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VOL-54

NO-12

DEC-1953



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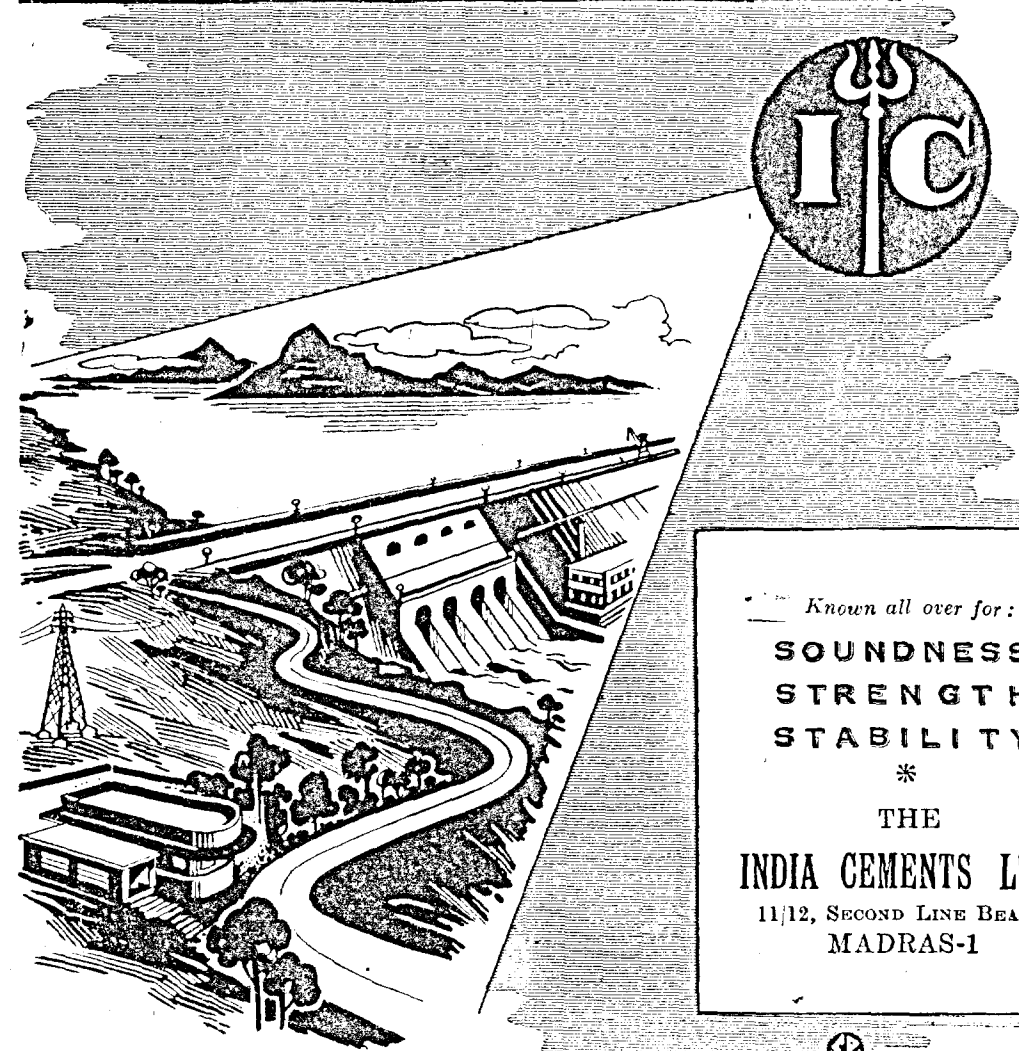
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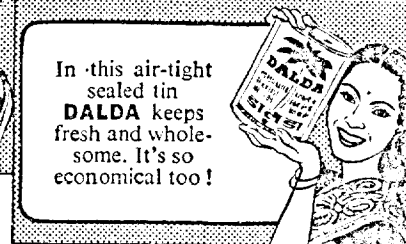
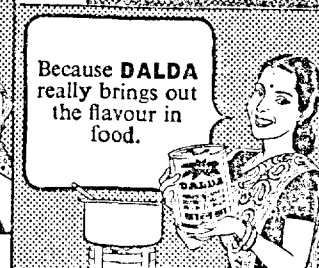
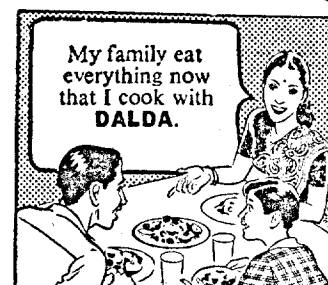
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THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

Managing Editor: MANIAN NATESAN

Vol. 54.]

DECEMBER 1953

[No. 12.]

MAHARASHTRA

BY SIR J. L. SATHE, C.I.E.

IN these days of persistent agitation for linguistic provinces one never can tell when new provinces will not spring into existence. It is desirable therefore that we should have some idea of the problems facing the new provinces which are, so to say, in the offing. We are fairly familiar with the problems facing our own province and are too apt to think that residents of other provinces also are equally familiar with them. But the fallacy of this assumption will dawn at once on any one who pauses to think what knowledge he possesses regarding other provinces. Then he will realise that men of other provinces may also be just as ignorant of the problems of his own province as he is of the problems of other provinces. Now Maharashtra is one of the provinces in the offing. So the readers of the *Indian Review* residing in other provinces may perhaps like to arm themselves with some elementary facts of this province in case they have to confront some of the controversies regarding Maharashtra which will certainly arise before the province comes into existence. I hope that the readers of this valuable magazine will find it interesting and not too elementary. My object is to arm the reader with facts which may enable him to understand controversies when they do arise not to lead him into controversies by anticipating them. Hence I have given in this article plain, simple and uncontroversial facts leaving the reader to plunge into controversies later if he is so inclined to do.

The plain meaning of Maharashtra is 'Great Kingdom'. We need not go into the disputed question how this magnificent name came to be appropriated by

this province alone or rather portion of a province. It may have been due to the pride commonly entertained by every country or kingdom all the world over that it is the chosen and greatest country in the eyes of God. Or it may be due to derivation from the name of the Maratha clan by processes of elision and amplification of letters in pronunciation. But it is no use going into this controversy as it will serve no purpose as even learned historians are not agreed upon any one theory.

Let us now see what area is actually included in the province of Maharashtra. There is no doubt that the centre of old Maharashtra was Paithan on the Godavari river which is now in the Nizam's dominions. Even now there are a few districts in these dominions which are inhabited mainly by Marathi speaking people and which are called Marathwada in that state. They were the very core of old Maharashtra. But the war of liberation waged by Shivaji in the 17th Century took a firm hold in the western and hilly portion of Maharashtra where the Muslims were unable to deploy their large armies to advantage. Hence it was this portion which got liberated first and came to be called the Swarajya portion of Maharashtra. It included then the Kannad speaking districts of Bombay state as well, for those districts did not have a separate war of liberation of their own but were content to join their efforts with those of Shivaji. So until say about 60 years ago Maharashtra included all that portion of Bombay state which lies south of the Tapi river. But among many of the fissiparous movements which arose during the last

G. A. NATESAN & CO., PUBLISHERS & BOOKSELLERS, ESPLANADE, MADRAS.

60 years of British rule in India, was the movement for linguistic states and the kannadigas fell a prey to the allurements of a United Kannad province. Since then the Canarese speaking districts of (1) North Canara (2) Dharwad (3) some portions of Belgaon (4) and Bijapur do not wish to be styled as Maharashtra and have set before themselves the goal of a united Kannad state along with the Canarese speaking district of Nizam's dominions and the whole of the Mysore state. I shall have something to say towards the end of this article *re* linguistic provinces in general but I do not wish to say anything about the desire of the Kannadigas to have a separate province of their own as a discussion on this subject is likely to cause offence even where none is meant. Maharashtra then as understood now includes only the following districts viz., (1) East Khandesh with Jalgaon as capital, (2) West Khandesh with Dhulia as capital, (3) Nasik (4) Thana (5) Colabo with Alibag as capital (6) Ahmadnagar (7) Sholapur, (8) Poona (9) North Satara (10) South Satara (11) Kolhapur and (12) Ratnagiri. These 12 districts are not enough to form an economic administrative unit. So efforts are being made at present by political leaders in Maharashtra to include in the new province the Marathi speaking districts of (1) Berars (2) Madhya Pradesh and (3) the Marathwada districts of Nizam's dominions also, with Bombay city as the capital. I understand that some sort of agreement has been reached among the leaders of these areas *re* the conditions on which this amalgamation of all Marathi speaking districts into a United Maharashtra should take place. I shall now give my readers an idea of the topography of Maharashtra. The area is divided by the Sahyadri range which runs north to South and divides the country into (1) Kondon i.e., the narrow low lying area studded with low hills lying between the main range and the Arabian Sea. This area comprises in the main the 3 districts of (1) Thana (2) Colaba and (3) Ratnagiri. The remaining 9 districts constitute the Desh i.e., the plateau of Maharashtra which is about 1800 feet high and slopes gradually towards the East from the main Sahyadri range. The main drainage of this area is through

the rivers (1) Godavari (2) Krishna and (3) Bhima. These are small and comparatively unimportant rivers in Maharashtra but towards the end of their courses the Godavari and the Krishna became gigantic rivers vying with the Ganges and Brahmaputra in their might. A reservoir is being built near Nasik by building an earth dam across the Godavari. The work is nearing completion and when complete the greatest height of the dam will be over 250 feet. I believe that though earthen dams are quite numerous in America this is the first big dam to be constructed in India, and if successful will be a land mark in the history of dam building in India. What is more remarkable is that the whole of the work has been done with the help of bull dozers and tractors and very little manual labour has been employed except drivers, mechanics and engineers. I would strongly suggest those readers who are interested in dam construction to go and see the work in progress before it is completed in June 1954.

RAINFALL

While Konkon has a heavy rainfall ranging from 150" to 60", the plateau or Desh is deficient in rain and does not usually get beyond 15" to 35". In fact the eastern portion of this plateau is known as the famine area. The monsoon rainfall as it advances east from the Sahyadri range tails off until on the eastern fringe of Maharashtra it fails perennially. Further East the rainfall somehow increases and Marathwada usually gets enough rainfall. This phenomena of scanty rainfall in the famine area is known as the Rain Shadow. In view of this scantiness of rainfall preservation of the river water is an urgent problem and one of the controversies which has embittered feelings between Maharashtra and Gujrat is the one relating to the Koyna project which is a scheme costing umpteen crores of rupees. It was not included in the 5 years' scheme and Maharashtra thought that its interests were neglected. There are other smaller projects also under consideration and unless some of them at least are taken up without delay feelings are likely to run high in Maharashtra.

Thus far about the territory of Maharashtra, but when speaking of countries it is the

people and not the territory which counts far more. Thus when we say that America is a big nation, we have the Americans who inhabit U. S. A. in view and not the territory. Similarly when we say that the young Isreal nation is wonderful, we have the Isreals occupying a portion of Palestine in view and not the arid and desert wastes which they have now converted into luxurious fruit gardens by the dint of their labour and imagination. I think that we are apt to attach undue importance to geographical territories. But it should not be so. Thus supposing we Indians had been occupying U. S. A. and the Americans India, the relative positions of the two nations, would, I am sure, have been nearly what they are now in spite of the fact that we had the rich and virgin country of U. S. A. The only difference it would have made would have been that then it would have been said that the Americans were a lethargic and poverty stricken nation and that the Indians were a go ahead and energetic race. I shall therefore give here as briefly as possible some information *re* the people who inhabit or inhabited Maharashtra in the near past.

It is always extremely hazardous to make general statements *re* the character of a people, for if one tries to be fair one is apt to cause offence unwittingly to a whole nation. So such general statements are usually euphemistic and do not serve much purpose in presenting a true picture. In my opinion just as the character of a nation is formed by its leaders, so also is the character of the people reflected in the leaders for the interaction between the masses and the leaders is always reciprocal. I think therefore that the best way to give my readers some idea of the people of Maharashtra and their character, will be to glance rapidly at the principal leaders who arose in the country and who have left a stamp on the people's character. The reader can then draw his own inferences. I shall not go into ancient times for my information of that period is very scanty. But glancing from the 13th century onwards we see a vast panorama of intellectual giants. The first name I would mention is that of Hemadri Pt. He was the chief minister of some King of Deogini who

was however of no great importance. But Hemadri was a great administrator, a scholar and an architect. The written script of Marathi *viz.* Modi owes its origin to him. There is also a style of temple-architecture left behind by him which is known as Hemadpanthi.

The next name which occurs to me is that of the great saint Gyaneshwar who lived before the invasion of Alauddin Khilji. He has written a scholarly commentary on the Gita which many consider more valuable than Gita itself and what is most remarkable about it is that he scorned to write it in Sanskrit and wrote it in the Marathi language which was then current. Even now you can see thousands of devotees shouting "Gyanba Tukaram" during Ekadashi pilgrimages. Eknath another saint who came 200 years after Gyaneshwar also wrote his commentary on Bhagwat in Marathi and he was probably the first saint to preach the abolition of untouchability. He invited untouchables to dinner at a Shradha performed by him and he himself went to dine at the house of an untouchable. You can imagine what moral courage all this must have required on the part of a Brahmin saint in the 15th century!

After him may be named the host of saints like Tukaram, Namdeo, Ramdass and others who were followers of the devotional school. Contemporary with Ramdass and his disciple was Shivaji the founder of the Maratha empire. There is no other name in Maratha history which has more captivated the minds of all residents of Maharashtra than his. But he was only the most perfect symbol of the virtues which animated the inhabitants of Maharashtra in those days. We are often apt to consider that the rise and fall of nations are dependent upon an individual or upon accidental circumstances. But this is far from truth. The rise is due to hard work for moral regeneration which had taken place among the people. This regeneration gave rise to the ambition of Swaraj among certain people at whose head Shivaji placed himself while others remained loyal to their Muslim masters. This led to a

sharp civil conflict among the Marathas themselves between the supporters of Shivaji and those of the Bijapur kings and numerous persons had to lose their lives on both sides. But we cannot help respecting the people who fought on both sides owing to their moral convictions. This moral regeneration was not a freak of nature but result of the steady efforts of the long line of devotional saints mentioned above.

Next we come to the long line of soldiers and statesmen in the time of the Peshwas' rule. Here we come across the names of (1) Balaji Vishwanath (2) Baji Rao the great (3) Madhavrao the great (4) Mahadaji Shinde (5) Malharao Holkar (6) Ragho Bharrari (7) Nana Phadnis—names of which any nation may fitly be proud. In the early British regime we come across the names of Krishna Shastri and Vishnoolal Shastri Chiplunkar. They were father and son and both ardent reformers as well as revivalists. They wanted reforms but not a blind imitation of the West. Then came the giant politicians and social reformers of the later 19th century viz. (1) Tilak (2) Agarkar (3) Ranade (4) Bhandarkar and (5) Gokhale. On Tilak apparently fell the mantle of the Chiplunkars. Agarkar devoted himself entirely to social reform as in his opinion no political progress was possible without it. Ranade was the inspirer behind the whole generation of political, social as well as economic reformers of those days. He had to avoid taking active part in any political movements owing to the fact that he was a Government servant. Gokhale was the avowed disciple of Ranade. Dr. Bhandarkar was a great social reformer and a Sanskrit scholar of worldwide reputation.

About the character of the people it is difficult, as stated above, to generalise, as the society is divided into sections with different traditions and ideals. But it may be safely asserted that in no other state of India at present will be found more devotion to duty and loyalty to an ideal than in Maharashtra. It was this which led in the beginning to a bitter civil war between the Marathas

who were loyal to the Muslim rulers and those who were loyal to the creed of Swarajya. It was this which made the martyrdom of Sambhaji possible. When after his capture he was brought before Aurangzeb, he was asked to embrace Islam. In reply he hurded some abuse. Thereupon Aurangzeb ordered his tongue to be cut off. He was again asked to embrace Islam and the same reply was received. So his eyes were put out. Again he was asked to embrace Islam and when the same reply came his ears were pierced. Ultimately he was placed on the spike. It was this loyalty to the ideal of Swaraj which enabled the Marathas to wage the war of Independence against Aurangzeb for nearly 20 years after Sambhaji's death until Aurangzeb died a broken and disillusioned man in Ahmadnagar. It was this devotion to duty which led Tilak, Agarkar and Gokhale to form the Deccan Education Society for the spread of English education at considerable self sacrifice. They vowed to work the Institution merely on a living wage and the Society is still run on the same lines, though it has grown enormously in its activities. In fact this Society has served as a model to numerous other societies for similar purposes throughout the state. It was this loyalty to an ideal which led Mrs. Ramabai Ranade and Mr. Devdhar to found the Poona Sewa Sadan, Mr. Karve to found the Women's University and Mr. Gokhale to found the Servants of India Society. It is unnecessary to name more examples of this self sacrificing spirit for the cause of an ideal. I am afraid, however, that I must mention here one defect which springs from an excess of the above virtue of devotion. Maharashtrais are, I am afraid, generally unforgetful and unforgiving. They are often narrow-minded and seldom magnanimous. It was this defect which led a narrow-minded idealist to murder the Father of the Nation soon after Independence was won.

I shall now deal with only one more subject before I close this short article and that is about the formation of a United Maharashtra as a linguistic province. I am totally opposed to the formation of new provinces on linguistic basis. I am afraid that if such provinces are

formed, it will revive the rivalries between the Maratha, and the Sikh, the Rajput and Gujrati, the Bengalee and the Telugu and so on, which existed in India for a thousand years before the British came into power. But if a United Maharashtra is formed, then, I am afraid that the question of the inclusion of Bombay city in Maharashtra will give rise to a bitter controversy. But in my opinion the correct solution to such a controversy has been already given by that eminently learned, eloquent and handsome lawyer from Padua who went to help the Duke of Venice to try Shylock's case against Antonio. Portia first appealed to the Jew for mercy, but when this appeal was spurned by him she told him that both he and Antonio were bound by the law of the State and that Shylock could have his pound of flesh. Thereupon Shylock exclaimed that a Daniel had come to give judgment and started to whet his knife. Portia asked him to tarry and said that though he could have his pound of flesh, he was not entitled to a drop of blood. Further that he must have his exact pound of flesh no more and no less, and that if in taking his pound of flesh, he drew a drop of blood or took a little more or less of flesh his property would be forfeit to the state. Every one knows the rest of the story, so I need not repeat it here; but the moral of it is that traders who come to a city for business whether they be Shylocks or Antonios must abide by the laws of the land. When a city grows in commerce and industry as Venice did, it becomes cosmopolitan in character. But those traders and industrialists who throng there from outside to make their pile of money must definitely understand that they can stay there only so long as they abide by the laws of the land; otherwise they must go. If the foreigners increase in such numbers that all of them taken together equal or even surpass the indigenous people they can not turn round and claim that the reins of Govt. should be handed over to their hands. So the correct solution of the Bombay problem is to find out which is the indigenous population. For this purpose one has to be practical and, accept

historical facts. One cannot go to ancient history or prehistoric facts and say for instance in the case of Bombay that the Adiwasis whoever they are, are the indigenous people and so both Marathi speaking and non-Marathi speaking people are foreigners. In modern historical times Bombay is situated in and surrounded by Marathi speaking population. So there is no question that here the indigenous people are Marathi speaking. Luckily the non-Marathi speaking people taken together even now do not equal, much less exceed, the Marathi speaking people. So it follows that Bombay must be included in a Marathi speaking State. If this is not done the discontent in Maharashtra can better be imagined than described.

The writer of this article does not claim any copyright in the solution suggested above. This solution is capable of application to any city where a similar question arises e.g. Trieste or Danzig. If in view of the anxious news which is coming every day from Trieste, any reader decides to cable the above solution to Marshal Tito and the Foreign Secretaries of America, England and Italy he is at liberty to do so and the author of this article shall have no objection!

BRAHMA

If the red slayer think he slays,
Or if the slain think he is slain
They know not well the subtle ways
I keep, and pass, and turn again.

Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear;
And one to me are shame and fame.

They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

The strong gods pine for my abode,
And pine in vain the sacred Seven;
But thou, meek lover of the good!
Find me, and turn thy back on heaven.

—Emerson.

INDIA'S FUTURE MUSEUMS

By MR. WILLIAM D. ALLEN

Editor, "World in Brief."

OURS is an age of visual education. The use of pictures is increasingly important to us. More than ever we want to see the actual objects of which we are thinking. Although all of us are within this world-wide trend towards the visual, the tangible, the down-to-earth, it is the intelligent and alert but untrained or illiterate masses who have most to gain by visual education.

The small provincial museum is potentially the most dynamic and economical method by which to bring visual education to everyone, especially to the humble masses. By "small provincial museum" I mean a simple exhibit hall designed to fit in with local conditions, local architecture, together with a small fire-proof storage place for objects of value. I saw similar "halls" at the great Lahore Congress of 1929.

As in so many other fields of life, the prime problem here is of free circulation. There are amazingly rich accumulations of arts, crafts and historical objects which could circulate with very low expense from town to town. The small town museum need not possess a single object to start with. All that is needed is the organization of lending program among a number of these simple exhibit halls, which, if not already on hand, need not cost more than a humble peasant's shed.

Of course there is much more intended in all this than the cultivation of good judgment in India's future artists. The refined, sensitive, creative individual will always find something to inspire him. More importantly, the masses of a nation can be guided by the examination of pictures from many lands to a keener use of their eyes. The farmer who has looked at a collection of pictures of farmlands will be keener at noticing his own farm, its qualities and defects. The factory worker who has looked for an hour at the many great paintings from all over the world showing people at work will not only discover that what he himself is doing has beauty in it, but will become more sensitive to the differences of good and bad, correct and careless.

This capacity of art to increase the capacity of the human eye is due to the fact that all great artists of all times and lands have been themselves so keenly aware of the life around them. It was their role to register what they saw. Because the better artists did this so well, they help all of use to see more clearly. Seeing is learning. The more you notice the more you are awake. The more awake you are the more you live. Hence the arts of India and all other lands can stimulate India's masses, and thanks to the correct and economical records of art available in reproductions, this vast material can be had in the poorest village for almost no cost.

Once the village has its exhibits hall, which incidently can be also the place for community activities, religious gatherings, the main hall of the school, there are many other uses that suggest themselves. For instance, the same place where pictures hang that show farm life in many lands and many centuries, can have on the floor, by the walls, under the pictures, an exhibit of the best vegetables the local farmers have raised. There is no separateness about art. Art is just life made clearer to the eyes.

The small museum can be closely linked to the wonderful program of community development that India is promoting. Reproductions from the arts of India and other lands hanging from the walls will increase the importance of the exhibit going on at the same time of the neighborhood's latest machines or the products of its basic education school. The same museum can have exhibits regarding health, or photographs showing what has been achieved in clearing tanks. The local artist or photographer will be stimulated to do better work in registering what is going on in his community if he knows it is to be given public recognition. The art class in the local school will become roused to do its best if its work will be seen by the parents, as part of the life of the whole community. Frequent, usually monthly, change of exhibit stimulates the people to come again and again.

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The word "museum" has become associated with "mausoleum." in all lands. Many more museums would be built except for this old-time idea that a museum has to be imposing, terribly expensive, a "monument". In the case of a national museum for India, however, much can be said in favour of the old concept. The central museum in the capital should certainly impose itself upon the world, be built of fine materials, give a sense of the permanence and glory of the nation of India. A mood of deep respect among the visitors should prevail. However this should not go so far as to frighten away the less well dressed and timid villager. Nor should the central national museum be delayed too long in its development for fear that it would not keep up with those 'rivals'—the Louvre, the London and Rome and Washington museums. Even at the centre, the museum is part of India's sinews, the integral blood of national renaissance, not some inconsequential though pretty adornment. So helpful in national development can a central national museum be, that speed in going ahead would seem more important than holding to very high standard, if funds are short.

After working in museums, and visiting most of the great museums of the world, I can state with confidence that

there are vast hoards of materials instructive to the people of India, which are lying as surpluses awaiting the call to be utilized without any charge except transportation. I know private owners, in New York City alone, who have tens of thousands of objects, mainly reproductions but also original works of great value, who would be happy to give them without charge if a program were developed by which they could be circulated among the villages of India. Such a world embracing view of the arts and crafts would not, I am confident, reduce Indians' appreciation of the beauties of India. It would merely stimulate the eyes of the millions, and one of the byproducts of this would be a heightened appreciation of local creative arts.

A final but perhaps significant point in favour of the local museum with frequently changing exhibits is that such exhibits greatly stimulate tourism. The Indian as well as the foreign tourist wants to see as much as he can with his eyes, through the methods of visual education and quick visual enjoyment. The town that offers a museum makes the traveller wish to pause and look. Thus the traveller and the intelligent but illiterate farmer reveal their kinship in this world of ours, a world of eye-appeal.

SOUTH AFRICAN APARTHEID AND THE UNITED NATIONS

By SRI SUBHASH J. RELE, M.A.

THE present South African Government has announced that its ultimate goal is Apartheid. Apartheid means total separation of the races. The rulers of South Africa believe in the theory of a master race which form the basis of all imperialism and colonialism. A ruling white minority of 2½ millions is engaged in trying to insure its permanent supremacy over a non-European majority that, however, includes some 300,000 Indians, 1,000,000 coloured and 8½ million Africans.

According to Dr. Malan, the White man must dominate the African scene. The Africans must be kept in their

place and protected against the penetration by people from Asia. Dr. Malan's ideal is to lead Africa along the path of European civilization through a policy of Apartheid.

The Africans, neglected, oppressed, and insulted by their rulers, want to live like a human being. They have developed a common aspiration which bears the stamp of genuine nationalism. The Government, however, have adopted the policy of unmitigated terror against the African people. It has passed a number of laws which seek to extend and harden the country's long-standing system of discrimination. The

Group Areas Act of 1950 provides that all lands in the Union will be divided and controlled by the Government for purposes of ownership and occupation by different racial groups. The entire population has been classified for this purpose into three principal categories viz., White, Native and Coloured. The Act empowers the Government to establish by proclamation 'Group Area' for the exclusive occupation or ownership or both of any of the above groups. Disqualified persons and companies, are debarred from acquiring fresh lands in any Group Area not meant for them. Under this Act they would get no compensation for loss of property or business. A number of laws besides the Group Areas Act have been passed in recent years with a view to enforce Apartheid. The prohibition of Mixed Marriages Act, 1949 forbids marriages between Europeans and non-Europeans. The suppression of Communism Act, 1950 empowers the Government to take action against those who, in the opinion of the Government encourage hostility between European and non-European races. This Act really aims at suppressing just agitation by Indians and Africans for the genuine grievances. A number of compartments are reserved for the exclusive use of Europeans in the Union railways. Apartheid has been introduced at Johannesburg railways station from July, 1949 by providing separate entrances for European and non-European passengers. There is apartheid in 847 of the Union's 1250 post offices. Admission of African students from territories outside the Union of South Africa to missionary colleges, schools, universities, etc., in the Union has been prohibited. Johannesburg has besides separate public transport facilities for Europeans and non-Europeans. The majority of the population consisting of natives and the coloured people is practically disenfranchised. It is the whites that are predominantly represented in Parliament. The Central African Federation plan further implies the perpetuation of alien rule.

In terms of Article 13 the purpose of the United Nations is to promote and

encourage respect for human rights and fundamental freedoms for all without distinction. The question of racial discrimination in South Africa has been before the United Nations General Assembly since its first session. The Assembly in 1946 passed a resolution expressing the view that the treatment of Indians in the Union was not in conformity with the international obligations under the agreements and emphasized the need for a satisfactory settlements and asked the two Governments to report at the next session of the Assembly. The Resolution, however, was rejected by the South African Government. The Assembly passed similar resolutions at four subsequent sessions but to no purpose.

Mrs. Vijayalakshmi Pandit who represented India warned the United Nations against the consequences of racial discrimination resulting from the Union Government's policy of racial discrimination. She said:

The situation in South Africa constitutes not only a flagrant violation of the basic principles of human rights and freedoms which are enshrined in the Charter to which all of us member states of the United Nations have subscribed but also a threat to international peace.

The Union Government flatly refused to accept this contention.

Thereupon, the Seventh Session of the Assembly appointed the three-man commission whose report has now been presented to the President of the Assembly. The Commission has suggested ways and means of settling peacefully the South African question.

As the Chief architect of the United Nations, the British Government believe in the promotion of International peace and the principle of self-determination. Racial discrimination represents an open and flagrant violation of the principles of the United Nations Charter. A policy based on fear and breeding everlasting racial hatred is certainly explosive.

By no stretch of imagination can the question of racial discrimination be considered domestic. It should never be forgotten that persecution and misgovernment wherever found are no longer domestic affairs.

COMMUNITY DEVELOPMENT

By SRI T. S. RAMACHANDRAN, I.C.S.

Director of Community Projects and Secretary to Government, Madras.

COMMUNITY Development Projects Ltd., is a nonprofit making international administration established in 1951 to recruit, train and subsidise international teams of voluntary technical personnel for long term experimental development projects in under-developed communities. The editor of this interesting symposium,* Mr. Ruopp, has very wisely and pleasantly started this symposium called "Approaches to Community Development".

A symposium was originally a drinking party, and then a banquet with philosophic conversation and finally a collection of views on a particular topic. This symposium, as our philosopher Vice-President has said in his delightful Foreword, approaches the problem as a contribution to world development. It accepts the basis that the industrially developed countries of the West and the under-developed countries of the East can co-operate to raise the welfare of the people of both areas without imperilling the dignity and the liberty of the individual.

The great Dadabai Nowroji, whom Mahatma Gandhi called the Father of the Nation, said "there can be no free competition between the capitalistic bloated Europe and the poverty stricken Indian Nation". This view emphasised the opinion that a high standard of living in the West is based on a low standard of living in the East. Exploitation need not necessarily mean slave-driving or the use of superior military force to extract the wealth and welfare of one country to produce a higher standard of living in another country. In one of Rider Haggard's novels this is explained thus:

"In the third quarter of the 19th century, the European ship arrived with gold and silver as the trick of forcing people to accept paper currency in return for raw materials had not been invented. The trader offered a higher price than the local natives for copra, ivory, groundnut and other raw materials. The first exchange took place of these raw materials in return for gold and

silver. Next the European trader displayed brummagem goods like mirrors, lace combs etc. and collected back the gold and silver he had paid for the valuable raw materials. Sometimes he even gave in exchange soap made out of a portion of the groundnut he had bought. In the final result, valuable raw materials had been exchanged for trifles and finery and the under-developed natives left with their desire to produce more raw materials to get more tinsel and finery."

This is one of the reasons why we find the Colombo plan criticised as emphasising over-development of agriculture for the benefit of the industrially advanced countries to the detriment of a balanced economy in the under-developed countries.

This book tells us that everywhere, in the words of the Introduction, "ours is a world of village communities, of peasants and pastoralists, who spend most of their lives within the small group of kith and kin and whose values have their roots there". So Community Development as such is for essentially agrarian communities with the necessary adjustments to their subordinate status in terms of the world market and world political power.

In the second introduction Mr. Hart discusses the non-government contribution, mainly of the United Nations and the specialised agencies like the Technical Assistance Board. The Point Four Programme was the beginning of such attempts. The Colombo Plan for Co-operative Economic Development in South and South East Asia, assisted in this work Missionary organisations like the Indian Village Projects supported by American Congregationalists and by the Y. M. C. A. have also made their contributions. But these will suffer the danger of an attitude of patronisation on the side of the givers and of exaggerated gratitude on the side of the receivers. The three important questions (1) How and at what level can non-governmental programmes be undertaken, (2) what should be their content and (3) where can they be carried out most profitably are discussed by Mr. Hart interestingly.

* APPROACHES TO COMMUNITY DEVELOPMENT Ed. by Phillips Ruopp. With a foreword by Dr. S. Radhakrishnan. W. Van Nostrand Co., The Hague, Holland.

The first chapter by Mr. Nieuwenhuijze on 'Implications' discusses the dilemma of, on the one hand idolatrous worship of things Western, and on the other hand of rationalised rapture of western materialism.

The second chapter on 'Social Values and Community Development' by Mr. T. R. Batten is mainly concerned with conditions in Uganda.

The third chapter on 'Social Change in a Non-Literate Community' has also an African background.

Chapter IV by Mr. Jaspan is really rather sketchy and reads more like case notes for a more reasoned thesis.

In Part II, Chapter V, Mr. Arthur Hazlewood examines the Economic Background. He is followed by Mr. Beckett on the Development of Peasant Agriculture. He very correctly points out the negative results of attempting to realise quick returns on agricultural investment by large-scale mechanical farming in tropical and sub-tropical areas. Very often these 'improved methods' have really proved to be 'unproved methods' and far from preventing, have increased soil destruction. Whether a peasant is better off by consuming large quantities of stabilised, processed foods and supplementing them with vitamin tablets, or by sticking to raw foods and taking his vitamins in local herbs and vegetables as recommended by J. C. Kumarappa's school may bear further investigation.

Chapter VII on 'Land Tenure and Land Reform' is too controversial a topic for me to discuss. I can only express my general agreement with the final conclusions.

Agriculture is not a profession or an occupation; it is a way of life. Though it is not possible to postpone reforms until the general dissemination of knowledge, certain conditions conducive to the success of these reforms must necessarily be fulfilled. These conditions are the existence of a national administration, well organised and competent, and trusted by the agrarian population even though measures are enforced or recommended which may be understood only by a few.

Chapter VIII on 'The Role of Rural Industries', after an intelligent discussion of the problem, comes to grips with the question 'how small industries can meet the competition of larger ones by utilising

many of the same techniques that had met their wants originally, relatively so efficiently.' In all areas, to prevent foreign aid ultimately becoming a foreign incubus, the amount of foreign aid and the size of any programmes undertaken should be small initially, and should be increased slightly in direct proportion to the stability achieved.

Chapter IX is only an Economic Caste Study of Sugar and Welfare in Java.

In Part III we really come to the most important problem of Community Project Development, namely, education for Community Development. In Chapter X, Mr. Graham, quoting the Fundamental Education Bulletin, says:

Any minimum fundamental education must enable men and women: as workers to control their physical environment, and to conserve and exploit the natural resources of the earth so as to raise their standard of life; as citizens to live together in harmony in their communities-family, group, tribe, and nation, and eventually in a world society; as individuals to bring out the best that is in them, to achieve physical health, and to develop self-respect through spiritual, moral, and mental progress and the formation and fulfilment of noble aspirations.

I think the new system of education emphasising character and capacity rather than literary ability now attempted by the Madras Government cannot have better ideals than these.

Chapter XI deals with the Field worker. The problem of doing work without trained personnel and of postponing work will always be with us. A bad workman quarrels with his tools but a good workman improves tools he has got.

In Chapter XII Mr. Dickson deals with Co-ordination and Team Work and in Chapter XIII Mr. Attygalle describes an educational case study in Ceylon.

Part IV deals with regional considerations in Africa, The Arab Middle East, India, Indonesia, and Latin America.

In a review of a work by many hands I have not found it possible to summarise generally but have been compelled to indulge only in particular analyses. The book is worth a detailed study even apart from its being a pioneer volume.

RELIGION IN THE INDIAN CENSUS

BY SRI ASHISH BOSE

RELIGION in India has not only affected the moral and social lives of her teeming millions but profoundly influenced the economics and politics of the country. It has been the most potent factor both in maintaining the *status quo* and in bringing about social change. It is religion which has kept alive our civilisation and it is religion which has brought about the disintegration of India. It has moulded our past and fashioned our future.

In 1947 the sub-continent of India was partitioned solely on the basis of religion. And the census assumed a roll which no demographer would dream of ascribing to it. As religion was the basis of political representation there was much communal jealousy and rivalry and numbers artificially swelled on paper. Indian census statistics have been notoriously inaccurate in the past. The Census of 1951, the first in Free India, was perhaps the most scientific and the least inaccurate census in the history of census operations in India.

BEFORE PARTITION

The following table shows the position of Hindus vis-a-vis Muslims in Undivided India:

year	Hindus (per cent of the total population)	Muslims
1881	74.3	19.7
1891	72.3	20.2
1901	70.4	21.2
1911	69.4	21.3
1921	68.6	21.7
1931	68.2	22.2
1941*	65.7	24.2

Thus in Undivided India, there was a steady and continuous decline in the percentage of Hindu population. Religious statistics are mainly affected by the varying rates of natural increase in population of different religion groups, conversions and migration. Thus in Travancore-Cochin, while the total population increased by 3 times during 1881-1951, the Hindu population increased by 2.5 times, the Muslim by 4 times and the Christian by 4.7 times during the same period.

The causes of the declining percentage of Hindus in Undivided India are in brief: (1) the conversion of Hindus, particularly

Scheduled Caste Hindus, "Untouchables" and tribal people to Islam and Christianity; (2) the creation of a class of Anglo-Indians; (3) the higher birth rate among Muslims and Catholics compared to that of Hindus; (4) the attitude of census officials in the matter of enumeration of the religion of the tribal people. "In 1911 Mr. Gait, the Census Commissioner, when visiting the Bombay Presidency on tour converted 70,000 Bhils from Hindus to Animists by a stroke of the pen." (Bombay Census Report); and (5) in 1941 the new concept of "community" was introduced whereby a person born in a tribe was counted in the category of "tribes" irrespective of the religion he or she professed. Thus the percentage of Hindus was artificially reduced.

* In 1941 the system of enumeration was changed and statistics of "Communities" were collected. So the figures for 1941 are not strictly comparable.

AFTER PARTITION

In 1951 the concept of "community" was abandoned and religion was recorded as revealed by the person enumerated. The following table shows the religious composition of the population of the Republic of India (excluding those living in Jammu and Kashmir and Part B Tribal Areas of Assam where the Census was not taken) as revealed by the Census of 1951:

	Population (in millions)	per cent of the total population
1. Hindu	303.2	84.99
2. Muslim	35.4	9.93
3. Christian	8.2	2.30
4. Sikh	6.2	1.74
5. Jain	1.6	0.45
6. Buddhist	0.2	0.06
7. Zoroastrian	0.1	0.03
8. Jews (26,781)	..	..
9. Other Religions (Tribal)	1.7	0.47
10. Other Religions (Non-Tribal)	0.1	0.03
Total ..	356.7*	100.00

Comparable statistics of the previous censuses for the present territorial limits of India are not available. The following table shows the percentage of communities in India (i.e. The Republic of India excluding Jammu and Kashmir and Part B Tribal Areas of Assam) in 1941:

* This figure does not include the returns of 268,602 persons in Punjab whose records were destroyed by fire.

	per cent of total population	
1. Hindus	61.94	75.89
2. Hindus-Scheduled Castes	13.95	
3. Muslims	12.58	1.84
4. Indian Christians	1.78	
5. Anglo-Indians	0.03	
6. Other Christians	7.03	
7. Sikhs	1.30	
8. Jains	0.45	
9. Parsees	0.03	
10. Buddhists	0.03	
11. Tribes	7.88	
	100.00	

Thus roughly speaking, during 1941-51 the percentage of Hindus has gone up from 76 per cent to 85 per cent, this is mainly due to the assimilation of most of the tribal population into Hinduism and the post-partition Muslim emigration to Pakistan and Hindu immigration into India.

The following is a brief statistical study of the main religions in India.

HINDUISM

Hindus form an absolute majority in every state of India except in PEPSU (where they are 49 p. c.) and in the Part D Territory of Andaman and Nicobar Islands (where they are 30 per cent.) According to the adjusted figures of religious composition of the population in 1921 and 1931 for the territory of India where the 1951 census was taken with the exception of Assam, West Bengal and Punjab for which figures are not available, Hindus were 84.40 per cent in 1921, 84.34 per cent in 1931 and 86.89 per cent in 1951. Thus as a whole, in the states other than those directly affected by partition, there has been no significant change in the religious composition of the population except that large numbers of members of tribal groups have returned themselves as professing the Hindu or Christian religion as the case may be. But going into details we find that Hinduism was losing ground to Christianity and Islam in several states. Thus in U. P. the Hindu population was 85.96 p. c. in 1881, 85.86 p. c. in 1891, 85.20 p. c. in 1901, 85.05 p. c. in 1911, 84.92 p. c. in 1921, 84.36 p. c. in 1931 and 83.67 in 1941 (85.05

p. c. in 1951). During these decades the percentage of Muslims and Sikhs was continuously increasing. In Travancore-Cochin the Hindus were 69.6 p. c. in 1901, 67.0 p. c. in 1911, 64.1 p. c. in 1921, 62.1 p. c. in 1931 and 59.3 p. c. in 1941 (60.2 p. c. in 1951). All these years the percentage of Christians was continuously increasing.

The trend towards declining Hindu population has been checked by the partition of India. The percentage of Hindu population has increased in all states after the partition.

ISLAM

The percentage of Muslim population has come down obviously as a result of the partition. Thus in Punjab the Muslims are only 1.9 per cent to-day. The Muslims are concentrated in North India, East India (except Orissa) and parts of Central India. They are 22.08 per cent in Assam, 19.85 per cent in West Bengal, 15.4 per cent in Bhopal, 14.28 per cent in U. P., 11.82 per cent in Hyderabad and 11.34 per cent in Bihar.

CHRISTIANITY

The Christians are concentrated in Madras and Travancore-Cochin in South India and Assam in East India. Christianity was introduced in Travancore-Cochin in the first century A. D. and the number of Christians has been steadily increasing there. The Christians who formed 23.8 per cent of the total population of Travancore-Cochin in 1901 were 32.0 per cent of the population in 1951. In Assam a large number of tribal people are Christians. In the Hills Division of Assam the percentage of Christians is as high as 33.41 per cent. During 1941-51 the Christian population of Assam increased by 64.4 per cent while the population of Assam increased by 19.1 per cent. A large number of conversions are mainly responsible for this. In 1951 the Christians were 32 per cent in Travancore-Cochin, 6.47 per cent in Assam and 4.15 per cent in Madras.

TRIBAL RELIGION

Till 1921 the tribal people were described in the census tables as Animists. In 1941 they were classified as belonging

to the tribal community. But in reality the tribal religion is not separate from Hinduism. And even if this is denied, the persons belonging to a tribe should have their free will in recording their religion, whatever it is. In 1941 they were denied this right. A Khasi returning himself as Hindu or Christian or just tribal was classified as "tribal" irrespective of his or her religion. Thus in 1941, 7.88 per cent of the total population of India belonged to the "tribal community." In 1951 the tribal people had the right to record the religion they professed and the result was that the great majority of them returned themselves as following Hinduism and only 0.47 per cent of the total population of India was found to be following tribal religions. Thus in Assam during 1941-51 Hindus registered an increase of 82.7 per cent (of which displaced persons contributed 8.5 per cent) against the population increase of 19.1 per cent. There are absolutely no followers of tribal religion in big states like U.P., Madras and Bombay. The followers of

tribal religions are concentrated in Bihar (52 p. c. of the total number of followers of tribal religions are found in Chota Nagpur Division), West Bengal and Assam. There are a few in Orissa, M. P. and Hyderabad.

OTHER RELIGIONS

Among the followers of other non-tribal religions, the majority are in Assam, Bombay and Madras. The Jews are concentrated in Bombay State (75 per cent of the total population of Jews is found in Bombay State.) There are some in West Bengal and Travancore-Cochin. The Parsees are also concentrated in Bombay State (87 per cent of the total Parsee population lives in this state.) The majority of Buddhists are in West Bengal (mostly Chinese.) Bombay has the largest number of Jains in India. The Sikhs are concentrated in Punjab, PEPSU, Delhi and U. P., Bombay is truly the land of many religions. It has the highest percentage in India of Parsees, Jews and Jains besides a large number of Muslims, Christians and Sikhs.

INDISCIPLINE AMONG STUDENTS

CAUSES AND REMEDIES

BY PROF. K. R. R. SASTRY

—:o:—

COMFORTABLE materialism of Victorian age has been succeeded by two world-shaking wars. Crowns have tumbled to pieces in Europe and middle-East. The emergence of free nation states in Asia and the racial menace in Central and South Africa are facts. The birth of New China is a world-shaking event.

Particularly since 1921 in India when a thin wiry man called GANDHI returned from South Africa, he openly preached and practised the technique of non-violent disobedience to lawless laws.

In 1942 violence and lawlessness prevailed at such a level that thousands of students went underground, sabotaged the telegraphs, telephone lines, post-boxes and vans.

BESANT'S WARNING

When brick-bats were used, Annie Besant, a dynamic worker, wrote a courageous leader in the *New India* that they should be met by "bullets". This "spirit of lawlessness resulting in loss of respect for law which he (GANDHI JR) was creating through Civil disobedience would react against the Indian Government and people would disobey authorities on the lines taught to them by GANDHI."

UNREST, FRUSTRATION AND OVERCROWDING

There is to be found among students in Colleges and Universities a growing frustration and unrest accentuated by overcrowding. The tie between the teacher and the taught is very thin.

A Committee presided over by Justice O. H. Mootham, a fair-minded and clearheaded judge, had opportunities *inter alia* of diagnosing this malaise and suggesting a few remedies for the premier Allahabad University.

By far the great majority of students are individually well-behaved and the problem which confronts the UNIVERSITY is not so much that of individual misconduct (although that is bound to occur among 6000 students) as of a certain aggressiveness which arises in part from a feeling of insecurity and in part from a belief that it is only by some form of mass action that authorities can be persuaded to give attention to their grievances, real or imaginary.

Justice O. H. Mootham is a dignified product of English institutions who visited nooks and corners of our University and met as many witnesses as possible before making this profound diagnosis.

STUDENTS' DAILY LIFE

Neither having the atmosphere of the Ashram of old nor having the efficient tutorial system of the West the students are left to themselves after their listening to lectures inspiring and instructive or dull and common-place. The majority of the students faced with insufficient Common rooms, small libraries, few 'social amenities' and very little chance to play games go back to their hostels, homes or wretched lodgings—out of 6000 the hostels at Allahabad University cannot accommodate even 25%.

Socio-economic frustration after 1947 exploited by violent political parties, the baneful influence of the CINEMA, and the failure of the UNIVERSITY "to offer leadership or to canalise young men's high spirits" into useful channels—these have added their quota to unconventional modes of living left behind by the stay of Americans in this country.

The Universities have been manufacturing graduates whose standard has fallen as testified to by the Union and State Public Service Commission Reports.

The Colleges and Universities have been justly charged with TIMIDITY, INDECISION AND PARTIALITY in their approach to Discipline.

REMEDIES

Listless famished students, indecent and boisterous behaviour, apathetic soul-less teaching, neglect at home—all these are facets of the situation. Remedies have thus to be at a planned long-range level and at a short-range approach.

STRENGTHEN BONDS BETWEEN TEACHER AND TAUGHT

The solution undoubtedly lies in STRENGTHENING THE TIE BETWEEN TEACHER AND PUPIL. This presupposes the necessity of the tutorial system which again means more teachers.

The Universities are facing THE CRISIS now whether they are to manufacture meaninglessly a vast number of graduates or to do the work of an autonomous body inspiring in its members "respect, affection, and loyalty". Put shortly, is the University to be a *factory* open to all or is it to be a *chosen place* of tranquil retreat admitting only the fit?

A DANGER AHEAD

Our Universities besides being fed by tuition fees *largely depend on State-aid*. What is going to be the attitude of our Governments at the Centre and States towards these centres of leadership, individuality and freedom?

A few State Ministers have not been found wanting who want to convert Universities into Departments of State. Hitler first started with infiltrating the fountains of free thought—the Universities—with the morbidities of the *Mein Kampf*. *Democracies can never grow where Universities are tampered with and starved out.*

ROLE OF THE TEACHER

At a short-range level, stigmas have been noted in the recruitment of teachers, the growth of teacher politicians, and the pernicious habit of dull dictation of notes in class-rooms. When I studied in the Law College, Madras, I never took notes dictated by dull teachers.

Teachers' Associations have sometimes degenerated into trade-unions and inter-

ferred with the normal maintenance of discipline by the heads of departments of teaching.

Whether at the short-range or long-range levels, a *large responsibility* lies on the shoulders of teachers, the pillars of an University.

The grades of the higher University teachers compare only with provincial Civil Servants. In poor India we as a body of University teachers must not hanker after money. The University is not the place for accumulation of riches but it is a *temple of learning*, built on character, quest of TRUTH, and pursuit of HARMONY. Those not imbued with such a *moral purpose* should not go to University Centres.

A PLEA FOR SERVICE AND SACRIFICE

The tone of a great centre of learning and dependable scholarship depends on its Vice-Chancellor at the apex of a band of noble and valiant scholars.

The onus of choosing the Vice-Chancellor admits of improvement. The policy of the State towards Universities should evince *trust* and *far-sight*.

Basically and ultimately a band of teachers inspiring the emotional youth to a life of activity and achievements can alone save Indian Universities from impending disaster.

Anglo-U. S. Attitude and the Problem of Trieste

BY SRI ADITYA PRASAD SEN GUPTA, M.A.

AN announcement issued simultaneously from London and Washington states that both the British and American Governments are desirous of settling the problem of Trieste. The area of Trieste is seven hundred and eighty square Kilometers. When the second World War came to an end the Trieste area was divided into two zones. It is learnt that zone 'A' comprises about two hundred and twenty eight square Kilometres, and is inhabited by about 3,00,000 people. On the other hand the area of Zone 'B' is five hundred and fiftysix square Kilometres and about 70,000 people inhabit this Zone. Zone 'A' was placed under Anglo-American military regime. It is reported that about ten thousand troops were stationed there. On the other hand Yugoslavia used to administer zone 'B'. But it was always claimed by the Government of Italy that the entire region of Trieste should be entrusted to it.

The reports recently received state that Yugoslavia is in favour of internationalizing the port of Trieste and of incorporating the Istrian hinterland into the territory of Yugoslavia. Here it may be pointed out

that the claim kept up by Italy to the entire region of Trieste is not very old. History bears evidence to the fact that Trieste belonged originally to the old Austro-Hungarian Empire. The claim of Italy seems to have been based upon a change which was effected at the end of the first World War. It appears from history that de Gasperi was forced to face a Communist movement in the month of March 1948 when elections were being held in Italy. At that time the Communists were leading a vigorous movement in Italy and Yugoslavia had very close connection with the Government of Soviet Russia. Consequently the three major western Powers thought it wise to give a promise to this effect that the whole of the Trieste region would be given to Italy. But in reality the three major Western Powers found it very difficult to honour their promise in view of complications in the field of international politics. Besides Yugoslavia failed meanwhile to maintain good relation with the Government of Soviet Russia. The Civil administration of zone 'A' was entrusted to Rome as a concession to Italy, though zone 'B'

remained under control of the Government of Yugoslavia. The arrangement in regard to Trieste, recently announced from London and Washington indicates that both the British and American Governments want to hand over the full control of zone 'A' to Italy. Here it may be pointed out that Zone 'A' includes the port of Trieste. Both the city and port of Trieste are, at present, predominantly inhabited by the Italians. The port served Eastern Switzerland, Southern Germany, Austria, Western Hungary, Czechoslovakia as also Yugoslavia and Italy. Hence it seems to us that the character of the port of Trieste is international.

On the other hand Yugoslavia will remain in control of Zone 'B' as per recently announced Anglo-U.S. arrangement. It is no doubt true that Italy has not formally given up her claim to the entire region; yet she appears to have accepted the new Anglo U.S. arrangement. The result is that Yugoslavia offers opposition to the arrangement and is determined to make it a failure. It cannot be denied that the people of Yugoslavia made great sacrifices to liberate Trieste and the Istrian Peninsula. The statement published by the Government of Yugoslavia says that during the last World War 42,800 Yugoslavia were killed, 7,000 war disabled, 95,460 arrested and deported. Besides 19,357 houses were completely destroyed and 16,837 destroyed partly. Hence it is quite natural that the Yugoslavians will not be able to reconcile themselves to the unilateral Anglo-American decision. Besides the Italian Premier has recently declared that Italy regards her control of Zone 'A' as the first step towards incorporation of the whole of the Free Territory into Italy. This fact has greatly aggravated the situation. In other words Italy, in the opinion of the Government of Yugoslavia, will try to gain hold of the entire region and to employ it "as a vantage point to push an expansionist course in the Dalmation coasts". Here one is tempted to ask why Yugoslavia is led to suspect Italy's intentions. It seems to us that the attitude of Yugoslavia towards Italy has been determined by a fear and this fear owes its origin to a policy which Italy in the era of Mussolini used to pursue. The political commentators state that the way Slavs and Italians

are scattered in the region of Trieste has greatly complicated a solution of the problem of Trieste on strictly ethnological basis.

A report received from Rome states that Italy made a proposal to this effect that a plebiscite should be held in the entire region of Trieste. Possibly Italy was led to make this proposal because she knew that Italians constituted an overall majority. Besides the policy of Italianization which the Government of Italy pursued in the period between the first and second World Wars forced many Slavs to leave the territory. Hence it seems that an agreement through direct negotiations is very difficult. A journalist writes that the new Anglo-American arrangement "is more empirical than a doctrinal one". In this arrangement no mention is made of a plebiscite, though recognition is given to partition. Some political commentators expect that "the withdrawal of the major foreign Powers from the scene can ultimately help the two states directly concerned to come to an understanding perhaps with smaller frontier rectifications".



75-year old Sandburg, one of the outstanding American poets was lauded as an interpreter of the American people.

SCIENCE AND OURSELVES

By SRI TRIBIKRAM PATI, B.A. (Hons.), M.Sc.

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COMTE * might well have embarked upon a genuine adventure of ideas while hazarding the conclusion that the progress in Ethics and the social sciences had lagged behind the advance in physical science. But to-day this conclusion is almost a home-truth. Under the spell of technological 'abracadabra' the scientist revelled in the study of inert matter, and even when he betrayed a saner aptitude for the study of life, in his intellectual outlook he remained essentially an extrovert. His initial triumphs over the ravages of nature, however partial and incomplete, tempted him to touch with the magic wand of his intellect almost every sector of the entire arc of extra-human existence. True, man developed science also for his own sake; but that was not so much for the analysis and understanding of himself as for his comforts and curiosities.

At certain points, however, the scientist's interest in animate nature seems to have even transcended the limitations of human capacity and to have made of him something of an 'Alice in the Wonderland'. Specially reared and trained butyl-acetone-producing bacteria have been harnessed, for example, to take formulae which no chemists dare separate, split them up and rearrange them to produce newer and newer chemicals. Perhaps Pasteur could not have conjectured, even by the widest stretch of imagination, that at one stage of scientific evolution micro-biology would become so replete with technical knowledge as to shower upon the bald head of industry a hail-storm of starched collar, lasting explosives, face-powder, paint-hinners, penicillin, vitamin-pills, photographic films, false teeth, antiseptics, elastics, special aviation fuel, bomber-oses made of synthetic resins, and even he lacquer on the finger-nails of Miss 952. The all-out sterilization campaign against microbes evoked from no less sober a critic than Aldous Huxley the urgent sarcasm on the superstitions of a

scientific age—"There are mothers who find it necessary to sterilize the handkerchiefs that come back from the laundry who, when their children scratch their finger on a bramble, interrupt their walk and hurry home in search of iodine;.... One is reminded irresistibly of the ritual washings and fumigations, the incessant pre-occupation with unclean foods, unlucky days, and inauspicious places, so common among all the primitive peoples."* On the other hand, the consuming passion for the piquant has led us to interpret even human situations and symbols through the medium of weird and eerie mechanical techniques. How touching are the confessions of a talkie-visitor, whom the whole of the literary world holds in esteem.—"I went to the Talkies. It was my first and last...Science assembles us, Art does not unite us...We have grown distrustful of what is within ourselves; for that, we have learned, is no longer of importance. Space and Science insulate us from the sympathy of humane communication...Our ways of life, under the compulsion of mechanical powers with which it would be useless to argue—they have no heads, as kings had, to be cut off—are shaping us into flocks with the same faces, the same wool and the same desires." And how bitterly sincere is the end. "There may be more than we think in that myth of the Gorgon's head: but instead of into stone its modern victims are changed into mutton."† What right, then, have we, the 'modern victims', to make a laughing-stock of the blonde, who at the bang of an orchestra, she attended for the first time, whispered into a friend's ear—"By Jove! That's just the radio; only you have to close your eyes."?

The whole trend of modern thought, however, reflects a revolt against the deification of lifeless matter. The development

* From the essay 'The substitutes for religion in "Proper Studies" (Chatto and Windus, 1927).

† From the essay 'Beauty and the Beast' in "Out of Soundings" (William Heinemann, Ltd., 1931) by H. M. Tomlinson.

* Auguste Comte (1798—1857), the celebrated French Positivist.

in the recent past of the various sociological and anthropological sciences, ranging from Ergonomics to Eugenics, is a heartening augury. Even among pioneers like Heisenberg, Bohr and Schrodinger opinion is sharply divided over the suspicion that nothing beyond a statistical average is within the ken of the scientific observer, the issue of the predictability of the so-called voluntary human behaviour, and the concomitant questions of free will and determinism. Understandably enough matter, pure and simple, has proved recalcitrant in the strictly theoretical sense. But even in the practical sphere the intensity and horror of uncontrollable material forces have outstripped even our wildest expectations, compelling us to throw into the limbo of oblivion almost all the conventional categories of thought.

The mental and moral torpor that came close on the heels of the plethora of materialistic progress has not gone without adequate response from the more delicate and susceptible souls among the 'homosapiens'. These men, the visionaries of a new order, had, of course, their own shares of schizophrenia that has become symptomatic, so to say, of modern culture. But it dawned upon them that something was slipping through the fingers while we were all frantically grabbing at the last vestige of life. Alexis Carrel, the author of that sparkling book "Man, the Unknown" was not the only one to realise that man, having failed to distinguish the prohibited from the lawful, had tumbled down into an unromantic world, "born from the whims of scientific discoveries, from the appetites of men, their illusions, their theories, and their desires", and that the very foundations of our civilisation are faulty, if only because we laid down those foundations without an adequate understanding of ourselves, of our body and consciousness, which are subjected to natural laws, more obscure than, but as inexorable as, the laws of the outer universe.

The distinction drawn by Galileo between the primary and the secondary qualities of objects was grossly misinterpreted

* Alexis Carrel, N. L., "Man, the Unknown" Pelican Books, 1948) p. 34

during the subsequent phase of scientific progress, and led, along with parallel doctrines like the dualism of the body and the soul,* to a precipitation of the prejudice that the quantitative laws of form and dimension and their physical correlates were more substantial than the qualitative aspects of reality. It has been justly contended by some eminent thinkers that this accent of emphasis on the quantitative has been mainly responsible for the time-lag between the physical and the socio-biological sciences. The available data concerning the organic structure, the psychic mechanism and the moral substratum of the total human personality is bound to remain, for a long time to come, as scrappy as the jagged bits of a jig-saw-puzzle. Yet these data provide the only logical basis for the restitution of man's truncated individuality. With a cadence of confidence in the resurrection of man through the prophylactic virtues of the sociological sciences Waddington writes—"Older sciences which are pushing ahead from a well-secured base at the end of a long and well charted road of previous discoveries may well be tempted to look down their noses at such guerilla parties. But the skirmishers are out on the track of social order, and they will get a satisfactory analysis for it in time."†

The maximum caution must, however, be exercised to ensure that the failure of the creed of materialism does not accentuate an equally lop-sided spiritual reaction. The avowed antagonists of the cult of matter may easily succumb to the extremist doctrine of the primacy of the mind or spirit. Freud is a very relevant and outstanding instance. Indeed, the study of the physico-chemical characteristics of blood-serum and of its protoplasmic permeability or ionic equilibria is as indispensable an ingredient of a synthetic knowledge of man as the analysis of memory, dream, libido, telepathy or even of mystic revelations and intuitive perceptions. Without getting tethered to any preconceived tenets the progressive

* Created by Descartes.

† C. H. Waddington, F. R. S., "The Scientific Attitude" (Pelican Books, 1948), p. 79.

scientist, be he an anatomist or a political economist, must reckon with man, not merely as a psycho-physiological creature, or in Samuel Butler's phrase, as 'a domestic animal attendant upon machines', but as the very measure of civilisation. Then, and not till then, can he aspire to save man from the imbecility of the manual or intellectual proletarian, reorganise his split personality and prevent the tragic atrophy of his soul. How refreshing it is to read the last lines of Thomson's brilliant essay 'Biology and Human Progress'—"Finally, it is often and rightly said, as we have

just been suggesting, that Man must be considered in the light of Organic Evolution, the outcome of an age-long process—and also a promise. But we must also envisage Organic Evolution in the light of man, since it is in Man that Nature finds its chief significance. We might say, *Finis coronat opus*, were we not reluctant to think of any full stop to the evolutionary process as a whole."*

* Sir Arthur Thomson, 'Biology and Human Progress', an article in "An Outline of Modern Knowledge" (Victor Gollancz Ltd., September, 1934), edited by Dr. William Rose, p. 250.

THE CENTRAL NEED IN EDUCATION

BY SRI RISHABCHAND

Aurobindo Ashram, Pondicherry.

THE Upanishads lay down in definite terms the basic principle of an integral education:

Twofold is the knowledge that thou must have,—this say the knowers of the Brahman, the higher and the lower knowledge.

Of which the lower, the Rigveda and the Yajurveda and the Samaveda and the Atharvaveda, Chanting, Ritual, Grammar, Interpretation and Prosody and Astronomy. And the higher by which the Immortal is known.

—Mundaka, 1. 1. 4—5.

If knowledge is the object of education, and not the mere "advancement of learning", as one of the leading universities in India curiously has for its motto,* and if the knowledge aimed at is an integral knowledge, that is to say, one that will promote the growth and perfection of the whole being of man, and not only of his mind, then the Upanishadic dictum quoted above stands as a counsel of unimpeachable wisdom and affords the best guidance in the solution of the problem of education.

It goes without saying that education has been one of the most baffling problems in the modern times. It is being increasingly perceived that the mind and life

of man cannot be rescued from their present condition of chaos and blind self-will except by an ideal education conducive to a harmonious growth of the human being. But in order to be able to develop the whole being of man, education must be based upon a true knowledge of man,—what man is composed of, what is the centre of his being and what the aim and purpose of his manifold life. The philosophy of education must be based upon a sound philosophy and psychology of man. But the modern system of education woefully suffers from a lack of any definite and coherent philosophy inspiring and guiding its development, and is therefore tossed between conflicting ideologies. It recognises only the reasoning and pragmatic mind of man as the highest faculty he possesses, or, if it is awake to the promising discoveries of the modern psychology, especially to the restitution of intuition as a much higher faculty than the reasoning mind, it does not know how to stimulate its development in the students. Besides, its almost exclusive inclination towards secularism makes it pitifully narrow and short-sighted, and deprives it of its higher utility as an agent of a harmonious development of man.

* It is, indeed, a most inept motto for an Indian University.

The present exclusive stress upon secularism, is indeed, the bane of modern education. Not that secularism is bad in itself. It is supremely welcome, if it means a respect of Matter and material things and a solicitude for a harmonious ordering of material life. Physical well-being and prosperity are legitimate enough ends in themselves, and a stable foundation for any progressive socio-cultural structure. "Matter is Brahman," says the Upanishads, and the ancient Rishis prayed for a happy and prosperous material life. But Matter is not all, nor are human possibilities confined to material-mental achievements. "There is a self that is of the essence of Matter—there is another inner self of Life that fills the other—there is another inner self of mind—there is another inner self of Truth-Knowledge—there is another inner self of Bliss", says the Taittiriya Upanishad. Man comprises all these selves in himself. His finiteness is instinct with infinity, his mortality pulses with the breath of immortality. It would, therefore, be disastrous to his growth if, in the name of secularism, he is condemned to limit his vision to the superficialities of existence and live in the restless, groping twilight of his mind. Within him lie infinite ranges of his own existence, levels upon levels of his own consciousness' unexplored, perhaps even unsuspected. Powerful and luminous faculties sleep in the unplumbed depths of his being, an awakening of which can bestow upon him a mastery of Nature much greater than even the mastery dreamt of by science. Will he sacrifice all these magnificent possibilities to his present obsession with secularism? Will he sacrifice his soul to his engrossing preoccupation with the mortal body and its petty passing needs and amenities?

Both the knowledges spoken of in the Upanishads have to be acquired—the higher and the lower, para and apara. Spirit and flesh have both to be conquered, heaven and earth both to be united in one's widened existence. But the primacy and superiority of the higher knowledge cannot be impugned. If the lower has derived from the higher, as all ancient knowledge affirms, then the secret of the perfection of the lower lies in the higher. The ancients lived a more or less happy and

harmonious life, because something of this secret was known to them. But we moderns have laughed the spirit away and spurned as superstition the higher powers and possibilities of human life. This divorce between the higher and the lower, the inner and the outer, the core and the crust, has to be healed, if man is to be redeemed from his present state of moral and spiritual inanition. The soul of man cannot be starved with impunity. Most, if not all, of the social maladies of the present times and the general confusion and decay of all higher values stem, in the last analysis from the innate shortcomings of modern education. If man is unhappy, aggressively egoistic, meanly, or perversely selfish, beastly in his passions and propensities, insincere in his thoughts and hypocritical in his dealings with his fellow men, it is his education or want of good education that is primarily to blame. The habit of lying, insubordination and deceit so rampant today among the students, argues a complete bankruptcy of the modern education. It is only by a return to the integral truth of man's being and a rediscovery of the lofty purpose and composite nature of his life that education can become again, perhaps more extensively than ever before, a power for the harmonious development of human life.

As all ancient wisdom knew, human life is a field for perfection and a divine fulfilment by continuous self-transcendence, and education is the most potent means of fostering this self-transcendence. By edging or bringing out his latent faculties, by awakening the dormant levels of his consciousness, and by opening his vision to the splendours of his destiny, education can lift man from the shoddy normalcy of his life and lead him by progressive stages to the divine goal of his being. But it must be an education that can educate or evolve, not only his mind, but also his soul; impart to him not only the lower (apara) knowledge, but also the higher (para) and thus help the integral flowering of his being. All education that fails to combine the two knowledges and does not provide a ladder of self-transcendence is doomed to stultify itself.

CHRIST'S LAST DAYS

BY MR. A. GALLETTI, I.C.S. (Retired.)

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THAT Christ lived long after the crucifixion and spread the gospel outside Palestine is proved by stray passages in St. Paul's Epistles, the Acts and the 4th Gospel, which escaped the editors when the canon was settled and passages irreconcilable with the Ascension were excised; and by the interplation of texts referring to the Ascension in the 2nd and 3rd Gospels.

BETWEEN 35 AND 40 A.D.

Paul had been persecuting the Church for some years when he went to Damascus to persecute the Church Christ had founded there and Christ himself. Christ converted him. The proof of this is in Gal I.12, I Cor 9.1, XI.23, XV.8. Paul did not go to Jerusalem for three years. Why should he? He had had the gospel at first hand. He went on a mission to Arabia, and returned to Damascus, before going to Jerusalem to come to terms with Christ's brother James and Peter.

ABOUT 53 A.D.

2 Cor XIII. 3 et seq:—"And Christ is not weak towards you, but is mighty among you. For, though he was crucified in weakness yet he is still in the land of the living by the power of God... though I share Christ's weakness in dealing with you, I shall share the power of God, by which he is still alive." The resurrection was for the term of Christ's natural life, not for a few days on earth on the way to heaven. Christ was still a weak human being, but had been exalted above all other men by the Resurrection.

ABOUT 60 A.D.

Acts XXV: Festus tells Agrippa what the charge against Paul is. "When the accusers stood up, they brought no such charge as I had expected, but things of their religion, and of one Jesus who was dead, but Paul affirmed to be still alive."

ABOUT 63 A.D.

Eph. III 14: "Christ is our peace, who made Jew and Gentile one... that he might create a new mankind out of the two... he came and preached the gospel of peace to those far off and to those near." Evidently the evangelisation of those far off took place after the crucifixion.

AGAIN ABOUT 63 A.D.

Phil. I. 20-21: I am in two minds whether to depart and join Christ, which would be much better, but it is more needful for you that I should work on here, and, being persuaded of this, I know that I shall abide and bide with you all for your furtherance and joy of faith. "Christ" had been preaching for about thirty years to those far off, first at Damascus, then probably at Babylon—I Peter was written from Babylon and perhaps he had sent word that he was setting out on his last stage to, perhaps, India. Paul wanted to accompany him, but felt that his first duty was to the Churches he had founded in Europe. We have a clue which connects Christ with India. A portrait of his mother "by St. Luke" is preserved at St. Thome near Madras. The existing portrait is certainly not the original, but may well be a copy. Who except Christ would have brought a portrait of his mother to India? She had not begun to be a person of any religious importance—the nativity myth had not yet been invented—but doubtless Christ was fond of her, and may have taken her portrait with him when he set out on a mission to the ends of the world.

The evidence of the author of the 4th gospel, who was of course the Elder John, not the Apostle. John tells us of his last sight of Jesus by the Sea of Galilee. Christ told Peter he should accompany him on the mission to those far off. Peter wanted to know whether John would come too. Christ said, No, John must await his return—no doubt

because he was so young. John was then a school boy studying at Jerusalem and must of course complete his studies.

THE PROOF IN THE ALLEGED LOST END OF ST. MARK'S GOSPEL.

Eusebius says that in the eldest and best MSS known to him the Gospel of Mark ended with the words "for they were afraid" XVI. 8. It ends there in most of the oldest and best MSS known to us. The last 12 verses printed in our bibles are an interpolation. One early Armenian MSS has the last 12 verses but separated by a note. They are now known to scholars as "the longer conclusion." The Shorter Conclusion has not been lost. It appears in some of the best MSS, in the African Latink in the text, in the margin in one Greek cursive. It runs: "And all that had been commanded them they briefly reported to Peter and his company; and after these things Jesus himself appeared and from the East and West sent through them the sacred and incorruptible proclamation of eternal salvation." This is the original conclusion which has not been lost at all. The longer conclusion was substituted for it, or it was simply excised, because it was inconsistent with the Ascension. Its meaning is quite clear. After the crucifixion and Resurrection Jesus, who was not safe in Palestine, went abroad and sent his apostles all over the world.

Peter was sent to Persia, and dates his first Epistle from Babylon, the capital of Persia. Thomas, according to tradition, was sent to India. Paul, directly he was converted, was sent to Arabia. Christ himself was meanwhile at Damascus, founding the Syrian Church.

In most of the MSS which preserve the Shorter Conclusion, the Longer Conclusion follows it, usually introduced with the words, "This also is current." Obviously people dissatisfied with the conclusion of St. Mark's Gospel, which says nothing of the Ascension and assumes that Christ continued to live and direct operations, added or substituted a conclusion, which assumes and refers to the Ascension.

There is no reference to the alleged physical Ascension in the Gospels except in St. Luke XXIV. 51, which all scholars agree is a marginal gloss which found its way into the text. There is therefore no Gospel evidence for the myth of the bodily ascension of Christ into a pre-Copernican place in the sky. The myth arose in the second century and was believed by all Christendom and still is. Hence the curious unbelief in Christ's life after the crucifixion which has turned many a simple text into a crux for the orthodox. Anyone reading the Scriptures without prejudice finds the truth that Christ lived out his natural life staring him in the face.

DREAM-POETRY

By Smt. T. SITA CHARI M.A. (*Cantab.*)

"THE Cloth of Gold"* is an interesting piece of work in the nature of a very difficult experiment. The problem of the Indian artist writing in English has been oversimplified, in the popular mind, into the comparatively easier one of the man who feels clearly and lucidly within his own culture, trying to translate his

* THE CLOTH OF GOLD—A Dance-Drama in verse with a Dream-epilogue; By M. Krishnamurti. Foreword by Rukmini Devi Arundale.

Price Rs. 6/-
Indian Agents: The Kalakshetra, Adyar, Madras-20.

experience into the language of an alien one—a problem of transposition. The Indian who chooses to write seriously in English has already actually chosen to represent a group of people whose difficulties are more complex, because they belong to both cultures, to both traditions, and the problem of synthesis is urgent.

Mr. Krishnamurti's work takes us to the real complexity of the problem. As Mr. Uday Shankar points out, "The Cloth of Gold" can be danced, and there may be drama in it, but that is only incidental

to the poetry, which is the chosen form. If it had been a ritual dance-drama and therefore associated with a particular stage, a particular gesture language, a particular musical tradition, it would be very different. It is because it tries to express itself completely in English words that it poses an interesting problem.

The form of the dance-drama, dealing with the theme of the Primal Will, immediately places itself, both for Mr. Krishnamurti and the Indian reader of English poetry, not only in the tradition of Indian ritual drama, but also of other traditions. For example Mr. Krishnamurti himself refers to the No Play of Japan, which had so much influence on the revived poetic drama of Yeats. Again, Mr. Krishnamurti, in his Prologue, evokes the Greek religious drama, the Aeschylean tragedy... "The action of the play throwing its dark shadow on the Casandra-like genius of the poet-narrator." This was also the genius of the Aeschylean chorus of old men, who had drained their cup of suffering, and learnt to accept the Primal Will, on which,

All else, or good or ill
As commentary still.
(Cloth of Gold, Sc. II. 39).

Inevitably, in the way he looks at his theme, in the symbols that arise, Mr. Krishnamurti is not purely Indian. Krishna Panchati is a contrast to Mary Magdalene, and in the story of her heir and the tragedy it caused, based on deeply Indian feeling, he cannot help seeing some resemblance to Madusa, and to the Furies. Towards the end of the poem, when the tempo rises, the poet-narrator sings about his rhymes—

No Graces these

But the Erinyes.

Thus clouds at sunset seen
Change with swift, fading sheen
From gold to lurid green;
And where with streaming hair
The Maenads danced, now flare
The serpent locks a-stare.

For the artifice that such poetry demands, the stylisation that is essential, Mr.

Krishnamurti again uses both the Indian and the European traditions. The bridesmaids, who are like the Seven Meters bringing the Sacred Lore from Heaven,

....kneel to crown
The Epithalamium.

He uses the language of heraldry, the griffin the "crouchant" and the "rampant beast". He is obviously steeped in English poetry—e.g. images like "Gleam of Summer, fireflagon'd", compared with the echo of of much earlier English poetry in the description of the bride,

....A prize,
Forbidden, - dragon treasure,

whose hidden eyes gleam like "a vessel, fire-freighted". The European poet goes to the Middle Ages for the kind of lucid, symbolic technique he needs. Mr. Krishnamurti uses these, the green-girdle of the goddess of the woods, the stylised red gold of balladry, as well as the pale blues and dove-greys of the later English poets and the "lurid green" of the Indian snnet. Some-times this juxtaposition of traditions is particularly striking e.g.

In silks of fluted hem:
My verse would move like them
Like Beauty, brightbargled!
The Bride in diaphane
Glow like the fire arcane
That virgins white bosom'd,
Towards the altar bear:
They sleep like Meters fair,
The seven, sweet-rhythmed.

Particularly, for effects of contrast, it is very useful, as the poet himself describes:

In double row of threes
My verses move like these,
Tridents turned fleur-de-lis!

The Spirit's Odyssey is also an interesting series of lyrics, set in a pattern, a dream drama. As the author says, the attempt is at finality—not through the interminable process of precision, like that of the sea which shapes the cliff-surface, but the finality of that which is complete at its emergence, the magic of the butterfly.

U. S. VICE-PRESIDENT NIXON

[Mr. Richard M. Nixon, the 36th Vice-President of the U. S., accompanied by his wife, Mrs. Patricia Nixon, and representatives of the U. S. Department of State are scheduled to arrive in India on Sunday, November 29, as part of their tour of the Far East and South Asia at the behest of President Eisenhower. The primary purpose of the trip is to become acquainted with leaders of the countries visited, to gain first-hand impressions, to carry the sincere greetings of the people and the President of the United States, and to report back to President Eisenhower. One of the objectives of the trip, he has said, is to discover, anticipate, and reduce tensions in South Asia.—Ed. J. R.]

MR. RICHARD ("Dick") Milhous Nixon of California, who last year was elected Vice-President of the United States for four years, at 40, is the second youngest man in U. S. history to hold the office of Vice-President.

Vice-President Nixon holds an office that requires a thorough knowledge of Government and politics. He is, in a sense, the bridge between the legislative and executive branches of the U. S. Government.

He has the exacting duty of presiding over sessions of the 96-member U. S. Senate. Even though a parliamentarian is ready at all times to advise him, the Vice-President must have a good grasp not only of the Senate rules and traditions but also of the political implications of issues being debated.

MR. NIXON'S CAREER

Mr. Nixon is a hard-working legislator, an indafatigable campaigner and a proven vote-getter. Although in politics less than 7 years (4 years in the House of Representatives and 2 years as a Senator), he has won wide popularity throughout the country and the respect of his colleagues—Democrats and Republicans alike.

Vice-President Nixon entered politics almost by accident. He had enlisted in the Navy in 1942 as a lieutenant, and four years later was a lieutenant-commander awaiting discharge. In 1946, Republicans of his Congressional district in California were determined to find the most formidable candidate to run against a 10 year Democratic incumbent.

Mr. Nixon was invited by 150 local citizens representing party clubs and groups throughout his home district to appear with other prospective candidates. He did, and after all the candidates were interviewed, Mr. Nixon, then only 33, was chosen. He easily won the November election.

FIGHT AGAINST COMMUNISM

Mr. Nixon has been one of the leaders in the fight against Communism at home and against Communist aggression abroad. He received nation-wide acclaim as a member of the U. S. House of Representatives' Committee on Un-American Activities for his work in exposing Communists seeking to overthrow the U. S. Government by subversive activity. He has also been active in the U. S. Senate's investigations of Government corruption.

In 1947, as a member of the U. S. house of Representatives' Select Committee on Foreign Aid, Mr. Nixon visited Europe to study economic conditions on the Continent. This committee drew up recommendations for implementing the Marshall Plan—probably the greatest rescue mission in human history—to aid European recovery. His voting record in both the House of Representatives and Senate has been one of consistent support for aid programmes to strengthen the free world.

For his accomplishments in his first two years in public office, Mr. Nixon was chosen one of the 10 outstanding young men of the country in 1948 by the U. S. Junior Chamber of Commerce. Running for re-election that year, Mr. Nixon received both the Republican and the Democratic Party nominations in the summer primaries, a feat made possible by California's cross-filing system, and did not need to campaign for the November election.

But in 1950, as the Republican candidate for a Senate seat vacated by a retiring Democrat, Mr. Nixon engaged in one of the most hard-fought senatorial campaigns ever witnessed in California. Mr. Nixon was elected by a plurality of 670,000 votes, the greatest vote margin registered by any victorious Senate candidate that year. He became the youngest Republican in the Senate.

Home and Foreign Affairs

BY "AN INDIAN JOURNALIST"

McCarthyism

IT will be recalled that in June last Prof. Einstein asked the intellectuals to reply Senator McCarthy and his Communist-hunting Committee by using the non-co-operation tactics of Mahatma Gandhi. In a letter to a New York High School teacher who faced dismissal from his job for refusing to testify before the McCarthy Committee, Einstein said:

Every intellectual who is called before one of these committees ought to refuse to testify. He must be prepared for jail and economic ruin, in short for the sacrifice of his personal welfare in the interests of the cultural welfare of his country.

I see only the revolutionary war of non-co-operation in the manner adopted by Mahatma Gandhi. It is shameful for a blameless citizen to submit to this kind of inquisition.

It is a strange commentary on the politics of the United States that even men like Ex-President Truman and the top men of the Administration are not exempt from this kind of inquisition. Mr. Truman's loyalty and the loyalty of the late Chief Justice Vinson (then Secretary of the Treasury) are impugned with impunity by the suggestion that the appointment of the late Harry Dexter White as Executive Director of the International Monetary Fund was betrayal of the country's security. The Attorney-General Mr. Herbert Bramwell asserted that White "was known to be a Communist spy by the very people who appointed him". This is a very grave charge against one who was President of the U. S. A. and the appointee who became the Chief Justice in his administration. Now Mr. Truman is as different in temper and outlook from Gandhi or Einstein as the tropics are from the Poles. Yet he chose to decline to testify. But he would not be Truman if he had left the matter there. He had never been known to ask for quarter nor to give any and he hit out in his broadcast talk the other day in a way quite characteristic of him. Leaving apart the personnel concerned in the accusation and

the denial, the larger issues of this witch-hunt cannot escape the notice of the world. What are we coming to with this kind of thing—so familiar to us in the mock trials and executions in Communist and Totalitarian countries? Verily the attack on Communism and the systematic campaign of hatred against an ideology are breeding the very evil against which Democracy is supposed to wage a relentless war. The war is there and the relentlessness. But what a pitiful state of morbidity and violence so alien to the spirit of tolerance in an enlightened democracy! We must quote Mr. Truman at some length. He accused the Attorney-General of tragic debasement of a high office, of "cheap political trickery" and of "lying" to the American people. He said he thought the powers of the Attorney-General had been prostituted for hopes of political gain, and declared that no election was worth so much.

Mr. Truman declared that this attack on him was only a symptom, a most recent example, "of the decay of the basic principles of freedom" taking place in the U. S.—a "horrible cancer eating at the vitals of America."

"There is one aspect of this affair that should be clear to everyone. That is the obvious political motivation of this attack on me. In launching this attack, the Republican Attorney-General worked hand in glove with the Republican National Committee. The manner and the timing of what has been done make it perfectly clear that the powers of the Attorney-General have been prostituted for hopes of political gain. No election is worth so much.

"The whole history of our Republic does not reveal any other such attack as this by a new Administration on an outgoing President of disloyalty.

"In Communist countries, it is the practice when a new Government comes to power to accuse outgoing officials of treason, to frame public trials for them and to degrade and prosecute the key officials of the previous Government. That is the way of the Communists, whose only goal is power. It is not the way Americans behave.

"At least it has not been so in the past.

"This tragic debasement of high office by the Attorney-General is bad enough, but the thing

I wish most to get over to you is that this incident is only the most publicised and the most recent example of the decay of the basic principles of freedom now taking place in this country.

NEW MCCARTHYISM

"It is now evident that the present Administration has fully embraced for political advantage, McCarthyism. I am not referring to the Senator from Wisconsin—he is only important in that his name has taken on a dictionary meaning in the world.

"It is the corruption of truth, the abandonment of our historical devotion to fair play. It is the abandonment of the due process of law. It is the use of the big lie and the unfounded accusation against any citizen in the name of Americanism or security.

"It is the rise to power of the demagogue who lives on untruth. It is the spread of fear and the destruction of faith in every level of our society.

"This is not a partisan matter. This horrible cancer is eating at the vitals of America and it can destroy the great edifice of freedom.

"If this sordid, deliberate and unprecedented attack on the loyalty of a former President of the U. S. will serve to alert the people to the terrible danger that our nation and each citizen faces, then it will have been a blessing in disguise. I hope this will arouse you to fight this evil at every level of our national life.

"I even hope that this may serve to stir the conscience of this present Administration itself."

The Passing of Mr. B. N. Rau

In the death of Mr. Benegal Narsing Rau at a Zurich clinic we have lost a great jurist and diplomat who played a distinguished part in the recent proceedings of the United Nations. Mr. B. N. Rau who was 66 had gone to Zurich for treatment some months ago but his condition steadily deteriorated over the past fortnight and he died on the 30th November. His two brothers Mr. Rama Rau and Mr. Shiva Rau were at the bedside when the end came.

In his tribute in Parliament to the departed statesman, the Prime Minister described Mr. Rau as the architect of the Constitution of India. Rau in recent years became a memorable figure in United Nations circles where his passing has caused deep regret. He was known to have brought the Asian-African Group into being in 1950 when he was leading the movement to end the Korean war.

Mr. Rau was President when the historical Security Council meetings of June 25, 1950 and June 27, 1950 took cognisance of and decided to take military sanctions against North Korea's crossing the 38th Parallel.

It would be difficult to fill the place left vacant by the passing of this suave and soft spoken scholar-diplomat whose gentle persuasive manner proved so effective in international conferences.

The Census Commissioner's Report

The Census Commissioner Mr. R. A. Gopalaswamy in his report to the Government on the results of the last census has some illuminating remarks which deserve public attention. In a comprehensive report touching many features of the census findings it is impossible to refer to more than a few items in this brief note. He discloses that every 1000 self-supporting persons in India support in addition to themselves 2,504 others. The burden of supporting dependants is far heavier in India than it is in the U. S. or the U. K. Out of a total population of 356.8 millions there are as many as 214.3 millions who are non-earning dependants. The report states that "on almost every kind of reckoning, South India seems to be the last among all the six zones in respect of the prevalence of gainful employment.

Mr. Gopalaswamy advocates effective steps to limit the growth of population in India, coupled with increased agricultural productivity on a larger scale than that envisaged in the Five-Year Plan.

He emphasises the need for all or most married couples avoiding "improvident maternity" or births to mothers who have already had three or more children when at least one of them is alive.

On a study of the data made available in the present census and comparing it with the data for the last 60 years, the Census Commissioner comes to the conclusion that if the people continue to get food during the next 30 years as well as in the past 30 years, India's population would increase from about 36 crores in 1951 to about 41 crores in 1961, 46 crores in 1971 and 52 crores in 1981.

Pakistan and U.S.A.

Reports of impending U. S.-Pak Military pact followed by Pak Governor-General's visit to President Eisenhower strengthened the widespread belief that Pakistan was negotiating with the U. S. for military help in return for the possession of bases for American occupation. No doubt it is Pakistan's affair. But it is humanly impossible for a neighbour with the record and tradition of past association that we could altogether ignore a major happening of that kind. If the *New York Herald-Tribune* speaks of the area between Adana and Singapore as a "strategic vacuum" the example of Korea is there to cause consternation in the peoples of these areas at the prospect of being drawn into Big Power rivalries.

The Prime Minister of India stated at a press conference in Delhi that a military pact between Pakistan and the United States would have very far-reaching consequences in the whole structure of things in South Asia and especially in India and Pakistan. The Pak press is furious at this remark and a battery of press propaganda led by *Dawn* is in full swing. Are Pak leaders so dense as to be blind to the facts of history? At the moment Pak feelings towards India may not be quite cordial; but no one cuts his own face to spite the enemy.

Whether any defence agreement between Pakistan and the U. S. has been actually reached or not, there seems to be no doubt that discussions are going on towards this end. Pak leaders could ignore the writing on the wall only at the peril of their state. The warning given by "Perigrinus" in the *Hindustan Times* is timely. How can we forget the tragedy wrought by British, French, Dutch and Portuguese bases in our own country in the past?

Even if she has forgotten the old history of this subcontinent, which is full of instances of the foreigner being brought in to fight one's own neighbour and both becoming slaves, surely she cannot be ignorant of the lessons of contemporary history especially of small nations which, voluntarily or otherwise, became the battleground of belligerents.

The examples of Poland, Germany, Austria and Korea are there. It is easy to let the foreigner in but not so easy to get him out.

As we go to press we have the Pak Governor-General's declaration that reports of such negotiation were absolutely unfounded and baseless.

Reports that my Government is negotiating with the United States Government for military assistance in return for American bases in Pakistan are absolutely unfounded and baseless.

It is good to have this assurance from the Governor-General of Pakistan. For her own sake and for the security of these areas we could wish for nothing better.

Kashmir's Accession to India

Speaking at Srinagar on November 15, Bakshi Ghulam Mohammed, Prime Minister of Kashmir declared that Kashmir had acceded to India and there was no going back from it. The people of Kashmir, he said, had acceded to India after mature consideration, and were pledged to work for the success of their secular ideas along with the people of India.

The progressive political ideology of Kashmir, Bakshi Mohd. said, could flourish only in association with India.

Accession to India had conferred various economic and political benefits on the State. "Every Kashmiri", he added "is pledged to strengthen this relationship between India and Kashmir."

He said the Pakistan leaders wanted Kashmir to accede to their country on the mere ground that Muslims constituted the majority of Kashmir's population, but such religious propaganda could not cut much ice with the Kashmir Muslims. In Western Pakistan there were only two and half cores of Muslims, while there were more than four crores of them living in secular India and enjoying equal opportunities for their progress with the majority community. As regards Eastern Pakistan, he added, Kashmir Muslims had nothing to do with it as it was two thousand miles away from their homeland.

The Late Mr. Sadanand

Sadanand of the Free Press group of journals has passed away at the comparatively early age of 53. Somebody said that he had packed in his five decades the trials and experiences of seven decades and that is true. Son of Swaminatha Iyer of *Vivekachintamani*, he was a pioneer in many respects, and he triumphed over difficulties which would have crushed the spirit of any other man. Starting almost from scratch he built up an institution and a tradition with it, of courage and integrity that made him a stalwart figure in contemporary journalism. With an untutored flair for journalism he early discovered the need for a free and fearless news agency and he promoted a service, which for all its failure to tide over adverse fortunes, blazed the trail for the more successful ventures of a later day. For the lineaments of his Free Press Service are to be found in the Press Trust of India. Sadanand had a nose for news and was a skilful reporter: but he soon revealed himself as a resourceful journalist and an efficient organiser. He served in many papers and ultimately built a paper of his own, shaped and moulded in his own way—and with it have sprung other papers to spread his message. For Sadanand was no mere newspaper man; he felt he had a mission to fulfil and he braved and suffered and sacrificed a lot for what he deemed his mission. He threw himself into the Freedom struggle with an ardour and devotion that meant continual strain which almost broke him but could never bend. He had his moments of agonies and exaltation. It is said that he lost in the aggregate a sum Rs. 70,000 by way of forfeiture of deposits. Still nothing could daunt his spirit nor chill his enthusiasm for national service. After Independence he was ever vigilant in the cause of the freedom of the press. He was a fighter to the last—in the cause of freedom—freedom of the country from foreign yoke first and then freedom of the Press. Thus in his death the Indian Press and the country as a whole have lost a brave and stout-hearted journalist who for thirty years gave of his best in the service of the nation.

Drown the Warships

It will be recalled that when Japan threatened to invade India during the last war Mahatma Gandhi advised his countrymen to resist the invasion non-violently. He even went so far as to suggest to Churchill the same immaculate course which according to him was the way of Jesus and of true Christians. Though the Mahatma could act according to his convictions—and he had the courage of his convictions—Churchill in his capacity as Prime Minister was responsible to his countrymen and was by no means free to act as he pleased—even if he was inclined to adopt the method of the Mahatma which he was not.

Now Acharya Vinoba, true to his role as the Mahatma's chosen disciple, gives the same advice to his countrymen. Addressing a prayer meeting at Monghir he suggested that nations arming for the fear of one another should shed their fears and drown their warships voluntarily on Christmas Day.

Such a step, he said, would please Jesus Christ and would be far more preferable to continuing the armaments race for the destruction of one another. The three essential qualities that India needed today, he said, were fearlessness, equality and social consciousness.

All the efforts in the world, were directed towards the achievement of these qualities. It was true that nations like the U.S.A. and India were afraid of Russia and Pakistan respectively and *vice versa* and in their fear of each other were arming themselves. Such preparations had reached the peak. But what would be the result of such preparations?

The Acharya believed that a day would dawn

when nations would get tired of mutual destruction and realize the futility of violence and fear and abandon all destructive weapons altogether.

Yes; till then evidently the nations should go warily, keeping the high aim in mind and walking on firm earth with eyes wide awake. No Government, if it should be democratic, could be above the level of the people it governs, and it is in realisation of both the high aims and the exigencies of practical life that world statesmen, plead for *limitation* of armaments all round and as a first step in the direction of complete disarmament.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

THE DIARY OF MAHADEV DESAI; TRANSLATED & EDITED BY V. G. DESAI. SARDAR. VALLABHAI PATEL:—A Biography Vol. I. By Sri Narahari Parikh. Navajivan Trust, Ahmadabad.

Unless it be Gandhiji's own writings we can think of no two volumes which could throw more light on Gandhian era than these two significant fragments from the Diary of Mahadev Desai and the life of Vallabhbhai Patel. These welcome additions to Navajivan publications were appropriately scheduled to appear on October—2, Gandhiji's birthday.

Mahadev who became Gandhiji's Secretary towards the end of 1917 kept a diary in which he recorded all that was significant in Gandhiji's speeches, his talks, interviews and letters, and the present volume covers an important period—Gandhiji's prison life in Yeravada, memorable for the great fast of September 1932, which was crowned with the historic Pact. Mahadev gives, as only he could give, a full account of Gandhiji's prison life with its ceaseless activities—and the record is illuminated with brilliant pen pictures of the Sardar who was also in the same cell with Gandhiji. We see the Sardar here in all his moods shrewd and sardonic, always rendering personal service to Bapu "like a mother ministering to her child." Mahadev is just the modest self-effacing Secretary, forever alert and questioning the Indian Socrates Crito-like and recording his words for our benefit.

The first volume of the Sardar's biography (which is proposed to be published in three volumes) covers the period from his birth to the Lahore Session of the Congress in 1929. The second, we are told, will cover the period between 1929 and 1945 when he was released from Ahmednagar fort where he was detained; while the final volume, which will be some years before it is

published, will deal with the last phase of his life covering his activities in connection with the negotiations for the transfer of power and the four years he was in office as the Deputy Prime Minister of India. The Sardar's meeting with Gandhi marks a dramatic change both in his own life and in the fortunes of the country. Students of recent history are well aware of his remarkable contribution to the shaping of present day India, his heroic efforts in leading the peasants of Bardoli in the freedom struggle with the alien rulers and the last phase in which he laboured to bring about a complete integration of the 600 odd States into the Union. But in the blaze of his final triumphs little is known of Sardar Patel's early life and education and the part he played in the resurgence of political consciousness in Gujarat, his home State. This obviously could be done only by those who had known him intimately in the early days and who had worked with him in the nation's cause. Mr. Parikh has had that double advantage having been an Ashramite and an old associate of the Sardar. Originally published in Gujarati the volume is now accessible to a wider public in its English garb. It has had the benefit of revision by Mr. G. V. Mavlankar, Speaker of the House of the People and a colleague of the late leader who himself, we are told, had gone through the manuscript while convalescing at Dehradun in 1949. Thus the biography pertaining to his boy-hood days and later at the bar—periods of which the public knows very little—authenticated by first-hand knowledge may be taken as the last word on the subject. The three volumes when completed will be a tome of exceptional value, both to the historian of these times and to the general public interested in the life and career of one of the great nation builders of our time.

- i. THE GLORIOUS KORAN. By Marmaduke Pikhall.
- ii. FROM HERE to ETERNITY. By James Jones.

The New American Library, 501
Madison Avenue, New York.

The New American Library books are usually cheap editions of popular and selected books that can conveniently go into one's pocket. The Library is now making efforts to include in its Mentor and Signet Books outstanding classics that run into several hundred pages. The latest in this enterprise are a complete edition of Marmaduke Pikhall's magnificent work on the Glorious Koran and Mr. James Jones' nine hundred page Novel "From Here to Eternity" which won the National Book Award.

Pikhall's Koran in the original edition issued by the Islamic Society was reviewed at length in these pages and its inclusion in the New Library Edition must add to its popularity and give it a wider currency among American and the English reading public all the world over. Pikhall's Koran has this distinction above all other versions: it is the only authentic version of the Glorious Koran rendered into English by an Englishman who is also a true Muslim. Thus it has the double advantage of excellence in letter and spirit.

"From Here to Eternity" is of the class of those immensely long and gripping stories made familiar to us in the great creations of Dickens and Hugo. Here in a large canvas, large as life itself, the author depicts life in peace time army with a wealth of colour and profusion of details that somehow are wrought into a single mould. The narrative is sustained and powerful while the characters stand vivid and significant. Acclaimed by a wide circle of American readers it has also furnished a first class theme to the Columbia Pictures. This new edition makes this modern classic and winner of the National award available to a million readers.

- EIGHT UPANISHADS. Translated BY Sri Aurobindo Aurobindo Ashram. Pondicherry. Price Rs. 3.

We have in this volume, produced with the tasteful simplicity characteristic of publications of the Aurobindo Ashram, eight out of the ten most significant of the Upanishads. The Upanishads omitted are the Chandogya and the Brihadaranyaka. We should surely have had our pleasure and instruction vastly enhanced if the volume had included these two great Upanishads as well. The translations show, notwithstanding inner divergences from traditional interpretation here and there, a consummate grasp of the central teaching of the series. The English of the translations, needless to say, is that of a master of the language, though one must quarrel with the sage for what seems so often a perverse preference of the more pompous to the more simple words. In the introduction "On translating the Upanishads" Sri Aurobindo rebukes Max Muller for imagining as Sri Aurobindo thinks, that sitting at Oxford he could interpret the Upanishads better than Shankaracharya and lay down what they should mean. This rebuke seems to us somewhat ill-judged. But more deserved is the rebuke to European Oriental scholars for imagining that much that they imagined to be repellent, hideous and silly was really silly or hideous or repellent or course. Humility was seldom so conspicuous by its absence as in the attempt of some Occidental scholars to interpret Oriental thought. But as Sri Aurobindo says, men are slaves of their associates for the most part and it behoves us to recognize that even with all their puerile conceit, they played a notable part in awakening the self-respect of pseudo-educated India a few generations ago into a realization of the invaluable riches of its own heritage. No translation can convey a precise, full and categorical knowledge of the truths underlying the Upanishads. Not even the originals can. Those truths are not meant to be intellectually comprehended but to be realized in man's inner life and being. Knowledge is not wisdom but is one of the gateways to it. Hence the value of such a translation as is afforded in this volume.

- POONA RESIDENCY CORRESPONDENCE Vol. 13. Edited by G. S. Sardesai, Published by the Director of Archives, Bombay Castle, Bombay.

This Second Part of "Poona Affairs" dealing with the momentous events of 1816-1818 brings to a close the series of historic documents made available to us by the devotion and assiduity of two of our great scholars—Sri Judunath Sarkar and Sri G. S. Sardesai. It gives us the complete inside story of the inevitable course of events brought about by the defeat and deposition of Peshwa Baji Rao and the consequent annexation of his dominions to the British Raj. The steps that led to this tremendous transaction in Maratha history are now revealed in the words of the original documents which make no secret of the secret plans and policies and intrigues both of the British authorities and the Maratha Courts. In all these momentous transactions the character and genius of Elphinstone stand in luminous relief. There could be no more authentic or intimate record of the life of this illustrious British statesman and diplomat and of the crucial period in our history covered by his activities. Altogether the correspondence is a documentary record of exceptional value and interest to the student of Indian affairs.

- RAMAKRISHNA UPANISHAD. By C. Rajagopalachari. Sri Ramakrishna Math, Mylapore, Madras 4, Re. 1.

The original of this book (which is a collection of 35 articles contributed to *Kalki*, the Tamil weekly) was awarded the Tamil Academy Prize for 1952-53 for the best book in Tamil. It has already been translated into Hindi, Gujarati, Bengali and Kannada. It is fitting that an English edition should be made available for a wider public. This excellent service is done by Prof. K. Swaminathan, Prof. Ramaswami and Prof. P. Sankaranarayanan, whose English rendering of the tales and parables of Rajaji's *Ramakrishna Upanishad* is at once simple and impressive. As might be expected the English version has all the charm and grace of Rajaji's original in Tamil.

- SOLDIERS AND SOLDIERING. By Field Marshall Earl Wavell. Jonathan Cape—174 Pp. 8 s. 6 d.

The publication of *Other Men's Flowers* revealed Lord Wavell's little suspected partiality for poetry. And now his son has brought together this collection of his essays reviews and speeches. As the title indicates, the subject is war and the agents of war, portrayed with rare gusto and entertaining vivacity. The soldier's language is simple yet forceful, the views unashamedly personal and prejudiced. One may not agree with his historical perspectives or estimates of warriors, but one cannot quarrel with an author so disarmingly naive.

BOOKS RECEIVED

- KAMAKALA-VILASA. By Punyanandanatha with the Commentary of Natavanandanatha, Translated by Arthur Avalon. Ganesh & Co. (Madras) Ltd., Madras 1.

- SYAMPRASAD MOOKERJEE. His Death in Detention, 77, Asutosh Mookerjee Road, Calcutta 25.

- EUROPEA DARSANA. By Mahamahopadhyaya Ramavatara Sarma. Bihar Rashtrabhasha Parishad, Patna.

- WHAT TO LISTEN FOR IN MUSIC. By Aaron Copland. A Mentor Book, The New American Library of World Literature, Inc., 501 Madison Ave, New York 22, N. Y.

- THE INDIAN INSTITUTE OF CULTURE. Report for the year 1952. Basavaagudi, Bangalore.

- THE GOSPEL OF THE PYRAMIDS. By Duncan Greenlees. (The World Gospel Series) The Theosophical Publishing House, Adyar.

- THIS HINDI AND DEV NAGARI. By Madanagopal. Metropolitan Book Co., Ltd., Booksellers and Publishers, 1, Fair Bazar, Delhi.

- AIR DEVELOPMENT PLAN.

- EMPLOYEES' STATE INSURANCE.

- BUILDING NEW INDIA.

- NAVIN BHARAT KA NIRMAN, (Building New India—Hindi).

- THE FIRST FIVE YEAR PLAN. Questions and Answers.

- PAHILI PANCH VARSHIYA YOJAN. Prashan aur Uttar (The First Five Year Plan—Questions and Answers—Hindi).

- PAHILI PANCH VARSHIYA YOJNA. (The First Five Year Plan—Hindi).

- Publications Division, Ministry of Information & Broadcasting. Old Secretariat, Delhi 8.

DIARY OF THE MONTH

- Nov. 1 The President inaugurates the Telegraph Centenary Exhibition.
- Nov. 2 Hindus walk out of Pak Assembly in Karachi in protest against the manner of House decisions.
- Nov. 3 South Indians in Malaya are assured facilities to own land.
- Nov. 4 George V. Allen, U. S. Ambassador in India, on return from Korea, commends work of Indian Custodian Force.
- Settlement of Burma's debt to Britain effected.
- Nov. 5 Justice Mukherjee's findings on Police assault on Pressmen in Calcutta released.
- Nov. 6 Mr. Latchanna of K. L. P. sworn in as Minister in Andhra Cabinet.
- Nov. 7 President Rhee reiterates his old threat to resume War if Political Conference fails.
- Nov. 8 Evacuation of 2000 Chinese Nationalist Guerillas from Burma to Formosa begins.
- Nov. 9 King Ibn Saud of Saudi Arabia dead.
- Mossadeq's trial opens at Teheran.
- Nov. 10 Churchill announces Big Three meeting at Bermuda on Dec. 4
- Rajaji explains why he should stay as Premier inspite of certain members' move against him.
- Nov. 11 U. N. Assembly confirms Committee resolution on treatment of Indians in S. A.
- Nov. 12 President Quinino concedes Philippine Presidential election to Mr. Remon Magsaysay.
- Nov. 13 Ghulam Mohammad Governor General of Pakistan and President Eisenhower confer at Washington.
- Dr. Chandrasekhar awarded Royal Astronomical Society Medal.
- Nov. 14 Delhi childrens' reception to Nehru on his 65th birthday.
- Nov. 15 Nehru invites suggestions for revision of the Constitution.
- Nov. 16 Western Nations renew invitation to Russia for 4 Power talks.
- Chief Justices of States meet in conference at Delhi.
- Nov. 17 Mr. Dulles, U. S. Foreign Secretary, denies reports about U. S. military aid to Pakistan.
- S. Sadanand of *The Free Press Journal* dead at a Madras Nursing Home.
- Nov. 18 Andhra Cabinet decides to have a separate High Court for Andhra.
- Nov. 19 Pak Governor-General refutes reports of U. S. military aid to Pakistan.
- Nov. 20 Dr. Jagan, deposed Premier of British Guiana, arrives at Bombay seeking India's support.
- Nov. 21 Italy agrees to 5 Power talks on Trieste issue.
- Pak Governor-General denies Pak—U. S. Pact.
- Nov. 22 Congress and K. L. P. agree on Kurnool.
- Nov. 23 Andhra Assembly meets for first time and elects N. Venkataramiah (K. M. P.) as Speaker.
- Nov. 24 In his first policy address to Andhra Assembly Governor Trivedi indicates separate High Court from next year.
- Nov. 25 Admiral Sir R. McGrigor, first Sea Lord, United Kingdom, leaves Delhi after his 11 day-visit to India.
- Nov. 26 Britain supports S. A. Union Government's stand in U. N.
- Nov. 27 Parulekar Committee report on elementary education published.
- Nov. 28 Russia agrees to Four Power Conference.
- Nov. 29 U. S. Vice-President Mr. Richard M. Nixon arrives in Madras.
- Nov. 30 Death of Benegal Narsing Rau in a Zurich Clinic.
- Sir Winston Churchill felicitated on his 79th birthday.



READERS' DIGEST



NEHRU, THE WORLD STATESMAN

Prime Minister Nehru was 65 on Nov. 14. "When I first met Jawaharlal he was still a student" writes Mr. Fenner Brockway, M. P.

I was addressing his University Socialist Society, and he was in the audience. At the end of the meeting he smilingly expressed his surprise that I was so young. He had every right to do so. I am in fact only 14 days older than India's Prime Minister. When I celebrated my 65th birthday on Nov. 1, I drank a toast to my political twin!

I think it was in the late twenties that I next met Jawaharlal. He spent a week-end in my home, charming my wife by his gentle courtesy and delighting my children by his fun. He was then famous not as a Premier but as a prisoner.

"How long did you serve in prison, Fenner," he asked me once.

"Three years," I replied.

"That's nothing," he laughed. "I've done seven."

At the time of his visit to my home, Jawaharlal has only been a prisoner under Tory Courts. We did not anticipate then that this honourable experience would be repeated under a Labour Government. But so it was to be. With Ramsay MacDonald, author of "India's Awakening," as Prime Minister, and Wedgwood Benn, famous as a fighter for freedom, as Secretary of State for India, Gandhiji, Jawaharlal and 60,000 other Indians were imprisoned.

From this, a notorious occasion arose in the House of Commons.

I asked Ramsay MacDonald for Parliamentary time to discuss the Indian imprisonments. He refused, saying the time was required to discuss the reorganisation of the British coal-mining industry. I protested, and, despite warnings from the Speaker, went on protesting. Finally, Mr. MacDonald rose and moved that I be suspended from the House. My friends objected, and there was a division.

I suppose it is the same in the Indian Parliament, which has so closely followed the model of Westminster; when a division has taken place, the "tellers" on either side—that is, those who have counted the Members as they have marched from the Divisional Lobbies—stand in front of the table of the Mace to announce the figures.

One of the "Tellers" on my side was Mr. John Beckett. Standing there, it suddenly occurred to him. "The House is only legally in session when the Mace is on the Table. If I run away with it, they won't be able to suspend Fenner." And without another thought he picked up the mace and attempted to rush it from the Chamber; Alas, he was caught before he reached the door, and John was suspended as well as myself.

So it went on with Jawaharlal, in and out of prison, until the war and even during the war. There were few in England who championed Gandhiji, Jawaharlal and the National Congress then.

Even old friends of India thought that every principle should be surrendered to secure the defeat of Nazism. But a few shared with India's leaders the view that the acid test of the genuineness of the "war for democracy" would be whether the British Government recognised the right of India to democracy.

The war ended, and India's claim to self-government and self-determination was at last recognised. How tragic was the death of Gandhiji! Then Jawaharlal, sad and lonely, shouldered the burden of India's Premiership. How heavy that burden was!

I wrote him in those early days urging that India should take the leadership of the world for peace. His reply was personal, but I think I may be permitted to say this now. He felt so personally the shame of the loss of life in the enmity of Muslims and Hindus on the Pakistan-Indian frontier, and within the two territories that he did not feel that India had the moral right to lead for peace.

The proximity of that shame has now passed; and how magnificently India, under Jawaharlal's influence, leads for peace!

In the minds of many of us, he is the greatest of world statesmen. In our minds, in the policy of India lies the hope of peace in the world. And not only for peace.

Areas of Asia, the greater part of Africa, some parts of America (like British Guiana) remain under imperialist rule.

Jawaharlal and India (or should I write India and Jawaharlal?—they are so much identified) have become the champions of all the dependent peoples of the world.

Jawaharlal's championship of the African people has been particularly courageous; It has led to denunciation not only by Dr. Malan but by Mr. Oliver Lyttelton.

India's Premier need have no regrets—as I am sure he hasn't. He has gained the affection of two-thirds of the population of the earth, and of millions even within the White third of the earth.

THE FUTURE OF SOUTH AFRICA

Mr. Alan Paton, writing in *Life*, says that the South African elections in which Dr. Malan and his Afrikaner Nationalists have triumphed, will widen the areas of discord in the dark continent. *Apartheid* or racial segregation is being carried out with relentless obstinacy in the buses, trains and shops.

The bus stops in the streets, the buses themselves, the seats for the bus passengers, are some for Europeans, some for Non-Europeans. If you attend a church in the suburbs, you will find only white people present, though some churches arrange service at separate times for domestic servants. If you visit a school, you will find only white children, unless you visit a school for native children in one of the "locations" (quarters to which natives are restricted). Natives are not permitted to drive municipal tramcars or buses, not even those tramcars and buses used solely by nonwhite passengers. No native girl can become a shop girl or a receptionist or a telephonist in the white part of the city. A recent law has taken away from African building workers the right to work in European areas.

Nonetheless there is emerging from the black people a class that is notably different from the tribesman, the farm laborer and the factory hand.

They are doctors, teachers, businessmen, professors, politicians, priests and ministers, and trained welfare workers. They are in large measure the gift to Africa of the Christian missionaries. They talk in terms of Africa not South Africa, as indeed every black man does who lives in a whiteruled state. This is partly done to frighten, and partly because Africa is a large and satisfying symbol that is respected throughout the world. Also it is partly done because African nationalism is the inevitable reply to the African estimate of the policy of racial separation.

It is of course a great fear of white people in Africa that the educated class of Africans will eventually turn to Communism. No one can say what is the real present-danger strength of Communism in Africa.

I suspect it is not great, but only a fool would take comfort from that or conclude that "Communism does not suit the African." The truth is that Communism may well suit any person who has grievances against society and who feels hindered and frustrated. The time may well come when Communism and African nationalism will be only too ready to use one another.

Meanwhile the stage is being set for a conflict between the growing strength of black African nationalism and the giant power of white Afrikaner nationalism.

Dr. Malan has done, and is doing everything to widen the gulf and deepen racial animosity and there is every likelihood unless better sense prevails—of his policy being pursued to the bitter end by his successors.

Dr. Malan's successor—says Mr. Paton, will most certainly be J. G. Strydom, an Afrikaner out and out. He is a powerful and determined man pledged to uphold white supremacy with whatever justice may be expedient.

To him the entrenchment of Afrikanerdom on the dark continent is a high and holy duty. The performance of this duty was interrupted by the century of wrong: therefore it must be resumed swiftly and proceeded with implacably. To have power and not to use it, this is to Mr. Strydom the offense that deserves the wrath of God.

If there is to be a conflict, the outside world does not doubt that it will be disastrous for all concerned. It is only the upholders of white supremacy who do not see. Dr. Malan is clever, the cleverest of them all: yet even he, Mr. Paton says, cannot see.

Nevertheless our only hope for an aversion of the tragedy that threatens us all is that sufficient numbers of Afrikaner Nationalists should come to their senses and the ideal of white supremacy for the madness that it is.

Is there such a hope? I do not know—but at the moment it does not look as if there is or can be.

HEALING WOUNDS BY
ADDING BLOOD

Soviet scientists are healing wounds by adding blood to them, according to a broadcast on Moscow Radio by Prof. Olga Lepeshinskaya, a doctor of biological science.

She said that when a bandage moistened with blood was placed on a wound it healed more quickly.

The basis of the new technique was the discovery of Soviet scientists that there were substances outside the cell which developed and produced new cells. These were present in all albuminous substances. By adding blood to a wound the supply of albumen was increased and conditions produced in which new cells were created.

This was in addition to division of existing cells, the previously accepted theory of growth.

DEMOCRACY

Here is another number of this well known *Political Science Quarterly* organ of American political thought—packed with stimulating contributions on a variety of topical and urgent political issues. Notable among these is an article on the changing meaning of the word 'democracy' by Prof. Nakasia. It seems to have meant many things which would today, in the context of the clamant demand for economic equality, seem undemocratic. Once the word and the thing it signified was hateful evil, especially in the eyes of conservatives. It achieved respectability by signifying at various stages, things which history had taught men to realize as essential to the good life. Today, when the term peoples 'democracy' and Laski's term 'Capitalist democracy' mean so many different things, this article pointing to the great democratic result, of international scope at the close of the 18th century, provides food for thought. Today the two great blocs of powers which seem so grimly determined to try conclusions with each other, progress to be equally concerned to indicate 'democracy' of their own conception. But the older notion, stressing equality of opportunity, in a contest of individual liberty, seems likely to regain primacy, with the increasing realisation that man doesn't live by bread alone.

U. S. PACT WITH PAKISTAN

The Pakistan Government formally released to the Press an editorial in *New York Times* (dated 5th Nov.) which speaks of the possibilities of "a military alliance between Pakistan and the United States."

Diplomatic observers in Karachi, when contacted by PTI, said that much significance should be attached to this release by the Pakistan Government since the Government normally releases only those foreign Press editorials which are in keeping with the Pakistan Government's point of view. They also pointed out that the *New York Times* editorials carry great weight with the Government of Pakistan.

The editorial, headed "Pact with Pakistan" said, among other things, "Next week, Pakistan's Governor-General Ghulam Mohammed, will be in Washington for a visit to President Eisenhower, and talks with the Government officials. (The visit has since taken place). It is believed that a major part of these talks will centre about exploring possibilities of a military alliance between Pakistan and the United States. Thus far, efforts to make some headway on a regional defence arrangement for Middle East defence have not prospered. It is possible, however, that more can be done at this stage with a bilateral arrangement with a single potentially strong country such as Pakistan than with a group of weaker States. Eventually a regional defence pattern may be evolved, but a start can be made in the case of Pakistan such as has already been made in the case of Turkey."

SWATANTRA ANNUAL

This year's Annual is as bright and beautiful as ever; the contents are marked by variety and distinction—articles no less than the illustrations and plates. The printers have done a fine job of it.

Apart from the usual features that give distinction to this weekly *vis.*, Vignettes, Swara's wise and sardonic comments on contemporary affairs and Khasa's pungent criticism of men and things in the public eye and Manjeri Isveran's, free verse and rhapsodies in prose, there are other articles of striking interest: Sir C. P.'s candid opinion of *Swatantra* itself; the Commerce Member T. T. Krishnamachari's outspoken essay on the pitfalls of planning; Mr. C. R. Srinivasan's very personal and intimate sketch of his old friend T. T. and so on. Special mention must be made of Principal Roy Chowdhury's Bas Relief which adorns the cover and the paintings and line drawings of other well known artists in the South: S. Rajam, Ram Gopal, V. N. Murthi and R. Krishnan. They add colour and distinction to the Annual, which has many other attractive features in the shape of articles and stories.

PAKISTAN TO-DAY

"When I look at Pakistan, I see in her a characteristic sample of the contemporary world. Pakistan is the child of encounter and strife," says Prof. A. J. Toynbee, the wellknown historian.

One thing that Pakistan obviously does stand for already is the transcending of physical and linguistic differences by a common religion. If, in Pakistan, political allegiance were to be decided on lines of race or language, Pakistan would immediately fall to pieces. Fortunately, a common adherence to Islam has proved itself a stronger spiritual force among Pakistani Muslims than differences which otherwise might have been disruptive.

A common adherence to Islam is manifestly a force that binds a majority of the people of Pakistan together. But

I should say that it would be a calamity if Pakistan were ever to become a Muslim state in an exclusive and intolerant way, for then Islam might become a far more disruptive force than the racial and linguistic differences which Islam at present overrides. For one thing, Pakistani Islam is not unitary: the Sai'ah and the Ahmadiyah, as well as the Sunnah, are represented in it, and for this reason, so it seems to me, Pakistan could never be identified, as some Islamic countries can be, with some particular Islamic sect.

And then Pakistan contains numerous and valuable minorities—particularly a Hindu minority and a Sikh one.

The majority community and the several minority communities in Pakistan have the task of living together as fellow citizens and, more than that, as friends. In so far as they succeed in achieving this, they will be doing a piece of pioneer spiritual work, not only for themselves, but for the world as a whole.

Moreover, Pakistan cannot live without good relations, not only between her own citizens, but between herself and her neighbours. While there is a Hindu and a Sikh minority in Pakistan, there is also a Muslim minority in the Indian Union.

If all goes well, these minorities across the frontier should be, not hostages, but ambassadors and interpreters, helping Pakistan and the Indian Union to live as good neighbours. Pakistan and the Indian Union are tied to one another by unalterable facts of geography: for nothing can alter the fact that the Indian Union has portions of Pakistan on both sides of her, while, conversely, Eastern Pakistan is separated from the Indian Valley by the whole breadth of the Indian Union.

LENDING LIBRARIES

The librarian looks at the date inside the cover of the book. "This is overdue. You will have to pay twopence, I'm afraid." And the borrower meekly pays the twopence, and gets a ticket.

The whole procedure is illegal. Public libraries have no right to levy fines, according to the "*Justice of the Peace Review*", the magazine for British magistrates, published in London.

The *Review* Says: The local authorities are helpless, if the borrower returns a book late, and refuses to pay the fine. There is no statutory authority for its imposition.

Nor can a member of the public be excluded or removed from a public library for failing to bring a book back.

Things which are illegal in a public library are bad language, betting and gambling, and remaining on the premises after closing time. For these a penalty of 40 shillings can be imposed—but by the courts only.

A London borough librarian commented: People who use a public library enter into a voluntary agreement to pay a small charge for books which are overdue.

Officially, we call it a detention charge and not a fine, which implies a punishment. But we have no means of enforcing such a charge or fine.

DIAGNOSIS BY TELEPHONE

Accurate, long-range diagnosis of cerebral haemorrhages and brain tumours by telephone has been made possible by scientists at the University of Nebraska, U. S. By transmitting brain waves over telephone lines, it is now possible for a medical expert to make an immediate analysis of such waves from a patient miles away.

The brain waves were picked up by electrodes fastened to the subject's head, turned into a frequency modulated signal, and sent out over telephone wires to distances up to 450 miles away.

In the laboratory, they were converted into the form required by the electroencephelogram, the machine which records the waves.

In their final form, they could be heard, and also seen on a cathode ray screen. As a result, patients in remote areas can obtain the diagnoses of top medical men without leaving their home areas.

Last year heart signals were transmitted by the same method.

LIVE ON WHAT YOU MAKE

A noted financial authority Sylvia Porter offers in the course of an article reproduced in *Magazine Digest*, six rules for personal solvency. Author of several books including "How to live within your income," she has, from her own experience and the studies of experts on money management, selected half a dozen basic guides. They can help any one whether he is earning a bare subsistence wage or a bank manager's salary. Some of them may seem trite, particularly, the last asking you to limit your expenses to the means or increasing your earning to the needs, but all the same they are valuable. Stripped of explanations which are hardly necessary, they are listed as under:

1. Make your programme a family project. Call the family together on a quiet evening and discuss what you're trying to do. Let the children become part of the team.
2. Whatever records you keep, keep them simple. Never try to keep detailed records of where every penny goes—these only consume time and produce pain.
3. Deduct the money for your savings as an "unavoidable expense" before you start spending for the pleasant but unessential things of life. That's the secret of saving.
4. Provide personal allowances for each member of the family, including the children. Then let each one decide what he wants to do with the amount allotted.
5. Don't be too arbitrary about your figures or set limits that are impossible to meet.
6. Finally, if after all your efforts you still cannot make your income match your outgo, cut your spending or raise your income.

PAK CONSTITUTION

The *Manchester Guardian* declared that the present Pakistan Assembly was no true Parliament.

It was a pity, said the paper, that the Pakistan Constituent Assembly would apparently be adjourned until elections had been held in February, and added:

The longer the interval before Pakistan adopts its Constitution the greater the danger that it will lapse into the unconstitutional ways of Middle East countries.

At least some decisions have been reached by the Constituent Assembly in the sessions in the past month, not that these are all as wise as might have been hoped. The most serious act of the Assembly has been to decree that no future legislation should run counter to the Koran or the Sunnah (the Muslim law.) Very wisely it hastened to add that

this provision should not apply for 25 years to fiscal and monetary laws and those concerned with banking and insurance. Muslim law forbids the taking of interest. After 25 years a commission is to decide how the national economy can be brought into harmony with this principle.

Fortunately the Assembly has dropped the proposal to set up boards of mullahs with power to veto new laws if they thought that they went against Muslim orthodoxy. The non-Muslim minorities were to be allowed to enjoy their own communal law in matters of marriage and inheritance.

Certainly it is for Pakistanis themselves to draw up their constitution as they please, the newspaper said. "But so far as they really seek to base it on Islamic law this must accentuate the differences between the Muslim majority and the minorities. Such a constitution, says their critic Mr. Nehru, creates at least two classes of citizens or two grades of citizenship, one having more opportunities and the other less. Mr. Nehru's remarks may seem to Pakistan's impertinent but are they not true?"

INDIA'S LINK WITH CHINA

There has been a link of over two thousand years between India and China, in learning and culture, writes Mr. T. M. Jayaram (who was lately in China). Indian culture has had a great influence on the Chinese culture.

The blending of the Buddhist principles, namely the truth upon which salvation rests, with the Confucian respect for learning, made a rich contribution to Chinese civilisation, and gave it a particular accent.

The effect of the influence of Indian sculpture on Chinese architecture, the important element of which is to seek harmony with the beauty of nature, resulted in the creation of the unique style of architecture that Chinese artists bequeathed to the world.

The very idea of building a pagoda came to China from India during the Tang Dynasty (618-907 A. D.), when the influence of Buddhism was at its peak in that country. Pagodas were built to keep the ashes of Buddha which the Indian priests took to China.

Ever since, many of the successive rulers of China not only showed great interest in the spreading of Buddhism, but also built beautiful temples and pagodas. These give the pilgrims who visit these holy places the inspiration they are seeking.

SEX BEHAVIOUR IN WOMEN

The new Dr. Kinsey report on sexual behaviour of American women contains some observations on the sex lives of men and women.

Human sex lives, it finds, are as different as fingerprints. And the only basic sex difference between men and women is mental or psychological. Most women—with some surprising exceptions—are not aroused as often as men by what they see, talk or anticipate of sex.

Most women need steady physical contact to achieve sex satisfaction.

Ten per cent of wives remain frigid, never experiencing a sexual climax, he finds. So do 23 per cent of older, single women.

One in four wives—26 per cent or more—at sometime commits adultery, whereas about half of all husbands ultimately have extra-marital affairs. Some husbands encourage wives to do so.

About half of all women have sex relations before marriage, about half of them just with their fiancés. Only about two-thirds ever reach a climax in these premarital relations.

Most women reach a peak of sexual activity about the age of 27 or 28. Once they reach it—it can be earlier or later than that—they usually maintain a steady level of activity until their 50-s or 60-s, with little decline due to aging.

But most men reach a peak in their late teens, then steadily decline with age. The male peak is most often far higher than women's so that male activity remains higher throughout life than most females.

But the fact is that most men are growing old in sexual capacity when their wives are becoming more interested and less inhibited sexually. This difference often leads to marital problems. It is still a mystery why women don't show this aging effect.

Of 33 kinds of psychological arousal toward sex only three stimulated higher percentages of women than men. These three were: seeing romantic movies, reading sexy literature and being bitten. Men usually are more aroused by nude pictures, thoughts of sex or other reminders.

A third of women are not aroused at all by any kind of psycho-sexual stimuli.

SWISS BEAT WORLD ROCKET RECORD

Swiss military scientists claim to have beaten the world record with three-foot rockets of unequalled accuracy and explosive power. Fired from aircraft they can penetrate a 15-inch thick steel armour from 3,000 feet, the Swiss Air Force States.

THE DELECTABLE MANGO

The finest variety of mango from the West Coast region of India is the Alphonso. A close second is the Pairi. Their delicious flavour and golden colour with rosy-red tops are truly a grand combination. In the Andhra and Tamil Nad areas, the applesized round, juicy fruits, with tiny stones, are the Rumani and the huge (almost as big as a coconut) Banganapalli mangoes with their sweet, soft and fibreless pulp.

There are in North India a large number of aristocratic varieties, the best-known ones of which are Malda, Kishen Bhog, Langra and Bombai of Bengal and Bihar. The green-skinned Fazli, Duseri, Sufaida and Chauras regin supreme in the Lucknow region. In the Punjab, where the season is later than elsewhere, the mangoes are small and are chiefly of the sucking variety, having more juice than pulp, but possessing a fine flavour. Mandi, in Himachal Pradesh, is noted for its mangoes.

Burma has lovely varieties, the most famed being the Net-Tet of Mandalays the fine flavoured Ma-Nwe and the Thon-Lone Tadaung or "three-make-a-foot" longish, green-skinned fruits with orange red pulp and thin flat stone. (*Indian Farming*).

BALANCED DIET

The composition of a balanced diet is indicated below. The quantities are daily totals required by an adult. Vegetarians can replace fish, meat and egg, by stepping up their consumption of milk and milk products.

Type of food	Quantity
Cereals	... 14 Oz.
Pulses	... 3 "
Green, leafy vegetables	... 4 "
Root vegetables	... 3 "
Other vegetables	... 3 "
Fruits	... 3 "
Sugar and jaggery	... 2 "
Vegetables, oil, ghee, etc.	... 2 "
Fish and meat	... 2 "
Eggs	... 1 egg
Milk	... 10 Oz.

—Health Education Features.

EFFICACY OF YOGA

Dr. B. Nash, Chairman of Physical Education, Health and Recreation, at the New York University, U. S. A., said at Ambala that the art of relaxation had to be learnt from the East and practised in the West. The child as well as the adult must be protected against mental tensions and its only remedy was relaxation so prominently emphasised in the art of "Yoga" he added.

Dr. Nash, who is a Fulbright scholar, said Americans suffered too much from mental tension, worries and anxieties and the causes of abdominal ulcers and even cancer could be traced back to mental tension. He thought that "Yoga" was an answer to mental and physical tensions. Dr. Nash, pointed out physical education should never aim at the development of mere muscular power at the cost of the development of mind and spirit.

BURMESE ART

The art of Burma is much akin to Indian art, both in subject and technique, says S. Babs. The mythological subjects from Ramayana or Mahabharata have some influence on the Burmese art pieces.

Buddha forms a subject around which thousands of paintings and sculptures have been done in various forms, ideas and media. Oil colour is also used by a large number of Burmese artists; out of the 20 exhibits sent by Burma for the 2nd International Contemporary Art Exhibition, New Delhi, eight have been executed in oil colours. Some of the paintings have deep palette, while several like 'Osi Dance' have been done in a soft and balanced colour.

The influence of modern trends has not made a deep mark on most of the artists of Burma. They depict their subjects through the idiom of indigenous mannerism.



Richard M. Nixon, Vice-President of the United States, who is scheduled to visit New Delhi November 30 to December 4.



George C. Marshall, former United States Secretary of State (1947-49), U. S. Secretary of Defense (1950-51) and General of the Army, has been awarded the Nobel Peace Prize for 1953.

INDIANS OUTSIDE INDIA

South Africa

U. N. COMMISSION REAPPOINTED

By 42 votes to one (South Africa), with 17 abstentions, the United Nations General Assembly confirmed the resolution adopted by the Special Political Committee on the question of the treatment of people of Indian origin in the Union of South Africa.

This resolution reappointed the Good Offices Commission consisting of Cuba, Syria, and Yugoslavia, established last year to assist the Governments of India, Pakistan, and South Africa to resume negotiation to settle the problem of Indians in the Union.

It further called upon the Union Government to cooperate with the Commission, requested the Commission to report to the next session on the extent of progress achieved, together with its own views on the problem, and any proposals which, in its opinion, might lead to a settlement of it, and called upon the South African Government to refrain from implementing the provisions of the Group Areas Act.

There was no debate.

Malaya

SOUTH INDIANS IN MALAYA

The Federation of Malaya Government announced big efforts would be made to assist South Indians who wished to remain in Malaya to settle on their own land. An official communique said:

The facts are that previously some South Indians had come to Malaya and remained for irregular periods before returning home. The situation is now very different—the days of immigration of unskilled labour from India are over; and many of those who came here long ago have now abandoned their desire to go back to India. Their children were born here—and these children feel themselves to be very much more the citizens of this country than the children of their father's and grandfathers' village in India. Many long resident or locally born South Indians would far rather settle down in Malaya permanently if they had a reasonable chance to own their own land and become self-supporting farmers.

Ceylon

INDO-CEYLON TALKS

Ceylon's premier Sir John Kotelawala indicated his hopes to be able to undertake a preliminary trip to Delhi about the middle of January next.

In an interview to P. T. I. on November 10 Sir John said his visit to Delhi would enable him to pay his respects to Prime Minister Nehru and, apart from preliminary Indo-Ceylon talks, would also give him an opportunity to renew his personal contacts with several eminent Indians who had been his close friends since school days.

Referring to Indo-Ceylon talks, he said he had not at any stage rejected Mr. Nehru's invitation, but had only said he would not be able to go to Delhi immediately due to pressing domestic problems. He felt Indo-Ceylon problems could not be solved in one visit but was confident that, with mutual understanding and a generous attitude on the part of India, all outstanding issues could eventually be settled.

The Prime Minister expressed the view that absorption of estate labourers of Indian origin was not merely a political problem of franchise rights. Culturally they should have complete identification with the people of Ceylon. He felt they should not stay in isolation, but learn to speak the language of the area in which they had settled. This would ensure a healthy future generation of Ceylon living as one people in harmony and peace.

East Africa

COLOUR BAR IN KENYA

Mr. Joseph Murumbi, Secretary-General of the Kenya African Union, speaking in Bombay said that hotels in Kenya, owned mostly by Indians could not serve coloured men.

The owner himself, he added, could not stay in his hotel or be served in the attached restaurant, because of his coloured skin.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE

INDIAN CUSTODIAN FORCE IN KOREA

General Thimayya and the Indian Custodian Force are doing an outstanding job in the demilitarised zone of Korea," said Mr. George V. Allen, U. S. Ambassador in India, at a Press conference in Delhi on November 4. Mr. Allen returned to India only the previous night after a visit to Korea on his own initiative with the consent of the State Department, U.S.A.

Mr. Allen said the American military authorities in Korea held the unanimous opinion that Gen. Thimayya and his men had distinguished themselves in an extremely difficult assignment.

There is high appreciation for the quality of the men of Gen. Thimayya's Command, their training, discipline and their general conduct. There is particularly high tribute for the conduct and judgment of Gen. Thimayya.

The second major impression which Mr. Allen had brought from his study in Korea was,

that the present time table calling for 90 days of explanation and release of all non-repatriated prisoners thirty days after the conclusion of the explaining period was fixed and unchangeable in so far as U. N. Command is concerned.

The terms of reference contained in the Armistice Agreement, he said, permitted of no extension of this time period.

Paragraph 11 of the terms of reference provides that

the Neutral Nations Repatriation Commission shall declare the relief from the prisoner of war status to civilian status of any prisoners of war who have not exercised their rights to be repatriated and for whom no other disposition has been agreed by the political Conference within 120 days after the Neutral Nations Commission has assumed their custody.

The release of these prisoners was not, therefore, a reference, dependent upon the holding of a Political Conference, the Ambassador pointed out.

"When the prison gates are unlocked 120 days after the NNRC assumed custody," he said, "the prisoners who have refused to be repatriated will be free to go wherever they like," and they return to civilian status.

HUMAN RIGHTS IN SOUTH AFRICA

The international Confederation of Free Trade Unions (ICFTU) has expressed the view that "the time has come for the U. N. not only to give the South African Government a firm reminder that it is betraying the pledges to which it subscribed in ratifying the U. N. Charter but also to take all necessary steps to ensure the protection of human rights in South Africa."

In a message which it has submitted to all delegates to the U. N. General Assembly the I. C. F. T. U. urges this viewpoint. It adds that

any measures which the U. N. may take to persuade the South African Government to abandon its racial policy will be enthusiastically endorsed by the millions of workers grouped within the I. C. F. T. U."

The I. C. F. T. U. mentions as the two principal measures by which the South African Government is "seeking to give effect to its racial and Anti-trade unions policy" the Native Labour (Settlement of Disputes) Bill and the Suppression of Communism Act. It says that the first "will deprive all non-Europeans—that is the overwhelming majority of the South African population who as is well-known have no political rights—of the right to carry on normal trade union activities. The second allows the Government by simple administrative decision to banish from public life without the chance of appeal any person whom the Government chooses to smear as a "Communist."

NATIONAL EXTENSION SERVICE

The National Extension Service, the agency set up by the Planning Commission to develop rural areas, now covered 46,000 villages with a population of over 37 millions as against a target of 1,20,000 villages and a population of about 75 millions laid down in the Five-year Plan.

"Thus by the middle of the Plan period, nearly half the target of rural population has been reached."

AZAD ON EDUCATIONAL REFORMS

Maulana Azad, Minister of Education, opening the 20th annual meeting of the Central Advisory Board of Education at Delhi on November 9, showed the need for educational reforms. The most important consideration for the reform of university education appears to be to limit the number of students who enter their portals, said the Maulana. "I have already said that the present number of such students cannot be regarded as excessive but we have to ensure that with the expansion of elementary and secondary education there is no inordinate increase in these numbers till the necessary agricultural, industrial and commercial development has taken place to sustain a larger number of highly trained personnel. The chief aim of university education must therefore be consolidation and improvement.

One of the important measures for reform of University Education is the need to dissociate the possession of a degree from the conditions of service. At present nobody can hope to get a responsible post without a degree. The result is that every one wants to enter a university, not for the pursuit of knowledge but in order to secure a passport to a job. The result of such insistence has been that instead of an emphasis on study and self-improvement, educational institutions have tended to emphasize the securing of a degree by some means or other. Not only have educational standards been lowered and all kinds of malpractices encouraged but students have missed the very purpose of education and concentrated on the acquisition of a degree without considering the means to it. It is not surprising that in this background students have continually pressed for an increase in the percentage of passes. Universities also have consciously or unconsciously fallen in line and without adequate attention to standards striven to increase the number of passes in various examinations. There has been, in consequence, a slackness both in admission to universities and in examinations conducted by them.

After considering all aspects, it is today my considered judgment that, except for professional services, the possession of a degree should not be a pre-requisite for appointment to Government Service. I can understand that we may have to make an exception in the case of professional jobs. In the case of an engineer, a medical man, a technician or a teacher, it is not enough that the practitioner has merely the necessary theoretical knowledge. In their case the discipline of studying such subjects for a number of years under proper guidance and supervision is essential for the successful performance of their duties. Leaving aside such professional services, I do not see any justification for insisting on a degree for appointment to other posts, specially where such posts are filled

up by Public Service Commissions on the result of examinations specially conducted for the purpose.

I realize that the Union Public Service Commission or the State Public Service Commissions, as constituted today, cannot cope adequately with the volume of work which will devolve on them if this proposal is implemented but we can meet this difficulty by establishing two or more Boards for recruitment of personnel at different levels. It appears to me almost self-evident that since such Boards do, in any case, conduct examinations for recruitment to the Services, the demand for the possession of a degree is very largely unnecessary. For example, in the case of jobs for which it is necessary today for a candidate to be a B.A., we may lay down that a candidate's general ability and knowledge should be equal to that of a graduate, so that while we ensure that we get the right people for right jobs, the present unhealthy emphasis on degrees will be replaced by that on ability.

STRESS ON ABILITY

With the increase in the number of elementary and secondary students, this will mean that a smaller proportion will be provided with facilities for education at higher stage. The corollary to this is that ability, and ability alone, must be the criterion for entering into universities and other institutions of higher learning. Today very often it is the financial position of the family which decides whether a student is to go to the university or not. With limitation of numbers, we must ensure that poverty is not a ban on entering into a university. This demands a much larger provision of stipends and scholarships for meritorious students. The additional expenditure will have to be met by the State and we must explore different alternatives to find the necessary resources.

One suggestion which occurs to me is that the less meritorious but more affluent student may be required to pay higher fees. In any case the fees in our universities are exceedingly low. There would be a case for increasing these fees provided the number of scholarships and stipends are simultaneously increased to ensure that poor but meritorious students are not shut out of universities.

It appears to me that increasing emphasis will have to be placed on providing higher education in the field of Agriculture, Medicine, Engineering, Technology and Science. This does not, however, mean that we can afford to neglect the Humanities. No nation can survive if it neglects the discipline of the spirit. We must therefore ensure that increasing emphasis on Science and Technology does not lead to any reduction in the facilities for education in the liberal arts. The Government of India are fully aware of the importance of encouraging higher education in all these fields, and a small beginning has been made by providing a number of scholarships for encouraging research in science and industry, and you will be glad to hear that from the current year it is proposed to institute similar scholarships for research and further studies in the Humanities as well.

ISLAMIC REPUBLIC OF PAKISTAN

The Pakistan Constituent Assembly on November 2 decided to make Pakistan an Islamic Republic.

Amendments calling for the addition of the words "outside the Commonwealth" to "the Islamic Republic of Pakistan" were not moved.

Earlier, Hindu opposition members walked out of the House refusing to take part in the constitutional deliberations because "undue emphasis" of an Islamic constitution was, they said, creating an atmosphere, which made their presence useless.

The Assembly, adopted without debate, an amended clause to the basic principles report on the future Constitution, laying down that the State should be called the Islamic Republic of Pakistan.

UNTOUCHABILITY AN OFFENCE

The Central Government has prepared a draft bill seeking to make the practice of untouchability a cognisable offence. The bill is being introduced in Parliament during the Congress session.

Articles 17 of the Constitution of India prescribes that "untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law".

While the Constitution abolished "untouchability" no law had so long been enacted to penalise the practice of untouchability. The Central Government are now initiating legislation to give effect to the constitutional provision.

PAY OF CENTRAL SERVICES

Dr. Kailas Nath Katju, Home Minister, said in reply to Dr. C. Gidwani in the House of the People that the Government of India had refused permission to the Madras Government to impose a 10 per cent cut in the salary of I.C.S., I.A.S., I.P.S., officers serving under the State Government. The Home Minister said that he had learnt that the State Government had restored the cut.

C. R. TO CONTINUE

Congress President, Sri Nehru has urged the continuance of Sri C. Rajagopalachari as the leader of the Madras Congress Legislature Party.

Sri Nehru in a letter to the dissident group of the Madras Congress Legislature Party indicated that the continuance of Sri Rajagopalachari as the Party leader was also the wish and desire of the Congress Parliamentary Board.

About 40 members of the Congress Legislature Party, recently made certain representations to the Congress President detailing certain complaints against Sri Rajagopalachari, Leader of the Party and urging a fresh leadership election of the Party consequent on the partition of the State.

Sri Rajagopalachari commenting on what appeared in the Press during his absence from Madras about complaints sent by the M. L. As. against him declared: "As long as life and vigour last whether I am in office or not, I must oppose the introduction of the 'spoils system' in our democracy".

"Our constitution, in spirit and letter forbids this" said the Chief Minister.

The Chief Minister added:

I must express my appreciation of the action of the President of the Congress in having disposed of the matter so promptly, and my warm gratitude for his kind references to my services.

Pointing out that he must "deal not with the surface and the show of things, but the deeper currents", the Chief Minister declared:

I know what some people desire. They want me to assist distribution of spoils and favours, and if that be not possible they desire to be allowed to influence local permanent servants of Government to that end. I cannot agree to either of these things.

Dr. P. Varadarajulu Nayudu is a well-known figure, and his lapses and faults are familiar to us, but I did not expect him to be caught in this folly, and become its central figure.

CUTE

Snapped the magistrate: "As a respectable girl you had no business in a parked car in the dark."

"Oh, but it wasn't business," protested the cutie "it was pleasure."

THE PARULEKAR COMMITTEE REPORT

Early steps to draw up a revised curriculum for elementary schools, and the establishment of an Educational Research Bureau, under the auspices of the University, have been recommended by the Committee of Experts, under the chairmanship of Prof. R. V. Parulekar appointed by the Madras Government, to examine the modified scheme of elementary education introduced in the State this academic year.

The Committee urges the extension of the modified scheme of education to elementary schools in Municipal areas as early as possible.

Other recommendations of the Committee include:

Two days every month should be set apart for the whole school to organise a programme of games, cultural, and recreational activities; alternation of sessions of study on a weekly basis, instead of a day-to-day basis;

Training for teachers in scouting and junior Red Cross work: and

Training for craftsmen to their work scientifically and to look after the instruction of children.

Regarding teachers' pay the Committee considers an appropriate increment in the pay of teachers without delay is essential for sustaining their enthusiasm and devotion in their work.

UNIVERSITY GRANT COMMISSION

India's Education Minister Azad announced on November 9 the setting up of an interim University Grants Commission, with Dr. Bhatnagar, Secretary to the Ministries of Education and Natural Resources and Scientific Research, as Chairman. The Commission started functioning from November 15.

Opening the 20th annual meeting of the Central Advisory Board of Education, Maulana Azad said that the Commission would be a statutory body.

The necessary bill would be presented in the next budget session of Parliament. But since it was necessary that the

Commission should begin work without delay, Government had decided to set it up now on the basis of a resolution passed last year. After the Bill was passed, the Commission's scope and powers would be extended in conformity with it and its composition changed.

The Commission will consist of the following five members: Dr. Lakshmanaswami Mudaliar, Vice-Chancellor of the Madras University, Mr. N. J. Wadia, Vice-Chancellor of the Bombay University, Acharya Narendra Deva, Vice-Chancellor of the Banaras Hindu University, Mr. K. G. Saiyidain, Joint Education Adviser to the Government of India and Mr. K. R. K. Menon, Secretary, Finance Ministry.

Universal education of the basic pattern for all children of school-going age, followed by a diversified secondary education in the first stage was envisaged by Maulana Azad, in his address.

Thereafter, Maulana Azad said, they should have for a select minority facilities for higher education in all fields of arts and science and see that this was of the highest standard.

At the outset, Education Minister said that he had directed that in future the meetings of the Central Advisory Board should be held every year in the third week of January.

PRIMARY TEACHERS IN BOMBAY

The Government of Bombay had decided to recruit 10,000 additional primary teachers, during the next three years, as part of its programme of expansion of primary education, said Mr. B. S. Hiray, Minister for Revenue, Agriculture and Forests, inaugurating the annual session of the Bombay State Primary Teachers' Association, at Jalgaon.

The Minister further disclosed that out of the 25,000 and odd temporary primary teachers, serving under various school boards in the State at present, over 20,000 would soon be confirmed as a result of the orders which the Government was going to issue shortly.

THE PRESS AND THE POLICE

The Commission of Enquiry constituted by Mr. Justice P. B. Mukerjee to enquire into the allegation of the Calcutta Press against the police, has held as "entirely baseless" the charge against the Calcutta police that there was a planned beating or assault on Pressmen at the Maidan on July 22 last.

In its report to the Government, a summary of which was released the Commission stated "that the Pressmen committed breach of the law by forming an assembly of very much more than five persons expressly prohibited by Section 144 of the Cr. P. C. and committed further breach of the law by resisting the arrest of Mr. Sunnil Sen Gupta reporter of a vernacular daily, who was wanted by the police.

Commenting on this judgment "Vighneswara" writes in *Swatantra*:

I have no right to pit a mere layman's opinion against the learned judgment of a High Court Judge. But it seems to me odd that Sec. 144 Cr. P. C. should be supposed to enjoin on reporters the duty of playing musical chairs under the spectre of the uplifted *lathi*. The reporter's duty is to be on the spot—at the kill, if I may use the sanguinary metaphor of the chase,—and to tell his paper, as soon as he can contrive it, what he saw with his own eyes. It follows that if there are a score of reporters on an assignment they must inevitably be found all together at the point where whatever is happening is happening.

CHIEF JUSTICE'S CONFERENCE

The two-day conference, of the Chief Justices which concluded its deliberations on Nov. 17 at New Delhi recommended that the appointment of all judicial officers in the States, their transfer and promotion, should be left to the High Courts, with a view to effecting complete separation of the judiciary from the executive.

The conference, which had been convened by the Chief Justice of India, was attended by nine Chief Justices of Part A States and seven of Part B. The Chief Justice of Saurashtra was unable to attend owing to ill-health.

On its agenda, the conference had 32 subjects of which 14 were discussed and on the first day and the rest on the next day.

The conference did not arrive at conclusions on all the subjects discussed. On a number of matters such as amendment of the Constitution with a view to raising the age of retirement and allowing judges to practise after retirement, in the Supreme Court and High Courts, separation of the executive from the judiciary in States, and ways and means to cut down cost of litigation in all courts, there was a fruitful exchange of views.

The Chief Justice were of the view that if accumulation of arrears of work was to be eliminated in the High Courts, the number of judges should bear a proportion to the volume of work to be disposed of and the prescribed maximum strength for each High Court in the Constitution should be maintained.

The conference felt that delay in the appointment of judges when vacancies occurred in High Courts should be avoided. It also considered the present method of sending up names for appointment to High Courts and made certain recommendations.



EARL WARREN
The New Chief Justice of U. S. A.

THE ROLE OF THE HANDLOOM

"The question of the role of handlooms in the economy of our country has been referred to the Kanungo Committee which is expected to submit its report by March next. The future of handloom industry will be decided on receipt of the recommendations of that committee", said Mr. T. T. Krishnamachari, Union Minister of Commerce and Industry, in the course of a talk with Pressmen in Bombay on November 11.

The Minister further stated that there had been considerable improvement in the position of the handloom weavers. The co-operative societies in Madras were handling the handloom products and there had been a good increase in the consumption of handloom goods.

As regards the question of unemployment among handloom weavers, particularly in the south, the Minister said that unemployment was found in various stages in small numbers and according to a survey conducted by the Madras Corporation, the figure was a small one. The main difficulty of the handloom weavers was in relation to quota cards. Since weavers mostly misused the quota cards, its abolition had thrown a number of people out of employment. The Kanungo Committee had also conducted a preliminary sample survey and found some discrepancy with regard to handloom figures. On the basis of the present sales, the output was placed at 1,500 million yards.

Asked whether the country would be able to consume all the mill cloth produced (40 million yards a month), the Minister said that there had been a phenomenal increase in consumption in Northern India, particularly in the Gangetic plains. In U. P. consumption of sarees used to be 6,800 bales. The present consumption had reached over 14,000 bales. In Bengal, consumption of sarees in the past worked out at 4,500 bales. The present consumption was 8,000 and odd bales. But in the south, consumption was falling and it was mainly due to agricultural conditions.

Mr. Krishnamachari categorically stated that for the present Government did not contemplate any abolition of the export duty on coarse cloth.

PAYMENT OF COMPENSATION

The President has promulgated an Ordinance providing for payment of compensation for lay-off or retrenchment, and for the regulation of lay-off, on the lines of the agreement entered into between employers' and workers' representatives at the last meeting of the Standing Labour Committee.

The Ordinance, which amends the Industrial Disputes Act of 1947 and takes immediate effect, provides that no workman who has been in continuous employment for not less than one year under an employer shall be retrenched until he has been given one month's notice in writing or one month's wages in lieu of such notice and also a gratuity calculated at 15 days' average pay for every completed year of service or any part thereof in excess of 6 months. The principle of "last to come, first to go" will ordinarily be observed in effecting retrenchment.

LOCOMOTIVES FOR INDIA

India will purchase from Japan 100 broad-gauge locomotives, worth about Rs. 4 crores, to be delivered in two years' time. An agreement to this effect was signed between the Indian Railway Board and the Japanese firm of Hitachi Ltd., at New Delhi.

Mr. Takeo Haraguchi, Director of the firm's Overseas office, who completed preliminary negotiations with the Indian Government told NAFEN that this was the first time India was buying Japanese locomotives. They were being offered at "competitive rates" he said, and the first of them would reach India in November 1954. Mr. Haraguchi said his firm had recently sold locomotives to China, South Korea, Philippines, Siam and Singapore.

PREMIER AUTOMOBILE PLANT

Premier Automobiles, one of India's few automobile manufacturing plants, has been closed "indefinitely" by the management since November 8.

Mr. Lalchand Hirachand, Director of the factory, said that the management had to close down the factory as the workers started "demonstrations" and "go slow" tactics demanding bonus for the last two years.

MRS. PANDIT'S APPEAL TO WOMEN

Mrs. Vijayalakshmi Pandit, President of the U. N. General Assembly, appealed to women of all nations to build for peace by being willing to hear both sides of international viewpoints.

"American women particularly have much to contribute to such a policy", Mrs. Pandit told the Women's International League for Peace and Freedom.

She said: "We must talk things out. If everything goes all one way and nothing is said on the other said, that is no debate. There is only silence. It takes courage to speak up, but it must be done. The alternative is war."

Women delegates from many nations and prominent leaders of U. S. women's organisations attended a luncheon which was given in Mrs. Pandit's honour.

INDIAN EVE NOT AGE-CONSCIOUS

Eve in India does not share the weakness of her sister elsewhere over the recording of age.

The Census Commissioner Mr. R. A. Gopalaswamy states in his 1951 Census Report, "We do not apparently share one weakness which is prominently observed in some other countries. Our womenfolk—speaking generally and in large numbers—are not keen on being recorded as younger than they are."

BRITISH WOMEN ATHLETE

Miss Sheila Lerwill, British holder of the women's world high jump record beat the previous best performance for an indoor leap when she cleared 5 ft. 3-3/4 inches (1.61 meters) at the Wembley Empire Pool London on November 12.

The previous best of 5 ft. 3-1/2 in. (1.59 metres) was credited to Miss Jean Shiley of the United States, who was Olympic champion 21-years ago.

Miss Lerwill was jumping against her old rival Mrs. Dorothy Tyler (Britain) whose previous best British women indoor performance was also bettered by Miss Lerwill by one and a quarter inches 3.17 centimetres.

WOMEN'S ACTIVITIES

Referring to women's activities in Japan, Mrs. Swaminathan who has returned home after a tour of the far East said that the majority of workers in the factories which they visited were women. In fact the women of Japan had taken to every kind of work open to them without considering any piece of work as degrading. "This is a very good example which may well be followed by all Asiatic women who are still diffident about taking up work outside their homes. Work does not make a woman lose what is known as feminine charm and I can certainly say that the Japanese women are very full of every kind of feminine grace", she said.

Mrs. Swaminathan said that they were particularly impressed by the way children of Japan were looked after. They were regularly taken to places of historic interest and beauty spots. These pleasant outings she said made the children look so happy and full of life.



Miss Jerry-Lynn Rainwater, 17-year-old high school senior, of Springfield, Missouri, in central United States, winner of a national essay contest on "What the Bill of Rights Means to Me," speaks over the Voice of America, U. S. Government international radio broadcasting network, in Washington D. C. This and visits to high United States Government officials in Washington were among the prizes she received.

MOSSADEQ'S TRIAL

Dr. Mossadeq, whose trial opened at Sultanabad Army barracks on November 8 threatened to commit suicide, dismissed his counsel and warned the court that he might boycott future session.

The former Premier of Iran, who looked rattled was repeatedly pulled up by the Court for entering into the merits of his defence rather than concentrating on why he questioned the court's competency to try him. Dr. Mossadeq said: "All my efforts are designed to convince you that I am still the legal Premier of Iran and you are incompetent to try your own Premier."

Charged with defying the Shah and trying to overthrow the Government Dr. Mossadeq, with tears streaming down his face, told the opening session of the court that he was still the legal Prime Minister and the Shah had no right to dismiss him.

He also said that under legally obtained special powers from Parliament he had abolished all special courts and tribunals and that nobody could reconstitute them.

Dr. Mossadeq took over three hours of the court's time on November 9 making many self-contradictory remarks.

First, he accused his own defence lawyer, Col. Bozorgmehr, of having secretly given the text of the defence to the court and sacked him saying: "You are no longer my lawyer."

Both the lawyer and the Tribunal President Brig. Moghbeli swore by the Koran that Mossadeq's allegation was untrue.

A little later he accused all the five Judges of the Tribunal of vindictive intentions towards him, "because in the past, while I was the premier, I have retired Moghbeli and displaced some of you from your original jobs".

President Moghbeli denied the charge and swore that

when the Shah appointed me President of this court he told me he had chosen me because of my honesty and God-fearing habits. The Shah told me,

"I am not asking you to sentence anyone who is not guilty. Go and render upright justice."

Dr. Mossadeq said:

If you like you can sentence me to death. I will not accept any forgiveness. I will stay in this prison until I die.

NOBEL PRIZE FOR CHEMISTRY AND PHYSICS

A German research chemist, who laid the foundations for the vast modern plastics industry, has won the world's most coveted award the Nobel Prize for Chemistry.

He is Professor Herman Staudinger (72, of Freiburg University, West Germany. He explored the molecule structure of such key organic substances as cellulose and India rubber and became known to his fellow chemists as the "father" of macromolecular chemistry.

The corresponding Nobel Prize for physics goes to Dr. Frits Ernike, 65-year-old Dutch pioneer of the electron-microscope.

He is Professor of Physics in Gronigen University, Holland, and is an honorary member of the British Royal Society of Microscopy.

SAUDI ARABIAN KING

King Ibn Saud, Oil King of Saudi Arabia, died on November 9 aged 73.

Later, Emir Saud was proclaimed King of Saudi Arabia, in succession to his father.

Emir Faisal, brother of the new King, has been proclaimed Crown Prince, Prime Minister and Minister of Defence.

The new ruler will be known as King Saud Ibn Abdul Aziz of Saudi Arabia.

MANAMPOLA MANGALYAM

It was Bernard Shaw who said all playwrights and all actors tomfool sometimes if they can. The practice needs no apology if it amuses them and their audiences harmlessly. This comedy now running to packed houses in all centres in the south is neatly executed, each character living his or her part. On their topical side they are more or less out of date; but as the world continues to excite itself over the same sort of scandal they can always be adapted to the cries of the moment. It may not impress the highbrows but it is a first class entertainment picture. Messrs. Narayanan Co. the producers, deserve congratulations.

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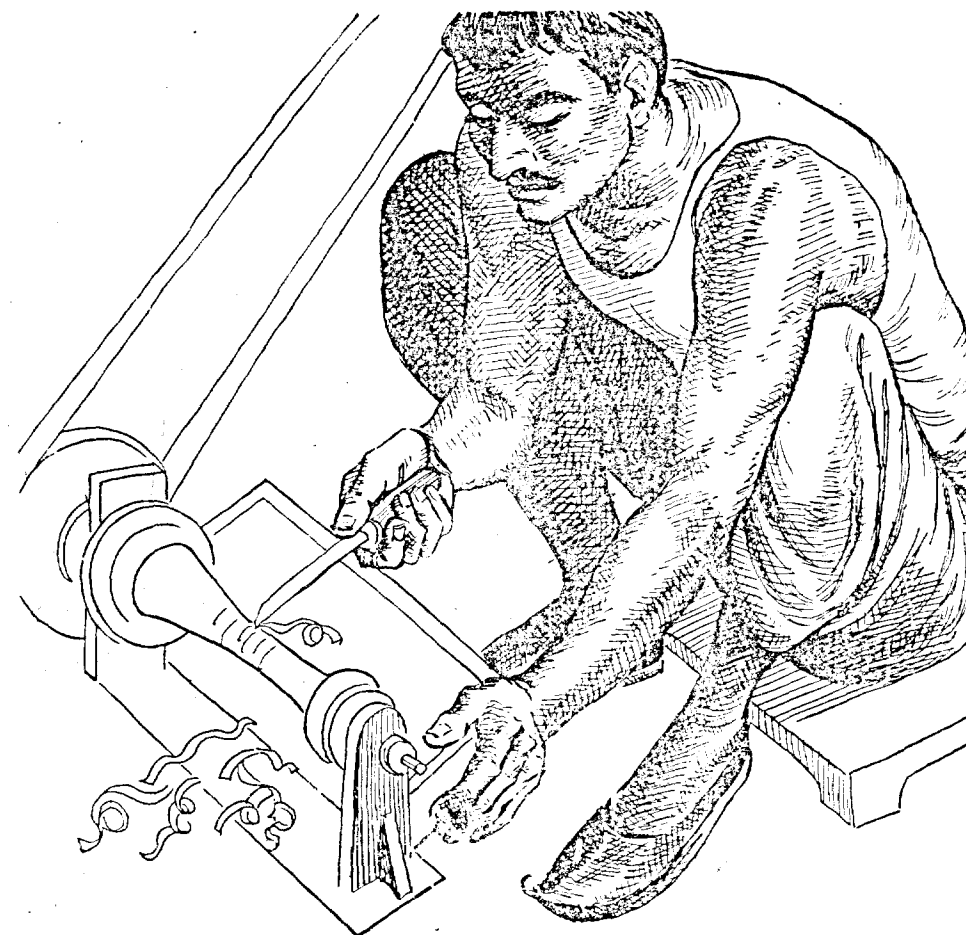
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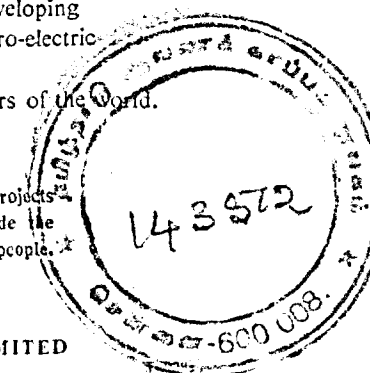


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