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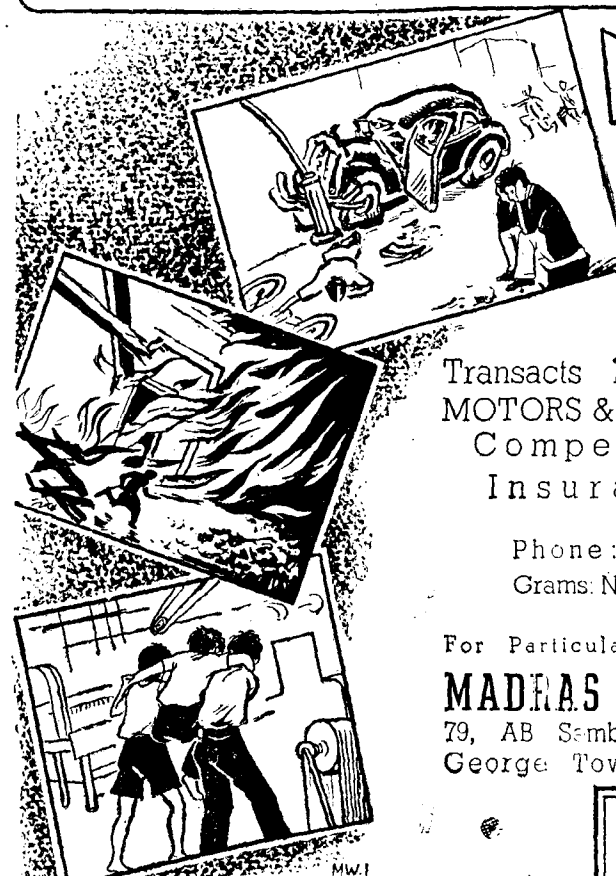
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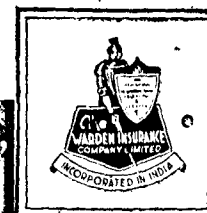


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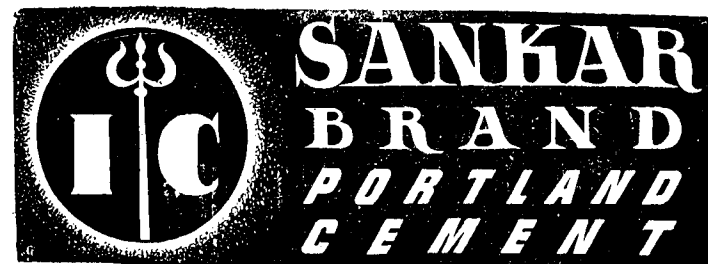
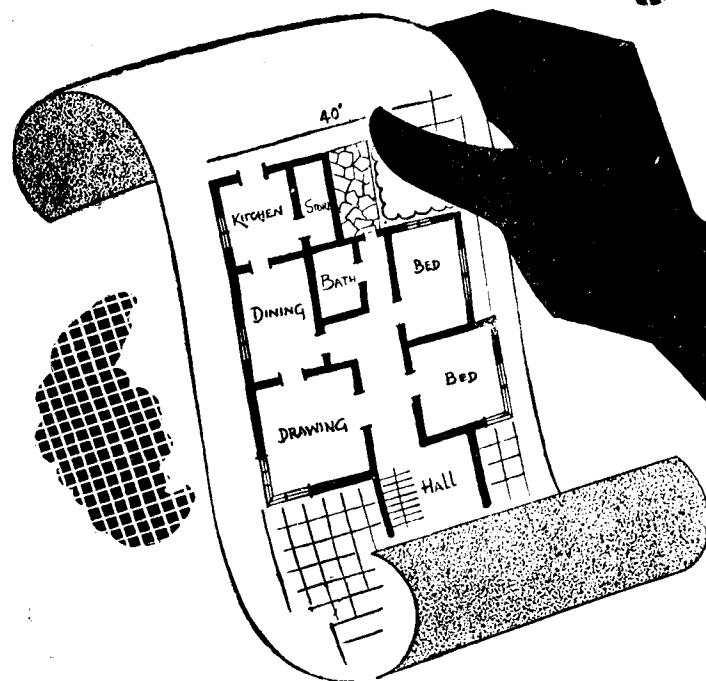
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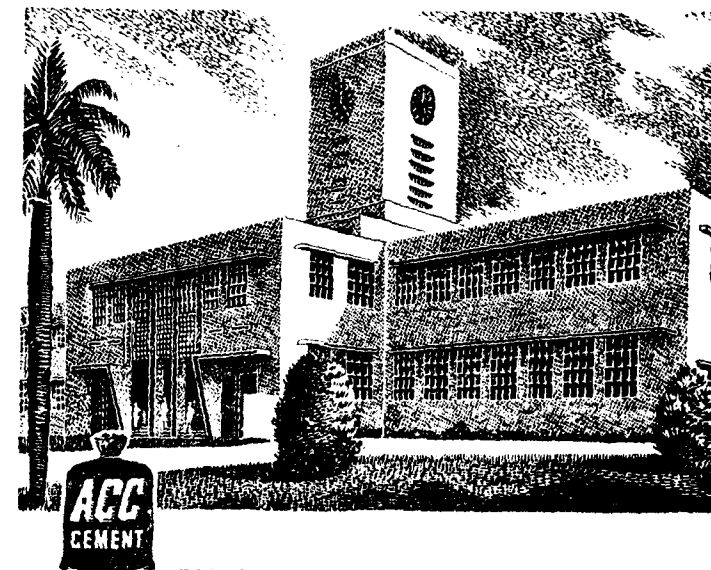
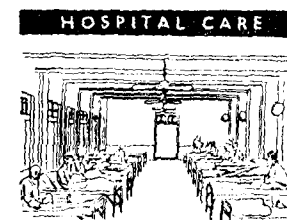
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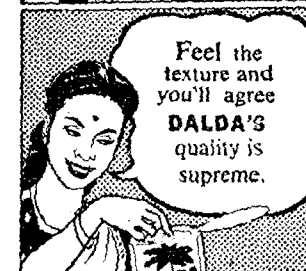
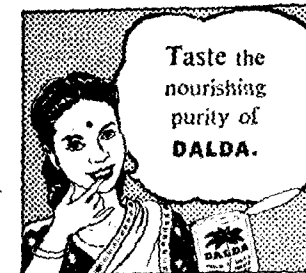
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Other religions are more or less based on fear—that is on the punishment that may be inflicted by a supreme authority. Some phases of Hindu religion that have survived Vedanta may seem to suffer from this common frailty of dependence on what may be called the postulate of monarchic rule. But it may be generally and truly stated that Hindu philosophy rests more on the rule of

law than on the authority of a Ruler, — on law as understood by natural philosophy, not authoritarian law enunciated by law-making bodies for execution by courts.

We read in Chapter IX of the Bhagavat Gita verses 4-10 that all beings abide in God but He stands apart from them; He is the origin and the support of beings; yet He stands apart from them; He uses Nature and creates again and again all this multitude of beings, keeping them completely dependent on Nature; It is a part of His scheme of sovereignty that Nature brings forth the moving and unmoving and in consequence of it, the world evolves. A study of the Upanishads will show that the universe is recognised therein as the result of a gradual unfolding of the creative power inherent in the primordial substance. It is a remarkable achievement of intellect and imagination—it would not be incorrect to call it inspiration—that the rule of law as known in science was anticipated in the Hindu scriptures. It would not be wrong even to claim that the philosophy of Hinduism anticipated the basic theories of biology and physics. The very approach to things that one can read in the Upanishads is a scientific approach. There is constant insistence on adherence to truth and investigation. Hindu faith does not rest on the unusual or the miraculous but is linked to unchangeable law. Religions running counter to the discipline of physical science and demanding compartmental loyalty can only lead to hypocrisy. My claim is that Hindu philosophy steers clear of this.

HINDU PHILOSOPHY AND MODERN ECONOMY

Just as Vedanta anticipated the basic ideas of science in respect of evolution and prepared the ground for harmonising religion with science, so also, the Hindu seers saw long ago that the profit-motive, the civic right of unrestricted competition was inconsistent with human progress. The Hindu scripture lays down in clear and emphatic terms the doctrine of work for the sake of society according to

capacity and not for profit. The Gita lays stress also on what is a necessary corollary of this, the equal dignity of every form of labour. It furnishes the motive power for the altruistic performance of work by elevating it to the level of religious worship and piety. This is what is known by the oft-repeated but I fear inadequately understood term Karma-Yoga. It is not for profit but as an offering to God that one is asked to work. If a man is devoted to his particular duties and performs them, he wins Beatitude. When a man performs his proper duty, he worships Him from whom the world issued and by whom all that we see is pervaded. It is better for one to do imperfectly the duties that fall to his lot than to do those of others perfectly. One should not abandon one's natural duty even if evils seem to adhere thereto. Every human activity involves some evil as fire carries smoke. He who works with mind detached and free from selfish longings is the real *sanyasi*. In these terms the Gita explains true renunciation.

The Gita thus supplies the spiritual foundation necessary for the new economy that is everywhere sought to be installed in the modern world in place of what has been found completely inadequate, namely, the motive of private profit. Yet these very texts which I have just now condemned and rendered into English have lent themselves in the hands of ignorant critics to the interpretation that the verses are an apology for the selfish preservation of privileges. Perversity and prejudice can convert elixir into poison.

REGULATED ECONOMY AND THE

PART THAT RELIGION CAN PLAY IN IT

In modern conditions wherein costlier standards of living have come to stay and increased population has created very difficult problems, the common weal must have the dominant claim over the activities of every individual and people must govern themselves and live under a regulated economy. This regulation causes wide-spread and deeply felt pain. It hurts because it goes against the instinctive desire in the individual to be free. There-

fore regulation should be so designed as not completely to stifle individual liberty and initiative and the joy that flows therefrom. The pain of a regulated economy is due to the fact that the regulation comes from outside, imposed by an external authority. Properly designed and placed on a spiritual basis, a regulated economy need not be inconsistent with individual satisfaction and individual zeal. The restraints and habits of mind that are required to be developed for altruistic action must flow from faith and inner conviction. Community-effort is but the sum total of individual effort and it cannot be brought into being unless individuals work with zeal, deriving joy therefrom. Joy can only be in the individual because a corporation as such has no feelings. We should therefore find and furnish a compelling motive to the individual, a motive not of fear but of joy. I claim that Religion is a necessary and appropriate force for effective and just regulation. It is only a spiritual faith and force that can make men work and enable them to find pleasure in working for the common weal. And this is the very doctrine of life that forms the kernel of Hindu religious thought and was preached so long ago in the Gita.

There is hardly any one who now believes that the old scheme of life which gave prosperity to Europe in the nineteenth century has now any validity. Individual competition has to give place to regulated co-operative economy in varying degrees of pace in the several departments of life. This new economy not based on self-interest, but on something else, almost the opposite of it, calls for a spiritual and cultural basis contra-distinguished from a material selfish basis. Communism may talk of a materialist dialectic and claim success. But it is forgotten that revolution and misfortune and wide-spread trouble produce a state of mind which temporarily functions like spiritual faith. Where a new order of non-competitive economy has in any measure succeeded, it is due to the fact that what is equivalent to a spiritual upheaval resulted from widespread revolution, or war which enabled the

ruling out of the motive of selfishness. This was a good enough temporary substitute for religion. But it cannot last for all time.

ANTI-RELIGION—A SUICIDAL PROGRAMME

The prosperity that undoubtedly resulted in Europe from the economy of private enterprise and competition necessarily carried with it inequality of distribution. The very power of that economy was derived from difference as power is derived from a fall of water. Some people had to live in squalor, may be in the same country or may be elsewhere—the latter was easier wherever it was possible—in order that prosperity might be built up at a visible point. But now squalor is considered disgraceful, whether it be among certain sections of people in the same country or elsewhere, and it is considered criminal to be found building up one's wealth on other people's poverty. It is now the accepted doctrine of economic conduct that wealth should be produced without producing unhappiness anywhere. Inequality or unhappiness is no longer considered as inevitable or tolerable. Economic competition, obvious or concealed, is now considered to be only another edition of the law of the jungle. It is not considered decent to leave the Devil to take the hindmost. It is no longer considered right to look upon individual effort and individual life as a private and sacred enclosure into which no trespass is to be allowed. In the interest of society as a whole these trespasses into private affairs are now deemed not only permissible but obligatory.

Unfortunately, however, those who happened by the accidents of history to lead movements for the demolition of old economic ideas and for the establishment of the all-prevailing dominance of the public weal and for the re-organisation of society on a non-competitive economy, were tempted by an immediate strategic advantage. They saw that discontent must be produced in order to help a violent revolution and Religion fostered contentment. They worked therefore for the demolition of religion, treating it as an opiate and as a part of the old economy. The protagonists of equality

thus demolished or sought to demolish—let us hope unsuccessfully—the spiritual basis for human conduct, the very thing required to make conduct unselfish and directed towards the public weal rather than to one's own individual advantage. Religion acted as a consolation and helped men and women to bear misfortunes; it helped men in particular to tolerate inequality; and since inequalities must go, they said we must remove everything that helps men to bear with it. They therefore concluded that religion must go, if not by force then by other subtle pressures. Thus what could support the new economy of unselfishness, indeed what alone could support and furnish power to the new idea of unselfish production of wealth, it was decided to destroy. This was suicidal and an unnecessary addition to the programme of economic revolution, and though for the moment its adverse effect was concealed by the prevailing spiritual power of a revolutionary upheaval, the substitute could not last for all time. It was not the intention, nor was it possible for men and women to live for ever in a state of war and on the emotional ecstasy of antagonism. So, the new economy of production of wealth had in course of time to be supported by all sorts of make-shift compromises to give some sense of personal advantage. What obviously supported the old economy of work, *viz.*, the profit-motive, came to be re-permitted in concealed ways. The law of selfishness cannot altogether be substituted by force nor can unselfishness be maintained by the mere vigilance of the State. The supervising power has a tendency to deteriorate and get less and less powerful, and compromises by way of concealed personal advantage have to be provided in place of the old frank acceptance of the rule of personal profit. But these make-shifts cannot serve the purpose so well immediately, or be self-sustaining for long-term purposes.

NOT AN OPIATE BUT A DRIVING FORCE AND REGULATOR

The truth is that society, though the concept is grammatically singular in number, is physically and psychologically

plural in reality. It is not one living organism. It is made up of many individuals, who can never get rid of individuality and what flows from it. We may develop altruism by several means but we can never wholly do away with the individual. If this is accepted as correct, how then shall we keep the individual fully alive, in spirit and in action, and yet make individual activity truly subservient to the general interest. The claim I put forward is that the Gita code of conduct which is organically connected with the philosophy of the Upanishads gives the answer. The secret lies in the substitution of the compulsion and vigilance of the State by a religion that develops an inner law more vigilant than the eye of spies and more effective than the arm of external law.

THE POSITIVE DOCTRINE OF ALL WAYS LEADING TO THE ONE

Now I come to a feature of Hinduism that is unique among all the religions of the world, ancient and modern, *viz.*, its specific and positive doctrine of catholicity. The Hindu tradition prescribes that it is not open to any Hindu whatever the name and mental image of the Supreme Being he may use for his own devotional exercises, to deny the Gods that others worship. He can praise the name and raise the image of his choice to the highest but he cannot deny the divinity or the truth of the God of other denominations. This unshaken tradition of Hinduism makes it possible for pious fervour to operate on conscience and spirit without disturbing the peace of community life, in a composite world. It makes Hindu religious thought as modern in suitability as it is ancient in conception and development. This unique and all-important aspect of Hinduism is emphasized in several important and oft-quoted verses in Chapters IV, VII and IX of the Gita. Forms of worship may differ, but all lead to God. In whatsoever way men approach God, the Gita emphatically lays down that God blesses them. Whatever the path that men may take in worship, it assures us they reach God. The Gita teaching

of course referred to the unit of goal of all forms of worship that were prevalent at the time. But the doctrine is stated in such wide terms and so broadbased on essential principle as to be applicable to every variety of religion. When one contemplates how the Hindu seers so clearly and so long ago saw the truth that justifies this catholicity, one cannot but be lost in wonderment and reverent admiration. This, what I may call, the brightest jewel in our inheritance is a teaching of the highest value for peace and progress and for the world's happiness and spiritual advancement.

SANYAS

All this may be accepted, but the sceptic may ask, 'What about renunciation? What about Karma? How can Hinduism which preaches Sanyas and Fatalism be suitable for an age wherein hard work and the due performance of civic duties are so essential?' I shall seek to deal with these queries. First let me state definitely that it is not the teaching of Vedanta that men should renounce activities and become anchorites. Vedanta demands renunciation but the renunciation is different from what is referred to in the argument against the suitability of Hinduism for the modern citizen. It is renunciation of false values; renunciation of attachment that the Vedanta wants in its votaries. What is preached in the Vedanta is enlightened and true evaluation of essentials and a spirit of detachment. And this is explained and reiterated in the Gita quite as if this very query raised now had specifically been put to Sri Krishna. *Buddhi* and *asanga* are insisted on, not *sanyas*. Indeed, the performance of tasks with detachment is the lesson that is dinned into the reader in every chapter of the Bhagavat Gita. It is not necessary to quote passages. There is no room whatsoever for doubt on this head. The Upanishads and the Gita want men to get rid of the impediment to true social co-operation, *viz.*, the desire for pleasure and pleasurable sensations. It is this desire that leads to error, anger, confusion of

mind and pain and grief. The ideal citizen should perform his tasks and duties with detachment. His activities should be in the general interest, not for selfish gain. This is the great teaching of the Gita that has justly made it as famous in modern times as it is classic in the Vedantic tradition. Out of the Upanishad teaching and its doctrine of the ultimate reality, the modern citizen can derive a fearlessness of spirit which, added to the detachment and rigorous execution of duties preached by the Gita, could make of every citizen a veritable giant in the service of society. The resolution and fearlessness that characterised Mahatma Gandhi's long strenuous and dedicated life were inspired by this philosophy and this religion. This single illustration from recent history is perhaps more convincing than hours of argument.

KARMA

Coming to *Karma*, the doctrine that makes Hinduism what it is, it is nothing but the great law of cause and effect in things spiritual. You cannot in the material or the psychological world get rid of the effects of what you do. And as the body is not the whole of the matter, but there is an immortal Spirit dwelling in and making the human being what he is, death does not end the chain of sequence. The working agent, the Spirit in the body, does not and cannot die with the body. He shapes himself moment by moment by his activities, mental or physical. At death he does not disappear into nothing but enters a new tenement which he has built for himself by his life-activities. This is Hinduism. You may accept it or reject it and search for other theories. But if accepted, the Hindu theory of Karma gives the highest sense of responsibility to the citizen. No explanation or theory in regard to the ultimate nature and cause of things can be made proof against all logical difficulties. Our Knowledge is necessarily finite and we cannot discover and resolve the mysteries of infinity. On the assumption of the soul as the basis of personality, it can be claimed that no theory can be

formulated more in harmony with known laws of nature than the Hindu doctrine of Karma. It is the application in the moral sphere of the law of conservation of energy as established by the physicists. Indeed both the physicist's law and the doctrine of Karma may be looked upon as parts of the same universal law.

FATALISM

It is wrong to think of *Karma* in terms of what may be facetiously called its western halfbrother, Fatalism. Destiny as taught in Vedanta does not involve an unscientific attitude towards natural laws or a loss of faith in human effort, which is Fatalism. Karma is just the unalterable law of effect following cause. Newton put it in clear terms with respect to physical momentum. The Vedanta puts it down for the motions of the soul. Is it possible to do a thing and escape its consequences? One cannot expect something to happen for which something else appropriate to produce that result must have been done. Given a certain thought or act, the natural result cannot be escaped.

This is *Karma*. It is not well for citizens to see this truth, to accept it as binding doctrine and perform their tasks and duties and avoid the prohibitions, not in fear of the Magistrate, but remembering this inescapable law.

CHARTER OF FREEDOM

The law of *Karma* does not do away with free will and the value of initiative or endeavour. On the contrary, it is the truest charter of freedom and initiative. The thoughts you entertain, the words you choose to speak, the acts you do, the restraints you exercise on yourself, all these produce their full fruit, no effort goes for nought. If no one can be robbed of the fruits of his labour, is it not true freedom? There cannot be any better freedom in the world for man than that his future is entirely in his hands. The very meaning of the word "*Karma*" is work. It is the law of work that is laid down in Vedanta, not a doctrine of negation of human effort. *Vidhi* is law, not blind Fate.

GRACE

Need I say anything more to demonstrate that the doctrine of *Karma* is as far from Fatalism as poles are asunder. Man evolves himself according to his thoughts and actions and even death does not terminate the opportunity for remedy and progress. This is Hinduism. Pious Christians and Vaishnavites may here feel a doubt. If *Karma* is inescapable and sin must go through what it has unfortunately earned, is there no room then for Grace in Hinduism? Yes, there is. Grace comes through penitence and penitence is human effort and victorious effort. Grace is not the caprice of the Lord. When penitence has truly been achieved by the soul, it so completely changes the heart of the penitent that he attributes it to the caprice of the Lord. But that is only one of the beauties of the joy of penitence. It does not alter the law of *Karma*. Penitence is an act that has its full reward like any other act. Penitence is the victory of the soul in its battle against evil and the conquering soul feels the victory contemporaneously with the battle itself. It is a rapturous combination of the pain of battle and the joy of victory. Sin is worked out in *Karma* through true sorrow and suffering undergone by the sinner. There is no contradiction between the doctrines of Grace and of *Karma*.

THE IMPROVEMENT OF THE HUMAN RACE

A question may be asked here. Supposing one accepts the doctrine of re-birth, what good is it however to be told that something will be fruitful in a future birth wherein we shall have no memories of the past? How can it foster or further individual initiative or endeavour? Why should I labour or renounce or retrench my present joy for one who will come to exist in another birth with whom you identify me, but which identity is not felt by me now or will be felt then? Thus may the pleasure-seeker pose his difficulty. The answer is this.

Friend, do you not derive a joy in doing the right thing apart from its

effects or your own advantage? The joy of right conduct is inherent in human nature. All recorded and unrecorded experience confirms this for every one, big and small. Members of a family or of a village intuitively work for one another and derive pleasure therefrom. Though they may obtain no personal advantage from it, they are immensely happy when they do it. People are not indifferent to the good of their village or their country. The joy of right conduct and of mutual helpfulness is as real as the universal force of attraction that the men of science call by the name of gravitation. The Great and Universal One has become many and the many seek to become one again and are attracted to one another. The original unity re-asserts itself in the shape of the several forces that attract things and beings to one another. Men sacrifice themselves for the good of the State, for the safety of future citizens and for their happiness in the coming generations. In all this, men and women derive a joy which is instinctive and not argued from hopes or expectations of present or future rewards for such conduct. We do not know who will enjoy the shade of the trees we plant on the road-side. Still we do plant them. In regulating our conduct for re-birth, we follow a similar process that contributes to peopling the future world with good men and women. Posterity is *ourselves* according to Hinduism. Let us do what we can to raise a good race. Let us be good and where we have sinned, let us repent. Let us plant our souls in the good earth and be born again as good men, be it even without memories, which if we had we could not bear the painful weight thereof. Let us be re-born purified and better than we are. If we all try thus, the world will ultimately be a world full of good men. This is the plan of Vedanta, the eugenics of souls, a scientific plan to bring into existence a better breed of men. Have we not laboured to improve the breed of poultry

and cattle? Have we not succeeded wonderfully therein? Let us improve the breed of men, bodies as well as souls. The hens do not remember their previous state. What does it matter? The cows do not recognise the progress that animal husbandry has brought to the race of cows. What does it matter if we shall not be able to remember who we were? Indeed, it is better we do not remember. The object of right-living is to a Vedantin two-fold—one's own true happiness is attained thereby and one also contributes to a better world through re-birth. From simple rural co-operation to patriotism and from patriotism to Vedanta, it is an integrated whole in widening circles. Co-operation improves the village. Patriotism produces a better country-wide state of things. Vedanta will bring into being a better world.

CONCLUSION

Summarising what I have attempted to explain, religions that contradict the conclusions of science cannot but degenerate into formalism and hypocrisy and Hindu philosophy can claim to be peculiarly in harmony with the latest knowledge. Secondly, if human happiness and progress depend on doing away with selfishness and have to be based on a new economy of social co-operation, Hindu philosophy furnishes a faith and a culture which are peculiarly fitted for such reorganisation and which can support and strengthen the compulsory laws of a democratic State. Thirdly, Hindu philosophy has raised catholicity and tolerance to the level of positive and cardinal religious duty. Hindu philosophy has thus potentialities to make the greatest positive contribution to civilisation. It has no quarrel whatsoever with the physicist or the geologist, and yet it offers a firm spiritual foundation for a new co-operative and catholic polity for the governance of the world. It is not an opiate but can be a powerful driving force and automatic regulator.

THE ANDHRA PROVINCE*

RECOLLECTIONS OF A RETIRED CIVILIAN

BY MR. A. G. GALLETTI, I.C.S., (RD.)

THE Andhra Province sprang full-fledged from my head like Athene from the head of Zeus, when I was Assistant Collector, Cocanada, in 1901. It was just common sense, prophecy, but it takes a long time to drive common sense into the heads of other, prejudiced, people. I was learning Telugu. I wanted to get a good command of the language. So I invited the elite of Cocanada to my bungalow to teach me Telugu by conversation. The topics I chose were my programmes, religious and political. My religious programme fell flat. Superstition is the strongest of prejudices. My political programme succeeded because I flattered my audience. It was, briefly, India is ripe for self-government. We should aim at an All-India Federal Republic. India and the Native States would be thrown into the meltingpot and India would be re-divided into national states, each with one language, the language of that nation. I began with the Madras Presidency and adjacent Native States. This territory would provide four separate nations. The Telugus had 18 millions in the Presidency, 6 in Hyderabad, one in Mysore. Madras fell into the old Telugu area, but it had been Tamilised. We did not want Madras. There were more Uriyas than Telugus in N. Ganjam. We did not want N. Ganjam. It should go to Orissa.

I called the new state Andhra, the old name, to remind the Telugus that

* Proposed by me in 1901, materialised in 1953, exactly as I proposed it.—A. G. G.

the Empire of Vijayanagaram was an Andhra Empire. I pointed out to them that they were once a great, an imperial nation. Then they were playing second fiddle to the Tamils. They had to send their sons to Madras to be educated. The Tamils had all the leaders of the bar and most of the fat jobs. The Andhra State would have a university of its own at Rajahmundry. For the capital my own choice was Bezwada, and, when I was sub-collector then, I bought for Government an extensive piece of land on the west of the growing town to be reserved for the office buildings of the Andhra State. Others favoured Waltair.

The Telugus had not realised they were a nation. There was no word for patriotism in Telugu. I supplied a Sanskrit compound. I also undertook to give the Telugus, who spoke different dialects and wrote in bad Sanskrit a common literary language. I achieved this in Galletti's Telugu Dictionary, Oxford University Press, 1935. For 30 years I carried on propaganda for this literary language and had many followers in this sphere. The Andhra Province movement spread like wild-fire from the beginning. The Congress adopted it. I proposed the fourfold division of the Presidency in the Madras Government's (my) despatch on the Morley Reforms.

Nehru adopted part of my programme, abolishing the Native States. He did not go on to the re-division of India. I suppose he thought the vast upheaval involved unwarranted. Then in his despair Sriramulu, a fanatic, died for my idea, and the Andhra Province has, contrary to my expectations, materialised in half a century.

I claim no particular merit. My idea was just common sense.

Philosophy: Eastern and Western

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THE pageant of history goes on—and the thoughts of men, said the poet, are widened with the process of the suns. Knowledge, it is said, grows from more to more. But growth in philosophy is not the same as the increase of knowledge in the sciences. In spite of the advances in science and technology it can not be truthfully said that we have a greater degree of philosophical insight than the great thinkers of the past. Some even hold that it may be less mature and adequate than in the times of Buddha and Plato and Sankara. For in the sciences there have been definite additions to knowledge; in philosophy as in the arts of poetry and painting and sculpture it is not addition but growth. "The ideas are the same today as yesterday, but we approach them with a new shade, with a new fineness."* For progress in science and knowledge has not eclipsed the greatness of ancient philosophical thought any more than it has eclipsed the greatness of Homer or Shakespeare or Kalidasa in poetry or the art of Phidias and the paintings of Ajanta, and the carved figures of Ellora. "No greater men are now than ever were," said Emerson, "nor can all the science, art, religion, and philosophy of the nineteenth century avail to educate greater men than Plutarch's heroes, three or four and twenty centuries ago."

The history of philosophy as taught in our universities starts with the Greeks and ends with modern European philosophy. Yet philosophical speculations in Greece cannot be traced earlier than the 6th century B.C. starting with Thales—the first Greek thinker known to history; while with India it was not the dawn of philosophy as in Greece but what has been fitly described as "the full glow of philosophic day." Strangely enough little account is taken of the great philosophical heritage of the Hindus embodied in the Sacred Upanishads or the contributions of China and Japan and Persia in the quest after philosophic

truths—a quest at once profound and far reaching. It is a heritage which has moulded our thoughts since the dawn of history and no review of world philosophy can be complete which ignores the basic contributions of other countries and other times than our own. The fact that Socrates was born in Greece and the writers of the Upanishads in India may be important from the point of view of their own geography but is irrelevant, so far as the history of human knowledge is concerned.† The addition they have made to human knowledge is neither Greek nor Indian but belongs to the whole of humanity.

At a time when the whole world is being knit together by the advance of modern thought, when scientists, and economists and politicians are becoming more and more international-minded it is in the fitness of things that the deeper philosophical ideas that underlie their activities should be broadbased on a right understanding of the culture and civilization of the different countries of the world. This stupendous task is undertaken and accomplished with commendable competence in the two volumes published under the auspices of the Government of India.

The idea of a review of world philosophy from the dawn of history down to this day was first mooted by Maulana Abul Kalam Azad, the first Education Minister of Free India in 1948 at a conference of Indian educationists. It took practical shape in the statement he made during the budget discussions that year when he said:

"In our college histories of philosophy, Indian philosophy is relegated to an obscure corner. In order to

* Maulana Abul Kalam Azad: Introduction.

† HISTORY OF PHILOSOPHY. Eastern and Western: Sponsored by the Ministry of Education, Government of India. Editorial Board under the Chairmanship of Sir Sarvepalli Radhakrishnan, Editors: A. R. Wadia, D. M. Dutta and Humayun Kabir (Secretary.) In two volumes. Pages 617 and 461. George Allen & Unwin Ltd., Ruskin House, Museum Street, London.

* Dr. Radhakrishnan's Preface.

get a true perspective of philosophy, it is necessary that a student should know of the great contributions of India, along with the developments which took place in Greece and modern Europe. I propose to appoint a committee of eminent philosophers, with Dr. Radhakrishnan as Chairman, to write a history in which due and proper emphasis will be given to these facts."

In pursuance of this statement a committee was appointed consisting of the Chairman and Professors A. R. Wadia, D. M. Dutta, and Humayun Kabir. This committee served as the editorial Board for the production of a book which would include in its scope the development of philosophy in all parts of the world with special emphasis on the development of philosophy in India. The Editors were fortunate in obtaining the ready and willing co-operation of a team of sixty scholars, Indian and foreign who have written on subjects of their special study. It would be out of place in this short review to attempt an elaborate study or discussion of the many learned theses that form the subject matter of the two ponderous volumes before us. It is not proposed to examine or estimate critically even either the philosophy or opinions expressed by the expounders of the various systems of thought. Such a critical or close study is beyond the scope of this review which is merely concerned to give the reader an idea of the variety and comprehensiveness of the topics handled by scholars in every way entitled to speak with authority on their respective subjects. But we may say without hesitation that this co-operative effort of scholars drawn from different countries has resulted in a book of absorbing interest and importance, that it is perhaps the first attempt at a systematic interpretation of the teachings of the master minds of East and West, and that for all the variety of theses and treatment, there is an underlying unity of purpose in the whole undertaking which cannot be missed by the student of contemporary thought.

Maulana Abul Kalam Azad sets the tone and pattern of the book in an introduction which, for the sweep and range of ideas, is a marvel of condensation. His survey of world philosophy is marked by a breadth of view and a synthesis of thought quite in keeping with the infinite variety of systems and ideologies reflected in the pages that follow. A beautiful couplet from a Persian poet gives the clue to his approach to the problems of philosophy. It says that the first and last pages of the Book of Existence are lost and philosophy is the quest for the recovery of those lost pages.

"Some 3000 years have passed in this quest but the lost pages have not been recovered nor is there any hope they will ever be recovered. The history of philosophy is the record of this quest. Though it does not tell us of the attainment of the goal it has unfolded to us a fascinating story of voyage and enquiry."

Each of the volumes contains four parts. The first volume opens with "The Background of Indian Thought" dealing with the preVedic elements in Indian culture followed by chapters on the Philosophy of the Upanishads, the Epics and the Bhagavata Purana. "The Traditional Schools of Indian Philosophy" covers Jaina and Buddhist philosophy, the Vedanta and the Saiva and Sakta Schools. "Other Developments of Indian Thought" includes chapters on Mathematics and other Sciences, Indian Aesthetics, Islamic Thought and Sikh philosophy. The last part is devoted to "Chinese and Japanese Thought."

The second volume begins with an account of "Ancient Thought: Middle East and Greece" with chapters on Socrates, Plato and Aristotle and Jewish philosophy. Part II deals with "Medieval Thought" in which St. Augustine and St. Thomas Aquinas figure. This is followed by chapters on Sufism and Christian Mysticism. The last two parts deal with the various phases of "Modern European Philosophy"

and the volume ends with an appropriate concluding survey of Science and Philosophy from the pen of the Chairman of the Editorial Board.

The writers have passed in review the results of over thirty centuries of uninterrupted philosophical endeavour reflecting the hopes and disappointments, the anxieties and efforts concentrated in the pursuit of philosophy. What is it all for? Has philosophy played an important role in historical reality? Has it been the guiding power in human history or has it only been the luxury of the leisured few, 'a parenthesis', as Radhakrishnan finely says, "in people's lives?" If political leaders and scientific inventors have decided the fate of nations "has philosophy been an echo dying away in the mountains?" The very history of philosophy gives an emphatic "no" to these questions.

"Philosophy is an essential aid to life. We are planted in a world where we are required to think and reflect on the nature of the cosmos, the meaning of right and wrong, the destiny of the human individual. It is a law of man's intellectual consciousness to search for the truth of things and strive to live in the spirit of truth."

Systems of philosophy can be understood only in relation to their time and place. As Radhakrishnan says finely and truly "all thought is a dialogue with circumstance."

"It is not absolute and final. It is embedded in the stream of history like any other perishable product of the ages. In systems of philosophy we do not get the reality of the world but a vision of reality reflected in the living and therefore changing mirror of man's mind. Intellect does not work in abstraction. It works in the service and with the material of the entire human being."

The changes brought about in the objective conditions of living by science and technology have subjected the human individual to a process of transformation more radical than ever before. These have shattered all past ideals of order and produced men who have abandoned all inwardness who stagger through a world of accident from moment to moment, who are driven by elemental, irrational overpowering fanatisms to mechanical action. This great betrayal of the human spirit, says Radhakrishnan, will lead to the ultimate destruction of humanity.

What then is the remedy? And where does philosophy come in to help steer our course through sanity and strive "to be human in this most inhuman of all ages"?

"It is the task of philosophy not merely to reflect the spirit of the age in which we live, but to lead it forward. Its function is creative, to state the values, to set the goals, to point the direction, and to lead to new paths. It must inspire us with the faith to sustain the new world, to produce the men who subordinate national, racial and religious divisions to the ideal of humanity. Philosophy is nothing if not universal in its scope and spirit."

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.

Price Re. 1-8.

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

SARVODAYA AND MARXISM

BY PROF. S. N. AGARWAL, M.P.

AT a recent meeting in Madura, Prof. J. C. Kumarappa is stated to have observed that "Gandhiji's ideals were already in practice in Russia to a certain extent" and that "though the Russian ideal was not Sarvodaya in the fullest sense of the term, the social order in Russia today very much approximated in certain respects to Gandhian ideals." We are sorry to find that during the last few months the learned Professor, consciously or unconsciously, has been instrumental in creating great confusion of thought in the public mind about the twin ideologies of Gandhism and communism. It is, therefore, no longer desirable to allow his statements and utterances to go unchallenged.

It is, undoubtedly, true that we are all dissatisfied with the Capitalist way of thinking; Capitalism as a creed and economic philosophy is now dead as dodo. We are also fully conscious of the fact that the prevailing economic conditions in India are far from satisfactory and that the problems of poverty, unemployment and economic inequalities need be tackled with a sense of urgency. Leaders of different political parties are gradually realising the inevitability of Gandhian approach to most of our economic maladies and the dynamic philosophy of Sarvodaya is being increasingly appreciated with a sense of realism and practical commonsense. But to suggest even vaguely that Sarvodaya and Marxism are similar in certain respects and that Gandhism is being followed in Russia is to render great disservice both to Sarvodaya and Marxism. The two ideologies are, indeed, poles asunder and their basic principles are almost diametrically opposed to each other. Shri K. G. Mashruwala the well-known authority on Gandhian thought, took special pains to write a series of articles in the *Harijan* to strongly repudiate that suggestion that "Gandhism is Communism minus violence." These articles have since been published in the form of a booklet entitled "Gandhi and Marx." "Gandhism and Marxism", observes Shri

Mashruwala, "are as distinct from each other as green from red, though we know that to the colour-blind even green and red might appear alike." It is, certainly, a matter for regret that Prof. Kumarappa appears to be, of late, suffering from such a colour-blindness.

Acharya Vinoba Bhave has also been repeatedly telling us that the "two ideologies are irreconcilable and the differences between them are fundamental." On being told that Gandhism differed from Communism only in its strict emphasis on non-violence, Vinobaji remarked: "Two persons were so physically alike that one could have well served as the double of the other in a political fraud. But there was a slight difference; one breathed, the other did not." Acharya Vinoba Bhave has stated several times that "ultimately it will be Gandhism with which Communism will have its trial of strength." According to him, there is greater similarity between Marxism and Capitalism because both attach great importance to material needs and physical welfare rather than to moral standards and spiritual well-being. Mahatma Gandhi also regarded Bolshevism as "the necessary result of modern materialistic civilization" and stated: "In so far as it is based on violence and denial of God, it repels me." Gandhiji always detested this "mad race after money and material goods" and laid great stress on a higher 'Standard of Life' rather than merely a high standard of living.

The fact of the matter is that Sarvodaya and Marxism are basically dissimilar and any attempt to reconcile them is bound to prove futile and even hazardous. To Gandhiji, spiritual values were of the essence in all aspects of human existence; to the Marxists, religion and philosophy are the "opium of the poor." "The first word of religion", said Engels, "is a lie." Lenin regarded it as "one of the aspects of spiritual oppression." The Marxists regard Mind as "a derivative of Matter"; To them the conception of a Soul and spiritual values are

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more or less, fantastic non-sense and betray bourgeois mentality. Moreover, Gandhiji attached great importance to the means and methods and never believed in the theory of ends justifying the means. While the Mahatma insisted on Truth and Non-violence even for the achievement of Indian Swaraj, Lenin thought it necessary "to use any ruse, cunning, unlawful method, evasion, concealment of truth" for the achievement of his objectives. "Even though Russia has many achievements to her credit", wrote Gandhiji in 1942, "her work will not endure unless her methods are clean." Mahatmaji was convinced that permanent good could never be the outcome of untruth and violence. Writing in the *Harijan* as late as 1946, Gandhiji observed:

"The Communists seem to have made trouble-shooting their profession. I have friends among them. Some of them are like sons to me. But it seems they do not make any distinction between fair and foul, truth and falsehood. They deny the charge. But their reported acts seem to sustain it. Moreover, they seem to take their instructions from Russia, whom they regard as their spiritual home rather than India. I cannot countenance this dependence on an outside power."

While Gandhiji firmly believed in "the essential goodness of human nature" and preached the change of hearts rather than the breaking of heads, Stalin was of the definite view that "you cannot conquer the enemy without learning to hate him with all the power of your soul."

There is one more essential difference between Sarvodaya and Marxism. To Gandhiji, democracy was the very basis of a non-violent and Sarvodaya society. Even centralisation of political and economic power was detrimental to the healthy growth of a Sarvodaya State. But to the Marxists, democracy is "a bourgeois conception which the revolutionary proletariat must overthrow" (Lenin). Trotsky also endorsed this view by naming democracy "as a wretched and worthless masquerade". In his book, *THE STATE AND REVOLUTION* Lenin made

it quite clear that the Communists seek "an opportunity to crush, to smash to bits, to wipe off the face of the earth the bourgeois state machinery, even its republican variety." While Gandhiji advocated the establishment of a decentralised socio-economic order based on cottage industrialism and village community life, the Marxists visualise a "dictatorship of the proletariat" founded on a highly centralised state and a mechanised, industrialised society. The ultimate aim of Marxism is said to be the establishment of a classless society in which the State shall "wither away". But as Prof. Aldous Huxley observed in his *ENDS AND MEANS* such a highly centralised State "may be smashed by war or over-turned by revolution from below! there is not the smallest reason to suppose that it will wither away."

It is no use labouring the point further. It is clear as day light that the two ideologies of Sarvodaya and Marxism are fundamentally different from each other. Any attempt to create confusion of thought at a time when the two modes of thinking are engaged in a Titanic struggle for survival in India and outside is, to say the least, un-Gandhian. We would, therefore, earnestly appeal to Prof. Kumarappa not to allow his personality to be misused by any political group for its own ulterior motives.

President Dwight D. Eisenhower, of the United States, sounded a call for world peace in his speech to the American Society of Newspaper Editors meeting in Washington, D.C. In his address, which outlined the path to world peace, he declared: "We welcome every honest effort for peace." And he proposed as the first step an "honorable armistice in Korea." A high point in the speech was his advocacy of "international control of atomic energy" coupled with a proposal for "limitation of armaments." The President declared: "that no people on earth—as a people—to be an enemy." And he called for "serving needs not fears of the world."

The Coronation of H. M. Queen Elizabeth II.

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[On June 2nd, 1953, Her Majesty Queen Elizabeth II goes from Buckingham Palace to her Coronation in Westminster Abbey, with all the splendid pageantry and solemn ritual of a ceremony which is rooted in the ancient traditions of British history. In the magnificent setting of Westminster Abbey, where for 900 years the Kings and Queens of England have been crowned, the ancient Coronation ceremony takes place before a great gathering of all the representatives of Church and State. The Coronation is in fact a series of ceremonies, lasting for over three hours, of which the Crowning itself is the climax.]

HER Majesty the Queen was born in London on 21st April, 1926, first child of the Duke and Duchess of York. Five weeks later she was christened in the chapel of Buckingham Palace. The baby was given the names of Elizabeth Alexandra Mary.

Her early years were spent in London, at 145 Piccadilly, the house taken by her parents shortly after her birth, at the White Lodge in Richmond Park, and at the country homes of her grandparents, King George V and Queen Mary, and the Earl and Countess of Strathmore. When she was six the Duke and Duchess of York took over for their own country home the Royal Lodge in Windsor Great Park.

Princess Elizabeth and her sister Princess Margaret, born four years later, were educated at home by a Scots lady, Miss Marion Crawford (now Mrs. George

Buthlay), a graduate of Edinburgh University. After the Duke of York had succeeded the throne as King

George VI, Princess Elizabeth, now heiress presumptive, began to study constitutional history and law, taking special courses under the late Sir Henry Marten, Provost of Eton—then Mr. Henry Marten and Vice-Provost.

FIRST BROADCAST

As she became older the Princess began to take part in public life. She was 14 when she made her first broadcast—in October 1940, in a message given during the Children's Hour to the children of Britain and the Commonwealth. Early in 1942 Princess Elizabeth was appointed Colonel of the Grenadier Guards,* and on



THE ROYAL FAMILY

This photograph, taken in 1935, before the Queen's accession to the Throne, shows the Queen and the Duke of Edinburgh with their two children, Prince Charles and Princess Anne.

* Her Majesty resigned the Colonelcy on becoming Queen, when she succeeded the late King as Colonel-in-Chief of all the Guards Regiments and the Corps of Royal Engineers, Captain-General of

her 16th birthday she carried out her first public engagement when she inspected the Regiment. The evening before she had given her first official audience, when she received Colonel Prescott, and was presented with a diamond regimental brooch as a birthday gift from officers and men.

Thereafter she was increasingly in the public eye, carrying out official duties. A music-lover and a piano student, at the age of 17 she accepted the Presidency of the Royal College of Music, and paid her first official visit to the College in the autumn of 1943 when she attended a concert and presented prize medals. She began to accompany the King and Queen on many of their tours within the Kingdom and undertook various other offices with their attendant responsibilities. She became President of the Queen Elizabeth Hospital for Children in Hackney, and made her first public speech on the occasion of her inauguration; as President of the National Society for the Prevention of Cruelty to Children, she made her first official visit to the City of London alone when she attended the Society's Diamond Jubilee meeting at the Mansion House. Shortly after her 18th birthday she was appointed a Counsellor of State during King George VI's absence on a tour of Italian battlefields, and with her mother Queen Elizabeth she signed the commission authorising the Royal Assent to new statutes.

YOUTH ACTIVITIES

When not engaged in public duties or study, Princess Elizabeth enjoyed the normal recreations of girls of her age. She has a keen appreciation of art and of music. She has always been fond of outdoor activities and is a great lover of horses. She has been an excellent horsewoman since she was a little girl, and with Princess Margaret would often accompany her father on his rides through Windsor Great Park. A keen

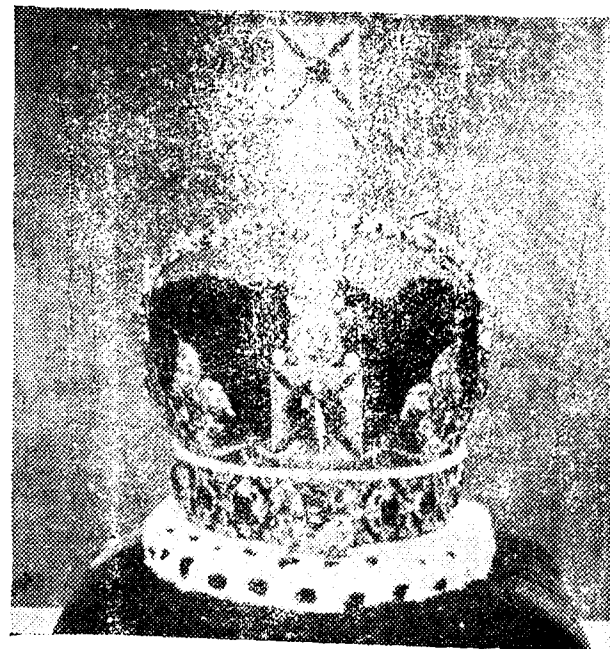
swimmer, she learned life-saving and at the age of 13 won the Children's Challenge Shield at the Bath Club. Amateur theatricals were another of the little Princesses' favourite recreations, and the Christmas show at Windsor became an annual event, with Princess Elizabeth frequently in the part of Principal Boy. Like other girls the Princess took a part in Youth activities; Princess Elizabeth was all when she enrolled as a Girl Guide. She became Patrol Leader of the 1st Buckingham Palace Guide Company, and later became a Sea Ranger. She wore her uniform when at the age of 16 she registered with other 16-year-olds during the war, giving the Girl Guides as her sphere of pre-service training.

By the special wish of the King, Princess Elizabeth was not called up at the age of 18 for national service. She herself, however, was most anxious to join the ATS; eventually she persuaded her father to give his permission, and was gazetted as 2nd Subaltern in March 1945. She took a course at the ATS No. 1 Mechanical Transport Training Centre, and passed out as a fully qualified driver. By the end of the war she had reached the rank of Junior Commander. On the formation of the Women's Royal Army Corps in February, 1949, she became an Honorary Senior Controller, and later Honorary Brigadier. (She resigned on becoming Queen.)

In July 1944 the King granted Princess Elizabeth armorial bearings consisting of the Royal Arms 'differenced by a label of cadency'; she flew her personal standard for the first time when she launched a battleship, HMS *Vanguard* during the winter of that year. The first naval vessel to wear the Princess's own standard was the cruiser *Superb* in which Her Royal Highness crossed to Belfast 15 months later to launch the new aircraft-carrier HMS *Eagle*, and to make a tour of Northern Ireland.

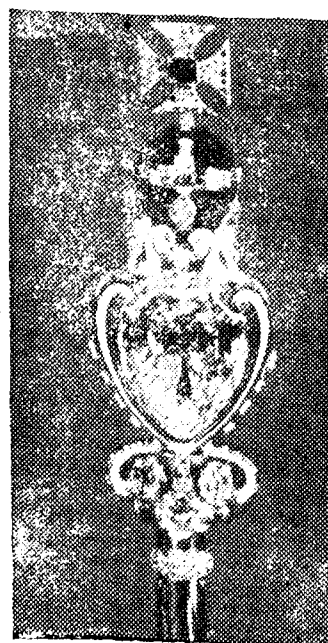
PROMISE OF SERVICE

From the end of the war onwards Princess Elizabeth's public engagements claimed more and more of her time.



CORONATION—THE CROWN JEWELS

The Crown Jewels, which have played an essential part in the Coronation of British Sovereigns for nearly a thousand years, are one of the most magnificent and historic collection of jewels in existence. This picture shows the Imperial State Crown worn by the Sovereign on ceremonial occasions, such as the State Opening of Parliament. The existing Crown was made for Queen Victoria in 1838 and embodies many historical gems—the Black Prince's Ruby, sapphire from the ring of Edward the Confessor, Queen Elizabeth's earrings and many other ancient gems. In front is the Second Star of Africa, weighing 309¼ carats cut from the Great Cullinan Diamond. In all, the Crown contains 2,783 diamonds, 277 pearls, 17 sapphires, 11 emeralds and 5 rubies.



This picture shows the head of the Royal Sceptre with the Cross.



This picture shows the head of the Mace carried by the Sergeant at Arms.

Many societies asked her patronage or presidency, and she travelled on public occasions throughout the British Isles. Scotland had known her well from her childhood when so many of her holidays were spent there; in 1944 she made her first public appearance alone in Scotland, when, during a tour with her father and mother, she received purses in Edinburgh for the YMCA.

In the summer of 1946 she attended the National Eisteddfod of Wales at Mountain Ash, and was initiated into the Welsh Gorsedd of Bards. The next year she accompanied her parents and sister on the South African tour. It was during this tour that the Princess celebrated her 21st birthday, when from Capetown she made a broadcast address to the Commonwealth, and in a "solemn act of dedication" said:

"I declare before you all that my whole life, whether it be long or short, shall be devoted to your service and the service of our great imperial family to which we all belong. But I shall not have the strength to carry out this resolution alone unless you join in it with me as I now invite you to do. I know that your support will be unfailingly given.
"God help me to make good my vow, and God bless all of you who are willing to share it with me."

Shortly after the return of the Royal Family from South Africa, the King announced that he had given his consent to the engagement of Princess Elizabeth and Lieutenant Philip Mountbatten. Lieutenant Mountbatten was born Prince Philip of Greece, son of Prince Andrew, but renounced his royal title when he became a British subject. His great-grandfather was King Christian IX of Denmark; and on his mother's side he is a great-great-grandson of Queen Victoria. He and Princess Elizabeth had known each other for many years, for his boyhood was spent in Britain at school and at the home of his uncle, Lord Mountbatten.

HER WEDDING

The Royal wedding took place on 20th November, 1947. On its eve the bridegroom was created Duke of Edinburgh and granted the style of "His Royal Highness". Prince Charles, heir apparent

to the throne, was born the next year and his sister, Princess Anne, in 1950.

Since her first journey overseas, in 1947, Her Majesty has paid various official visits abroad. With the Duke of Edinburgh she has paid formal visits to France, Greece and Italy, and she already knows many parts of the Commonwealth. On her 1947 South African tour she carried out engagements on her own account, including the opening of the new graving dock which bears her name, at East London. She visited Malta several times while her husband was stationed there, and in the autumn of 1951 she and the Duke won the hearts of the people of Canada on their tour of that country.

When the late King's illness made it inadvisable for him to carry out his projected visit to Australia and New Zealand, his daughter took his place, and it was on the first stage of this journey, in Kenya, that Princess Elizabeth received the sad tidings of her father's death. She returned to England a sorrowing Queen.

ACCESSION DECLARATION

In making the customary Accession Declaration, Her Majesty again dedicated herself to the service of the Commonwealth of which she had become the head:

"I shall always work, as my father did throughout his reign, to uphold constitutional Government and to advance the happiness and prosperity of my peoples, spread as they are all the world over."

"I know that in my resolve to follow his shining example of service and devotion I shall be inspired by the loyalty and affection of those Queen I have been called to be, and by the whose counsel of their elected parliaments.

"I pray that God will help me to discharge worthily this heavy task that has been laid upon me so early in my life."

Last Christmas, in a broadcast message to the Commonwealth, Queen Elizabeth said:

"At my Coronation next June I shall dedicate myself anew to your service. . . .

"I want to ask you all, whatever your religion may be, to pray for me on that day—to pray that God may give me wisdom and strength to carry out the solemn promises I shall be making, and that I may faithfully serve Him, and you, all the days of my life."

INDO-CHINA FIGHTS ON

By Prof. S. B. MOOKHERJI, M.A.

THE awakening of the coloured races is the greatest challenge of the 20th century. The sixteen hundred million-stray coloured peoples in different parts of the world are to-day "demanding the right to order their own lives in their own way."

The awakening of the coloured—black and brown—humanity in the Post-War era is not surprising in the least. The last War finally pricked the balloon of the white man's superiority over the non-white. As a former U.S.A. Under-Secretary of State, Mr. Sumner Welles, remarks, "the nature of the defeats suffered by the Western nations in 1942 dealt a final blow "to the concept of white supremacy. Gone was the face-value of the white man and the non-white is no longer prepared to submit to the former's yoke. The former, on the other hand, is determined not to relinquish the 'whiteman's burden.'"(1) This determination and counter-determination lie at the root of the troubles in Indo-China, Malaya, and Africa.

Indo-China in South-East Asia consisting of the Colony of Cochin China and the protectorates of Annam, Cambodia, Tonking and Laos was a part of the French Colonial Empire till 1946. She is so even to-day, in fact, if not in name. Indo-China passed under Japanese control after the collapse of France in last war and was virtually a Japanese Colony by September, 1940. France failed to defend herself against Hitler's hordes in Europe and her empire in South-East Asia against invaders from the east.

Indo-China was over-run by Japan. But the former was in no mood to accept a yellow master for the white. Popular resistance against the 'liberators' grew in intensity every day. The Viet Minh (Independence League) was organised by the amalgamation of the Anamite Knomitang, the New Anam and the Communist Parties, the Youth League, the Peasants' Association and the National Worker's Association. The manifesto of the party said, "Against international fascism and for the liberty of all nations the Viet Minh ranges

itself on the side of the democratic forces in its struggle for survival." All-out Japanese efforts to crush it notwithstanding, the Viet Minh struck deeper and deeper roots and went from strength to strength. Japan next applied 'divide et impera' and sought to create a division in the ranks of the Indo-Chinese by creating the Empire of Viet Nam. She set up a Puppet State in Anam on March 11, 1945. It was re-named Viet Nam on June 30.

Immediately after the Capitulation of Japan in August, 1945, the Anamites rose in armed revolt and declared Viet Nam to be a republic. The 'Emperor' abdicated and went over to the Republic. When the Allied troops landed on September 13, the writ of the Republic of Viet Nam ran from Anam to Cochin-China. The French stayed a come-back and tried to re-establish their stranglehold over Indo-China. But a new Indo-China had been born in the crucibles of the war. The country pulsated with a new life and would not accept foreign rule. A struggle was thus inevitable and a "struggle without end" it has proved to be.

The Viet Minh under the leadership of Dr. Ho Chi Minh is the spearhead of the anti-French, anti-imperialist struggle for liberation in Indo-China. France has missed the bus in Indo-China. She had some chance of reaching a settlement immediately after the war. The communist element within the Viet Minh was not then all-powerful. The nationalist groups were ready to lead the country towards democratic self-Government and they could do it. But France suppressed them and the nationalist element in despair went underground or joined the ranks of the Communists. In consequence when the 'independent' state of Viet Nam was ushered into existence under French Tutelage with Bao Dai as the Emperor, there was little talent to call on.

The war in Indo-China has cost France more than 30,000 soldiers killed and missing about 60,000 wounded. Viet Nam has suffered an additional 30,000 killed and wounded. The Viet Minh casualties, according to French official sources, are

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220,000 killed. The French further claim to have taken 230,000 prisoners of war. The war however is no nearer the end than when it started. More than one-fourth of the French military budget for 1953 is ear-marked for Indo-China. About twelve divisions of French troops—France has another twelve divisions in Europe—and one air craft carrier—France has but two—are tied down in Indo-China. About sixteen squadrons of France's air craft—She has forty-five squadrons in all—are in combat in Indo-China and on duty in North Africa.

The war in Indo-China has thus reduced French strength in Europe. There is no end to the war in sight. Like the Americans in Korea the French

are inextricably caught in Korea. The situation is a desperate one. Half of Indo-China has already fallen to Viet Minh. The French still hold Hanoi, the Red River Delta, a few ports on the coast, Saigon and certain parts of Laos and Cambodia.

The conflict in Indo-China, is, in the last analysis a struggle for human emancipation. France should read the writing on the wall and bow down to the inevitable. It is a travesty of truth—a misreading of history—to blame the communists or the Soviet Union for the unrest and war in Indo-China. The submerged humanity is on the march and will know no rest till it has reached the journey's end.

Turkey and the North Atlantic Treaty Organisation

By Sri Aditya Prasad Sen Gupta, M.A.

MR. ADNAN MENDERES, the Turkish Prime Minister, is reported to have stated during his visit to SHAPE, in Paris that about ninety-five per cent of the Turkish armed forces are placed at the disposal of the North Atlantic Treaty Organisation. Now every Turk seems to realize that the future war will be a life or death struggle for the Turkish nation. Hence in accordance with this realization it has been decided by the Turkish Government to throw the entire Turkish war potential into the war, with the exception of a very small percentage kept for home defence. It appears from the history that in the past the Ottoman and Byzantine Empires acted as a link between East and West and checked the Russian advance towards the South. Now the Turkish Republic also appears to perform again this dual historic mission.

Turkey, along with Greece, was admitted to full membership of the North Atlantic Treaty Organization about a year ago. According to the Ankara correspondent of the *Times* the opportuneness of Turkish integration into the NATO is amply justified by the part Turkey has already played within the framework of that organization. There is no doubt

about the fact that the Truman Doctrine has enabled Turkey to fulfil her obligations efficiently as a member of the North Atlantic Treaty Organization. It is reported that Turkey has of late shown great political activity in the Balkans and the Middle East, besides the part she is playing as a NATO Member. Here one is naturally tempted to ask whether the affairs in the Balkans and the Middle East have any connection with that Organization. It seems to us that matters in these two regions are closely associated with the object of the North Atlantic Treaty Organization, though it is true that there is no official connection between NATO and affairs in the Balkans and the Middle East.

A few weeks back the Tripartite Treaty of friendship between Turkey, Greece and Yugoslavia was signed in Ankara. According to a political commentator this Treaty "is a most encouraging Victory of common sense over prejudice". It is clear beyond any shadow of doubt that Turkey, Greece, and Yugoslavia have not forgotten the hard lessons of the second world war. Hence in order to build up a common defence against a prospective aggressor

they have agreed finally to pool their available resources. It is expected that soon the conversations of the General Staffs of the three signatory countries will take place. After completion of the General Staffs' conversations it will be possible for Turkey, Greece, and Yugoslavia to put in the field some thirty to forty divisions for the purpose of building up a common defence. Here it may be recalled that about twelve years ago Mr. Eden pleaded for the formation of a common front against the German attack which seemed impending in the spring of 1941, when he paid visits to Ankara, Belgrade and Athens. But his suggestion could not be carried out at that time. Hence it seems to us that the recently concluded Tripartite Treaty of Friendship between Turkey, Greece and Yugoslavia will cause undoubtedly great personal satisfaction to Mr. Eden and bring into life the plan sponsored by him about twelve years ago.

The Military correspondents state that it is not easy to build up the organization of the defence of the Middle East. Yet the Turkish diplomats expect that the difficulties obstructing the way to this organization may finally be removed with tact and perseverance. A Turkish political commentator observes "if common sense led a former Member of the Cominform, like Yugoslavia, to co-operate with two members of NATO, like Turkey and Greece, there is no reason why it should not convince the Arab countries of the necessity of uniting themselves with Turkey and their Western friends for the common defence of the Middle East against the deadly peril that menaces it".

A report received from Washington states that the total value of American assistance which will be rendered to Turkey up to the end of June, 1953 amounts to about £ 350 million, of which sixty per cent consists of direct military aid and war equipment and the rest appears to come under Marshall aid and Mutual Security Agency. It seems to us that the major portion of the aid rendered under the last two heads is also closely connected with military objects

like road construction or the financial assistance given with a view to enabling Turkey to bear the burden of keeping her army on a war footing. In the years 1945 and 1946 South-Eastern Europe including Yugoslavia, Bulgaria and Albania went under Soviet domination. Besides attempts were made to foment civil war in Greece and to subject Turkey to an intensive war of nerves in order to extend Soviet domination over these two countries. Though in the winter of 1944 Britain tried successfully to rescue Greece from Communist domination, yet she failed to fulfil her obligations in the Balkans upto the end of the year 1946 in view of her heavy commitments in other parts of the world. When this fact was brought to the notice of the American Government, immediate action was taken to enable the Balkan States to check the Soviet advance. On the 12th March 1947 President Truman made his historic communication to the American Congress, which came to be known as the Truman Doctrine.

As a result of this doctrine Greece has been saved from communist domination and Turkey has been able to devote her energies to the reorganization of her armed forces with a view to resisting Soviet pressure. It is expected that the Turkish Army, after completion of its reorganization, will comprise twenty-two infantry divisions supported by six armoured brigades and three cavalry divisions. It is learnt that in comparison with the size of the Turkish Army the Turkish Air Force is very small, though some jet fighters have been given to Turkey and Turkish pilots are being trained to their use in support of land forces. As regards the Turkish Navy it has been pointed out that this navy is very small in proportion to the extent of the Turkish Coasts. But with the exception of a very small percentage kept for the defence of the Turkish Coasts, practically the entire Turkish navy has been placed under Mediterranean Command of the North Atlantic Treaty Organization.

MOTIVE FOR MURDER: A SHORT STORY

By IVY RUSSELL

ON the face of things it was just a clear case of murder, with the culprit already to confess and take her punishment. There on the kitchen floor lay Mr. Percy Attwood, who until this evening had collected the rents in Hamburg Mews; and there in a chair, white-faced but calm, sat Mary Cobbett. The revolver with which the man had been shot lay on the table.

"I did it," said Mrs. Cobbett, in a cracked little voice. "He asked for the rent, and there just isn't any money in the house. I think my brain must have snapped, or something. Anyway, that's what happened."

But to Inspector Sedgeley there was something unsatisfactory about the whole affair. He knew the Cobbetts by sight, and he couldn't reconcile the gentle, long-suffering Mary Cobbett with the idea of murder. To see her sitting there now, her body distorted with her fifth pregnancy, quietly telling him that she had shot the rent-collector—no, the whole thing was fantastic! He glanced from her to her husband sitting rigidly on a chair in the corner. The Inspector had always detested Bill Cobbett, since the day he had caught him kicking a small dog that had stolen his supper. Bill Cobbett, six feet three and with the muscles of an ox, was now the colour of cream cheese, and oozing with beads of sweat.

"What do you know about the affair, Mr. Cobbett?" asked the Inspector.

"Me? Nothing! Nothing at all!" answered Bill Cobbett, shakily. "I just came in and this is what I found. Poor Mary hasn't been well just lately. They—they won't punish her too much, will they?"

The Inspector turned from him with loathing.

"Then I'm afraid I shall have to ask you to come with me to the police-station, Mrs. Cobbett," he said, sadly. "Yes, constable! You may remove the body now."

Mrs. Cobbett arose, and turned to her husband.

"You'll look after the children till I come back, won't you, Bill?" she asked. Her voice was pathetic, and her eyes dwelt on his face with a long, lingering look.

"Yes, darling!" he replied, quickly. "Of course, darling!"

No, it just didn't make sense! For Mary Cobbett to look at her husband as though he were a god was no new thing, but for Bill Cobbett to call her "darling" twice in one speech—this was beyond the wildest stretch of imagination.

At the police station the woman was formally charged with murder, and led away to await her fate, while Inspector Sedgeley went back to his flat for supper. But he could not eat. He felt wretched and unhappy. For the first time in his life he felt sure that he had arrested the wrong person for a crime, and the thought seemed to stick in his gullet and choke him. Of course, they wouldn't hang Mary Cobbett—the fact that she had four children under six years old and another on the way was enough to reduce her sentence to a merely nominal term of imprisonment; but it worried the Inspector to think that she should be punished at all, when he was sure she was not guilty.

All next day the uneasy feeling was with him, despite the fact that common-sense was pulling in the opposite direction. The Superintendent could see no reason to doubt Mary Cobbett, who still persisted in her story that she had fired the fatal shot. The experts from Scotland Yard could find no finger-prints on the gun save those of the accused. And yet—

At ten o'clock that evening the Inspector decided to go out for a walk, in the hope that the cool night air might make him feel sleepy. Acting on impulse he made his way back to Hamburg Mews, and stood in a doorway gazing at the house where the Cobbetts lived. There was a light burning in the front room downstairs, but as the Inspector watched it was extinguished, and a few seconds later the front door opened and Bill Cobbett appeared.

looked furtively this way and that, and then began to walk rapidly along the road. Inspector Sedgely followed.

For nearly a mile the game of follow-my-leader continued, as Bill Cobbett made his way by a devious route to a spot in another part of the town. At last he stopped at a house, and knocked softly at the door. The Inspector barely had time to creep up behind the hedge ere the door opened, a woman's voice whispered, "Billy! I never thought you'd make it!" Come in and then the door closed again.

The Inspector's vigil lasted a full hour. He watched till the light in the dining-room was extinguished at last, and another light was switched on in the bedroom. Finally that, too, went out, and the house lay in darkness. Then the Inspector went happily home to bed. He felt that at last he was beginning to see the end of his problems.

Next day he called at the police station and asked to see Mary Cobbett.

"Mrs. Cobbett," he asked, "If your husband were not looking after your children, who would you wish to do the job for you?"

She looked startled.

"Has anything happened to Bill?" she asked, breathlessly.

"No," said the Inspector, "but he slept last night at Bella Attwood's house, and I don't think your children should be left alone all night."

Mary Cobbett sank back on the bench, and for a moment the Inspector thought she was going to faint. But she pulled herself together. She turned to him with an ashen face, and in her eyes the look of gentleness had gone, and the gleam of jealousy which replaced it was terrible to behold.

"I'm going to tell you about the murder," she said. "Bill did it. I found him with the gun in his hand. He said Percy Attwood attacked him. Later he suggested that I should say I had done it, because he knew they wouldn't hang me. That's all!"

"Thank you!" said, Inspector Sedgely, gently. "But why didn't you tell us all this yesterday, Mrs. Cobbett?"

The jealousy faded, and anguish took its place.

"Because yesterday—I thought he was worth dying for!"

And then the tears flowed fast.

GENTLEMEN, THE KING!

BY SRI T. K. VENKATARAMAN, M.A., L.T.,

TIME was when people fervently believed that there was something divine in the person of the King who was equated with God. It was not for common mortals to question his actions. This conception of the divine character of the Monarchy had its parallel in our own country, where the king was regarded as an incarnation of Vishnu. Yet, after all, the ruler, being human, naturally has his own idiosyncracies and foibles, and, in modern days, we can freely point our finger at a sovereign without running the risk of the accusation of *lese majeste*. Particularly, the misuse of the enormous plenitude of power vested in the hands of the king illustrates the truth of Lord Acton's

maxim that all power corrupts and absolute power corrupts absolutely. There is a lamentable record of cruelty, craft and unscrupulousness shown by several kings of the past exaggerated in intensity because of the high pinnacle of their position.

Dionysius I of Syracuse was said to be so suspicious that he had a chamber built near his state prison with cunning galleries for conducting sound so that he might overhear the talk of his prisoners. He had a big trench round his bedroom with a draw-bridge whose working he himself controlled. He put a barber to death for boasting that he was the one person who could apply daily a razor to the throat of the tyrant. After

this, he made his daughters shave him. But, in course of time, he would not trust even them. Antiochus Ephiphanes, King of Syria, was so self-indulgent and passionate that he was often called the 'Mad man.' The Roman Emperor, Claudius, was discovered hidden behind a curtain of the palace when the soldiers made him emperor. He was an old, bald-headed and drunken creature who was a puppet of his women and freedmen. He was also addicted to gambling. When he married his third wife, Massalina, she was fifteen and he forty-nine. Finally, Claudius was poisoned with a dish of mushrooms by another wife Agrippina. Emperor Nero murdered his own mother. The gruesome circumstances were as follows. Nero fell under the sway of Poppaea Sabina, wife of his friend, Otho. She persuaded him to kill his mother, Agrippina. Nero tried to drown his mother in a ship which was cleverly built to be capsized. But, she saved herself by swimming. Nero then sent soldiers who strangled her in her house. The emperor had a passion for the theatre and appeared on the stage. He was also guilty of debaucheries with freedmen like Caligula and Tiberius. Nero further is said to have been fond of being surrounded by nude women and dancing courtesans; but his most outstanding vice was cruelty. He massacred all suspects. He had Christians covered with skins of beasts and torn by dogs.

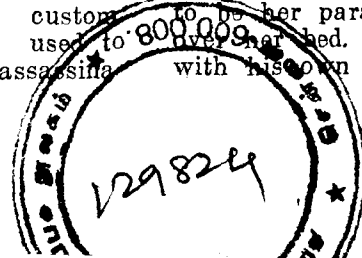
Some were burnt alive to serve as illuminations for the emperor's gardens. The Romans accused him, falsely perhaps, of starting a huge fire in Rome. It is commonly said that he fiddled when Rome burnt; but, in his time, there was no fiddle, and he was also miles away when Rome was burning. Emperor Elagabalus, who ruled between Caracalla and Severus, was guilty of orgies of cruelty and vice. He gave important posts to eunuchs, charioteers and hairdressers. Emperor Domitian had a foul private life. Yet, when Cornelia, the mother-superior of the Vestals, broke her vow of chastity, he had her buried alive, according to ancient custom. Before killing his victims, he used to play with them. Fearful of assassina-

tion, he lined the corridor of his palace with mirrors so that no murderer could surprise him. But, this contrivance did not save him from being murdered with the connivance of his queen. In one of the triumphs of Emperor Trajan, 10,000 animals were killed and 10,000 gladiators fought. The festival lasted 125 days. Emperor Commodus entered the arena and killed gladiators and wild beasts, issuing special bulletins about his exploits.

He called himself Hercules and dressed himself in the skins of a lion.

William I of England succeeded as a bastard to the Duchy of Normandy. He was then only a boy of eight and had to face the challenge of feudal anarchy at its worst. But, he was strong enough to trample it down. His son, William II, was in his character, in the words of Belloc 'unique in the line of English kings in his ardent mixture of vicious, degrading corruption and extreme promptitude of vigour and judgment.' He was strong enough to crush any discontent springing from his wickedness.

The fierce rage of the Plantagenets of England is notorious. One of them, Richard I, declared 'From the Devil we come and to the Devil we will return.' Henry II was terrible in his anger. His harsh and cracked voice and his flashing, grey eyes filled men with awe. It is said that his son, Richard I, blinded five French knights and sent them to his enemy, Philip Augustus king of France. The unfortunate knights were guided to their king by one knight whose right eye was spared for this purpose. Philip Augustus, in his turn, ordered five English knights to be treated in the same way, saying that he should not be thought inferior to the king of England in prowess and valour. John, brother of Richard I had the same sensuality as his father and allowed it free reign. He was also cruel. Once suspecting his wife, Isabella of Angouleme, he murdered a courtier whom he suspected to be her paramour and hung his body from a gallows. Each Plantagenet fought with his own father.



A brother of Henry III of Germany was dissatisfied with a particular dish, and ordered his cook to be tortured to death with all the refinement of cruelty. When the cook's wife complained about this to Henry III, that king was so much amused that he laughed uproariously. The first Abbasid Khalif began his reign by imprisoning all living males of the Ommayyad dynasty which he had supplanted. They were then executed, and their bodies were placed under a leathern carpet. The Khalif and his courtiers dined on this carpet. Timur, the Mongol king, buried 2000 prisoners in a mound and covered it with bricks at Saazawar. He massacred 10,000 prisoners at Delhi. He buried alive 4000 soldiers at Sivas. He built 20 towers of skulls in Syria. He played polo with a human head for a ball.

Wenceslas of Bohemia, son of King Charles IV, was a gross drunkard. According to stories, he used to run about the streets smashing statues and beating passers-by. His favourite amusement was to watch the executioner at his work and superintend personally the infliction of cruel punishments. Once, he punished a maid who had broken a dish by roasting her on a spit. Sigismund, another king of Bohemia who later became Emperor, was inordinately vain. Once, he committed a mistake when speaking in Latin. When the error was pointed out, he declared that, being a sovereign, he was above grammar.

Henry IV of England came to the throne, overthrowing his cousin, Richard II, whom he later caused to be murdered. Leprosy and epilepsy to which he fell a victim and which broke down his health were regarded by many as a judgment for his evil actions. The Visconti of Milan exhibited fiendish cruelty. One of them issued an order that all criminals should be tortured for forty days before the execution. Another forced a Papal envoy to eat in his presence the Papal Bull of excommunication he had brought along with its cord and zeal. Charles

V of Spain spent a large part of his life in ambitious wars. Although only 58 years of age he became already an old man. His hands, knees and legs were crippled and he had to support himself by means of a crutch. His son, Philip II, a short man with thin legs, narrow chests and the shrinking, timid air of an habitual invalid was a religious bigot. Once, one of his Protestant victims asked him 'How can you thus look on and allow me to be burned?' The king replied 'I would carry the wood to burn my own son, were he as wicked as you.' Philip II is accused of murdering his son and heir, Don Carlos, on the charge of a guilty passion between him and his step-mother. Schiller has constructed a romantic tragedy on the basis of this story. Johnson however denies the correctness of this story. PERIODS OF EUROPEAN HISTORY, Vol. IV, p. 282). It seems to be established that Carlos was violent and turbulent from his childhood. It is said that he found that the shoes made by his shoe-maker did not fit well, and so he forced him to eat strips of the shoes. He was perhaps insane, and seems to have died in prison. Anyway, Philip II, was cruel. When he tried to suppress the revolt of the Dutch, he set up a tribunal called the Council of Blood to deal with the prisoners. One judge in this was accustomed to make cruel jokes at the expense of the accused. Another would fall asleep in his seat and, when aroused, would automatically shout 'Sentenced to the Gallows.' One noble was taken to Spain and executed secretly there. This was represented to him as an act of mercy, for it avoided the humiliation of a public execution. In this reign of terror, so many fled from the Netherlands that a decree had to be issued threatening death and forfeiture of property to all who fled. When news was carried to Philip II of the Massacre of St. Bartholomew in 1572, he is said to have burst into laughter. This was the only time he laughed in his life.

FROM MY NOTEBOOK

By "BEE"

THE GREAT RENUNCIATION

After his Enlightenment and as the head of a vast and influential order of monks, Siddhartha recollected his renunciation of worldly life in the following moving words:

'Now I, brethren before my enlightenment, when I was not yet a perfected Buddha, but was a Bodhisattva, being myself still of nature to be born again.—I sought after things that are of nature to be reborn. Being myself of nature to decay, being subject to disease and death, being myself subject to sorrow and to the impurities, I sought after things of like nature.

'Then there came to me the thought: "Why do I...thus search after things of like nature?... What if I were to search after the untainted, unsurpassed, perfect security, which is Nibbana?"

'Then I, brethren, some time after this, when I was a young lad, a black-haired stripling, endowed with happy youth, in the first flush of manhood, against my mother's and my father's wish, who lamented with tearful eyes, I had the hair of head and face shaved off, I donned the saffron robes, and I went forth from my home to the homeless life.'

THE STATE AND THE CITIZEN

The Greeks of the City States spared no efforts to cultivate their mind and body. Their aim was individual excellence but they never forgot their duty to the State—which alone could safeguard the fruits of their labours. Thus the great teacher, Pythagoras when he visited the Greek city of Taormina in Sicily, gave an address at the Greek temple on the hill in which he said:

Listen, my children, to what the State should be to the good citizen. It is more than child or friend. The State is the father and mother of all, is the wife of the husband and the husband of the wife. The family is good, and good is the joy of the man in wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honor of the woman who bore him, dear the honor of the wife whose children cling to his knee; but dearer should be the honor of the State that keeps safe the wife and the child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State.

*Some Sayings of the Buddha. Translated by F. L. Woodward.

PROGRESS

"All men plume themselves on the improvement of Society," says Emerson, "and no man improves."

Society never advances. It recedes as fast on one side as it gains on the other. It undergoes continual changes; it is barbarous, it is civilized, it is Christianized, it is rich, it is scientific; but this change is not amelioration. For everything that is given, something is taken. Society acquires new arts, and loses old instincts. What a contrast between the well-clad, reading, writing, thinking American, with a watch, a pencil, and a bill of exchange in his pocket, and the naked New-Zealander, whose property is a club, a spear, a mat, and an undivided twentieth of a shed to sleep under! But compare the health of two men, and you shall see that the white man has lost this aboriginal strength. If the traveller tell us truly, strike the savage with a broad axe, and in a day or two the flesh shall unite and heal as if you struck the blow into soft pitch, and the same blow shall send the white to his grave.

The civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but lacks so much support of muscle. He has a fine Geneva watch, but he fails of the skill to tell the hour by the sun. A Greenwich nautical almanac he has, and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind. His note-books impair his memory; his libraries overload his wit; the insurance office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy, by a Christianity entrenched in establishments and forms, some vigour of wild virtue. For every Stoic was a Stoic; but in Christendom where is the Christian?

A WHISTLER STORY

When Whistler had finished a portrait of a well-known celebrity, he asked him whether he liked it.

"No, I can't say I do, Mr. Whistler, and you must really admit it's a bad work of art."

"Yes," replied the artist, looking at his sitter through his monocle, "but then you must admit that you are a bad work of nature."

Home and Foreign Affairs

By "AN INDIAN JOURNALIST"

Mr. Dulles in Delhi

MR. John Foster Dulles, U. S. Secretary of State, arrived in Delhi on May 20, in his tour of Middle Eastern countries. India occupies a pivotal position in the Middle East and it was the Secretary's desire to contact Prime Minister Nehru to discuss with him the international situation with special reference to Asia. This was also in fulfilment of an earlier declaration. On August 27 last year Mr. Dulles said in course of one of his electioneering speeches at Buffalo (New York): "They (non-Western and non-white people) observe that since 1945 our Secretaries of State have spent nearly 500 days on 19 trips to Europe to confer with Western European leaders. But during this period no Secretary of State has set foot in an Asian soil." On arrival Mr. Dulles greeted Indian journalists with expressions of friendship and respect for India "the largest democracy in the world with roots deep in a rich cultural past." His theme, like the theme of most other statesmen of the day is Peace, and he said: "I know that India and the United States have one common desire, that is to see peace established in the world, the kind of peace and security that will be just, and will permit the legitimate hopes and aspirations of our peoples to be realised."

This desire for peace is professed not by American statesmen only. The Soviet Radio is loud in its professions of peace and the British Prime Minister goes a step further and suggests a meeting of the leaders of the Great Powers. But this natural desire for peace is strangely coupled with suspicion of others' intentions. Fear and suspicion stand in the way of the union of hearts and who can resist the warning voice against those who cry "Peace, peace, when there is no peace"?

But the situation is not without its relieving features. If the spirit of President Eisenhower's historic "The Peace we seek" speech should prevail we can yet look forward to a "hopeful

spring" again. The President made it plain that "every gun that is made every warship launched, every rocket fired signifies—in the final sense—a theft from those who hunger and are not fed, those who are cold and are not clothed."

The message has evidently gone home and the announcement of the Bermuda meeting of the Big Three may well pave the way for the more important Conference of Powers including Russia which may yet discover ways and means for a final settlement of international disputes and the winning of the Peace that is eluding our grasp.

Parliament's Privileges

An episode which had led to a state of strained relationship between the two Houses of Parliament was happily brought to a close by the Prime Minister's statement on May 6. The facts of the case are as follows:

The Council of States, on May 1, directed Sri C. C. Biswas, Leader of the Council, not to be present in the House of the People when the House discussed the motion for breach of privileges in regard to certain remarks made by him in the Council on April 29. The direction followed a privilege motion moved by Sri B. C. Ghose, P.S.P., in regard to a motion in the House of the People by Sri Thakurdas Bhargava. Sri Bhargava had contended that Sri Biswas had cast, a reflection on the Speaker, and he should be asked to be present in the House when the motion was taken up. The remarks of Sri Biswas to which objection was taken were made by him while intervening in the Council on a procedural debate about the Indian Income-Tax Amendment Bill. On May 1, Sri Biswas walked out of the House of the People when the House was discussing the remarks of the Chairman of the Council of States about the privilege motion. The Chairman had said the remarks of Sri Biswas in the Council had cast no slur on the Speaker, or any one.

It was left to the Prime Minister to clarify the entire position and to end the controversy. Mr. Nehru, in his statement explained the constitutional position, the authority of either House as well as that of the Speaker and the Chairman and pointed out that each House had full authority to regulate its own procedure within the limits of the Constitution. Neither House, by itself, constituted Parliament but the two together formed the Parliament of India.

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The Five Year Plan at Work

What may be called a Progress Report of the working of the Five Year Plan during the last two years was presented to Parliament by the Planning Minister Mr. Gulzarilal Nanda. The review covers a wide field of activity recording a fair measure of progress in the sphere of agriculture, irrigation and power, industry, transport and communications, social services and public co-operation. The Plan, as we all know, is a joint national enterprise in which the Centre and the States are partners, "united in a common purpose and working with agreed policies in different fields of national development." There is evident satisfaction that so far the Plan has worked smoothly and without a hitch.

The Report of the two years' operation of the Plan is modestly described as "a preliminary document" to be followed subsequently by a number of special studies by the Planning Commission on different aspects of its programme.

Sir V. T. Krishnamachari, Deputy Chairman, in his Introduction to the Report cautiously observes that although the Commission has obtained considerable data concerning the progress of individual schemes, "a clear enough picture" will take some time as the Financial year 1952-53 has just expired.

Inasmuch as a large number of schemes included in the Five-Year Plan are of a long-term nature, the actual physical achievements during the first two years cannot indicate the entire tempo of development works undertaken.

This is generally applicable in the case of agricultural programmes and more particularly, in the case of multi-purpose irrigation and power projects.

The total expenditure of the Plan during the first two years, we are told, amounted to Rs. 585 crores, as against the planned outlay for the entire period, of Rs. 2,069 crores. Thus over 70 per cent. of the expenditure has still to be incurred during the remaining three years. During the period, the Central assistance to the State Governments amounted to Rs. 71.7 crores.

Progress in the different sectors of the Plan has been indicated in the various chapters of the report. Here are a few highlights of progress in terms of physical achievements.

Picture of Progress at a Glance

Additional area irrigated by major projects 1.42 million acres.

New Power generated 315,000 kwts.

Increase in the production of agricultural crops (1951-52):

Jute 1.4 million bales; Cotton 3.9 lakh bales; Sugarcane 0.3 million tons; Foodgrains 11.5 lakh tons.

Increase in agricultural acreage (Khariff cereals—(1952-53) 6 million acres.

Locomotives Produced (Chittaranjan Works) 58.

Railway Coaches manufactured (1951-52) 643.

Railway Wagons manufactured (April 1951 to December 1952) 8,000.

Components of Locomotives Produced at Chittaranjan (Position in January 1953) 70 per cent.

Additional Coastal Shipping tonnage acquired 77,000 tons.

Ships built at the Vizag Shipyard six.

New Roads (National Highways and strategic roads) constructed 380 miles.

Existing roads improved 1,050 miles.

New Bridges (Large) constructed 17.

IMPORTANT STATE INDUSTRIES WHICH WENT INTO PRODUCTION

Sindri Fertiliser Factory.
Chittaranjan Locomotive Works.
Indian Telephone Factory.
Indian Rare Earths Ltd.
New Mint Alipore.
Machine Tool Prototype Factory.
Ambarnath (Defence Industry) Factory.

THE FOLLOWING IMPORTANT INDUSTRIES RECORDED INCREASE IN PRODUCTION

Cotton Textiles.
Cement.
Iron and Steel.
Paper and Paper Boards.
Sewing Machines.
Bicycles.
Rayon and Jute Goods.

NEW PROGRAMMES LAUNCHED

Fifty-five Community Projects started in October 1952.
Comprehensive National Extension Service.
Scheme covering 120,000 villages formulated.

The cost of one modern heavy bomber is this:

A modern brick school in more than 30 cities.

It is two electric power plants, each serving a town of 60,000 population.

It is two fine, fully equipped hospitals.

It is some fifty miles of concrete highway.

We pay for a single fighter plane with half million bushels of wheat.

We pay for a single destroyer with new homes that could have housed more than 8,000 people.

—President Eisenhower.

Lord Erskine

Lord Erskine whose death at the comparatively early age of 58 was reported the other day was perhaps the youngest and the most popular of the Governors of Madras. He was barely 39 when he assumed offices as Governor of Madras in 1934 at the time of Lord Willingdon's Viceroyalty and his term came to an end in 1940 when Lord Linlithgow was Viceroy of India. His was a period of great constitutional changes in the country, but his Parliamentary experience helped him tide over the situation—always critical—with comparative ease. He brought to bear upon every crisis the fruits of wide knowledge and sound judgment of affairs. It was during his regime that Congress accepted office and it was a time of extreme uncertainty in politics. Lord Erskine, as "I.D." said, in the *Hindustan Times*, had to work "with a non-Congress Ministry first, with a Congress Ministry next, and with official advisers last, and during all these phases he distinguished himself as an ideal constitutional Governor. But never was he happier than when the Congress was in office, and more particularly when Mr. Rajagopalachari was by his side. Their mutual esteem was one of the brightest memories of his days in India."

Shanmukham Chetty

With the death of Shanmukham Chetty at the age of 61 a career of undoubted brilliance and public activity has come to an abrupt close. India's first Finance Minister after Independence had won his spurs in many fields as parliamentarian, administrator and statesman. With his wide knowledge and varied interests, his firm grasp of the needs and problems of the country and his indefatigable attention to public causes he had won the esteem of people and those in authority as well. Finance and Economics were his favourite studies but he was a clever politician and he knew how to make the best of the opportunities that came his way. He was clever and ambitious but he proved his mettle in every office to which he was called—

as Speaker of the Central Assembly, as Dewan of an enlightened State or as Finance Minister in Free India. This last office, he resigned as a result of differences of opinion on the withdrawal of certain cases which had been referred to the Income-tax Tribunal.

That marked his retirement from active politics but it was followed by his return to his real and lasting vocation, the promotion of learning and culture. He laboured strenuously for the development of Tamil literature, music and learning.

Towards the end of his life he served as Honorary Vice Chancellor of the Annamalai University but he did not live to make his mark in a sphere in which his natural talent and aptitudes as a scholar should have proved particularly effective.

Dr. Shanmukham was active to the last in serving public causes. His admirers and critics equally found him affable and amiable with no bitterness in his mind after any political or other public controversy. All were inspired by his civility and the sunshine of his friendliness, and charity.



Mr. John Foster Dulles, U.S. Secretary of State on tour of Middle Eastern Countries.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

THE STORY OF THE CORONATION. By Randolph S. Churchill. Casement Publications Ltd., Oak Chambers, 11, Oak Lane, Fort, Bombay.

The coronation of Queen Elizabeth II is not simply a magnificent spectacle and an occasion for public rejoicing but a very significant event in British history. What really takes place at the coronation and why each stage in the ceremony follows precisely the form and manner in which it does are matters of wide interest to the public, now that the historic event is nearing. The son of the British Prime Minister and scion of a historic family which has done great service to the crown and earned its favours during centuries past is peculiarly fitted to tell the story. Mr. Randolph Churchill, has, with considerable application and research, provided the public with a book packed with information on all aspects of the historic pageant and its significance—a book which is pre-eminently the book of the hour. He has compressed an enormous mass of important information about previous coronations together with such delightful documents as Pepy's and Evelyn's and Horace Walpole's impressions of the coronations of their time. Studies of the Queen and the Duke of Edinburgh and authentic accounts of procedure and programme down to the route of the Royal procession, coupled with copious illustrations and charts afford expert guidance to the lay reader keenly interested in the great event of our time.

LADY LOUIS DENNIS HOLMAN. Odhams Press Ltd., London. 25. sh. 191 pp.

Looking back on her life, the Countess Mountbatten of Burma has every reason to be satisfied. Grand daughter of Sir Ernest Cassel, Millionaire financier and friend of Edward VII, endowed with all that nature and man can deem desirable and married to the handsomest sailor prince in the Navy, she led the gay set that followed Edward, Prince of Wales, until the War set her after more solid pursuits. While her husband was beating the Japanese in the Far East, her mission of mercy and rescue soon placed her at the pinnacle of the Red Cross and St. John. To us, her work in India needs no recapitulation. She and her husband endeared themselves to us as no one from their country ever did. We therefore welcome this biography, which belongs to Indian History.

WHEN BOYHOOD DREAMS COME TRUE. (A Signet Book). By James T. Farrell. The American Library, 501, Madison Ave., New York, 22.

Here is an exciting collection of stories by a writer who has made his mark American letters by writings that reveal his deep understanding of the frustrations and anxieties of modern civic life. The volume that bears the title of one of the longest stories contains a dozen pieces, in which the reader is offered a fare as real and vital as life itself. An unusual feature of the volume is the inclusion of a play, *The Mowbray Family*, which is described as "an acidly-etched portrait of the kind of wealthy fellow traveller whose attraction for 'liberal' ideas makes an enlightening study of the type of person frequently identified with various 'front groups' in the thirties."

CHEKHOV: A Biographical and Critical Study. By Ronald Hingley. George Allen & Unwin Ltd., London.

Chekhov's place in Russian literature is by the side of Tolstoy and Maxim Gorki, that is to say, his fame as a writer of short stories is as secure as that of either. The two hundred and odd stories in English which we owe to the talent and assiduity of Constance Garnett show the bewildering variety and multiplicity of Chekhov's characters. Chekhov's discussions with Gorki and his controversies with Tolstoy are a fruitful field of literary entertainment. Full of admiration for his two great contemporaries, Chekhov however had his own views of literature to which he sticks to the end, and his writings bear witness to his fidelity to his principles. He disliked Gorki's flamboyant rhetoric and propaganda quite as much as he discounted the forced moral endings of Tolstoy's stories. Stories are stories and the characters must be true to their vocation; and then, as for style, he was firm on simplicity and brevity—no ornamentation and no purple patches and no extravagance of feeling or description.

Mr. Hingley gives a full and clear exposition of Chekhov's literary development and achievement, comparing him with contemporary writers and assessing his position and his contribution to the literary wealth of Russia. And then we have a detailed and authoritative account of the various phases of his life and career. With up-to-date material published in Russia Mr. Hingley clears various misrepresentations that have gathered round the author, and the result is the emergence of a real and credible figure, a man of unique tolerance and personal charm. The writer succeeds in giving a balanced estimate of Chekhov dispelling the misconception embodied in what is known as the "Chekhov legend" of a pessimist obsessed with the fulfury of life and the wholly Soviet propaganda of a man of confidence and ringing conviction whose mission in life was the denunciation of contemporary society.

THE RAMAYANA OF VALMIKI. Translated by Hari Prasad Shastri, Vol. 1. Shanti Sadan, 29 Chepston Villas, London, W. 11.

Till very recently the wisdom of the East had remained a sealed book to the European. Western culture drew its inspiration mainly from Roman and Greek literature. But those who have any acquaintance with the East know that in bulk as in intrinsic merit Hindu Epics like the Ramayana and the Mahabharata are no whit inferior to the Iliad or the Odyssey. In fact the greatness of Hindu Epics is well recognised abroad—thanks to the world's increasing interest in things Eastern.

Yet no adequate or complete version of the Epics has appeared. The Ramayana of Valmiki in English is a typical Hindu classic which has been the source and inspiration of a great deal of literature—in Sanskrit as in the vernaculars. For many versions of the story of Rama have appeared in Indian vernaculars—versions of great and surpassing merit—but the *Adi Kavya* retains its supreme hold on the minds of men. Valmiki himself was a robber chief who became later a fully illumined sage and author of Ramayana. The poem is divided into seven Kandas or parts of unequal length, and this, the first volume deals with Bala Kanda and Ayodhya Kanda. The Ramayana, as every one knows, is not only poetry of unsurpassed power and brilliance but a treasure house of knowledge of every facet of ancient civilization. For every Hindu, Rama and Sita are the ideal man and woman, the model husband and wife. The story is also taken as an allegory. But Valmiki grips us like the ancient mariner by the force and simplicity of his narrative which will endure as long as there are rivers and mountains. The aim of the translator is to make the epic story known to English readers in a complete form. Though the beauty of the original is untranslatable Mr. Shastri's version retains the true spirit of Valmiki's masterpiece, and European readers will be grateful to him for this service.

TIMELESS. By Prince Nicholas Tehkotona. Putnam & Company Ltd., London.

Prince Tehkotona is a Russian nobleman who had his early education in France and Switzerland, studied English in London and settled down in America doing journalistic work. In this his first novel the Prince gives a fascinating picture of Georgian life before the great war of 1914. In those days Russian aristocrats had the time of their lives, living in ease and luxury undisturbed in their pursuit of pleasure by the feuds and faction of the class war of later years. The Prince is able to give a vivid picture of Russian life at its highest level, with the ease and familiarity of one born and bred in that class. Prince Shota's passion for Princess Taya, with whom he falls in love at first sight runs like a golden thread all through the story. Both are scions of noble families and the characters of the granny and grandfather and his friend Prof. Quenzano the Basque scholar are faithfully and lovingly drawn. Erast, the prince's servant man plays the role of Jeeves to perfection.

The priest in the monastery, Ishlvan Irmey the musician and Dr. Baner the physician have all their individual characters deftly drawn.

The story goes gaily through successive stages of love and passion when an ill wind blows and Taya's ailing mother extracts a death bed demand from the Prince not to have anything further to do with her daughter. Hardly had the Prince recovered from the shock when the beautiful Teresa, daughter of an American business magnate, swims into his ken and the Prince finds little difficulty in transferring his affections to one so very like Taya in beauty as in charm of manner.

THE LIFE OF MAHATMA GANDHI Two volumes. By Louis Fischer. Bharatiya Vidya Bhavan, Chaupathy Road, Bombay. Price Re. 1-12 each.

There have been any number of lives and studies of Gandhi in English as well as in many Indian and European languages. Somehow or other, his personality and his ideals have exercised a profound interest among writers and journalists all the world over. Louis Fischer, the well-known American author and journalist came in close and intimate contact with the Mahatma during his stay at the Sevagram Ashram. And then he was in India at a time of tremendous political changes. He had the quick eye to see and the right attitude to appreciate things of historic significance and importance that were taking place in the country during his sojourn, and then too he had the power to convey his impressions in vivid and unforgettable words. Writing of Gandhi, Fischer seems to have acquired a style that is strangely simple, direct and incisive, a style that is so becoming in a biographer of the Mahatma. In fact Fischer's life of Gandhi is so attractively written that there is not a dull page in all the 650 odd pages of the two volumes that comprise the book. There are Gandhian anecdotes which are at once attractive and characteristic and the sizing of situations is competent and distinguished by thorough understanding and judgment. His biography is easily the best of its kind and is bound to be popular. Bharatiya Vidya Bhavan has done an excellent service to the public in placing this book (originally published by Jonathan Cape, London) within the reach of the average Indian reader.

FEMININE LOGIC

"Jack, dear," she said at breakfast, "will you lend me 5 dollars but only give me half of it?"

"Of course, darling," said her husband, puzzled. "But why only half of it?"

"Well, then you'll owe me 2 dollars and 50 cents. and I'll owe you 2 dollars and 50 cents, and we'll be square, won't we?"

SARVODAYA

In the *Aryan Path* for February Sri S. K. Ramachandra Rao of the Department of Social Sciences in the Indian Institute of Science, Bangalore, describes the background of the *Sarvodaya* movement in India.

The word *Sarvodaya*, was coined by Gandhiji to translate "Unto This Last," the expression borrowed by Ruskin from the Gospel according to St. Matthew (XX: 14) for the title of his great work, in which he pleads for the ideal of morality in political economy. *Unto This Last*, says the writer, was

one of the formative forces in the life of Gandhiji, who analyzed the work into three basic ideas—the good of the individual is contained in the good of all; the equal worth of all vocations in so far as they yield a livelihood; and the excellence of manual labour. The other two of the trinity of influences that stirred and propelled, Gandhiji were Tolstoy's philosophy of "bread-labour" and the doctrine of disinterested action taught in the *Bhagavad-Gita*. Creatively contemplating these teachings, Gandhiji discovered the supremacy of the two principles of truth and non-violence, and interpreted the meaning of human existence in their light. He experimented with the application of these principles to man's corporate and political life. The full significance of these experiments can of course be judged by history alone. But one of the immediate and tangible consequences of Gandhiji's career was the emphasis on ethics in the political emancipation of our country; and this has prepared the ground for translating into action the teachings of Ruskin, Tolstoy and the *Gita*.

Gandhiji in his lifetime initiated many a constructive programme calculated to improve the lot of all Indians.

He dismissed as shortsighted the Western policy of "the greatest good of the greatest number"; his programme envisaged the greatest good or welfare of all (*Sarvodaya*). And in carrying this programme to fruition, he insisted that the means were at least as important as the end; hence his emphasis on right conduct.

This is reflected in the economic plan he proposed for this country. The four fundamentals on which this plan rests are, in the words of Shriman Narayan Agarwal, simplicity, non-violence, the dignity of labour, and human values.

It is, however, not a plan for the Government to push through, although the Government can make a substantial contribution to its implementing. It is rather for every man to appreciate and execute.

INDIA-PAKISTAN AMITY

A Congressional mission, which toured South-East Asia, has reported that American aid to India and Pakistan could not be effective unless the two nations settled their differences.

The mission also recommended that a further careful analysis be made of India's Five-Year Plan as every form of U. S. assistance was geared to that plan. Before meeting the deficit in the Five Year Plan, the mission said, "it should be one of the major functions of the legislative branch to make certain that it is not underwriting an over-ambitious programme."

The mission, consisting of four members of the Foreign Affairs Committee of the House of Representatives, visited Pakistan, India, Thailand and Indo-China.

Commenting on Indo-Pakistan relations, their report noted that the Mutual Security Programme was founded on the principle of mutual effort and added:

The study mission recommends that the 'help each other' phase of the programme be impressed vigorously upon Pakistan and India.

"The U.S. has no desire to interfere in the domestic affairs of any country," the report declared but the Canal waters dispute and the Kashmir issue facing the two countries have become international problems, which directly affect the tranquillity of the area and ultimately the whole free world.

It is not in keeping with the basic concept of our assistance programmes to supply aid to two neighbouring countries, both of them our friends, whose failure to reach a settlement of the international problems between them increases their need for American aid and reduces the effectiveness of such aid within each country.

Furthermore, it requires each country to maintain large defence forces poised against each other. This consumes as much as 48 per cent. of the nation's budget, thereby preventing the use of more of the nation's own resources for its own development projects, requiring more external assistance.

Our aid cannot be effective either from the point of view of Pakistan and India or of the U.S. under such circumstances.

The mission also recommended that a further careful analysis be made of India's Five-Year Plan as every form of U.S. assistance to India was geared to that plan.

SOUTH EAST ASIA

The *Manchester Guardian* complains that too little attention is being paid to the "very grave happenings in South-East Asia," where, it thinks the Viet-Minh invasion of Laos may have started "a transformation of the whole situation."

The newspaper concedes the possibility that this offensive may be the Viet-Minh's confession of failure elsewhere, or that it may be countered by a bold stroke from the French, but it does not seem to think much of these arguments. "Clearly the Viet-Minh have improved their chance of mastering all Indo-China," it says.

If the Communists can make a reality of the new Thai State which they have proclaimed they might, by its means, and without open intervention by the Chinese, threaten and, in the end, overthrow the present Government in Siam, which is very shaky. If they capture the King of Laos, which now seems possible, and he declares for them, opposition will become further confused. They could appeal to the Thais who live in eastern Burma and could improve their position geographically for stirring up Malaya. A great success for Communist prestige in South-East Asia might undo overnight much of the work of General Templer.

All these actions might be dressed up as domestic insurrections which would confuse an appeal to the United Nations. If the new Communist states in the area remain obsequious to Peking there might be repeated, more or less without conscious direction, the old Chinese empire of the past. One of the most obvious recent successes of the Chinese has been in their relations with the border peoples of China, and this may prove their ability to keep their satellites content.

This is looking ahead, and certainly things may still go in another direction, but if Yenan expanded to become all China, may not Viet-Minh expand to become all, or nearly all, the peoples of South-East Asia?

"These events and possibilities must have a bearing on policy in the armistice negotiations at Panmunjom," the *Guardian* continues.

Some people in America are asking whether negotiations can be carried on unless the attack on Laos is held up. Others argue that the Chinese must be engaged in a manoeuvre to close down the war in Korea but to start it again in South-East Asia.

When M. Mayer visited Washington it was agreed that once an armistice has been made in Korea the United States would consider it broken if subsequently there was a Chinese attack on Indo-China. Against the expectation which prevailed during his visit to Washington, the

crisis in Indo-China may be coming to a head in advance of an armistice being concluded—and without Chinese intervention—and thus France may be deprived of the safeguard on which it counted. What is to be done?

Of course it would be a disaster if peace in Korea foundered when the Communists were really ready for it. The Panmunjom negotiations must be fully used to test whether there is meaning in the Communist peace offers. A fortnight should be enough to show.

In the meanwhile, the French will have to consider once more whether to place the conflict in Indo-China before the United Nations. . . . If the military situation grows worse, it might be easier to find a remedy, both political and military, if an appeal were made.

HEART DISEASE AND CANCER

Heart disease and cancer are still the biggest "killers" in Europe and the U. S. A. according to statistics published by the World Health Organization. Heart disease, however, claims more deaths than cancer in these countries.

In Britain 151,800 people died of heart disease compared with 95,300 deaths through cancer in 1950; in the U. S. A. the figures were 532,000 and 210,000 respectively.

In Western Germany deaths through heart disease amounted to 80,000 and cancer 83,000; in France heart diseases accounted for 89,000 deaths and cancers 74,000; while in Italy the figures were 82,000 and 49,000, respectively. In the three Scandinavian countries the figures were 28,000 and 22,000 respectively.

SOLAR ENERGY COOKER

India's first 400-watt solar energy cooker designed by the National Physical Laboratory of India in New Delhi, will, shortly, be made available in the market.

Production of solar energy cookers has commenced in Bombay for large-scale manufacture of these cookers.

Shri B. S. Pandher an officer of the National Physical Laboratory of India is in Bombay assisting the manufacturers in the design and layout of these cookers.

Meanwhile, performance tests are being carried out in Bombay with a test cooker manufactured here. The tests include variations in temperature, humidity and wind velocity.

INDIA AND HER CULTURE

There are many in the West who think of India in terms of turbaned maharajahs and gilded elephants, of hermits and fakirs, of sacred monkeys, peacocks and cows. But they have wronged India, says Selma Mehlman in *New Era*, Paris, those who would make her a shabby fairyland—for they have overlooked the human element. And in India, where the human element fast approaches the 400,000,000 mark, it is not to be overlooked.

But how to define the human element of one of the oldest civilizations in existence?

India is a study in contrasts. She hugs to her breast the primitive water wheel, the purdah, the caste system. Nevertheless, she has been, for long periods at a time the most highly developed of nations. India claims fourteen major languages and some 200 different variations of dialect and a literature over four thousand years old. She admits—in one and the same breath an illiteracy rate of 85 per cent. The average inhabitant earns an average annual income of fifty dollars and lives an average of twenty-seven years. The same average inhabitant has fathered and preserved the oldest successful religion in the world today.

The first exact date in Indian history is 326 B.C. which marks the invasion of India by Alexander the Great. Since then India has known many conquerors.

She has known war, famine, pestilence and poverty. And through it all the human element has held fast to the soil. Poverty and famine are with her still; the conquerors have all gone their way. Under a Constitution adopted November 26, 1949 India became a "sovereign democratic republic" effective January 26, 1950. She elected to remain a member of the British Commonwealth of Nations.

Tremendous inroads are being made every day on the age-old enemies: poverty and famine.

Under the Colombo Plan, India is allocating \$164,000,000 to railways, river and irrigation projects and lending \$110,000,000 to the provinces for economic improvements. The anniversary of Gandhi's birth was marked this year by the inauguration of community development projects throughout India. The basic object of these projects—scheduled to cover 18,500 villages—is to help the villager to help himself raise his living standard. The project areas will serve as a model for the rest of the country.

But life in the villages has not changed radically from what it was a few thousand years ago. Untouchability, imposed under

the caste system, has been abolished under the Constitution.

Great efforts are being made in the direction of free and compulsory education. Roads and dams are being built. But tradition is not easily cast aside. Tradition may mean the water buffalo. But tradition is also the water bulwark of India's culture. Tradition means scholarship, religious scholars, philosophers, students of law. Tradition is art and music and dance. Culture need not be recorded in pen and ink. By ear and mouth the human element has preserved intact a literature, a score of religious a body of law, a well of philosophy from generation to generation for thousands of years. India built her temples, evolved her culture, harnessed her traditions before other civilizations had breathed their first.

India, says the writer, speaks in symbols. "Those who seek to understand the symbols will need no definition of the human element."

MAHA BODHI SOUVENIR

The Diamond Jubilee Souvenir of the Maha Bodhi Society of India is a sumptuous volume packed with articles and illustrations. It is fitting that the volume should open with a lengthy biographical sketch of the great Buddhist scholar and preacher Anagarika Dharmapala whose portrait in colour adorns the first page.

This is followed by a lengthy record of the society, its history and influence, with copious illustrations. Dr. Kailas Nath Katju, Minister for Home Affairs and States writes of the awakening of our faith in Lord Buddha as evidenced by the interest taken in the sacred ashes of the two great disciples of Lord Buddha—Saviputta and Moggallana. There are other articles of interest by scholarly writers, Indian and European, which add to the attractions of a volume which must serve as a fitting memento of the Jubilee.

WILD LIFE PRESERVATION

The Rajah of Sandur has been appointed by the Government of India as Honorary Regional Secretary of the Indian Board for Wild Life for the Southern Region, comprising Madras, Travancore-Cochin, Hyderabad, Mysore, Coorg and Andamans.

MONROE DOCTRINE BY INDIA?

Suggestions have been made recently in newspapers in England and in America that India should apply the Monroe Doctrine to countries of South East Asia. One writer has gone to the length of stating that India's Prime Minister is about to proclaim to the world that any threat to the security of Siam and Burma would be treated as a threat to India. These suggestions, writes "Insaf" in *Hindustan Times*, are like so many balloons sent up in anticipation of Mr. Dulles's visit to India later this month.

So far as India's foreign policy is concerned, it is completely opposed to the idea of applying the Monroe Doctrine in Asia. Not only does India not have the required military strength for putting forth such a claim but her political philosophy is against assuming the right to determine what is good for other people. Supposing India were to make such a declaration, Burma and Siam could easily say that they are quite capable of determining what is in their interest.

India's attitude indeed is one of keeping her counsels to herself. She is willing, however, to hear any neighbour country suggest common understanding with regard to regional interests but the initiative for any such understanding must come from the country concerned.

There is no doubt that the interests of India, Pakistan, Ceylon, Nepal, Burma, Siam and Malaya lie in co-operation in economic and military spheres, but each country must decide freely whether and to what extent it should co-operate. India being the largest country of the bloc is particularly anxious that there should be no aspersion about her and that no one should be able to accuse her of a desire to establish her own hegemony in this region.

U. S. INTEREST IN INDIAN ART

'Interest in the art of India has been increasing in the United States ever since the Indian nation became independent in 1947', according to Dr. M. S. Dimand, curator of Near Eastern art of the Metropolitan Museum of Art.

Most recent instances of this growing interest was the opening, by the Metropolitan of a special gallery of Indian art. Representing nine centuries of Indian painting, the display was especially arranged in connection with India-America Cultural Week organized recently by the India Information Service.

The new gallery would be open indefinitely. Dr. Dimand said that the Metropolitan is participating in discussions looking toward the circulation in the United States of a major Indian art show comparable to the exhibition of Japanese treasures currently touring this country.

The majority of the paintings in the gallery belong to the Mughal school. Works by famous court painters of Emperor Akbar, such as Basawan, Lal, and Dhrum Das, illustrate Persian classics, historical literature and the Mahabharata. These stories and documentary paintings, many of which feature exquisitely rendered animals, trees, and flowers, are a new revelation of the manner in which their creators combined strength with delicacy.

Considered the most outstanding examples of Mughal painting on display are two portraits of the emperor, Shah Jahan. One depicts the emperor on horseback, the other shows him seated on the famous Peacock Throne.

Hindu schools of painting attached to the Rajput courts in North India (contemporary with the Mughal school) are also represented in the exhibit.

Several of the brightly coloured miniatures from the Rajput school of painting illustrate the Ragmala poems. Stories of Krishna and Radha are used to illustrate musical modes in the poems.

Painted cottons, gold jewellery and a marble support inlaid with semi-precious stones from the audience hall of the Delhi palace complete the exhibit. Of special interest to Westerners is a 17th century painted cotton depicting European figures—including an equestrian statue of England's Charles First.

The display, says U. S. I. S. report, includes gold anklets, necklaces, and bracelets from the 17th to 19th centuries. These ornaments are set with semi-precious and precious stones.

THE BHOODAN MOVEMENT

The Bhoodan movement in India was seen as something with great potentialities by the London Times.

It is attempting to help the 30 million to 40 million landless cultivators of India by launching the kind of appeal to the principles of common humanity which Mr. Gandhi always invoked to redress social evils," the paper said. "A campaign of this magnitude needs to be fitted carefully into the planned economy which has been officially laid down for the country.

As Mr. Nehru has pointed out, the Bhoodan movement can neither displace the law of the land nor relieve central and local governments of their responsibility for agrarian reform. If not wisely used, it may create as many difficulties as it solves. Yet it has great potentialities.

Apart altogether from its practical achievements, which look like being impressive, it can do much to allay the bitter feelings that are causing dangerous unrest among the landless. The poorer among this class, who are the great majority, have benefited little from the existing land reforms.

Capital compensation to former owners weighs so heavily on new peasant proprietors that the price of land has soared above the reach of many who need it most. Many of the landless have lost faith in official promises. Bitterness is growing among them. To them Bhoodan movement brings new hope because it harmonises with instincts deep-rooted in the Indian mind.

U.K. AWARD TO INDIAN ASTRONOMER

The Gold Medal of Britain's Royal Astronomical Society—the Society's premier award—has this year been awarded to an Indian, Professor Subrahmanyan Chandrasekhar, for his contributions to mathematical astrophysics.

The gold medal, which is awarded annually for eminent contributions to the study of astronomy, was first awarded in 1824.

Professor Chandrasekhar is a distinguished Service Professor of Theoretical Astrophysics at the Yerkes Observatory, Wisconsin, U.S.A. He has written a number of important books on astronomy, among them *An Introduction to the Study of Stellar Structure* (1939), *Principles of Stellar Dynamics* (1942) and *Radiative Transfer* (1950).

Professor Chandrasekhar was at Cambridge University (1930-36) where he was a Fellow of Trinity College,

VITAMIN B 12 FOR CHILDREN

The *New York Times* recently reported new evidence that addition of Vitamin B 12 to the diet of children can stimulate a significant increase in height and weight.

Reporting on the annual scientific session of the National Vitamin Foundation, Inc., the *Times* said evidence was presented on the results of studies of children, 7 to 11 years old, living in El Salvador and Rome.

Italian children living in an orphanage in Rome were studied by Dr. Norman Jolliffe and Roberto Funaro of the Bureau of Nutrition, New York City Department of Health, and four physicians of the Pediatrics Clinic of the University of Rome.

The youngsters were receiving one-fifth to one-third less calories than the nutritional standard accepted in the United States. When diet was supplemented with Vitamin B 12 significant gains in weight were noted.

In El Salvador and Guatemala, according to Dr. Nevin S. Scrimshaw, children are about two years behind children of the United States in height, weight and bone age. Addition of Vitamin B 12 to their diets resulted in significant gains in weight and height, and when the vitamin supplement was given along with aureomycin, an antibiotic, the height increase was even greater.

WORLD POPULATION

According to statistics of the World Health Organisation the world population in 1950 was 2,402 million. The population of the Soviet Union was 200 million, about 50 million more than that of the U.S.A.

Europe had a population of 392.49 million; Asia 1,271 million, Africa 198.9 million and the Americas 327 millions.

The United States Government is trying to get rid of millions of pounds of surplus butter, cheese and dried milk worth more than 1,600 million dollars, which nobody wants to buy. It has been dumped on the Government through the Price Support programme which compels the Agriculture Department to buy up all excess farm production to keep it off the market and thus assure farmers of continued high domestic prices. The Government stores are also crammed with beans, honey and olive oil.

DECREASING DEATH RATE IN INDIA

The death rate in India is decreasing.

Here are the figures given in the Parliament by the Health Minister:

In 1950, death per thousand of population was 16. The figures for 1947, 1948 and 1949 were: 19.7, 17.0 and 15.8 respectively.

The actual infantile mortality figures (death under one year) for the years 1947, 1948, 1949 and 1950 were respectively: 9,32,620, 8,06,260, 8,30,270 and 8,55,261. These worked out to an infantile mortality rate of 145.6 per thousand of live births in 1947, 130.1 in 1948, 122.8 in 1949 and 127.1 in 1950.

Of the deaths in 1950, 18.3 per cent. was among the age group 1—5 years while 5.7 per cent. was in the age group 5—10 years. The figures for the three previous years were:

1947, 16.9 per cent. for age group 1—5 years and 5.7 per cent. for age group 5—10 years.

1948, 17.2 per cent. and 6.2 per cent.

1949, 17.0 per cent. and 5.6 per cent.

THE KOH-I-NOOR

Maulana Abul Kalam Azad, Minister of Education and Natural Resources and Scientific Research, in the course of a Press statement says:

The Government of India have for some time had under consideration, a proposal to make an inventory of art treasures, objects, antiques and rarities which have gone out of India either by purchase or gift or in any other way. It is the Government's intention that, when an inventory has been completed, it will consider the question of securing the return of such among the objects as may be readily available by negotiation or purchase. It is clear to the Government that such objects cannot be brought back to India except with the willing consent of the countries where they are now deposited.

Recently a question in Parliament on objects of historical importance contained a reference to the famous jewel, Koh-i-Noor. I want to make it clear that the Government of India have not at any stage contemplated asking for the return of the Koh-i-Noor, as it is not an art object and now forms a part of the British Crown jewel.

IMPLEMENTING 5-YEAR PLAN

The "common man" who has been sustaining the Central Budget for the last three years with an yearly donation of Rs. 5 to the Finance Minister, has inspired a few others who in a recent communication to the Finance Minister transmitted through a Member of Parliament, have offered a total sum of Rs. 273 as their "contribution towards the five-year national welfare plan." The donors have promised that such contributions will continue for five years.

The contributions are from ten persons and range from Re. 1, which is from a student, to Rs. 50. In making the offers, the donors, who wish to remain anonymous, refer to the example set by the "common man" and say:

His example has been most inspiring and shown the way to others who feel like him but do not know how to do their little bit in advancing the progress of this great cause undertaken by our wise and revered leaders. We are not wealthy people but our wish for seeing the plan successful is very deep in us indeed. We are therefore, sending you herewith our small contribution. These contributions will continue for five years.

Acknowledging receipt of the donations to the Member of Parliament through whom these were received the Finance Minister said:

I am overwhelmed by this enthusiasm of the common man towards the implementation of the Five-Year Plan. I have no doubt that it is really the spirit with which these contributions are being made that matters and not the amount as such which also, if this movement gathers strength, is likely to be substantial.

"The common man" whose example has inspired these ten citizens of India, has been sending Rs. 5 every year to the Finance Minister during the last three years "to be credited to the country's revenues.

A man wanting an especially fine pair of trousers went to a tailor recommended for his careful work. The tailor duly measured him, but it was six months before he notified his customer that the trousers were ready.

"It seems odd", said the customer coldly when he called for the garment, "that God could make the world in six days but it takes you six months to make a pair of pants."

The tailor shrugged. "All right," he said calmly, "just look at the world—then look at these pants."

INDIANS OUTSIDE INDIA

Ceylon

REMITTANCES FROM CEYLON

The Ceylon Government unexpectedly placed further curbs on remittances by Indian residents for the maintenance of their families abroad and on the amount of money that can be taken by Indians for travel purposes.

The amount remittable for maintenance purposes which stood at Rs. 250 a month and which was drastically cut to a mere Rs. 50, two months ago, has now again been cut to only Rs. 30 a month. Only those in possession of valid passports will be permitted to remit even this meagre amount. Those with expired residence permits cannot make any remittance.

The amount permitted to be taken by a South Indian for travel expenses till now was Rs. 100 per adult and Rs. 200 per child annually. This, according to a notification issued by the Exchange Controller is cut further to Rs. 250 and Rs. 125 respectively for every two years.

The new regulations come into force immediately.

DISFRANCHISING ACTS HELD VALID

The Privy Council on May 11 upheld the validity of the two Acts passed by the Ceylon Government which, it is alleged, have the effect of disfranchising a high percentage of the Dominion's Indian Tamil community. These number between 800,000 and 900,000 men.

The Privy Council Judicial Committee dismissed with costs an appeal by a Tamil-speaking settler from South India against a decision of the Ceylon Supreme Court to quash a direction that his name be included in the Register of Electors.

The two Acts are: the Citizenship Act of 1948 and the Franchise Act of 1949. The appeal was made by Mr. Govindan S. N. K. Pillai, who went to Ceylon twenty years ago.

Kenya

SAFEGUARDING INDIAN INTERESTS

Prime Minister Nehru said in the Council of States on May 11, that the British Government had informed the Government of India that the *Daily Express* of London was "a totally irresponsible paper" and did not express the views of the British Government.

Mr. Nehru made this statement while replying to supplementaries on the situation in Kenya and the writings of some British papers about the Indian Prime Minister's attitude on some of these questions.

Mr. B. Rath had asked whether some London papers had accused Indians to be the brain behind "Mau Mau" and, if so, what steps Government propose to take to safeguard Indian interests in Kenya.

The Prime Minister said the Government of India were aware that a section of the European community in Kenya had made various charges against Indians in Kenya. Some such reports had appeared in Kenya papers, but Government were not aware of such reports in London papers. As far as the Government of India were aware, the interests of the Indian community in Kenya had not been adversely affected by the campaign.

Abroad

SETTLEMENT OF INDIANS ABROAD

In a written reply to a question regarding the entry and settlement of Indians in foreign countries, Sri Jawaharlal Nehru, Prime Minister, stated in the Council of States that the India Government had entered into a bilateral agreement in respect of immigration of Indians with the Government of Canada, who has agreed to receive a quota of 150 persons per year. In addition, the United States Siam and Indonesia had fixed quotas of 100, 200 and 1,000 respectively. In the case of Indonesia, however, the quota of 1,000 was meant to cover four countries, viz., India, Pakistan, Ceylon and Burma.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE

ALLOCATIONS OF SEATS IN LEGISLATURE

The Delimitation Commission of India has tentatively determined the quotas of representation to the States in the House of the People and also the strength of the State Assemblies.

The House of the People will have 500 elective seats, the maximum laid down in Article 81 (1) (A) of the Constitution. At present, there are 195 elected and four nominated members.

The Commission's proposals provide for the allocation of these seats to the States, the basis of allocation being population as shown by the latest census figures.

With 86 representatives, Uttar Pradesh will continue to have the largest number of seats in the House of the People. Its State Assembly will have 430 members. Bihar will come next with 55 members in the lower House of Parliament and 330 members in the State Assembly. Bombay, according to the Commission's proposals, will have 49 members in the House of the people but its State Assembly will have only 294 members instead of 315 as at present.

The retention of the existing multiple of seven will give the Bombay Assembly a strength of 343, which number, in the Commission's opinion, "does not seem necessary." The Commission feel that the proposed reduction in the strength of the Assembly by 21 will involve only a slight increase in the extent and population of an average Assembly constituency, which in an advanced and well-developed State like Bombay, should not be material.

The Commission's proposals provided for 34 members to West Bengal in the House of the People. The State's Assembly will have 238 members.

As regards Madras, the Commission has assumed that the Andhra State will be constituted in the near future with the territories indicated in the Prime Minister's

announcement and that a part of Bellary district will be merged with Mysore.

The residuary State of Madras will have 49 representatives in the House of the People and have a State Assembly of 245 members. Andhra will get a representation of 28 in the House of the People. There will be 168 members in the Andhra Legislative Assembly.

The Commission has addressed all its 'associate members' other than those from Travancore-Cochin, Mysore and Coorg, seeking their comments and suggestions on its proposal regarding the determination of the number of seats to be allotted to the several States in the House of the People and the number of seats to be allotted to the Assemblies of Part A and B States other than Jammu and Kashmir. The proposals also contain the number of seats to be reserved for the Scheduled Castes and Tribes.

The Commission's final proposals are expected to be published not later than June 18.

PART 'C' STATES

In regard to the House of the People, the Commission has allotted a total of 21 seats to Part C States. The remaining 479 seats have been allocated among Part A and B States strictly on the basis of the latest census figures. The number of Parliamentary seats for each State has been reached by dividing the States's total population by the average population for a seat.

As regards the State Assemblies, the existing strength has been maintained unaltered in a majority of cases but changes have been instituted in the case of a few States, as, for instance, Bombay. Because of the low density of population and poor communications, the present multiple of eight is proposed to be retained for Madhya Pradesh and Rajasthan as also the existing multiple of seven for the Punjab.

NEHRU ON ENDING THE KOREAN DEADLOCK

Prime Minister Nehru, in his statement on foreign affairs in Parliament on May 15, He said:

"This House will remember that some months ago a resolution regarding Korea was sponsored by India in the United Nations and was passed by the General Assembly by an overwhelming majority. That resolution, as I stated in this House, was no mandate but an earnest approach to find a basis for a settlement. The President of the General Assembly of the U.N. communicated it in this spirit to the Chinese and the North Korean Governments. Unfortunately, both the Soviet and the Chinese Governments rejected that resolution and our hopes of a settlement suffered a serious setback. Recently, however, new proposals were made by the Chinese Government in regard to Korea which opened the door again for a fresh approach to this problem which was, to some extent, in line with the resolution passed by the U.N. Shortly afterwards, the Chinese Government put forward fresh proposals, referred to as the eight-point proposals, which were a very close approximation to the Indian Resolution passed by the General Assembly of the U.N. We welcomed those proposals because they seemed to afford us a promising and solid basis for a solution of the immediate problem, which was in line with the accepted policy of the U.N. Many other persons also welcomed these proposals.

A few weeks ago, the United Nations Command in Korea put forward certain counter-proposals. It appears that the Chinese and North Korean Governments have expressed their disapproval of some of these proposals and stated that they cannot accept them as they are.

So far as India is concerned, we would welcome any solution which is accepted by the parties concerned. We feel, however, that such a solution is much more likely to be found on the basis of the U.N. Resolution and the Chinese eight-point proposals approximate so nearly to this Resolution that they should form the basis for discussion and we hope for a

solution. It should be possible to amplify them or to vary them by agreement where necessary. We earnestly hope, therefore, that this avenue of approach will not be given up but will be pursued. In any event, we trust that the negotiations at Pan Mun Jom will be carried on even though there might be occasional setbacks.

The House is aware that India has often been mentioned in some of these proposals and it has been suggested that this country should undertake various responsibilities. We are reluctant to assume any distant responsibilities. But if an agreement is arrived at between the parties concerned and the task suggested for us is within our competence and not opposed to any policy that we pursue, we do not wish to escape that responsibility. That responsibility is all the greater because it is India's good fortune to have friendly relations with the Great Powers who on either side are parties to the dispute. If India can serve the cause of peace in any way, we shall gladly offer our services. But such services can only be offered if there is an agreement as regards the solution.

There is undoubtedly a new atmosphere in the world and the outlook is brighter than it has been for a long time. It is for the statesmen of the world, and more especially those shouldering heavy responsibility in the great nations, to seize this opportunity with courage and wisdom and lead humanity towards peace.

I am very glad that the Prime Minister of the United Kingdom has recently suggested a conference on the highest level between the leading Powers of the world to meet informally in privacy and without a rigid agenda to tackle the problems that afflict mankind and to make every effort to rid humanity of the fear of war. I would earnestly commend this suggestion. The stakes are the highest that the world offers and a warweary and fearladen humanity will bless those who will rid it of these terrible burdens and lead it to peace and happiness. President Eisenhower is not opposed to the idea of such a conference, but has said that the time for it is not ripe."

POLITICAL PENSIONS

In a statement laid before the Council of States in reply to Mr. H. C. Mathur the States Minister, Dr. K. N. Katju, said that a total sum of Rs. 23,20,600 was being paid annually as political pensions to various parties in the country. Besides some grants made to various religious institutions were also being continued. No new political pension had been granted since August 15, 1947. Government proposed to continue the pensions "for the present." He could not say about the continuance of these pensions in the future.

The statement showed that among the pensions granted is a sum of Rs. 12,000 per annum to the Aga Khan for "useful services rendered to the British Government." The grant was originally made in 1844 to the grandfather of the present Aga Khan for his services to the East India Company.

The major portion of the pensions represent the amounts paid to descendants and dependants of former ruling families of India. These include Rs. 1,76,500 per annum as Carnatic stipends, Rs. 3,18,100 per annum to the Nizammat family, Rs. 1,31,200 to the Oudh family, Rs. 8,50,000 as Oudh Wasika pensions, Rs. 2,94,000 as Malabhar Malikhana etc.

SALARIES OF PRESIDING OFFICERS

Unexpected insistence by some of the Opposition members that the Presiding Officers of Parliament should dissociate themselves from politics, delayed the passage of the Salaries and Allowances of Officers of Parliament Bill in the House of the People on April 27.

Mr. T. T. Krishnamachari, moved on behalf of the Law Minister, consideration of the Bill seeking to fix the salaries and allowances of the Speaker and the Deputy Speaker of the House of the People and the Chairman and the Deputy Chairman of the Council of States.

Mr. Krishnamachari said that, under the provisions of the Constitution, the Speaker was entitled to a salary of Rs. 3,000 per month, a sumptuary allowance of Rs. 500, fully furnished residence

in New Delhi free of rent and some other facilities. The Chairman of the Council of States also got the same conditions. The Deputy Speaker and Deputy Chairman were paid a salary of Rs. 1,500 per month during the period they were engaged in the business of the House and were given other facilities available to members.

When the salaries of Ministers were brought down to Rs. 2,250. Mr. Krishnamachari said, both the Speaker and the Chairman made voluntary cuts in their salaries equal to the amount which was reduced in the salary of the Ministers.

The position envisaged in the present Bill, he said, was that the salaries of the Speaker and the Chairman should be equated to those of the Ministers. Amenities provided to them and sumptuary allowances should also be what had now been given to the Ministers. The Deputy Speaker and the Deputy Chairman should be paid a salary of Rs. 2,000 per month plus the use of fully furnished house. They would not be entitled to sumptuary allowances.

LINGUISTIC DIVISIONS

The Congress Working Committee, meeting under the presidency of Mr. Nehru in Delhi on May 16, passed a resolution welcoming the Government's decision to set up a Commission to consider the reorganization of States on a linguistic basis and deprecating attempts in some parts of the country to bring about political decisions by resort to hunger-strikes.

BELLARY TO BE PART OF MYSORE

The Government of India have accepted the recommendation of Mr. Justice L. S. Misra that the Bellary taluq as a whole should form part of Mysore State.

Mr. Justice Misra, after an exhaustive analysis of the issues involved, has come to the conclusion that from the points of view of linguistic composition, administrative convenience, financial implications, economic well-being, cultural affinity and historical background, the taluq should be a part of Mysore State.

TAMIL CLASSES FOR M. PS.

The Education Minister, Maulana Azad, inaugurating the Tamil classes for M. Ps. under the auspices of the Hindi Association, said in Parliament that just as it was essential to spread the knowledge of Hindi in the South, it was also essential to spread knowledge of the southern languages in the North.

The Commerce and Industry Minister, Mr. T. T. Krishnamachari presided.

Earlier, welcoming the gathering, Seth Govind Das said that, at the suggestion of Maulana Azad, the Hindi Association had decided to undertake the work of teaching the South Indian languages in the North in order to remove the misunderstanding that there was any attempt to force Hindi in the South.

"MADAME V. L. PANDIT SCHOLARSHIP"

The Fairleigh Dickinson College, Rutherford, New Jersey, U.S.A., has instituted a scholarship in honour of Srimati Vijayalakshmi Pandit, who visited the college recently.

The Madame Vijayalakshmi Pandit Scholarship, as the scholarship is called, is worth \$475 a year and is open to a student from India who wishes to study at the college. It covers tuition fees only and can be applied to any course given by the college. The recipient can spend one to four years and take any one of the courses among which are: engineering for industrial management; business administration; medical technology; social service; nursing, textiles and dental hygiene.

DR. V. RAGHAVAN

Dr. V. Raghavan, Head of the Sanskrit Department of the Madras University, who sailed from Bombay for England on May 12, will visit all the universities in Europe having Sanskrit chairs and also institutes and libraries having collections of Sanskrit books and manuscripts. He will be away from India for a period of eight months.

FUNDAMENTAL EDUCATION

The Government of India have accepted a proposal from the UNESCO concerning the location in India of a centre for giving training in fundamental education.

The seventh general conference of UNESCO decided that in order to meet the acute shortage of specialists in fundamental education and exploit the keen interest of young persons wishing to enter this field of activity a training scheme to train future experts in fundamental education should be organised in one of the UNESCO associated projects.

The purpose of this scheme is to give advance training to persons with appropriate educational background and some experience in relation to activities in their own country. Under the scheme, training is to be provided to 16 to 20 fellows of the age group 25 to 30. These fellows, after receiving advance training for about eight months, will be utilised by UNESCO for specialists' posts in their projects on fundamental education.

The centre, whose entire expenses will be borne by the UNESCO will be established in Mysore and is expected to start working by about October this year. Apart from the fellows from the European countries, there will also be two Indian specialists at the centre.

STARTING OF NEW UNIVERSITIES

The Government of India have advised the Madhya Bharat Government not to proceed with its proposed legislation for setting up a university till the expert committee, now set up to go into the question of new universities submitted its report.

This was disclosed by Maulana Azad in a written reply in the House of the People. The committee is headed by Dr. S. S. Bhatnagar and its members include Acharya Narendra Deva, Dr. Syama Prasad Mookherjee, Dr. V. S. Krishna and Mr. Humayun Kabir.

KATJU'S ADVICE TO LAWYERS

Dr. Kailas Nath Katju, Home Minister, stressed the need for a democratic conception of justice.

Unveiling a portrait of the late Dr. Tej Bahadur Sapru at the Allahabad High Court Advocates' Association, Dr. Katju said there should be no delay in disposing of the cases. The High Courts and subordinate courts should change their method, outlook and approach.

Referring to the legal profession, Dr. Katju said the function of an Advocate was to assist a Judge in the administration of justice and in deciding his cases and not to win it. The lawyers would do well if they started with an absolutely clear and unprejudicial mind. Long arguments and statements were not needed. The Advocate should ask the Judge to have his case a speedy finish.

TRAMWAY'S PETITION FOR WRIT DISMISSED

At the Madras High Court on May 13, Their Lordships Mr. Justice Subba Rao and Mr. Justice Balakrishna Aiyar dismissed the petition filed on behalf of Mr. P. G. Brookes, Receiver for the Trustees for the debenture-holders of the Madras Electric Tramway (1904) Ltd., which prayed for the issue of a writ of *certiorari* to quash the order of the Industrial Tribunal, Madras, impleading him (Mr. Brookes) as a party to the adjudication proceedings in the industrial dispute between the management and workers of the Tramway Company.

WORLD LEGAL CONFERENCE

An International Legal Conference is being convened in New Delhi in December of this year under the auspices of the Indian branch of the International Law Association and with the concurrence of the Ministry of Law, Government of India.

The Conference, the first of its kind to be organised in Asia, will discuss

various subjects of international comparative law with particular emphasis on the problems and views of the Asian and South-East Asian countries.

It is expected that a number of prominent jurists representing the European and American branches of the International Law Association will attend and special invitations are being sent by the Chief Justice of India, who is the President of the Indian branch, to the heads of the judiciaries and the law departments of the Governments of the Asian and South-East Asian countries.

BAR COUNCIL FOR INDIA

The establishment of an All-India Bar Council and the creation of a unified National Bar are recommended by the All-India Bar Committee, appointed by the Government of India, in its report placed before Parliament on May 7.

The terms of reference to the Committee were:

(1) The desirability and feasibility of a completely unified Bar for the whole of India; (2) the continuance or abolition of the dual system of counsel and solicitor (or agent) which obtains in the Supreme Court and in the High Courts at Bombay and Calcutta; (3) the continuance or abolition of different classes of the various High Court and District Court pleaders, Mukhtars (entitled to practise in criminal courts only), revenue agents, Income-Tax practitioners, etc.; (4) the desirability and feasibility of establishing a single Bar Council—(a) for the whole of India, or (b) for each State; (5) the establishment of a separate Bar Council for the Supreme Court; (6) the consolidation and revision of the various enactments (Central as well as State) relating to legal practitioners; and (7) all other connected matters.

As regards (1) the Committee feel "that the psychological time has definitely arrived for India, subject to certain conditions to take a big step forward and bring into being a unified National Bar."

The conditions referred to by the Committee relate to the minimum qualifications, a common roll and the rights of advocates on the common roll.

CONVERSION OF TATA SHARES

Mr. M. C. Setalvad, Attorney-General of India, and mediator in the Tata Iron and Steel Company share conversion issue, giving his "opinion" on the question, reported that the essential factors to be considered in arriving at the intrinsic or real value of the shares are: (1) the earning capacity of the company; and (2) the safety of capital or assets backing.

In his "very, very short" report received in Bombay on May 13, the mediator stated, "Of these two factors, the paramount factor is the potential earning power of the Company."

Though the market quotations for shares are not necessarily indicative of their true worth, they certainly have to be taken as representing their market prices at a particular time because these prices are fixed in a free and open market by dealings between buyers and sellers." Mr. Setalvad stated, "Thus though the market value is not a conclusive test of real value, where there is a free market, it is a cogent evidence of real value."

The dividends paid over a number of years would also, in some measure be indicative of the real or intrinsic value of the shares.

The true approach, in my view, would, therefore, be first to arrive at the fair value of the two classes of shares on the basis of computation of the average maintainable profits.

The average maintainable profits would be equivalent to the maintainable yield and indicate the prospective earning capacity of the shares. The fair value so arrived at can be checked by a valuation based on market quotations over a period of about ten years and by a valuation based on the dividends paid over a similar number of years.

The equity value of the two classes of shares and their relative rights in a winding up will also have to be considered.

Having given careful consideration to all the relevant factors including the equity value of the two classes of shares and having given due weight in evaluating the ratio of the higher rights in a winding up of the deferred share-holders, I am of the opinion that the fair conversion ratio is six ordinary shares to one deferred share.

INCREASE IN BANK EARNINGS

The total earnings of banks in India increased from Rs. 40 crores in 1950 to Rs. 47 crores in 1951, according to a survey conducted by the Reserve Bank of India on the "earnings and expenses of banks." The survey covers scheduled banks and non-scheduled banks having paid-up capital and reserves of Rs. 5 lakhs and over.

The total earnings of reporting Indian scheduled banks were around Rs. 30 crores in the years 1947 to 1950. In 1951, as a result of record expansion in bank credit, they rose to Rs. 32.3 crores.

The total earnings of exchange banks amounted to Rs. 13.1 crores in 1951, as against Rs. 9.5 crores in 1950. Earnings from bills and loans constituted the largest items of earnings for both classes of scheduled banks.

On the expenditure side, establishment expenses of the Indian scheduled banks accounted for the largest share of earnings. The amount rose steadily from Rs. 7 crores in 1946 to Rs. 12 crores in 1951.

"The entire increase in earnings since 1946 has been virtually absorbed in higher establishment charges," the survey said.

Establishment expenses of exchange banks amounted to Rs. 3.4 crores in 1951, as against Rs. 3.1 crores in 1950 and Rs. 2.9 crores in 1949.

The net profit of Indian scheduled banks, which recorded a continuous decline from Rs. 9.4 crores in 1946 to Rs. 6.6 crores in 1950, rose to Rs. 7.5 crores in 1951.

WORLD BANK'S LOANS

Seven per cent. of all loans signed by the International Bank for Reconstruction and development up to the end of March 1953 have gone to India, according to the latest report of the Bank's affairs.

The report shows that in the matter of repayment of principal, India leads all borrowing countries with a contribution of 4.9 million dollars. Total repayments amount to 118 million dollars.

ALL INDIA WOMEN'S CONFERENCE

Sm. Renuka Ray, presiding over the Silver Jubilee session of the All-India Women's Conference at Poona, appealed to the women in India and the world over to rally round Prime Minister Nehru to "effectively assist him in restoring sanity in human affairs."

"How far women, who are the mothers of the race are effectively contributing towards strengthening Sri Nehru's independent stand on various world affairs which alone can check the mad rush of humanity towards its own destruction?" she asked.

The emergence of the two opposing power blocs, the war in Korea, the terrible apartheid policy which is being followed in Africa and elsewhere, the lingering remnants of imperialism in parts of Asia still threaten world peace. Scientific and technological advance seems to be outstripping the progress of the human mind.

She asserted that even those who ridiculed Sri Nehru's policy were coming to realize that this was the only way out if peace and tranquillity were to prevail and human progress made possible.

The cadence of human civilization is disjointed and its balance can only be restored when men and women contributed in equal measure.

She said that mere constitutional rights were not enough; women must assert their rights and realise their responsibilities.

Referring to the grievances of the Indian women, she said, "Social customs, such as the dowry system, still linger; double standard morality obtains not only in this country but in many countries of the world; the iniquitous social laws remain.

We have seen how the Hindu Code Bill, a mild measure of reform, in spite of all the efforts of progressive elements has not yet become law. The Hindu Marriages and Divorce Bill, 1952 which is only a part of the Code, had however, easier passage in Parliament. It does not hit the vested interests in the same manner as the part that deals with equalising inheritance laws. We find that it is vested interest that stands in the way of reform.

These social paradoxes may continue to remain on paper, but life would follow a different pattern. The law may hamper but cannot ultimately bind or fetter the forces of progress.

IMMORAL TRAFFIC SUPPRESSION

Mr. B. N. Datar, Deputy Home Minister, told a deputation of 19 women M.P.s. on May 8, that the Government of India were already seized of the problem of prevention of immoral traffic in women and were considering the feasibility of enacting Central legislation under Article 252 or 253 of the Constitution, with the consent of the States.

He said the Government had accepted the principle of the non-official Bill moved in Parliament by Smt. Jayashree Rajjee and others for the suppression of immoral traffic and the rescue of fallen women, and were in correspondence with the States on this question.

A memorandum signed over by 20 women Members of Parliament was submitted to the Deputy Home Minister. The deputationists had a 90 minute discussion with Mr. Datar.

Explaining the present position of law in the country Mr. Datar said the Indian Penal Code had made brothel-keeping and solicitation offences. There were also other provisions for the rescue of minor girls from abduction. Most of the States had also laws dealing suppression of immoral traffic. Further, India had signed in 1950, and ratified two years later, an international convention on suppression of immoral-traffic.

CONVENTION ON WOMEN'S RIGHTS

Sri Rajeshwar Dayal, India's Permanent Representative to the United Nations, on behalf of the Government of India signed the Convention on the Political Rights of Women. The Convention requires that women shall be entitled to vote in all elections on equal terms with men, that they shall be eligible for election to all elective bodies, and that they shall be entitled to hold public offices, and exercise all public functions on equal terms with men, without any discrimination.

Sri Dayal said the Indian delegation to the United Nations had consistently stood for equal rights for women in all fields,

GIFT FROM U. S. JUDGE TO INDIA

Prime Minister Nehru has confirmed in a letter to NAFEN's Madras correspondent that the Supreme Court Judge of the U. S. A. Mr. William O'Douglas has sent him 1000 dollars being the Sidney Hillman Award to be spent on the advancement of labour in India.

The award is made every year by the Congress of Industrial Organisation (CIO) of Clothing Workers of the U. S. A. for outstanding public services.

The gift of 1,000 dollars was a present to Mr. O'Douglas in December last by the Sidney Hillman Foundation; and the Judge of the U. S. Supreme Court has sent the money to Mr. Nehru.

In a letter to the Indian Prime Minister the Judge has said that "the gift is a token of the growing friendship between the people of the West and your people."

PULITZER PRIZE FOR HEMINGWAY

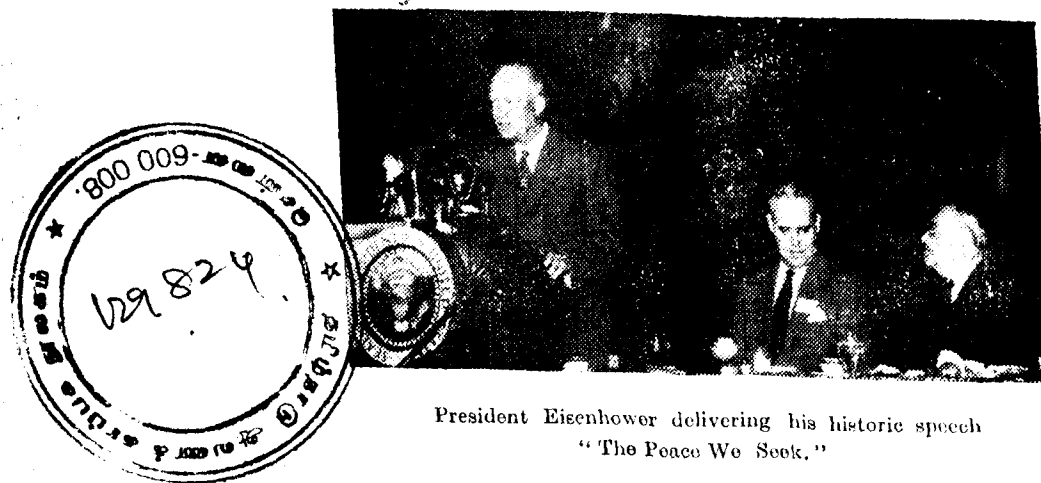
Ernest Hemingway has been awarded the Pulitzer Prize for his novel "The Old Man and the Sea." The prize for a playwright went to William Inge for his "Picnic."

CARNATIC MUSIC

Replying to Mr. Madiah Gowda who raised the question in the House of the People, Mr. K. D. Malaviya, Deputy Minister of Education, said that the proposal to form an Academy of Carnatic Music had been dropped for the time being. Mr. Malaviya said, that out of the proposed participating States, Travancore-Cochin did not want to participate on the ground that it was already maintaining a full-fledged music college. Differences existed between the Government of India and the States Governments of Madras, Hyderabad, and Mysore, in regard to the allocation of expenditure on the proposed Academy.

THE CORONATION GIFT

What is described as the largest and finest diamond in the world valued at not less than £500,000 and possibly £1,000,000, is to be a Coronation present for Queen Elizabeth. The diamond, found in 1945 in Sierra Leone, West Africa, and weighing 770 carats uncut, is being given by the De Beers Diamond Corporation on behalf of the diamond trade of all the world English craftsmen for several weeks past have been cutting and processing the stone which, when finally finished, will be about the size of a large hen's egg



President Eisenhower delivering his historic speech
"The Peace We Seek."