contrary, the new agricultural countries if they are equipped with scientific and technical knowledge, and if they are major agricultural countries, can continue to preserve the feeling of contentment. And the leaders of peace in the modern world, will and must be from this kind of country. The countries with these qualifications to-day are the United States of America, the Soviet Union and China. The U.S.A. and the U.S.S.R. are both newly turned major agricultural nations, and are both equipped with the new machinery and scientific knowledge, but their traditional culture is not agricultural, in other words not necessarily peaceful. While China is a fine example of agricultural and peaceful culture, what she lacks is modern scientific and technical equipment. If China can be overhauled into a new major agricultural country, preserving her traditional feeling of contentment, then it will not only be a boon to China but a boon to peace craved by the whole world too, besides contributing greatly to the future of the culture of the Human Race.

But to overhaul China is not an easy task. To make the Chinese people look back and understand the truth of culture is one of the important items on the programme. The question of Chinese culture in recent years is not only discussed among the Chinese but is also a question much noticed all over the world by people concerned over the culture of the Human Race in the future. This question is not a mere philosophical question, but is also a historical question. Chinese culture is revealed in the past history of China; exclude that history and no talk of culture is possible. We must look at the whole history objectively to find out the truth about Chinese culture. First of all we must recognize the complex nature of culture and not rivet our attention on minor sections; we must throw the gates of our minds wide open, and take it in as a complex whole. Secondly we must understand the unified wholeness of culture, the varied life of man in society must ultimately be harmonised into a unity, before onward progress is possible. The culture of the East and the West

are systematised, broadly speaking: physical life, like food, clothing and shelter; organised social life, like society, political organisation; and the inner life, like literature, art, religious belief and philosophical thought, all differ: but between them there is a subtle connection. If one part is referred to the whole must come into view also; to change one part means to change the whole. We must understand this unity that runs beneath all the apparent diversity. Thirdly, we must understand the developing nature of culture.

Culture is like life continually growing: if we try to take out a portion arbitrarily and try to measure the meaning and value of a certain culture from that portion, it would be like trying to judge a man from one of his limbs. We must, from the whole field of development in history, find the divisions and search for the trends, to see how culture is formed and organised, to see how it grows and develops; and then we shall be able to have a comparatively objective and unbiassed understanding of the entire cultural spirit.

NATIONALISM VERSUS COMMUNISM

BY PROF. HARI CHARAN MUKERJI, M.A.

Midnapur College.

THE Capitalistic countries of the world have become highly alarmed at the rising tide of Communism and have been adopting all sorts of means to stem it but unfortunately the means adopted are not at all likely to serve the desired purpose. It seems to be really strange that these countries with long past experience will fail to detect the futility of those measures which become apparent even to a novice in politics. Perhaps their self-interest has blinded them for the time being or they have been the victims of self-delusion and mere wishful thinking. The most important of these countries trying to suppress Communism are undoubtedly the U.S.A., the U.K. and France. They have been pouring blood and money like water but all to no purpose.

The ideology of Communism is entirely different from that of Nationalism though for the time being we find a pact, a sort of workable arrangement arrived at, between the two, in some of the countries struggling for independence or freeing themselves from the tentacles of imperialism. Communism is characterised by extra-territorial allegiance, a thing repugnant to Nationalism, which wants to preserve its individuality and revels in the glorification of national

culture and civilization, of social institutions, manners and customs, the former trying to reduce all to drab uniformity. The economic doctrines of Communism also, particularly its attitude towards vested interests and private property may not be acceptable to many staunch nationalists. But the most objectionable feature of Communism which educated and cultured people can never accept is its determined attempt to suppress all expression of individual opinion if it goes against the interests of the state or those who guide its destinies for the time being and the harsh and cruel methods adopted for its suppression. The four freedoms are quite unknown in communistic countries except perhaps the freedom from want and destitution and the fear of unemployment. It must be conceded that the latter forms no mean achievement of Communism if this has been really brought about as loudly claimed by the communists but other freedoms like the freedom of expression and action and most of all freedom from fear are wholly unknown there. Life becomes not worth living and the strain is too heavy for one to bear if one cannot take into confidence even his nearest and dearest ones and if one has to live in constant fear of being hauled up one

day by the emissaries of the secret police and to be condemned to death or to a long term of hard labour in some remote part of the country after a mock trial conducted by a frenzied mob worked up to the highest state of nervous tension and excitement.

If such be the state of things in communistic countries, it may be asked why is it that Communism has been fast spreading particularly in these countries where the stirrings of nationalism are distinctly discernible. It is undoubtedly due to a sense of frustration born of despair in working out their own salvation through their own efforts and to free themselves from the octopus of Imperialism or Capitalism. This is the state of things in Malay, Indo-China, Iran, Egypt, Tunisia and in many other countries. The Malaysians and the Indo-Chinese want to assert their independence but the patriots who have been fighting freedom's battles are being branded as 'bandits' and the harshest and sometimes the most inhuman methods are being adopted to reduce them to submission. There is no doubt about the fact that they enjoy a large measure of popular support otherwise they would not have been able to carry on their efforts so long. It is regrettable that France which once proclaimed the message of liberty, equality and fraternity should have been making determined efforts to suppress nationalism in this part of Asia as also in Tunisia and Morocco by setting up puppet regimes and that America should try to bolster up this tottering French power. Persia wants to be the mistress in her own house and to end the exploitation of the country by a foreign capitalistic concern and finds herself baffled. She has also brought forward the charge that the British embassy was guilty of interfering in the internal administration of the country with a view to perpetuating British exploitation of her and to keep her in perpetual economic bondage. Egypt also highly resents the occupation of the canal zone, an integral part of the country by a foreign army of occupation and the continued occupation of the Sudan under the pretext of

safeguarding the country's interests but really for her exploitation. Egypt knows her utter dependence on the Sudan and so she wants the independence of the Nile Valley and its unification under her as it is a question of life and death to her. She has certainly no right to lord it over her neighbour but she has undoubtedly greater right to do so than Britain: for certainly the Nile is not the latter's lifeline and there are certainly many more things in common between the Egyptians and the Sudanese than between the latter and the British.

The native Africans also in many of the Colonies are realising how they have been reduced to mutual slavery in their own native preserves and have been trying to assert themselves and wherever possible, making common cause with the domiciled Indian Community to get their legitimate rights. Russia has not been idle to take advantage of this situation to gain new converts to Communism and thus extend her sphere of influence. The Indo-Chinese have been getting active support from their Chinese neighbours across the border evidently under directions from the Kremlin. Russia too has been effusive in her expression of sympathy with the Colonial peoples fighting for their rights and privileges. The persecution of the Jews which is now going on in Russia and her European satellites was surely motivated by her anxiety to exploit the present resentment felt by Egypt and Iran against Britain and to enlist the sympathy of the Arab nations of the Middle East who have been exasperated by the material help rendered to Israel by America which is a menace to their continued existence.

Britain and America ought to realise that none of these peoples and nations now fighting for their political or economic independence will willingly throw themselves into the arms of Communism unless compelled to do so by force of circumstances. But if they find, as the Indo-Chinese are now doing that it is not possible for them to work out their own salvation without making common cause with Russia, they will not hesitate to do so, as a last resort,

No tinkering with the problem will do. Point Four Aid or the implementation of the Colombo Plan will not go far enough. They will have to probe deeper. The exploiting nations ought to realise that the days of exploitation and colonialism are gone forever. That must have been the impression carried away by Mr. Attlee from the Socialist Conference in Rangoon. All dependent nations will assert themselves and make themselves free, sooner or later, with the help and blessings of Britain and America, if possible or without or in spite of them and with Russian help if need be. But a greater danger looms on the horizon. The present strife in which Britain and America are now engaged is also alienating the sympathies of many of her Asian friends like the Indians and driving a large number of young men of this country to speak approvingly of Communism and to be more and more vocal and determined in their resolve to put a stop to further exploitation of this country's resources by British firms long established here. The note of complaisance struck by Mr. Innes, President of the Bengal Chamber of Commerce and Industry in his annual report that they can face

future with confidence seems to be delusive. The rumblings of discontent among the educated middle class youths, in Bengal at least, are becoming more and more menacing, vocal and insistent. They are fast losing their faith in British fairness and justice through a sense of sheer frustration and noticing also the present activities of Britain in Asia and Africa to perpetuate her domination over the Colonial people against all canons of justice and morality. It is expected that she will calmly and dispassionately ponder over the situation and be content with half a loaf when the whole of it cannot be retained. By persevering in her present course she stands to lose all and not the least, her tried friends and well-wishers. Statesmanship lies in reading the handwriting on the wall which is all too clear. If Britain yields with a good grace and before it is too late, the present bitterness in her relationship with these countries may disappear and cordiality and mutual co-operation may once more be established to the mutual benefit of both, as it has been in India just at present after her withdrawal. But too much greed and dogged persistence may spell disaster. But will sanity prevail?

TRANSFORMATION

BY TEMPORAU

A distant call beckoned me
From this earth-bound existence;
An infinite Grace descended
Into this living cup of space and time.
From the depths of the inconscient
The secret caverns of the heart
The silenced peaks of the mind
Echoed the being's supernal surrender.
The quietened mental realm
Was lit by the transcendental beam,
The unruffled vital ocean
Upsoared in mute devotion.
The fateful ages rolled by
When God played the mortal,
The fateless millenniums dawned
When man would live the immortal.

BEYOND MIND

BY SRI RISHABHCHAND

(Sri Aurobindo Ashram, Pondicherry)

It does not take a prophet or a philosopher to declare that the world is out of joint today and that humanity is passing through one of the worst crises of its cultural life. At no time in its history was it torn with such universal conflicts within it and without,— conflict of the basic concepts and values of life, conflict of desires and interests and endeavours, and conflict of mutual relations, individual and collective; national and international. All these conflicts are yielding a bitter crop of wide-spread misery and unhappiness, a rankling discontent and sense of frustration and a searing, forlorn cynicism. From Spengler to Joad,* many acute thinkers have drawn our attention to the unmistakable signs of decadence in the modern culture and civilisation and tried to find out their root causes. They have laid particular stress upon a great degeneracy in the moral make-up of mankind and an unprecedented resurgence of the brute instincts and impulses which it is thought to have transcended. But why this degeneracy and this dark resurgence, is the moot problem.

Many and various are the causes to which the present state is attributed. Some attribute it to an excessive development of scientific technology, which is fast reducing man to a machine, stunting and sterilising his personality. Others ascribe it to an inordinate preoccupation of man with material pursuits. Others, again, to the bankruptcy of religion as a living light and force in life. There are some who think that an increasing power-lust in individual and collective life is responsible for the universal clash and confusion of today. Those who do not believe in God or any benign Providence governing the ebb and flow of human life, but are yet imbued with a high idealism, trace the present degradation to a complete wreckage of all ethical values, and fervently advocate a moral rearmament, pacifism,

etc. as the sole means of restoring mankind to its health and happiness. All these diagnoses are true so far as they go, severally and all together; but they do not touch the root of the malady. If we ask, why this religious bankruptcy or moral wreckage or this infatuated obsession with Matter, a blank silence would be the only answer. Nor do anthropological hypotheses seem to offer any satisfactory solution to the problem. We have to go deeper, follow the large lines of evolution and look for a clue to the solution in the next crucial step Nature is preparing to take on her onward march.

Evolution, starting from Inconscience or involved consciousness, and passing through Matter and Life, has arrived at the stage of Mind. It has released the latent consciousness in the form of the human mind, which is a mind of ignorance, aware only of the sense-world and its outer laws, and vainly striving to arrive at knowledge by a haphazard amalgam of sense impressions, reasoning, conjecture and imagination. Evidently, evolution cannot stop here, for the progressive trend in the emergence of the evolutionary consciousness points to a certain completeness and fullness as its crown and consummation. The ineradicable urge for an unbarred knowledge which almost every developed human being feels, either clearly and constantly, or obscurely and intermittently, is no blind goad, but a most powerful incentive to a greater and greater evolution of consciousness. And the accumulated evidence of super-sensory perceptions, of the visitations of intuition and inspiration in the saints and poets and prophets, and of the attainment of the cosmic and the transcendental consciousness and knowledge in advanced yogis and mystics opens up boundless horizons of evolutionary possibilities. The human mind is not the last limit of the mental development. Beyond it stretches a whole hierarchy of higher mental planes where

* Dr. C. E. M. Joad passed away on April 9.

the consciousness, embracing infinity, is neither tied to the senses nor dependent upon their impressions for knowledge. And beyond these spiritual mind-planes, there are the native planes of the spirit, luminous and illimitable. If evolution is a progressive emergence of all that is involved and if what is involved is Sachchidananda, then the emergence of Sachchidananda, of the infinite Existence, Consciousness-force, and Bliss of the Supreme Superconscious, is the inevitable culmination of the evolutionary process. To ask man to remain content with his present half-knowledge and his blundering way of life and stifle all the yearnings that make him sometimes lift up his eyes to heaven, is to miss altogether the meaning of his life and deny the destiny of his soul.

And that is exactly what is being done to-day. Materialistic science dubs as superstition all faith in the attainment of a higher than mental knowledge. It does ask man to use his senses and his short-sighted reason as the only reliable instruments for the discovery of Truth and the guidance of his life. It bans all attempt and discourages all aspiration to transcend the limitations of the human mind.

In this irrational enthronement of mental reason as the sole discoverer and arbiter of Truth and the dogmatic refusal to explore the higher reaches of our consciousness, lies the crux of the whole problem. It spells a fatal arrest of evolution. The mind, baulked of its higher purpose, and debarred from its natural and legitimate ascent, recoils upon the lower levels of life and lavishes all its powers upon material pursuits. Denied the heights, it woos the sombre bases of life; hindered from the service of the Divine, it serves the demon and the brute in man, and induces an irruption of the dark energies that afflict the existence of humanity with chaos and anarchy.

Those who, like H. G. Wells, have studied the development of the modern human mind and the extent of its capabilities, assert that it is "at the end of its tether." It has been developed overmuch at the expense of the other

parts of human nature. What it has achieved is of course prodigious and wonderful, but the use it is making of its achievements is tragically unworthy of its dignity and stature. Instead of adventuring upon the undiscovered realms of the Infinite and opening into the glories of the Spirit, it is completely engrossed in the service of the inferior parts of man's nature and in heaping up mountains of material expedients in the blind hope of being thus able to lead man to harmony and happiness. Hypertrophied human reason, harnessed exclusively to the exploitation of the material nature for the gratification of vital desires, can only end in grief and frenzied unrest; for, the desires being endless and insatiable, the pursuit has necessarily to be continuous and without end, which entails untold strife and struggle; while the inner being, the source and sustenance of real happiness, is left to starve and languish. Modern philosophy, poetry, art, music, every department of human creation, betrays a woeful lack of any lofty idealism,—no gleaming peaks anywhere, no star-smile or rainbow splendour, no beaming purity of angelic faces, but dry, rugged plains and fetid marshes and dark, bottomless pits, convulsed with the clamour of the elemental forces. Indeed, the mind of man is today verily at the end of its tether. It can go on analysing, dissecting and vivisectioning everything, and combining and separating physical elements and energies to produce marvels of its scientific ingenuity, but unless it transcends itself, the truths of life and Nature, the timeless realities behind the flux of appearances will always remain inaccessible to it. A prisoner of its own inventions and discoveries, and impotent to cope with the enormous energies it has unloosed from Nature, it will always lie shrunk in its tormented helplessness and torn by its own conflicts, inner and outer. Self-transcendence is its only salvation.

Breaking the present deadlock in evolution, human consciousness has, therefore, to travel beyond the confines of the rational mind, as it has already travelled beyond the cramping hold of the sense-mind and the vital mind in some of its

highest individual representatives. This transcendence will come, not as an outcome of the slow evolutionary progress of Nature, but as the fruition of a conscious revolutionary endeavour of man himself; for, when man attains to the level of the reason and becomes conscious of himself and his essential life-urge, Nature reverses in him her normal process of sub-conscious growth and equips him to be a conscious agent and participant in her higher labours. He has now to will and achieve his transcendence of the reasoning mind and ascend to the radiant ranges of the spiritual mind, and farther beyond. For, as a pilgrim of eternity, he can have no rest till he rests in his immortal infinity. Transcendence is the central elan of his being—transcendence of the divisions and dualities the desires and discords, the struggles and sufferings which beset him in the Ignorance. To repress this elan would be to forfeit his higher powers and possibilities and sink down into the chaos and gloom of the sub-human levels.

There is an interesting paradox in the present impasse. On one side, there is an intensification of conflicts and a thickening of the gloom; and on the other, an emergence of ideals which, if realised, would make of our earth a veritable heaven and of our life a carnival of light. Humanity has never sought unity and liberty and equality so universally as it seeks today, and at the same time, it has never thwarted its own seeking so wilfully and perversely as it does today by the promptings of its baser self, supported and justified by its reasoning mind. The ideals spring from its deeper being or flash down from its unknown heights in spite of the chilling scepticism of its reason. There seems to be a force in them that presses forward through all opposition towards their fulfilment. But the reasoning mind of man dilutes and distorts these ideals. By liberty it understands licence, by unity a dead uniformity, and by equality a levelling down of all heights. True liberty, which never clashes with the liberty of others, true unity which delights in diversity without losing itself

in the least, and true equality which sees the identical Self in all beings, belong to the soul and Self of man and not to his dividing mind. It is only when the mind surpasses itself and unites with the higher and deeper consciousness, that these shining ideals can find a favourable soil for growth and flowering.

The cry of arrested evolution is, therefore, a cry for an ascent beyond mind. But how to achieve this ascent? First of all by a firm faith—it will one day turn into knowledge—in the soul's inevitable destiny of an immortal existence of infinite consciousness and power and bliss and an ardent aspiration to realise it. Next, by the practice of Yoga, that superart and superscience of self-transcendence which has been the most treasured possession of Indian culture since the dawn of history. Once mankind opens to the Infinite and begins this willed ascent, it will find developing in itself powers and faculties whose existence it does not even suspect today, and its journey being aided at every step by spiritual forces intervening from above. The ideals which tantalise and baffle its mind, will be naturally realised in the spiritual unity and harmony of the higher consciousness. The divine alchemy of Para Prakriti (the supreme Supernature) will transmute into gold the base metal of the Apra Prakriti (the lower nature) in which it wallows to-day. Sorokin is perfectly right when he says, "In the superconscious lies our main hope, the road to humanity's 'promised land' of peace, wisdom, beauty and goodness." But his prescription of altruism sounds a little too naive, for that would be nothing but a conceded perpetuation of the sway of the mental ego,—though a moral or sattvic ego it may be,—and, to that extent, a bar to man's self-transcendence. Not in altruism or humanitarianism or any such ethical rules and principles, however exalted they may be, but in a determined ascent to the higher consciousness by a total and dynamic self-surrender to the Supreme Being, lies the secret of transcending all human limitations and infirmities and being born anew into the blissful unity and harmony of the Spirit.

HIGH BLOOD PRESSURE

BY DR. CORNEILLE HEYMANS, & DR. P. RATNASWAMI

[Dr. Corneille Heymans, member of the visiting W.H.O. team of Medical Scientists, participating in a dialogue on High Blood Pressure with Dr. P. Ratnaswami, Professor of Therapeutics and social medicine, Madras, observed that arterial hyper-tension or high blood pressure, as it is more commonly known had become one of the major killing diseases in the Western countries. He added that the disease was generally associated with the emotional stresses and anxieties of modern living. The recorded discussion was broadcast by the A. I. R. Madras on March 18. Melancholy interest attaches to this radio discussion as Dr. Ratnaswami has since passed away. Ed. I.R.]

DR. HEYMANS: Dr. Ratnaswami and I are going to tell you something about the disease generally known as high blood pressure. Medical men give it a more scientific name, arterial hyper-tension. This hypertension, or high blood pressure may be associated with various diseases, or it may be present as a serious disease by itself. When it is present by itself we may call it essential hypertension, and it is this so-called "essential" form of arterial hypertension that we are going to tell you about.

Persistent or chronic high blood pressure may be a very dangerous disease which can bring heart failure, kidney insufficiency, and other serious results. Thousands die from this cause all over the world, and in our modern conditions of living it is becoming more and more widespread.

Dr. Ratnaswami will tell about some of the factors which may contribute to persistent or chronic blood pressure.

Dr. Ratnaswami: We recognise three main predisposing factors leading to essential arterial hypertension, or what is usually called high blood pressure. One of these factors we call the familiar factor. This does not necessarily mean that a tendency toward high blood pressure is inherited—but we do notice that the disease tends to run in the same family.

Secondly, we notice that sometimes the tendency towards high blood pressure is constitutional. Some people seem to have a natural predisposition towards this disease.

The tendency to exhibit temporary Hypertension in response to mental or other stimuli may be taken to indicate a physiological make-up which is likely to show itself in daily life by abnor-

mally high and frequent blood pressure elevations. These if sufficiently frequent or prolonged predispose the subjects towards the development of hypertension. During the examination of hundreds of candidates for fitness for the various Government services, I have found a definite percentage in each group which show a tendency to shoot up the blood pressure temporarily. These candidates when put in Hospital and observed under ordinary conditions, show a normal blood pressure. In the United States Army during the World War, 1914-18, some recruits showed an abnormal blood pressure under excitement. A large number of these showed 20-25 years later a persistently elevated high blood pressure. This illustrates the point I have mentioned above.

Thirdly, and perhaps most important of all, it is a disease of adaptation. But before I say any more about high blood pressure as a disease of adaptation, I shall ask Dr. Heymans to explain how the body normally regulates the blood pressure.

Dr. Heymans: Experimental physiology has established very clearly how the body regulates the pressure of blood and normally keeps any variation or fluctuation of the pressure within narrow limits. This is done through reflex nerve actions, so that any increase or decrease in blood stimulates the nerve endings in certain special areas of the arteries, causing them to expand or contract to compensate for fluctuations in blood pressure. This is a kind of buffering or moderating mechanism which, in normal conditions, operates quite automatically through the nervous system.

MAY 1953]

HIGH BLOOD PRESSURE

203

It is when disturbances of one kind or another upset this buffering or regulating mechanism, that arterial hypertension, or high blood pressure manifests itself. We very often find that such disturbances of the regulating mechanism are caused by conditions of emotional stress.

Do you agree with this very rough outline, Dr. Ratnaswami?

Dr. Ratnaswami: Yes, and this question of emotional stress as a cause of high blood pressure brings me back to the third factor which I mentioned before, the factor operating when high blood pressure appears as a disease of adaptation. Under the impact of various kinds of stressors for example, anxiety, emotion, occupational strain, etc. the blood pressure rises for the duration of the stress and for a little time after; this is a physiological adaptation. Only when health is impaired by a derailment of this response and persistent hypertension ensues as indicated before, can we speak of this disease as a disease of adaptation. We know that anxiety, overwork and occupational stress, if they act on the mind for prolonged periods, have an effect on certain parts of the brain which in turn stimulate certain organs of the body known as endocrine glands. In particular these stresses stimulate the adrenal gland to secrete certain hormones. These adrenal hormones in turn dislocate the mechanism which ought to regulate the blood pressure as Dr. Heymans has just described.

Dr. Heymans: Ordinarily this interference with the regulating mechanism causes high blood pressure only when a person is continuously exposed to emotional disturbance and stress over a rather long period. Under the rather rapidly changing conditions of life to which most of us are exposed, the risk of arterial hypertension is much more serious.

Dr. Ratnaswami: High blood pressure is thus the price which rich industrialists often pay for their directorships, and the penalty which worried salesmen forfeit for their high commissions. It is also an added burden to the clerk who feels that he cannot hold down his job or the farmer

who is worried about the failure of his crops and his rising tide of debt.

This is true even in India, where such emotional stresses are perhaps less severe among the people as a whole than they are in some other countries.

Dr. Heymans: It is certainly true everywhere in Europe and America that high blood pressure has become one of the major killing diseases, and that this disease is generally associated with the emotional stresses and anxieties of modern living.

However we must not forget that other factors may favourise the development of high blood pressure. Among these other factors are an unbalanced diet and over-indulgence in certain foods. Then certain diseases of the heart and kidneys may bring on high blood pressure as an effect rather than a cause.

Now I am afraid that our listeners may be getting very worried themselves about the danger of high blood pressure, and I think that Dr. Ratnaswami should reassure them by telling them how this danger may be avoided.

Dr. Ratnaswami: I think that Dr. Heymans will agree that the best remedy is in an adjustment of life and the patient's outlook on life so that he or she may escape the persistent emotional stresses and anxieties which, as we have said, are the main causes of dangerously high blood pressure. A reasonable amount of relaxation is essential, taking real holidays from the worries of business or profession or other occupation. It is also necessary to observe moderation in diet. Summed up, we must try to attain a certain degree of calm and equanimity of outlook.

Dr. Heymans: High blood pressure is dangerous not only to the middle-aged and elderly, but also to young people. Then, as Dr. Ratnaswami told us earlier, some people come from families which seem particularly predisposed to this condition. Other people again seem to have a natural weakness which makes them liable to develop high blood pressure under conditions which other people could endure without harm.

In some cases too the condition becomes too serious for simple rest and relaxation to produce sufficient improvement. For these serious cases medical science also has remedies. There are certain drugs which act on the nervous system, and help it to establish equilibrium in the mechanism which controls blood pressure.

In very severe cases it is even possible to perform a surgical operation on part of what is called the sympathetic nervous system. By surgical removal of sympathetic ganglia, the blood vessels are relieved from contraction, and the blood pressure is brought down and kept down to a safe level.

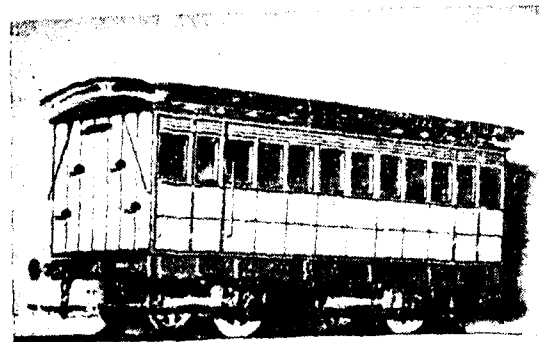
Dr. Ratnaswami: So we see that, if suitable remedies are applied in time, there is no need for undue worry about this dreaded disease of high blood pressure. It is a subject on which medical researchers and Scientists are working the world over, and improved knowledge is bringing improved methods of treatment.

We are deeply thankful to Dr. Heymans and the other members of the Visiting Team who have put their entire time at our disposal to clarify our thoughts and enabled us to learn many new things. We have been greatly benefitted by their visit. We are also thankful to the W. H. O. and the Unitarian Service Committee who sponsored their visit to Madras.

INDIAN RAILWAYS

A CENTURY OF PROGRESS AND EXPANSION

EXACTLY a hundred years ago—on April 16, 1853—the first train in India steamed out from Bori Bunder (Bombay) to Thana a distance of about 22 miles. From this small beginning,



The First and Second Class composite carriage built in 1858 (G. I. P. Railway).

the Railway construction has developed steadily, radiating inland from the principal ports and connecting most of the important centres in the country. Today the Indian Government Railways constitute the biggest single nationalised enterprise in India. With the capital at charge of Rs. 850 crores and the route mileage of about 33,300 spread over

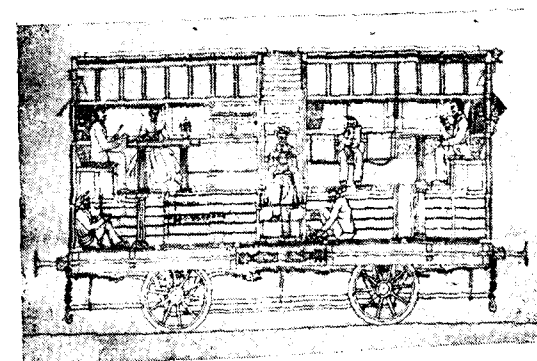
the whole country, the magnitude of operation of the Railways is by all standards one of the biggest ever brought under one single administrative authority. The gross earnings of the Indian Railways amounted in 1951-52 to nearly Rs. 292 crores and the total working expenses Rs. 236 crores. About 1200 million passengers were carried by them as also 96 million tons of goods over a total of 188 million train miles. The total number of staff employed for achieving these results was 925,000. In fact, in certain respects the Indian Government Railways form the second largest nationalised undertaking in the world.

Within twenty years of the opening of the Stockton-Darlington Railway in England contracts for the construction of short experimental lines were entered into by the Court of Directors of the East India Company with the East India Railway Co., for a line from Howrah to Ranigunj (120 miles), with the Great Indian Peninsula Railway Company for a line from Bombay to Kalyan (33 miles), and with the Madras Railway Company for a line from Madras to Arakonam (39 miles).

The growing popularity of railways in the West indicated some advantages, in planning construction on a larger scale and Lord Dalhousie, who was then the Governor-General, urged the importance of the speedy and wide introduction of railway communication throughout India. By the end of 1859 eight Railway Companies had been formed with a capital under guarantee of £. 52½ million sterling for the construction of nearly 5,000 miles of lines.

FIRST PHASE: 1849-1869

The first phase of Railway development in India may be said to extend from 1849 to 1869. During this period the original guaranteed Railway Companies proceeded with the construction of the main trunk line. By the end of 1859, the eight railway companies had an authorised capital of £34.13 million of which £27.08 million were actually raised. The amount of guarantee paid by the Government to the companies by January 1, 1860 amounted to £3.84 million. The earnings of the Railways during this period amounted merely to a little over half a million pounds.



Double-Decker saloon built for the Governor of Bombay in 1863.

SECOND PHASE: CONSTRUCTION OF RAILWAYS BY GOVERNMENT

This financial drain on Government made a change in the Railway development policy imperative. Lord Lawrence, who was Governor-General in 1869 recommended that it would be more economical if the Government were to construct railways through its own

engineers with money directly borrowed from the people for the purpose. In accordance with this policy, the guarantee system was discontinued and State agencies were used for new constructions. A number of new constructions *e.g.*, the Indus Valley and the Rajaputana Railways were undertaken by the Government.

The policy of State construction continued until 1881, after which the limited ways and means position of Government made it necessary to turn again to companies for the construction of Railways under some form of guarantee. The new guarantee system, however, differed from the old one and the lines promoted under the new system were termed "State Railway lines worked by the companies."

FORMATION OF THE RAILWAY BOARD

The commencement of construction of railways by the State created the need for a separate State Railway Directorate as distinct from the Public Works Department. This directorate was formed in 1874 and placed, first under one Central Director, later under three Territorial Directors with a Central Director of Railway Stores; and after further experience again under a Central Director-General of Railways. In 1897, this post was replaced by that of a full Secretary to the Government of India. Accepting the recommendations of Sir Thomas Robertson, who was appointed in October 1901 to enquire into and report on the general administration and working of Indian Railways, the Railway Board was formed in 1905 and to it was transferred control of all matters pertaining to Railways in India.

RAILWAY DEVELOPMENT 1900-1914

In 1907, the Government appointed the Mackay Committee to examine the country's requirements of new Railways and explore means for financing such new constructions. The Mackay Committee recommended that £100 million should be spent on new constructions and development in the next eight years. New railway constructions, however, continued to progress at a much more modest rate and during the period

1900-14 only about 10,000 route miles were added.

TOWARDS STATE MANAGEMENT

A Committee was set up in 1920 with Sir William Acworth as Chairman, to undertake a comprehensive enquiry into questions relating to the management, finance, and the future control and organisation of railways. The Committee recommended the termination of the contract with the companies as they fell due. It also recommended the separation of the Railway Budget from the General Budget of the country. The Acworth Committee's recommendations were accepted by the Government in September 1924 and Railway Finance was separated from General Finance of the country.

The first six years after the adoption of the Convention instituting a separate budget for Railways witnessed the introduction of far-reaching changes in finance and organisation. New lines of 5,360 route miles at a capital expenditure of about £30 million were constructed during this period.

During World War II Indian Railways were called upon, despite their accumulated deficiencies and difficulties, to release locomotives, wagons and track material for the Middle East, the defence responsibility of which had been allotted to the Indian command. Over 8 per cent. of metre gauge locomotives and 15 per cent. of metre gauge wagons of Indian Railways as well as 4,000 miles of track and 4 million sleepers were released for use for military purposes. This necessitated the dismantling of 26 branch lines as well as curtailment of services on many others. Later, India had become the base for mounting a major offensive against Japan and the load on Railways increased still further. A large number of Railway workshops were diverted to the manufacture of munitions while the maintenance and renewal of Railway equipment received little attention.

RE-GROUPING OF RAILWAYS

The re-grouping of Indian Railways on a rational and geographical basis which had been the subject of consideration for

nearly a quarter century had by then reached a stage when it could no longer be postponed. The federal financial integration of the Indian States had just been completed and by April 1, 1950 the Railways belonging to these States, varying from the four miles route mileage of the Sangli State to the 1,400 miles of Hyderabad State, had become parts of the Indian Government Railway System. The re-organisation of all these lines to form a smaller number of larger and more resourceful system became imperative and a scheme was finalised by the Railway Board for dividing the now integrated Indian Railway System into six administrative and operative zones. The first regrouped Railway to be formed was the Southern Railway on 14th April 1951. The Central and the Western Railways were formed on November 5, 1951 with separate headquarters at Bombay. The final phase of the programme of re-grouping was completed on April 14, 1952 when the Northern, North-Eastern and Eastern Railways were formed.

REHABILITATION PROGRAMMES AND FUTURE PLANS

The Indian Railways have had to plan their programme of rehabilitation, improvements and new construction within limitations of finance and indigenous resources. The Assam Rail Link and the connection from Deesa to the new Port of Kandla, each about 180 miles in length but traversing widely differing country were the only new lines that were undertaken during the recent years. Most of the lines dismantled during the war are being restored, however, and many new constructions are being considered in order to provide the additional carrying capacity that the Five Year Plan demands. Major projects selected for construction during the next three years include the rail-road bridge across the Ganga in Bihar, new lines and doublings for expansions in the steel, coal and cement industries, a 200-mile connection between the Northern and Southern Metregauge systems, electrifications of certain steam-traction sections etc. The rate of progress on

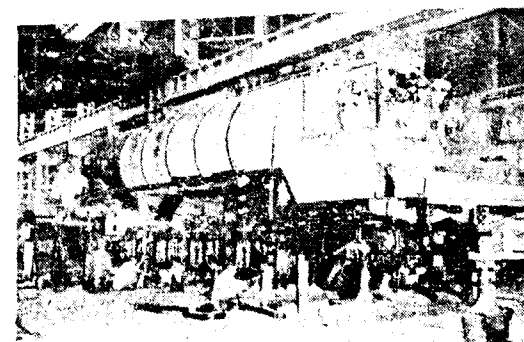
these projects must necessarily depend upon the resources made available from year to year.

PASSENGER AMENITIES

Within the last five years increasingly more amenities have been provided to make lower class travel on Indian Railways appreciably more comfortable. The Hindustan Aircraft Factory in Bangalore has successfully evolved a new design of all-steel third class bogie carriage and is now regularly producing passenger carriages for railways at the rate of about 180 per year. A factory equipped with the latest machinery is under construction at Perambur, Madras which will produce 350 such carriages annually making India almost self-sufficient in her carriage requirements. This factory will cost about Rs. 4 crores.

CHITTARANJAN FACTORY

In the matter of supply of locomotives to Indian Railways, efforts are being made to make the country self-sufficient

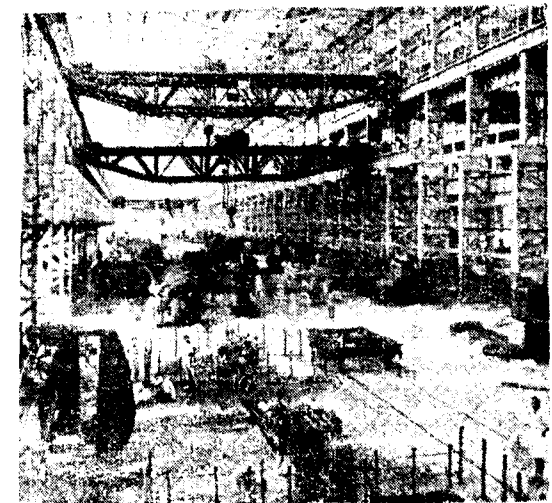


Chittaranjan Locomotive Works Boiler on the Frames.

in as short a time as possible. A modern locomotive manufacturing factory has been set up at Chittaranjan. This factory, which is designed for an output of 120 engines per annum plus spare boilers and other components has already produced its first 50 engines. The Tata Engineering and Locomotive Company, a private company in which Government

has shares, is also producing boilers and locomotives now.

With so heartening a record during the past hundred years, Indian Railways will enter their second century of public



A general view of one of the assembly shops at the Chittaranjan Locomotive Workshops. The workshops and offices cover over 1,000 items of machinery and plant. According to present schedule roughly about a locomotive a week will come off the assembly lines in 1953.

service with every confidence and hope. The fortitude and success with which they have faced the many formidable difficulties of two wars and the partition of the country, when they were far less self-sufficient than at present, augurs well for their ability to deal with future emergencies and to provide India with a transport life line through which her future prosperity can be built.

RAILWAY EARNINGS

Out of every rupee earned by the Indian Railways in 1951-52, eleven annas went in the actual working of the railways, 2 annas were contributed to the General Revenues, and the remaining 3 annas were divided equally between net surplus and depreciation.

U.S.A. AND CONTEMPORARY INDIA

BY MR. WILLIAM D. ALLEN

Editor, *World in Brief*, New York

ONE could safely say that U.S.A. has "excellent library material on India." Dr. John Haynes Holmes and a distinguished American expert on libraries, from relatively recent contact with India's libraries, have confirmed my own impression that "generally speaking, you can study India with more copious collections available here in U.S.A. than in India."

Having boasted of my country's fine libraries and their rich India collections, I began to explore further. I then discovered the amazing fact that America's fine collections deal with ancient and British-ruled India but not with independent India.

Is our world primarily one composed of antiquarians? Is the past more important than the present to Americans? Is understanding dead Indians more valuable a study than appreciation of living Indians?

I am sure the young people of U.S.A. would want to know about the Indians of their own age group and to find out the facts of current India's life, preparing for to-morrow.

I have made a tentative study of four of our most "important" libraries to find out what proportion of attention we give to the India of to-day, the India from independence onward.

My findings suggest an amazing scarcity of books about India dated 1947 or later, as compared to books of earlier date. This is not serious for the student of religion, art, history. But the American surely is not primarily concerned with the past rather than the present when anxious to learn about India under the following headings: Commerce; Constitution; Constitutional Law; Economic Conditions; Foreign Relations; Industry; Laws, Statutes, Legislature; Politics and Government; Population; Social Conditions. Here are my results, in approximate figures:

SUBJECT	COLUMBIA U. INDIA TOTAL 1947--	LIBRARY NEW YORK U. TOTAL 1947-- (Grand total 535)	N. Y. PUBLIC REFERENCE TOTAL 1947--	N. Y. CIRCULATING TOTAL 1947-- (Grand total 630)
Commerce, comm. policy	80	8		
Constitution, const. law	54	7		
Description, travel	200	3		
Economic conditions	200	6	40	15
Education (Teacher's College)		40	6	
Emigration, immigr.	6	4		
Fiction				125
Foreign relations	13	4		
History			(of 175 since 1919, 20 are 1947--)	70
Industry, industrial	50	16		14
Laws, legislature	60	3		
Politics, gov't	360	10	100	13
			(of 260 since 1929, 10 are 1947--)	75
Population	9	1	8	2
Religion				31
Social condi- tions	180	18		6
			(of 59 re 20th century, 9 are 1947--)	35
				4
				117
				25

(Notes: These figures include many duplications as study was of card files. Periodicals are included. Date may indicate reprint of earlier work. Gaps do not necessarily mean a library does not have books under a subject—this study does not pretend to do more than "spot check.")

MAY 1953]

U.S.A. AND CONTEMPORARY INDIA

209

The defect of such a superficial study cannot obscure the striking difference in quantity of study material on Old and on New India available in U.S.A. With the one exception of the marvellous Library of Congress in Washington, I venture safely to say that the above is typical of U.S.A.

Personally I trace the scarcity of India-since-1947 books to lack of energetic publicizing by India's publishers. I personally feel they should co-ordinate their efforts and make a serious joint effort to gain the attention of U.S. librarians.

The India Government could encourage this but since selling books to U.S. for dollars should be profit-making, there is no reason to blame government too severely for not doing all the work. The task is of course a difficult one. For India has to reckon with survival in U.S. of old-time distrust of reliability of authorship other than Anglo-Saxon, German or French.

The U.S.A. official agencies should help bring all the English-language civilizations closer together including India. So should UNESCO (which spends so much on creating new data instead of on distributing of existing literature). But, fundamentally, here is a field of endeavour for Indian private enterprise, with reasonable chances of profit as well as patriotic accomplishment.

While I consider his views unfair to India's publishers, the high prestige of Dr. Bruno Lasker, his integrity, and his devotion to the cause of understanding between India and U.S.A. lead to my quoting here from a recent letter. Dr. Lasker says:

Books published in India still are for the most part poor in typography, proofreading, paper, general make-up. American librarians prefer to purchase any but English books through a dealer; and dealers are even more averse than librarians to trading in books that are so perishable... or so short of established standards in material respects.

The question is how the general level can be raised without adding too greatly to costs of production. Indian authors and publishers could perhaps make (greater) use of Commonwealth or U.S. American professional services to give works intended largely for export more of that final polish which we expect from our own publications. This might contribute greatly to give Indian

books abroad a larger and more appreciative reception.

My own indebtedness to India's contemporary publications is so great that, to me, technical details are of no importance. In fact I have come to accept the lack of "polish," the poor quality paper of much India book publishing, as inevitable characteristics of intellectual freedom. When something is too too beautiful and smooth, I suspect heavy financial burdens and these in turn suggest profit-greedy intervention. On the other hand, I fear Dr. Bruno Lasker is expressing the thinking of our American librarians.

I am at present trying to prepare a travelling exhibit of "100 contemporary Indian books that every U.S.A. library should own." Possibly such a selection of the more important books published on Indian affairs since 1947 will educate U.S.A. librarians to look beyond appearances to the wonderful spirit and the tremendous significance of what is being done and written in India to-day.



George V. Allen who, on March 23, 1953, took the oath of office as United States Ambassador to India has arrived in New Delhi.

FROM MY NOTEBOOK

By "BEE"

ALEXANDER AND THE INDIAN PHILOSOPHERS

We know that Alexander found in Porus a foeman worthy of his steel. But his further march down the Indus found him face to face with the tribes who harassed him in every way. In the course of his expedition therefore he took ten of the Gymnosophists (Indian Samnyasis) who had been principally concerned in instigating Sabhas (King Sambhas) to revolt and had brought numerous other troubles on the Macedonians. As these ten were reckoned the most acute and concise in their answers he put the most difficult questions to them that could be thought of and at the same time declared he would put the first person to death, and after him all the rest. The oldest among them was to be the judge. Here are the questions and answers according to Plutarch's version:

He demanded of the first: "Which were most numerous, the living or the dead?" He answered: "The living, for the dead no longer exist."

The second was asked: "Whether the earth or the sea produced the largest animals?" He answered: "The earth, for the sea is part of it."

The third: "Which was the craftiest of all animals?" "That", said he, "with which man is not yet acquainted."

The fourth: "What was his reason for persuading Sabhas to revolt?" "Because," he said, "I wished either to live with honour or to die as a coward deserves."

The fifth had this question put to him: "Which do you think oldest, the day or the night?" He answered: "The day, by one day." As the King appeared surprised at this solution, the philosopher said to him: "Abstruse questions must have abstruse answers."

Then addressing himself to the sixth, he demanded: "What are the best means for a man to make himself loved?" He answered: "If possessed of great power, not to make himself feared."

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For once the world conquerer felt that he had met more than his match when he was confronted by men who baffled him by their dialectical skill.

Alexander was so deeply impressed by the wisdom and sagacity of the answers that he loaded them with presents and dismissed them.

THE AGEING MAN

Modern medicine has done something to make the last years of a long life a little more comfortable, and pension plans have relieved the aged of a dependence upon charity of their children. Nevertheless, says Aldous Huxley:

In spite of vitamins and social security, old age is still essentially what it was for our ancestors—a period of experienced decline and regression, to which the facts of contemporary history, the social and economic movements of the day, are more or less completely irrelevant. The ageing man of the middle twentieth century lives, not in the public world of atomic physics and conflicting ideologies, of welfare states and supersonic speed, but in his strictly private universe of physical weakness and mental decay.

GOD AND MAN

Do you know how God dwells in man? He dwells in the same way as ladies of wealthy families do behind a latticed screen. They can see everybody, but no one can see them. God abides in all in an exactly similar way.

—Sri Ramakrishna.

MAY 1953]

FROM MY NOTEBOOK

211

WILL YOU LIVE IT ALL OVER AGAIN?

As one who admits gratefully to having enjoyed more than average fortune and happiness in his life so far, Prof. Thomas Bodkin, in a BBC talk poses the question if he would welcome an opportunity of being allowed to live it all over again, fortified by the knowledge he has acquired in the past. The answer to that question, he says, is an emphatic No.

For, though I might manage, in the light of experience, to avoid many past sins and follies, I would have no guarantee to keep me from committing worse ones in different circumstances. I might easily choose other paths than those which I have already taken, and find that they led to disastrous results. So I ask now for nothing more than the grace to be helped to finish my course in the knowledge that pleasure and happiness are two very distinct things, and that life is, in essence a trial on which supremely important issues depend, a test in which no one can afford to relax, a race in which no one should take the risk of running loose for an instant.

TO A BEREAVED MOTHER

Among Lincoln's letters, perhaps the most impressive is that written to Mrs. Bixby, the mother of five sons who had died fighting for the Union in the armies of the North.

Executive Mansion, Washington.

November 21, 1854.

Mrs. Bixby, Boston, Massachusetts.

Dear Madam: I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to

you the consolation that may be found in the thanks of the Republic they died to save. I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and
respectfully,
Abraham Lincoln.

AMBITION

Why did the light go out?
Too great was the care with which
[I guarded it,
Watching through my wedding night
So the light went out.

Why did the flower wither?
Too close I clutched it to my breast.
Anxious lest it wilt.
So the flower withered.

Why did the river dry up?
I wished to have it and built a dam
To hold it ever more.
So the river dried up.

Why did the string of my instrument
[break?
Too strong was the pressure of my passion
As I played upon it.
So the string broke.

—Visvabharati Quarterly—Rabindranath
Tagore. Translated from the original
Bengali poem by Lila Ray.

LANDOR AND THE VIOLETS

Landor's tenderness for flowers has left many traces in his works, especially his poems. A story is told of them by the Italians round Ficsole, where he lived for many years.

One day, it is said, in a fit of anger, he threw his cook out of the window; immediately after he was seen at the window beneath which the injured man lay: "Good God! I forgot the violets."

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—Sri Ramakrishna.

THE GROWTH OF I. A. F.

THE story of the genesis and growth of the I. A. F. from small beginnings to the balanced force of to-day, is of great interest. The recommendations of the Skeene Committee were followed by six years of suspense before the I. A. F. assumed a tangible shape on April 1, 1933, by legislative enactment. But on account of the financial slump of the thirties, its progress in the

1938. Two more flights are raised and the three flights form No. 1 Squadron of the I. A. F.

1939. War breaks out. Five volunteer Reserve flights are raised at Madras, Bombay, Calcutta, Karachi and Cochin. A sixth coastal flight is formed sometime later at Vizagapatam.

1941. Two more Squadrons are formed.

1942. No. 1 Squadron, Karachi and Calcutta flights arrive in Burma.

1943. Nine Squadrons are formed, seven with Hurricanes and two with Vengeance Dive Bombers.

1944-45. Arakan and Imphal campaigns. Indian Air Force becomes Royal Indian Air Force.

1946. No. 4 R. I. A. F. Squadron goes to Japan as part of the British Commonwealth Occupation forces.

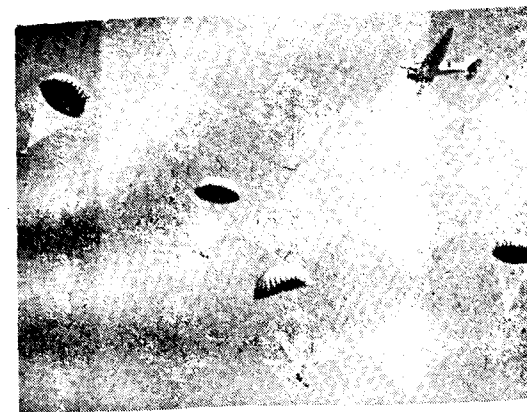
1947. Partition of India: The R. I. A. F. becomes an independent Service with its own Commander-in-Chief. The strength of R. I. A. F. is reduced to seven Fighter and one Transport Squadrons. Evacuation of refugees and the Kashmir Campaign.

1948. Formation of Heavy Bomber Squadron and Aircraft Testing Unit. Arrival of Vampire aircraft.

1949. Formation of Commands. Air Force Academies, Navigation Training School and Technical Training College. Introduction of the All-Through Training Scheme.

1950. The designation of Air Force is changed from R. I. A. F. to I. A. F. on the birth of the Republic. Changes of Air Force ensign, crest, symbols on uniform and gallantry awards are announced. Formation of No. 1 I. A. F. Hospital at Jodhpur. Aero Medical Unit and Nos. 1 and 2 Air Squadrons of the National Cadet Corps.

1951. I. A. F. goes again on rescue mission to Assam. Setting up of Armament Training Wing. Addition of



Members of the newly formed IAF Para Medical Flight, being air-dropped from a formation of IAF Dakotas as part of the air display at the Air Force Station, Racecourse Camp, New Delhi which was the venue of Air Force Day celebrations in the capital on April 1.

initial years was slow. It commenced its career with a low strength of six officers, 19 men (then designated "Hawai Sepoys") and four WESTLAND WAPITIS, comprising the first I. A. F. flight stationed at Karachi.

The following represents a brief history of the Force:—

1st April 1933. The first flight of the Indian Air Force is formed at Karachi with 4 Westland Wapitis.

1936. Move to Peshawar for Frontier operations.

1937 'A' Flight is moved to Miranshah, a fort in the interior of the tribal territory.

BRITAIN'S NATIONAL DAILIES

BY MR. WILLIAM CLARK

[In this review of the ten daily newspapers with a national circulation in Britain, Mr. William Clark answers the question "Who is responsible for the attitude of the Press?"—Ed. J. R.]

AS a journalist, I believe that most people do not turn to newspapers primarily for news but for comment and for entertainment, and to see how their familiar paper treats the news. That is why there is plenty of room for the ten national papers which are all equally available in every corner of Britain.

The importance of this comment and play of the news is reflected in the regular review of the Press on the BBC's Overseas Service which deals mostly with the comment of the newspapers, or the way in which they treat the news. Who decides this? Who is responsible for the attitude of the Press? What does it mean when foreign journalists in London cable home that "public opinion as reflected in the Press" takes this or that view? Is there any relation between public opinion and Press opinion?

Perhaps it would be best if I tried to answer these questions by taking up the papers one by one, as I do each morning. I normally begin the day with *The Times*. This is the oldest London paper, the most famous, and, I believe, by far the most influential. Yet its circulation is only a little more than a quarter of a million in a field where there are papers with circulations of four million. But *The Times* is the national paper of record; it attempts to give a thorough survey of all the news, giving weight to those items that are of serious national importance. People read *The Times* because they want the news fully reported, and as a result of this high-level readership the editorials in *The Times* can carry great weight. Often the editorials are explanatory rather than giving a lead, but when *The Times* decides to be really definite it can exert the greatest influence. Who decides that?

In fact one must say it is almost entirely the Editor and his numerous

able and expert assistants. The power behind the Editor's chair is the chief proprietors, the two men who actually own the property of *The Times*. They are Colonel John Astor, who bought the control in 1922 from the estate of the late Lord Northcliffe, and Mr. John Walter, whose great-great-grandfather founded *The Times*.

These two men, with the directors of *The Times* Publishing Company, are responsible for appointing the Editor—a very important decision indeed—but in practice they do not interfere with him once he is appointed. The ownership of *The Times* in a financial sense is separated from the editorial control by custom, and in fact a special arrangement has been made to try to ensure that the financial control will never pass into hands which will use *The Times* as an instrument of personal policy.

OUTSPOKEN AND LIBERAL

The second paper I pick up is the *Manchester Guardian*, and you may very well ask why I include a "provincial paper"? But the "M. G." as it is familiarly known, undoubtedly ranks as one of the national papers. I read it for two reasons; it has a small but brilliant foreign staff, and it is famous for its outspoken and liberal editorials—I mean liberal in a broader sense than the Liberal Party, though the *Guardian* is generally regarded as pro-Liberal Party. Who controls the editorials of the "M. G."?

Again the answer is the Editor, because the financial control and ownership of the paper has been placed in a trust, which appoints the Editor but then leaves him free to run the paper. I say "leaves him free," but it would be unreal to pretend that an Editor is really free to make just what he likes of the paper. A great paper like the *Guardian* has a tradition which it cannot ignore

MAY 1953]

BRITAIN'S NATIONAL DAILIES

213

if it was suddenly to change its entire policy or to put on a new character it might very easily lose the respect and ultimately the support of its readers.

The third "quality" paper—that is, papers designed to suit the more serious-minded—is the *Daily Telegraph*, which has a circulation of about a million. This paper is owned by Lord Camrose, a brother of Lord Kemsley who owns a chain of provincial dailies, and Lord Camrose also has the title of Editor-in-Chief. As owner he is a majority stockholder in a joint stock company and so he can control the financial actions which lie behind newspaper production. As Editor-in-Chief he can, and does, control the policy of the paper.

On the whole the policy of the *Daily Telegraph* is fairly predictable: politically it favours the Conservative Party, and in foreign affairs favours a strong Britain in close association with the United States. That basic policy is personally laid down by the Editor-in-Chief, but the Editor who looks after the paper day after day can, of course, exercise control within limits. So in this case we have an example of the financial owner being also the editorial controller of the comment and the tone of his paper.

FAMILY PROPERTIES

A fairly similar case is the *Daily Mail*. This is also a paper with right-wing tendencies but it is more designed for the man in the street, it is more "popular" than the *Daily Telegraph*, it costs less, and it has a circulation of about two million. In fact the *Daily Mail* was the pioneer of all popular journalism at the turn of the century, when it was built up by Alfred Harmsworth, who later became Lord Northcliffe.

It is still owned by the Harmsworth family to-day, and that perhaps illustrates rather well a feature of the British newspaper world. Many newspapers are family properties: *The Times*, as I mentioned, has been partly in the hands of the Walter family since its foundation in the eighteenth century; the *Manchester Guardian* has been closely associated in ownership with the Scott

family; the *Daily Mail* is a Harmsworth property.

Lord Rothermere controls the financial side of the *Daily Mail* and its associated papers, the *Evening News* and *Sunday Dispatch*. But Lord Rothermere also has considerable editorial control of his papers. He told the Press Commission in 1947 that the policy pursued by his London papers was entirely in his hands. He has an office in the newspaper building and he talks to the Editor of the *Daily Mail* almost every day; he talks to the Editor of the *Evening News* and the *Sunday Dispatch* at least once a week, and whenever a matter of importance comes up.

What that means in fact is that ultimately the policy and editorial line of the *Daily Mail*—and the other papers—depends on Lord Rothermere, but he receives advice, which must count very highly, from his Editor, and other members of his staff.

ONE-MAN CONTROL

Perhaps the paper which is most completely controlled by one man is the *Daily Express*, which is "owned" by Lord Beaverbrook in the sense that he has the controlling interest in the shares of the company. Lord Beaverbrook is not the managing director of his company (as Lord Rothermere is of his); he is not a director at all; he is not Editor-in-Chief (as Lord Camrose is of the *Daily Telegraph*); in fact, he has never had an office in that big, glass building in Fleet Street that houses the *Daily Express*. He has very little formal connection with the paper. Yet the chairman of the company once summed it up by saying "undoubtedly Lord Beaverbrook is the paper." This shows, I think, what is true of all newspapers; that you cannot tell who runs it by looking at its financial statement or at its editorial board.

Because Lord Beaverbrook's control is so personal it is hard to give an exact description of the policy of his papers; it is definitely anti-Socialist; it is less definitely pro-Conservative, since it holds

Sea-Reconnaissance Squadron, No. 2 I. A. F. Hospital at Jabalhalli, No. 3 Air Squadron of N. C. C. Formation of I. A. F. Examining Unit and Flight Signaller's School.

1952 Parliament passes the Indian Air Force Reserve and Auxiliary Bill. Formation of Nos. 4, 5 and 6 Air Squadrons of National Cadet Corps and I. A. F. Survey Flight.

MODERNISATION

During the past five years I. A. F. has been undergoing as much modernisation as the resources of the country would permit. The arrival of the first batch of Jet Vampires in 1948 symbolised a significant advance in the modernisation of the force. The year 1949 registered organisational changes of far-reaching consequences. The re-orientation of the organisational set-up of Air HQ, the establishment of the functional Commands—Operational and Training—replacing the Groups, and the inception of the "all through" training scheme did much to place the old fabric of the Service on a new, firm footing. With the opening of the Navigation Training School and the Technical Training School and the Technical Training College further links were forged in the chain of I. A. F. training institutions. The latter—a "technician's Nursery"—signifies a vital step forward in the direction of making the Service self-sufficient in the matter of technical training, of officers, as well as airmen.

The relatively recent feature of I. A. F.'s progress has been an exchange of goodwill missions with the Air Forces of India's neighbours. The presentation to it last year of a solid silver trophy by the Burma Government on behalf of the Burmese Air Force as a token of friendship, is a measure of the esteem in which the I. A. F. has come to be held. The recent passing out of the first batch of Burmese trainees from the I. A. F. Ground Training School at Tambaram is symbolic of the new status our country and our Air Force have come to acquire among Asian Nations.

To-day, the I. A. F., though small, is a compact and homogeneous force. It

has journeyed far from the outmoded WAPTIS to the modern jet-propelled Vampires. It now possesses a functionally sound net-work of training centres and equipment and maintenance depots. The full-fledged Air Academies—the best of their kind in the East—a Ground Academy, a Technical College on modern lines, are some of the more vital links in the chain of its training establishments. The assets of the Service now include two of its own hospitals and two up-to-date Service Bands.

Significant attainments have undoubtedly been made but much still remains to be done. The Indian Air Force is still small in size, nowhere commensurate with the vastness of its homeland. While the degree of its growth will necessarily be proportionate to the expansion of the country's financial and industrial resources, its share of responsibilities within the defence commitments, must continue to increase. This is in view of the supreme place which is now universally given to air power in defence mechanism. With the public support which the Service enjoys, the Indian Air Force is destined to be a constantly growing Service with a bigger status, greater functional scope and a brighter future.

THE HEART OF HINDUSTHAN

BY

DR. SIR S. RADHAKRISHNAN, M.A., PH.D.

"Prof. Radhakrishnan presents to the Western World in his own inimitable language all that is truest, noblest and best in Hindu religion and thought."

CONTENTS: The Heart of Hinduism, The Hindu Idea of God, The Hindu Dharma, Islam and Indian Thought, Hindu Thought and Christian Doctrine, Buddhism, and Indian Philosophy.

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

Home and Foreign Affairs

By "AN INDIAN JOURNALIST"

Peace in the Making

WORLD Events in the last few weeks have shown a marked change for the better. Every body seems to feel the new climate of peace that has suddenly descended on earth. We do not know if the initiative was taken by the great Stalin but since his death Moscow has taken a new line of action, totally unexpected and at variance with the old sterile formula of negation. Addressing the Supreme Soviet of the U.S.S.R. M. Malenkov promised a continuance of the "tested policy of maintenance and consolidation of peace," and declared that there was no litigious or unsolved question that could not be solved by peaceful, mutual agreement. "This concerns our relations with all States," he added, "including the United States of America." Since then the signing of the Korean agreement on the P.O.Ws., doubtless with Soviet approval, and the unanimous election of the new Secretary General of the U. N. (Russia for once refrained from exercising her veto)—all these betoken a new spirit in Soviet outlook which has gone a great way to ease the tension. Nor can we forget the unexpected reprieve of the condemned doctors or the cordiality shown to the visiting journalists who have been impressed by the turn in the tide. The new American President, for all his insistence on preparedness, is quick to respond to a gesture of peace if only Soviet professions were reflected in their practice. The President has appealed to the Soviet Union to work with the U. S. A. in redeeming the "near lost hopes" of world peace by disarmament and international co-operation. Mr. Churchill has also welcomed the new breeze that has begun to blow from the Far East. He said that the Kremlin's recent moves have brought "sudden hopes" to the whole world, and "we must not throw away a single hope or repulse a single friendly signal." Is there a new breeze blowing on the tormented world, he asked.

It is true that there is still some scepticism and suspicion of real Soviet intentions—as evidenced by the appraisal of the 14 Atlantic powers who feel that Russian peace gestures since Stalin's death are only a change in tactics and that the basic aim of the communist world remains the same. The successful exchange of P.O.Ws. paving the way for armistice must in due course convince the sceptics that the communists are as sincere as the democrats in their desire for peace. If this gesture of goodwill and determination to face the issues squarely and together should continue there is no doubt that we shall witness a complete and welcome change in the atmosphere, and the world will be ready and ripe for the next step in international fellowship.

Prof. C. E. M. Joad

Since the death of Shaw there had been no more vigorous or versatile public figure in England than Prof. Joad of the British Brains Trust. Indeed Joad claimed himself a disciple of Shaw on whom he wrote a book which is as much about himself as about his hero. His death at the age of 61 removes one of the most challenging of British philosophers who made himself felt as much by the vigour and pertinacity of his talks and writings as by the breadth of his outlook.

Joad was not quite a philosopher in the sense that Russell is one but he was undoubtedly a great populariser of knowledge who made a tremendous impression on the English reading public by the alertness of his mind and the clarity of his exposition. After sixteen years in the Home Civil Service he discovered his mistake in the choice of a career, and turned to literature and journalism. Indeed his main contribution to contemporary thought lay in his capacity to expound philosophical ideas in such a way as to make them understood by the average man. He loved India and Indian civilization and

proved himself a friend of Indian freedom as indeed of all liberal thought that made for human progress and culture. He claimed to be a liberal (in the sense in which to be a liberal does not preclude one from being a socialist) and a democrat. He was an individualist *par excellence* who believed that the individual is an end in himself.

I believe the individual to be an end, and the State a means to the fulfilment of that end. It is an unsatisfactory and often a formidable means, and apt to display a Frankenstein-like tendency to destroy its creator, but it is a necessary one. I am in sympathy, therefore, with that attitude to the State which regards it as a necessary nuisance. I believe the object of government to be the good of the governed and, with certain qualifications, I believed that that good is to be found in the happiness of the governed. I do not hold in ethics the view that happiness is the sole end of life, but I do believe that it is the only one of which politics can presume to take account. The business of government then is, if I am right, to promote the happiness of the governed.

A prolific writer and skilful dilectician, Joad was an institution in himself. The English reading world will sorely miss this genial "philosopher with a pipe who confronted Society with a full beard"—the beard which was the symbol of his emancipation from the uncongenial career in the Civil Service.

New Cabinet in Pakistan

For some time past there has been a spate of violence and fury in the Pakistan press. Kashmir and the canal questions were ostensible grounds for a fresh outbreak of anti-Indian propaganda. It was evident that Pak politicians were trying to divert people's attention from the deep distress and frustration caused by the food crisis. But even so we were not prepared for the sensational announcement that Khwaja Nazimuddin, Prime Minister of Pakistan, was relieved of his office by the Governor-General, Mr. Ghulam Mohammed. An official Communique issued on April 17 said that the Governor-General took this step as he found Khwaja Nazimuddin incapable of grappling with the task facing the country at present.

I have watched with growing uneasiness the exceedingly difficult conditions with which Pakistan is faced. There is the very grave food situation. The general economic outlook presents several features which must be dealt with vigorously. The law and order situation needs firm

handling. There has been most serious criticism of Government measures and even more of the lack of measures to meet the situation.

I have been driven to the conclusion that the Cabinet of Khwaja Nazimuddin has proved entirely inadequate to grapple with the difficulties facing the country. In the emergency which has arisen I have felt it incumbent upon me to ask the Cabinet to relinquish office so that a new Cabinet better fitted to discharge its obligations towards Pakistan may be formed.

I have, therefore, in exercise of my powers under Section 10 of the Government of India Act as adapted, relieved Khwaja Nazimuddin's cabinet of its responsibilities as my Council of Ministers.

Mr. Mohammed Ali, Pakistan's Ambassador to U. S. (on a short visit to Karachi) has been appointed the new Prime Minister of Pakistan. The personnel of his Cabinet has also been announced.

Khwaja Nazimuddin, however, told a press conference that he was still *de jure* Prime Minister of Pakistan although he may not be *de facto* Prime Minister. As a shrewd contemporary points out:

Indeed the suddenness with which the Governor-General of Pakistan removed his Prime Minister, recalls the unexpected manner in which Nazimuddin himself assumed office.

The means Khwaja Nazimuddin employed to put himself into office have now been used by Ghulam Mahomed to put him out. He cannot now protest that he is still *de facto* if not *de jure* Prime Minister of Pakistan.

Whatever the legal and constitutional implications of the dismissal it is entirely a matter for Pakistan. To us in India it can only be a matter of conjecture whether Khwaja Nazimuddin was removed from office for reasons connected with his handling of issues concerning Indo-Pakistan relations or because of his method of tackling the grave internal law and order situation. At the moment there is no reason for India taking any pessimistic view of the future.

What is of immediate interest to India is whether the Pakistan Government would go ahead with the proposal for a meeting of the Prime Ministers of the two countries to discuss issues outstanding between them. It is therefore heartening to hear the new Prime Minister declare that Indo-Pakistan differences could and would "be settled peacefully and amicably." He is reported to have told a Press Conference that after settling the Indo-Pakistan disputes and creating a "favourable atmosphere"

India and Pakistan could very well sit down and discuss the possibilities of "joint defence of India and Pakistan."

That is a welcome change; and nobody would be more pleased than Nehru who has all along been pleading for a no war pact with our neighbour.

Asaf Ali

A valiant fighter in India's freedom battle has gone to his rest in the death of Asaf Ali, the second Indian Minister to Switzerland, on April 2. He had taken an active part in the national struggle since 1920 when he sacrificed his career at the Bar to join the Congress. Ever since he remained in the forefront of the movement and was arrested several times. In 1924 when the Swaraj Party was formed and the Congress decided to participate in the Legislatures Asaf Ali was a tower of strength to the Swarajists. In 1926 he married Aruna Ganguli who later became a prominent Socialist leader. Ultimately she found Asaf Ali's Council-work rather tame, and in 1942 she went underground, till at the call of Nehru and her friends she came out into the open. An active member of the Nationalist Muslim party, in the 1935 General Elections Asaf Ali was elected to the Legislative Assembly from the Delhi Constituency with a majority on the joint votes of Hindus and Muslims.

Mr. Asaf Ali was appointed a member of the Interim Government on September 2, 1946, and was placed in charge of Transport and Railways. He held the post till January 7, 1947. Mr. Asaf Ali was then called upon to fill the role of first Indian Ambassador in the United States of America—from February 1947 to April 14, 1948. Returning to India, he was posted as Governor of Orissa. Extensive travelling and the strain of continuous work told upon him and he had to give up the Governorship in May, 1952. His last assignment under the Government of India, was as Indian Ambassador to Switzerland, Austria and the Vatican.

Asaf Ali passed away in his 64th year. "To the service of his country at home and abroad", say the Government of India in a *Gazette Extraordinary*, "he brought wisdom and experience as well as zeal, learning and charm and a great breadth of outlook." The sympathies of the whole country go out to Mrs. Aruna Asaf Ali in her great bereavement.

A New Lease for Malanism

The white voters of South Africa returned Prime Minister Daniel Malan to power with more than a doubled majority giving him a firm mandate to push through his racial policy. But he cannot fail to note the growing sense of danger and insecurity which the more thoughtful among Europeans themselves have expressed. Dr. Malan's racial policy has hastened the pace of danger to world peace and "even the ray of hope, however faint filtering through the gloomy Far Eastern horizon has been considerably dimmed by the thunder cloud gathering in South Africa." Statesmen and churchmen, far and near, have condemned the barbarous racial discrimination of the South African Government as a kind of slavery of which civilized men ought to be ashamed. Only the other day the Archbishop of Canterbury, Dr. Geoffrey Fisher told the British Council of Churches in Birmingham that Dr. Daniel Malan's *apartheid* policy was "a sort of slavery." The Archbishop went on to say that all history and all Christian history declared this to be no solution and that it must end sometimes in disaster.

Nations have to buy their experience, even if it is bought with injustice, suffering and fearful social diseases such as the sub-human living conditions of Africans in Johannesburg. We can only pray that South Africa may begin to learn before it is too late.

It will be recalled that the leader of the S. A. United Party spurned Dr. Malan's suggestion that 12 or 13 United party members might support the Government's *apartheid* policy.

Indeed world reaction to Dr. Malan's electoral victory has been definitely critical.

It may be argued that the S. A. Election is a domestic affair of which the rest of the world cannot with propriety offer an opinion. But the repercussions are far reaching—if South Africa decides to trample on human values. Hence it is felt that

unless the Big Powers of the world—the U.S.A. and the Soviet Union, in particular—take immediate measures to curb effectively Dr. Malan's madness, the prospects of an abiding peace in the world are bleak indeed.

Foreign Missions in India

The role of Foreign Missions in India was the subject of interpellations in Parliament the other day. Under British rule and even during the Moghul times evangelical work under foreign missions was common. But free India to-day, under her new constitution, adopted by representatives of any variety of religion, is a Secular State with no established religion. Religious freedom implies the right to propagate a faith with the practice of that faith. But that right is now limited to Indian citizens only. The Home Minister, Dr. Katju, told the Council of States that, while everyone in India was free to propagate his religion, the Government did not want people from outside to come and do that. Dr. Katju, who was answering questions on the work of foreign missionary societies, said:

If they come here for evangelical work then the sooner they stop it the better.

Earlier the Deputy Home Minister, Mr. B. N. Datar, said:

Since April, 1951, five foreign Christian societies—one belonging to the U. K. and four to the U. S. A.—had sought permission to work in India. The request of one society had been rejected and that of the other four were under consideration. Permission was granted usually on the recommendation of the National Christian Council of India and the Catholic Bishops Conference of India. There were at present 65 Catholic societies and 50 protestant societies, working in India.

Replying to a number of supplementaries, Mr. Datar said

the societies were expected to carry on in India educational, medical, philanthropic and rural or social uplift work. They were not expected to take part in politics but carry on their work in the interests of India.

The New U. S. Ambassador

Mr. Chester Bowles, U. S. Ambassador to India under the democratic Truman administration was undoubtedly doing a good job well, but then the convention that a new Republican President should have his own nominee was inexorable. And so we have a new Ambassador, Mr. George Venable Allen. The 49 year old Allen is a seasoned diplomat and has seen service in various capacities. He is reported to be one of the most capable men in the state department with a specialised knowledge of

U. S. relations with all the near and middle eastern nations.

The new Ambassador certainly knows that there is vast scope for improvement in the relations between U. S. and India and that the best way to touch India is through the heart. Indians are a sensitive people, and quick to respond to a frank and generous gesture. A sympathetic understanding of our needs and a direct and not merely a diplomatic approach to our problems will go a great way to cement the relations of the two countries equally interested in human values and the ways of peace in a distracted world. He will discover that this infant democracy has a proud tradition of culture and civilization and is always eager and ready to participate in all tasks that make for the upliftment of the unfortunate and needy and for the common good of nations, great and small.

Walchand Hirachand

Walchand Hirachand who has passed away in his 71st year was a man with a vision. Born in a family of traders reputed for enterprise he became a veteran industrialist and pioneer in the three main lines of transport—shipping, aircraft and automobile. The three important concerns which he pioneered were the Scindia Steam Navigation Company, the Hindustan Aircraft Ltd., now under Government ownership and the Premier Automobiles of Kurla.

It was his vision and enterprise that shaped the national merchant marine as an essential feature of what may be called the second line of defence in the country. It is common knowledge that the British Government in India were not very helpful in promoting the interests of Indian shipping lest it should hamper the growing prosperity of British shipping companies. Walchand lived to see the end of this monopoly with the end of British rule—a monopoly against which he fought all his life.

Walchand's was among the top names in the business world and among those who built up the modern industrial India his will always occupy a place of great honour and distinction.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

SRI AUROBINDO CAME TO ME. By Dilip Kumar Roy. Sri Aurobindo Ashram, Pondicherry.

Sri Aurobindo became a legend even in his own life time. During the last two decades of his life Sri Aurobindo was so completely absorbed in his own Yogic practices and was so rarely available to the public—except by way of the periodic darshan he gave his disciples and pilgrims to his Ashram—that few people had any intimate knowledge of his life and activities. It was given only to a chosen few, to come into personal contact with the Guru and to have the privilege of intimate correspondence with the versatile Master of the Ashram. That privilege was Sri Dilip Kumar's. Dilip, after years of struggle and hesitation found his haven in the Ashram and was at once adopted as one of Sri Aurobindo's chosen Chelas. And the condescending grace with which the Master accepted the Chela and imparted to him the wisdom and the mysteries of Yoga, and the reactions of an ardent and reverential mind resulting from such an impact are the theme of this book of reminiscences. It is thus neither a biography nor an autobiography in the strict sense of the terms but the reflections of a most receptive mind which, after all questionings and doubtings, found its haven of peace in the Yoga of Sri Aurobindo.

The interactions of such a mind, developed in the context of the Ashram life, are portrayed with a vividness and colour which only a writer and seer of deep learning and reverence could do. In the 500 and odd pages of somewhat diffuse but colourful writing we have an authentic account of life in the Ashram, the meaning and purpose of the discipline, interesting studies and sketches of the more striking personalities in the Ashram and above all an unforgettably intimate and understanding interpretation of the genius and character of two of

the most outstanding figures in the Ashram—the "Master" and the "Mother." Laymen and outsiders can hardly share the thrill of the religious devotee in the immediate presence of the Master but all could understand the fervour of the devout in their moments of ecstasy.

A poet and scholar of no mean standing Sri Aurobindo's handling of the technique of prosody and his unwearying attempts to teach the aspiring poet the elements of sound style and rhythm afford interesting side light on Sri Aurobindo's versatility. Altogether Sri Dilip Kumar's study of Sri Aurobindo and his teachings is perhaps the most intimate and reverential tributes to the Master after his passing.

RUSSIA: ITS PAST AND PRESENT. (A Mentor Book). By Sir Bernard Pares. The American Library of World Literature Inc. 501 Madison Ave., New York, 22.

What with the iron curtain and the occasional conducted tours of favoured foreigners the truth about Russia is as hard to get as ever. Yet never before have Americans and the rest of the world been so interested in the aims and policies of the Soviet as to day. In this revised Edition of a popular book published in 1941 Sir Bernard Pares discusses objectively and with inside knowledge the country, the people, education, social activities, industrial and agricultural planning, the war and a lot of other things of which we have different versions from different propaganda sources. Few writers are more qualified to give an accurate and undistorted picture of Russian life and society than this professor with a long record of association with Russia and Russian studies. The last chapter summing up his impressions is particularly interesting, as Sir Bernard's evaluation of the internal situation reveals knowledge and understanding of what is needed on both sides of the curtain.

FROM DARKNESS TO LIGHT. By Mrs. T. N. K. Nayar. Trivandrum. Pp. 242. Printed at P. K. Memorial Press, Trivandrum.

This neat little volume is an intimate record of the spiritual experiences of the authoress from the day she came under the influence of Sri Satguru Sri Rama Devi of Tellicherry.

The author appears to have been a victim to several ailments including obsessions and fears of all kinds and it was on the suggestion of eminent physicians that she was taken to the saint from Tellicherry who was on a trip to Madras. Ever since that day the author came to be completely under the influence of Sri Rama Devi who has not only cured her but has taken her to spiritual heights which are very difficult to attain for the ordinary mortal. The book is written and published in a spirit of gratitude.

The latter part of the book contains a biographical sketch of the author's object of adoration, and reading through the book one wonders whether he is not coming across a female edition of the Saint of Dakshineswar.

Sir C. P. Ramaswamy Iyer has provided a learned Foreword to the volume. The format of the book is clean and the matter inside interesting and worthy of perusal.

THE DELICATE PREY AND OTHER STORIES. (A Signet Book). By Paul Bowles. The New American Library, 501, Madison Ave. New York, 22.

Here is a pocketful of horror-stories set in the background of primitive Africa. The writer is an American who has lived in the native quarter of Tangier. In this unusual book he explores the violent impulses that lurk in the heart of the men and women whose passions are as hot and terrible as the desert in which they wander in quest of prey. The stories that make up the book are packed with incidents of incredible horror and cruelty which not unoften are disgusting to a degree. Yet they are strangely interesting as revealing the depths of human perversity.

ARCHITECT AND ARCHITECTURE THEN AND NOW.

INDIA AND THE NEW ORDER. An Essay on Human Planning. By Siris Chandra Chatterji, University of Calcutta, Calcutta.

In the first book, the author suggests the early establishment of an All-India Institute of Architecture and Regional Planning to train students who would help in the growth of well-planned cities and village-groups in which the architectural environment can be so modelled as to help to regulate and elevate all aspects of human life and action. The author stresses that the basis of Indian artistic creation was intensely spiritual and intuitive and advises all architects to study History, Philosophy, Religion, Fine Arts, etc., all of which contribute to elevate the soul of man.

In his second book, Mr. Chatterjee holds that the entire Indian social order has been, through the ages, a planned economy, based on sound humanitarian principles and that the industrial revolution brought about the collapse of Indian industry and society. Planning should always engender spiritual harmony among all nations and promote internal unity. Ancient Indian town and village planning differs in some respects from modern needs; but its spiritual bases will serve for all time. All our national shrines and structures have their own messages to tell and embody devotional fervour, sterner virtues, mysticism and symbolism and metaphysical speculation and other spiritual ideals that have marked our variegated religious life. Kasi is a mighty citadel of Hindu national aspiration and planning, though twisted by modern forces out of its original form. The author also tries to instil the idea that architecture is a great agency for evoking the spirit of international brotherhood.

A pessimist is one who makes difficulties of his opportunities; an optimist is one who makes opportunities of his difficulties.

THE RELIGIONS OF INDIA. VOLUME I—THE VRATYA OR DRAVIDIAN SYSTEMS. by Dr. A. P. Karmarkar—with a Foreword by the Hon. Shri. R. R. Divakar.—Mira Publishing House, Lonavla.

The learned author proceeds on the assumption that India was the cradle of both the Aryan and the Vratya cultures which comprehended, respectively, the pantheistic and the theistic aspects of early religious thought—the Vratya pantheon consisting of the divine Triad of Siva, Amma and Kartikeya (or Murugan) the later Ganapati, the Linga, Surya, Naga, Fish, Tree, etc.. The Aryans gradually assimilated all these gods into their own pantheon. The Aryans applied the term—*Sisna-Devah*—to the non-Aryan god Siva who is represented nude in the Indus valley period. The non-Vedic tribes like the *Panis* were the descendants of the early makers of the Mohenjo Daro civilisation; and Dasas, the *Asuras* and others may be properly called *proto-vratyas*.

The author also holds that the Indus Valley civilisation was a running one, being both prior to and surviving the Rig Vedic epoch. Ganapati did not enter the Vratya pantheon till a late period. Siva-Rudra and Linga cults are described in the details of their development, as also Amma-Sakti and Muruga-Kartikeya. Ganapati became an important deity towards the 10th century A. D. Zoolatry of fish, the naga the cow, the dog, etc. the tree-cult, the ritual literature of the *agamas*, *tantras* and *puranas*, the details of *puja* and *sacrifice*—these are next noticed. Siva sects like the *Pasupatas*, the *Kapalikas*, the *Kalamukhas* and the *Basesvaras* and the philosophical systems are all described in a clear and plausible manner. The Vratya religious system had early spread over all parts of India and it underwent a gradual development in the process of its diffusion.

IRISH

"Begorra! Pat, I thought you were dead?"
"Oh," said Pat, "they did get a story around that I was dead, but it was another man. I knew it wasn't me as soon as I heard it."

BANK OF HEALTH AND HAPPINESS. By Parsram Kapoor. Price Rs. 5. Pp. 278. Published by the author, 13-A Vithal Niwas, Jacob Circle, Bombay-11.

The author is a refugee from Pakistan and the present volume is the result of a twenty year observation and study. The chief aim of the book is to use the author's own words, "to tear away the veil of ignorance and to dispel the darkness that cloud the lives of most of the families with regard to the maintenance and promotion of health." In order to make the volume useful to the lay public and thus bridge the gulf between the technical man of health and ordinary man, the author has dispensed with an understandable technical expressions.

The book itself is arranged in four parts. The first part deals with books and knowledge thereof including useful information regarding pregnant women, children and the aged. The second part deals with Hygiene, cleanliness and maintenance of general health. The third and fourth parts relate to sex problems and diseases connected with them. Thus the volume is comprehensive in its range. It is bound to be useful.

Mr. Kapoor has evidently taken great pains to collect his facts about diet and diseases and their remedies. It is not necessary to agree to all his prescriptions to appreciate his book. Like every medico he has his fads: "All sincere and patriotic people of the world are non-vegetarians"—is one of those cocksure, extreme statements which cannot pass unchallenged; yet "Bank of Health" is full of sound advice. There is no magic in drugs. Prevention is better than cure and bodybuilding is a long term process of proper dieting and regulated life.

THE CHINESE WAY

In pre-Mao China, when the subscriber rang up the exchange, the operator would ask: "What number does the honourable son of the moon and stars desire?"

"Hohi, six-five-eight."

Silence. Then the exchange would resume:

"Will the honourable person graciously forgive the inadequacy of the insignificant service and permit this humble slave of the wire to inform him that the never to be sufficiently censured line is busy?"

DIARY OF THE MONTH

:o:

- April 1 Indian Air Force celebrates 20th Anniversary.
—Soviet Foreign Minister Molotov supports Chinese truce offer.
- April 2 Death of Asaf Ali at Berne, Switzerland.
—Russia invites France and U.S. for 4 power talks.
- April 3 Parliament of Religions meets at Rishikesh.
—Ike calls for quick exchange of sick prisoners in Korea.
- April 4 Doctors facing trial in Russia released.
- April 5 Mr. Dag Hammarskjöld, Swedish Foreign Minister to be new U. N. Secretary-General.
- April 6 Korean truce talks resumed.
—Mossadeq pledges loyalty to Shah who "should reign and not rule."
- April 7 United Nations accept Communist proposal for exchange of Sick and wounded.
—Asaf Ali's body laid to rest in Delhi with funeral honours.
- April 8 Death of Walchand Hirachand.
—Jomo Kenyatta managing member of Mau Mau sentenced to 7 years.
- April 9 Dr. C. E. M. Joad, British philosopher is dead.
—Vyshinsky, Soviet U. N. delegate, urges East-West accord.
- April 10 Communists urge resumption of truce talks in Korea.
—Partition Committee for division of Madras State appointed.
- April 11 60 year old Tram-service in Madras discontinued.
- April 12 Allies and Communists agree to exchange of Sick P. O. Ws.
- April 13 17 Nations sign new wheat agreement in Washington.
—C. R. opens Fine Arts Exhibition in Tanjore.
- April 14 *Times of India* Bombay, and its Editor held guilty of contempt of State Assembly.
- April 15 Charlie Chaplin re-surrenders U. S. re-entry permit.
- April 16 Indian Railways centenary celebrations.
- April 17 Kwaja Nazimuddin, Prime Minister of Pakistan, relieved of his office and Mr. Mohammed Ali forms new Cabinet.
- April 18 Nationalists sweep the polls in South Africa.
—Finance Bill passed in House of the People.
- April 19 Merger of the two Railway Unions: Joint statement by J. P. and Hariharnath Sastri.
- April 20 First batch of prisoners exchanged at Pan Mun Jom.
- April 21 Committee appointed to consider future of Bollary Taluq.
—Central decides to set up marketing organisations for handloom products.
- April 22 Madras Tramway dispute Tribunal set up.
- April 23 Industrial Tribunal (Bank disputes) directs pay scales according to classified groups.
—U. N. Assembly votes that foreign troops in Burma must surrender or quit.
- April 24 Churchill made Knight of the Garter.
- April 25 A.I.N.E.C. Standing Committee meets at New Delhi.
- April 26 All India Local Bodies Conference meets at Madras.
- April 27 Mr. Mahomed Ali, Pakistan Premier, writes to Nehru urging Indo-Pak amity.
—Mr. George Allen U.S. Envoy-designate in India, meets Prime Minister.
- April 28 The Prime Minister promises Linguistic State Commission.
—Foreign Minister Molotov says Soviet is ready to join five power peace pact.
- April 29 Sir Winston Churchill welcomes Soviet suggestion of Big power talks.
—Gen. Cariappa appointed High Commissioner in Australia.
- April 30 Central Committee on Land Reforms appointed.



READERS' DIGEST



WHY LINGUISTIC PROVINCES?

Dr. Jadunath Sarkar has expressed himself definitely against the craze for cutting up India into a number of linguistic States. Writing in the *Hindustan Standard* he says that one cannot help feeling that "this attempt at Buktanisation is the greatest danger that now threatens a country which geography and history, war and culture, alike have moulded into one, overcoming its continental vastness."

The polar difference between Hinduism and Islam in theology, he says, did not in actual administration, divide India into two mutually exclusive nations in the past, in spite of Jinnah's misapplication of the term *nation*.

Hindus and Muslims have been only two *sects*, and have lived and worked together under the same political structure so long as the sovereign was wise or indulgent and guarded himself from intolerance at the dictation of fanatical mullahs. No provincial separation was dreamt of during the six centuries of Muslim rule; but rather integration and expansion. The British followed the same wise policy during the first century of their rule (1800-1900), and it was only the "sedition of 1905" that drove them in despair to try the *divide et impera* plan. Such integration of India was possible, because the Centre was strong and acted as the common, if autocratic, father of all the provinces, the system of administration was uniform all over India, and only one official language was used,—it being under Muslim rule Persian, the easiest of Asiatic languages, and in British times English, the simplest of European tongues.

Moreover, the State in the past under-took only a few functions and left all other spheres of human activity to the public, with full local option in all non-essential matters.

Society was stationary; do as your ancestors did, was the rule. But the modern Government is dynamic. The State today is all-pervasive; its agents have multiplied a hundredfold in number and penetrate to every branch of human activity—work, travel, food, the rearing and even the begetting of children. Hence, the threat of provincial separation to national solidarity is infinitely greater today, unless the unifying influence of the Centre is made paramount. This fact has dictated the complete change in the working of the American Constitution from sacred State rights to Federal paramountcy. The same

29

trend is bound to assert itself here, if India is to survive in the modern world.

He points out that it is not possible to carve out homogeneous linguistic provinces in the present condition of multilingual areas. Do any clear cut homogeneous areas speaking only one language exist anywhere in India, when we rise above the taluqa or village level?

In every province where one language is spoken by a majority of its people, other speeches are the mother-tongues of minorities who are often not negligible either in number or in cultural contribution. And none of our capitals—and even very large industrial centres like Kanpur or Jamshedpur—has a majority of their inhabitants speaking the language of the rustic population of the State.

After showing the impracticability of the idea of distinct linguistic States he points to the danger of parochial interests overriding the supreme need for all India national interests. How to prevent this fissiparous tendency? We must strengthen the unifying forces already existing among us.

The factors that make for India's unity are (1) The Central Government and its powers of inspection and correction in the provinces, (2) The All-India services, (3) The Defence Forces, and (4) All-India educational institutions (school, college, and university) functioning in every province and conducting their work through the medium of the English language, with some vernacular freely chosen as a subsidiary. For this last I have long pleaded in public, though as a lonely voice crying in the wilderness.

Above all, says Dr. Jadunath, Public Schools of the British type and Defence Academies are the best agencies for grinding down provincial angularities and so-called special cultures, differences of speech and meals, and fostering a standardized Indian citizenship and social comradeship.

Catch them young and throw them together under the same band of teachers, in the same mess, play field and examination hall. Compel every province to send there its quota of the most promising lads, and when they have passed out with the All-India stamp on their life and thought, post them to any province at random, and thus stifle the mad cry of *mulki* and *ghair-mulki*, domiciled and non-domiciled. All higher administrative offices will be opened to only such as have passed through this unifying process.

INDIA THROUGH AUSTRALIAN EYES

Members of the Australian Press Delegation which visited India in March last have described their impressions in a series of articles in the Australian Press. The following is a summary of their views on India's Five-Year Plan.

Mr. John Goodge, Associate Editor of the *Sydney Sun*, writing under the heading "Mother India in Labour" says:

A nation centuries old in its culture, yet in swaddling clothes as a self-governing democracy, India is perhaps an outstanding experiment in the world to-day in national development. It is an experiment which under the drive of urgency touches the humblest village dweller and the industrial magnate. Vast projects of water conservation, irrigation and power production are on the board; some of them completed, many under way.

Referring to the Damodar Valley Scheme Mr. Goodge says:

This is only one of the many such development projects and these multi-purpose schemes are only a part of the great concept of the Five-Year Plan which means to raise the standard of living by improvement in every avenue of national activity. The question that observers are asking is: Can India do it? The answer is that India is doing it. The target might not be reached within five years. It is a certainty that India at the end of its first Five-Year Plan will have reaped an enormous benefit. This concentration of national effort on such prodigious economic concepts is being watched with the deepest interest by international observers in Delhi. The operation of the Plan has demonstrated the unquenchable enthusiasm of the educated minority who are doing the spade work and the gradual move away from caste distinctions.

Mr. Guy Harriott writes in the *Sydney Morning Herald*:

There is something truly dramatic in this bid to turn a backward land into an industrial force. Indians in charge of these undertakings are spurred by a determination to show the West and particularly the British that they can do things which most people predicted they could not. It is too early to say how far they will succeed. But if they fail it will not be for want of effort and imagination.

We saw big plants of modern machinery attended by workers gathered from all over India; locomotives rolling off the assembly line, aircraft being built; steel being manufactured. Hanging over everything is the constant sense of urgency. Factories and mills work three shifts round the clock. Construction work on hydro-electric projects is on a 24-hour basis. The spectacle of 7,000 men and women toiling by flood lights to complete the dams in a race against monsoonal rains was one not readily forgotten.

India is fiercely determined to stand on her own feet in industry as in everything else. Everyone of the big factories and works has its own technical institute to train its workers. Self-reliance and improvisation seem to be the watchword of Indian industry and technical training.

All this feverish activity presents only a secondary front in India's new war of independence. The main front remains the village. That is where the issue will be decided.

One of the most heartening and hopeful signs we saw was an agricultural training centre outside Lucknow. Three Government officers, each of them a specialist in his own field, were being trained as multi-purpose workers so that each of them should be able to do any job in connection with village improvement.

Mr. Douglas Wilkie in the *Sun News-Pictorial* of Sydney writes:

The Damodar Valley Corporation is only one of the seven multi-purpose projects of the kind in India. It is the biggest of the seven but there are others yet to be planned, which may be just as big. Although the work was started in a big way only two years ago, under India's first Five Year Plan, one of the dams is already complete. Three more are due for completion within the year or two.

Some of the feats of engineering and industrial planning involved are remarkable by any standards. . . . Villages are being built for rural resettlement, model towns laid out and modern amenities provided. These together with the other new industrial projects at Bangalore and elsewhere are the pilot-projects for social planning throughout India.

The emphasis of the Five-Year Plan is on first things first—more food, more literacy, more power and more basic heavy industry.

Mr. Maurice Simpson Writes in the *West Australian* (Perth).

A new destiny is being shaped under the leadership of Mr. Nehru. The economic plan with its initial emphasis on agricultural improvement and social advance is symbolical of the process. It can be said that the future of the Republic of India is intimately bound up with the success or failure of this first Five-Year Plan. It is India's answer both to poverty and to Communism and it may also be fairly concluded that the outcome of the Indian experiment will provide a real test—indeed, a master test—of democracy in East Asia.

Investigation over a very wide area of India cannot fail to create the impression of the almost fantastic immensity of the task. Yet there is a parallel and an equally strong impression of the zest and determination with which it is being tackled from the top level down through the various strata to the field workers and the great numbers of men in training.

NARMADA VALLEY CIVILISATION

Seven distinct cultural phases spread over a period of nearly 2,50,000 years in the Narmada Valley region have been brought to light as a result of excavations and explorations recently conducted by the Deccan College Research Institute of Poona.

Dr. H. D. Sankalia, who led a team of excavators, said that their aim was to obtain a sequence of cultures from the earliest times to the modern, and secondly to test the validity of the "Puranic" tradition.

They succeeded in their first aim, but got no evidence to confirm or contradict the traditions as recorded in the "Puranas."

Their work took in all three months, concluding on March 2, 1953.

Large flakes or pebbles, fashioned into axes, scrapers, choppers and hammers, embedded in thick layers of cement concrete-like gravel or sand give evidence that man first inhabited the Narmada Valley over 2,50,000 years ago. The gravel and unusually large pebbles suggested that the climate at that time was much more wet than at present. Dense jungles teemed with elephants, horses, buffaloes etc., which are now extinct. Man lived at that time right from Narasingpur and Hoshangabad in the east to Maheshwar and even Chandel, near Broach, in the west. What happened to this man and his culture, Dr. Sankalia said, is not known.

The second habitation of man in this region was indicated by smaller tools found on top of thick deposits of yellowish sandy-silt. These tools consisted primarily of cores and scrapers and were generally made of agate and jasper, while the earliest tools were made of quartzite and trap. The black soil implied the existence of a thick forest. The man who lived in it must have gradually cleared it and made it fit for building villages and cities.

In the third phase, Dr. Sankalia said, man had become economically a food producer. He lived in mud-walled houses and stored his products and requirements in a variety of clay vessels.

The debris of the early historic or the fourth cultural phase was well represented on the site at Mandalkho. Iron was now well known. Coins, however, still bore symbols, but no writing. Houses were built of large burnt bricks and provided with deep soak pits lined with bricks or terracotta rings.

Remains of a large brick stupa over 85 feet in diameter have been discovered at Navda Toli.

These remains, together with vessels excavated at Maheshwar, and embossed with the swastika, the lotus and taurine symbols, definitely imply that a part of the population on both sides of the Narmada was Buddhist.

The stupa was probably destroyed by a huge flood or because it was never completed. Even at Maheshwar, huge troughs between the habitation areas suggested that by the second century B.C., the region was beginning to feel the effects of sudden heavy rainfall and deforestation. Large tracts of land were eroded, while the rivers Narmada and Maheshwari cut away huge slices. However, on the higher levels habitation still continued. Probably owing to political reasons, the makers of the distinctive black and red polished pottery were ousted from the region. Simple red ware was the most common.

During the fifth cultural phase, Maheshwar along with other places in India like Pondicherry, Chandravalli, Kolhapur, Nasik, Baroda and Amerli, felt the influence of the prosperous Indian trade with the Roman world. Roman wine flowed into India in red polished clay vessels.

During the sixth cultural phase, at Maheshwar a huge stone fort was built, while far-sighted Queen Ahalya Bai Holkar built a magnificent Shiva temple and ghats for people to bathe in the Narmada.

The excavators' party was given full co-operation by the Universities of Poona, Baroda and Bombay.

PHOTOGRAPHS AT RECORD SPEED

A cine-camera has been produced which is the fastest thing on earth outside the terrifying speeds of atomic particles in the physicist's laboratory.

It takes 3,500,000 separate photographs per second. This is 150,000 times as many as the ordinary cine-camera takes.

The new apparatus has been designed to take films of atomic explosions so that they can be examined in detail at every phase. But there are other jobs of a more peaceful kind which it can tackle.

No shutter yet devised could possibly vibrate at the speed demanded by the camera. Instead, a rapidly revolving mirror throws a picture of the scene into the film. This, unlike the film in an ordinary cine-camera, stays still.

Each side of the mirror has a reflecting surface. It revolves at a rate of upto 10,000 revolutions per second, throwing images on to two film strips.

DEFENCE CONFERENCE

The second conference of the Commonwealth Advisory Committee on Defence Science was opened by the Prime Minister at Delhi on March 2 last. During the 14 days that the Committee was in session, 12 delegates from seven Commonwealth countries, together with observers from Ceylon and the United States, held discussions for eight full days and visited Indian science laboratories on other days.

The discussions of the conference covered a wide range of subjects of common and immediate practical interest to all Commonwealth countries. These included the scientific problems of defence in mountainous country, in conditions of extreme cold and in conditions met with in tropical countries.

The operation of jet aircraft in the tropics has raised new problems both in the military and civil fields. For example, more information is required on wind conditions in the upper atmosphere and on the effect of higher temperatures on operation.

The operation of shipping in the tropics can be made appreciably less expensive through research to reduce the greater rate of accumulation of marine organisms and greater corrosion. The Commonwealth countries support each other's economies by large shipments of food and the saving of shipping space in an emergency requires more scientific study of matters of reducing the bulk of food carried.

The conference has succeeded in finding a number of items of common interest, in these and other subjects on which collaboration can be fruitfully arranged.

A meeting of service psychologists held concurrently with the main conference has discussed the contributions they can make to selection, training and morale and they have made recommendations which should strengthen their work and its effects in the future.

The conference has provided an opportunity for scientists and service officers to meet and discuss their common problems over an exceptionally wide field.

ACREAGE UNDER CROPS

When the new Andhra State is formed on October first this year, it will have a "land surface" of about 38,800,000 acres leaving about 11,900,000 acres for the residuary State of Madras according to State Government statistics according to Nafen.

Of these, nearly 11 per cent in Andhra and 11 per cent in the residuary State will be fallow. At present only about 15 per cent of the lands in the non-Andhra part of the State and 36 per cent in Andhra are cultivated for various food crops. Wastelands and forests occupy a large percentage of the area in the Andhra State.

There are more irrigated lands in the Andhra area where during the last three decades their extent increased from 30 to 35 per cent; and in the non-Andhra area from 25 to 28 per cent.

In Andhra, paddy cultivation occupies nearly 32 per cent of the land and in the Madras area about 37 per cent. Millet accounts for the largest cultivation in Andhra with 48 per cent of the total land under cultivation and about 39 per cent in the Madras area.

Cotton is fast losing acreage in Andhra. But the cultivation of groundnut has increased from five to 14 per cent; whereas in the non-Andhra area it rose from seven per cent to nearly 13 per cent during the past three decades.

The following gives the area in acres under cultivation of certain commercial crops at the beginning of the year 1952 in the Andhra area (the figures for the residuary State of Madras are given in brackets):—

Sugarcane—96,706 (123,157); and Cotton—338,880 (1,244,667).

The area under irrigation in Andhra for paddy during the period under review is 4,073,499 acres whereas it was 4,252,989 acres for the non-Andhra area.

IMPLEMENTS USED IN JAP CULTIVATION

The Food and Agriculture Minister laid the following statement on the table of the House of the People on the implements used in Japanese method of rice cultivation and the approximate prices for experimental manufacture in India.

IMPLEMENTS.	APP. PRICES (RUPEES.)
Single bullock plough.	18 to 25 (b)
Single row and double row rice land weeders	20 to 30 (a)
Hand-push seed drill	10 to 15 (b)
One man and two man type pedal threshers	125 to 200 (a)
Power thresher run by an engine or electric motor 2 to 3 H.P. (price stated without motor)	600 (a)
Hand-operated paddy sheller	300 (a)
Power-operated paddy sheller	500 (a)
Grain screen or grader for paddy	100 (a)
Power-operated paddy polisher	200 (a)
(a) found useful under Indian conditions.	
(b) the utility of these implements under Indian conditions has not been fully established and trials are in progress.	

The implements have been tried out at the Central Rice Research Institute, Cuttack, and the Indian Agricultural Research Institute, New Delhi.

The Indian Council of Agricultural Research has sanctioned a scheme for the production, on an experimental basis, of some of the implements.

HEAD OF STATE IN PAKISTAN

Begum Shaista Ikramullah, member of the Pakistan Parliament and wife of Pakistan's High Commissioner to Canada, has, in a letter to *Dawn* from Ottawa, characterised as "most objectionable" the provision in the Basic Principles Committee's report debarring non-Muslims from holding the office of Head of State in Pakistan.

"Debarring of any Pakistani national from the highest office of State" she says, "is non-democratic and goes against the assurances given by the Quaid-i-Azam to the minorities."

Saying that there was nothing in Islamic law to prevent any non-Muslim from being elected as Head of State the Begum Ikramullah maintains that, this

provision is unnecessary and it is unfair constitutionally to debar non-Muslims from ever being elected to this office.

As for special powers being delegated to Mullahs, she says "this is definitely Unislamic for Islam does not recognise a priesthood."

Saying that it was impossible in a letter to deal fully with all the illogical contradictions and other defects in the BPC report, the Begum adds: "I feel that like the Indian Civil Service of the past, members of which were neither Indian nor civil nor servants this Constitution is also neither Islamic, nor modern nor democratic. It is indeed a sad commentary on us that after more than five years of deliberation this is all that we could produce." She has called for the dissolution of the Constituent Assembly and a new assembly to be elected with a mandate from the people to draw up a Constitution.

PARLIAMENT OF RELIGIONS

The three-day Parliament of Religions attended by over 200 delegates and visitors representing all important religions was inaugurated at Rishikesh on April 3, by Dr. C. P. Ramaswamy Aiyar at the Sivananda Ashram on the banks of the Ganges.

Sixty-seven year-old Swami Sivananda has organised the Conference, and Dr. Ramaswamy Aiyar stressed the unity of all religions despite differences in "non-essential" and ritualistic aspects.

Dr. Ramaswamy Aiyar said: "It is our function to emphasise unity in variety. The world is not made to a single pattern and variety is as important as unity. Those who would like to have dull uniformity are doing as great a disservice to religions as those, who emphasise meaningless differences."

The spirit that had animated the Indian races through centuries, Dr. Ramaswamy Aiyar said, had been a common quest for the Ultimate. "Our roads may diverge but our goal is the same."

Swami Sivananda said, "Religion is not a disease born of fear, but it is our very breath. It shows the way to peace, brotherhood and self-realisation."

JUBILEE OF LIFE OFFICES ASSN.

The Vice-President, Dr. S. Radhakrishnan, inaugurating the silver jubilee celebrations of the Indian Life Assurance Offices Association in Delhi on April 2, asked those engaged in insurance business to regard their profession not in a spirit of self-advantage but of service to the nation.

Dr. Radhakrishnan said that a welfare state must provide its citizens against hazards of unemployment, sickness, old age and death. "So long as this is not being done, there is enough scope for private enterprise to satisfy the needs which every individual has," he added.

The Vice-President said that economic distress was a great danger to the social stability of the state. It undermined democracy and brought about rebelliousness among those who did not believe in democracy. To the extent to which it was possible, insurance business was trying to remove these risks and increase a sense of security, he said.

Dr. Radhakrishnan said he had no doubt that insurance agents had a code of professional etiquette, but he had also seen some who manifested an utter disregard for professional confidence. Professional secrets so far as insurance business was concerned were very important, and it was essential that a code of propriety and etiquette should be drawn up for insurance agents. "If you are able to do this and enforce it, you will be able to increase your business considerably," he said.

Earlier, the President of the Association, Mr. D. Subramaniam, in his welcome address said, it was the duty of the Government to co-operate with life insurance companies by popularising life insurance with the help of the radio and films.

The close co-operation between the Government and the insurance companies, he said, could create an atmosphere in which most of the funds required for the Five Year Plan could be found through an insurance drive by all life insurance companies.

RECORD WORLD RICE PRODUCTION EXPECTED

World rice production in 1952-53 (August-July) is expected to reach a record 357,000 million pounds of rough rice, according to revised estimates of the U.S. Department of Agriculture.

The large crop is attributed to record plantings and favourable weather in most countries. It is estimated at four per cent. larger than the previous post-war high, six per cent. larger than a year earlier and seven per cent. larger than the prewar average.

While all continents showed gains, the largest gain is in Asia with production estimated at six per cent. above the preceding year and three per cent. above the prewar average. Excluding China, Asia's output is estimated at 224,000 million pounds.

THE ART OF DOING NOTHING

What can be said about the art of doing nothing, except that its greatest charm lies in alternation with sustained and strenuous employment and that it cannot be taught, says W. E. Sinnett in *Leisure*. The prescription for it is just—to do nothing one of the most difficult things in the world apparently for many people. Idlers cannot achieve the art; they are merely, as they foolishly say, killing time; your tramp is apparently a perfect practitioner of the art, but to him there is no virtue in it, since he knows nothing else. Life is made up of contrasts and compensations, and it is the busy man and woman who can, if they will, best practice the art of doing nothing.

U.S. BASES IN BRITAIN

There are 18 to 20 American Air bases in Britain and about 40,000 American service men in Britain on duty. When American super fortresses came to Britain in 1948 it was stated officially that the visit was for a short period and on temporary duty as part of a normal long-range programme. The fortresses and the service men have stayed permanently and their numbers have grown.

GROUP INSURANCE OF U.S. EMPLOYEES

The interest that employers in the United States have in the economic welfare of workers is indicated by the record number of almost 28,000,000 Americans who now have group life insurance policies totalling \$50,910,000 in value.

"This expansion of protection through employer-employee groups in the past decade has added materially to the financial security of the American family," according to a report made jointly by the Institute of Life Insurance and the Life Insurance Association of America, two private organizations.

The new record compares with 23,000,000 persons in the previous year with group policies worth \$42,057,000. The present coverage is in the form of 66,000 master policies that private insurance companies have with business firms and other organisations.

Individuals employed by these businesses purchase policies at a small cost a month. In the event of death their families receive specified sums of money.

NO GOING BACK ON PROHIBITION

Sri Jawaharlal Nehru, Prime Minister of India, in a message on the occasion of the celebrations of the Prohibition Week in Bombay State, says:

"For a long time past prohibition occupied an important place in our national programme. When the Constitution of India was drafted and passed, the policy of prohibition was mentioned as one of the guiding principles of our policy. Some of our States have given effect to it fully, some partly and some have proceeded more slowly.

"Conditions differ from place to place and those responsible for the governance of each State have to decide on what steps to take and when to give effect to this national policy. Naturally all these steps should be carefully thought out so that each step should be firmly taken and any untoward consequences avoided. But it should be remembered always that we

have to go in a certain direction as laid down in our Constitution.

"There has been a good deal of controversy over this issue, more especially because of financial difficulties. Financial considerations have to be borne in mind. But if, from a social point of view, a particular reform is considered desirable, then financial considerations have a secondary place. We may well consider the best method and the most suitable steps to bring about that reform, but the direction should remain the same.

"The major consideration should always be the good of the masses of our people. I have little doubt that the masses of our people profit both in the short run and in the long run by a policy of prohibition.

"I send my good wishes, therefore, on the occasion of Bombay State observing a Prohibition Week."

GERMANS KILLED IN WORLD WAR II

More German civilians than soldiers were killed during the last war, Professor Arntz, of Bonn, reported in a West German Government bulletin published at Bonn. He said 3,300,000 civilians and 3,250,000 soldiers were killed, making a total of about 6,600,000.

Throughout the world about 25 million civilians and 27 million soldiers perished during the war according to Dr. Arntz. He estimated that the Soviet Union had lost about 13,600,000 soldiers and at least seven million civilians.

NEW ISLAND SIGHTED IN PACIFIC

An American Air Force plane reported on April 5, sighting a new island in the Pacific, about 450 miles south of Tokyo.

It is the fourth new island reported in a week. A fishing boat reported discovering three new islands about 190 miles south of Tokyo on April 2.

The pilot of the plane who sighted the new island said that it was about a quarter of a square mile in area with smoke rising about 300 feet above it. Its position is given as latitude 31.53 degrees, longitude 140.10 degrees.

INDIANS OUTSIDE INDIA

South Africa

INDIAN CHILDREN DEBARRED FROM SCHOOLS

37,000 Indian children in Natal Province of South Africa alone were refused admission to schools this year as a result of the *Apartheid* policy of the South African Government. The reason for thousands of children being denied this fundamental right of education is due to the neglect of the Natal Provincial Administration in building enough number of schools to meet the requirements. In sharp contrast to this discriminatory policy, education is compulsory for European children of school going age and their parents are liable to prosecution if they fail to send their children to the school. The Natal Indian Congress has organised a campaign against this discriminatory policy and has arranged to collect signatures on a petition urging the authorities to provide free and compulsory education to all children irrespective of the consideration of race or colour.

Hundreds of parents and children who came to an infant school at Clairwood were seen signing their names to a mass petition organised by the N. I. C. At this school only 219 out of over a thousand children were admitted.

French Areas

REMITTANCES FROM FRENCH AREAS

The French Government have authorised remittances from the following French possessions by Indian residents there for dependants in India at the monthly rates mentioned against each territory.

(a) *Indo-China*: Rs. 100 per month per head, Rs. 100 per child above 12 per month for education in India; (b) *Madagascar*: £15 per month per person subject to a total quota of Rs. 75,000 per year. (c) *Reunion*: French francs 25,000 per month (equivalent to about Rs. 340) per person; (d) *Morocco*: French Francs 25,000 per month per person.

Ceylon

INDO CEYLON RELATIONS

Mr. C. C. Desai, Indian High Commissioner in Ceylon, emphatically reassured Ceylon that she need have no fear whatsoever of Indian "conquest"—politically, economically or otherwise. "A country like India is not likely to be found guilty of any untoward act against Ceylon," he asserted, while speaking at a reception accorded to him by the Ceylon Food Importers' Association.

While such fears might be rooted in early South Indian invasions of Ceylon, they could not be entertained against the India of to-day, Mr. Desai said. It was only very recently that Mr. Nehru rejected an Opposition demand in the Indian Parliament for a "showdown" with Ceylon, declaring that the problems of Indian workers in Ceylon constituted a domestic issue for them and the Ceylon Government to settle, although the Indian Government were naturally interested in it owing to its past background and history.

IMMIGRATION LAW IN CEYLON

Mr. A. K. Chanda, Deputy Minister for External Affairs, told the House of the People on April 9 that the Indian community in Ceylon was greatly perturbed over the far-reaching provisions of the Ceylon Immigration Act (Amendment) Bill and apprehended an exodus in large numbers of such of the persons who were discharged from service by their employers. The number of persons affected might be anything between 10,000 and 50,000, he said.

The Indian High Commissioner in Ceylon, he said, had already brought the apprehended consequences to the notice of the Ceylon Government. Further approach to the Ceylon Government was proposed to be made in the matter.

He agreed with a member that the provisions ran counter to the assurances given to the Prime Minister earlier by the late Prime Minister of Ceylon.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE

TEXT OF POW AGREEMENT

The U. N. Command published the text of the agreement on exchange of the sick and wounded war prisoners signed at Pan Mun Jon on April 11. The agreement consists of 10 points which are as follows:

(1) Exchange of disabled P.O.W.S. shall be accomplished at Pan Mun Jon.

(2) The exchange will begin at Pan Mun Jon not later than 10 days after the signature of the agreement.

(3) The Communist Command shall deliver to the U. N. Command 100 sick and wounded prisoners of war per day until all 600 are repatriated while the U. N. will deliver 500 a day until the delivery of 5,800 Communist disabled prisoners has been completed. The number of persons actually delivered each day shall be contingent upon the ability of both the U.N. and Communist Commands to receive them but delivery shall in any case be completed on the date specified on the agreement.

(4) The U. N. and Communist Commands shall deliver the P.O.W.S. in groups of 25 at one time and accompany with rosters including the name, nationality, rank and serial number.

(5) Representatives of both sides shall sign the roster of captured personnel delivered as receipt and shall return it to the delivering side.

(6) Convoys moving to Pan Mun Jon from both sides with prisoners of war shall be guaranteed immunity from attack. (a) Movement of motor convoys to Kaesong and Munsan shall be restricted to daylight hours and each convoy shall consist of not less than 5 vehicles except that going north of Pan Mun Jon because actual conditions of the latter provision shall apply only to the route from Pyongyang to Kaesong. (b) Convoys shall display visible identification marks. (c) Each side shall inform the liaison group of the other side of each movement along the selected route with the number of cars and motor vehicles. (d) Each side shall notify the other side by most expeditious means of communications available of the location of emergency stopovers.

(7) Liaison groups of both sides shall have free access to the Pan Mun Jon neutral site. The composition of liaison group and its party shall be determined by a senior member, however in order to avoid congestion only 300 persons at any one time including prisoners shall be in the neutral area. Each side shall transfer

the repatriated personnel out of Pan Mun Jon site as expeditiously as possible.

(8) During the exchange of prisoners the armed military police shall be increased from 15 to 30.

(9) Administrative details shall be mutually arranged by officers designated by senior liaison officer of both sides.

(10) The agreement is effective when signed and will terminate after 20 days after the beginning of the exchange of the prisoners of war.

Exchange of the first batch of prisoners at Pan Mun Jon started on April 20, and the process is reported to be proceeding smoothly.

SEPARATION OF ANDHRA

The Government of Madras have set up a Partition Committee in connection with the formation of the Andhra State. The Committee, states a Press Note issued by the Government, will consist of the following officers: Messrs. S. Venkateswaran, I.C.S., O. Pulla Reddi, I.C.S., T. A. Varghese, I.C.S., and V. K. Rao, I.C.S.

It has been decided that this Committee should, in consultation with the Officer who is being appointed in this behalf by the Government of India, consider the adjustments that are necessary between the Andhra State and the residuary State of Madras in respect of the Public Services. The Committee will also examine in detail all the other questions which will have to be settled in order to implement the decisions of the Government of India in regard to the formation of the Andhra State.

The recommendations of the Partition Committee will be scrutinised by the Ministers for Public Health, Finance, Education, Local Administration, Land Revenue and Rural Welfare, before they are considered by the Council of Ministers and forwarded to the Government of India for final decision.

DR. BROOKES ON S. AFRICAN
RACIALISM

"No one is more likely to push India over to the Communist or anti-West side of the world than South Africa, and no community is more likely to suffer from the West's eclipse than white South Africa," declared Dr. E. H. Brookes until recently a Senator representing Natal Africans in the South African Senate, in a lecture to students at the University of Natal in Maritzburg. He was assessing India's place in the "New World."

Dr. Brookes said that, with a policy which discriminated against Indians as Indians, South Africa became a liability to the Commonwealth, to the United States and its allies, and to the United Nations.

One wonders how many South Africans realise how wide an influence their petty exclusions and discourtesies have in the world, he said. It was Natal, with all its emotional loyalty to the British Empire, which played a big part in determining Gandhi to break away from the Empire if possible and which thus helped to give the British Empire the greatest blow it has ever had—the ending of British rule in India.

Dr. Brookes said that, the Mahatma's experiences in South Africa

forced him for his leadership in India, helped him to discover the method of Satyagraha, showed him the evil of race prejudice, prepared him for estrangement with the British Empire—led him by winding paths but steadily to his part in building a new world wherein the British Empire can no more have a place.

If this was so in the first quarter of the century and South Africa's attitude could have such far-reaching effects, said Dr. Brookes, then responsibility of word and deed was to-day needed more than ever before. Dr. Brookes regretted that, there seemed no white statesman in South Africa of the stature which the "Indian question" demanded for solution. "The passing of Gen. Smuts left lesser men to face the situation," he said. "The South African white men have no Smuts, and the South African Indians have no Gandhi."

And at the same time, what seems a trivial domestic issue of the Union constitutes a potential menace to world peace of a most formidable character.

MR. NEHRU ON THE USE OF
SCIENCE.

Prime Minister Nehru addressing a gathering at the opening ceremony of the Central Building Research Institute at Roorkee on April 12 said that the salvation of India from the throes of poverty and misery lay only in the proper development and harnessing of science and scientific industry.

It is not easy to give a new face to so large a country which contains one-fifth of the world's population. Perhaps the only way of doing this difficult job is to bring about a temper of science so that it takes away the rut of sluggish habit and brings about an era of blissful prosperity.

Mr. Nehru added:

The completion of the chain of eleven national laboratories, the map of which we made a few years ago, is to my mind, a very great and historic step in the advancement of our country. Scientific research is the only sure way by which science can be harnessed for the best of public use and for the betterment of the nation. Many other countries have beaten us in such development and although we cannot make up the work of centuries in a few years, there is this distinct lesson to learn that humanity can only be lifted out of misery by science and its proper use.

Mr. Nehru said:

If we do not use science we will be a backward country, and a third-rate nation. Even though we have completed this chain of eleven national laboratories, we must not be content with this achievement. In fact, this is only the first step in the difficult ladder of progress which we have to climb; it must always be our endeavour to increase the pace of development of the country." The Prime Minister added: "It is a dangerous thing to assume that whatever we are doing is enough. To my mind, complacency is a dangerous thing—the person who is complacent naturally falls out of the race. I want that we should be impatient, and dissatisfied with the pace of our progress, so that we always have the desire to increase the tempo of our work. But we must also remember that we have to change this impatience into activity and not froth and foam as many people are tending to do these days. Such people are the real stumbling blocks in the nation's path to peace and prosperity."

Mr. Nehru continued:

We have made these national laboratories basically to improve science and adapt scientific methods which will suit our country's needs. In the Central Building Research Institute, which is the last in the chain of the 11 national laboratories, methods of building construction will be discussed, so that we can make good houses speedily. In the past few years costs of construction have increased considerably, and it is imperative to investigate how we can reduce these costs.

D. A. OF GOVERNMENT EMPLOYEES

Mr. C. D. Deshmukh announced in Parliament on March 18, the Government's acceptance of all the recommendations of the Dearness Allowance Committee.

The Gadgil Committee had, among other things, recommended that 50 per cent. of the dearness allowance at present granted to Government servants in various pay groups upto a pay of Rs. 750 per mensem should be treated as pay for purposes of retirement and other benefits.

The Finance Minister said that concessions relating to retirement benefits would have effect from July 15, 1952. As regards minor concessions relating to the grant of higher allowances, etc., which have also been accepted by the Government, the Minister said that as the re-calculation and re-adjustment of these allowances from a retrospective date would involve undue waste of time and labour which would not be commensurate with the results, it has been decided to give effect to these recommendations from April 1, 1953. The concessions relating to retirement benefits would cost about Rs. 42 crores a year.

The Committee under the chairmanship of Mr. N. V. Gadgil was appointed in July last year for examining and reporting to the Government what portion of the dearness allowance at present granted to Government servants should properly be treated as pay. The Committee submitted its report in Oct. 1952.

CONDUCT RULES FOR I. A. S.

The Home Minister, Dr. Kailas Nath Katju, told the House of the People on April 10, that the conduct rules for the Indian Administrative Service, which are now being framed and will be placed before Parliament in due course, would require submission of returns to Government of any acquisition of movable property exceeding Rs. 200 in value. There was a proposal, Dr. Katju added, to make a similar provision in regard to other Central Services also.

Dr. Katju was replying to the debate on Sardar Hukam Singh's non-official

resolution demanding the appointment of a commission to enquire into the holdings of all responsible officers and report to Parliament. The resolution was rejected by 174 to 52 votes.

Under the Government Servants' Conduct Rules, there is already a provision which requires all officers to submit an annual return of their immovable property.

The Home Minister opposed the resolution on the ground that if it was accepted, Parliament would have to hold an inquisition into the affairs of twenty or forty thousand officers and would convert itself into a judiciary. Government, he said, were doing their very best to root out corruption in the proper manner but the extent of corruption was not as wide-spread and general as supporters of the resolution tried to make out.

UNEMPLOYMENT AMONG THE
EDUCATED

The Labour Minister, Mr. V. V. Giri, stated in the Council of States on April 14, that the Government of India were "very much troubled about the growing unemployment problem" among the educated classes and were consulting the State Governments on measures to be taken. Mr. Giri said the Government might adopt schemes other than those contained in the Five-Year Plan to meet this problem.

Replying to Mr. H. C. Mathur, Deputy Labour Minister Abid Ali said Government were pressing forward with schemes under the Five-Year Plan which would ensure larger employment.

According to figures available with the employment exchanges for the period ending December 1952, there were 832 Graduates with one or more degrees in engineering and 150 with medical degrees who were registered as unemployed.

There were 14,000 other Graduates, 11,902 Intermediates and 92,000 Matriculates on the register in the exchanges. While unemployment among the educated was on the increase during the last two or three years, "there has been a slight decrease in December" according to figures of registration in the exchanges

EDUCATION IN UNIVERSITIES

Maulana Abul Kalam Azad, the Education Minister, addressing a conference of State Education Ministers and Vice-Chancellors of universities convened by him to discuss problems of universities with special reference to the improvement of standards and co-ordination of facilities for higher education, said that the creation of a "strong agency" which would guard the standards of Indian universities and co-ordinate their resources and facilities was essential if the universities were to regain their old prestige and become centres of a new national awakening.

Universities, Maulana Azad said, must play an important role in initiating such changes and serve as agencies for the creation of new ideals and the training up of workers in their cause.

This, however, requires the reform and regeneration of the universities themselves in order to enable them to carry out this momentous task.

Referring to the question of the autonomy of universities, Maulana Azad said that university autonomy had been recognised in order to achieve academic freedom and higher educational standards. If, however, there was a fall in academic standards and the administration of the university became defective the plea for university autonomy could be used as a defence against effecting necessary reforms.

Universities do not exist in dignified isolation, but are components of society and hence society has a right to determine what will be the character and aims of the university.

The State, as the organised executive of the community, had therefore not only the right, but the duty to ensure that the university fulfilled those aims which society had a right to expect from it. The Government of India were aware of their responsibilities in this respect and were determined to discharge the duty they owed to the community, he added.

UNIVERSITY OF BOMBAY

A Bill to reconstitute the University of Bombay into a teaching and federal university was introduced by Mr. Dinkar Desai, Education Minister, in the Legislative Assembly on April 8.

EXPENDITURE ON EDUCATION

In reply to a question relating to per capita expenditure on education, Maulana Azad, Union Education Minister, has furnished to the members of Parliament certain figures which constitute an interesting tale in themselves. According to these figures, Delhi leads the rest of India in regard to per capita expenditure on secondary and higher education. Delhi's per capita expenditure on secondary education is Rs. 4 and that on college education Rs. 4.6. In the field of primary education, Ajmer with its per capita expenditure of Rs. 3.2 tops the list. These figures, compared to the general standards of living in the country, are no doubt fairly high but it ought to be noted that they relate to a small fraction of the total population in the country. Delhi and Ajmer's population are roughly 17 lakhs and 7 lakhs respectively. A more accurate idea of the general situation in the educational field can, perhaps, be obtained from the fact that West Bengal which leads the Part A States in per capita expenditure on higher education spends only Rs. 0.9 per head. It is, of course, gratifying to note that Bombay spends not less than Rs. 2.7 per head on primary education. The total picture, as revealed in these figures is, however, very depressing.

TECHNICAL CO-OPERATION

A number of experts and training facilities have been offered by the Government of India to South and South-East Asian countries under the Technical Co-operation Scheme of the Colombo Plan. The offers have been made to the Bureau of Technical Co-operation in Colombo through which the experts and training facilities will be utilised by the various countries according to their requirements. These facilities are in addition to 20 scholarships and fellowships offered by India to countries in this area during the current year (1953-54). Last year India offered 55 scholarships and fellowships. The names of 39 Indian experts drawn from various specialised fields have been communicated to the Bureau of Technical Co-operation.

BHOODAN YAGNA BILL

The Madhya Pradesh Assembly passed on April 9, the Bhoodan Yagna Bill to simplify the mode of transfer of land donated under the scheme.

The Leader of Opposition, Thakur Pyarelal Singh, and other members of the Opposition welcomed the Bill and said the Bhoodan Yagna movement should be strengthened in the State by all sections of the people.

The Chief Minister, Mr. Ravi Shankar Shukla, assured Mr. Mahesh Dutt Mishra (Praja Socialist) that the Government's policy was to distribute all surplus land vesting in them to the landless. It could, however, be implemented only after the present village-to-village survey of land for purposes of determining grazing and other rights of villagers consequent on the abolition of the *malguzari* (proprietorship) system was completed.

The Bill provides for a Bhoodan Yagna Board, members of which would be nominated by Acharya Vinoba Bhave. The Board will have power to grant leases of land vesting in it to landless persons. The lessee will have heritable right and must cultivate the land properly and comply with other conditions imposed by the Board. A Bhoodan lessee who has held the land continuously for ten years, in accordance with the prescribed conditions, will secure full title to the land. Exemption from payment of stamp duty or registration fee in the deeds is also provided for in the Bill.

The total land collected so far in Madhya Pradesh for Bhoodan is approximately 8,000 acres, it is learnt.

EXTRADITION OF BHUPAT REFUSED

The Union States Minister, Dr. K. N. Katju told the Council of States that the Pakistan Government had not accepted the request of the India Government to extradite dacoit Bhupat for standing trial in India.

Between July 1949 to February 1952, Dr. Katju said Bhupat and his gang raided 56 places, committed 82 murders, and looted property worth about Rs. 3,00,000. Bhupat and two of his associates escaped to Pakistan via Kutch.

SIR C. P.'S ADVICE TO LAWYERS

Sir C. P. Ramaswami Ayyar, who was addressing the Rotarians in New Delhi on "Legal Remembrances and Retrospect," disclosed that he would shortly complete 50 years' experience at the bar. He was enrolled at Madras on July 17, 1903.

To lawyers who want to be successful or at least passably good, Dr. (Sir) C. P. Ramaswami Ayyar has given three tips:

The least part of a lawyer's equipment is law.

Deal with judges after understanding their psychology; "they may be likened to wild animals at the zoo."

Make legal aid available to the poor if you want the profession to survive.

T.—C. HIGH COURT

The Council of States, on April 9, passed a Bill for setting up a Bench of the Travancore-Cochin High Court to sit in Trivandrum. The two-hour debate on the Travancore-Cochin High Court (Amendment) Bill was unexpectedly marked by controversy on the necessity for the measure.

Explaining the measure, Dr. Katju said ever since the establishment of the State High Court at Ernakulam there had been a grievance among the people from southernmost parts of the State as regards the location. The State Government wanted to pass legislation to satisfy the demand for a separate Division Bench at Trivandrum but legal advice was that it could only be done by Parliament.

HIGH COURT FOR ANDHRA

The Executive of the Andhra Pradesh Congress, meeting at Vijayawada on April 1, passed a resolution unanimously demanding a separate High Court for the Andhra State within the State itself.

Urging the Union Government to modify its decision in the matter, the Committee expressed its strong opinion that "the continuance of the Andhra State in the jurisdiction of the High Court of the Residuary State is not in the interests of Andhra."

BANK TRIBUNAL'S AWARD

The second All-India Industrial Tribunal (Bank Disputes), in its award published on April 24 has grouped banks in four categories according to their "working funds" and prescribed a uniform minimum "time scale of pay in each category.

The Tribunal has also made a three-fold classification of areas with a view to providing for the differences in the cost of living in the different parts of the country; the starting point on the scale of pay and the maximum will be different for different areas.

According to the classification of areas, the 51,513 workmen of the banks will be distributed as 23,808 (or 46 per cent) in Class I; 13,701 (or 27 per cent) in Class II; and 14,004 (or 27 per cent) in Class III.

THE PAY SCALES

The Tribunal has directed the following pay scales to apply to the clerical staff in the banks:

CLASS "A" BANKS:

- Area I: Rs. 85 to 280;
- Area II: Rs. 73 to 245;
- Area III: Rs. 66 to 227.

CLASS "B" BANKS:

- Area I: Rs. 73 to Rs. 245;
- Area II: Rs. 66 to 227;
- Area III: Rs. 57 to 200.

CLASS "C" BANKS:

- Area I: Rs. 66 to 227;
- Area II: Rs. 57 to 200;
- Area III: Rs. 44 to 191.

CLASS "D" BANKS:

- Area I: Rs. 57 to 200;
- Area II: Rs. 54 to 191; and
- Area III: Rs. 51 to 182.

The Tribunal's scheme in effect provides for a running scale of 51-3-69-4-85-5-100-6-112-7-140-8-164-9-245-10-265-15-280.

TAXATION ENQUIRY COMMISSION

The Government of India in a resolution dated April 1, announced the terms of reference of the Taxation Enquiry Commission, the appointment of which was announced by the Finance Minister in his Budget speech.

The terms of reference which have been settled in consultation with the State Governments are as follows:

- (1) To examine the incidence of Central, State and local taxation on the various classes of people and in different States;
- (2) To examine the suitability of the present system of taxation—Central, State and local—with reference to (a) the development programme of the country and the resources required for it, and (b) the objective of reducing inequalities of income and wealth.
- (3) To examine the effects of the structure and level of taxation of income on capital formation and maintenance and development of productive enterprise.
- (4) To examine the use of taxation as a fiscal instrument in dealing with inflationary or deflationary situation;
- (5) To make recommendations, in particular, with regard to (a) modifications required in the present system of taxation and (b) fresh avenues of taxation.

The resolution says that the question of instituting a comprehensive enquiry into the system of taxation in this country has been under the consideration of the Government of India for some time.

The last enquiry into taxation was conducted by the Indian Taxation Enquiry Committee nearly 30 years ago. Since then, far-reaching changes have taken place in the country's political and economic spheres and the picture of India's public finances is very different from that in 1125. In recent years there has been a widespread demand for a fresh enquiry and although a decision in principle to have such an enquiry was taken as far back as 1946, the constitutional changes following the partition and the other pressing problems resulting from it delayed the implementation of this decision.

The headquarters of the Commission, the resolution says, will be at Bombay, but the Commission will be free to visit such places as it may consider necessary for the purposes of its work.

The Government of India trust that State Governments, local bodies and authorities, institutions, associations and members of the public, who are interested in the subject of the Commission's enquiry will afford it all the assistance in their power and will supply it with such information as it may require.

LADY CRIPPS' APPEAL TO INDIA

Lady Cripps, who was in India for four months, "trying to learn something of the new India" left on April 11 by air for London. In a farewell message, Lady Cripps said: "India has it within her to set a new pattern for the world."

Since I came to India at the end of November, 1952, I have travelled many miles and seen many people and things and spent a month in Pakistan as the guest of the Governor-General. I shall ever be grateful enough to the Prime Minister of India for enabling me to do this as the guest of the Government. Above all things, I wanted to contact those who knew my husband and to learn something of the new India, he so longed to come and see.

More fulsome praise can be an empty compliment and sometimes when one senses all the things which must be done, one is bewildered by their magnitude.

India is attempting to develop a democracy on a scale never tried before and the national characteristic of individualism has to be linked with social conscience and team-work at all levels throughout the country. This is vitally needed. With her greatness in the example of Gandhiji and the quietly growing influence of Vinoba Bhave she has it within her to set a new pattern for the world. Courage there is, and it is wonderful to see many constructive developments going on and the service being given by men and women determined to carry on their work for the nation with unflinching devotion. As a citizen of the world as well as a friend of both countries, I pray that the tension between India and Pakistan will soon diminish and friendship take its place. This means so much to all of us.

The absence of bitterness on both sides between India and Britain over the past and the freely given friendship is, I believe, the most creative episode of this generation.

I leave feeling the richness of all I have been given and the conviction has steadily grown in me of what an understanding working friendship for the same ideals of the freedom of human personality can mean, not only to both our countries, but to the world.

WOMEN, CLEVERER THAN MEN

Women are definitely not the weaker sex. This is asserted by Professor Ashley Montagu, of Rutgers University's new school for social research. He believes women are not only stronger and smarter but that the male is unable to recognise this chiefly because of his colossal ignorance.

Professor Montagu said "The female of the species is much more highly developed than the male."

SMT. KAMALA DEVI ON HUMAN RIGHTS.

Smt. Kamaladevi Chattopadhyaya, Indian delegate to the U. N. Human Rights Commission in Geneva said that the American decision not to ratify the covenants of the Human Rights Commission announced on April 7 "knocks the bottom out of the Commission's work."

"If the U. S. refused to ratify the covenants they will lose all significance" she said. "We very deeply regret that so important a country as the U. S. should raise these grave doubts in our minds."

She added: "We in India think that the idea of the Commission on Human Rights is one of the high water marks of the U. N. since its inception."

"India attaches very great importance to the Commission. Certainly, this statement will have very depressing effect on the general public and we would like to know if the U. S. delegation has any alternative concrete proposals with regard to the objective of this Commission."

M. B. E. FOR WOMAN DOCTOR

Dr. Dorothy Meiklejohn, of Leshau Ward, Kenya, so viciously attacked by Mau Mau terrorists that 165 stitches had to be made in her wounds, has been awarded the M. B. E. for her bravery on the night of the raid.

The raid took place while she and her husband were having supper. Seven Mau Mau gangsters broke into their home, and slashed them repeatedly, finally leaving them for dead.

Blood pouring from her face and arms, Dr. Meiklejohn forced herself into her car and drove to the nearest police post. When she reached Thompson's Falls, the nearest centre, she was so weak from loss of blood that she could not get out of the car.

She attracted attention by blowing on her hooter. She could only gasp out her name before she collapsed. Although the doctor recovered from the injuries, her husband subsequently died.

U. N. COMMISSION ON RACIALISM

Two United Nations Commissions are expected to begin functioning this month both aiming to report to the eighth session of the Assembly on race policies of the South African Government.

They are (1) Good Offices Commission to arrange and assist in negotiations between South Africa, India and Pakistan in regard to the rights of the people of Indian origin in South Africa.

(2) Commission to study the racial situation—apartheid in South Africa.

Both the Commissions were appointed by the Assembly on December 5 last as a result of the resolutions sponsored by the Asian-African group. The *apartheid* Commission consisting of M. Hernan Santa Cruz of Chile, M. Henri Laugier of France and Dr. Bellagarde of Haiti is expected to assemble in Geneva on April 20.

The Good Offices Commission on treatment of Indians in South Africa consists of M. Leo Mates of Yugoslavia, Mr. Jose Ribas of Cuba and Mr. Salah el-Din Tarazi of Syria.

The Assembly had left it to the discretion of the President Mr. Lester Pearson to name three individuals to the *apartheid* Commission and three countries to the Good Offices Commission.

"ANNAMALAI HALL"

A valuable amenity has been added to the public of Madras City with the opening of the "Annamalai Hall", the new buildings of the Tamil Isai Sangam at the Esplanade, by Mr. C. Rajagopalachari Chief Minister of Madras.

The occasion synchronised with the celebration of the Sangam's Tenth Annual Music Festival at the new premises.

This magnificent Hall, housing a large auditorium built at a cost of Rs. eight lakhs, and equipped with all modern amenities is named after the late Raja Sir Annamalai Chettiar, as a monument to the services rendered by him to the cause of Tamil Isai.

TURKISH MISSION'S IMPRESSIONS OF INDIA

M. Haluk Saman, leader of the Turkish Parliamentary Delegation, told Press Conference at Delhi on April that the Delegation was deeply impressed with "the harmonious living of millions of people of different religions having different languages, and customs." They felt this had resulted from India's faith in secular democracy.

M. Saman said that after witnessing the working of Parliament and assemblies in India, the Delegation was convinced that freedom of thought expression and movement existed in the country. The Delegation was also impressed with "the vigour, with which your people are working to fulfil their tasks."

M. Saman claimed that all parties in his country had looked favourably upon the inclusion of Turkey in the NATO. "Today the interests of the Turkish Republic need that she should be a member of the NATO," he said. "Today you are following an independent policy. But tomorrow, or the day after, her benefit may lead India to become a member of the NATO."

TANJORE FINE ARTS EXHIBITION

A tribute to the artists of olden days was paid by Mr. C. Rajagopalachari, Chief Minister, inaugurating the fine Arts Exhibition at Tanjore on April 13.

Their art, the Chief Minister added, was inspired by a spirit of "bhakti."

Referring to violators of sacred precincts of temples and public buildings which housed works of art, Rajaji said he had even an idea to devise some punishment for such people.

The Chief Minister also visited the Saraswathi Mahal, Art Gallery and the open air theatre.

Requesting the Chief Minister to declare the festival and exhibition open Mr. T. K. Palaniappan, the Collector, said that it had been organised to encourage and publicise the race of artists who once flourished under the patronage of the "rich and the regal" and who were now fast becoming extinct and to create in the minds of the public an aptitude for patronage of the fine arts.

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A FEW OPINIONS AMONGST THOUSANDS.

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