

THE INDIAN REVIEW.
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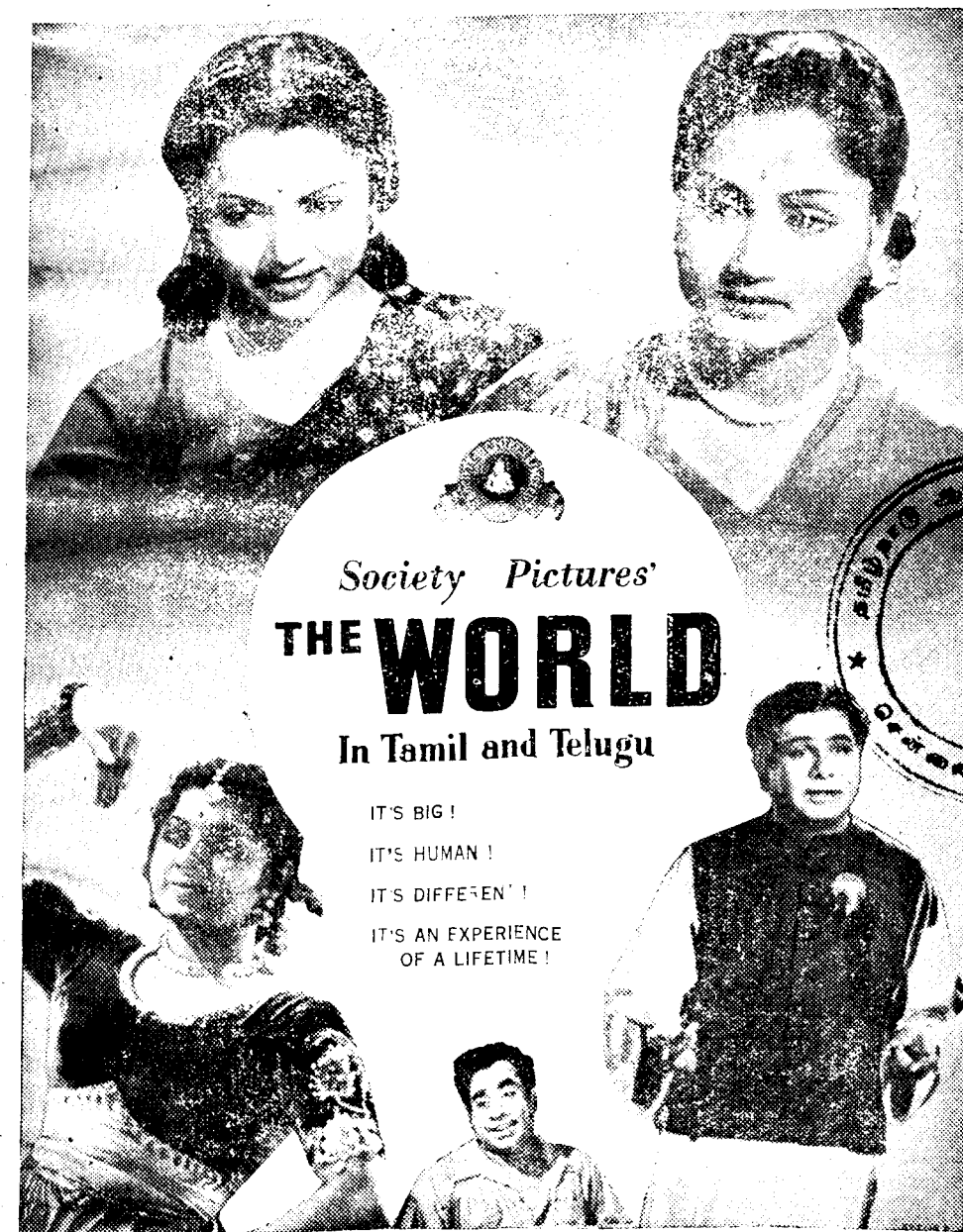
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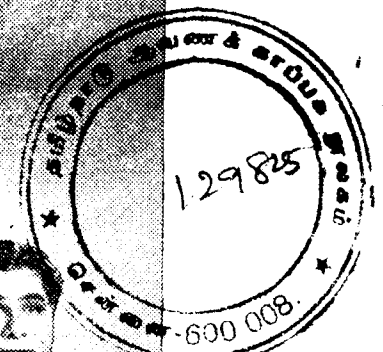
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Vol. 54.]

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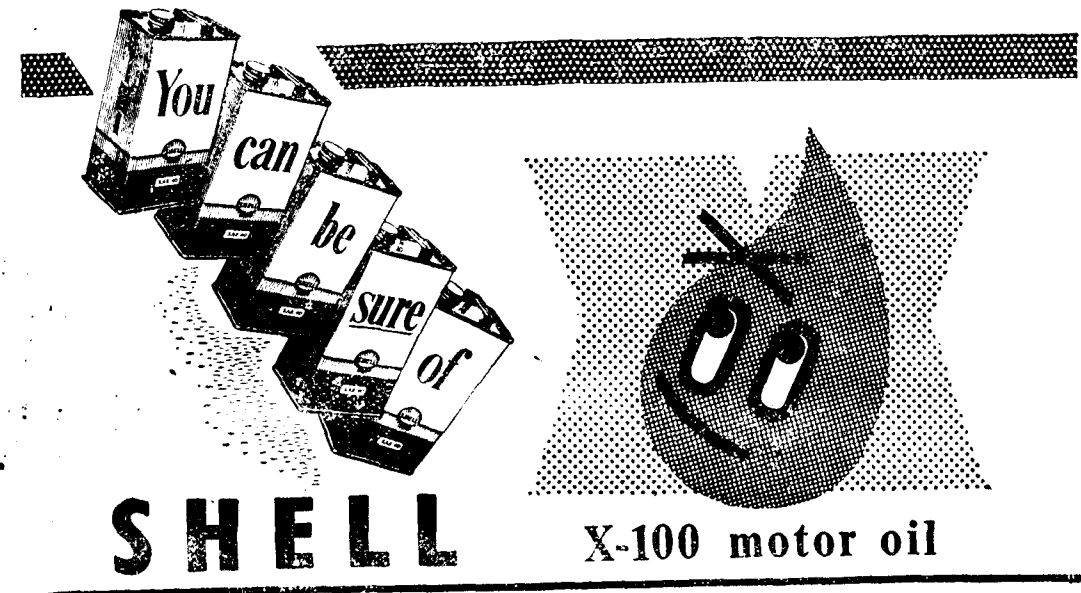
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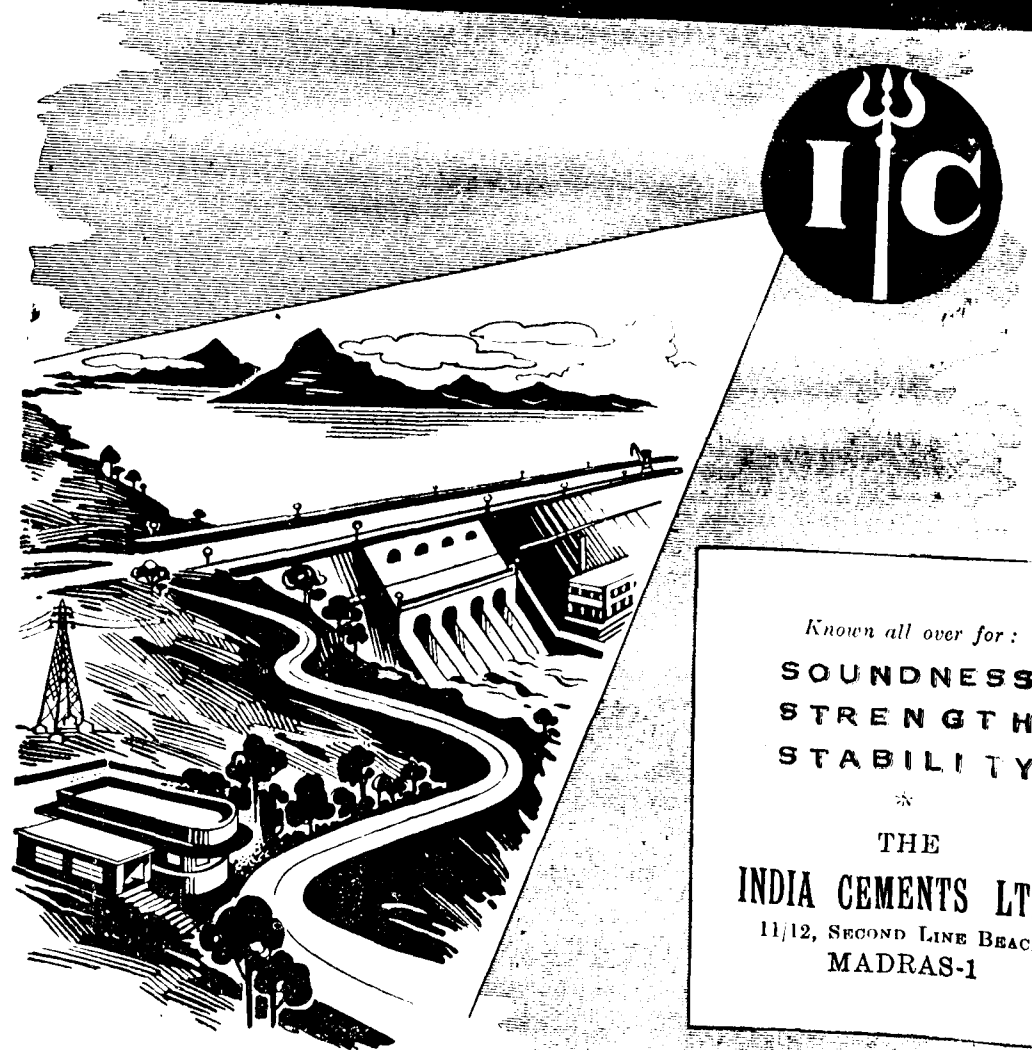
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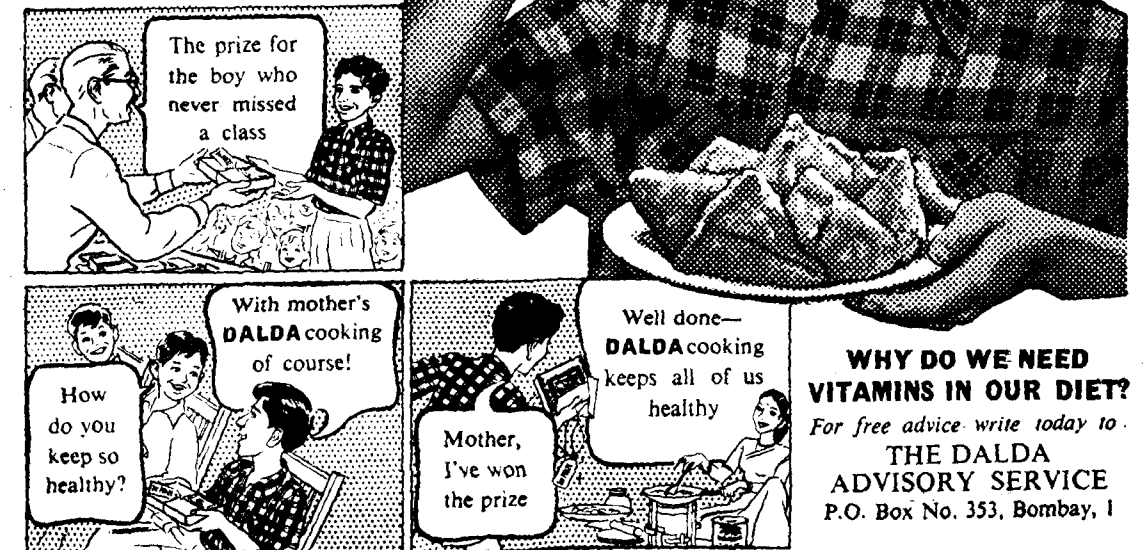
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Managing Editor : MANIAN NATESAN

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Vol. 54.]

JULY 1953

[No. 7.

THE ROAD TO PEACE

BY MR. ELEUTERIO SOARES

THE fortunes of peace seem to be fluctuating precariously. Except for the partial POW exchange in Korea and periodical pronouncements by some politicians here and there, there has been no concrete endeavour to consolidate the new conciliatory tone in international relations and exploit to the utmost the so-called "climate of peace." It is true that the situation is still hopeful but the world has certainly not recorded any fresh advance on the road to peace since the successive Communist peace moves brought about a marked improvement in the international situation.

In a way such a stalemate is partly inevitable under the prevailing circumstances. It is a patent fact that the stage for mere gestures and overtures has long since passed and concrete action on either side to translate their oft-proclaimed intentions into realities is very much overdue. There is undoubtedly conclusive evidence to show that both the power blocs are fully conscious that it is imperative to work for rather than talk of peace, but while the Communist countries, perhaps not without justification, are looking forward for the Western Powers to provide the necessary momentum, the attitude of the latter and particularly of the US Government, has so far been unhelpful and somewhat of an hindrance.

The phenomenon however is not inexplicable. The plain fact is that although the tempo of the cold war has considerably subsided the world has

* As the article was in the press, truce delegates at Pan Mun Jom cleared the way for an armistice in the three year old Korean war by signing an agreement on the exchange of prisoners. Ed. I.R.

yet to return to constructive ways of thinking. The conviction that the opposite side is exclusively responsible for the troubles of mankind and must hence make all the amends still lingers and an atmosphere of mutual distrust continues to vitiate international relations. The first imperative step on the march towards peace therefore is the acceptance by all concerned of the indisputable fact that all nations and in particular the Big Powers that dominate the world are equally responsible for the world crisis.

Such a sincere act of self-criticism alone will induce the Big Powers to lay aside their mutual fears and suspicions and approach the problems before them in a more enlightened frame of mind. It will help to reverse the practice among nations to be guided more by expedients than principles, by the exigencies of military strategy rather than human considerations, to insist on one's pound of flesh instead of meeting the other side half way. It will generate the spirit of give-and-take which alone can help nations to compose their differences and clear the decks for peace. Needless to state, both sides have to cover much ground in this direction before the world can breathe a little more freely.

For example it is easy for Kremlin to talk of peaceful co-existence but Moscow can do no better to prove the sincerity of its professions than follow the Indian Vice-President's wholesome advice and disband the Cominform and cut off all connections with the Communist Parties outside the USSR. The abandonment of the objective of international Communism, not merely in

theory but in practice, will do more than anything else to reassure the western countries, and neutralise the tendency now prevailing, particularly in USA to regard every move emanating from behind the Iron Curtain with suspicion, even to the extent of overstepping the bounds of judicious caution and letting blind prejudice have the better part of reason. It will silence the reactionary elements in the Western camp, who exploit the inherent expansionist tendencies of the Communist movement to interpret every Communist gesture as a propaganda stunt, calculated to undermine the safety and solidarity of the democratic bloc.

A move of this nature at this opportune moment will give a chance for statesmanship in the democratic countries to triumph over blind fanaticism and strengthen the hands of countries like Great Britain or neutral countries like India and other Asiatic nations in their efforts to bridge the gulf between the East and the West and draw the mighty titans of our times, USA and USSR, closer together. Above all it will generate in the democratic world a strong tide of public opinion in favour of peace efforts which no government worth its name will be able to resist with impunity, and thus brighten hundredfold the chances of an honourable and peaceful settlement of all outstanding issues.

Equally far reaching in its effects on the western mind will be the rolling up of the much-maligned Iron Curtain. Isolationism and exclusiveness generate hatred and it is only a free movement of people and flow of information and ideas that can demolish the barriers against international goodwill and understanding. There is no greater inducement to friendship than cultural and social intercourse and the fact that the treatment meted out to the American Editors who recently visited Russia has done more to convince the world about the sincerity of Communist peace gestures, indicates the direction in which efforts must be diverted. It is of course too much to expect the Communists to get rid of their customary rigidity overnight and the Communist propaganda machine to acquire all of a sudden the

virtue of objectivity but any decent proof that a beginning is being made in this direction will go a long way to stimulate East-West good-will.

The Western Powers must at the same time move with utmost caution, for the situation is extremely delicate and the world might have to pay very dearly for any careless and thoughtless step taken now. All the greater therefore is the pity that few statesmen in the West should have by their utterances and conduct disclosed a proper appreciation of the present circumstances, but the time has come when the Western Countries must either muster all the tact and statesmanship at their command or let the world drift to its doom. Opposition to Communism must no longer lead them to hold back justice where it is due or be blind to their own shortcomings and imperfections and their own obligations to give peace and security to the world. As Mr. Trigve Lie, the Ex-Secretary General of the UNO aptly remarked peace cannot be negotiated in terms of "unconditional surrender."

It is in this spirit that the question of Red China must be viewed. It is stating the obvious to say that the Far East is the most important sector of the international stage and that no solution to the Asian problems can be effective without its wholehearted acceptance by China. In fact with a Government *de facto* and *de jure* representing such a large segment of the world population, whatever may be its political complexion outlawed from the ranks of United Nations the deliberations at UN have about them an air of utter unreality, which is only accentuated by the monstrous farce of letting the discredited Chiang-Kai shek regime to speak for the Chinese people and function as one of the Big five. Recognition of Red China, her admission into the UN and the restoration of Formosa to its rightful owners are the minimum steps the western bloc must take immediately to secure the chances of peace.

Such a change in policy will open wide the prospects of a permanent solution to the Korean problem, not just the silencing of the guns of war but the restoration

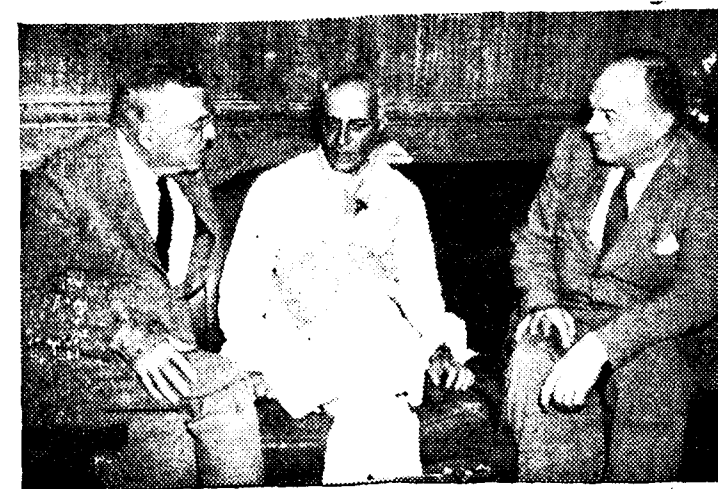
of unity to the unhappy land and the rehabilitation of the unfortunate people. It will pave the way for the speedy clearance of the mess in Indo-China and the restoration of peace to disturbed Malaya. The task will be easier if the western powers realise that imperialism and colonialism in any form or shape, are no more conducive to peace than red terrorism and the imposition of Communist rule on unwilling people. The acceleration of the process of economic and political emancipation of the exploited nations, whether it be the settlement of Mossadeq's fight for Iranian oil, or Naguib's demand for the British to quit the Suez Canal Zone and Soudan, or the crisis in Kenya or the problem of racial discrimination in Africa as a whole, is as much necessary for the ushering in of peace as the liberation of the satellites from Kremlin's bondage or the unification of Germany.

In fact all these problems would vanish if the major powers were to realise that it is the weaker nations and not the principal actors in the drama that become the unfortunate victims of Big Power rivalries. This lesson has never been more evident than today when the suppressed peoples of the world have awakened to the full consciousness of their rights and by

helping the progressive forces at work everywhere to fulfil themselves the Big Powers will be only spurring on the general progress of mankind and making a promising beginning towards the realisation of man's cherished dream of lasting peace.

Only a beginning indeed, because peace does not mean the mere absence of war but the existence of genuine harmony and a sense of security. A general agreement among the Big Powers will undoubtedly be a great step forward but only if men apply themselves seriously to the task of evolving a new social and political order which while securing the legitimate interests of all nations will enable all men, irrespective of race and colour, to live together in peace in the true spirit of universal brotherhood.

That is the goal that awaits the world once the immediate problems are tackled and what better rallying point could there be than a war, not of atom bombs and guided missiles, but a war against want and misery that afflict such a large portion of mankind? It is a mission which calls for a spirit of self-sacrifice and fellow-feeling, so very scarce in the modern world, but then there is no alternative road to peace.



Shown at the right of Prime Minister Nehru is U. S. Secretary of State John Foster Dulles. At the left is director of the U. S. Mutual Security Agency Harold E. Stassen.

THE 1951 CENSUS OF INDIA

BY SRI ASHISH BOSE

SINCE 1881 when the first regular census was taken in India, there has been a census, without a break every tenth year. A census of India was attempted between 1867 and 1872 but it was partial and unsystematic. It may be mentioned that in the United States the first census was undertaken in 1790 and in Great Britain in 1801.

The 1951 Census of India was the 8th regular census of India and the first census of free India. The Census was remarkable in many respects. Public co-operation which is a *sine quo non* of a good census and which was lacking in India under the British regime, was secured in much more abundant measure than on any previous occasion. Except for minor scuffles over the language issue, the Census was conducted peacefully and smoothly. For the speedy and efficient operation of the first census of free India, the lakhs of unpaid enumerators, the census staff and officials and in fine, the Registrar General of India, Shri R. A. Gopalaswami deserve our congratulations.

THE CENSUS OPERATION

The Census was taken in all Part A, B and C states and Part D territories of India with the exception of (1) Jammu and Kashmir and (2) Part B Tribal Area of Assam. The counting started on the 9th February and the enumeration was completed by the 3rd March, 1951. 5,92,937 enumerators visited six crores and forty four lakhs of houses. The enumeration records were assembled and checked at 52 Tabulation offices opened temporarily for this purpose at various centres in the country. Provisional figures of the total population were published in April 1951 and the final population figures were published in May 1952. A sample verification of the actual count was done before the end of 1951 and the result published in March 1953.

THE SPECIAL FEATURES OF THE CENSUS

The useless collection of statistics and discussion regarding castes and sub-castes, which was the practice of previous censuses has been abandoned and more attention paid to the economic

characteristics of the population. In the opinion of an eminent Sociologist, the British officials utilised the decennial census for collecting elaborate statistics about caste, for satisfying their "Intellectual curiosity" and "indulging in the theories of the origins of caste." "It is difficult to see," he says, "any valid reason for this elaborate treatment of caste in the Census Reports" (G. S. Ghurye: CASTE AND CLASS IN INDIA). The occupational distribution of population which was abandoned in 1941 has been introduced again with a more simple and scientific clarification. The entire population of the country has been divided into two broad livelihood categories: (1) Agricultural and (2) Non-Agricultural. Each category is divided into four classes. The detailed classification is given in a subsequent table.

The 9 Part A States, 9 Part B States and 10 Part C States in India, in addition to a few Part D territories have been grouped into six Population Zones. They are: North India, East India, South India, West India, Central India and North-West India.

Independently of the above grouping the country as a whole is divided into five Natural Regions on the basis of physical features. They are: The Himalayan Region, the Northern Plains Region, the Peninsular Hills and Plateau Region, the Western Ghats and Coastal Region and the Eastern Ghats and Coastal Region. These five Regions are in turn divided into 15 Sub-Regions and 52 Divisions. Statistics are given for all these Population Zones, Natural Regions Sub-Regions and Divisions. Thus the study of population changes in relation to geographical and economic factors is made possible.

Another feature of the Census of 1951 is that instead of calculating the percentage variation as was done in past censuses the "mean decennial growth rate" has been calculated. The latter is based on the mean population of 194 and 1951 and not on the population of 1941 only which is the base in the calculation of the percentage variation.

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THE 1951 CENSUS OF INDIA

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For the first time in the history of Census operations in India, a sample verification of the Census Count was conducted on a random sample basis and a precise estimate of the extent of error in the Census Count was made. The verification has established that the 1951 Census Count contains a net under-enumeration error of the order of 1.1 per cent. It means that for every 1000 persons included in the Census Count, 11 other persons were probably omitted. It is encouraging to note that even in U.S.A. a net under-enumeration error of very nearly the same order was revealed by a post-enumeration survey soon after the 1950 census of U.S.A.

WHAT THE CENSUS REVEALS

The total population of India including the estimated population of Jammu and Kashmir (4.41m) and Part B Tribal Areas of Assam (0.56m) on the 1st March 1951 was 361.8 millions while the total land area was 1.27 million sq. miles.

The following figures relate to the territories actually covered by the 1951 census:

Total Population in 1951	.. 356,829,485
Total Population in 1941	.. 314,766,380
Net Increase (1941-51)	.. 42.06 millions
Mean Decennial growth	.. 12.5 per cent.
Percentage increase	.. 13.4 per cent.
Total land area	.. 1.18 million sq. miles.
Density	.. 303 persons per sq. mile.

The following table shows the area, population and density of the 10 biggest States in India:

STATE	AREA (SQ. MILES)	POPULATION (IN MILLIONS)	DENSITY (PERSONS PER SQ. MILE)
1. Uttar Pradesh	113,409	63.22	557
2. Madras	127,790	57.02	446
3. Bihar	70,330	40.23	572
4. Bombay	111,434	35.96	323
5. West Bengal	30,775	24.81	806
6. Madhya Pradesh	130,272	21.25	163
7. Hyderabad	82,168	18.66	227
8. Rajasthan	130,207	15.29	117
9. Orissa	60,136	14.65	244
10. Punjab	37,378	12.64	338

Thus, U. P. has the biggest population, M. P. the largest area and West Bengal the highest density.

Of the total population of 356.83 millions in 1951, 183.31 millions were males and 173.52 millions were females. Thus there were 947 females per 1000 males. The total rural population was 295.0 million or 82.7 per cent of the total population. The total agricultural population was 249.1 millions or 69.8 per cent of the total population. There were 75 cities in India with a combined total population of 24.13 millions or 6.8 per cent of the total population of India. U. P. has the largest number of cities (16) while Bombay (State) has the biggest city population (5.1m). The biggest cities in India are Bombay (2.8m), Calcutta (2.5m), Madras (1.4m) and Hyderabad (1.1m). Greater Calcutta, however, has a population of 3.5 millions.

Among the six Population Zones, West India (Bombay, Saurashtra and Kutch) shows the highest rate of increase in population (20.1 p.c.) and North-west India (Rajasthan, Punjab, Pepsu etc.) the lowest (9.0 p.c.). Among the five Natural Regions the Western Ghats and Coastal Region shows the highest rate of increase (20.5 p.c.) while the Northern Plains Region registers the lowest rate of increase (10.8 p.c.). Among the individual States the highest rates of growth is recorded in Delhi (62.1 p.c.), next come Coorg (30.5 p.c.), Tripura (21.9 p.c.), Mysore and Travancore-Cochin (21.2 p.c. each) and Bombay (20.8 p.c.). There is an actual decline in population in the Punjab (-0.5 p.c.) and in the Andaman and Nicobar Islands (-8.6 p.c.).

There are more males than females in all states except Orissa, Madras, Travancore-Cochin, Manipur and Kutch where the reverse is the case. The sex-ratio is very unstable in the Andaman & Nicobar Islands (625 females per 1000 males), Pepsu (844) and the Punjab (863). It is worst in cities. In Calcutta there are only 570 females per 1000 males, in Bombay 596 and in Kanpur 699.

The following table gives the livelihood classes and the percentage of population dependent on each class to the total population:

novel 'THE BODY'S RAPTURE'. This Buddhist attitude may become the anchor-sheet of the intellectual elite but how does it solve the problems of hunger, pain and poverty which confront humanity? Huxley's retreat into mysticism is thus indirectly an acknowledgment of his defeat in the field of action and reality.

With the publication of his novel, 'APE AND ESSENCE' Huxley has gone one step farther. It is a vitriolic phantasmagoria dealing with post III World War period nearly two centuries hence. The atomic and bacteriological warfare has obliterated all traces of civilization and culture as we understand them today. Dr. Poole, the biologist at the head of a Rediscovery Expedition comes to America from New Zealand—the only land which escaped the 'Teing' and where the clock of civilization has not been put back thousands of years. America is occupied by deformed human beings, who worship Belial, regard woman as the vessel—the seat of the unholy spirit—and accept the 'Principle of Evil' as final and ultimate truth. With withering sarcasm and irony, Huxley paints a fanciful picture of a society which has descended to the level of apes. In the words of the imaginary 'Narrator.'

'Surely it's obvious
Doesn't every school-boy know it?
Ends are ape-chosen, only the means are man's.'

He regards Nationalism and Progress as the two chief sources of evil in the world today. In one sweep, Huxley rejects Fascism, Communism, and the so-called Western values of Freedom and Democracy. With bitter indignation, as if the pen were dipped in gall, he writes;

'An inch from the eyes, the ape's black paw
Eclipses the stars, the moon, and even
Space itself. Five stinking fingers
Are all the world.'

Compare this hysteria with the calm repose of an identical scene in his earlier novel, 'THOSE BARREN LEAVES', when Calamy, the hero lying by the side of his beloved at night time puts his palm between himself and the moon and begins to contemplate through the chinks of his fingers. Even Hardy's Jude who

while dying curses the day, 'when it was said, a man child is conceived' was less venomous than Huxley who puts the following words into the mouth of the Chorus in 'Ape and Essence':

'Mother emerging nine months later,
Bears this monstrous mockery of a man ...'

This is an indictment not only of modern society and its values, but a complete denial of life itself. It is a despairing cry for the total annihilation of biological life on this planet. Apparently Huxley seems to agree with H. G. Wells, who in swan-song 'HIND AT THE END OF ITS TETHER' predicted gloomily that this world was shortly going clean out of existence, 'leaving not a wrack behind'. This is neither cynicism nor pessimism, for both these attitudes covertly recognise the existence of some worth-while ideal in life; it is simply the cry of utter negation, the cry of complete void. If 'APE AND ESSENCE' were only a warning of what might happen if we persist in our follies, its writer has succeeded in putting forward his point of view with force and vehemence, but unfortunately in condemning all that we prize today (Democracy, Socialism, Progress etc.), he has not suggested an alternative mode of life or a better scale of values. For all the loud shrieking and hysterical warnings, we are left groping in a blind alley. There is no philosophical lamp-post which we can clutch at in the wilderness of these times. We are exhorted to wait for the Execution with calm and repose. Such a philosophy will hardly commend itself to vigorous and dynamic minds, which do not want to arrest the progress of life, but so change, and mould it that it becomes a spectrum of myriad hues.

SHAW AND FLOWERS

A distinguished writer once paid a visit to G. B. Shaw and was surprised to find that there was not even one vase containing flowers.

"I thought you were very fond of flowers," he said.

"I am," returned Shaw shortly. "I'm very fond of children, too. But I don't cut off their heads and stick them in pots."

PLAGIARISM AND PROPHECY

BY DR. JAMES H. COUSINS

A plagiarist, in the original usage of the word, is one who passes off the thoughts or expressions of others

as his own. An interesting study in research in English poetry would be examples of such apparent thievery. I should think the results would fall into two categories, conscious and unconscious plagiarism. Rudyard Kipling phrased it characteristically in his prefatory poem:



JAMES H. COUSINS

When 'Omer smote his bloomin lyre
He'd heard men sing by land and sea,
And what he thought he might require
He went and took, the same as me.

The speculation has been induced by my having to revive the memory of poems learned long ago, and add others for repetition to myself, to keep off automatic brain activity during a time of complicated illness. A number of AE's poems had remained with me since I first read "Homeward Songs by the Way" in Belfast 55 years ago. But his "Continuity," though I have read it many times, did not take root until recently. Its first stanza is:

No sign is made while empires pass,
The flowers and stars are still His care,
The constellations hid in grass,
The golden miracles in air.

Succeeding stanzas and their significance will appear later. The resemblance conscious or unconscious, to other expressions of inverted figurativeness is in the third line of the first verse, in which he likens flowers (I fancy he was thinking of the daisy familiar in Irish fields) to constellations, and the fourth line likens stars to flowers in the sky. Some poets are partial to such balances in figures of speech.

I remember, long ago in my English teaching days in Madanapalli College, in

South India, calling the attention of students to the superb lines by William Watson in "The Father of the Forest".

The South shall bless, the East shall blight
The red rose of the Dawn shall blow;
The million-lilied stream of night
Wide through ethereal meadows flow.

The first line is just a metrical statement that in Watson's part of the world, in Britain, the wind from the south was mild, beneficent, whereas the wind from the east was at time ruinous, and could blight a flowering hedge of heliotrope in a night. The second line could have been written by other poets, had indeed been anticipated in Tennyson's "awful rose of dawn." It is the third and fourth lines that rise to the zenith of suggestive symbolism, the likening of the galaxy, not to the ancient Greek idea of milk (gala) that gave it the obvious name "the Milky Way," but to the figure of a lily covered stream, picturesque and majestic.

Watson was a Victorian rationalist, and intellectually would have repudiated any attribute of mysticism to his poetry. But the intuition of the poet has a way of rising at times to the level of spiritual enlightenment that is experienced by the mystic, and passing from external expression to internal meaning. Whether he knew it or not, the two lines referred to perform in one swing of the eye of the imagination the operation of linking earth and heaven as diverse expressions of a reality that animated both. "The flowers and stars are still His care," AE said.

Watson's "million-lilied stream" is a parallel of "AE's golden miracles in air" both exalt earth to heaven. And we shall see another parallel in Longfellow's "Stars, that in earth's firmament do shine" in the poem entitled "Flowers." These challenges, inspirations and beauties of verbal expressions are incidental in the poems from which they are quoted. Yet they are not simply and independently incidental. They arise out of the fundamental nature of the poet. They pass from what may be superficially called plagiarism into what may be called prophecy: not in the sense of

foretelling events; but in the indicating of conditions out of which future events would, as they intuitively saw, arise, and through which, if rightly understood and applied, they were as certain as anything can be to exert an influence on the trend and fulfilment of events.

Let us forget the easy suggestion of plagiarism. Are not all poets plagiarists of nature? Where would they be without roses and sunsets and larks and (in India) lotuses? Rabindranath Tagore wrote: "Thy world is making words in my mind"—his verbal reaction to the phenomena of nature. But there is something else that makes poetry poetical. He adds: "And thy joy is adding music unto them"—his perception of the divine joy in creation that is integral in the Indian mind: the Ananda-maya-Kosha (Bliss-body) from which proceeded and still proceed all other Koshas (bodies) intuitional, mental (including emotional, vital and substantial) even as all speech has come from the primeval Om. Something of this must have been in my own mind when, some years ago I wrote a sonnet whose sestet runs:

In the beginning the ancestral word
With verbal music filled the dumb abyss;
And only he is poet who is stirred
To echo same archaic aphorism:
Who knows his light by Light's own shadow
blurred.

His proudest verse but humblest plagiarism

Let us leave it at that, and look at the expressions of the three poets quoted from, and observe how the quotation of the poet shows itself in the three ways of response of the individual consciousness to what William James the pragmatic philosopher called the total push and pull of the universe, in the mystical AE, the rationalistic Watson, and the religious Longfellow.

In another poem AE gives expression to a not very rosy view of the future of the race:

The shepherd stars have sunk within
The world's great night will soon begin.

One looks for an optimistic response to the process of life from the mystical poet. But one cannot put every response into even a whole life's expression; and we have to gather up significances from

other expressions of the mystical poet that bear on so drastic a declaration. For even if events in 1953 appear to indicate sunset instead of dawn; and to confirm the emotional pessimism of the mystic poet, we find in other verses of the poem "Continuity," already referred to, the bent of the line of logic into the circle of intuition of threatened destruction in human affairs moving into reconstruction at a higher level. These are the verses:

In that wild orchid that your feet
In their next falling shall destroy,
Minute and passionate and sweet
The Mighty Master holds His joy.

Though the crushed jewels droop and fade,
The artist's labours will not cease,
And of the rains shall be made
Some yet more lovely masterpiece.

The artist and mystic have here held the same pen; and the dogma of "great night" is followed by the dogma of "some yet more lovely masterpiece." Watson follows "the million-lilied stream of night" with another figure of speech that presents a parallel of imagination to the mind of the sensitive reader, indicating a way of escape out of the unbalanced attitude and circumstances of today, in the recognition of the unlikeness in external things being capable of a blend in a confederation of purpose towards the achievement of Beauty. In efforts to solve the problems of the nations today, there is occasional reference to the place of art in education as a measure developing the sense and reality of Beauty in the young. The study of nature in education would probably be a help towards the blending of unlikeness in human relations. The intellectual imagination of the rationalist poet finds its expression in the verses at the end of "The Father of the Forest," following the stanza quoted above.

Within oceans heedless round her feet
And the indifferent heavens above,
Earth shall the ancient tale repeat
Of wars and tears and death and love,
And wise from all the foolish past,
Shall peradventure hail at last
The advent of that more divine
When nations may as forests grow,
Wherein the oaks hate not the pine
Nor does the elm wish cedars' wood;
But all in their unlikeness blend,
Confederate to one golden end,

Beauty, the vision where unto
With joy, in paintings, from afar,
In sound and odour, form and hue
And mind and day and worm and star,
Now touching goal, now backward hurled,
Tells the indomitable world.

Watson's "million-lilied stream" is a parallel in reverse to AE's "constellations hid in grass" and the constellations reappear in Longfellow's confessed paraphrase of a German poem, which relieves it of the charge of plagiarism:

Spake full well in language quaint and often
One who dwelleth by the castled Rhine,
When he called the flowers so blue and golden
Stars, that in earth's firmament do shine
Stars they are, wherein we read our history
As astrologers and seers of old,
Yet not wrapped about with awful mystery,
Like the burning stars, which they behold.
Wondrous truths and manifold as wondrous,
God hath written in the stars above;
But not less in the bright flowers under us
Stands the revelation of His love.

Thus the Irish mystic, the English rationalist and the religious American, share the same vision of symbolical reciprocity in stars and flowers; and each becomes prophetic in his own characteristic manner. AE the mystical artist, sees the unceasing labour of the Master Artist following the destroyed orchid with "some yet more lovely masterpiece." Watson, the Victorian rationalist, sees in the forest a paradigm of human organization. Longfellow, the devout American Christian, sees both stars and flowers as revelations of the love of God. "The heavens declare the glory of God." "Yes, but take a look at the ground under your feet." Surely three practical prophecies of utmost importance in our time of art threatened by destruction of social and international disorganization, and of sectarian exclusiveness.



SIR GEORGE EVEREST
who headed the survey party
mapping the Himalayan
peaks in 1841. From his
observations he computed
the height of the mountain
named after him to be
29,002 feet.



COLONEL SIR JOHN HUNT
leader of the 1953 British
Everest Expedition. Aged
42, he has taken part in
three Himalayan expedi-
tions, but this is his first
visit to Everest.



SHERPA TENSING
thirty-nine-year-old Nepali-
born and Indian-domiciled
Tensing, who with New
Zealander Hillary achieved
the feat of being the first
man to set foot on the
summit of the 29,002
foot-high Everest.

CLASH OF LANGUAGES

BY SRI P. S. NAIR

THE moot educational problem today is the oft repeated complaint of the fallen academic standards. Does this mean that the standard of English in our schools and colleges has fallen low? Or the standard of education itself, that is, the level of the intellectual accomplishments of the students has gone down? The former is undoubtedly true; but the latter accords to the facts only partially. Now more subjects are taught in schools and colleges than quarter of a century ago. There are newspapers, periodicals, Cinema and Radio, all sources of knowledge, available to an extent unimaginable before. The present day student is more fortunately placed in many respects than his friends of the past. The cause of the malady lies elsewhere.

The standard of the English language has fallen and will go down further. It is a historical necessity that with the exit of the Britishers the inflated importance of their language is also withdrawn. Has not the supremacy of the Persian language vanished with the decline and fall of the Muslim Empire leaving behind only the Indianised Urdu? With the political supremacy also went the innumerable foreign teachers and professors who used to control our educational institutions. Now English can establish itself on our educational system only on its own merits, on the score of its beauty and utility. Nobody need be apprehensive of the future of English, the language of modern science and philosophy, the medium of world intercourse. This language which was the inspiration for the great movements of the 19th century, through which Tagore interpreted India to the West and Sarojini sung her sweet songs, can never die in India. English has become a part of Indian culture and life and in course of time it may even be accepted as an Indian language in a new garb.

India's yearning for a common language has been consistent through the ages. As early as the days of Imperial Mauryas, there was Pali, the language of Asokan edicts. Even during

the disunited days of decadent India, Sanskrit had a common appeal and it helped the dissemination of our culture in and outside the country. Republican India has accepted Hindi in Devanagari script as the state language. Notwithstanding the sporadic opposition to Hindi, nobody can seriously question its claim as our national language. A country without a common language is like a man without a soul. The country may pull on, but without any individuality or full flowering of its genius. English cannot be our national language, because that language can represent only the European culture and western way of life. As early as 1823 Elphinstone feared that English would destroy the genius of the Indian tongue. William Temple and Wilson in 1880 held the view that 'encouragement of English is unjust to the native literary classes and is no use to the bulk of the population.' We can of course maintain our intercourse with Europe or America through English but we require an Indian medium to maintain our connection with the Northern or Eastern India. The Founding Fathers of our Republic thought Hindi can do the work and recommended its acceptance as our state language within 15 years. Still Hindi cannot replace English because its literature is not sufficiently developed for the purposes now served by the latter. Hindi is like our sacred river Ganga, deep transparent and calm enriched by the great tributaries from the Himalayan peaks. Indian nationalism can be cemented and the present day warring cultures brought into harmony only under the inspiring influence of Thulsidas, Kabir and the other great luminaries of the Hindi literature. Neither Shakespeare nor Milton can do it. Hindi's hand is further strengthened by its close connection with Sanskrit. We can call it even simplified or basic Sanskrit. The overzealous partisans of Hindi from the North should realise that it must take root and flourish in the south not as a graft but as one born and growing in the love of the masses. The cry of purism must give way to the ideal of

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CLASH OF LANGUAGES

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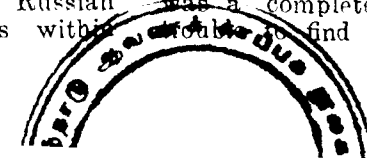
synthesis and assimilation with the regional language.

Finally there comes before our view that procession of 15 regional languages followed by a long line of about 179 dialects. In India regional patriotism has been very strong throughout history. We glory at the great feats of the Rajaputs, Maharrattas and the Sikhs ; but it must not be forgotten that these famous men of Indian History fought and held sway not as Indians but as Rajputs, Maharattas and Sikhs. Even during the golden days of our struggle for liberation, the bait of linguistic provinces had been extended to the people to gird up their loins for the fight. What would Gandhiji have thought of one of his disciples fasting and dying for the Andhra province or whole masses of misled people devastating their own country in the name of their language? The struggle for linguistic provinces will torpedo the Five year plan and endanger Indian unity.

Regional languages cannot be suppressed, as the Dravida Kazhagam thinks, through a domineering Hindi or eclipsed by the glittering English. However Indian languages are growing in competition and not complementary to each other. There is so much language controversy in Madras and Bihar that people in bi-lingual areas suspect each other as plotting against one another. The pandemoniums that are created in some of the state assemblies will be a sight which will disappoint any Indian nationalist. Scratch any body in these parts and it will be found that he is at heart suspicious of the Central Government considering it as an evil and a rival of his state. Growth of these hostile languages without any harmonious influence to reconcile them is dangerous to the growth of a common culture in India. The popularity of Sanskrit is confined to the higher strata of intellectuals and religious leaders and its influence is insufficient for producing harmony among the masses. Real and tangible harmony can come only through regional languages alone. U.S.S.R solved a similar problem by adopting Russian alphabet for all the languages within

her borders excepting the Armenian, Georgian and the Baltic languages. As Prof. G. Serdyuchenko puts it: "The adoption of the Russian graphic symbols as a basis for creating written languages for nationalities inhabiting the Soviet Union also had a number of purely practical advantages. It did away with the diversity of alphabets making it easier for pupils to learn their native language and Russian as well. Exceptional attention was paid to the specific features of these languages, in particular, the feature of their sound system. At the present time the Soviet Union counts 30 odd national written languages or 10 times more than what existed before the Revolution." India can copy this reform with greater success as we have already a common script in Devanagari for all regional languages excepting Tamil, Telugu, Malayalam and Kanarese. Mere political union will not be lasting without linguistic harmony and concord. If the vernaculars are able to develop to their present stage through their contact with English, what will be their glory if they are watered by the currents of Indian thought and ideas flowing throughout the land. Overnight the bi-lingual areas will turn into an oasis of harmony and tolerance rather than the breeding ground of clashing interests and ill-will. This will pluck the poisonous tooth of linguistic provinces and will reduce that issue into mere provincial delimitation.

These are revolutionary days when ideals are in a state of constant change. Stability is unthinkable in the present state of fluidity of ideas. In the educational field students are subject to various sorts of pressure and loyalties. They want to tap the unquestioned commercial and scientific importance of English, to be loyal to the national aspirations of Hindi and to maintain the prestige and importance of their mother tongue. This clash of languages is wholly responsible for the low academic standard of students. In Hyderabad the attempt to make Urdu the medium of instruction in the Osmania University was a complete failure because of the ~~inability to find~~ unsuitable Text books and



coin scientific terms. By the time a scientific work is translated, a more up-to-date publication comes out making the old one out-of-date. Translation of scientific and technical works can be done by experts and not by literary men as is the case with fiction or general books. So University education in the vernaculars or in Hindi is out of question in the near future. English is the only medium which we can adopt without doing harm to efficiency. One cannot jump into University course in English from a secondary education in vernaculars because education is a progressive course of evolutionary training. The only stage of education when English can be eliminated is the primary stage when the infants can be taught best in their home tongue. If the script of the Regional languages as well as Hindi is Devanagari, due justice is given to both in the primary stage by one stroke. English can be taught two or three hours a week which will not tax the infant energies dangerously.

In the secondary stage English will gain greater importance and pure scientific subjects are to be taught with the help of that language. Subjects like History and Geography can be taught through Mother-tongue. Hindi at this stage will gather importance and separate from the mother tongue. In the order of importance the mother tongue will come first, then English and then will be Hindi. In the University stage English will be media for all scientific subjects leaving easier ones to be tackled through the mother tongue. At this stage English and the mother tongue will be equal in importance while Hindi becomes an optional subject. Thus language should be considered not as an end in itself but a vehicle for the communication of ideas and emotions. Our mother tongue and Hindi are to be encouraged but not at the expense of efficiency. Wastage of time and energy is unpardonable. We can survive as a nation only if we are more economic in the expenditure of our assets. As Clifton Fadiman writes: "It's fun to play with words—but not at the cost of clear communication."



This photograph shows the heights reached by the 1924 climbers from the camp established at 26,700 feet. The rock near the summit is of yellow sandstone with slabs one on top of the other, like roofing tiles. This affords little in the way of footholds and excessive snow here can defeat climbers within sight of their goal.

The Task Before the Taxation Commission

BY PROF. K. V. RAO, M.A., M.Litt., O.E.S., S.C.,

College, Puri.

MUCH water has flown under the bridge since the last Committee had recommended on Indian Taxation nearly two decades ago, and our own conception of state functions and of taxation have undergone radical changes. The first task of the Taxation Enquiry Commission, therefore, is to shake off the influence on their outlook and method which the previous Report or text-books on Public Finance might have created. We have to start afresh without any obsession of out-dated and doctrinaire ideas. This is on the negative side.

Coming to the positive side, ours is a Welfare State. Our Constitution aims at a Welfare State, though it does not strictly rule out a complete socialistic state, but for Art. 31. My own definition of a Welfare State is one which allows equality of opportunity to all and an equal share in all essential amenities of social life without impairing individual initiative and incentive. It is the duty of the Taxation Enquiry Commission to recommend a tax structure befitting this conception of a welfare state.

The Welfare State has two roles. On the one hand, I take it as a (fifth or sixth?) factor of production which has to create the necessary atmosphere for all economic activity and so has to be paid a remuneration. In its second role, the State is itself a large scale manufacturer of social amenities and necessities. Accepting this view of the State, the question is: what is the way in which the activities of the State should be financed. Taking the total needs of the state as a whole, we have to apportion that amount among the various citizens according to some accepted canons of equity or ability or both. Taking it to be that the transfer is from the more able to the less (i.e., from the rich to the poor) there must be at some level a 'neutral citizen' who is self-sufficient, i.e., one who pays to the State nothing

on the whole, i.e. one who gets back from the expenditure of the State just the same as he pays it as taxation etc. The question is: at what level are we to draw this line? This requires an investigation into family budgets.

All taxation involves a transfer of purchasing power individually earned and this involves a transfer or diversion of resources and human activity. The question is: How is this transfer to be effected? And this transfer is from individual to individual, from group to group and from locality to locality, and thus levelling is taking place in a number of endogamous circles within the larger pool of a state. These circles in India are the local bodies and States as units of taxation and expenditure—and nationalised industries.

On this process of constant transfer of purchasing power, we have to project the idea of a Welfare State with its implications of equal opportunity and equal protection of laws. In a 'Police State', equal protection of laws meant equal protection of the individual from rogues and thieves; but in a Welfare State, equal protection should mean more than that. It must mean that the citizens of India shall enjoy equal amenities of social services and administrative efficiency in whichever part of India they live, provided there is equal degree of tax burden. Tax-burden depends not only on the level of taxation but also on the nature of expenditure; and so once again it requires a study of expenditure—this time of this State.

The conclusion I am aiming at is that the scope of the Taxation Enquiry Commission includes

1. Not only an investigation of only those incomes of the State which satisfy Taussig's orthodox definition, but all sources of revenue to the state; and
2. a complete and over-all study of the expenditure of the Central Government, State Governments and

* Memorandum submitted to the Taxation Enquiry Commission. By Prof. K. V. Rao, M.A., M.Litt., O.E.S., S.C. College, Puri.

of the local bodies, and even of the individuals—a difficult task, no doubt, but a *sine quo non* of any investigation into the tax structure of the country.

EVERY INCOME OF THE STATE IS A TAX

Is there today any difference between, say, the sales tax and the so called price paid for the post-card? There are two ways of looking at them as similar:

1. Both are compulsory, again, in two senses. Compulsory because when we buy a commodity, we have to pay some tax compulsorily; but we have to pay some price if we have to buy a card. It is meaningless to say that if we do not want the card or if we do not desire to travel by the train, we need not pay any price at all, because we can as well say that if we do not want to pay the tax we can do so by not buying the commodity. Both are avoidable—even income-tax is not compulsory, in this sense, because we can avoid it by not earning the income. There is another sense in which both are compulsory. We are no more living in a primitive and self-sufficient economy, so that today travelling and writing letters or sending goods from place to place becomes absolutely compulsory and so the payment of these prices. Any increase in the prices of these necessary goods acts in the same way as any increase in any tax.

2. Both the tax and the price are similar in another way. In both cases, the amount of levy is determined by the Government, and in both the cases it is regulated according to what the state needs and what the traffic can bear.

Take the example of the Sindri factory or the Hirakud Dam, the levies from which will not come within the purview of the Commission if my view is not accepted. Is not the price of the Sulphate or of electricity determined by the Government on grounds other than the mere cost of production? In that case, is there any difference between its determination and the determination of any tax? To

say that in the case of the post card or electricity, something like cost of production is taken into consideration is to say the absurd, for the Government itself largely determines the cost of production by its wage policy, whose consequence we will examine presently.

I would, therefore, strongly urge upon the Commission to include in its purview all sorts of incomes the State in India is getting and examine their incidence. I would also urge upon them to go into the economics of these nationalised industries because that has a bearing upon the subject of their investigation.

EVERY LEVY IS A TRANSFER

Thus every source of income is a transfer of purchasing power and several questions arise in this connection. Let us take the example of the Indian Railways. Taking it for granted that the Railways yield a profit every year, the following questions arise:

1. To whom is the money collected by the railways and distributed by them transferred?
2. Is such transfer justified or equitable?
3. Are the Railways (nationalised industries) really paying enough to the general revenues?

The Railways every year earn several crores of gross income, paid by the several users of the railways, paid compulsorily because goods as well as passengers must move in the country. And this huge amount is transferred to three groups of people—to the railway services, to the users of the higher classes and to the general public through the contribution to the general revenues. Is this transfer equitable?

First of all the question arises why a particular section of the community—the users of the railways—pay a tax or contribution to the general revenues. So also why should the users of the postal services pay, (to the general revenues), unless their special ability to pay is proved by other tests.

A peculiar kind of transfer taking place now from the lower to the higher class deserves the special attention of

the Taxation Enquiry Commission—instances like the subsidy paid to the Air Companies, or the loss made good in the case of Air-conditioned coaches in Indian Railways or even the maintenance of macadamised roads for the cars of the rich people of India. Does not all this make Indian democracy a Government of the poor, by the middle class and for the rich?

Equally deserving of attention is the transfer to the railway services as wages for the services rendered. While there is no special level of wages divinely ordained for any services, the question has to be examined whether or not the labourers of the nationalised industries getting more wages than their own compatriots in the other Governmental services. This has to lead the Commission to go into the economics of the nationalised industries of India, as suggested earlier. To me it looks as though a new kind of syndicalism is growing in this country with our nationalised industries. To me it looks as though the country has invested Rs. 800 crores and handed them over to the 8 lakhs of railway services for their own maintenance; and similar is the case with, say, the Sindri Factory or the Damodar Valley Corporation. Suppose the Railways in India are owned by private agencies who borrow Rs. 800 crores from the Government at say 3½ per cent; in this case the Government would have got Rs. 28 crores as interest and another similar amount as income-tax. And then there will be other sources of income as local cesses, sales tax etc. And the rates would have been obtained according to the principle of what the traffic can bear. Recent experience has shown that the railways rates have already reached the maximum monopoly levels. If, therefore, the railways had been privately owned, the private monopolist would not have charged more than the present rates. He would have paid nearly Rs. 50 crores to the Centre as interest and income-tax and another ten crores as sales tax, import duties etc., and would have managed the concern only by reduced wages to the labourers. That clearly

means that, as a result of the nationalised industry, the travelling public of India are paying to the railway labour more than they would have paid otherwise. This kind of transfer of purchasing power and the incidence of the rates should be carefully investigated by the Commission.

The effect of all this kind of 'Neo Syndicalism' created by nationalised industries like the Railways, Posts, Sindri and D. V. C. is, therefore, creating new taxing authorities, and this has to be noted by the Commission.

CENTRAL GOV.—A PROSPERITY-MAKER

All public finance being a transfer of purchasing power, no investigation of taxation can be complete without at the same time investigating the effects of public expenditure. Take, for instance, the expenditure of the Centre. By virtue of the subjects under its control in the VII Schedule of the Constitution, and by the institution of the Planning Commission, the Centre has become the 'Prosperity-Maker' for the Units. Through its policy of taxation and of expenditure, it can make the Units rich or poor as it likes, and therefore, its over-all policy should be carefully examined by the Taxation Enquiry Commission.

Take Orissa as an example at random. It is what I call the 'Paradox Province' of India. Here are *all the resources* which a country requires to become as rich as any State in the U.S., but still it is the poorest State in India. How can we account for it? After examining the common causes responsible for the backwardness of the rest of the states in India, we can arrive at the only cause responsible for the special backwardness of this province and that is the general neglect of the Government of India in its policy of expenditure. During the War, for instance, of the thousands of crores of rupees the Centre spent to finance the war, not even 1 per cent was spent in this province either in the form of wages for services rendered or for war contracts! The story is not much different now. Very few people of this province are serving outside the state, there are no insurance companies

or banks registered here getting money from outside, nor have the Central Government started any industry in this State. All these may be compared with the 'invisible imports' of a country which in the case of Orissa come to nothing, thus creating a problem for the State of Orissa, which is not different from the problem of an adverse balance of payments for India. The only solution possible—as the other solutions for correcting an adverse balance do not apply here—is for the Centre to spend more money in such states as Orissa which are 'low money areas', if I can call them so. In fact it is the secret

cause of the poverty of this state which is otherwise well endowed by God. If the Centre can, say, start the Iron and Steel Plant in this State, its problem can be solved easily. I would suggest to the Taxation Enquiry Commission to examine the expenditure policy of the Centre with a view to determine how the Centre is helping the States to help themselves to become prosperous by utilising their own natural resources so that the ideal of 'equal opportunity' in our Preamble becomes a reality.

Thus a study of the 'incidence of expenditure' is as essential as a study of the incidence of taxation.



This view shows Everest, clear-cut and formidable-looking, in the late afternoon light. George Leigh Mallory once described the mountain as "a prodigious white fang excrecent from the jaw of the world."

FROM MY NOTEBOOK

BY "BEE"

SELF INTEREST?

Lincoln and his law-partner, Herndon, jogging along a muddy road in an old buggy through pouring rain, were discussing a point of philosophy—whether there is such a thing as a disinterested, unselfish act. Lincoln said no: Herndon argued that there are such acts.

"They passed a pig caught in a crack of an old rail fence, squealing for dear life. A little further on, Lincoln, who was driving, stopped the buggy, got out and let the pig loose. When he claimed back in, his feet were muddy, his clothes wet, his hat dropping.

"There now," said Herndon. "In spite of your fine logic you have proved my point why get out in the mud and let that silly pig out when he would have wriggled his way out any how?"

It was a purely selfish act, said Lincoln. "If I hadn't I would not have slept a wink tonight, his squeal would have echoed in my dreams. He might have wriggled his way out but I wouldn't have known it. I win the case."

—Joseph Fort Newton, *Living Everyday* (Harper.)

BEAUTY OR CHARM?

There's a difference between beauty and charm. A beautiful woman is one I notice. A charming woman is one who notices me.

—John Erskine.

KINDNESS IS HAPPINESS

The older you get the more you realise that kindness is synonymous with happiness.

—Lionel Barrymore.

NOTHING NEW UNDER THE SUN

Nothing is said now that hath not been said before.

—Terence (Roman dramatist 185-159 B.C.)

EXPERIENCE

Experience is not what happens to a man. It is what a man does with what happens to him.

—Aldous Huxley.

GOOD TASTE

Good taste is not instinctive but acquired. All native tastes are bad, according to C. E. M. Joad:

The taste of the young in music is abominable, in literature execrable. Good taste grows slowly through the effort to understand what is beyond us, the endeavor to appreciate what we can yet understand. It depends on our willingness to be bored with what is good in order that we may become bored with what is bad and so demand something better. In short, it is born of faith, the faith that the kingdom of Beauty can neither be purchased by dollars nor taken by storm, but must be approached by a process of trial and error, a willingness to learn, and the humility which is prepared to accept on faith and the judgment of others what it cannot yet dare to reject on its own.

HARNESSING NIGHT-AND-DAY-DREAMS

The origin of Robert Louis Stevenson's The Strange Case of Dr. Jekyll and Mr. Hyde was a dream says Richard Burton in his Preface to The Strange Case of Dr. Jekyll and Mr. Hyde (Gregg).

"In the small hours of one morning," said Mrs. Stevenson, "I was awakened by cries of horror from Louis. When I awakened him, thinking he had a nightmare, he said angrily: 'Why did you wake me? I was dreaming a fine bogey tale.' I had awakened him at the first transformation scene."

Stevenson's dream life played a large part in his fiction, furnishing plots, scenes and characters, even bits of dialogue and directed to some extent the course of the story.

THE REAL TROUBLE

The trouble with the world is that the stupid are cocksure and the intelligent full of doubt.

—Bertrand Russell.

Girls at College

Are of two strata:
Those with dates
And those with data.

—Collier's.

COMMUNISM IN INDIA

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

(M. T. B. College, Surat)

SOME thirty years ago very few in India could spell the word socialism or communism. Today we can scarcely move some 50 steps in the highlanes and bylanes of any part in India without meeting a socialist of some variety. In a family with some half a dozen boys and girls of the school-going age it will be surprising if we do not find a few socialists of some denominations often opposed vehemently to one another. Socialists, Republican Socialists, Revolutionary Socialists, Democratic Socialists, Communists, Stalinists, Trotskytes, Royists and so many other brands are so common and this new creed of socialism in all its different aspects has become almost a household affair. It is again, not confined to children of the school-going age. Practically persons of all ages from eight to eighty, male and female, belonging to all professions from a factory labourer of eight annas a day to a barrister-at-law of hundred guineas a day, from an humble primary school-teacher to a university professor, from a village patel to our Prime Minister—all come within its fold. In some places a local socialist leader may be a crank with a long cloak and waistcoat while another socialist may keep long beard and such peculiar dress or manners may pass as the trade-mark of socialism or communism.

How to account for this rapid growth of socialism and communism?

Socialism or communism has an appeal to one and all, because of its insistence on equality. Human beings are essentially equal. Differences that exist are minor and insignificant. In physical strength and beauty, in intellectual sharpness and artistic talents, in temperament and in capacity each individual differs from the other and in these respects differences do exist. But these differences are nothing compared with the things which are common to all. An Einstein or a Tagore may be a genius and far more superior to an ordinary man but will not a Tagore feel

as acutely as an ordinary man when he goes without food or when he suffers from some disease or when a close relation of his dies? These are the more fundamental things in life where all are equal and justice demands that in society some should not indulge in extravagance when others starve. Our sense of justice revolts when we see some doing absolutely nothing but enjoying everything while others toil day in and day out but do not get the bare necessities of life. If inequality as a social fact has always existed the demand for its abolition also has always persisted. Those who admire socialism and communism, however, forget one simple truth. How keenly one feels that because of the defects of our social system he does not get equal opportunities and hence he is not as prosperous as his fortunate neighbour is. Every individual possibly thinks that he could have been as rich as the Birlas or the Tatas only if he got the opportunities. It is the defective social system which has placed *them* on a better position. He conveniently forgets that the very social system which has placed the Birlas and the Tatas compared to himself, in a better position, has also placed *him* in a better position compared with his domestic servants and other less fortunately placed persons. If he can claim equality with the Birlas why should his servant not claim equally the same equality? Everybody is rich compared with some and everybody is poor compared with others. I may feel that my employer is richer than I am for no merit of his and for no fault of mine. My employer may feel that the Maharaja of Burdwan is richer for no merit of his and the Maharaja of Burdwan may feel that the Nizam of Hyderabad is richer. The popularity of socialism with the prospect of equality which it hold out to all, is based on this peculiar psychology of men. Most people innocently believe that for his poverty society alone, and not he, is responsible. The idea that all persons

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wealthier than me will be eliminated is welcome to me. But I conveniently forget that the same process is sure to reduce my position to that of my servants. Everybody thinks that he is poor; no body thinks that he is rich. When socialism holds out hopes of better opportunities to the poor everybody thinks that he would gain by it. Seldom does a man think that he may even lose even the meagre opportunities which the present social system with all its defects gives him. So everybody in the heart of his heart supports socialism. This explains why not only the extremely poor but also the upper middle class and the moderately well-to-do persons are included amongst the followers of socialism.

Socialism has really nothing to do with the equality as understood by most people. In the ideal socialist state the earnings of all cannot be equal. Differences in earnings will continue. Everybody will earn according to his capacity and everybody will be entitled to enjoy to the full what he has earned. But nevertheless, most people support socialism for its insistence on equality. The substance of socialism is essentially moral. Its foundation is securely based on our sense of justice and here is the real strength of socialism and communism. It is this that those who contribute jointly towards the production of wealth should also get the benefit of their joint action. Wealth produced jointly by all should be equally distributed to all. Some should not appropriate everything to the exclusion of others. Appropriation by one of anything which he has not produced and which some one else has produced is really theft and socialism seeks to prevent this. Its aim is to set up that social and economic system where every one is entitled to the product of his labour, nothing more nothing less. It is for this reason that socialism and communism have attracted so much attention everywhere. In this ideal there is no difference between socialism and communism although as to the method and the procedure to be adopted there is great difference.

The successful experiment in socialism by Russia is decidedly the main cause

of its popularity in India as elsewhere. Russia, rightly or wrongly is regarded as the only hope for the toiling millions elsewhere. The stern discipline, the rigid party organisation, the fanatic zeal of the workers and the uncompromising devotion to its cause by the leaders in Russia are possibly the other causes accounting for its success. The defects and failures of the present social and economic order in other countries are no less contributory factors. Except the U.S.A. where the phenomenal increase of production of wealth and consequently the steadily rising of the standard of living, due partly to the technological improvement and partly to the availability of the natural resources which seem to be unlimited in that fortunate country, living in other countries is not improving and in some countries it is perceptibly deteriorating. Capitalism had increased the prosperity of some men and it had held out high hopes in others. When those hopes are frustrated the disappointment is naturally bitter and acute.

A large group of disgruntled intellectuals, belonging to the middle class society exists in India. They are not only dissatisfied with the existing order. They feel that nothing short of a violent revolution can cure the evils and they are completely disillusioned with the present leadership. Such youthful and fiery enthusiasts attract notice more quickly when they express their extreme views. They at once become popular at least with some sections. Today the main strength of communism in India comes from this section. From this class socialistic ideas percolate amongst the toiling masses.

SHAW OUT-SHAWED

When Cornelia Otis Skinner opened in a revival of Shaw's *Candida* he cabled, "Excellent. Greatest." Miss Skinner, overwhelmed, cabled back, "Undeserving such praise." Shaw answered, "I meant the play." Miss Skinner bristled and replied, "So did I."

THE NEGRO IN AMERICA

BY MR. RALPH BUNCHE

WE Americans are part of a vast and powerful and dynamic nation, a great power whose responsibilities and influence in the modern world are frightening in their scope. The origin, traditions and creed of this nation are an inspiration to all freedom-loving peoples. Our country's history is brave. Americans fought and died for their freedom and liberty. Having won by their blood the right to maintain an independent existence, our founding fathers established the nation on the cardinal principles of individual liberty and the equality of men. They spoke of inalienable rights, of the incontestable fact that all men are born free and equal, of the dignity of man. These were essential virtues. In my view they still are. The founding fathers charted the way for the development of a great and virile democracy. They immortalized these concepts in our Constitution. . . .

I am an American and I like the American way of life. I like freedom, and equality, and respect for the dignity of the individual. I believe that these graduates* like them too. They like them so well that they bitterly resent being denied them because of an accident of birth. . .

This, it seems to me, is what they should know. The democratic framework of our society is their great hope. The American Negro suffers cruel disabilities because of race which are in most flagrant violation of the constitutional tenets and ideals of the American democracy. But the saving grace for the Negro is the democratic warp and woof of the society which permits the Negro to carry on his incessant and heroic struggle to come into his own, to win those rights, that dignity and respect for the Negro, individually and collectively, which are his birthright as an American. And, fortunately, the American, white and black alike, has a conscience. The Negro American daily wins increasing support for his struggle from all those other Americans who aspire toward a democratic, not a semi-democratic,

* Address to students graduating from Fisk University, Nashville, Tennessee, a leading Negro University.

America; who wish a four-fourths; not a three-fourths democracy. Moreover, the sympathy of the world is with him. The Charter of the United Nations endorses his aspirations. . .

We Negroes must be great realists. The road over which we must travel is clear, though the prospect may not be pleasant. We suffer crippling disadvantages because of our origin. But we are Americans, in a basically democratic American society. That society is a competitive society. The going is hard even for white Americans. It is harder for us. To make his way, the Negro must have firm resolve, persistence, tenacity. He must gear himself to hard work all the way. He can never let up. He can never have too much preparation and training. He must be a strong competitor. He must adhere staunchly to the basic principle that anything less than full equality is not enough. If he ever compromises on that principle his soul is dead. He must realize that he and his group have not attained the goal until it is no longer necessary to make reference to the fact that "X" was the "first Negro" to do this or that, and until accomplishment by a Negro is taken by the public at large as a matter of fact. . . .

My own philosophy on such matters is quite simple: whatever is worthwhile is worth working, striving, sacrificing, and struggling for.

There is no substitute for hard work as the key to success in the American society. This is true for white Americans. It is even more true for black Americans. Few Americans of any color or creed can ever find easy the climb up the ladder.

But while nothing is easy for the Negro in America, neither is anything impossible. The barriers of race are formidable, but they can be surmounted. Indeed, the entire history of the Negro in this country has been a history of continuous, relentless progress over these barriers. Like "Old Man River" the Negro keeps "moving along," and if I know my people, the Negro will keep on moving resolutely along until his goal of complete and unequivocal equality is attained.

THE GARDEN WEARS: A TALE

BY MR. L. D. CLANFIELD

MAJOR Anthony Bolsover, retired, lived at No. 1 Thomson Road. In his front garden he grew roses, red ones. They were his consuming passion and the best in the country or almost. At the other end of Thomson Road resided Miss Elizabeth Locke. No. 31 Thomson Road was as renowned for its roses as was No. 1. But Miss Locke preferred the white variety. Red roses, she said, reminded her of blood and an abattoir. Perhaps suitable for a soldier—sniff, sniff—but hardly for a lady. The Major, to whom such remarks were faithfully relayed by friendly folk, was heard to say in the bar of the Red Cock that anybody who could grow those blanchéd things must be devoid of blood and warmth: no wonder the woman was a spinster. Miss Locke was dutifully informed of this piece of arrogant and puerile impudence by a considerate neighbour.

So the feud was on and provided a great deal of free entertainment to an otherwise dull village. Most unfortunately, in order to reach the Red Cock the Major had to pass No. 31. Just as annoying was the fact that to reach the Post Office Miss Locke was forced to traverse the length of Thomson Road and, of course, pass No. 1. This did not help things as the Major always flaunted the Lancastrian colour in his button-hole and Miss Locke the Yorkist emblem when on her way to the Post Office. Very soon the villagers, overtly and covertly, split into two camps and mightily waxed the arguments on both sides. The once mellifluous atmosphere of the Red Cock was now rent with acrimony and occasionally the reds and the whites came to blows.

Such an absurd state of affairs could not be allowed to continue and a committee under the chairmanship of the Vicar was convened to do something about it. But it was a difficult matter for the reason that the Major was one of the best and Miss Locke commanded nothing but affection from all and sundry. But the matter was taken out of their hands by higher authority for war was declared.

Interest in mere flowers rapidly declined and apart from the two protagonists the rose feud was forgotten. The Major volunteered for service and being a good soldier was at once accepted and sent out East. Miss Locke, who was also busy on war work, never noticed that he had gone. But one day, as she passed No. 1 on her way to the Post Office, she noticed that the Major's roses were wilting. Now although she hated red roses she was a flower lover so she determined to give the man a piece of her mind. But several thunderous claps on the front-door knocker bringing no response she was about to turn away when the village postman hailed her.

"No use doing that, Miss," he called. "Major Bolsover has rejoined the army and gone overseas."

"I didn't know, Brown. Thanks for telling me. But what about his flowers?"

The postman shrugged: "Nobody to look after them now, Miss. No time for such things, suppose they'll just have to die." Watching the postman continue his round Miss Locke decided that the flowers—red though they be—must not die. Since the Major was away fighting for his country it was obviously up to her.

For two years Miss Locke worked hard on the Major's red roses. But alas, the glory of the white roses at No. 31 gradually faded away through neglect for nobody may serve two masters with perfection. And strange to say Mrs. Locke did not care very much. To have the soldier return to a perfect garden became an obsession with her. So, one bright summer day, Miss Locke was busy as usual trimming and pruning when she heard footsteps. Turning round she saw the Major standing behind her with a peculiar look on his face.

"Miss Locke," he said harshly, "I passed No. 1 on my way home. Your beautiful white rose-bushes are dead." Miss Locke coloured and replied:

"I thought the least I could do, Major, was to look after your garden while you were away. And being all alone."

He broke in; "You had to sacrifice your flowers for mine, eh? And you hate red roses. Like I used to hate white roses."

"Oh, Major Bolsover, I love red roses now."

"And I love white roses now," swore the Major."

They looked at each other and both laughed. He caught her by the arm:

"Elizabeth, the War Office has chucked me out and I'm back home for good. Gammy leg, it let me down. Let us—let us grow pink roses together, shall we?"

Thus ended the second war of the roses and the Vicar was one of those very few people who occasionally spoke a kind word of Hitler.

THE INTUITIVE PHILOSOPHY

BY DR T. M. P. MAHADEVAN

THIS book* was inspired by the discourses of J. Krishnamurti to which the author listened at Banaras in 1949. Till then, Mr. Mehta says, he was acquainted only with one aspect of Theosophy, *viz.*, the aspect of occultism. It was Krishnamurti's talks that revealed to him a new aspect of Theosophy, *viz.*, the mystic approach to reality. While the occult approach is fairly well known, the mystic approach has remained rather obscure. The author undertakes in this book the task of showing 'how occultism and mysticism together form man's spiritual life as a whole.'

The crucial chapter in this book is the fourteenth where Krishnamurti makes his *debut*. The author characterizes him as 'a mystic of great stature, who radiates both love and power from his being,' and calls his mysticism *Intellectual Mysticism* or *the Mysticism of the mind*. Defining this expression, Mr. Mehta says that Krishnamurti's is 'an intuitive approach and deals with the Intuition of the Mind—a state in which the human mind is illumined by that which is beyond the mind.' The path that leads to this state is not through images and concepts. It is not the path of knowledge by ideation, but of knowledge by being. Here the knower is not different from the known; it is a state of non-duality. For the attainment of this state, one need not wait till the death of the body; liberation from that which binds us can be attained here and now.

*THE INTUITIVE PHILOSOPHY, By Rohit Mehta, The Theosophical Publishing House, Adyar.

Krishnamurti's approach to life may be divided into four parts, for the sake of convenience: Extensive Awareness, freedom from Memory, Stillness of the Mind and Liberation, or as he calls it, Love. These may be regarded as the *chatuh-sutri* of Krishnamurti's philosophy. First, the mind must become self-critical and strive to be "extensively aware." The method adopted here is that of *neti neti*, 'not this, not this.' The mind cannot tell us what Reality is, it can tell us what Reality is not. When it rises to its utmost limit, it is still aware, the but completely negative. The mind has now come to "choiceless awareness." This involves, secondly, freedom from memory. It is memory that throws veil after veil between us and the world of Reality. Caught up in its stranglehold, we languish in the realms of illusion. We must become free therefore, from psychological memory. This is accomplished by living without a desire for life—a life without a feeling of *my-ness*. Thirdly, when the mind becomes void of memory, it gains stillness; the thought-processes come to an end. All meditation naturally comes to a stop; we are at the summit of our normal consciousness. At this stage, fourthly, the voice of the silence is heard. The mind cannot go beyond itself to the level of intuition, but it can receive the light of intuition. This is the mystic state of communion, which is the goal of life.

With great argumentative skill, ability to marshal relevant facts, and with lucidity, Mr. Rohit Mehta has expounded, in this well-printed book, Krishnamurti's philosophy of life.

Home and Foreign Affairs

BY "AN INDIAN JOURNALIST"

Everest Conquered

EVEREST, the loftiest peak of the Himalayas, has been conquered. For years it had been the dream of Alpine climbers to scale the heights of snow-clad Himalay. Wave after wave of mountain climbers essayed to reach the summit but every time the challenge of nature proved too great for man. Ten expeditions in thirty-two years came back repulsed. Many lives were lost. The 1922 expedition ended in disaster when seven porters perished in the attempt. Mallory and Irwin met their tragic end in the third expedition. The body of Maurice Wilson who had attempted a single handed assault was discovered by the team led by Eric Shipton. The last Swiss expedition had to turn back after reaching 26,575 ft. The blizzards blew with merciless fury and the weather was hostile. The British expedition under Sir John Hunt was the eleventh assault on the peak. They had tried to reach the top on the eve of Queen Elizabeth's coronation and their success proved a glorious coronation gift to the young Queen. The Everest triumph has been hailed as a timely and brilliant jewel in the Queen's diadem."

At the 10 earlier expeditions to Everest the height achieved by the leaders were:

- 1921: British (Lt.-Col. Howard Bury) 23,000 ft.
- 1922: British (Brig. Gen. Bruce) 27,300 ft.
- 1924: British (Lt.-Col. Norton), 28,100 ft.
- 1933: British (Mr. Ruttledge), 28,100 ft.
- 1935: British (Mr. Eric Shipton) 23,000 ft.
- 1936: British (Ruttledge) 23,000 ft.
- 1938: British (Mr. Tilman), 27,300 ft.
- 1951: British (Mr. Shipton) 20,600 ft.
- 1952 (Spring): Swiss (Dr. Wyss-Dunant), 28,215 ft.
- 1952 (Autumn): Swiss (Mr. Chevalley), 26,575 ft.

The 39-year-old Sherpa Tensing Norkay, who got the first break in his life to scale the dizzy height of 26,000 feet of the Himalayas some 15 years ago, was the first to reach the snow-clad summit when he and the New Zealander Hillary conquered it on May 29.

Tensing, we are told, conquered Everest first and then helped Hillary to reach

the summit after he had hoisted the Indian flag. He was the first to plant the flags of India, Britain, U. N. and Nepal on the peak. Tensing, who had previously made seven attempts to scale the Everest, and Hillary were panting and exhausted, and both had worn the oxygen apparatus. "Tensing pulled" Hillary up to the summit."

It appears that Tensing made it a condition with the British Expedition this time, that if fit he should be included in the assault unit and Col. Hunt accepted his demand.

The night before Tensing set out on his 170 mile trek to Namche Bazar with the first batch of the expedition party from the Bhatgaon Parade ground at the farthest north-west tip of Kathmandu Valley. Tensing told PTI that he had a feeling that "we will reach the top of the world this time." The next morning he told the same correspondent, offering him a share of his cup of tea, "I hope to bring you good news from Everest."

Some days earlier, when asked if he thought an all-Indian team of climbers could climb Everest, Tensing is reported to have unhesitatingly said:

We are very good climbers, but we need equipment which are very costly. Indian climbers can scale Everest if they have organisation and means.

The success of this great adventure was mainly due to the indomitable will of the mountaineers, their capacity for endurance and perseverance. Team work and fine weather contributed no little to the achievement. And then, as Sir John Hunt pointed out, there was the long background of experience furnished by their predecessors, and in recent periods "by the careful preparation and planning with which our expedition was launched. Our equipment was, besides, excellent, particularly our oxygen apparatus."

It is perhaps eloquent testimony to the value of our acclimatization period in April, that not less than nine of the 11 members of our climbing party went from base camp to South Col: three of them did so twice. Moreover, of our 25 high altitude Sherpas 19 carried loads of 30 to 40 pounds to South Col and, of these, six went up on two occasions. It was this "carry," stocking Camp Eight, as it did with fuel, food, tentage and oxygen,

that enabled each assault party in turn to hold out for 24 hours beyond its scheduled timing. Six of us actually spent days and nights on, or above, South Col without undue hardship; one member actually spent four nights at that inhospitable height.

Lastly, I would draw attention to the significance of establishing our highest camp on the South-east ridge of Everest at a height only just under 28,000 feet.

The full story of the climb to the summit of Everest (29,002 feet) has been told in special despatches to the *Hindu* from Camp Four. The saga of the last lap covering the two eventful days when the heroes made their final and successful assault is a thrilling record of a great adventure.

It was at 11-30 a.m. on May 29 that they stepped, at last, on to the snowcovered final eminence of Everest. Hillary describes this as a 'symmetrical and beautiful snow-cone summit'—very different from the harsh rock ridge which is all that can be seen from below. The view was not spectacular. They were too high for good landscape and all below looked flat and monotonous. To the north the route to the summit on which pre-war expeditions pinned their hopes looked in its upper reaches, prohibitively steep.

Tensing spent 15 minutes on the summit eating mint cake and taking photographs for which purpose Hillary removed his oxygen mask without ill-effects. Tensing produced a string of miscellaneous flags and held them high while Hillary photographed them. Tensing, who is a devout Buddhist, also laid on the ground, in offering, some sweets, bars of chocolate and packets of biscuits.

At 11-45 a.m. they left the summit, on the return climb, keeping careful check on the oxygen gauges. Because of the shortage of oxygen supplies they dared not stay at the ridge camp and they moved straight down towards South Col. The going was reasonably good. Above the Col. they met Lowe and Noyce, the latter being the leader of the rescue or reinforcement party which came up to Camp Four; it was Noyce's second climb to South Col. By 4-30 p.m. all four were back to Camp Seven and yesterday morning. (May 30) they made their way down the face of Lhotse to the C. W. M.

Hillary and Tensing seem in astonishingly good form with none of the desperate fatigue that has overcome Everest summit parties in the past.

Sitting relaxed in the snow-bound refuge, Sir Edmund Percival Hillary, the New Zealander who has since been knighted by the Queen, is reported to have said:

I felt good at the top. It was a beautiful day with a moderate wind. As we got there, my companion threw his arms round me, and embraced me.

Dr. Jinarajadasa

The passing of C. Jinarajadasa at Wheaton (Illinois) U. S. A. at the age of 77 removes an outstanding personality in the world of Theosophy. Deeply read and widely travelled Jinarajadasa was a scholar and writer of rare distinction whose contributions have appeared in these pages from time to time.

Mr. Jinarajadasa was Vice-President of the Theosophical Society from 1921 to 1928. He succeeded Dr. G. S. Arundale as President in February 1946 and held this office for seven years.

While the Society suffers a great loss in his passing he will be deeply missed by thousands of members in various countries of the world. Jinarajadasa, as President Sri Ram said, "had been living in India and working here since 1916 and he had regarded himself a citizen of India, although he was by birth a Sinhalese. He had identified himself with India. He had made an impression upon the whole Theosophical movement which will not fade for a long time to come."

President Rhee's Surprise Move

Over 25,000 North Korean prisoners of war, declared to be anti-Communist, "escaped" from U. N. camp on June 18 under a release ordered by President Rhee. Allied observers said the Communists might now claim the prisoner of war agreement signed at Pan Mun Jom on June 8 was invalidated by this secret South Korean move.

No doubt this action had been secretly planned, and carefully co-ordinated at top levels in South Korean Government.

Sir Winston Churchill, British Prime Minister, described President Syngman Rhee's surprise move as "an event of very serious character." Both America and Britain have protested against what they cannot but characterise as sabotaging the truce agreement. The British Government "strongly condemn this treacherous violation of the authority of the United Nations command, to which the Government of Korea had agreed in 1950."

India takes a serious view of the matter though she would continue to do her part in the task undertaken by her.

Egypt Declared a Republic

A Republic was proclaimed in Egypt on June 18. Gen. Naguib became President and Prime Minister.

This development, prepared by stages since King Farouk was forced to quit the country and abdicate in favour of his infant son Faud, comes just under a year after Gen. Naguib's seizure of power.

Earlier, Gen. Naguib reshuffled his Cabinet to include three members of the Revolutionary Council which makes policy under the Prime Minister's leadership.

Thus the 100-year-old Royal dynasty, founded by Mohamed Ali the Great, has passed into history. And the ancient land of the Pharaohs has become a modern republic.

Dr. S. P. Mookerjee

Dr. Syama Prasad Mookerjee, Leader of the National Democratic Group in Parliament and President of the Bharatiya Jan Sangh, who was under detention in Srinagar died of pleurisy in the State hospital on June 23.

Dr. Mookerjee, it may be recalled, had been arrested by the Jammu and Kashmir Government for entering the State without the necessary permit and detained under the State Security Act.

The sudden and unexpected death of this veteran Bengalee leader and educationist removes from the scene of his labours one of the most popular figures in the public life of the country. Dr. Mookerjee distinguished himself like his illustrious father, as scholar and educationist. So rich and varied were his activities that it is difficult to believe that he was barely 52 when he died.

The last years of his life were so full and crowded that Dr. Mookerjee became the spokesman and leader of more than one group in and out of Parliament. In the House he led the National Democratic Group, consisting of a number of parties which had opposed the Congress during the general elections. By sheer force of personality and leadership he commanded a hearing for the various causes which he espoused against heavy odds.

Nehru's Television Broadcast

Making his first Broadcast for Television, Mr. Nehru was answering unheard questions on world affairs and India's problems from four leading British journalists.

Mr. Nehru said there had been a marked change in the Russian attitude to the rest of the world. "Russia definitely desires peace, for whatever period it may be. I cannot say for what period."

Asked if he thought the Russians had abandoned the idea of Communist supremacy over the world, Mr. Nehru replied:

They might think the policy of world revolution would be furthered more by enduring results in Russia and by not pursuing a war that would upset everything.

Mr. Nehru added that the time was ripe for a four-Power conference. But a four-Power conference could hardly tackle questions relating to Asia without Asian countries being represented. After the four-Power conference a larger conference might be necessary in which countries like India could take part.

Asked whether he thought that Commonwealth-American agreement and concord had a very special value for the defence of their common ideals of democracy, Mr. Nehru answered: "Yes, certainly."

"But," he added, "there is a tendency for leading statesmen in Europe and America to look at things from the European and American point of view. If you look at the same thing from Delhi or Karachi the problem looks slightly different. Take the question of China. China is a distant country to people in Europe and America. But China has 2,000 miles of frontier with India. It is a different picture."

Andhra Capital

Kurnool town has been chosen the temporary capital of the Andhra State by the Andhra legislators of Madras.

The meeting of the legislators, convened by Speaker Sivashanmukham Pillai at the instance of the Government of India, adopted on June 5 by voice vote, after five days' discussion, a resolution to this effect moved by Mr Tanneti Viswanatham. Not that Kurnool satisfies all the requirements of a Capital city; but Andhras decided to speak with one voice in view of the obvious dangers of division in their ranks.

Indian Legation in Lisbon

The Government of India have withdrawn the Indian Legation from Lisbon since June 11 as a protest against the unwillingness of the Portuguese Government to discuss the future of the Portuguese possessions in India.

A Press Note issued by the External Affairs Ministry on the eve of the withdrawal recalls the repeated attempts made by the Government of India since 1950 to discuss the matter with the Portuguese Government and notes with regret the progressive curtailment of political liberties in the Portuguese possessions in India and the determined attempt to suppress by violence the deep-seated desire of the people for union with India.

India's main purpose in establishing a diplomatic mission in Lisbon was to facilitate an early negotiated settlement of the future of Portuguese possessions in India. There is very little of trade between the two countries. The Legation has, therefore, no useful purpose to serve. The withdrawal of the Legation does not, however, amount to severance of diplomatic relations.

Claims of Displaced Persons

Those displaced persons who had been put on a high priority list for payment of compensation for property left behind in West Pakistan have now been asked by the Government of India to send their applications for compensation before July 31.

They included widows, old and disabled persons, inmates of women's homes and infirmaries, and persons living in mud-hut colonies in Punjab and in certain new refugee towns.

The Central Rehabilitation Ministry decided to include in these high priority categories all those widows too who have verified claims in their own names. According to the original decision of the Ministry only those widows were to be included in the high priority category who are living in women's homes or are receiving maintenance allowance. Many more widows are expected to benefit by the new decision.

India and Power Politics

Vice-President Radhakrishnan said in a broadcast from Toronto that India was committed to peace, international justice and the relaxation of tensions in the world. "We believe", he said, "that our non-involvement may increase our usefulness in the work of reconciliation."

It gives us freedom and flexibility in our foreign policy. We decide issues on their merits without yielding to pressure from any side.

We have no faith in power politics. War solves no problems but it creates more problems. We believe in peace politics and in peace based on justice.

The proper aim of political action, he continued, is not to destroy our enemies, but to educate them, to influence their attitudes and behaviour.

Wise and patient political action directed towards the minds of men is what we should aim at, and not military victory in a future war.



QUEEN ELIZABETH II AND THE DUKE OF EDINBURGH

Her Majesty Queen Elizabeth II was crowned in Westminster Abbey on June 2, with all the splendid symbolism that has come down through a thousand years of British history.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

THE SOVIET IMPACT ON SOCIETY. By Dagobert D. Runes. Philosophical Library, New York. Price \$3.75.

The ideology of Karl Marx, and its various adaptations have become vital facts in the modern world. No intelligent man can avoid paying attention to the new situations created by these. Also wise people are eager to know whether these will be to any extent advantageous to the world. Dr. Runes takes an objective view of the Soviet impact on modern society in various spheres of life. What is the extent of freedom of various kinds that people can have under the Soviet scheme of life? This is perhaps the most anxious of all the questions. The facts behind various events in which the Soviet Government was involved are described with great clearness and almost dispassionate interest. Dr. Runes however shows that the materialist basis and outlook of the Soviet ideology cannot help being detrimental to the highest purposes of human existence.

WHAT TO LISTEN FOR IN MUSIC. By A. Coplands (A Mentor book.) The New American Library, New York.

Intelligent enjoyment of music, as of any art, is possible only as the result of a proper understanding of some of the technicalities connected with it. It is only when the listener knows what make up the highest forms of music that he can have a rich and understanding enjoyment of it. Aaron Coplands, the distinguished composer presents in a clear way the four elements of music, namely Rhythm, Melody Harmony and Tone colour. Then he discusses the fundamental forms of music like Sectional form, Variation form, Fugal form, Sonata form and the free forms. The section devoted to the opera and music drama must have a wide appeal. The book is a full and clear account of the essentials of music.

JUNGLE CHILD. By Caroline Davis. Illustrated by J. Martinez, Methuen & Co. Ltd., 36, Essex St., London.

The author, wife of a former British forestry officer in India, provides in this book a picture of country life in this country, which is at once vivid and full of fine feeling. The story is set in the Nilambur Jungle where a motherless naughty child runs wild about her father's bungalow, making friends with the servants, keeping animal pets and learning the ways of the jungle. She sees a rogue elephant hunt and floats down the river for sheer joy of open life. The plot depends mainly on her longing to make friends with her learned father whose ineffectual efforts to understand her ultimately triumphs in winning her over to the joys of mutual affection and regard. It is a story told with feeling and true understanding of child life.

READER'S DIGEST OMNIBUS. Foreword by H. E. Bates. Rupa & Co., 15, Bankim Chatterjee St., College Square, Calcutta.

The thirtieth anniversary of this widely read magazine is marked by the publication of an omnibus edition containing in a handy form the quintessence of all that has appeared in its pages during the last three decades. The aim of the publishers is to present the best writing in the English speaking world—writing that satisfies different tastes. The scope and variety covered by the articles are such as to draw readers of all ranks. Indian readers are particularly interested in the discussion of the more serious problems of life and death, and the quest for the unknown that make up the budget of many of these interesting pages. Not professional writers only but men of eminence in different walks of life have something to say of interest to every reader. Here is a book to read and to possess.

UTTARAYAN MONOGRAPHS:

No. 7: RIDDLES AND IRONIES IN OUR NEW CONSTITUTION. By Dr. N. C. Sen Gupta.

No. 8: PAKISTAN PUTS THE CLOCK BACK. By A. Mukerji Ph.D.

No. 10: THE PROBLEM OF KASHMIR. By A. C. Banerjee. M.A., Ph.D.

No. 11: THE PROBLEM OF TIBET. By A. C. Banerjee.

No. 12: INDUSTRIAL RELATIONS IN THE MAKING. By G. V. Karlekar. Published by Uttarayan Ltd., Calcutta. As. 6 each.

The Uttarayan Monographs on Current Affairs represent an ambitious project on the part of the publishers, undertaken on the lines of the Oxford Pamphlets. In the first of these Dr. N. C. Sen Gupta makes much of the strictly legal incompatibility of India's independent status with the present form of her association with the Commonwealth. The position of the former princely states, he complains is not clearly stated; the freedom of the citizen is hedged about with too many qualifications.

In Monograph No. 8 Dr. A. Mukerji declaims Pakistan's reactionary policies, which have stood in the way of Indo-Pakistan amity. A large part of the blame in this respect is laid at the door of the "British mentors," who have been leading the bosses of Pakistan by their noses. There is, however, too much invective and passionate declamation.

Dr. A. C. Banerjee traces the Kashmir dispute from its origins in Monograph 10. He would see India pursuing bolder and more vigorous policy than at present. The same author seeks to prove in the next monograph, with the help of history that India's interest in Tibetan politics has "grown out of usage and agreements." He deplores the precipitate action of the Chinese Communists in invading Tibet. Later events culminating in the settlement recently arrived at between China and Tibet should put Tibet out of our minds.

"Industrial Relation in the Making," by Mr. G. V. Karlekar, is mainly a commentary on the Labour Relations Bill, recently before Parliament, with a few suggestions for its improvement.

PEEPS INTO SARASWATHI MAHAL WITH A SHORT ACCOUNT OF THE HISTORY OF TANJORE: By S. Gopalan, Honorary Secretary for Administrative Committee, Tanjore Maharaja Serfoji's Saraswathi Mahal Library, Tanjore. Price 8 As.

This illustrated brochure gives us a brief and illuminating account of the literary treasures of the Saraswathi Mahal, a creation of Maharaja Serfoji, a Maharashtrian ruler of Tanjore. It also contains a short history of Tanjore under the Cholas, the Nayaks, the Maharashtras and its impact under the West. The spacious hall which houses the library was built during the times of the Nayaks and the huge wooden almirahs in which the books and manuscripts are kept have been in existence for some centuries. The English books collected by Serfoji are kept in wooden shelves. Serfoji was a versatile scholar and linguist and his printed collections include books in Latin, Greek, French, Italian and other languages. His collection of rare pictures and photographs, paintings of his artists, botanical plates, his books on the costume of different countries and literature on military science and sports provide an excellent field for study and research. More important than all these are the valuable manuscripts of epics and dramas, on music, scientific and medical lore in all kinds of scripts like Marathi, Telugu, Tamil, Sanskrit and Modi. The numerous illustrations of the manuscripts in the library and other objects of art provide ample material for the scholar and layman alike.

THE INDIAN INSTITUTE OF CULTURE.

Basavangudi, Bangalore.

This is a report of the activities of the Institute of Culture during 1952. The opening essay on the Cultural Scene of 1952 is a comprehensive survey of culture in the various countries of the world. This is followed by accounts of the lectures and discussions conducted by the Centre at Bangalore. It is a good thing that short summaries of the subjects discussed are included in the Reports.

THE GOSPEL OF THE MYSTIC CHRIST. By D. Greenlees. The Theosophical Publishing House, Adyar, Madras. Price Rs. 6-8 Pp. 269.

This is the sixth in the World Gospel Series. The first four are based on the Holy Qur'an, Confucian Classics, Hermetic Literature and the Synoptic Gospels. According to the plan of the publishers there will be twenty more similar books so that when the series is finished it will form a useful little reference library of the world's religious literature.

Naturally in a series of this kind there must be statements which cannot be acceptable to all alike. But the writers present their themes objectively so far as that is possible in writing about so intimate a matter by people who have their own definite opinions. Hence the purely informative nature of these books is safeguarded to a very large extent.

At the same time there are certain fundamental points of view which are not overlooked or slighted. In this book, for example, the author's purpose is to bring out the divine nature of Jesus. The previous volume had brought out the nature of Jesus as pure man. There are those who think of Him as merely the most perfect of men. But the view point of this book is that Jesus was also the Son of God.

This is a fact which is especially seen through the mystical fourth gospel, the Gospel according to St. John. To the purely modern mind under the impact of material thinking this is a fact hard to grasp. But the essential Christian faith is that the Christ is the Son of God. It was for such a claim that He was crucified also. There is nothing truer for a person than the truth for which he dies, and hence there can be no proper understanding of Christianity without accepting the Christ as the Son of God. So, for the proper understanding of the Gospel of Christ the understanding of Christ's divine nature is essential. And that is what this book sets out to give.

In an excellent Introduction of nearly 150 pages the author discusses the source-books of the Gospel story, both canonical and apocryphal, the circumstances of the time, the authorship of the fourth Gospel and the life of St. John. Then he marks out the stages of the mystic understanding discussing them as seen in St. Teresa, Vasishta and modern theosophy. Finally he explains the story of the Blessed Virgin Mary and how we too are born her children.

The body of the book is based on translations newly made of the fourth Gospel and some apocryphal books which describe the spiritual life of the Divine Man. There are many notes referring to other passages in the Bible and in other spiritual books, especially of the east. Thus this book is specially written to present above all the spiritual aspect of Jesus the Christ.

THE NEW YEAR BOOK 1953. Ed. by P. C. Sarkar, S. C. Sarkar & Sons Ltd., 10, College Square, Calcutta 12.

This is the tenth issue of the year book and the publishers give ample proof of their nine years' experience in presenting facts and data of wide interest to the public. To provide the reader with precise and authoritative information on a variety of topics of general interest and in a form readily accessible to the lay reader—that is the main object of this book of reference. In addition we have a short and simple analysis of the past and present coupled with indications of the trends of the future. Every attempt has been made to improve upon the old editions; the different sections have been thoroughly revised and brought up to date and new and attractive features introduced. There is scope for improvement in the Who's Who section but then the book would become too unwieldy and that section would be out of proportion to the rest of the contents. Altogether we have a well balanced collection of facts and figures for ready reference in this useful compilation.

DIARY OF THE MONTH

- May 29 Tensing and Hillary reach the summit of Everest.
 May 30 Government of India announce issue of a new loan of 75 crores.
 May 31 Kurnool chosen Andhra capital by Congress and P. S. P.
 June 1 Centre decides to abolish D. A. to higher paid officers.
 June 2 Queen Elizabeth II crowned at Westminster Abbey.
 June 3 Commonwealth Prime Ministers back U. N. plan for Korea peace.
 June 4 Cambridge University Honours Nehru.
 June 5 Andhra legislators decide on Kurnool as Capital after 5-day discussion.
 June 6 The Queen confers knighthood on Hunt and Hillary, conquerors of Everest.
 June 7 President Rhee declares U. N. truce terms unacceptable.
 June 8 Agreement on P. O. W. issue sign at Pan Mun Jom.
 —I. A. F. plane flight over Everest.
 June 9 National Plan Bonds—first issue—fully subscribed.
 June 10 London Commonwealth Conference of Prime Ministers concludes.
 June 11 Indian legation in Lisbon withdrawn.
 June 12 All five nations agree to serve on Korea P. O. W. Commission.
 June 13 U. S. Ambassador in India calls for increased aid to India.
 June 14 Army coup in Colombia, Gen. Pinella takes over.
 June 15 Adviser Regime ends in Nepal; M. P. Koirala sworn in as Prime Minister.
 June 16 Failure of Indo Ceylon talks between the Prime Ministers reported.
 June 17 The Rosenbergs' execution stayed by order of Supreme Court Judge.
 June 18 President Rhee orders release of 25,000 anti-Red P. O. Ws.
 —Egypt declared a Republic.
 June 19 C. Jinarajadasa, leading Theosophist, dead at Wheaton, U. S. A.
 —The Rosenbergs—Julius and Ethel, U. S. Atom spies—executed.
 June 20 300 missing fishermen adrift on the sea in Madras coast rescued.
 June 21 Everest Expedition members honoured by Nepal King at Khatmandu.
 June 22 U. N. Supremo Clark meets President Rhee.
 June 23 Dr. Syam Prasad Mookerjee dies in detention at Srinagar.
 June 24 Nehru and Naguib in Cairo discuss Suez Canal issue.
 June 25 Nehru calls for U. N. directive on Korea policy.
 June 26 Nehru back in India.
 —Ike's envoy meets Dr. Rhee, the Korean President.
 June 27 New French Cabinet formed by Joseph Laniel.
 June 28 Churchill indisposed; Bermuda Conference postponed.
 June 29 Flood havoc in South Japan.
 June 30 Indian Medical Units leave for Korea.



C. JINARAJADASA



S. P. MOOKERJEE



READERS' DIGEST



UNITE OR PERISH!

Arnold J. Toynbee, the well known scholar and historian says that the choice before the world is—unite or go under. Writing in the *Atlantic* he points out that we are living through a change in the scale of human affairs that is moving almost too fast for us to keep track of it. Science and techniques have combined to shrink the world—and in shrinking, they have simplified—"the human geography of the world."

On the political plane, one regular effect of technological revolutions in the past has been to dwarf the states of the previous standard caliber by over-shadowing them with new giant communities geared to the new scale of human operations. On the eve of the fifteenth-century invention of the oceanfaring sailing ship, the standard states of our Western world were city-states such as Venice, Genoa, Florence, Milan, Nuremberg, and Ghent. As a result of a Portuguese technological achievement, the standard scale of state suddenly jumped from the city-state class to the nation-state class. Portugal, Spain, France, Britain, the Netherlands—from the sixteenth century till within our own life-time this string of nation-states along the Atlantic seaboard of the Old World dominated the globe with their shipping, their commerce, their manufactures, their emigrants, and their empires; and now, within our lifetime, we have seen these nation-states go the way of Venice and Florence. The invention of the aeroplane has put down these West European nation-states from their seat and has exalted the United States and the Soviet Union. In an air age the standard state must be one of a supranational caliber, and in our mid-twentieth-century world there are only two states that fill this bill.

We cannot yet foresee the day, says Mr. Toynbee, when the West and Russia will be able to live together as one flock with one shepherd because—as every citizen of any federal polity knows—it is impracticable for people to co-operate politically unless they already share a common way of life.

Until they have grown together to that degree, the best political relation with one another that they can hope to achieve is one of live and let live. It is of vital importance for all of us that, in the dangerous age in which we are still strangers to one another, the West and Russia should maintain a *modus vivendi* that will save them from drifting into an atomic Third World War!

THE WAR THAT NOBODY WANTS

Bertrand Russell, writing in the *New Era*, says that he has thought very seriously on the question of whether there is any way of averting this horribly fantastic drift of the world to war—the war that nobody wants. He suggests a course to avoid national rivalry in the promotion of armaments and advancement in the cause of peace.

I have sometimes thought that we should get a collection of fairly distinguished people not connected with any political party to say collectively and forcibly—and to say over and over and over again—that a war would be an appalling disaster, however it ended, and that the idea that you're going to get something lovely and delightful out of a war is just foolish and idiotic, and that we must try to avoid war.

He thinks we ought to get such a collection of people, prominent and important people, leaders who would enlist a large number of followers on that sole issue that we want to avoid war—

Such a conference between leading people could bring together members of the Russian side and the other side, not to discuss any specific point, but to draw up a joint statement as to the sort of harm that would result from a war to both parties. With such an agreement we might get somewhere.

He has no doubt that the Russians could live amicably with the West provided on each side there was just a little more reasonableness.

But you do need that. And what I should want to see is newspapers saying: "Well, now look, the Russians think capitalism is abominable, and the capitalists think the Russian system is abominable. Now, suppose they go to war—what's going to come of it? There will be nothing left of capitalism, and there will be nothing left of communism."

After all it was only after centuries of conflict that Muhammadans and Christians learned to live with each other. There was just as much conflict between Muhammadans and Christians as there is now between East and West. The Muslim world fought the Christian world for ages and nothing came of it.

At last it dawned on somebody that a world in which there were Muhammadans and Christians could perfectly well exist peaceably. And that's what you've got to get into people's heads.

EVEREST

At last Mount Everest, the summit of the Himalayan ranges, has been conquered by the British expedition. On May 29, according to a report published in the *Hindu* by arrangement with the London *Times*, Tensingh and Hillary reached the Summit. Col. Hunt, the leader of the Expedition, reported the historic achievement. A message from Ralph Izzard despatched from Khatmandu on May 31 gave indications of the final assault.

Two Sherpa runners, who arrived here to-day after covering the distance from the Everest in the almost incredible time of seven days, told me this afternoon the British expedition had by last Sunday succeeded in establishing Camp VIII. This should place them somewhere between the top of the South Col. where Camp VII has been positioned, and the mountain's summit.

The Sherpas have only a rudimentary idea of the time, distance and place, but they assured me that Camp VIII is "very high indeed." If Col. Hunt's plan worked out, Camp VIII should be within 1,500 feet of the top.

The success of this latest attempt on Everest is an occasion for recalling the story of former expeditions which have all paved the way for this final triumph. Ever since 1852 when the height of the peak was first computed, the urge to meet the challenge presented by the World's highest mountain to man's endurance has moved mountaineers in the West.

In the 80s. and 90s. exploration plans were formulated. Due to political reasons, however, it was only after the First world war that plans to explore the approaches to the mountain bore fruit.

In the spring of 1921, the first Mount Everest Expedition was sent out from Britain, through the joint efforts of the Royal Geographical Society and the Alpine Club, under the leadership of Lt-Col. Howard Bury. The party approached the mountain from Nepal side and discovered and penetrated the Rongbuk valley. Mallory who was a member of the expedition and some of his companions succeeded in reaching North Col and so setting foot on the mountain for the first time.

In 1922, another expedition, led by C. G. Bruce, set out for the mountain. It established a base camp at 16,000 ft. in April below the Rongbuk Glacier, and went on to pitch camps higher up. Camp IV on the North Col formed an advanced

base for operations. Two climbs were made above North Col. The highest point reached was 27,300 ft.

Two years later, in 1924, another expedition attempted the mountain. Camp VI was established at 26,000 ft. From there on June 8, on a fine calm morning Mallory and Irvine, who were the hopes of the party, set out to climb to the summit. They never returned.

This infructuous attempt at climbing the mountain was followed by a short lull. In 1933, however, another expedition was sent out, this time under the leadership of Rutledge. A camp was carried to 27,400 ft. Smytho and Shipton, members of this party, like Norton in 1924, reached a height a little over 28,000 ft., barely 900 ft. from the top.

Another expedition, organised under Rutledge's leadership, again proved a disappointment. The next attempt was in 1938 with Tilman in charge.

It was then felt that if the mountain could be tackled from the Nepal side, a greater chance of conquering it—of avoiding a practically unclimbable patch in the last few hundred feet on its other face—could be found. In the summer of 1951, permission from the Nepal Government was obtained by the Joint Himalayan Committee of the Royal Geographical Society and the Alpine Club for an expedition to explore the south-west approaches to Everest. Shipton, who led it, succeeded in discovering the trail following which the present expedition has climbed to victory.

Soon after Shipton had blazed the trail, a party of Swiss mountaineers attempted Everest from the Nepal side. They made two unsuccessful attempts in 1952, in the second of which Sherpa Tensingh (who now shares the honours of the conquest with Hillary) and Lambert succeeded in climbing to 28,200 ft.

VEDANTA KESARI

There are many interesting features in the annual number of the *Vedantakesari* the organ of the Ramakrishna Math, Madras. The correspondence of the wellknown French savant "Romain Rolland and M." "Reminiscences of Sri Ramakrishna" by Manmohan Mitra, "Religion in an atomic age" (Editorial), "One World Religion" by Sri T. R. Venkatarama Sastri and a thought provoking symposium on the thesis—Is Religion any more a necessity for Humanity? to which C. R. and K. M. Munshi and Frank Buchman and Paul Richard and N. Raghunathan have contributed—are some of the outstanding items of interest in this issue. The eighty and odd pages of this May number are packed with many articles on religion and philosophy.

A SET OF CONVICTIONS FOR JOURNALISTS

A responsible journalist, says *Time*, has to be in favour of more or better intellectuality if only because his work makes no sense unless public opinion has a common ground, a framework of ideas and standards within which fruitful debate can take place. Alfred North Whitehead expressed the responsibility this way:

It is our duty... It is our business—as philosophers, students and practical men—to recreate a vision of the world including the elements of reverence and order, without which society lapses into riot.

To discharge his part of this responsibility, a journalist must work along two complementary lines:

(1) An avid, ceaseless, sweating pursuit of facts, not as an editor—Gnostic or otherwise—imagines them to be, but as they are. This is primarily the business of the reporter.

(2) Consideration of the reporter's facts and the relations between them in the light of other facts and of principles of experience. Without such consideration, the news makes no sense—to the journalist, to the intellectual or to the public. This judgment or adding up is primarily the business of an editor.

Thirty years ago, in its prospectus, *Time* stated some "prejudices." On its 1953 anniversary, it can state some convictions, some compass bearings by which it considers the news:

That God's order in man's world includes a moral code, based upon man's unchanging nature and not subject to man's repeal, suspension or amendment.

That, as Supreme Court Justice Douglas said, "we are a religious people whose institutions presuppose a Supreme Being," and that American history cannot be understood or correct policy formed except with recognition of that fact. It follows that equality before the law is based on each man's dignity in God's sight; that political liberty is based on the soul's freedom to accept or reject the good; that legal equality and political freedom must be applied without discrimination of race or creed.

That those rights should be enforced, even in favor of those who oppose U.S. institutions, subject only to the state's duty to protect its authority. As Justice Jackson said, the Bill of Rights is not "a suicide pact."

That the opportunity for great progress, especially moral progress, lies before society.

That all attempts, revolutionary or reformist, of progress based on the idea that man is perfectible, will lead to stagnation at best and calamity at worst.

That political progress means a politics based upon reality (without the cynical connotation of *Realpolitik*); that such a policy, skillfully pursued may well lead to removing the Communist threat without total war.

That the American Proposition is still valid and wants restating in its deepest connection with the truths of spiritual freedom.

That the intellectual, whom society needs, must be (1) free to think, and (2) encouraged to press his conclusions on public opinion. That if the public acts on his views and they turn out to be wrong he should not be held accountable criminally. That he should, however, expect the public to hold him accountable and criticize him, perhaps bitterly, for his error. That an intellectual without enough nerve to accept this penalty should get out of the intellectual business.

That the same goes for a journalist.

RADHAKRISHNAN HONOURED

Thousands thronged the Chapel of Oberlin College, Ohio, on June 8 for the 12th Anniversary commencement exercises, at which Dr S. Radhakrishnan, Vice-President of India, received the honorary degree of Doctor of Laws, according to a U.S.I.S. message.

The presentation cited Dr. Radhakrishnan as "such a man as Plato dreamed of." The citation continued:

His achievements qualify him for everlasting honour in the hearts of his countrymen, and in the hearts of all who seek wisdom and are of goodwill, now, and to come. The power, and quality of his thoughts have been recognised by leading thinkers the world over. Equally at home, in the philosophical heritages of both Orient and Occident, he has devoted most of his energies to the one great passion of his life—the cultural communion of East and West.

He has done more than any other man now living in the East to further this great, and praiseworthy end. A man, who pre-eminently exemplifies the Platonic ideal of a leader of men, one in whom genuine wisdom, and political leadership have met Dr. Radhakrishnan is a justly distinguished philosopher, educator and statesman.

The President of the Oberlin College, while introducing Dr. Radhakrishnan said:

Radhakrishnan, renowned philosopher, educator, statesman, distinguished citizen of a great sister Republic champion of cultural inter-change as the key to peace among nations, in the name of Oberlin College I confer upon you the Degree of Doctor of Laws.

INDIA'S FREEDOM STRUGGLE

Mr. George V. Allen, American Ambassador in India, described the Indian struggle for independence as a unique revolution in history. Mr. Allen who was addressing the American Alumni Association in Delhi drew parallels and contrasts between the independence movement and the early Government of the United States and those of India.

There seemed to him, he said, a rather close similarity between Thomas Jefferson's belief in the right and duty of a people to overthrow any regime which is not responsive to the interests and rights of the people, and in Gandhiji's belief in the right and duty of a people to disobey such a regime. "Civil disobedience, if successful," he added, "results in the relinquishment of power by those in authority, but achieves the result without resort to arms."

Your revolution was unique in this respect, Mr. Allen said.

The American revolution Mr. Allen said was, like the Indian freedom struggle primarily political. Americans, like Indians were chiefly interested in gaining their political independence.

But our struggle, like yours, was also partly social and economic. We wanted to get rid of aristocracy and to equalise economic opportunity as well as to free ourselves from British Governors.

The roots of American culture, the Ambassador said, were, in a very real sense, embedded in a soil not far from India. Every American child was taught at his mother's knee the story of Noah and his Ark, of Abraham and Lot, of Jacob and Esau. These events had not taken place along the Mississippi or the Saint Lawrence, but in Mesopotamia, and still they were an intimate part of the heritage of every American child. "My cultural heritage," he added, "and yours are close neighbours, both in time and space."

Referring to the question of neutrality in the present world situation, Mr. Allen said, he believed, as an ardent supporter of collective security, that the voluntary association of nations willing to align themselves against aggression was the best way to avoid another world war.

But this association must be entirely voluntary. It could neither be bought nor achieved through threats or pressure. "Nevertheless, it is the only way I know to keep the peace," he said.

He, however, recognised that America was a recent convert to the collective security system. The U. S. was able for more than hundred years to keep out of European wars. Even as recently as 1938 America had enacted a neutrality statute in the vain hope of non-involvement. But, he said, the early American statesmen were not neutralists in the sense of being indifferent to such problems as human liberty, colonialism and aggression. They simply did not want to be drawn into the quarrels of European powers. They were faced with the tremendous job of organising a new Government and developing their own country. Distances were long in those days and America was remote.

D. H. LAWRENCE

Prof. K. C. Peter, writing of D. H. Lawrence in the *Modern Review* for January says that he went in search of truth, went on finding it and telling it. He was angry with the world, threatened it, discarded it, disowned it, only to come back to it at last.

He never believed in leaving the world to stew in its own juice, to perish in its own poison. He was out to change it. Hence the emergence of the many Lawrences, one not knowing the other, to right the wrongs of life, to mould and remould the multi-faceted world. In that shady, dim, yet clear light, we have to assess the worth of Lawrence's attainments.

Life wasn't kind to Lawrence. He bore the full brunt of life's worst. So hyper-sensitive was his heart that often his head gave way. His soul went out to the suffering and poverty-stricken.

Psychical suffering touched the cords of his heart, more than physical suffering did. His works reflect in detail the conflict of emotions to which often sensitive human souls are subject. Critics with the solitary exception of Richard Aldington never knew him well. They can't help a man by sitting tight on his neck. But Lawrence was to live and actually lived in the light of his invisible sun. He discovered the guilty secret of everybody's life, the guilty secret without the guilt. Time and again, his emotions have surged up in a great tidal wave of revolt. That we are lodged up in our own private grief, he makes us feel. And factually we are.

Lawrence wasn't weak-kneed and powerless. The many Lawrences in him, individually taken, are strong-willed men themselves.

He is Bert to his mother, Cristo to Mexicans, Lawrence to his wife. In every one of his works, there is he denouncing the world, condemning it in order to reform it. He wants the world to find its creative self.

Often his own opinions collide with one another. His romantic poetry and fiery criticisms of life had its emphasis on challenge to evil. Obscene novels are like giving the hungry man the description of a sumptuous dinner. But the works of Lawrence were far from being pornographic.

With choice words, apt phraseology, and powerful diction, Lawrence easily heightened emotions.

In life, emotions reach the zenith, whipped up by the cruelties and injustices that individuals suffer, and Lawrence simply depicted them. G.B.S. had once to portray an emotional summit thus: "When I loved you, I gave you eternity in a single moment, strength of the mountains in one clasp of your arms, and the volume of all the seas in one impulse of your soul." Can we call it pornographic? If we do, it means that we lack the sense of realism. Modern life demands that we shall take courage by the forelock.

Aldous Huxley after studying Lawrence at close quarters writes:

To be with Lawrence was a kind of adventure, a voyage of discovery into the newness and otherness. For being himself of a different order, he inhabited a universe, different from that of common men—a brighter and intenser world of which, while he spoke, he could make you free. He looked at things, with the eyes, so it seemed, of a man who had been at the brink of death and to whom as he emerges from the darkness, the world reveals itself as unfathomably beautiful and mysterious.

D. H. Lawrence died in his 45th year at 10 o'clock on the night of 2nd March, 1930. Just before his death, suffering from the pangs of TB, he wrote to Katherine Masefield:

"... And it is time to go, to bid Farewell to one's own self and find An exit from the fallen self." And he went.

Elsewhere, he writes:

Do not be sad. It is one life which is passing away from us, one 'I' is dying; but there is another coming into being which is the happy creative you.

MR. NEHRU IN LONDON

Tribune, Britain's Left-wing Socialist paper, said that Indian Prime Minister Nehru was "one of the men we can thank for the great news from Korea."

In a front-page editorial the paper declared:

He refused to accept American policy as the last word. He refused to accept the Churchill doctrine of agreeing with the Americans 'at all costs'.

Tribune, which backs Leftwinger Bevan, said the situation would have become hopeless if the Indian Prime Minister had accepted the orthodox Western policies of some months ago.

If Nehru had not been prepared to run the risk of silly jibes about 'neutrality' and 'defeatism', he would not have been able to present the Indian resolution at U. N. O. which helped to lead to the present successful negotiations.

Nor would he have been able to continue his role as an intelligent mediator.

Nehru has remained a powerful world figure precisely because he refused to accept American policy as the last word in wisdom.

The *New Statesman and Nation* said that Mr. Nehru, was one of the most impressive figures in the Coronation procession.

In private conversation, or at a press conference or in a television interview, he impresses by his obvious sincerity, his luminous intelligence and his calm and reasonable handling of each of the problems put to him.

The journal said:

This is in some ways deceptive, for Mr. Nehru is a warm tempered, even explosive, man. There are occasions on record when he has jumped from the platform in the middle of a speech to scrag a persistent interrupter. In his public appearances this week he has been patient, even cautious, as he had to be, about the big topical issues. But there have been splendid outbursts when he was roused about the fight with religious fanaticism in India, or, more spectacularly about the folly of disregarding the growth of nationalism in Asia and Africa.

His anxious warning to us has been that Asians and Africans are not affected by the "danger of Communism" and such like cries; they demand liberation from poverty, disease and foreign imperialism and if the West remains imperialist, then Communists automatically look like liberators.

"In short", the journal went on "the British in East Africa, the French in North Africa and the Boers in South Africa, are making the same mistake that the British so long made in India."

REFORM OF EDUCATION

The need for imparting religious and Sanskrit education in primary and secondary stages was emphasised by H. H. the Jeer of Ahobila Mutt in the course of his parting message on June 3 at Madras where he camped nearly for 6 weeks. The Jeer referred to some of the effects of modern education, which was given to the country by the alien rulers for a different purpose altogether and out of which the present generation was finding it hard to escape.

Now several schemes for the reform of education are thought of. But a satisfactory solution had not been found, The Jeer suggested:

The need for imparting religious and Sanskrit education in the elementary and secondary stages was now very great. Though there might be some loose talk about imparting religious education, there was not yet a clear-cut way for carrying out this object. There were obviously very many difficulties in the State under-taking this part of the work. He revealed that he was trying in his own humble way to see whether he could do something in this direction with the co-operation of the public. His scheme was to start elementary schools wherever the atmosphere was congenial and make arrangements for the teaching of Sanskrit and religion. In order to make such schools attractive arrangements would be made for imparting ordinary education also, as was obtaining in other schools, so that those who came out of these schools might not feel frustrated later. Due prominence would be given to the study of Tamil, Sanskrit, Hindi and English, in addition to the other subjects as mathematics, etc. The syllabus could be so framed that the education given to the children nowadays in ordinary schools could be covered within a much shorter period, but at the same time maintaining the same standard and efficiency. Retired teachers who were yet serviceable, could be used wherever possible. It was not the intention to get any State aid or grant for these schools. He said that he would undertake to maintain such school and the boys, who intended to join them, would be required to conform to certain conditions of conduct. If those schools, coming under his scheme, imparted the same education as other schools with an added emphasis on religion and Sanskrit, he hoped it would not be difficult to attract sufficient number of boys, provided the parents interested in religion in general co-operated wholeheartedly.

If sufficient encouragement was forthcoming, the Jeer said, high school education also could be given at a later stage. The question of recognition might arise. If proper representations were made the State could be influenced to make such rules as might permit these boys to sit for the S.S.L.C. and other examinations, as though they were boys of private study. The problem of giving elementary education to all boys of school-going age

was a huge one, and more than half the percentage of boys in rural parts were not being educated to-day. If private schools of this nature were encouraged, congestion in other Government or aided schools could be reduced and the State would be indirectly benefitted without itself spending any money for those-boys.

The Jeer has appealed to all religious minded public to give sufficient thought to his scheme and help him in implementing this scheme.

FREEDOM OF THE PRESS

The second annual conference of the Indian Federation of Working Journalists, presided over by Mr. M. Chalapathy Rau, adopted several resolutions of interest to the profession and affecting it vitally, after a two-day, day and night session, at Trivandrum in the closing week of May.

One resolution expressed concern over the "continued tendency on the part of Legislatures in India to usurp to themselves under the guise of protecting their privileges, powers they do not possess under the constitution." The Federation reiterated the views expressed by it at the last session on this subject and stated that "the Parliament and the various State Legislatures of India are not sovereign bodies and have no powers not expressly granted to them by the Constitution."

Though the privileges of legislative bodies in India had been equated to the privileges of the House of Commons in the United Kingdom, the Federation pointed out that those privileges should be held to be subject to the other provisions of the Constitution and hence to the Fundamental Rights. While accepting the principle that Legislatures should have certain privileges and means to safeguard them so that they might discharge their functions properly, the Federation emphasised that the press dog of the public had also its own privileges and more than that his own duty to perform.

The Federation called upon Parliament and the Legislatures of India to discharge the obligation cast on them under the Constitution and enact on their privileges instead of carrying on the provisions which were meant to be transitional.

ACADEMIC FREEDOM IN AMERICA

The American Association of Universities in a report which it took a half year to prepare, has called for the guarantee of full academic freedom for scholars and professors, but says this does not include the right to membership in the Communist Party.

In a statement on 'The Rights And Responsibilities Of Universities And Their Faculties,' the Association condemned Soviet communism and its subversive activities along with 'every form of totalitarianism' and warned that the police State 'would be the death of our universities, as of our government'.

But the statement emphasized that 'condemnation of Communism and its protagonists is not to be interpreted as readiness to curb social political, or economic investigation and research.'

In defining academic freedom, the Association said that 'free enterprise is as essential to intellectual as to economic progress.' Therefore scholars must be permitted to study and examine unpopular ideas and even those which might be considered 'dangerous'.

For just as in the case of deadly disease or the military potential of an enemy it is only by intense study and research that the nature and extent of the danger can be understood and defences against it perfected.

The Association would also apply this to instructors.

So long as an instructor's observations are scholarly and germane to his subject, his freedom of expression in his classroom should not be curbed.

The Association took the position however, that academic freedom cannot be unlimited and should not be extended to those who would destroy it. Loyal citizenship, integrity, and independence as well as professional competence, should be required in appointing and retaining faculty members, it said. The report called these requirements incompatible with Communism, and it added:

If an instructor follows communistic practice by becoming a propagandist for one opinion, adopting a 'party line,' silencing criticism, or impairing freedom of thought and expression in his classroom he forfeits, not only all university support but his right to membership in the university.

NIZAM'S PRIVY PURSE

Under the Agreement entered into between the Government of India and the Nizam of Hyderabad when the latter acceded to the Indian Union after the Police Action, the former had

guaranteed the Succession, according to law and custom, to the *Gali* of the State and to the personal rights, privileges, dignities and titles of His Exalted Highness, the Nizam of Hyderabad.

This was disclosed in the book, "Ruler to Rajpramukh," published by the Nizam's Financial Adviser, Mr. C. B. Taraporvala.

The effect of this guarantee to the Succession "according to law and custom" was that "the usual Muslim Law of Inheritance or Intestate Succession does not operate in so far as the personal rights and privileges of the Nizam are concerned."

As regards the Nizam's privy purse, the Financial Adviser says that under the Agreement the Nizam would be entitled to receive a sum of Rs. 50 lakhs every year free of all taxes, and this is payable in four equal instalments at the beginning of each quarter in advance. But this sum

shall be payable only to the present Nizam for his life time, and not to his successors for whom provision will be made subsequently by the Government of India.

Referring to the recent demands by certain political parties that the compensation of Rs. 50 lakhs paid to the Nizam annually should be stopped, the Financial Adviser says that only Rs. 25 lakhs was the compensation paid for the Sarf-e-Khas and the other Rs. 25 lakhs was for the maintenance of the palaces.

Mr. Taraporvala maintains that the compensation of Rs. 25 lakhs annually to the Nizam was fair and reasonable, and says that after meeting all the expenses of administration the net surplus from the Sarf-e-Khas was Rs. 124 lakhs per annum.

LOVE AND HATE

Scientists of the Harvard Research Centre in Creative Altruism have carried out a £35,000 investigation and reached these conclusions; Love for one another is good for humans, and not only good, but healthy; hate shortens a person's life; it makes him nervous and ill.

INDIANS OUTSIDE INDIA

South Africa

U. N. AND MALAN GOVERNMENT

The South African Government has refused to recognise the Good Offices Commission of the United Nations. This Commission, it will be recalled, was established by a resolution of the U. N. on December 5, 1952.

Its function was to arrange and assist in negotiations between the Government of the Union of South Africa and the Governments of India and Pakistan 'in order that a satisfactory solution of the question in accordance with the purposes and principles of the Charter and the Universal Declaration of Human Rights may be achieved.'

The Good Offices Commission addressed letters recently to the three Governments. While India has already replied welcoming the appointment of the Commission, the South African Government, it is understood, has not even acknowledged the Commission's letter but, on the other hand, has addressed the Secretary-General of the U. N. that as it had already rejected the U. N. resolution of December 5, it cannot recognise the Commission.

S. E. Asia

INDIA AND THE S-E. ASIA

Mr. R. Mahadevan (*Devan*), Executive Editor, *Ananda Vikatan*, who recently toured South-East Asian countries, spoke on his travel impressions at a recent meeting in Madras.

Mr. Mahadevan dealt at length with every-day life in Malaya, Thailand, and Indonesia and about the religion, art and culture in those countries. People in those countries, he said, were anxious to know more about India and to maintain closer relation with this country. In Malaya though the Tamils were very popular, yet they lacked somewhat in unity. Both Sir Malcolm Macdonald and General Sir Gerald Templer appreciated the qualities of the Tamils there, but the latter felt that it was desirable that they should be united.

Ceylon

INDO-CEYLON TALKS

The Premiers of India and Ceylon failed to reach an agreement and all hopes of an immediate settlement of the question therefore must now cease, wired the London correspondent of the *Ceylon Observer*. The correspondent added that the position taken up by the Ceylonese Premier Mr. Dudley Senanayake at the talks was:

(1) that Ceylon would agree to give immediate citizenship rights to all Indians who are at present qualified under the Citizenship Acts. It was estimated that four lakhs would come under this category; (2) two hundred and fifty thousand persons are to be granted permanent resident certificates, which would entitle them to all rights, except political franchise and their position would be reconsidered in ten years' time when they might all be absorbed as Ceylonese; (3) of the balance, a lakh and a half of estate workers and a lakh of other Indians are to be repatriated progressively.

The Indian Prime Minister, according to the correspondent, was agreeable to the general principle embodied in Ceylon's offer, but wanted at least another fifty thousand added to the second category with permanent resident permits.

Malaya

INDIA'S TRADE WITH MALAYA

Mr. D. T. Assomull, President of the Singapore Indian Chamber of Commerce, addressing the 12th annual general meeting of the Chamber at Singapore on May 10, urged the Government of India to pay keener attention to India's trade with Malaya.

Mr. Assomull advised Delhi to "heed our suggestions about the export of quality products, their packing and delivery as well as services like tele-communications, and shipping." He said that the Indian merchants in Malaya were doing their best to give preference to Indian textiles; but the irregular policy of the mills and the unstable policy of the Government of India were proving a great handicap to their efforts, he added.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE

PAN MUN JOM AGREEMENT

Allied and Communist truce negotiators signed at Pan Mun Jom on June 8, a Prisoner-of-War agreement and opened the gates to a quick peace in Korea, an East-West battleground for the last three years.

Each side made big concessions to solve the problem that has blocked an armistice, the fate of prisoners who are unwilling to go back to Communist rule.

PEACE AT DOOR STEP

The negotiators General William Harrison and General Nam Il signed and settled briskly bringing peace prospects "on to the doorstep" for the composite armies at their backs estimated at more than three quarters of a million on the Southern side drawn from twenty nations and more than a million Communists.

PRISONER-OF-WAR TERMS

The prisoner-of-war terms are: (1) A neutral Repatriation Commission taking charge of unwilling prisoners will consist of Sweden, Switzerland, Poland, Czechoslovakia and India.

Only India will provide armed personnel, the others to send staff in equal numbers not exceeding fifty each. India shall provide the Chairman and India will be an Umpire under the terms of the Geneva Convention on Prisoners of War.

(2) Ninety days shall be allowed for explanations to be given to the men by representatives of the nations in the ratio of not more than seven per thousand prisoners in the hope that unwilling prisoners will then agree to return home.

(3) No threat or force will be used against the prisoners. Arms of the Indians and other neutrals will be limited to police-type small arms.

(4) After ninety days in the hands of the Neutral Commission remaining prisoners become the problem of a Political Conference which has thirty days to settle their fate. At the end of

that time they cease to be prisoners and assume civilian status. Those then wishing to go to neutral countries will be aided by the Commission and the Indian Red Cross.

(5) Explanations to the prisoners will be made in the presence of a representative of each of the neutral nations and one from the detaining side. Representatives from both sides will be permitted to watch the Commission in action and the press will be free to report the entire operation.

The agreement makes no distinction between Chinese and North Koreans—a distinction on which the South Korean sought to insist.

Prisoners willing to be repatriated will go home within two months of the Armistice. The maximum time the reluctant ones could be held is 180 days—60 before going to the Neutral Commission, 90 for explanations, 30 for the Political Conference to deal with them.

SIGNED WITHOUT CEREMONY

The American and Chinese Generals signed "without ceremony" after less than an hour's work.

The Communists are seen making a substantial concession by recognising the principle of voluntary repatriation, while a major Allied concession is that of the ratio of seven interviewers per thousand prisoners. There are estimated to be 48,500 unwilling prisoners.

REVISION OF DEMARCATION LINE

Peking Radio said that both sides had agreed to revision of the demarcation line and when this was finally done the armistice agreement could be signed and hostilities in Korea would cease.

The truce could have been effective by this time but for the unilateral action of President Rhee in allowing 25,000 Korean anti communists P. O. Ws. to escape—an act which is denounced as treachery to the U. N. cause.

QUEEN'S MESSAGE TO PEOPLE

Queen Elizabeth II ended a world-wide broad-cast on her Coronation day, (2nd June with these words: "As this day draws to its close I know that my abiding memory of it will be not only the solemnity and beauty of the ceremony but the inspiration of your loyalty and affection. I thank you from a full heart. God bless you all." Earlier she had pledged: "Throughout all my life and with all my heart I shall strive to be worthy of your trust."

The following is the text of the Queen's speech:

"When I spoke to you last at Christmas I asked you all, whatever your religion, to pray for me on the day of my Coronation—to pray that God would give me wisdom and strength to carry out the promises that I should then be making.

Throughout this memorable day I have been uplifted and sustained by the knowledge that your thoughts and prayers were with me. I have been aware all the time that my peoples, spread far and wide throughout every Continent and ocean in the world, were united to support me in the task to which I have now been dedicated with such solemnity.

"Many thousands of you came to London from all parts of the Commonwealth and Empire to join in the ceremony but I have been conscious too of the millions of others, who have shared in it by means of wireless or television in their homes. All of you near or far have been united in one purpose. It is hard for me to find words in which to tell you of the strength which this knowledge has given me.

MEANING BEHIND THE CEREMONY

"The ceremonies you have seen to-day are ancient and some of their origins are veiled in the mists of the past. But their spirit and their meaning shine through the ages never perhaps more brightly than now.

"I have in sincerity pledged myself to your service as so many of you are pledged to mine. Throughout all my life

and with all my heart I shall strive to be worthy of your trust.

"In this resolve I have my husband to support me. He shares all my affection for you. Then, although my experience is so short and my task so new, I have in my parents and grandparents an example which I can follow with certainty and with confidence.

"There is also this, I have behind me not only the splendid traditions and the annals of more than a thousand years but the living strength and majesty of the Commonwealth and Empire; of societies old and new; of lands and races different in history and origins but all by God's will united in spirit and in aim.

"Therefore, I am sure that this, my Coronation, is not the symbol of a power and a splendour that are gone but a declaration of our hopes for the future and for the years I may, by God's grace and mercy, be given to reign and serve you as your Queen.

BRITAIN'S HERITAGE

"I have been speaking of the vast regions and varied peoples to whom I owe my duty but there has also sprung from our island home a theme of social and political thought which constitutes our message to the world and through the changing generations has found acceptance both within and far beyond my realms.

Parliamentary institutions with their free speech and respect for the rights of minorities and the inspiration of a broad tolerance in thought and its expression—all this we conceive to be a precious part of our way of life and outlook.

"During recent centuries this message has been sustained and invigorated by the immense contribution in language, literature and action of the nations of our Commonwealth overseas. It gives expression, as I pray it always will, to living principles as sacred to the crown and monarchy as to its many parliaments and peoples. I ask you now to cherish them—and practise them too; then we can go forward together in peace seeking justice and freedom for all men."

COMMONWEALTH CONFERENCE

The Commonwealth Prime Ministers issued the following communique on June 9 after their five-day London Conference:

The presence at the Coronation of representatives of all parts of the Commonwealth has illustrated the unity and variety of the Commonwealth association of which Her Majesty is the Head.

"The discussion which the Prime Ministers have held have once more demonstrated the concord which exists between all the Governments and peoples of the Commonwealth, despite their varying interests and circumstances, in their approach to the major problems of the world to-day.

"This sense of concord has been strengthened by the discussions. These have enabled the Prime Ministers to undertake a comprehensive and realistic review of the international situation; and there has been a personal exchange of views which will help all the Commonwealth Governments to continue their conduct of foreign relations with renewed understanding of the policies and interests of their partners in the Commonwealth.

"The Prime Ministers found it specially valuable to have this opportunity for personal discussions so shortly before the proposed meeting at Bermuda between the Prime Minister of the United Kingdom, the President of the United States, and the Prime Minister of France.

"They reviewed the state of relations with the Soviet Union and agreed that no opportunity should be lost of composing or at least easing the differences which at present divide the world. But they recognised that the democracies must maintain their strength and exercise unceasing vigilance to preserve their rights and liberties.

"The Prime Ministers reviewed recent developments in Western Europe. The Commonwealth countries associated with or interested in the North Atlantic Treaty Organisation expressed the hope that the European Defence Community would be established at the earliest possible date.

ARMISTICE TALKS

"The Prime Ministers followed with close interest the concluding phases of the armistice negotiations in Korea. They noted with gratification that long and patient labours have now led to the conclusion of an agreement on prisoners of war and thus made way for the early signature of the armistice agreement.

"They exchanged views on the steps that will have to be considered after the end of hostilities in Korea for the promotion of stability and progress throughout the Far East and South-East Asia.

MIDDLE EAST

"The current problems of the Middle East were also discussed. The Prime Ministers recognised the international importance of the Suez Canal, and of the effective maintenance of the military installations in the Canal Zone.

"They agreed that it is in the common interest that the outstanding issues in the Middle East should be settled on the basis of ensuring the peace and security of the Middle East countries consistent with the sovereignty of each, and promoting their social and economic development.

"The Prime Ministers reviewed developments in the economic field following the Commonwealth Economic Conference of December 1952. They agreed that the Commonwealth countries should adhere firmly to the long-term objectives and lines of policy then laid down.

"In the meantime it was essential to take advantage of the improved outlook for the sterling area by continuing to strengthen the economy of each of the countries concerned.

EXPANDING EXPORTS

"Particular attention was given to the need for stimulating economic developments, for expanding exports and consistently with maintenance of adequate reserves for removing progressively restrictions on trade over as wide an area as possible and within the Commonwealth and the sterling area."

MR. NEHRU IN CAMBRIDGE VARSITY

Cambridge University on June 4, paid tribute to one of its most distinguished graduates, Mr. Jawaharlal Nehru, the Prime Minister of India, by conferring on him the honorary degree of Doctor of Laws (LL. D.).

Professor Guthrie in presenting Mr. Nehru said (in Latin):

Both our countries (Britain and India) have been wise enough to heed the lessons of history, both understand the differences between good and evil; and in this understanding and faith they have forged new links of concord between them, and are prepared with one mind, to combat evildoers and enemies of peace wherever they may be found.

Surely it is with thoughts like this in mind that in this year so full of special significance for the British, the year in which our Queen is to dedicate herself to her country and to her high calling, Mr. Nehru has flown across half the world to be with us, and to take counsel for the common good with the leaders of all those nations who recognise the Queen as the head and symbol of their free society.

To us in Cambridge it is a cause of special rejoicing that in spite of all the cares and distractions of public affairs he had shown a desire to revisit this familiar place, and to renew the memory of his student days. And so we welcome him not as a stranger nor a guest, but one of our own men. As such I commend to your warmest applause this great statesman, a steadfast champion of the cause of peace, governor of a great and friendly nation, Prime Minister and Minister for Foreign Affairs in the Republic of India.

HIGHER STUDIES IN SANSKRIT

Some of the Indian Universities have applied to the Union Government for financial help to promote Sanskrit studies.

The Madras University is now compiling a Catalogus Catalogorum of Sanskrit Manuscripts, which is expected to take 10 to 15 years to complete. In this connexion, Dr. V. Raghavan, Head of the Department of Sanskrit, who is now on a tour of the United Kingdom and Europe will examine manuscript collections in British and European libraries.

Similar request for assistance from Delhi, Allahabad, and Benares Universities are under consideration by the Centre.

The Union Government recently gave a Silver Jubilee grant of Rs. 3,00,000 to the Andhra University to establish a Chair in Sanskrit.

ELEMENTARY EDUCATION SCHEME

Dr. M. V. Krishna Rao, Minister for Education, Madras, explained the new elementary education scheme, in a talk broadcast from the Madras Station of the All India Radio on June 6.

What is this New Scheme? The answer is utterly simple. School hours for little children in the first five grades of the elementary schools are reduced from 5 to 3 hours per day. The school session a child is required to attend in the day is only either in the morning or in the afternoon. During the other half of the day, the children will be thrown back into the lap of the family and the village to play, to observe and to learn to do such simple items of work as a child of the particular age group can do easily and pleasantly.

The principal object of the new effort is to prevent pupils from becoming physically and mentally incapable of productive activity because of their schooling and to give full scope for the development of their intelligence and skill, while allowing them ample opportunity and freedom for play. The reform will be introduced to cover almost the entire number of elementary schools in the State in all villages including major Panchayats. Elementary schools in Municipal towns alone will not be covered this year. In about 35,000 schools as against the total number of 38,000 schools in the State, this new scheme will be in operation from now on. This scheme is intended to be extended to Municipal areas also as early as possible.

The school hours till now consisted of three hours in the morning and two hours in the afternoon, and the working week consisted of 5½ days. Hereafter for every pupil there will be only three working hours per day either in the morning or afternoon alternately. There will be six working days in the week instead of 5½, but the total number of working days in the year will be as hitherto 220. The first obvious good feature of the scheme is that the burden of long school hours will be reduced. The children attending the lower elementary schools are generally of the age group 6-11, full of energy and thirst for activity. It is not conducive either to their mental or physical development to confine such children of tender age to the classroom, more often crowded than not, for long hours without giving them sufficient opportunities for free play and learning from the actual environment. Pupils will have one half of each day free to remain with their families and participate in their work in the house, field or elsewhere according to their age. Headmasters, with the help of parents and village farmers and craftsmen, will arrange how best the free part of the day outside the classroom, may be utilised for play and easy items of work. There will be special arrangements made for children of families who do not work with their hands: they will be attached to farms or village craft workshops taking into consideration their age.

EXTENSION OF JURISDICTION

The Council of States, at one of its briefest sittings on April 27 passed the Bill to extend the jurisdiction of the Calcutta High Court to Chandernagore and the Andaman and Nicobar Islands.

In the case of Chandernagore, the Calcutta High Court's jurisdiction was in respect of only certain laws extended to it; by an order under the Foreign Jurisdiction Act. Now that *de jure* transfer of the area has been effected, the jurisdiction is being made effective for all purposes.

In the case of Andaman and Nicobar Islands, too, the present Bill seeks to confer jurisdiction on the High Court for all purposes.

During the two-hour debate on the Bill, members suggested that a circuit court might be established in Andaman and Nicobar Islands to obviate inconvenience to the population there owing to communication difficulties.

The Law Minister, Mr. C. C. Biswas, said that it would not be practicable to establish a permanent division bench in the Islands. The High Court could however, frame rules to facilitate the observance of preliminaries with regard to any proceedings. He explained that the Bill was made to have retrospective effect from May 1950 in the case of Chandernagore in order to remove possible doubts as regards the validity of proceedings after the *de facto* transfer of the area to India and before the *de jure* transfer.

THE ROSENBERGS EXECUTED

Julius and Ethel Rosenberg U. S. Atom spies, died in the electric chair in Sing Sing prison within 10 minutes of each other on June 19 for conspiring to pass atomic secrets to Russia in the Second World War.

The trial which took the Rosenbergs to the electric chair began in February, 1950, when Scotland Yard ended its own pursuit of Dr. Klaus Fuchs, British atomic scientist.

Federal Bureau of investigation Agents established that an American spy ring was linked with Fuchs. In July, 1950, Julius Rosenberg was arrested. A month later, Ethel was detained.

On April 5, 1951, Federal Judge Irving Kaufman sentenced the Rosenbergs to death for what he called a "crime worse than murder." The Communist Party throughout the world made the sentences a political issue and Rosenberg Defence Committees were formed in many lands. Though these were made up principally of Communists and "fellow-travellers," thousands of others joined the campaign to save the couple after they repeatedly protested their innocence. Pope Pius relayed to President Eisenhower pleas sent to the Vatican.

Appeals were sent to Queen Elizabeth and Sir Winston Churchill among many other leading world figures.

The President was adamant.

A few hours before the Rosenbergs were executed the White House released a statement by the President stating why the clemency appeal was rejected. The President said the Rosenbergs may have condemned to death tens of millions of innocent people all over the world.

SEPARATION OF JUDICIARY

All arrangements to effect complete separation of the judiciary from the executive in Bombay State have been finalised. The Bombay Criminal Procedure Amendment Act, 1953, providing for two classes of Magistrates—judicial and executive—is likely to be put into force early July.

The Government had earlier accepted the recommendations of a committee appointed for the purpose and the State Legislature had passed the Bombay Separation of Judicial and Executive Functions Act embodying these recommendations.

Separation in respect of civil justice it is pointed out, has been completed for years and, in regard to criminal justice *de facto* separation has already come into force in some districts.

NATIONAL PLAN BONDS

The National Plan Bonds—First Issue—for Rs. 75 crores was fully subscribed by 3rd June.

A Press note issued by the Reserve Bank said "National Plan Bonds—First Issue—have been fully subscribed and the loan has been closed. Cash subscriptions amount to approximately Rs. 22.85 crores and these will receive full allotment."

According to opinion in the Market, the second series of the national Bonds is expected to be floated shortly, perhaps on the same terms as the present one.

The full subscription of the first issue of the National Plan bonds was described as a "tremendous success" by financial circles in Bombay (says PTI). They said the cash subscription of Rs. 22.85 crores was a "fairly good amount." Market expectations, however, were between Rs. 20 crores and Rs. 25 crores.

NEW MADRAS LOAN

The Madras Government will be shortly floating a public loan for financing its capital expenditure. It is expected the loan will be of the order of about Rs. 6 crores.

The new loan will be raised by the composite State, before partition.

Mr. C. Rajagopalachari, Chief Minister, told a Press Conference that he expected "to raise the loan entirely from the public exploiting the resources of our own people, especially the smaller investors to the extent of Rs. 25 lakhs from each district on an average." (There are 26 districts, including Madras City, in the State).

COMPENSATION TO AIRLINES

The Union Finance Minister, Mr. C. D. Dasmukh, told the press that he expected that compensation to the airlines to be taken over by the Union Government under the nationalisation scheme, would be paid in a month or two. He said that the compensation will be paid partly in cash and partly in national bonds.

IMPORT DUTY ON MOTOR PARTS

The Government of India announced a reduction in the rates of import duty on component parts of automobiles so that their average level may go down from approximately 60 per cent *ad valorem* as hitherto approximately 60 per cent on a completely knocked down pack.

The rates on components within the manufacturing programmes of India concerns will, however, be maintained at a somewhat higher level.

The Tariff Commission, which recently held an inquiry into the development of the automobile industry in India, came to the conclusion that the present high rates of import duty, far from helping the automobile industry, have had the effect of raising the price of motor vehicles to the consumer. The Commission, therefore recommended that the import duty on all components should be reduced to a flat rate of 40 per cent *ad valorem*.

The Government of India, however, decided that a flat rate of duty on all components may not be conducive to the manufacture of new components, and that the best course would be to aim at an average level of approximately 40 per cent on a complete C. K. D. pack, as recommended by the Commission.

SOAP AND TOILET MAKERS' ASSN.

The Indian Soap and Toiletries Makers' Association, in session at Bombay passed on June 3 a resolution welcoming the recommendations made by the Planning Commission about the future development of the soap industry and urged the Government to set up a development council for the soap industry under the Industries (Development and Regulation) Amendment Act, 1953.

The resolution urged the Government to utilise fully the existing possibilities of cultivation of palm trees in different parts of the country and also to increase the acreage and cultivation of coconut trees.

Dr. J. S. Badami was elected President for the next year.

WOMEN IN OUR SOCIETY

"The place of women in our society is not in offices; it is in the houses. I know my advice may not be liked by many of the women graduates sitting here, but my experience of life tells me that the western culture is not at all suited to the environments that exist in India," said Sri Jagjivan Ram, Minister for Communications, Government of India, in the course of his convocation address to the Modern College for Women, Amritsar. "Our culture," he said, "is different. The place of women in our society is higher than of men."

I fail to understand why our women should ask for equality by coming down from their higher status. A woman before marriage is considered to be a devi (goddess).

After marriage, a man cannot get 'salutation' without a woman and no work of his is complete without his companion, and a mother is always respected.

No country has given so much equality by Constitution to women as India.

India is the first country where women have been Ambassadors, Ministers and Governors. We should be proud of it.



Shirley Booth, United States actress, was awarded the title "Best Actress of the Year" by the Sixth International Film Festival at Cannes, France, April 30.

PLACE OF WOMEN IN PAKISTAN

Women can never be equal to men and therefore it is useless to talk of giving them equal rights. This was the view expressed by Sir Abdur Rahman, Pakistani delegate to the UN Commission for Human Rights at Geneva.

"It is not a workable document," he said. "It could never work in any Muslim country. The people are not ready, the women are not ready, they do not want it."

"What do you mean by equal rights in marriage? Are you giving women the same rights as men in Muslim countries where polygamy is allowed? Do you mean that women would be allowed to have four husbands at the same time? They are completely meaningless words."

"No matter what you say, women can never be equal to men in any shape or form."



Lt. Mildred L. Rush, United States Army Nurse Corps, was honored in the name of all American nurses serving in Korea as "Woman of the Year" by the Women's National Press Club in Washington, D. C.

GENERAL

POPULATION PROBLEM

The World University Service Seminar meeting in Mysore on June 9 heard Dr. S. Chandrasekhar of Baroda University speaking on the population problem of India. He pointed out that the growth of population in India from 1901 to 1951 revealed an average increase of 15 per cent. and there were no indications that this rate would decline. On the other hand, the death rate had been steadily declining.

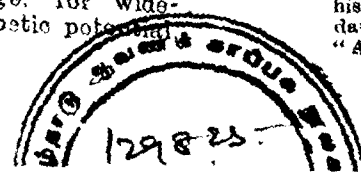
It was estimated, he said, that there was an addition of 5 millions every year to the population and by 1991 it would be a billion. But India had still the highest infant mortality—175 for thousand—and mortality among mothers was also exceedingly high. Every one admitted that the standard of living should be raised. At the moment in India only 160 millions out of 362 millions had enough to eat and the *per capita* consumption of textiles was 16.6 yards per annum, whereas in America it was 600 yards. The housing situation was equally depressing, 20 millions having no housing at all.

WORLD CONGRESS OF THE P. E. N.

Writers from 27 countries, including Pakistan, attended the opening session of the 25th International Congress of the P.E.N. (Poets, Essayists and Novelists) organisation at Trinity College, Dublin on June 19.

The theme of the Congress is the "Literature of peoples whose language restricts wide recognition."

In the opening address, M. Chamson, the French novelist, said it appeared that the failure of people to speak a common language was a curse. Writers of minor languages were handicapped because they could not at once reach the outside world. But the world would be poorer if all people spoke one language, for widespread languages lose their poetic potency, he said.



TILDEN: MASTER OF ALL-COURT
TENNIS

William T. Tilden, last of the old time giants and a former world champion at Hollywood on June 6. His death, apparently due to a heart attack. "Bill" Tilden was 60.

Tilden's height gave him a terrific
very and, in his prime, he was cre
with having driven a tennis ball at
over 151 miles an hour. He t
professional in 1931 after winning
Wimbledon title for the third time
previous year. In the first six year
a professional, he was estimated to
earned about £100,000.

Tilden was possibly the greatest player in the history of the game. woolly bear sweaters, tremendous confidence and mastery of every : always drew enthusiastic crowds to court he played on.



Ernest Hemingway, American author, received one of the 1953 Pulitzer prizes for his short novel, "The Old Man and The Sea." It was his first Pulitzer award although his international reputation dates back to 1929 when "A Farewell To Arms" was published.

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