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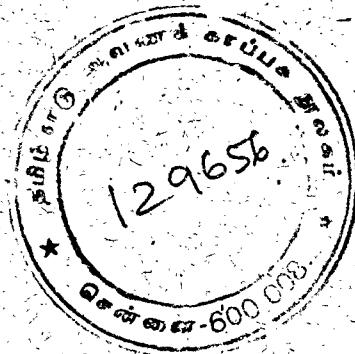
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The Problems of Mass Education in Asia

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ASIA comprises nearly three-fourths of the total habitable earth surface and more than half of the total population of the world. Yet a survey of the educational position in Asian countries reveals with glaring sharpness the appalling backwardness of the continent in respect of mass education. It is indeed a queer irony of fate that Asia which has been the mother of civilisation is today the most backward continent in this respect. For centuries now Asia has been stagnant on account of the compelling factors of politics and economics. In recent times, however, a change has come over the scene, and particularly with the end of the last war an age of dynamic transition has commenced in education as in all other spheres of continental progress.

The educational policies of the Asian countries, while having certain basic characteristics in common, are yet dissimilar in certain respects owing to differences in economic resources, in cultural traditions and also in political status. But, there are problems which every Asian country has got to face.

First, the staggering poverty of the masses is a common feature, and the low average level of per capita income is the main obstacle to national progress in education. As a matter of fact, education is bound up with the question of raising the general living standards of the masses.

Second, the rapid increase in population is another difficulty in the advancement of mass education. Indeed, it would be no

exaggeration to state that the population problem is at the core of all Asian problems at the present moment.

Third, the vast majority of the population in every Asian country is confined to rural areas, and this fact constitutes another basic difficulty which is hampering a rapid growth of mass education.

Fourth, the employment of children and young persons in various branches of industry and agriculture prevents the juvenile workers from getting the benefit of a regular schooling.

Fifth, the low standard of public health and sanitation, not to speak of nutrition, is a standing bar to progress in education.

Sixth, the difficulties in regard to the alphabet form an extra handicap. For instance, the Chinese language has no alphabet, and learning to read and write takes an unduly large part of the life of a Chinese boy or girl. A Chinese school-boy has got to learn about two thousand ideographs before he can read ordinary textbooks, and higher education demands the knowledge of at least ten thousand ideographs. This difficulty is experienced in varying degrees elsewhere. In India, however, the multiplicity of alphabet is a peculiar difficulty. Then, there is the additional problem of the medium of instruction in India and elsewhere also.

Lastly, one of the supreme difficulties everywhere in Asia is the want of adequate trained personnel. It would take many years to put educational schemes through for want of personnel

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not only in India, but in most other Asian countries also.

There are at present two widely dissimilar types of mass education in most Asian countries. There is the old, indigenous type of school in the countryside. Then, there is the imported type of Westernised school in the urban areas. The problem is how to synthesise the characteristics of both. It is now being universally realised that a balance has to be struck between the two types of school so as to obviate the unhealthy cleavage. But, the fact remains that the Asian Governments are finding it no easy task to bridge over the gap between the indigenous school and the Westernised school. No Asian country would like to liquidate its indigenous schools just as it is equally impossible for any country to do without the new and latest methods in vogue in Western countries. A combination of the two is now the desired goal everywhere in Asia.

Experiments in this direction are in different countries, and these are based on the assumption that mass education must go hand in hand with rural reconstruction and welfare. The Basic Education movement initiated in India by Mahatma Gandhi has opened up a new era in the history of mass education in Asia. This scheme is rightly based on some rural handicraft like spinning which would enable the people to pay for their education. It is through Basic Education supplemented by a scheme of continued education that India has now planned to wipe out the 85 per cent illiteracy. There are of course difficulties of finance, personnel and organisation, but these difficulties are to be surmounted somehow.

In China, an effective system of free education has been introduced to eradicate the age-old illiteracy of the masses, and the whole programme involves the effort of people's co-operatives in addition to that of the official agency. The Middle East countries are making new experiments in this direction, while Burma is doing her best to make the old temple schools the base of mass education. In Soviet Asian Republics there has been a

spectacular measure of progress both in mass and adult education. In the Philippines there has been phenomenal progress under American inspiration. In Ceylon women's organisations form the connecting link between the official agency and the masses in village education. Japan has evolved an admirable type of mass education which can be profitably adopted by other countries. In short, every Asian country is now seeking to liquidate mass illiteracy without the least delay on the basis preferably of a close coordination between craft and education.

While private enterprise is widely encouraged, the State is increasingly coming forward to provide a free and compulsory primary education to the school-going children of both sexes. India has already decided on universal and compulsory Basic Education. Fixed percentages of Central and Provincial revenue are to be earmarked for education by the respective Governments, and a sufficient headway has already been made. In most Asian countries now compulsory primary education is prevalent. China is making wonderful strides, and there within a very short time illiteracy has decreased remarkably. In Burma and Ceylon the progress is equally satisfactory.

The most significant change in the outlook of Asian Governments in the matter of mass education is in the process of integrating education to the larger programme of social reconstruction. Mass education is now considered in the context of health, hygiene, housing and nutrition. It is being recognised in every Asian country that a co-ordinated expansion can not be effected without direct state action and a measure of nationalisation of the social services. Between 85 and 90 per cent of the masses live in villages where adequate health protection and nutrition are woefully lacking. So, with a view to improve the human material, the leading Asian countries like India, China or Japan are regarding no expenditure on health and nutrition as too great, even though finance is the pressing problem everywhere in post-War years.

There is a common endeavour to solve the problem of personnel in education. Schemes are being formulated everywhere for training an adequate teaching staff for the accelerated implementation of the mass education schemes. Experiments of conscription are being tried in different countries of Asia. In Palestine no boy or girl can go to the University, unless he or she does one year's labour. The experience of China has been particularly happy in this direction, for there the students have rendered valuable service in national education. In countries like Korea and Burma the priests and monks have been pressed into service with success. The Wardha scheme of education in India also envisages some kind of co-operative enterprise. The Soviet Asian Republics have accelerated the education of workers with Labour Reserve schools. In short, the idea is gaining ground in all Asian countries that some form of conscription is desirable for education services both in rural and urban areas.

Adult Education is an essential part of the campaign against mass illiteracy and ignorance in all Asian countries. In China, Soviet Asian Republics, Ceylon, Korea, Japan and the Philippines there has been a marked advance in this respect. In India also the adult education scheme has been formulated on a comprehensive basis. Literary and general education are to proceed simultaneously, though greater emphasis is laid on general education. Owners of mills and factories are to make arrangements for the education of labourers and their families. For this programme, the media of mass education like Radio, Film, Theatre and Games are to be used. In order to prevent back-sliding, emphasis is to be laid on further education of literates through clubs, discussion groups, summer schools and similar other popular agencies. Auto-visual and oral methods are both being utilised not only in India, but in most Asian countries in furtherance of social education schemes.

Radio and Film are playing a great part in teaching lessons of citizenship, social responsibility, personal health, public hygiene, physical drill and group sports. In short, adult education is one of the most vital questions of our times, and one likely to produce the most far-reaching effect on Asian life and culture.

Unless an ideology and spirit of service are instilled in the mind of the teacher, there can be no effective and lasting improvement in the quality of mass education. This fundamental fact is being officially recognised by all Asian Governments; and so they are taking steps to raise the status and emoluments of teachers so far as the public finances permit. It is true that the advance in this respect is nowhere ideal enough for want of funds, yet it must be admitted that the Asian Governments are very much alive to the task of improving the living standards of the teachers on whom falls the main burden of nation-building. The authorities in India as in China, Japan, Burma, Ceylon, Thailand, Indonesia and the Middle East countries, have of late been attaching great importance to the question of teachers' salaries and status, and a fair measure of enhancement has already been made possible in spite of the difficulties of post-War finance.

After centuries of stagnation the Asian peoples are now awake, and there is a powerful educational reconstruction movement in every country of this great continent. In the new atmosphere of national and cultural awakening, which marks the life of resurgent Asia, all the Asian Governments have now begun to function effectively in the organisation of mass education. The assistance of the UNESCO has been of great value in this respect. The degree of advancement may differ from country to country, yet there is a common purpose which unites them all, and which also inspires them in the uphill task of founding national welfare on the uplift of the common man.

Hindu and Western Ideologies of Marriage

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

IT is happy to note that though the age of marriage has risen among Hindus phenomenally during the last 30 years owing to force of economic circumstances, the cult of bachelordom and spinsterhood has not invaded Hindu Society to any appreciable extent. Men and girls marry late now-a-days but they do marry and it is lucky that the Western notion that a wife is an expensive luxury has not taken hold of Hindu Society as yet and in our opinion may it never do so! On the other hand, young men in Hindu Society are too often apt to go to the other extreme and regard marriage as a source of at least non-recurring if not recurring income. Normally, however, marriage is considered by every Hindu as the natural fulfilment of the *raison-d'être* of every human being and as soon as a young boy begins to earn his livelihood he starts thinking of marriage and the question of expenses does not enter into his calculations. If his earnings are considerable he will set up a decent household after matrimony; if on the other hand his income is petty he will live poorly after marriage but the idea of poverty will not ordinarily deter him from marriage. It is generally understood by both the parties to a marriage that the couple will not cost more after marriage than when they were living separately before. The only thing that happens after marriage is that while the father of the bride was maintaining her till then, the expense is transferred to the shoulders of the bridegroom after the marriage. But as on the marriage of the bridegroom's sisters his father gets relief from the expenses incurred on them, he (the bridegroom) expects some help from his father towards the maintenance of his own bride. The crux of the matter is that marriage by itself does not and is not expected to lead to any increased expenditure to the Society as a whole and is not therefore looked at with disfavour by it. It is true that this proposition holds good only for a limited period only as within a few years children begin to make

their appearance and they do mean a net additional expense to the Society as a whole. But the Society's conscience has not yet been roused to the dangers of over population and individual couples as well as Society as a whole expect to meet the additional expense involved by the coming of children, from increased earnings and even if those increased emoluments do not materialise the couple is content to reduce its own standard of living for meeting the expenses of the children. A few couples who devote their thoughts to this matter, probably rely on family planning and birth-control and so they too are undeterred in practice from undertaking the responsibilities of married life. The result is that as stated above the question of expenditure hardly ever enters into the calculations when a young Hindu who has started earning his livelihood begins to entertain thoughts of matrimony. If his earnings are appreciable he will start a decent household after marriage; if his earnings are poor he will be content to set up a poor household. That is the only difference which the scale of his earnings will produce on him, but he will marry in either case— and what is more he will get a bride to share his rich or poor household without any difficulty.

The reasoning and the conclusions drawn therefrom in the above paragraph hold good generally in the case of the so-called higher classes. But they illustrate the dangers of over generalisation in the case of a composite society like the Hindus. For in nearly half the Society the custom of paying a dowry to the father of the bride prevails and as this portion of the Society generally consists of the poorer classes, the dowry demanded for a bride is a very potent factor in delaying or preventing marriages among them altogether. The usual tendency is to demand a dowry far beyond the normal means of the bridegroom. So he has either to involve himself in debt for getting a wife or to go without the luxury of a wife altogether. To this

extent it can be said that the incidence of marriage even in Hindu Society depends a great deal on economic prosperity as in the West. But the proclivity for marriage even among these poor classes is so great that as soon as a boy begins to earn, he is either married off by his father or he himself voluntarily enters into the state of matrimony at the cost of a heavy debt on his shoulders. So even among these poorer classes it is rare to find a grown up and earning bachelor or spinster in Hindu Society in India.

Let us now see what is the state of affairs in the West. Now my knowledge of the West is mostly derived from an observation of the British Society in India and from a reading of English novels. Consequently my remarks probably hold good in the case of British Society only and they may require considerable modification before they are applied to American or French Society. But still I prefer to designate the Society, about which I propose to hazard a few statements below, Western Society and not British Society mainly for two reasons. Firstly, because if the statements are not to the liking of any Britisher he may not feel offended that I have made uncomplimentary remarks about his nation only and secondly because I want to show the contrast of ideals and environments prevailing in the West and those prevailing among the Hindus. Hence although my remarks may be more applicable to the British than any other Society of the West I prefer to call the Society about which I shall say something below the Western Society in general terms.

Now we have seen above something of the hazard involved in making a general statement about a Society as a whole even when the Society concerned is your own. This hazard is all the greater when the Society happens to be foreign to you. For this reason I shall depend for my inferences more on quotations from English books than on personal observation. So my readers will kindly excuse me if I flood them with more quotations than they care for.

The first thing that strikes me is that both among Hindus and the West marriage was until a couple of centuries ago considered as the fulfilment of a natural sexual state in one's life. This is still so among the Hindus inspite of the many deviations in old customs which have sprung up recently in Hindu Society. But from and probably owing to the economic revolution which has overtaken Western Society from the 18th Century onwards, marriage ideals have changed there and marriage is now treated not as a natural necessity but as an expensive luxury which a man may indulge in only if he has the means and leisure necessary for it. An appreciable portion of this change is also attributable to the cult of English novels which depicted love as altogether estranged from sexual passion, something ethereal and unaccountable, the real and original variety of which is born only once in the lifetime of a man or woman! According to these novels it is possible for a person to conceive real love even for an individual who may be totally unworthy of it and secondly it never dies! It is strange that generations of fiction writers forget that an unaccountable emotion which arises without rhyme or reason may also disappear equally unaccountably in no time and that love of this nature can be conceived for more than one individual at one and the same time or in turns and it required a Bernard Shaw to come on the scene in the 19th century to drive home these truths!

Supporters of the theory stated above that marriage is not a sexual necessity but an expensive luxury do not generally state whether their young men and women are all yogis who have conquered their sexual instinct to such an extent that they can let it off at will as you can open and shut off a water tap whenever you like or whether there are ways of satisfying sexual desire other than marriage which can and do enable their young men and women to postpone marriage indefinitely until love of the ethereal variety is born in them and/or until they have amassed enough money to start matrimony with a comfortable standard of living. The fiction writers are usually silent on this point. The Hindu Shastras on the other

hand proclaim unblushingly that Kama i. e. the sexual instinct is the most powerful human instinct for whose satisfaction every man and woman who is not a yogi must marry. Not content with this rule they go further and prescribe such meticulous rules of conduct in matters involving contact between grown up men and women that they even proscribe the coming together of a grown up mother and son in seclusion! And who can say that they were not right? Under nature's law when a virile male and a female in heat come together in seclusion sexual union between them follows naturally no matter whether one or both of them are ugly or fair, hunch-backed or tall and straight, related or unrelated. The degrees of prohibited relationship for sexual union are all imposed by man and not nature's own law. Since Bernard Shaw exploded the myths of the 18th & 19th century fiction writers Western Society has also begun to realise that the satisfaction of sexual desire is a prime necessity of life. But unfortunately even now they do not seem to be in favour of the Hindu rule of universal marriage but they appear to favour the tolerance of unrecognised sexual intercourse between young men and women outside matrimony. No doubt modern society has abolished prostitute's parlour but nature must have its way whether marriage or no marriage and Western Society has not only to tolerate irregular sexual intercourses in other ways but also to recognise the unwanted progeny resulting from such unions. Undoubtedly the fear of over population is one of the factors preventing modern society from going back to the old days of universal marriage, but if this menace of over population can be checked by family planning then it is obvious that the Hindu rule of universal marriage is far preferable to the modern state of unrestricted and irregular sexual unions outside the marriage bond.

I shall now give a few quotations in support of the above remarks. Take for instance the talk re: marriage which takes place between men of means (1) Col. De Fontenay, a Frenchman (2) Dorchester, a scion of the English

aristocracy and (3) Van Stratton, an American millionaire, in the opening chapter of Oppenheim's novel, *THE LIGHT BEYOND*. One of them broached the subject why none of them was married or even engaged till then. Thereupon Dorchester, the English aristocrat says "I shall marry some day. Upto now my work has been too absorbing." So what does this mean except that an English aristocrat possessing even plenty of means does not consider matrimony a natural necessity but an occupation which one may adopt at leisure after finishing other more important business in life! De Fontenay, the Frenchman, gives the following for his reason of not marrying.

"I shall never marry because there is something ugly to me in infidelity and I am too conscious of my limitations. I could never be faithful for a lifetime or a quarter of it."

So to a modern Frenchman of means promiscuous sexual unions outside the marriage bond are preferable to even a few irregular unions within the bond! The American millionaire merely gives as his reason that he had not till then met the woman of right sort. He says "I have looked around but so far, well, there doesn't seem to have been anything doing." A moment later Mr and Miss Ducane arrive at another table for lunch and on looking at her Van Stratton straightway says "I could be faithful all my life to the girl who has just come in and whom I shall probably some day marry—the girl in grey etc." So the ethereal variety of love was born in him at the first sight of the girl without his having the slightest knowledge of (1) her nationality or family (2) her means or (3) her character. Then during the course of the story Miss Ducane shows herself to be utterly heartless, selfish, mercenary and unscrupulous, and yet Van Stratton who is the hero of the novel continues to make innumerable sacrifices for her and in one case even goes to the length of abetting what seemed like murder. Ultimately he wins her and there the novel ends!

This novel contains another instance also which shows what ideas young

Englishmen of the lower middle class entertain re: the financial means necessary before one can undertake the responsibilities of matrimony. Mr. Sidney Howlett and Miss Frances Moreland are two characters in the novel. He was a clerk in the City i. e. in some business office in London and was getting a decent salary of £ 8-0-0 a week but spent everything on himself and saved nothing. She earned £ 6-0-0 a week and had saved £ 200-0-0. They were about 30 years old, knew each other for some years and liked each other to the point of marrying. But the young man could not come to the point and put the question. When she suggested it he agreed to think over the matter and avoided her altogether for over two months. Then their relations cooled down until a year later he saw Miss Moreland in the company of Van Stratton, the American millionaire, hero of the book. Thereupon his jealousy was roused and he agreed to marry her if she agreed in turn to sell the carbon papers used by her for typing the work of her master at the American Embassy for £ 10,000-0-0. She agreed to this; the carbon papers were sold for the amount specified, half of which was retained by Howlett and the other half by Miss Moreland. Ultimately they marry and like most English novel endings one is left to imagine that they lived happily ever afterwards! The above explanation will make the following quotations intelligible:-

"What there is to tell isn't exciting" Miss Moreland confided. "He is a clerk down in the City, about my age, better looking than he deserves to be considering his habits. He makes a reasonable salary and spends every penny of it upon himself. I don't suppose he has five pounds saved in the world, "....." I can't (rule him out)" Miss Moreland answered "because he is the only man I have ever seen I felt I could marry. He doesn't want me, or if he does he doesn't want me poor. So that's an end of it," Ch. XIII Book I.

"We did not get on very well" Frances (Moreland) rejoined "because I told you (Mr. Howlett) that with the six

pounds a week I was earning and the eight pounds a week you said you were making it seemed to me that we ought to be thinking about getting married, if ever you meant to get married at all. I was lonely and I was idiot enough to be frank about it. You agreed to think the matter and you went away. I heard nothing of you at all for over 2 months and then I received a sort of half-hearted invitation to tea."....."I had £ 200-0-0 in the bank" Miss Moreland observed "if you had nothing it was your own fault."

"You use clean carbons of course, all the time. He wants you to use a fresh one for each page you put in your typewriter and from now on he'll buy them from you. As he points out there's no risk in that. Used carbons are worthless things. He is not asking you to sell a copy of your work. He is asking just for those used carbons from now until Hugerson has finished his reports and he'll give us—listen Frances (Moreland) ten thousand pounds for them." Ch. XV Book I.

My third point that men and women in Western Society do partake of sexual pleasures even before marriage is also illustrated by stray remarks here and there in this book. One of these remarks we have already quoted above in which De Fontenay says that he could not think of marrying as he could not trust himself to be faithful to his wife for life. This remark clearly shows that he must have had jolly affairs with women in the past for if he could be faithful to himself before marriage, why could he not be sure of being faithful to his wife after marriage? In Chapter XIV of Book I Miss Moreland who is depicted as a picture of a thoroughly conscientious woman gives vent to the following wail:-

"On Armistice day" she confided "two men kissed me. They were both drunk. In Paris later a man tried to and I was angry. Once since then Sidney Howlett kissed me downstairs when he said good night to me. A dreary record, isn't it?" As a reaction to this austere record, earlier in Ch. XIII of the same

book she resolves to be frivolous when an opportunity offered. She says "But the text of all that I have been saying to you this evening has been that I am disgusted and tired of my own lack of frivolity. I'd cultivate it in a moment if I could. I'd flirt let any reasonable man make love to me, do anything to find a little colour in life. I have ruined my best years doing correct things in a severe way." What does all this from a severely conscientious lady show except that ideas about sexual morality before and outside marriage have undergone considerable laxity in the present age in the West. Even Mr. Oppenheim's hero Mr. Van Stratton says in one of his confidential remarks about Miss Ducane to Miss Moreland: "I am older than you and I have had more flirtations than I'd like to own upto: but I've never felt anything before like I do now." Chapter XIII Book I.

The fact that candidates for matrimony in the West exercise in their scrutiny of their opposite members far too much meticulousness, I shall discuss in another article when we consider some of the remaining aspects of marriage ideals among Hindus and the West. But Mr. Oppenheim has put in a remark in the mouth of the guileless and unsophisticated Miss Moreland which shows that Mr. Oppenheim generally agrees with my views. In Chapter IX, Book II, when Van Stratton congratulates Miss Moreland on her engagement to marry Sidney Howlett he chaffs her by inquiring whether he was good enough for her. Thereupon she says, "He is a man and he wants a home; I am a woman and I'm aching for one. I suppose that's where we shall come together and escape a good deal of friction." Mr. Van Stratton was not satisfied and inquired gravely "Is it enough?" Thereupon she replied "God knows! As a rule we talk too much of these things beforehand. All that is to be known, we find out afterwards."

That ideas of morality in other respects also have grown slack in recent times is shown by the remarks which Mr. Oppenheim has put in the mouth of his hero Van Stratton. This is somewhat

of a digression from the scope of this article but I am mentioning it here as I believe that my readers will find the remarks as interesting as I did. When Miss Moreland confesses to Van Stratton that in order to make her marriage possible she had committed an immoral action and waited for his sympathy or criticism, he replies: "Every code of morals must be more or less elastic. If you could do a great deal of good to yourself at the expense of a little harm to others I should not hesitate. After all, as a happy woman you're an asset to the world. Your own happiness does good to everyone around you as well as to yourself. There is always that point of view to be considered." Ch. VIII Book III. I am sorry to admit that in this respect prevalent practice seems to be as bad if not worse in the East as in the West.

There are some other aspects of marriage ideology such as what is 'love' but these we must reserve for another article later.

TIME

BY

BENEDITO R. DA COSTA

Time and again
time reminds
that it's time.

Time to rejoice,
to play, to be gay,
to love and to laugh,
to sing in the spring,
to sing in the winter.

Time and again
time reminds
that it's time.

Time to pray,
to implore mercy,
to heal the ills:
the ills of one's soul;
to take us away to ethereal regions
time will come but once, not again.

Provision of Cheap Credit to Farmers

BY PROF. C. B. MAMORIA M.A., M.COM.

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THAT the agriculturist cannot carry on his business without outside finance is a fact proved by history and evidenced by the appalling indebtedness of the persons engaged in the business of agriculture. The objects for which money is needed by the farmer are mainly three, viz., to pay the expenses of cultivation, to buy cattle and to discharge old debts. Other objects are the payment of land revenues, holding over grain for market, purchase of fodder, personal maintenance, meeting expenses of litigation and domestic ceremonies, purchase of agricultural needs and implements, organising trade, education and the like.

These various items may be divided into directly productive, indirectly productive and unproductive expenditure. Money spent on cultivation, the purchase of cattle, manure and seed, fodder and implements and holding over grain for fair market may be regarded as 'directly productive'; while that spent on payment of land revenue, discharging old debts, personal maintenance and education is 'indirectly productive': but money spent on jewellery, law suits and social and ceremonial occasions may be regarded as unproductive. This money is needed both for the long and short and intermediate periods. Most important of these are the short term or seasonal credit which provide the farmers with the working capital they require to run their farms efficiently to obtain crops in the best possible circumstances and to carry on cultivation until the harvest can be sold off. The essential characteristics of short term credit are cheapness, elasticity and promptness.

In India, the supply of rural credit is provided by private corporations, represented by private money lenders, Insurance companies, industrial or processing concerns, co-operative societies, the government, commercial banks, Nidhis and Chit funds in Madras and Loan Offices in Bengal. An examination of the existing structure of cooperative

credit, which barring the money lender, has been an important supplier of rural finance, shows that cooperative loans fall short in all these qualities of cheapness, elasticity and promptness. The question of promptness in giving loans for seasonal operations and the characteristic elasticity have remained comparatively neglected aspects and unless these conditions are satisfied, the time lag and the rigidity of procedure would detract from the usefulness of the loans when actually made. If cooperative societies are to displace the private money lender the Movement should be able to fight him with his own weapon. The main reason why the money lender still remains the chief source of short-term credit and is able to maintain his popularity with the borrower in spite of his exacting nature, is primarily because of the elasticity and promptness of his business methods. With the money lender several formalities which a cooperative borrower has to observe are dispensed with. The money lender has already measured the credit worthiness of each and every one of his clientele whom he accommodates at any time and any number of times. His interest charges are heavy but he is so able to impress the illiterate borrower with his accommodativeness that the latter, at least, for the moment does not mind a few rupees initially deducted from his loan. The farmer is so carried away by the readiness with which the money lender places funds in his hands that he does not think much about the cost. Therefore, if the Cooperative Movement has to become the substitute source for supplying short-term funds to the agriculturists, the Movement must achieve the readiness of the money lender coupled with real cheapness and safety.

In this article an attempt is made to show how the fixing of credit limits does not cover the entire needs of the borrower and how the delays in the disbursement of loans by cooperative societies in India

have been so long, that by the time the loan reaches the borrower he has perhaps already availed himself of the immediate accommodation which the intimate money lender has been only too willing to give. These, in fact, have been the chief causes for the unpopularity of cooperative loans.

The main reasons for delay in the disbursement of loans have been mentioned in some of the reports of the committees on Cooperation set up from time to time e.g., the Madras Committee (1939) the Rayalseema Committee (1945), the Bombay Agricultural Credit Organisation Committee (1947), and the Gadgil Committee (1945). The chief causes for this state of affairs are: (1) The primary reason for the inability of the village credit society to give a loan to a member, immediately the need for the funds arises is the insufficiency of capital. It lends out at one time all the available capital and when a member needs some additional sum or asks for funds to tide over an emergency, the society is not in a position to help him. In consequence of this shortage of funds, co-operative finance becomes highly "inelastic and artificial". (2) the multiplicity of channels which an application has to pass through before the loan is finally sanctioned and the money advanced, has also led to the inordinate delays in some cases. The needs for finance required by the members are assessed by the Secretary of the society and consolidated in a statement which is known as "Normal Credit Statement". This statement is prepared at the commencement of the agricultural season. After the demands are scrutinised by the managing committee and approved by the general meeting of the society, they are further scrutinized by the supervisor and the executive committee of the supervising union and then they are sent to the inspector of the bank who sends them to the committee of the Central Bank for sanction. This arrangement is obviously unsatisfactory and must result in inordinate delay and discourage good men from joining a co-operative society. (3) The illiteracy among the panchayatdars of societies is also a factor which affects the prompt disposal of loan applications.

Most of the panchayatdars are not aware of either the complex constitution of the corporation to which they belong or their responsibility as members of that body. Meetings of Panchayats are rarely convened. The quorum for general body meetings, when held, is obtained only with great difficulty. Those in need of loans have often to go round to the panchayatdars and persuade them to attend the meetings for sanctioning their loans. (4) The lack of trained staff in adequate number is yet another drawback. The accounts of the societies are written up by the supervisor who has about 20 or 25 societies in his charge. Consequently, he can visit each society only occasionally and in between his visits, it has to remain inactive. Thus, the working of a society is not regulated to cater for the needs of the members as they arise but depends on the convenience of the supervisor. If members stand in need of a loan, he will have to wait for the Supervisor's visit in the village.

FORECAST LOANS SYSTEM

The common method suggested by several of the co-operators in India for minimising avoidable delays, consists of a system of "forecast loans". The essence of this system lies in the anticipation of possible requirements of the members by a society. This is generally done before the beginning of the agricultural season, so that the society might be in a position to draw upon the amount sanctioned by the central bank. Thereupon the loans are sanctioned to the members without delay.

CASH CREDIT SYSTEM

Another method suggested is the introduction of "cash credits" in societies. It consists of securing for village credit societies cash credits with central banks to enable the former to draw upon them as and when they require money to finance of forecast loans. This can be done with the scheme of forecast loans. The amount sanctioned by the central bank against the loan applied by a society may be given in the form of cash credits. This system will prove a success only in societies which are in close proximity to

central banks, through which proper arrangements may be made for quick transmission of funds.

POST SANCTION LOAN SYSTEM

Another system of "post sanction" loans has been suggested by the Registrar of Co-operative Societies, Madras. According to this system the principle consists in granting to those societies which are working well and whose management can be trusted to act prudently, cash credits which they may utilise in disbursing short-term loans to members as and when they are sanctioned by the panchayatdars without waiting for the approval of the bank. After nearly the whole of the cash credit is exhausted by giving loans to members, the society should prepare a statement showing the details of each transaction, to the central bank. This statement is checked by the bank which when it is satisfied reimburses the society with another cash credit. Thus the society will be enabled to operate again on the replenished account as before. These replenishments may be done as many times as are required during a year. Thus by combining cash arrangement with the post-sanction of loans granted to the members of the societies, the two defects *viz.*, the lack of ready funds with the societies at all times of the year and the loss of time involved in the scrutiny of applications by the central banks before the loans are sanctioned, are sought to be eliminated.

RUNNING CREDITS SYSTEM

Yet another remedy was suggested by the Gadgil Committee. They suggested the fixing of credit limit for each member and each society so that no detailed enquiries are ordinarily necessary at the time of advancing loans. While recommending the cash credit system they also suggested the system of "running credits" to individuals. Under this system responsible officers of societies are to be permitted to sanction loans not in excess of specified sums in an emergency. They further suggested that societies of good standing might be permitted to keep some cash on hand which could be utilised in making small loans without approaching the

financing agency. Lastly, they recommended for adoption, the system of "continuing mortgage bonds" obtaining in some parts of Madras, whereby members of co-operative society are allowed cash credit on mortgage of unencumbered landed property up to 50 per cent of its value on "continuity mortgage bonds" so that they can draw on it as and when they require. The Agricultural Credit Organisation Committee appointed by the Government of Bombay have also endorsed these suggestions in full.

PROVISION OF LIMITED LIABILITY SYSTEM

The above account gives an idea of the main obstacles, in India, that stand in the way of ready availability of loans to agriculturists and the suggestions offered for remedying the same. We may now suggest practical remedies which can be adopted with profit. The first remedy lies in impressing upon the prospective members, before a society is organised in a locality, the full significance of collective liability. The members should have full authority to fix the credit limits to any applicant, and provided they take care that the limit fixed to a member is within his powers of repayment, there is no danger in the acceptance of a liability on his behalf. The members should be told that while an abuse of the discretion left to them would involve them in trouble, a proper use of their powers would be conducive to the welfare of not only the needy members but to the society as a whole.

To ensure that every member has a voice in the fixing of credit limits, this is best done at the general meeting every year. On the first occasion on which the members of a society meet, a statement of credit limits fixed for each of the members may be drawn up. Thereafter, the members can renew them every year without much difficulty, making only such changes as are necessary. Once such a statement is prepared, a central bank may safely grant loans to a society on the basis of that statement and thus avoid the elaborate investigation of the limits by itself and the consequent delay. The success of this scheme is based on the

presumption that a society is operating in a small and compact area, where the members know each other well and that the membership of a society is selective. In fact, when a member is admitted to the society, the general body must be convinced that he is honest, industrious and reliable.

BUILDING UP OF OWN FUNDS

A second suggestion that may be mentioned is that the societies should build up their own funds in order to strengthen their financial position. At present the share capital of the most societies is very little and even that is deposited with the central banks. They do not keep any ready cash on hand even to grant small emergency loans to members. They have to run to the central bank every time for getting the necessary funds. One good and easy way of developing the share capital of a primary society is for the society to induce its members to add on to their shareholdings by continuous monthly or annual instalments so long as they remain in the society. This is not only an obvious and effective method of promoting thrift but it would also considerably strengthen the financial position of the society. This method of building up a strong capital structure has many advantages. Firstly, it will not strain even the poorest agriculturist, who might aspire to increase his shareholding and thus improve his own standing in the society. Secondly, with the increase of a member's share capital, his stake in the institution also increases, which will have a healthy influence on him to take a more active part in its development and to look to its sound working more carefully. And lastly, it will help the societies in minimising their dependence on the central financing agencies. Besides share capital, the reserve funds of a society may also be increased by trans-

ferring the profits of a society either in entirety or at least a substantial portion of it, in case some dividend is considered desirable. If thus the owned funds are strengthened the amounts borrowed from the central banks might be reduced and consequently, the interest paid on them also saved. The societies can thereafter lend out of their own funds at a low rate of interest. The ultimate objective of complete local ownership and management will be realised.

But these advantages apart, there is the fear that a few members might begin to own a large number of shares and exercise an unhealthy influence to the detriment of the poorer members of a society. This, however, may be overcome by permitting the members to increase their shares only once at a time by periodical contributions only and not by a bulk purchase of shares. This would give an opportunity even to the poorest members to keep step with the rich ones.

The building up of funds apart, each society must be asked to manage all its affairs by itself, in writing accounts, convening meetings and attending to other office routine. It would be better if before starting a society in any place, a small set of literate people is taught office routine so that they can manage the work themselves and avoid the delay caused by the present system of dependence on an overworked supervisor.

To start with the suggestions made above may be applied as an experimental measure to a few "A" class societies in particularly well developed areas and the results watched before proceeding further. After all trial and error will ultimately decide the shape the credit structure would take, but the sooner steps are taken to start, in earnest, improvements to mould it to our requirements, the better it would be for our agriculture.

THE GREAT CHARLIE

BY PROF. WILLIAM HOOKENS M.A.

VERY few people know anything of Charlie Chaplin though they have seen him so very often and the reason is that they feel Charlie is nothing more than a piece of oddity—as odd as Eddie Cantor with his rolling eyes—with big boots on the wrong feet, a hat that sits like a boat on his head, the eternally-lined waistcoat and by no means the last, his immortal cane! But Charlie is very much more as is evident from Mr. Payne's full length biography of the man and clown* and the many illustrations that follow.

This "half god, half man, vagabond and brother to St. Francis and the moon" crosses the stage with a semblance of a moustache, eyes as crafty as those of Hercules and with a battered hat that wields greater authority than "the superman's magic instellar boat". Mr. Stonier who gives a foreword to Mr. Payne's book calls Charlie a rare great figure, with the stature of Falstaff, Don Quixote and even Hamlet, so extemporised that all the great clowns of literature and life tumble on the stage when Charlie steps on it. Very true. There is philosophy in his antics.

As an airy spirit whose tragedy lies mostly in his boots and trousers that drag him to earth Charlie blunders and dances on the life-stage making all kith and kin. We see this compound of flesh and spirit, evil and innocence, heaviness and lightness, misery and nobility, elephant and bird in his elements, with his "fantastic power of mimicry". He is indeed brother to the Delight Makers who existed in America long before he was ever thought of and belongs to the category of Fools whose feast was celebrated on New Year's Day with pomp in mediaeval Europe...

Charlie is a realist-clown and the beggar, the criminal and the unkempt come in for their share of comicality: caricature goes with facetiousness and instead of tragedy, comedy and utter boredom we have Charlie giving us—almost as if he had timed them to a nicety—tragedy, comedy and life itself. He revivies

with a jest unknown in the history of clownage, sorrow, poverty, and regret and he inures us to the tribulations of life. He has walked so much in the shadow of death that he plays with it on the edge of a precipice. Charlie is a ghost who loves living people and gives them all they want and, as one who has allied himself with the preternatural, there is nothing that he cannot give us!

Clownage is something that Charlie has moulded close to his heart and has maintained the English tradition in America, earning in his early days fifty dollars a week. And he has no equal even today! He has played various roles—now sleeping, dreaming and rising to a new life; now playing at love as in "His Trysting Place"; now continually spluttering and behaving like a Chinese cracker, as in "The Laughing Gas!!" In films like "The Rounders", "The Great Dictator" and "Tillie's Punctured Romance" we see Charlie at his best, "calling upon the earth and heavens to witness that he is alive and kicking" with "a talent for sustained invention" and becoming to all who saw him "a thing of flesh and blood"!

We see Charlie as a versatile figure in all his glory;—now philosophising; now worn out and yawning during a group portrait; now a vagabond playing on the violin or under the bed at 1 a.m.! At times he is an adventurer, pop-eyed; or in Easy Street with his baggy trousers, his evenly knotted cane and his curly hair exposed; now a soldier with his gas mask, haversack and rifle, with the tea-jug and frying pan; showing now at Sunnyside playing with girls who look like fairies; now looking out from his hiding place while a cop is behind him! In "The Gold Rush" Charlie is within the grips of a lovable soul; and in "The Circus" we see three monkeys on him: one on his head, another on his shoulder and the third on his arm—all beautifully perched on him! But it is in "The Great Dictator" that we see Charlie, cane in one hand and the hand of a girl in another, walking determinedly, almost buoyantly to destined climax.

*The Great Charlie by Robert Payne, Andr Deutch, London W. 1.

FACTS ABOUT THE POWS

The purpose of the activities in connection with prisoners of war at Pan Mun Jom has been so obscured by conflicting reports that danger of a serious misunderstanding of the entire situation has arisen. To some degree this is because the issues involved are almost unprecedented, and only imperfectly understood. Furthermore, the principles are so important to the United Nations side that its representatives at Pan Mun Jom are unable to compromise on them. The United States Information Service, in response to many requests for facts on the prisoner-of-war issue in Korea, has compiled answers to a set of basic questions on the situation.

WHAT GAVE BIRTH TO THE NNRC?

The question of prisoner repatriation was responsible for the creation of the Neutral Nations Repatriation Commission (NNRC). The issue of prisoner repatriation first came up at preliminary armistice talks as long ago as December, 1951. At that time the U. N. Command informed the Communists that a great many prisoners in U. N. camps would resist return to their Communist homelands. In April of 1952, five months later, the Communists finally agreed to have Communist prisoners in U. N. prisoner camps polled to determine how many would return to Communist territory without force.

When the results of the polling showed that large numbers of prisoners refused to return home, the Communists charged that the pollings had been conducted unfairly. They refused a U. N. offer to re-poll the prisoners in the presence of Communist observers and demanded the unconditional return of all prisoners of war, even by use of force if necessary.

To this the U. N. Command would not agree, and on this one vital issue the armistice negotiations were deadlocked. India's proposal that the question be considered by a commission composed of neutral nations broke this deadlock and was a vital part of India's successful effort to bring about the armistice.

When the armistice came into being on July 27th, 1953, the two sides exchanged those prisoners willing to go home in a 33 day programme which was commonly known as "Operation Big Switch." During this period the Communists returned 12,760 prisoners to the U. N. Command. The U. N. Command returned 75,800 prisoners to the Communists.

There remained in U. N. Camps approximately 15,000 Chinese prisoners and 8,000 North Korean prisoners who said they said they would resist repatriation to their Communist homelands.

WHY ARE INDIAN TROOPS IN KOREA?

To quote the Armistice Agreement signed at Pan Mun Jom on July 27, 1953, Indian troops are on duty in Korea today "to ensure that all prisoners of war have the opportunity to exercise their right" to be repatriated if that is their choice.

This position of trust and responsibility stems from India's membership in the Neutral Nations Repatriation Commission. Not only is India a member of the commission, but in the person of General Thimayya, India also is chairman and executive agent of the NNRC.

Paragraph 3 of Article 1 of the terms of reference for the Neutral Nations Repatriation Commission states:

No force or threat of force shall be used against the prisoners of war...to prevent or effect their repatriation, and no violence to their persons or affront to their dignity or self-respect shall be permitted in any manner for any purpose whatsoever. This duty is enjoined and entrusted to the Neutral Nations Repatriation Commission.

Indian troops are in Korea today successfully carrying out these armistice terms. All prisoners are quartered in compounds within the demilitarised zone, from which both Communist and United Nations forces are barred. These compounds are under the overall control of the Indian Custodian Forces. Producing of prisoners for the "explanations" is the responsibility of the officers and men of General Thimayya's command. Their discipline, control and calm judgment in

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FACTS ABOUT THE POWS

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this difficult and unprecedented task have won the respect and admiration of the free world.

RETURN TO COMMUNIST HOMELAND?

Out of some 15,000 Chinese and 8,000 Koreans who said they did not desire repatriation, and who were turned over to the NNRC on September 23, 1953, some 130 have changed their minds voluntarily and requested repatriation without "explanations."

A recent tally showed that, 2,213 prisoners had heard the Communist "explanations". Of this number 64 changed their original stand against returning to their Communist homeland. This constitutes slightly under three per cent of those to whom explanations have been given.

HITCH IN REPATRIATION PROGRAMME

Ever since it became clear that only a handful of prisoners could be won over by the explanations, the Communists have been finding excuses to stall the proceedings. They have refused to continue with the explanations unless the NNRC would produce those prisoners who could only be produced by force. This the NNRC has refused to do.

COMMUNIST JUSTIFICATION

The Communist side alleges that the POW camps are controlled by ring leaders and agents of Nationalist China and the Republic of Korea, who effectively prevent many prisoners from electing to return to their homeland.

The "explanation" procedure was specifically designed to meet this difficulty by providing for explanations to prisoners one at a time. The Indian forces have entered POW compounds in sufficient strength to protect any prisoners who desired repatriation.

While resisting the Communist demand to produce the prisoners forcibly, General Thimayya has endeavoured, with successful patience, to persuade most of the prisoners to appear voluntarily.

More recently, the Communists dragged out their "explaining" to such an extent that only part of those in a given compound were processed on the day scheduled. The Communists then demanded that these men be segregated from the

others from the same compound; General Thimayya pointed out that this was a physical impossibility, and (at the time this is written) the Communists are refusing to continue the "explanation" process at all.

ALL POWS SHOULD BE RELEASED*

Paragraph 11 of the Terms of Reference of the Neutral Nations Repatriation Commission, as negotiated at the long Pan Mun Jom peace talks and agreed to by both sides, is as follows:

At the expiration of 90 days after the transfer of custody of the prisoners of war to the Neutral Nations Repatriation Commission, access of representatives to captured personnel...shall terminate,* and the question of disposition of the prisoners of war shall be submitted to the Political Conference recommended to be convened in Paragraph 60, Draft Armistice Agreement, which shall endeavour to settle this question within 30 days, (i. e. by January 22, 1954) during which period the Neutral Nations Repatriation Commission shall continue to retain custody of those prisoners of war.

The Neutral Nations Repatriation Commission shall declare the relief from the prisoner of war status of any prisoners of war who have not exercised their right to be repatriated and for whom no other disposition has been agreed to by the Political Conference within 120 days (i. e. by January 22, 1954) after the Neutral Nations Repatriation Commission has assumed their custody. Thereafter, according to the application of each individual, those who choose to go to neutral nations shall be assisted by the Neutral Nations Repatriation Commission and the Red Cross Society of India."

U. N. STAND ON THIS QUESTION

An important principle is involved—one for the establishment of which 16 nations have paid a heavy price in blood and treasure. That principle is that a human being shall not be held in pawn as a price for an armistice or conference.

Following his return from Korea early in November, U. S. Ambassador Allen explained to the Indian press that the U. N. Command takes a serious view of the emotional state in which the prisoners find themselves after as much as three years' confinement.

One of the most important things in the minds of the POWs is to know whether they are destined to stay in the demilitarised zone indefinitely," declared Mr. Allen at that time. "A political conference may drag on, like the conference on Austria, for seven years. If any impression were

* Custody of the POWs to the NNRC was completed on September 24, 1953. Hence explanations terminated on December 23, 1953.

to get around among the prisoners that the (armistice) timetable might be changed, the result would be devastating.

"While this business of prisoners' not wanting to be repatriated is a reasonably new phenomenon," the Ambassador added, "it already has occurred twice since the rise of totalitarian governments. We began to experience it when we captured Germans during World War II. There were serious disturbances in the POW camp, with some of the prisoners denouncing Hitler.

In 1945, when we occupied Germany, we found large numbers of Russian prisoners. We decided they should all go back to Russia. Many had to be driven back at the points of bayonets; some jumped off trains and committed suicide.

The United Nations Command is determined that this will not happen again. Thus, when the agreement was written, language was included which protects the prisoner of war. Its major purpose is to insure his *scheduled* freedom. He is to be a free man again upon a definite date. The United Nations Command, in sticking to the letter of this paragraph, is not taking a stand mere words. The U. N. stand is taken on the *meanings* of those words.

Paragraph 11 does not make the freeing of the prisoners conditional upon the holding of a political conference. It envisages the possibility that the recommended Political Conference might not meet or might fail to arrive at a solution for unrepatriated prisoners. Note the use of the word "endeavour":

".....prisoners of war who have not exercised their right to be repatriated shall be submitted to the Political Conference recommended to be convened in Paragraph 60, Draft Armistice Agreement, which shall *endeavour* to settle this question within thirty days...."

Thus, the United Nations Command, in sticking to the language of the terms of reference, is sticking to the humane proposition for which it has long held out—that men who have been inmates of a prisoner of war camp for as long as three years must be freed on *schedule*, that their right to live as human beings should not be harnessed to the inability of negotiators to find a solution to problems of world magnitude.



Marie Tallchief, premier American-Indian ballerina who makes headlines frequently in U. S.



WHEN the war ended we started expecting father to return home. We kept on waiting and when in despair we ceased waiting, he came. Getting into the house he said, "Well, I am here" and then laid his haversack on the chair.

I looked at father. The eyes seemed to be like father's and he certainly smiled like father. Indeed it was he, my father! Only he looked a little shorter.....or is it because I have grown taller?

Father began to take out his things and I helped him. I got more presents that day than I had got before in a whole year. Father gave me the leather wallet in which he kept his map, he gave me the bullets that were extracted from his shoulder as also his officer's epaulets. Only the small knife he did not give me. And how exceedingly nice the knife was! The handle was made of the smooth tusk of a walrus: it had two blades of bright steel, one big and one small: there were also a corkscrew, a pair of tiny clippers, a screw driver and a sharp thin awl. I was fascinated.

The knife was in my dreams the whole night. At dawn when I was still in slumber, I felt as if somebody patted on the back of my neck and said, "All right, take the knife also but do please get up—it's high time that you do".

I woke up at once and found father's knife on the rug. I grabbed at it, opened the blades and felt them with the finger: the big one was sharp enough but the small one sharper still!

Father beamed on me and left. I dressed up, ran to the kitchen and began to sharpen my little knife on the hearthstone. Mother observed me with frightened eyes and said, "Where did you get father's knife?"

"Father gave me."

"You will soon run into some accident. I am afraid."

"Why should you apprehend...misfortune, mother?"

Mother did not care to reply. I took my books and ran to school.

II

At the first interval between lessons I showed the boys the glorious gift I got

from father. The two blades, the clippers, the screw-driver, the awl—I showed them all.

"Oh, what a knife!" the boys said. "A charming thing. Where did you get it?"

"Where? That's easy to guess—from the front of course."

"Is it sharp?"

I at once took a pencil and began to cut it slowly with the little blade. Every one looked admiringly and praised the knife in glowing terms. None possessed such a knife.

During the brief interval I sharpened seven pencils and began the eighth. I also managed to open a phial of red ink with the cork-screw. One of the youngsters brought the phial to paint the head lines of the Wall Newspaper.

The next lesson was for drawing. Everybody was trying to draw an apple and I was busy with my knife. I carved surnames on pen-cases: to start with I carved on mine, then on those belonging to boys sitting on my two sides and thereafter on the one belonging to the boy who sat behind me. It is easy to carve letters on the pen-cases which are made of soft wood. But suppose the wood happens to be harder! Will my knife prove equal to it? My desk was near the window.

I gained in courage and cautiously began to file the edges of the window-sill. And suddenly I heard the loud command, "Sokoloff give me your knife at once."

"Why sir", I fumbled, "I have done it unintentionally." Gregory Semionovitch would take no excuse. He took away the knife from my hand and put it in his pocket. Then after the school hours he called me to the teachers' room and said, "How is it that you don't feel ashamed, Sokoloff? What would you write to your father in the army? He is a patriot and you an idling, self-willed thing". I said, "Father is no longer in the army. He returned yesterday." Gregory Semionovitch looked at me: "Is it so?" and taking a pen he said, "It

seems that I should write a few lines to him then."

He wrote a short letter, folded it fourfold, closed it with gum and wrote on the outside, "To Comrade Sokoloff—Personal." Giving me the letter he said, "Give it to your father personally, return the knife also to him."

I wrapped the knife in a handkerchief, put the letter in the pocket and made for home.

III

As I walked towards home carrying the note from Gregory Semionovitch to father, I felt as though I was carrying eight whole picks in my pocket,—the note seemed so heavy! I walked and walked as if I had walked hundred versts already. At last I dragged myself home. The whole house wore a festive appearance as though it was the first of May. The table was laid and covered. Father's great coat was hanging in the front room which meant that he was in.

I found mother tastefully dressed and beaming with kindness. "I would rather give the letter to her", I thought, "May be the matter will end there in the general merriment due to father's home-coming." I drew out the letter and gave it to her. Mother eyed at it and wondered, "Well Kostiya, it is not meant for me. Look, here it is written, 'To Comrade Sokoloff,—personal'."

"I therefore hand it over to you personally. You are also Comrade Sokoloff. It would be a pity if I have to give it to Father".

At this moment father came out of his room. On his shoulder was a towel and in his hands a razor and a brush.

"What is this, a letter?" he asked.

"Whose letter is it? Is it not mine? Give it to me. To be sure it is the first letter I get after the war."

Mother remained silent. I said, "It is yours, father, from our school. I brought it." "All the same", I thought, "he will know of it, so the quicker the better".

At this moment father came out of his room. On his shoulder was a towel and in his hands a razor and a brush.

Father took the letter and read it through. "H'm", he said. "What is the matter?" mother asked.

Father handed over the letter to her and she read it. Both of them became silent and spoke not a word to me. We all kept silent for a long time and then father hung the towel to dry, unscrewed the safety razor and put it in its case. Then in a strange voice he said, "so you are standing here still. Let's go." "Where?" I feebly asked. "To that room."

I went and father followed. Hardly had we crossed the threshold when father closed the door and locked it. Obviously mother also got alarmed. Gently tapping the door, she asked,

"Kolia, Kolia, why do you close the door?"

"Wait, we are having a conference here with no witness standing by."

Then suddenly stepping forward to me said, "Where is the knife?" "Here."

Taking it father kept it in his palm. I thought it would have been better, if I had never seen the knife fitted with the clippers, the screw-driver and the awl. How much unpleasantness followed from this!

IV

Father transferred the knife from one palm to the other and said:

"While in the front I could never guess that my little knife will in Moscow file window-sills and cut desks, fences and gates."

"I did not cut desks and gates".

"That's because you could not. For a mere half-day the achievement of your knife has been magnificent. Maybe, after three days you would succeed in cutting away the entire region or at any rate in defacing it with ugly scratches. But sure enough the knife remained with me not three days but three years and all the while it was engaged with honest labour. There is no counting the twigs and branches I cut with it for fuel nor the number of good people I treated with heat thereof. When a friend of mine

happened to be wounded, I used to cut open his shoes so that bandaging could be possible.....But more than anything else I remember the incident. I would tell you now".

"One day a German scout crawled out from a thicket and stunned me with a stroke of the butt-end of his gun from behind. I dropped down on the grass and when I came to my senses, I found myself in an empty mud hut. My hands were tied behind my back.....I was lying. I felt a bitter taste in the mouth and there was droning in the head. On the road, right at the entrance of the hut, I could hear a sentry pacing,—the gravel under his feet screamed. German words came to my ears.

No, I thought, I will not give myself up to the enemy so easily.

I leaned my head against the wall. The hut was, of the Ukraine type, thoroughly white and from the walls was coming the smell of fresh lime. On the table was a soup dish and an earthen jug to boil milk in the oven.

Presently I saw that a pair of blue eyes were looking into the room from outside. The window was low. Obviously a small boy was peeping.

I said quietly, "Could you possibly steal into the room?"

Nodding his head, the boy vanished. I am not sure if the time that passed was much or little. Perhaps I fell into a slumber. All of a sudden I felt somebody holding my hand.

It was that youngster that peeped through the window. His hair was auburn, eyes blue, and he was about your size—not taller by any means.

"Well, you little busybody make a search in my booted legs".

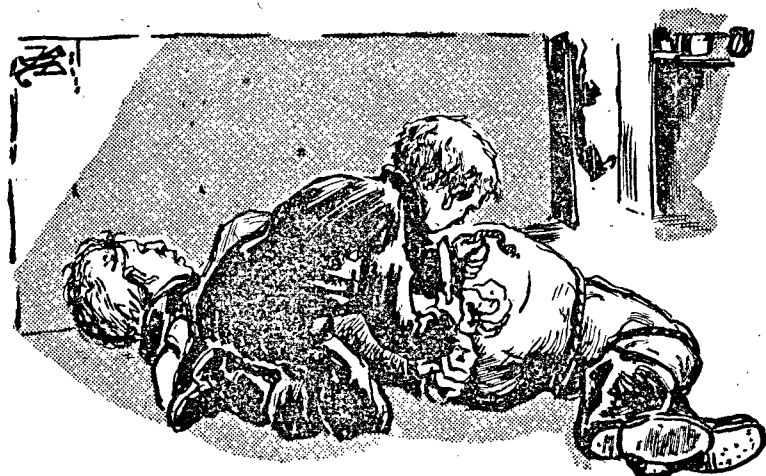
My knife was in one of the boots. That was the reason why it still remained with me,—my last weapon of war.

My helper found the little knife, cut the strings that bound me and slipped out of the room as quietly as he came. When it grew dark, I crawled on to the window and jumped on a prickly field just mown.

My hands and knees were wounded. I crawled right up to the forest and it was only here that I stood on my legs. I began to walk, hiding behind every tree

That was because everything was in order since then.

My knife sharpened pencils, opened bottles of ink, cut papers, planed chips



--the little knife cut the strings that bound me.

that I passed and suddenly I noticed a fire glowing from a pile of wood in the midst of surrounding darkness. I heard bits of conversation carried on in Russian which meant that I had reached my goal. Within the next twenty-four hours we won back from the Germans the same village in which my helper lived.

You will now understand how dear this knife is to me but I gave this to you without regrets."

Father became silent. I stood on, not knowing what to say. Then father said to me, "Take your knife back".

"Really?" I enquired.

Father nodded his head and said, "Yes, I mean what I say. You don't take back a gift. Let's go for lunch."

We came out from the room and mother looked now at me, now at father, failing to guess what happened between us inside the room. She poured soup on the plate for us, cut bread and we sat for lunch.

Since my discussion with father regarding the knife nothing more happened.

of wood to make paper kites, carved out airplanes from the thin wood, made pipes from reeds, in a word, it did the business it was meant for. And I in my turn did mine.—(Translated by Sri R. M. Samanta from the Russian Original and reproduced by courtesy of the Hindustan Standard.)

RAIN

BY MAURICE HENRY

Dropped, dripping, draped,
Spiked on old iron,
Glistened by bending rays,
The hospital tower
Crumbles down the pane,
Leaves ripple green,
Slumber temporarily
Under the lulling
Hiss of rain.

What is this Sovereign Democratic Republic?

—: O :—

H. E. Sri Prakasa, Governor of Madras, addressing the Andhra University Convocation said: "We have declared ourselves a Sovereign Democratic Republic, and if we are to prove that we sincerely mean what we say, we have to realise that every single one of us—high and humble alike—forms an important unit in the scheme of things, and has to be properly equipped for life's duties and to take his own proper part therein. He then discussed the significance of the three words that describe our Constitution to the world."

DEMOCRATIC CONCEPT

WE are *Sovereign* by which we clearly mean that we are determined to be the arbiters of our destinies ourselves. We are pledged to interfere with no one else, and we will not allow any one else to interfere with us. We will find out for ourselves what is best for us; and regardless of what men may say or do, we would adhere to our own plans in pursuit of our own ideals. We are in no need of any forcible tutoring by any others: we tutor ourselves. We have also declared ourselves at the same time a *Democratic* people; and as an outward expression of our inner aspiration, have already given an equal vote to every adult man and woman, regardless of his or her mental or physical equipment; regardless of his or her wealth or poverty; regardless of his or her caste or creed. However much, cynics and wiseacres may laugh at the unsoundness of the fundamental bases of Democracy and pick faults with its working, the fact is that in this world no one is immortal; and as such no one, however great and however useful, can be regarded as indispensable. While individuals come and go, the race has to go on! and while the personnel changes, the varied facets of man's organised existence as such have to be permanent, if the State and Society are to be stable and secure, and lives of human beings not disturbed violently from time to time by unnecessary and avoidable shocks and jolts.

To me, it appears to be quite clear that the very conception of Democracy—to my mind, the best system so far evolved by man for his own governance regard being had to the inevitable limitations of life and the intricacies of human nature—is based on a very definite axiom. As the services

of no individual can be permanently ensured, for in the natural course death will claim the greatest some day, and as no family or group either, can ensure a perpetual supply of suitable human material, we must depend upon the system of election with all its drawbacks, to discover hidden talent and ferret out from the remotest corners, suitable human beings to take the lead in diverse branches of human activity. A general election, for instance, that takes place from time to time in every Democracy to assess the people's feelings and appoint the highest legislature and executive in the land, is verily in the nature of the legendary churning of the ocean which gave us our primal jewels both in men and material. The moment a Society is unable to supply the requisite number of men for the manning of its varied departments of activity, the moment it must be regarded as dead like the tree that is unable to throw up a single fruit or flower any more. Democracy takes it for granted that any given time in any given society, there must be men in requisite numbers for all the needed work; and the suffrage of the people themselves is the best means of getting at them.

ROLE OF THE INDIVIDUAL

Not satisfied with calling ourselves sovereign and designating ourselves Democratic, we boldly declare ourselves a *Republic* as well; and this more than anything else, brings into prominence the value of the individual, for this means, if it means anything, that the intention of the race is that every individual must have a say in the shaping of things, and must have his own interests attended to, as well as of any other, and what is more, every one must be ready and

prepared at all times, to shoulder the heaviest burden that it might please his fellow-men to cast upon him. No one is to be given any position only because of his birth; and every one is to be given the requisite opportunity to serve his fellow-men, and all the necessary position in accordance with his real worth. If that is so, and if we really mean what we say, we have to take our education very seriously in hand. We can no more afford to play with it or adopt a policy of drift on the ground that what was good for our ancestors is good enough for us and for our successors; and that we need not strain our minds too much in order to effect any transformation in the prevalent systems that the new circumstances might demand.

Times have doubtless changed and are rapidly changing further; and the future entirely depends on the men that are going to build it. These men in their turn depend for their own making on the education and training that they receive in their youth. The words of the British philosopher are to my mind true for all time when he said that the object of education is to make the individual most useful to himself, his family and his Society. Education is an attempt to draw out the latent faculties of man for this purpose. The American educationist was correct when he boldly declared:

"Tell me what sort of civilisation you want, and I shall tell you what sort of education you should impart." We in India stand to-day definitely at the parting of the ways. We have to make up our minds as to what we want the future to be; and we have so to shape our educational system that young men and young women who go through it, might be able actively, cheerfully and successfully to build the society we seek to do. You will permit me to claim the right from this platform to call upon you all—every single one of you who receive your degrees and diplomas to-day—to play your fitting part, in the building of the edifice of India's Freedom on sure and secure foundations. Do not think that any one of you is so small as not to have any part to play in the coming days; do not think that any of you is so high as to have the monopoly of serving your kind. We have all to help in the common endeavour, and we can only do so if we truly know our own capacities and limitations, and attune our ambitions and aspirations to them. We have all to realise in all humility but in all confidence, that we too in our own way are important and can be as useful as any others; and by doing our work well we can—each in his own way—help in the strengthening of the race and the insurance of our liberty.

TURKEY ON THE MARCH (1923-53)

BY PROF. S. B. MOOKERJI, M.A.

THE Ottoman army had once reached the gates of Vienna. The whole of Europe was alerted and alarmed. That is an old—almost forgotten—story, however. For many years before the Great War the Ottoman Empire had been in process of disintegration. Serbia, Rumania and Bulgaria in Europe, Southern Algeria, Tunisia, Tripolitana and Egypt in Africa, and Cyprus in the Mediterranean had slipped off the effete hands of the autocrats at Constantinople during the hundred years preceding that War. The Ottoman Empire in 1914 included Anatolia,

a portion of Thrace, Arabia, Syria, Palestine and Mesopotamia. All else had been lost.

Turkey was Germany's ally in the Great War. Defeat in that War led to further losses and humiliation. All that remained to her was Anatolia. The victorious Allies occupied the capital Constantinople and a big slice of Anatolia. By the Treaty of Sevres (August 10, 1920) Sultan Mehmed VI signed away Egypt, Arabia, the Sudan, Cyprus, Tripolitana, Morocco, Tunisia, Palestine, Mesopotamia, Armenia and Thrace. Turkey and the Turks were thus let down by the Sultan

and his advisers. This is how autocracy behaves at critical junctures.

The treaty was however repudiated by the Turkish Nationalist Party. A brilliant soldier Mustafa Kemal Pasha—Turkey's Man of Destiny—re-invigorated decadent Turkey. He took his stand on the principle "Turkey for the Turks". Turkey was to be a compact national state without any subject people or distant province.

On his way from Constantinople to Angora Mustafa Kemal broke his journey at Samsun on the Black Sea, on May 19, 1919. An officer in the Turkish Army, he was ostensibly an agent of the Sultan's Government. But he was secretly determined to organise a resistance movement against that Government and the foreign powers that controlled it. A Greek Army had landed at Smyrna four days before Kemal's arrival at Samsun, Greece wanted to help herself to a slice of Turkey. The latter was not in a position to resist. The army was demoralised. Clothes, rations and armaments were in short supply. The people too had lost confidence in itself.

Kemal's genius for leadership was revealed at this dark hour. His efforts and eloquence injected new life into the local authorities in the interior. Anatolia's sturdy peasantry determined to defend its hearth and home against the alien onslaught. Armies were conjured out of the air. A supply system too was organised. Turkish women came out of the harem for the first time in the long centuries of Turkey's history and took a prominent part in this supply system. "The Turkish army under Kemal checked the Greek advance on the Sakaria river west of Angora in the summer of 1921." The Turks took the offensive a year later and drove the Greeks into the sea. The Italians and the French, who had occupied the southern provinces, withdrew after this. Discretion, they say, is the better part of valour. British forces in the Straits signed an armistice "as a prelude to the Treaty of Lausanne" in 1920.

The Treaty of Lausanne signed in July 1923, which scrapped the Treaty of Sevres,

is an eloquent testimony to the skilful and patient diplomacy of Lord Curzon, England's Secretary of State for Foreign affairs. Kemal got everything he stood and had fought for—ethnographic frontiers, freedom from international servitude and national independence. Turkey ceded Rhodes, Dodecanese and Castellorizo to Italy and renounced her right over Mesopotamia, Arabia, Syria, Palestine, Egypt, Sudan and Cyprus. She retained Adalia, the Smyrna, Cilicia, Thrace, Constantinople and Anatolia in full sovereignty. The clauses of the Sevres treaty regarding penalties, reparation and disarmament were omitted. The International Straits Commission under the auspices of the League of Nations was to control the Dardanelles and the Bosphorus, which were neutralised and demilitarised. The Treaty of Lausanne further provided for a compulsory interchange of the Greek Moslems and the Turks of the Orthodox Church.

Turkey declared herself a Republic on October 29, 1923. Angora—since re-named Ankara—became the capital of the infant Republic. Mustafa Kemal Pasha—better known by his late name Kemal Ataturk (Kemal, the father of the Turks) was elected its President.

The task before the President and his Government was a gigantic one. It was nothing less than to build a new Turkey out of the ashes of the old. The hurdles in the path were many—colossal ignorance, abysmal poverty, almost universal illiteracy and medieval superstition and fanaticism. Nothing daunted, Kemal delivered vigorous onslaughts on all fronts. He launched a vigorous campaign of secularisation and abolished the Caliphate in 1924. A Constitution adopted in 1924 vested supreme legislative and executive powers in the National Assembly elected at first by manhood suffrage, women receiving the vote ten years later. The Swiss Civil Code replaced the old Holy Law of Islam. The change transformed the status of Turkish women. The Arabic alphabet was replaced by the Roman and all existing books in Arabic were re-printed in Roman characters. The wearing of the Fez, a rude reminder of Arab domination in the past was banned.

Ataturk dreamt of modernising Turkey. "The social framework of the old Turkey had been frozen into a pattern half feudal and half ritualistic, and the most superficial disturbance of this pattern brought man in conflict with divine law. All that we mean by civilisation was held back by the iron gates of Islam.....". But Kemal's ideal had begun to assume a tangible shape at the time of his death in 1938 and the modernisation of Turkey was well under way. Politically, however, Turkey was still an authoritarian state. Freedom of the press was unknown and newspapers were subjected to strict censorship. There was no Parliamentary Opposition. An attempt to create one during Ataturk's life time was used by fanatical re-actionaries to sabotage his plans. He replied by executing the members of the Opposition—26 in all. The party to which they belonged was suppressed.

World War II hampered Turkey's progress for a time. Surrounded by states at war, the Republic had to maintain armed forces which absorbed about 50% of the revenues. It was cut off from the supply of foreign capital and imported machinery. Further industrialisation was therefore impossible. The march forward was however resumed on the termination of the War in 1945. Politically, Turkey is now a full fledged democracy. Opposition was legalised in 1946. The newly organised Democratic Party captured the Government by defeating the Republican People's Party—the only party in Turkey till 1946—in the last General election in 1950. Fanaticism is perhaps Turkey's enemy No. 1 even today. It is why a number of laws passed in recent years have made it a criminal offence to use religion as a means of political propaganda. Party leaders are held responsible for the violation of these laws by the rank and file. The National Party, one of the Turkish Political Parties, is banned at the present moment for the violation of the above laws.

Turkey is today a respected member of the comity of nations. She joined the United Nations Organisation in 1945. Her anti-Russian policy has made her a

persona grata with the U. S. A. and its allies. The U.S.A. Marshall plan aid extended to Turkey has resulted in the development of Post-War Turkish industries and transports. Turkish troops fought under the banner of the United Nations in Korea. Turkey was admitted to the North Atlantic Treaty Organisation (NATO) in 1951.

Post-war Turkey's industrial production has doubled. The railway system too has been doubled and is soon to reach the Iranian border. New roads have improved communications. Motor trucks have ousted camel caravans on many a high way. Transport costs for farmers and industrialists have been halved. New ports are being built and old ones enlarged and modernised. Irrigation, anti-flood measures and electrification of the country have not been neglected.

Turkey will soon produce the sugar and cement and other building materials sufficient to meet her own requirements. Agriculture has been revolutionised. Production of cotton has trebled. Scores of ginning and spinning factories have sprung into existence. The textile industry has made considerable strides. Tractors have replaced wooden ploughs in not a few of the 40,000 villages of the Anatolian plateau. Turkey has today an exportable surplus of cotton and grains. Turkey under the Ottomans made no attempt to tap her natural resources. But today huge sums are being spent for industrial and agricultural development and also for the extraction of oil from the mines. The Government is faced with financial difficulties due to an adverse trade balance and so gradually larger and larger sums are spent for the development of the country from the ordinary budget revenue.

Turkey, it must be remembered is, neither a heaven nor a hell. Judged by the standards of the prosperous and progressive countries of the West she still lags behind. Much leeway has yet to be made up. But the progress that the medieval Turkey of 1923 has achieved during the brief span of thirty years is undoubtedly creditable.

SRI SARADA DEVI

BY SRI K. S. RAMASWAMI SASTRI

ONE full year—from December 1953 to December 1954—is dedicated to the celebration of the centenary of the birth of Sri Saradamani Devi, the immaculate virginal wife of Sri Ramakrishna Paramahansa and the Holy Mother of his disciples. She was wife, mother and goddess—three in one and one in three. Sister Nivedita once said aptly and justly: "To me, it has always appeared that she is Ramakrishna's final word as to the ideal of Indian womanhood."

Sarada Devi, the Holy Mother, was born on 22nd December 1853 in the little village Jayarambhati not far from Calcutta. When she was a little girl learning Bengali and helping her mother in her household tasks, Sri Ramakrishna who had been born on 17th February 1833 at Kamarpukur which is four miles from Jayarambhati, was a worshipper in the Kali temple at Dakshineswar. His mother Chandra Devi was advised that by getting him married, he could be brought to normal worldly ways of life and behaviour. This was why and how the marriage of Sri Ramakrishna and Sri Sarada Devi was arranged in May 1859. But despite human desires, divine intervention was to make her his spiritual consort instead of making him her worldly husband.

When she was about fourteen years old, he went to Kamarpukur and there gave to her certain spiritual lessons which went deep into her soul. In May 1872, when she was 19 years old she was told that her husband had become a lunatic. Sri Ramakrishna himself has said that the world is a lunatic asylum in which men are generally mad after women or wealth

or power or fame whereas he was mad after God. Sri Sarada Devi walked all the way from Jayarambhati to Dakshineswar found him in a God-



intoxicated state of mind and realised that her mission was to be by his side as his spiritual consort serving him and to be the mother of all his disciples and others. Thus began the most wonderful and unique and peerless bridal relationship, he as the spiritual bride of God and she as his spiritual bride as he was in a masculine form.

Sri Ramakrishna passed into Mahasamadhi on 16th August 1888. The great Swami Vivekananda passed away on 4th July 1902. She lived on till 1920 pointing the way to God by her lessons and ministrations.

—Courtesy: Sunday Times.

Home and Foreign Affairs

By "AN INDIAN JOURNALIST"

Ike's Atom Pool Plan

THE fact that President Eisenhower flew straight from Bermuda to New York to deliver his now famous address to the United Nations General Assembly invests his plea for an atom pool with special interest and authority. It is obvious the plan has the backing of the Prime Ministers of England and France. The Big Three had approved the creation of an International Atomic Energy Agency to which atomic Powers would contribute from their stock piles of Uranium and fissionable materials.

From the point of view of world peace and security the President's plan is definitely an improvement on the United Nations plan embodying the Baruch proposals, which called for the creation of an International Atomic Development Authority "to which would be entrusted all phases of the development and use of atomic energy."

The Soviet Union however voted against the United Nations plan, and made counter-proposals which the U. K. and the majority of the United Nations considered unacceptable. It was thought that the system proposed by the Soviet Union would be insufficient to guarantee against clandestine production of atomic weapons.

The Soviet plan, rejected by the United Nations General Assembly, called for unconditional prohibition of atomic weapons and the elimination of overseas military bases and war propaganda.

President Eisenhower told the assembled delegates of 60 nations that the United States "knows that peaceful power from atomic energy is no dream of the future." Proposing the creation of the agency under United Nations auspices, he declared:

To hasten the day when fear of atom will begin to disappear from the minds of the people, and Governments of the East and the West, there are certain steps that can be taken now.

I, therefore, make the following proposal: Governments principally involved, to the extent permitted by elementary prudence to begin now, and continue, to make joint contributions from

their stockpiles of normal uranium and fissionable materials to an International Atomic Energy Agency.

We would expect such agency would be set up under the aegis of the United Nations. The United States is prepared to undertake these explorations in good faith. Any partner of the United States acting in the same good faith, will find the United States a not unreasonable ungenerous associate.

Now the proposals and the steps by which they were to be given effect to have an element of practicality and prudence that have made a tremendous impression on the practical minded British and American people. Ike's plan of pooling the spare resources of Atomic Powers not for destructive purposes but for productive uses and for the cause of social and economic amelioration has far-reaching results for the future of mankind.

Experts will be mobilised to apply atomic energy to the needs of agriculture, medicine, and other peaceful activities. A special purpose will be to provide abundant electrical energy in the power-starved areas of the world.

No wonder that the Soviet delegates promised careful consideration while Mr. Churchill thinks that the plan for a world pool of atomic materials is "one of the most important events in world history since the end of the war."

President Eisenhower knows—none better—the devastating nature of the instruments that recent advances in atomic experiments have put into the hands of the Big Powers. He tells us that atom bombs today are 25 times as powerful as the weapon with which the atomic age dawned, while hydrogen weapons are in the ranges of millions of tons of the most powerful non-atomic explosives used in the last war.

A single air group (squadron) whether afloat or land-based can now deliver to any reachable target a destructive cargo exceeding in power all the bombs that fell on Britain in World War 2.

And he warned the General Assembly that the expenditure of vast sums for weapons and systems of defence can by no means guarantee absolute safety for the cities and citizens of any nation.

Even with the most powerful defence, an aggressor in possession of the effective minimum number of atom bombs could probably place a sufficient

number of his bombs on chosen targets to cause hideous damage.

Retaliation by powerful nations armed with atomic weapons might be swift and resolute, and the damage done beyond all computing, but that could afford no satisfaction to any right-thinking person.

Surely no sane member of the human race can discover victory in such desolation. Can anyone wish his name to be coupled by history with such human degradation and destruction?

Hence the President's proposal that the United Nations Organisation should utilise its unique position as the representative of many nations, and the embodiment of their hopes, to further such utilisation of nuclear energy for peaceful purposes.

Nehru on Foreign Military Aid

Inaugurating the Sixth Annual Session of the Indian Trade Union Congress at Shastri-nagar (Jalgaon) on Dec. 31 Prime Minister Nehru declared that India would not allow foreign troops on her soil under any circumstances and under any pretext. He said that if foreign troops came in the form of aggression "they would be resisted with all our might."

In a pointed analysis of the reported American military aid to Pakistan, Mr. Nehru said: "If friendly countries offer such military assistance to India, we will reject it with thanks". He added that such foreign military aid was disastrous for any country.

India had tried to point out, Mr. Nehru said, that the reported military aid by the United States to Pakistan would harm the interests of Pakistan herself. The Prime Minister made it clear that India did not criticise the proposed military aid on the ground that the United States was an enemy country. On the contrary, the United States was a "great friendly nation" which had extended economic aid to her for which they were thankful to that "great nation". But he disapproved of such military aid because it was bad for the freedom of Asian countries in general, and Pakistan in particular.

No wonder that not only every party in this country, but almost all the countries of East Asia, including Burma and Ceylon and Indonesia have expressed themselves strongly against the move.

Dollar Tyranny in Guiana

Dr. Cheddy Jagan, the deposed Prime Minister and Mr. L. F. S. Burnham, former Minister of Education in British Guiana who were in India last month visiting important centres to enlist support for their cause, addressed a number of meetings in Madras during their short stay in the city.

Dr. Jagan said that in the dictionary of Colonial Powers the definition of democracy had changed and democracy had been destroyed in British Guiana in the name of democracy itself.

In a spirited appeal to the people of India to accord not only their moral but also financial support to Guiana's cause, he declared Guiana's cause was India's cause because, although India might have won her political independence, she had still to build her economic independence and guard herself against the latest "dollar imperialism."

Mr. Burnham, sarcastically declared that the British had developed a new technique of 'saving' the people of Malaya, Kenya, Guiana and Buganda from themselves and the world owed a deep debt of gratitude to them for this peculiar service. But, he warned the spark of fire, which the British had let fly all along this line of dynamite, would ere long reverberate with explosions all over the world. This was perhaps the swan-song of a British Empire over which the sun would never rise again.

Speaking at another meeting in the city Dr. Jagan and Mr. Burnham alleged

that the United States, in its anxiety to get cheap labour, raw materials and minerals for their industries, were out to 'purchase' all Governments in the world and if that were not possible, create 'pocket revolutions', as in the case of several Latin American countries and if they could not do that either, set up their own Syngman Rhee and other such puppet regimes to achieve their purpose.

The leaders asserted that it was the hidden hand of the Americans that was ultimately responsible for their dismissal. The first open suggestion that Government in British Guiana was a 'Communist' one was contained in the American weekly *Time*, they said.

If these monsters are allowed to go unchecked then even the people who have achieved their independence would find their political independence in jeopardy.

They said if the U. N. really meant to implement the Declaration of Human Rights, it should move its forces, as in Korea, to British Guiana to clear out the British.

The French in Indo-China

The Big three at Barmuda seem to have taken a too sanguine view of the situation in Indo-China. The military reverses suffered by the French troops during the last few days betray how completely they had underestimated the strength of the enemy forces arrayed against them. Viet Minh Radio has reported news of "assaults" and "capture of arms and ammunition," "interception of French Convoy" in Viet Nam, and "complete annihilation" of certain French ports south west of Hanoi on Christmas eve. That there is wide popular sympathy for Viet Minh as against the French sponsored Bao Dai is apparent. It cannot be said that France is unaware of the popular feeling against her. But she is too deeply involved in the tangle. Is there any possibility of honourable withdrawal?

Considerable anxiety was felt in French political quarters about the next round of the VietMinh offensive, says a Paris message.

The veteran Radical statesman, M. Edouard Herriot, who is Speaker of the National Assembly and Mayor of Lyons, was reported to have said that France

had suffered a military defeat and that it was high time to negotiate in Indo-China.

The Viet Minh radio broadcast a statement by Dr. Ho Chi-minh to his Parliament saying the Vietminh's

principal objective at the present moment is to lessen international tension and to settle all differences by negotiations.

He added:—

The international situation is favourable to us. We know that peace will be the price of a long, difficult and hard fight.

But this is viewed by the Big Powers as a sign of weakness, and the politicians at Washington frown upon any idea of the French retreating from Indo-China at this stage. Here is a lesson for Pakistan if she cares to profit by it.

Liberal Education

England in the nineteenth century witnessed a lively controversy as to the relative merits of literature and science in the field of Education. Arnold, the poet and critic championed the cause of the classics and the liberal arts while Huxley, no mean student of letters himself, held forth on the importance of technical training with a vehemence and debating power all his own. A similar situation has arisen in India, now emerging into a new world of competition and material progress. There has been a growing demand, said Dr. C. P. Ramaswami Iyer, in the course of his address to the Agra Convocation, that Universities in India should divest themselves of their purely theoretical and academic bias and characteristics and should engage in the teaching of what are termed useful and practical subjects. There is something to be said in favour of this contention said Sir C. P., "and in point of fact, the growth and increasing popularity of engineering, technological, medical and agricultural, studies furnish proof of a response to such a demand."

But it should never be forgotten that a University stands for the thorough but definitely preparatory training of the intellect and the emotions and should concentrate on fitting the students for their life-work. The tempering of steel so as to take the right edge is different from the fashioning of chisels and saws. Universities should not turn themselves into commercial or manufacturing guilds with the students acting as apprentices. Such a development has been intensified in a few American Universities where not only advertising and feature writing but poultry raising and wrestling, judo and self-defence are included among Degree subjects and even regarded as apt for post-graduate study.

Increasingly, however and even in the U. S. A. a distinction is being drawn between the academical and professional aspects of educational training.

Many Universities are beginning to grasp the importance of a comprehensive grounding in the humanities and the arts and sciences as the foundation of both the varieties of instruction. But more essential than instruction is the team-spirit to be developed in class and debating society, play-field and hostel; and even more requisite is the urge to be on the move, to do or create something rather than to be something.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

IN THE SHADOW OF THE MAHATMA. A Personal Memoir by G. D. Birla. Foreword by President Rajendra Prasad. Orient Longmans, Madras. Rs. 5/8.

The Birlas are rich and reputed merchant princes of Central India. Like the Tatas, they made immense fortunes in business and have given away large chunks of their earnings to public causes and other beneficent charities. Ghanshyamdas who came under the influence of Gandhiji some five and thirty years ago soon became one of his intimate associates in public and private life and was in fact treated like a son by the Mahatma.

Here in these pages we have the rich and revealing details of one of the most remarkable and fruitful friendships of modern times—a friendship that lasted for 32 years until the Mahatma's tragic end in Birla House in 1948. The letters reproduced in the memoirs cover the very eventful and strenuous years between 1924 and 1949—a quarter of a century of fateful years, momentous alike in the history of the world and of this country as well—the years of the war and our own independence. Birla himself was a member of the Round Table Conference and he spent much of his time in England while the Government of India Act of 1935 was before Parliament. It fell to Birla to meet the men who counted in England and the top men in the Government of the day and persuade them to act with sympathy and understanding of the situation in India. A shrewd businessman and patriot Birla acted as an un-official diplomat and as liaison officer between Congress and the authorities in England and he was mainly responsible for interpreting the mind of Gandhi to the die-hards in power. His reports to Gandhi on his talks with Lord Lothian, Sir Samuel Hoare, Lord Halifax, Lord Derby, MacDonald, Baldwin and Churchill are full of interest, and must doubtless have contributed a great deal to the final

outcome of the negotiations between Congress and Government in regard to the vital question of Governor's reserve powers on which hinged the Congress acceptance of office. Gandhi's letters, as might be expected, deal with a variety of subjects apart from momentous political matters—Harijans, Khaddar, Ashram affairs, health and diet—on all of which he wrote with singular charm and authority. Birla gave of his wealth freely at the call of Gandhi and no cause that Gandhi undertook could fail for lack of funds. In these letters we have the inside story of one of the most significant epochs in our history, the story of the years between the wars and after, the story of events that culminated in our Independence and of the men who moulded these events.

MYSTERY OF DEATH: By Swami Abhedananda. Ramakrishna Vedanta Math, Calcutta.

Swami Abhedananda, the author of these discourses was, like Swami Vivekananda, a direct disciple of Sri Ramakrishna at whose feet he learnt to unlock the key to the mysteries of life and death. He spent his early life among the brotherhood in a monastery near Calcutta, travelled all over the country, visited Europe and the Far East on a lecturing tour, crossed the Atlantic and settled down in New York as head of the Vedanta Society, where his learning and piety and eloquence won him the esteem of contemporary savants in science and philosophy. The nineteen lectures herein collected are mainly studies in the religion and philosophy of the Katha Upanishad which expounds the mystery of the world, elucidates the character of the good life as distinguished from the life pleasant and explains with convincing logic the law of Karma, the destiny of man and living beings, and Providence, Truth and Renunciation, love of knowledge and

Freedom and such other problems which the thinking mind is for ever wrestling for solution. There is a running commentary on the beautiful and instructive story of Yama, the Ruler of Death and Nachiketas the seeker after Truth, made all the more vivid by the deep wisdom and Yogic experiences of the author. Nachiketas, as the student of the Upanishads knows, personifies the universal questioner and the teacher is Yama himself, the Lord of death, much as Arjuna the doubting and perplexed disciple is relieved of his conflicting thoughts and emotions and finds ultimate knowledge and contentment in the wisdom and compassion of Sri Krishna in the Gita. Swami Abhedananda's eloquent exposition of such abstruse problems of life and death is a masterly commentary and elucidation of life's great enigmas. If there are repetitions of some truths and episodes here and there they are inevitable in a compilation of lectures addressed to different audiences on different occasions. This is altogether a book compact of wisdom and eloquence.

THOMAS JEFFERSON - By Gene Lisitzky, Published by Indian University Publishers, Kashmere Gate, Delhi-6. Rs. 1-8/-

It is unfortunate that beyond Bunkers Hill, Lexington, Saratoga and the like little is known among Indians even of the highly educated class about the personalities who made the war of Independence and built up the United States and its great institutions. The present biography of Jefferson throws considerable light into this hiatus. It not only gives a vivid but unexaggerated account of the life of this great American who was really the author of many of the progressive things for which America has stood ever since the war of Independence but here and there provides accounts of the lives of many other architects of American freedom like Munro, Franklin, Hamilton, Adams and others.

CONQUEST BY TERROR - Leland Stowe. Pp. 133 Price Rs. 1-8/- Publishers, Adhunik Sahitya Prakashan, New Delhi.

The volume purports to be a faithful account of what takes place in the satellite countries of Russia in Eastern Europe behind the iron curtain. The author is a journalist and claims that his information is first-hand and true.

CLASSLESS CAPITALISM. By Frederik Martin Stern: Publishers Adhunik Sahitya Prakashan, P. B. 664, New Delhi. Rs. 1-8.

This is a volume in defence of the American way of life or economic and social system. The author is a European born gentleman who had settled down in America. Immediately after the war he receives a number of letters from the continent which proves to be an eyeopener to him regarding the propaganda of communism. About the same time the sister of a French scientist friend of his happens to come to America and finds to her surprise that her communist inspired views of the United States were far from the truth. The author, learning from her about the communistic bend which had taken possession of his friend, her brother, writes a series of letters to him and these letters form the subject matter of the present volume. The author's arguments are mainly that American Capitalism which provides for many "freedoms" and where there are every year many marches up and down the "ladder of gold" and where "masses" who are denied the ordinary amenities of life are far fewer than in the U. S. S. R. The book is full of weighty arguments and well worth study.

THE PHILOSOPHY OF UNION BY DEVOTION.

By Srimat Swami Nityapadananda Abadhuta. Published by Mahanirban Math, Nabadwip, Nadia, W. Bengal. Rs. 2-8.

Though the volume is ostensibly a treatise on Bhakthimarga in reality it is a comprehensive compilation of almost all the varied approaches to Godhead made by mankind, particularly of those known to the Hindus. The original author of the work was the Yogacharya Sri Srimat Abadhuta Jnanananda Deva who lived four decades back and wrote the present one among others in Bengali. The author of the volume under review is a disciple of the Yogacharya Swamiji and the present edition is the second. This is a translation in English of the original Bengali work. Copious supplementary notes and extensive footnotes make the subject matter of the volume accessible even to neophytes in Indian Philosophy.

I. KAMAKALAVILASA : Pp. 108, Rs. 6/- 1935.

II. WAVE OF BLISS—ANANDALAHARI: Pp. 68 Price Rs. 3/- 1953.

III. HYMN TO KALI—KARPURADISTOTRA: Pp. 158 Price Rs. 6/-

By Sir John Woodroffe (Arthur Avalon)

Messrs. Ganesh and Co. (Madras) Ltd., Madras-17

The first and last are second editions while the second volume is a fourth edition. All the volumes are well known works on Sakta and Tantra sastras.

In publishing Punyanandanatha's Kamakalavilasa, the author has made available the commentary of Natananandanatha and translations of both text and commentary in chaste English have been provided by him. As is fairly known to students of Sakta Sastra the Kamakalavilasa is an exposition of the unfolding of Parasakthi into the manifold Universe of our experience. The text deals with this Saktaic theory in all its forms *Viz.*, in the Mantra form *i.e.*, the Panchadasakshari, the Chakra form *i.e.*, the Sri Chakra or Sri Yantra, the Sthula form consisting of the various Tatvas, the Yogic form and the ultimate absolute form. It affords a brief but complete knowledge of the main arguments of the Shakta School.

In the volume dealing with KAMAKLAVILASA is a small addendum called nathanavarathnamalika—a poem of ten stanzas in the metre called mathamayura. Every stanza contains a statement in Mudralankara and the entire poem is full of esoteric truths of the yogasasastras which become visible after deeper cogitation. The famous Bhaskararaya's commentary on this poem known as Manjusa has also been published side by side. The author has perhaps deliberately refrained from providing an English translation either for the text or the commentary in the case of nathanavarathnamalika in view of the nature of the subject.

In the Second volume WAVE OF BLISS we find more familiar ground because in the whole of India wherever one goes one seldom fails to notice some stanza or other of Sri SANKARA's immortal SOUNDARYALAHARI being sung or recited. Tradition has it that the first 41 stanzas of the century of verses in Soundaryalahari were from immortal lips while Sri Sankara the earthly author is credited with filling up the century by contributing the rest of the 59 stanzas which deal with the STHULA or gross physical form of the Universal Mother. The first fortyone which go by the special name of ANANDALAHARI is the subject matter of this volume, and every one of these stanzas is itself a compressed exposition of some aspect of the principles of Saktha Sastra. Students of Indian literature can recall that the one text for which as many as thirtyfive different commentaries and interpretations, each as important as the other, have been provided is the SOUNDARYALAHARI. Woodroffe has chosen to follow the commentary of Sri. Kaivalyasrama called SOUBHAGYAVARDHINI. He has provided translations of both text and commentary.

KARPURADISTOTRA derives its name from the very first stanza of the work which begins with the words "KARPURAM—". This celebrated stotra of the KAULAS (One kind of Shakta worshippers) is ascribed to the great MAHAKALA himself (God Shiva in his form beyond TIME). Its greatest significance lies in the fact that the Stotra contains the great MANTRA of DAKSHINAKALIKA along with the rituals preceding and following it. This twentytwo stanza volume carries two commentaries one by Vimalanandaswamin called VIMALANADAYINI SWARUPAVVAKHRA which is a general commentary meant for the Kaulas while another commentary called Subhodhini claims to be an esoteric commentary (Rahasyartha) from the standpoint of the Jnaanin. Vimalananda has also contributed a valuable introduction to the volume.

THREE IN ONE AND ONE IN THREE: By V. T. Neelakantan, 3, Dr. Alagappa Chettiar Road, Vepery, Madras-7. Rs. 2.

DIARY OF THE MONTH

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- Dec. 1 U. S. Vice President Nixon meets Prime Minister Nehru at Delhi.
- Dec. 2 Indo-Soviet Trade pact—the first of its kind—signed to day at Delhi.
- Dec. 3 Justice M. C. Mahajan appointed Chief Justice and Justice T. L. Venkatarama Ayyar Judge of the Supreme Court.
- Dec. 4 Big Three—Sir Winston Churchill and M. Laniel, British and French Prime Ministers and President Eisenhower commence their talks at Bermuda.
- Dec. 5 Ordinance declaring one year's moratorium to indebted agriculturists promulgated in Madras.
—Delhi University honours C. R. with Doctorate degree.
- Dec. 6 Congress Working Committee adopts resolution on Colonial policy.
- Dec. 7 C. R. asked to continue in office by Congress High Command.
- Dec. 8 Big Three meeting at Bermuda decides to have talks with Russia.
- Dec. 9 President Eisenhower addresses U.N. General Assembly.
- Dec. 10 Sir Mirza Ismail to lead delegation to Burma to negotiate settlement of compensation for Indians whose land had been acquired by Government.
- Dec. 11 Madras-Andhra Food zone arrangement cancelled.
- Dec. 12 U. S. delegate Arthur Dean breaks off talks with Reds.
- Dec. 13 Ceylon declines to receive Chinese Good will mission.
—Pakistan rejects Soviet note on U. S.—Pak Military alliance.
- Dec. 14 Dr. Cheddy Jagan and Mr. Burnham of Br. Guiana in Madras.
—Sir M. B. Dadabhai dead at Nagpur.
—Mr. T. Visvanatham severs connection with P. S. P.
- Dec. 15 Bill extending Press Act by two years presented in Parliament.
- Dec. 16 Zonal system of movement of food grains abolished in Andhra.
- Dec. 17 Moscow announces that Lavrenti Beria will be tried on charge of high treason.
- Dec. 18 Churchill hails Ike's Atom pool proposal.
—Bicentenary of Madras General Hospital.
- Dec. 19 London—Kitty Hawk non-stop flight on 50th anniversary of Wright brothers, first flight.
- Dec. 20 Standing Committee of A.I.N.E.C. criticises Government's call for interim report of Press Commission.
—Delhi meeting expresses concern over U. S. arms aid to Pakistan.
- Dec. 21 Agreement signed at Delhi with a German combine for Rs. 100 crore steel plant for India.
—Dr. Keskar opens Music Academy Conference at Madras.
- Dec. 22 States Reorganisation Commission appointed.
—Mossadeq sentenced to three years for treason.
- Dec. 23 Nehru re-affirms threat to world peace by U. S. arms aid to Pakistan.
—Beria and six others executed for treason.
- Dec. 24 Agreement signed at Delhi granting 20 million dollars U. S. aid for rehabilitation of Indian Railways.
- Dec. 25 Senator Rane Coty elected President of France.
—Queen Elizabeth II broadcasts on Christmas day from Auckland, New Zealand.
- Dec. 26 Mrs. Vijayalakshmi Pandit back in India.
—Mr. B. Gopal Reddy elected President of A. A. C. C.
- Dec. 27 Sir C. V. Raman explains optical effects at Sciences Academy opening at Ahmedabad.
—Sri Saradamani Devi birthday centenary.
- Dec. 28 The President inaugurates International Legal Conference at Delhi
- Dec. 29. Viet Minh drive in Indo-China:
- Dec. 30 Gen. Bijaya, Nepalese Ambassador dies of electric shock at his Delhi residence.
- Dec. 31 Inaugurating the 6th session of Trade Union Congress at Jalgaon, Mr. Nehru declares India would not allow foreign troops under any pretext.



READERS' DIGEST



THE ROLE OF ASIA

The *London Times* urges the West to pay more attention to the ideas of Asian nations in world affairs, especially the issues on which peace or war depends. The paper says that, since the last war, there has grown up in many parts of Asia a common point of view, which millions there believe would bridge the gulf between countries which have adopted the Communist creed and those which follow the democratic system.

In a lengthy editorial *The Times* says;

The growth of this sense of Asianism, to coin a convenient term, is the more remarkable because the emergence into full sovereignty of new national units has brought with it divergences of outlook and even conflicts of interest which were largely masked so long as great tracts of Asia were dominated either by the Western powers or by the Asian power—Japan—who copied their procedure so assiduously.

The political independence and enhanced national consciousness, which have come to China, India, Pakistan, Ceylon, Burma, the Philippines, South Korea and Indonesia have been accompanied by new stresses in the international as well as in the domestic fields.

It is necessary to cite in illustration only the tension between Delhi and Karachi over Kashmir, the canal waters of the Indus Basin and the refugee problem; the anxiety of India over the proximity of Chinese forces to Nepal and Ladakh through Peking's occupation of Tibet; the friction between Delhi and Colombo over the status of Indian nationals in Ceylon; the fear of Rangoon lest outside help should sustain internal unrest; the jealousies between Java and other components of the Indonesian Republic.

Instances might be multiplied to argue a case that bad feeling, whether actual or potential, between the countries of Asia is today a political factor so potent that any sense of Asianism can be no more than a pious aspiration.

Yes, in fact, the proofs of the existence of a common Asian point of view are overwhelming. At every meeting of the U. N., the activities of the Arab-Asian Bloc reveal a sense of shared interest among the countries composing in which transcends race, language and religion.

Nor does its operation confine itself to the great international gatherings in New York; it is constantly at work from the three centres of Peking, Delhi and Karachi.

The ordinary machinery of diplomatic intercourse among Asian countries is being steadily supplemented by a series of goodwill missions, cultural conferences and—within its limits—by pooling of trained skills encouraged by the Colombo Plan.

Further, apart altogether from these activities at Governmental level, there is growing up in Asian countries a new popular literature born of national consciousness and encouraged by the approach of radio to those classes of society not yet touched by sweeping drives to banish illiteracy, which has as its theme the brotherhood of Asian peoples and their protest against Western racial arrogance in any part of the world.

The Indian diplomat and historian, Sardar K. M. Panikkar has analysed in his recent book: 'Asia and Western Dominance' the rise and importance of the various factors which have shaped Asia's present attitude to the West. He argues that the two World Wars, which in Asian eyes were civil conflicts between the Western Powers, have convinced Asians that the West has forfeited its claim to lead the world because it does not possess the secret of world peace.

This conviction lies behind much of the prevailing Asian trend to neutralism, which is in essence a reluctance to be dragged into international rivalries which Asian countries do not share and cannot control.

It is open to doubt indeed whether the present attitude of Asia towards the West would be different, if Communism had never emerged as an international force; it has merely provided on further source of misunderstanding between Asia and the West.

Since the only kind of Communism, which Asia knows is Asian Communism, practised by fellow Asians and claiming to be inspired by the ideals of freedom and racial equality, which Asianism accepts, many non-Communist Asian countries—Siam and Philippines perhaps excepted—remain unconvinced that it is either in their interest or their duty to join the West in countering Communism everywhere.

This, however, does not prevent them from taking vigorous action against any domestic Communist movements which aim at subverting their established institutions.

BICENTENARY OF MADRAS HOSPITAL

A Medallion on the wall of the General Hospital, Madras, facing the road reads "Hospital founded 1753", but in 1753 the hospital had been in existence for 89 years and had changed its situation five times. And it changed places four times before it moved into its present tenement.

On Nov. 10, 1664, the Council at Fort St. George wrote to the Agent, Sir Edward Winter, who was then visiting Masulipatam, that

fresh soldiers which came forth this year taking up their habitation in the bleake winde in the hall, fell sick. Four of them are dead, about ten remain at this time very sick. So, rather than to see Englishmen drop away like dogs in that Manner for want of Christian charity towards them, we have thought it very convenient that they might have an house on purpose for them, and people appointed to look after them and to see that nothing comes into them, neither of meat nor drink, but what the Doctor alloweth.

Thus started the first British hospital in Madras. The house taken up was that of Andrew Cogan, who became the Company's Agent in 1639, and who, with Francis Day, founded the Fort; the rent was two pagodas a month.

A commodious double-storied building was erected for the hospital, near St. Mary's church and the Company's godown by public subscription at a cost of pagodas 838.

With the influx of more soldiers and civilians the Government found it difficult to find accommodation for all of them. They resolved therefore, to purchase the hospital, which was the property of the Vestry.

It was also found that the situation of the hospital was inconvenient in various ways. For one thing.

Its Tarras jolting to the Godown and the great concourse of company that frequent the Hospital renders the Right Hon. Company's goods in danger of being stolen.

The building, which was thenceforward known as the College, was, therefore, acquired by the Government and its upper rooms were used as quarters and the lower portion became an extension of the adjoining godown.

The patients in the hospital were accommodated in a rented house in James

Street, till a new hospital was built. A site was selected near the river at the north end of the barracks and the building was completed by 1692.

It is said to have been a handsome edifice, which cost about pagodas 2,500 of which pagodas 1,700 was contributed by Governor Elihu Yale the founder of the University in America which bears his name. The remainder was paid by the Vestry out of the sum received for the old building.

The Vestry which had so long given a contribution for the upkeep of the hospital asked to be relieved of it on the ground that it was maintained for soldiers and sailors, and therefore, solely for the benefit of the Company.

The Government agreed to this, and also threw open the hospital to "all necessitous patients whether belonging to the garrison or town," in November 1699. From that time the hospital continued to be a joint military and civil institution for 200 years.

THE AMARAVATHI PROJECT

In four years the Amaravathi Project in the Coimbatore district, inaugurated last month by Mr. C. Rajagopalachari, is expected to be completed: it should then help to irrigate 7,500 acres of wet crops, and an equal area under dry crops. This would be in addition to stabilising the supply to the existing ayacut of about 32,000 acres. At the site of the proposed reservoir the river drains an area of over three hundred square miles. In terms of rice production the project is expected to yield an additional 5,300 tons. More than two thousand tons of millets are likely to be grown as a result of the increased irrigational facilities the project would provide to the ryots. It is claimed by the Government that the ryots in the area which will benefit from the scheme were quite eager to contribute a betterment levy of Rs. 700 an acre and this is stated to be "the index of the people's enthusiasm." The Chief Minister has said that even after the ryots have paid their full betterment levy, the cost of the project would not have been met and a loan would have to be raised for this purpose.

CONVERTING MINORITIES INTO MUSLIMS

The worst thing that has happened after the Indo-Pakistan partition and the Kashmir invasion by Pakistan is the passing of several laws by the Constituent Assembly of Pakistan which are repugnant to the spirit of civilised jurisprudence and secularity, says *Democrat*.

It has been decreed that laws inconsistent with the Islamic code should be referred to the Supreme Court, that an organisation should be set up to make known the principles of Islam to the people of Pakistan, and that there need be no guarantee for the personal laws of non-Muslims.

What is Koranic law? It is thirteen hundred years old and has had different interpretations placed on it.

Muslim sects differ among themselves over the interpretation. What then would be the fate of non-Muslims? It has been stated in defence that the Koran guarantees the personal laws of non-Muslims. If so, what would be the difficulty in saying it in the constitution itself when it is being framed on Islamic lines? What is actually "Islamic" may not be quite harmless to the interests of non-Muslims. We know it from experience. If the proposal is intended to make doubly sure that the basis of the Pakistan state is Islamic, then by the same token of reasoning the non-Muslims require to be assured again and again that they are free to have, their own laws. It would not improve the position to say that the Hindus would be free to amend their personal laws if they so desire. How could it prevent their being adversely affected by the Islamic laws and Islamic administration of them?

It would be difficult to follow the meaning of the statement of a Pakistan Minister that "Hindus and Muslims are common citizens but politically and religiously they are two nations."

This could thoroughly mean either of the two things; that they have common fundamental rights and that religion does not play any part in the politics of state. Both these are utterly untrue. The present decision carries forward the two-nation theory a step further, and a dangerous step too.

The only civilised method of dealing with a question of this kind would be to have a civil code for all citizens or in the alternative the personal laws should continue subject to such variations as the majority of the community concerned may demand.

In between a course may be followed according to which permissible legislation may be passed with

regard to personal laws in order to broaden the basis of society, such as special laws relating to marriage, which India has undertaken to modify.

The decision to set up an organisation "making known the principles of Islam to the people of Pakistan" can have but one meaning.

Namely that the people of Pakistan are so stupid as not to know their own religion, and yet it was on the basis of religion that the state has been founded. The fear cannot be dispelled from the minds of the non-Muslims that the decision denotes a determined drive to convert the non-Muslims into Muslims by the use of the authority and the machinery of the state.

This fact was rightly emphasised in the Pakistan Assembly by the various speakers on behalf of the Hindus of East Bengal.

They also did well to point out that the inevitable consequence would be disaffection and disloyalty in the minority and civil war in Pakistan, with all its inexorable reactions in India for which the Indian Muslims would not thank Pakistan.

Pakistan's statesmen must have by now realised that the treatment of minorities, which is a subject of much political consequence, should have disappeared with the setting up of Pakistan, has become one of much vital importance very largely because of their consistent mishandling of the question?

PERSPECTIVE OF INDIA

This 70 page supplement to the *Atlantic Monthly* printed in art paper and handsomely got up is packed with articles and pictures and poems vividly reflecting Indian life and thought. Mulk Raj Anand, R. K. Narayan and Ahmed Ali have contributed to this supplement and there are stories with an Indian setting and articles descriptive of Indian Art and Film and Music and Dances. There are about a dozen poems and reproductions of typical modern Indian painting.

The last three pages contain a glossary of Indian words, a Chronology of Indian History, Biographical notes on the poets and an up-to-date map of India—all very useful and valuable for reference and careful study.

Altogether the *Atlantic Supplement* is an attractive miscellany of things Indian.

INDIAN ARTISTS IN CHINA

During our five weeks' stay in China, we visited six cities, and gave thirteen performances, writes Mr. V. Chandrasekharan, Member of the Indian Artists' Delegation to China. Their programmes consisted of (1) vocal music—Hindustani and Carnatic, (2) instrumental—veena, violin, sitar, jalatarang, and tabla, (3) folk songs and national songs, dances in Kathak, Bharata Natyam and Kathakali styles, and (4) humorous recitations in English.

The programme began every day with the singing of *Vande Mataram* in chorus. It would be too much to expect the Chinese to appreciate our classical music; yet, being great lovers of art and music, the Chinese were willing listeners and they appreciated the recital, applauded generously, and tried to know the intricacies therein. They enjoyed the dances much more and the dance artists drew continued applause and encores. The rhythmic movements, the graceful gestures, the intricate steps won their admiration, and the musical beats from the bells on the ankles aroused their curiosity. In the Kathakali dance they found a similarity in their classical Peking opera, and appreciated the make-up and the dance play. Not only did they enjoy folk songs and Tagore's songs but liked their contents. Another popular item was a Hindi song—*Indi-Chini-Bhai-Bhai*—specially written for the tour by Mr. Harindranath Chattopadhyaya. They also reacted enthusiastically to the writer's humorous recitation too, and laughed heartily and boisterously. Two instruments which aroused great interest were the *jalatarang* and the *tabla*. They found in one of the drums of the *tabla*, a striking likeness to one of their ancient instruments, the *Gei Ku*, and watched with considerable interest the supple and rapid beatings with both hands.

The performances commenced every day at 8 p. m. They were held in regular theatres, and admission was by invitations to different groups.

Every theatre had very good lighting equipment—6 to 8 spot lights on either side at the top, flood-lights in the front, and dimmers on one side of the stage or on a raised balcony. The stage setting was very simple and elegant. There were cut-out designs of two temple towers on one side and a cottage and a plantain tree on the other at the back of the stage. Behind these was a plain cloth curtain like a cyclorama and by manipulating the lights just in front of it (but yet hidden from the view of the audience) special effects as blue sky with clouds, moonlight, etc., were produced. This was a typical item, the whole audience would clap in a particular way, reminding us of our *talam*. That meant an invitation to the artist to appear once again. There were occasions when they would not allow the next item to begin until the

particular artist had appeared before them twice, and also did the item once again.

Immediately after the show, the audience would stand up and applaud, the curtain would open and the artists appear standing in a row.

Local young artists, mostly ladies, would approach the stage with bright cheerful faces, present each of us with a beautiful bouquet of different flowers, shake hands, and clap. This had a fine tonic effect, and we felt we were in the land of Gandharvas.

INDIA IN 1981

A Rise in the country's population from 36 crores in 1951 to 52 crores in 1981 has been forecast by the Census Commissioner of India, Mr. R. A. Gopalaswami, in his report to the Government on the 1951 census.

Mr. Gopalaswami has come to this conclusion after a survey of the changing picture in the pattern of growth of population before and since 1921 and striking a contrast between the two 30-year periods.

It is nearly as certain as any prediction can possibly be, that our number will rise to 52 crores round about 1981, unless any of two developments occurred beforehand.

The Commissioner describes the first of these conceivable developments as a 'catastrophe'. Our food shortage, which has grown in the past, might, if permitted, grow still further, bringing about a breakdown in the distribution of food supplies. If this happens over extensive areas for a few years in succession, it will bring in its wake famine and epidemics thereby belying his assumptions.

The second contingency is described as a 'near-miracle'. People might begin to practice contraception and voluntarily limit childbearing. In that case too, the assumptions would prove wrong.

The Commissioner declares that if the 'catastrophe' is not permitted to occur and that the 'near-miracle' is also not counted on, "we are committed to the development of agriculture at a rate sufficient to feed at least 52 crores of people in 1981." Can this be done? The answer to the question, according to the Commissioner, is in the negative.

INDIA'S STATUS

"Whatever may be the failings or drawbacks of Mr Nehru's external policy, there is no doubt in the eyes of millions of Asian and African people at any rate that India's status has gone literally sky high," says Ayana Deva Angadi in an article, reviewing India's six years of freedom, specially written for the *Socialist Leader*, weekly journal of the Independent Labour Party.

From 1948, when India took the initiative that ultimately led to a settlement of Indonesia's freedom, India's achievements have been closely watched by colonial countries, whose independence struggles, says Angadi, are essentially similar. India has triumphed over all the old arguments against conceding her freedom and proved them unfounded.

There are more British people living in India, more British trade and commerce and a more friendly spirit towards Britain than ever before. On the Indian side there is no chaos and no civil war, nor any army revolts. As for the communists, they have not seized power. They are less likely to do so in India during the next 15 years than in any West European country."

Angadi points out that during the past six years the Nehru Government

has maintained order and stability, built up a huge administrative and political machinery; created a secular State, which has minimized religious and racial differences among her people, adopted a new republican constitution and, in general, introduced more social and agrarian measures than had been possible during the previous hundred years of British rule. This does not mean, however, that the Nehru Government either tackled or is from its very nature likely to tackle, all internal problems of the people.

Angadi welcomes the fact that the various splinter groups of opposition are now merging in an opposition to Congress, which polled fewer than half the total votes cast in the last General Elections. He declares: "It is good for the country to have a strong Opposition."

He expresses the opinion that the problem of building a sound economy—greater production and better distribution—form the "Achilles heel of Mr Nehru's Government."

Angadi points out that India must finance from internal sources 63 per cent of the £ 1,600 million Five-Year Plan.

U. S. BASES IN PAKISTAN

Reception in the United States itself of the "bases in Pakistan idea" was not unanimously enthusiastic. Thus the *Christian Science Monitor* said editorially that the prospect of having bases so close to the "heart of the Soviet Union,—pleasing as it may be to the military is the diplomatic first cousin to the atom bomb." It would be poor strategy to procure bases in Pakistan at the cost of driving India closer to Communism and Moscow closer to desperate action. The *Monitor* said, "India's alarm is understandable" and added any arms aid to Pakistan should severely be limited. "India understandably fears not only provoking the Soviet power but possibly direct action by the American armed Pakistan forces to settle the Kashmir issue. American opinion has grown impatient with the Indian obstruction to peaceful compromise, but it should not forget that the original aggression which precipitated the dispute was engineered by Pakistan." The paper said "Defection of India from free world" outbalanced any military advantages.

India's affirmative vote in the Political Committee on the "foreign bases" part of the Soviet "peace" resolution and Pakistan's different approach to it, caused attention to be devoted to the bases question longer than it otherwise would have been.

Sri V. K. Krishna Menon, had said:

"We don't desire at this stage to carry on issue any further" but that India's voting 'yes' on this paragraph three of the Soviet proposal was to "register our view in the mildest manner possible in the matter."

HOLIDAYS WITH PAY

The Danish Holiday Act has been revised. Virtually all urban employees are entitled to an annual holiday of three weeks, and employers must pay 6½ per cent. of the previous year's wages and salaries as holiday benefit. As a general rule, only two weeks of the holiday may be taken in the summer season; the remaining six days must be arranged individually with the employer and may be allotted separately outside the summer months.

The rules which apply to agricultural employees are slightly different; for example, they are entitled to only one week's holiday in the summer season.

THE NIZAM AND SIR MIRZA ISMAIL

Sir Mirza Ismail's autobiography, selected chapters of which have been appearing in the Indian Press, is notable for the light it throws on his distinguished career in Mysore, Jaipore and Hyderabad. Commenting on his brief tenure of office in Hyderabad I. D., observes in his "Miscellany" column in the *Hindustan Times*:

In Hyderabad he was at the helm of affairs only for some months but those were months when he vigorously grappled with destiny and lost the battle to the Nizam who has since, strangely enough evoked so much of his sympathy.

"Providence has dealt with him harshly, too harshly. What has he not lost?" asks Mr. Mirza Ismail with a tenderness that must seem baffling to those who knew anything of the treatment meted out to him by the Nizam. He could not have forgotten the Nizam's ways or the day-to-day dramatic developments at King Kothi (Nizam's palace) during the time he was functioning at Shah Manzil (Prime Minister's Official residence). Apparently he can forgive much. So out of his pages the Nizam emerges as a ruler who owed his 'downfall' to bad advisers and adverse circumstances—and as a man who has been the luckless victim of fate.

A more charitable construction says, I.D., cannot be put on one who has, by his unlimited ambition and the tortuous workings of his own mind, lost what Mr. Mirza Ismail would still like him to possess or keep.

One Wonders, he says, if Mr. Mirza Ismail has at all realized why the Nizam was bent on inviting him to Hyderabad as Prime Minister despite Mr. Jinnah's warning and threats and yet why within a short time he dropped him without a tear—or one word of appreciation or sympathy:

In August 1946, the Nizam wanted him badly as he banked on his good offices in getting for him the most favourable terms from the Interim Government headed by the Congress. In April 1947, the Nizam had no use for him since by that time the Muslim League had come in for its share in the Cabinet. And never was the Nizam more true to himself than when he made Mir Laik Ali exhibit to the Government of India the most tangled of knots in Hyderabad and simultaneously encouraged Mr. Mirza Ismail to unite the knot in Delhi! It is difficult to share Mr. Mirza Ismail's belief in the Nizam's innocence or simple-mindedness or his view that he was more sinned against than sinned.

COCONUT CULTIVATION

In the course of an article on "Certain Aspects of Soil Suitability in Relation to Coconut Cultivation" published in a recent issue of the *Indian Coconut Journal*, Dr. K. M. Pandalai discusses the various view points regarding the nature and requirements of the soils and the optimum conditions necessary for the successful and profitable cultivation of coconuts. The coconut grows on almost any soil type ranging from pure white sand, red sandy and laterite loams to brown alluvial clays and peaty dark kari soils of the reclaimed backwater areas. But the best type appears to be a soil with a mixture of sand and alluvial composition which provides good drainage. Soils lacking in water-holding capacity and without underground supply of water are unfit for the growth of coconut palms, says the Editorial in the course of its comments on the article.

"Sufficient aeration of the roots, and adequate supply of water and light are the three essentials for growth and active life and these are assured to coconut palms growing on the bunds of paddy fields. As the iron present in laterite soils locks up the phosphoric acid and potash in forms unavailable for plants, coconut fails to grow well in such soils unless there is sufficient decomposing organic matter present in it. The locked up ingredients could be released in soluble forms only when organic acids are produced as a result of the decomposition of bulky manures such as farmyard manure, compost or green leaves. It is important that the soil should receive seasonal cultural operations and land which is difficult to plough or work with ordinary tilling implements cannot form a suitable area for coconut plantations.

MANUAL LABOUR DOESN'T HARM

The British Medical Council has recently conducted an inquiry which leads them to report that "hard work won't kill you."

Doctors conducting the survey found that men who have office jobs are twice as likely to die from heart trouble as men who do heavy, manual work. Office workers are also more liable to contract severe appendicitis, stomach and duodenal ulcers and diabetes.

The investigators conclude that hard physical effort might make the white-collar man healthier.

POINT-FOUR AID TO ASIA

Mr. Chester Bowles, former United States Ambassador to India, said in an article in *Life* magazine that democracy's real test in Asia would come if the Communists competed in the field of the Point-Four American aid programme. "With the Communist emphasis on economics as a basis for politics, it is unlikely that the Soviet Union will sit idly by once our efforts show signs of success" he added.

I can testify to the extraordinary interests and concern which Soviet representatives in India show in Point-Four.

This year the Soviet Union graduated one third more engineers than did the United States. Many of them may be training for assignments in Asia, Africa or even South America. Once the Russians decide to offer loans, grants and technical help to other Asian Nations, as they are now doing in Communist China, and North Korea, their progress could be formidable.

But we should welcome the competition. Few nations in history have been better fitted than America to help the economic, social and political development of under-developed countries. In this battle the skills required are not those of destruction, the Communist speciality but those—as (Mr. Jawaharlal Nehru said)—of construction. These skills have ever been America's special genius.

Mr. Bowles said in this article, that Japan had almost as much to offer to India as had the United States, and Japan had more need of finding an outlet for its services. He added, "Decentralised small industry has been developed further in Japan than in any other country. No other country needs these techniques more than India. By using intensive farming methods on tiny holdings, the Japanese people are able to get 4000 lbs of rice per acre. India's average is only about 900 lbs.

INDIA AS AMERICA'S FRIEND AND ALLY

A well known missionary in India, Mr. E. Stanley Jones, who is the author of "Mahatma Gandhi", and other books, in a letter to the *New York Times*, said:

India and Pakistan ought to be good neighbours and friends. We should do nothing to drive a wedge between these two peoples. To give military assistance to or establish bases in Pakistan would tend to weight Pakistan militarily over and against India and would alienate India from Pakistan and from the U.S. To help, without strings, in the economic uplift of Pakistan and India—"yes, but military aid or bases—no."

Mr. Nehru is no Communist, Mr. Jones said.

He is fighting Communism in his own way and not ineffectively. The Chief Minister of Madras, Mr. Rajagopalachari, said he is convinced Communism in India is now receding. If that be true, and I am persuaded it is true, then we should do nothing to alienate India but instead consider her a friend."

Mr. Knowland came back from the East and said Mr. Nehru did not speak for the whole of the East. As far as I know no one said he did. But Mr. Nehru does have a powerful, perhaps a decisive influence in India, Burma, Ceylon, Indonesia and that is a very important bloc of humanity. God guide America in this crisis!

Mr. Stanley Jones said that he was writing with "46 years of very close connection with India." Because Mr. Nehru has not placed himself and India on the side of the West, does it mean he is against us, he asked.

His position, as I see it, is this: Under the British, India automatically, without being asked, went to every war wherein the British became involved. Now that she is determined to choose her issues, she commits herself to no one beforehand. India has her feet firmly planted on the road to democracy. As such she is our ally. Treat her as such even amid differences of approach in dealing with Communism and even if India sometimes criticises our approach.

RESEARCH IN INDIA

Research and experiments to convert brackish water into pure water are being carried out at the National Chemical Laboratory, Poona. Under the direction of Dr. H. A. Shah, researchers are experimenting through ion-exchange process to effect this change.

Also at the Fuel Research Institute, Jeolgora (Dhanbad), an ion-exchange water-softening unit designed to treat about 50,000 gallons of water per regeneration has been fabricated. Trial runs are being made.

Experiments in this direction started in 1943 at the Indian Institute of Sciences, Bangalore, under the direction of Dr. V. Subramaniam. The biochemists here experimented with the aid of indigenous materials, such as wood of gooseberry plant, and various ionexchange resins were used.

INDIANS OUTSIDE INDIA

South Africa

RACIALISM IN S. AFRICA

The 60-nation Political Committee of the General Assembly of the U. N., decided on Dec. 5 by 37 votes to 14 with five abstentions to continue for another year the study of the development of the racial situation in the Union of South Africa. (as briefly reported already.)

This decision was taken after the committee had rejected by 42 votes to seven (Australia, Belgium, Colombia, France, Greece, South Africa and the U. K.) with seven abstentions a South African draft resolution declaring the General Assembly to be incompetent to deal with the domestic matters of a member-State.

Borneo

INDIAN FARMERS FOR N. BORNEO

Replying in the affirmative to a question by Sri S. N. Das, whether it was a fact that the Government of British North Borneo had formally withdrawn a year-old invitation to India to send 1,000 agriculturists for settlement, in that colony, Sri Jawaharlal Nehru, the Prime Minister, said lack of public support in North Borneo to the scheme and the inability of the Government of North Borneo to meet the considerable expenditure involved resulted in the withdrawal of the scheme.

Central Africa

FEDERAL PARTY'S POLICY

The Prime Minister of the interim Government of the Central African Federation, Sir Godfrey Huggins, replying to a question at a Federal Party meeting at Bula Vayo said that the Federal Party's policy regarding Indians was to treat all those "now living in the federated territories fairly and squarely as Federal subjects—but not to admit any more."

He said that if any future Labour Government of Britain changed the British attitude towards the Federation "they would soon know exactly where they got off."

S. W. Africa

7-NATION BODY NAMED BY U. N.

The U. N. Assembly appointed a seven-nation committee to resume negotiations with the Government of South Africa on the status of South-West Africa and to examine information and documentation from that territory. The countries are: Pakistan, Brazil, Mexico, Norway, Syria, Thailand and Uruguay.

Malaya

MALAYA'S INDIAN POPULATION

Indians form just nine per cent of Malayan Federation's 5,506,447, population, according to official figures just released.

In the mid-1952 census, Indians in Malaya numbered 617,257 (including a small, but unknown number of Pakistanis) as against 531,438 in 1947. During this period, the population of the Federation had risen by 5,98,361.

Since 1947, the number of Malay-Asians has increased by 289,000 to 4,716,899, and Chinese by 207,684 to 2,092,218. There are now in the Federation, 13,473 Europeans, 11,596 Eurasians, and 55,004 others.

In Singapore, the million and odd population includes 800,000 Chinese, 140,000 Malays and about 80,000 Indians.

Indians Abroad

About three and half million Indians are living outside the Indian sub-continent. Below is a list of countries or territories with more than 10,000 Indian residents.

Ceylon	... 750,000
Burma	... 700,000
Malaya (incl. Singapore)	... 600,000
South Africa	... 365,000
Mauritius	... 285,000
Trinidad and Tobago	... 215,000
East Africa (incl. Zanzibar)	... 180,000
British Guiana	... 180,000
Fiji	... 135,000
Jamaica	... 25,000
Siam	... 20,000
Madagascar	... 15,000

The Indian population of South Africa increased by 80,000 to 365,000 during the last five years; 299,000 live in Natal, 49,000 in Transvaal and 17,000 in the Cape Colony. Amongst the Indian population in South Africa there are only 176,000 females against 189,000 males.

MULTUM IN PARVO

NEWS † DEPARTMENTAL † NOTES

QUESTIONS OF IMPORTANCE

BERMUDA DECISIONS

Following is the text of the official communique issued at the close of the Big Three conference in Bermuda on Dec. 8:

The President of the United States, the Prime Minister of the United Kingdom and the President of the Council of Ministers of the French Republic, accompanied by the Foreign Ministers of the three countries, met in Bermuda from Dec. 4 to 7, 1953.

At their meeting, they discussed their policies regarding many parts of the world where their countries have obligations. On the conclusion of the conference, they issued the following statement.

"Our meetings symbolised and confirmed the unity of purpose of our three countries. We found ourselves in accord, on our analysis of the problems confronting us, and have agreed on various measures essential for their solution.

"Confident that our united strength is the best guarantee of peace and security, we are resolved to maintain our joint efforts to perfect it.

"If the danger of aggression now appears less imminent, we attribute this to the mounting strength of the free world and firmness of its policies.

"We shall remain resolute in maintaining our solidarity and vigilant against efforts to divide us.

"With their material and moral resources, we are confident that the free peoples can provide both for their security and for their well being. We dedicate ourselves to work together towards these ends.

"The North Atlantic Treaty is and will remain the foundation of our common policy.

"We discussed means of developing the defensive capacity of our alliance. Lord Ismay, the Secretary-General of the North Atlantic Treaty Organisation, was present at the conversations on this subject.

EUROPEAN DEFENCE COMMUNITY

"In the continuing development of a United Europe, including Germany, we see the best means of achieving greater prosperity, security and stability for its free peoples. We reaffirm that European Defence Community is needed to assure the defensive capacity of the Atlantic Community, of which it will be an integral part within this framework.

"It will ensure intimate and durable co-operation between the United Kingdom and United States forces and the forces of the European Defence Community on the Continent of Europe.

"The French Minister for Foreign Affairs explained the problems facing his Government in regard to the European Defence Community.

"We cannot accept as justified or permanent the present division of Europe. Our hope is that in due course peaceful means will be found to enable the countries of Eastern Europe again to play their part as free nations in a Free Europe.

"Our three Governments will lose no opportunity for easing the tensions that beset the world and

for reassuring all nations that they have no cause to fear that the strength of the West will be invoked in any cause of wrongful violence. On the contrary, it is the fundamental principle of the United Nations Organisation, which we serve, that the guarantees against aggression shall be universal in their application.

"We are confident that, if we remain strong, united and steadfast, it will become possible gradually to solve the stubborn problems which have so long been unsettled.

UNIFICATION OF GERMANY IN FREEDOM

"In this spirit, we have examined the latest note from the Soviet Government. We approved the text of our replies which should lead to an early meeting of the four Foreign Ministers.

"Our hope is that this meeting will make progress towards the reunification of Germany in freedom and the conclusion of an Austrian State Treaty and thus towards the solution of other major international problems.

"We reviewed the situation in the Far East. The immediate object of our policy continues to be the convening of the Political Conference provided for in the Korean Armistice Agreement.

"This will provide the means for reaching a peaceful settlement in the Far East and South-East Asia.

"In Indo-China, we salute the valiant forces of France and of the three Associated States of Indo-China fighting within the French Union to protect the independence of Cambodia, Laos and Viet Nam. We recognise the vital importance of their contribution to the defence of the free world. We will continue to work together to restore peace and stability in the area.

"Our meetings have reinforced our solidarity, strengthened our resolve and fortified our hopes. Confident in our common purpose and united in our views, we shall persevere in our policies whose sole aim is to foster and assure peace.

RELIEF TO INDEBTED AGRICULTURISTS

The Governor of Madras promulgated on Dec. 5 an Ordinance declaring one year's moratorium with immediate effect in respect of debts of agriculturists in order to provide temporary relief for them.

The Ordinance aims at protecting agriculturists against "distractions and expenditure involved in litigation launched by their creditors, in order that the maximum possible advantage may result to the State in the matter of production of food crops."

The new Ordinance is applicable to the whole State.

PRESIDENT EISENHOWER'S ADDRESS TO U. N. ASSEMBLY

President Eisenhower, in a speech to the United Nations General Assembly, on December 9 proposed the creation of an international atomic energy agency under the aegis of the United Nations.

Mr. Eisenhower said:

To hasten the day when fear of the atom will begin to disappear from the minds of the people and governments of East and West there are certain steps that can be taken now.

I, therefore, make the following proposal: Governments principally involved to the extent permitted by elementary prudence to begin now and continue to make joint contributions from their stockpiles of normal uranium and fissionable materials to an international atomic energy agency. We would expect that such an agency would be set up under the aegis of the United Nations.

The U. S. President said that the atomic energy agency could be made responsible for the "impounding storage and protection of the contributed fissionable and other materials".

The ingenuity of our scientists will be to provide special safe conditions under which such a bank of fissionable materials could be made essentially immune to surprise seizure," he added.

Mr. Eisenhower said

the more important responsibility of this atomic energy agency would be to devise methods whereby this fissionable material would be allocated to serve the peaceful pursuit of mankind.

The United States would be more than willing—it would be proud to take up with others 'principally involved' the development of plans whereby such peaceful use of atomic energy would be expedited," said Mr. Eisenhower.

"Of these 'principally involved' the Soviet Union must, of course be one."

The President said that he would be prepared to submit to the United States Congress, "and with every expectation of approval", any such plans that would:

(1) Encourage world-wide investigation into the most effective peace-time uses of fissionable materials:
(2) Begin to diminish the potential destructive power of the world atomic stockpiles.

(3) Allow all peoples of all nations to see that "in this enlightened age the great Powers of the earth both of the East and of the West are interested in human aspirations first and foremost rather than in building up the armaments of war."

(4) Open up a new channel for peaceful discussions and initiate at least a new approach to the many difficult problems that must be solved in both private and public conferences if the world was to shake off the inertia imposed by war and make positive progress towards peace.

NEHRU ON ARMS AID TO PAKISTAN

Prime Minister Nehru who was initiating the foreign affairs debate in the House of the People reiterated that military aid to Pakistan by the United States and the acceptance of such free aid "definitely lessens the chances of peace." While he accepted the Pakistan Prime Minister's statement that there were no talks of bases, "when military aid comes in, the whole country becomes a base." "It is not a question of an odd base here or there but it is the whole country which can be utilised for purposes laid down by other peoples and countries," Mr. Nehru added:

The first thought that occurs to me when I think of any military aid freely given from a country of the West or any country to a country of the East is the past history of Asia. The history of the last 200 or 300 years comes up before me, the history of colonial domination gradually creeping in here and establishing itself.

Then I see in the present period, after all these 200 or 300 years, the countries of Asia freeing themselves, becoming independent nations and then I see some developments being thought of which seem to me to reverse this process of liberation and freedom of Asia and which, again, brings to my mind that period when foreign armies came to Asia. They came in small numbers and they grew too. They utilised our own people whom they trained for that purpose. Now I do not like that thought. This may not be applicable in the present circumstances, because we cannot repeat history. But the analogy is not a very distant one.

I remember how often in our country our own people were made into soldiers serving foreign nations, how they were sent to other countries to help in enslaving other people. I do not like it and I react very strongly against anything that brings back that old process, even though it may be in a small measure. It is a bad thing. So far as I am concerned, and I have no doubt that I speak in this matter for every single member of this House we will not tolerate any foreign army on our soil. We want no protection from others. We want comrades, we want friends and we have worked for friendship of every country, but we do not want any people to protect us with their army, navy or airforce, because we know by long and bitter experience, that such protection becomes something else later.

Even the act of asking for that protection and seeking aid disables us and makes us weak and feeble and dependent on others. If India is to survive, India will survive by her own strength, self-help and self-confidence, not by relying on others. That is the lesson that our own struggle for freedom has taught us. We relied on none, but we sought the goodwill of others and we seek and shall continue to seek the goodwill of others. But we are not going to ask any country to defend us with their armed forces.

STATES REORGANISATION COMMISSION

Prime Minister Nehru announced in the House of the People on December 22 the setting up of a Commission to enquire into the reorganisation of the States.

The Commission will consist of Syed Fazl Ali, Governor of Orissa (Chairman) Mr. H. N. Kunzru, Member of the Council of States, and Sardar K. M. Panikkar, present Indian Ambassador in Egypt.

The Commission is to report not later than June 30, 1955. In the meantime, the Commission may submit interim reports to Government.

The Home Minister, Dr. Katju, made a similar statement in the Council of States.

CONGRESS WORKING COMMITTEE RESOLUTIONS

The two-day meeting of the Congress Working Committee concluded in Delhi on December 6. The President, Pandit Nehru, gave a review of recent national and international development.

The Committee adopted a resolution condemning colonial domination and racial discrimination and calling for their elimination in the interests of democracy and world peace.

In another resolution, the Committee expressed its "strong disapproval" of attempts to bring about political decisions by resort to hunger-strikes.

In its resolution on colonialism, the Committee noted that attempts were being made to reverse the process of change-over from colonialism to independence and to consolidate, both politically and economically, foreign control of many countries in Asia and Africa and even elsewhere.

Specific mention was made in this connection of North Africa, East Africa, Central Africa, British Guiana, "some parts of Asia", and of small pockets for foreign territory in India.

The Committee considered this development to be "a grave peril to the peace of the world" and declared that there could be no solution except in co-operative endeavour to bring about freedom in the countries.

C. R. TO CONTINUE

The Congress President, Sri Nehru, in a statement issued on December 7 said that the Congress Central Parliamentary Board were of opinion that Sri Rajagopalchary "should be asked to continue as Chief Minister in the interest of the State of Madras".

The statement said that the Board was of opinion that the reported action of Dr. Varadarajulu Nayudu about expressing no-confidence in Sri Rajagopalachari was "highly improper".

Sri Nehru added: "The President of the Pradesh Congress Committee stated that he would offer his full co-operation. I trust that all members of the Madras Legislature Congress Party will co-operate together and maintain discipline and not encourage any fissiparous tendencies."

MR. T. VISWANATHAM AND P.S.P.

Mr. T. Viswanatham, Finance Minister of Andhra State, has severed his connection with the Praja Socialist Party and has indicated in his reply to Mr. J. B. Kripalani, Chairman of the Party, that the only possible course before the Praja Socialist Party of India in Andhra (Raju Group) was to go its way and for his group "to carry on in our own way as the Light leads us."

Mr. Viswanatham, in the course of his letter dated December 10, in reply to Mr. Kripalani's communication dated December 4, said that although a State organisation was in a sense subordinate to the All-India organisation, everything could not be done by dictation from above and in essential matters, particularly in a new State like Andhra, they must proceed on the basis of joint consultation and formulation of joint action.

ELECTIONS IN T-C AND PEPSU

The Government of India's decision to hold general elections in Travancore-Cochin and PEPSU on the basis of the existing election law was announced by Dr. Katju, Home Minister, in the House of the People on December 15.

The Home Minister said that as it was necessary to hold the elections in both the States before the end of the first week of March, it had been decided to conduct the elections on the basis of the existing law.

DOCTORATE FOR C. R. IN DELHI 'VARSITY

Mr. C. Rajagopalachari, Chief Minister of Madras, was conferred the honorary degree of Doctor of Civil Laws by the Chancellor, Dr. S. Radhakrishnan, at the Convocation of the Delhi University on December 5.

The citation read by the Vice-Chancellor, Mr. G. S. Mahajani, said that Mr. Rajagopalachari represented in him "a happy triple confluence of a statesman, an administrator and a savant."

"What is most remarkable about him," the citation added:

Is that in the thick of affairs, amidst all the contemporary uproar, he finds detachment to commune as it were with the ancient writers of the *Upanishads* and interpret their message to us. That perhaps invests all his public utterances with a freshness, validity and authority all their own.

In a tribute to Mr. Rajagopalachari, Dr. Radhakrishnan described him as

One of the most illustrious administrators and statesmen well-known for his commonsense and courage, balance and judgment, qualities greatly needed in this confused age of conflicting standards.

He said the new graduates, who were receiving degrees, must feel proud to have in him a great example to guide them.

NEED FOR SPECIALISED COURSES

Mr. Sri Prakasa, Governor of Madras, delivering the 27th Convocation Address of the Andhra University at Vizag on December 12 declared that in our future schemes of educational expansion, there should not be duplication of academic studies in the form of universities that would teach the same things that other universities do, but there should be co-ordination of their educational efforts so that universities may be able to specialise in their own subjects, and students know where to go for that purpose.

SCHOLARSHIPS FOR BACKWARD CLASSES

The Madras Government have sanctioned an additional allotment of Rs. 2,54,527 over and above Rs. 5,45,173 already sanctioned towards the grant of scholarships for students belonging to the Backward Classes.

UNIVERSITY EDUCATION

The Central Advisory Board of Education, at its 20th annual meeting held at New Delhi on November 9, authorised the chairman to appoint a committee to survey the progress made in the implementation of the recommendations of the University Education Commission and to suggest further steps which should be taken by the Governments and the universities in this behalf.

The following committee has accordingly been appointed: (1) Dr. A. Lakshmanaswami Mudaliar, Vice-Chancellor, University of Madras; (2) Dr. Zakir Husain, Vice-Chancellor, Muslim University, Aligarh; (3) Dr. C. P. Ramaswami Aiyar, Vice-Chancellor, Annamalai University; (4) Dr. G. S. Mahajani, Vice-Chancellor, Delhi University; (5) Prof. Humayun Kabir, Educational Adviser and Secretary to the Ministry of Education (Convener).

NEED FOR 3-YEAR DEGREE COURSE

"It is of the first importance to truly nationalise the educational system and to make basic educational system secondary education diversified, and university education improved in quality by reforms like the three-year-degree course, 'general education' for all etc." said Prof. V. K. N. Menon, Vice-Chancellor of the Patna University, in a broadcast from A. I. R.

"At all levels the quantity of education is pitifully inadequate. The lecture and examination systems must be improved, standards of professional education of all kinds, of teachers, of engineers, of doctors and the rest raised, corporate life and student welfare more attended to, and the cultivation of character given its due place in the curriculum," Prof. Menon added.

UDAYA SHANKAR

Mr. Udaya Shankar, the noted Indian dancer, has been invited by the Government of India to tour the Middle Eastern countries on a cultural mission. Mr. Udaya Shankar's party, accordingly, would visit Cairo, Alexandria, Baghdad, Basra, Ankara and Istanbul and give a series of performances of Indian dances.

BILL TO AMEND CRIMINAL LAW

Abolition of trial by assessors, discontinuance of committal proceedings, and making defamation against public servants a cognizable offence exclusively triable by a court of sessions, are some of the important changes in the Criminal Procedure Code provided for in the proposed Bill to amend the Code.

The Bill, which was prepared by the Government of India to amend the Criminal Procedure Code (Act V) of 1898, with a view to making the system of judicial administration more speedy, less expensive and less cumbersome, was published in New Delhi on December 22 in a Gazette of India Extraordinary.

The draft Bill has been published to elicit public opinion, so that it may be referred to a joint select committee of the two Houses of Parliament during the Budget session.

TWO PRINCIPLES OF HINDU LAW

A full Bench of the Bombay High Court consisting of the Chief Justice, Mr. Justice Dixit, and Mr. Justice Shah, while disposing of a second appeal, enunciated two important principles relating to Hindu law.

The first principle was that a person born in a co-parcenary was entitled to the property which was in existence at the time when he entered the co-parcenary; in other words, he must take the joint family as he found it.

The second principle was that if a father alienated property, and that alienation was not supported by necessity then the alienation was not void, but voidable.

DAMAGES FOR INFRINGEMENT OF COPYRIGHT

The Navjivan Trust of Ahmedabad has been awarded Rs. 1,000 as damages from Mr. Mahavir Prasad Potdar and the Prakritik Chikitsa Sangh of Gorakhpur for the infringement of copyright, by the District Judge, of Ahmedabad. The suit was filed for infringement of copyright of a publication called "Arogyani Chavi" written by Mahatma Gandhi in Gujarati and translated by Dr. Sushila Nayyar in Hindi.

SUPREME COURT APPEALS

The two-day conference of the Chief Justices Part A and B States which met in New Delhi on Nov. 11 under the Chairmanship of the Chief Justice of India recorded opinion that the security for costs in appeals to the Supreme Court should be reduced to Rs. 2,500 from the present level of Rs. 4,000.

The Chief Justices also felt that the costs allowable to a successful party in the cases before the Supreme Court should not exceed Rs. 4,000 to Rs. 5,000.

The conference, which was convened by the Chief Justice of India to discuss ways and means to reduce the cost of litigation in the Supreme Court, eliminate delays and evolve uniformity of procedure in certain matters, was attended by nine Chief Justices of Part "A" States and seven of Part "B" States. The Chief Justice of Saurashtra was unable to attend owing to ill health.

SEPARATION OF JUDICIARY

The Government of Madras has decided to extend the scheme of separation of the judiciary from the executive with effect from July 1, 1954, to Tanjore, South Kanara and Malabar districts thus bringing the total number of districts under the scheme to 10. There are three more districts in the State yet to be covered by the scheme, namely Tiruchirappalli, Madurai and Madras City.

The Government of Andhra have decided to introduce the scheme of separation of judiciary from the executive in the district of West Godavari with effect from April 1 next.

JUSTICES MAHAJAN & T. L. V. AYYAR

Mr. Justice Mehr Chand Mahajan has been appointed the Chief Justice of India, upon the retirement of Mr. Justice Patanjali Sastri with effect from Jan. 4.

Mr. T. L. Venkatrama Ayyar, a retired Judge of the Madras High Court, has been appointed a Judge of the Supreme Court from Jan. 4.

INCOME-TAX COMMISSION

The Government of India have decided to extend the term of the Income-tax Investigation Commission by two years up to December 31, 1955.

The Commission was set up under the Taxation of Income (Investigation Commission) Act, 1947, with a view among other things, to investigating particular cases of tax evasion.

The Commission has already been in existence for about six years and its existing term of appointment has expired on Dec 31, 1953. The extension now granted to the Commission is necessitated by the fact that the Commission has still a large number of cases whose disposal is expected to take another two years.

RICE FROM ANDHRA

The Andhra Government will sell to Madras State, during 1954, 2,00,000 tons of rice. Half of this quantity, 1,00,000 tons, will be sold on a Government-to-Government basis at the prices at which rice was purchased from the Andhra districts during the current year. The producers in Andhra State will be paid the same procurement price as now.

The remaining 1,00,000 tons will be sold to private merchants from Madras at a price lower than the price at which they have been getting rice this year, but slightly higher than the price charged to the Madras Government.

The Andhra Government is allowed to do State Trading in rice, and will make a profit of about As. 3-4 per maund of rice sold to the Madras Government, and As. 12 per maund sold to private Madras Merchants.

It is estimated that the Andhra Government will make a total profit of about Rs. 25,00,000 out of the transaction.

HUMAN APPROACH TO LABOUR

The Prime Minister, Mr. Nehru, addressing the annual general meeting of the Associated Chambers of Commerce of India at Royal Exchange, Calcutta, said that industrialists should remember that workers had an essential function to play as partners in their undertakings. He urged industrialists to develop a human approach in the tackling of labour problems.

STEEL PLANT FOR INDIA

The signing of an agreement for setting up a steel plant and formation of a private limited company under the name of Hindustan Steel Limited, with an authorised capital of Rs. 100 crores, with the German combine of Krupps and Demag was announced last month.

An agreement supplementing the memorandum of Indo-German association in the Indian steel project signed at Bonn on August 15, 1953 was also signed.

The agreements were signed by Mr. A. K. Chanda, Secretary, Ministry of Production, on behalf of the Government of India, and by Mr. H. Seyboth and Dr. Wilhelm Thun, on behalf of the German combine of Krupps and Demag. These agreements relate mainly to the financial provisions for the formation of the company and the basis of Indo-German partnership.

CREDIT GUARANTEE SCHEME

Mr. T. T. Krishnamachari, Commerce and Industry Minister, called upon the Export Advisory Committee to consider the desirability of having in India an export credit guarantee scheme somewhat on the lines of the U. K. scheme.

The Minister, who reviewed the export policy of the Government and its result in 1953, suggested various steps for the promotion of India's export trade.

He said that it was equally possible to think of a guarantee scheme in the reverse which would up to a point cover the overseas buyer against the risk of default or non-fulfilment of contract and non-adherence to samples by an Indian exporter.

Mr. Krishnamachari gave a broad outline of India's balance of trade and payments and said the main factor which accounted for the decline in export earnings was the fall in the prices of major items of export.

INDO-SOVIET TRADE PACT

India and Soviet Russia signed a trade agreement in Delhi on December, 2 the first between the two countries. A Government communique announcing the five-year agreement said it provided for "every possible development and strengthening of trade relations between both countries on principles of equality and mutual benefit."

WOMEN M. Ps. and the HINDU CODE

Interest in the Hindu Code is being revived by women Members of Parliament. Sponsored by Dr. Seetha Parmanand, a Member of the Council of States, a move has been started by women Members of both the Houses for submitting a memorandum to the Prime Minister requesting him to see that the revised Code is introduced before the present session of Parliament is adjourned. Signatures from Members of Parliament are being collected.

During the last session, the Law Minister, Mr. C. O. Biswas, told the House that the intention of the Government was not to shelve the legislation but to split the compendious Hindu Code Bill as it stood then and get it adopted by the House in piecemeal. As a first step Mr. Biswas introduced the Special Marriages Bill in the last session itself.

The present move is an attempt to get all the different Bills bearing on the Hindu Code to be introduced in the House now so that further discussion and consideration of them in committees could be carried on without further delay.

Mrs. Tarakeshwari Sinha, a Member of the House of People, told *Nafan* they did not want to embarrass the Government which had many pressing issues to legislate, but at the same time they wanted to get the Hindu law reform carried out as early as possible.

U. S. GRANT TO MISS ZAKHARIAH

Miss Anna Thycad Zakhariah, Head of the Botany Department of the Women's Christian College, Madras, is one of the three Indian women scholars, who have been awarded grants by the American Association of University Women (AAUW) for post-graduate studies in the United States.

A Press release, issued by the Madras section of the United States Information Service, says that the Indian scholars are among the 54 women from 22 nations, who have been granted study grants worth about 1,25,000 Dollars (Rs. 5.95 lakhs) by the AAUW.

Miss Zakhariah will study at the University of California, doing research in mycology, and plant pathology. She received her doctorate degree from the University of Madras in 1950.

EDUCATION & INFANT DEATH RATE

Education has proved to be the essential key in the solution of an infinite number of specific problems. Recently it has been defined as the most urgent requirement in lowering the death rate of infants.

A group of experts from nine European countries, meeting recently in Brussels at the request of the World Health Organisation concluded:

"The measure most urgently required in order to lower the prenatal mortality rate is, in the last analysis, the training of personnel of the right quality and in sufficient numbers."

Among the questions discussed was the relative hazards of births in hospitals and in homes. No general conclusion was possible, in view of the fact that two countries with extremely low infant mortality rates are Sweden, where 95 per cent of all births are in hospitals, and the Netherlands, where 80 per cent of the babies are born at home.

LADY RAMA RAU HONOURED

Lady Dhanvanthi Rama Rau was on Dec. 10 awarded a citation from the Barnard College, New York in honour of her "contribution to the advancement of women's rights and the general welfare of India."

The Dean of the College, Mr. Thomas Pearson, said the presentation not only honoured Lady Rama Rau, but gave the opportunity for an expression of admiration of India's ancient cultures, and her present contribution to history.

Lady Rama Rau, during the ceremonies, outlined the rise of women in the educational and civic life of modern India and said today every Government department had at least one woman leader, on whom it depended for contact with the masses.

WOMAN'S SPHERE

They talk about a woman's sphere as though it had a limit;

There's not a place in earth or heaven,

There's not a task to mankind given,

There's not a blessing or a woe,

There's not a whispered 'yes' or 'no',

There's not a life or death, or birth,

That has a feather's weight of worth

Without a woman in it. —Kate Field.

DEVELOPMENT OF ASIAN CULTURE

An "Asiatic Cultural Association" with a view to facilitating the mutual introduction of the arts and cultures of Asian countries and thus bring about closer relations and better understanding has been inaugurated in Tokyo.

The inaugural meeting, was attended by the Indian Ambassador, Dr. M. A. Rauf, the Thai Ambassador, Sanga Nilkamhaeng, representatives of several Asian countries as well as a large gathering of Japanese prominent in the music, movie, literature, radio and other cultural walks of life.

According to the sponsors of the Association, language barriers often constitute a hitch to mutual understanding and friendly relations among Asian nations "as evinced in the history of Asia". Since, art and culture know no barriers, the organisers hope that through the introduction of the arts and cultures of Asian countries among one another, more love would be created towards their neighbouring nations.

The Asiatic Cultural Association, the sponsors say, would be made "a foundation-stone for the peace of Asia and eventually of the world".

NEHRU'S TRIBUTE TO NAM JOSHI

Prime Minister Nehru paid a tribute to Capt. Joshi, test pilot who died in an aircrash near Bangalore on December 10. In his speech at a public meeting at Dehra Dun Mr. Nehru said:

The death of Nam Joshi, one of our finest pilots, in an aircrash, is a matter of deep sorrow. In a way we feel sorry for all those who die in similar circumstances. But when our few highly trained, talented and intelligent people die, the rigour of sorrow is all the more. But in this way alone, through facing all danger, do nations go forward. No nation grows by merely reclining on a bed. Danger is always there in the achievement of big tasks and it must be faced boldly.

SABU BACK IN INDIA

Sabu Dastagir, who leaped into fame in Hollywood as an "elephant boy" has returned to India after a lapse of 17 years.

The 27-year-old film star was accompanied by his brunette wife, who is also a film actress, and their child. They hoped to stay in India for four months as Sabu has entered into a contract with the Indian screen star, and producer, Kishore Sahu, to play the lead in a Hindi picture.

GIANT SUNDAY EDITIONS

New York Sunday papers came out on December 13, with more sumptuous editions than usual to make up for advertising and editorial features lost during the 11-day shutdown enforced by the photo engravers' strike.

That day, the *New York Times* contained 436 pages and weighed five pounds. Four hundred acres of forest were cut down to produce 3,300 tons of newsprint consumed by this one paper alone.

During the shutdown of all the seven major New York news-papers workers are estimated to have lost two million dollars weekly in wages, and publishers eight million dollars in advertising revenue.

Newspaper stands were groaning under an unprecedented volume of paper (adds UPI). The mass circulation tabloid, *New York Daily News* published an edition of 532 pages with over four million copies. The news section of the *New York Times* contained 152 pages totalling 748 columns. There were 615,000 lines of advertisements. Its 1,300,000 copies required 3,927 tons of paper. The news-paper's printing department used 45 tons of black ink and quantities of coloured ink.

INDIAN CLASSICS IN ARABIC

The Government of India propose to publish cheap editions of Arabic translations of Indian classics for distribution in the Middle East. The classics under immediate consideration are the Mahabharata, Bhagaved Gita, Ramayana, Shakuntala, Nala Damayanti and a summary of Indian mythology. The manuscripts and copyright of the Arabic translations of these works by the Arab poet Wadil Boustany have been acquired.

The publication of Shakuntala will be taken up first.

BANKS ON WHEELS

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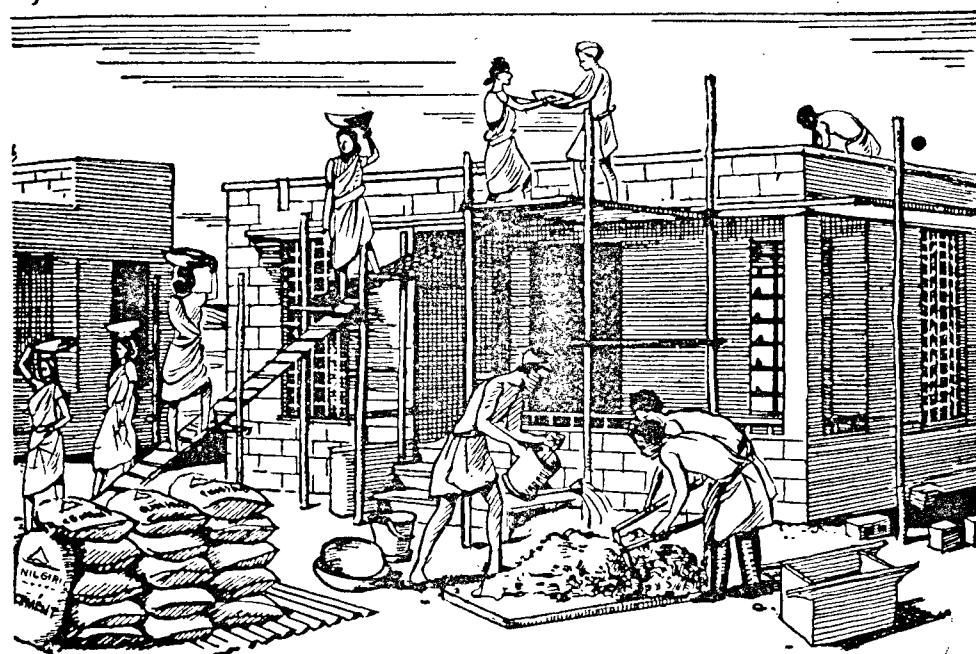
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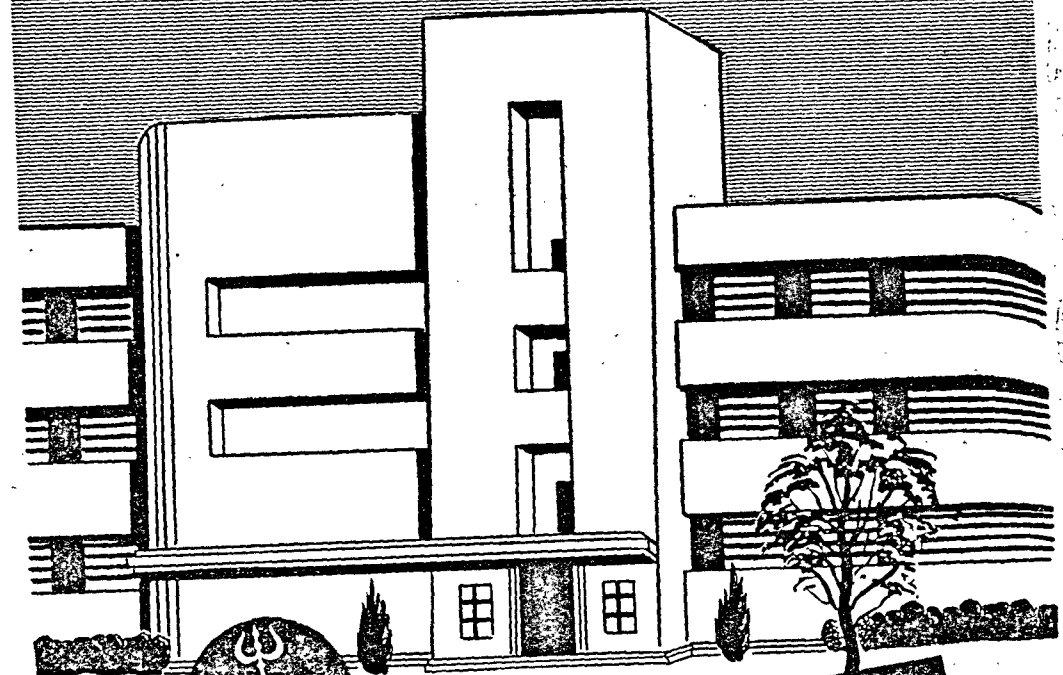
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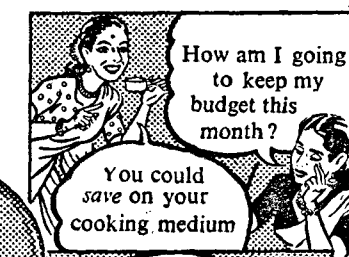
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WASTED ASSETS

BY MR. FRED W. CORBETT

INDIA is a land of vast resources, and unfortunately, also of vast wasted assets. It is useful to take stock of some of them and to consider how they may be more fully utilised.

Firstly there are the vast human assets of unutilised manpower. According to the figures for June 1953, the number of educated unemployed registered with the employment exchanges is 147609 or nearly 50000. This does not include the vast number unemployed but not registered and also those persons who though educated, cannot secure suitable employment because of being overage or below the required educational qualifications. If these are included, the number of educated unemployed alone would easily be three or four times the figure given above. What a colossal waste of valuable assets at a time when India is crying out for educated citizens to bring literacy, and social and medical aid to the rural population? Many of these people are highly educated and possess degrees in Engineering or Medicine. It is stated that in Bengal alone there are 2000 unemployed doctors. It is not stated from where these doctors turned up, or why they are unemployed, but it is nothing short of criminal neglect to keep them unemployed when the country is crying out for doctors, and there are not enough of medical men to go round and rural dispensaries are even being closed down for want of doctors. Except for these doctors and a few engineers many of the unemployed are lacking in a little specialised training to make them employable. They are like unripe corn or fruit cut away before it is mature for use. With a little

specialised training all these educated persons can be usefully employed in the service of the country. There are 750,000 villages in India. If each village is given only one teacher and one social worker, which in itself is grossly inadequate we would require 1,500,000 educated persons to attend to and to develop the health, the sanitation and the social life of the vast rural population. 300,000 to 400,000 uneducated persons are a mere bagatelle to India's vast requirements in this respect alone, and yet we allow even these valuable assets to go unutilised. What a tragedy is this?

Efforts are no doubt being made in some States to employ some of these persons in social and other work in the villages, but they are spread out to two or three years. Meantime what are these unemployed persons to do? A more vigorous policy and a little more useful spending can harness all these people to the service of the countryside. Instead, in our State of Madras nursing centre for nurses are being closed down for want of funds. Waste and still more waste in some States where doctors and nurses are actually being sent away as surplus to requirements. Such a state of affairs is laughable were it not pathetic in its ill effects on the vast rural population.

Then there is the vast rural population comprising seventyfive per cent of India's millions engaged in agriculture many of whom are totally or partially unemployed. It is proposed in some quarters to employ them in "cottage industries," but it is not clearly indicated what these "industries" are going to be, or how their products

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are going to be marketed. If even one-half of the 75 per cent of our rural population were to be employed in cottage industries for only one half of their spare time, will the other 25 per cent of the population be able to absorb all that they produce? This aspect of the question does not appear to have been sufficiently considered, or it would have been found that the solution of the problem of rural unemployment, and also of employment during the off season does not lie in cottage industries alone, but to a much larger extent in rural industries closely connected with their main occupation of agriculture. A consideration of our other vast wasted assets will indicate some of the directions in which the idle rural labour may be employed with benefit to itself and to the country in general.

Take land first. Sri Kunwar Sain, the Chairman of the Central Water and Power Commission speaking on the "River Valley Projects in India" at Patna in September last year states that there are no less than 122 millions of acres of arable land in the country which have yet to be provided with irrigation facilities, and that out of 340,000,000 acres of arable land in India only about 280,000,000 acres were under cultivation. Even out of this only about 58,000,000 acres had irrigational facilities. The immensity of our vast and valuable assets thus lying fallow should appal us. Take another much wasted asset—manure. The droppings of our estimated 260,000,000 head of cattle and of the hundreds of millions of goats, sheep, pigs and other domesticated animals alone, the waste and sewage products of our populated areas, and the leaves and droppings of hundreds of millions of our trees can provide more manure than the output of a score of Sindhri fertiliser factories. This manure has the added advantage that it has bulk and is distributed throughout the country in proportion to the population. It needs no expensive plant nor expert supervision to produce, and it can be transported at little cost from the place of manufacture to the fields a few miles away. There is no transport problem, no bottleneck. And yet, all or most of this valuable asset is wasted. Cattle dung is being

burnt for want of cheap fuel. It is a common sight in our larger cities to see huge dumps of fallen leaves and other refuse burnt on the roadsides to save the Municipal employees the trouble of carting them away.

In other countries all this is converted into cash. We read for instance that during 1952 the Birmingham Corporation realised nearly 30,00,000 rupees from the sale of waste and salvaged materials. In India a cheap method of converting town refuse into useful manure requires to be evolved. We don't want the multiplication of expensive schemes for this purpose.

Then there is water, that God given health and life giving gift to India. We have perhaps the highest rainfall in the world, and our rainfall is bounteous, copious and plentiful, albeit it is erratic and ill-distributed. Some places get too much and some too little of it, but this enormous quantity of water is mostly wasted. It is estimated that only six per cent of our available water supply is usefully employed, the other 94 per cent flowing uselessly into the sea, incidentally causing much avoidable loss and damage on the way. When we received very heavy rainfall recently after nearly six years of drought, there was hardly a river or stream large or small that was not in spate. We read daily of floods in this or that river in all parts of the country. In many cases these floods caused much loss in life and in property. And yet, no serious steps have been taken to save some of this water for future use. Where has all this water gone to? If instead of a mere six per cent we conserve at least twenty or twenty-five per cent of our annual rainfall in small tanks and reservoirs constructed at short intervals throughout the course of our rivers and streams by the construction of small dams and the impounding of the water wherever the contour of land permits it, we can make ourselves independent of the vagaries of the monsoons and provide ourselves with an ample reserve of water to tide over two or three years of drought without interfering with the flow of the water

or the water rights of any of the areas traversed by these rivers and streams. We would also help to mitigate the floods which cause so much avoidable damage at intervals. All this can be easily and cheaply done by local labour by throwing small earthwork dams across these streams at suitable intervals.

India has many other valuable assets, waiting to be utilised but the four now enumerated need first of all to be utilised. It is only by the intelligent application of our vast reservoir of idle manpower that we can bring together the land, water and manure that lie at our doors, to serve the needs of our people. The less-educated of our men and women can easily be trained to guide the vast rural uneducated labour in contour bunding, the construction of small dams and tanks, the repair and maintenance of water channels, the construction of roads between fields and villages, the preparation and transport of manure, and also in inculcating in the people habits of personal hygiene, and the keeping of their village roads clean and their watersupply free from contamination. The better educated unemployed like

engineers and doctors may be employed for the overall supervision and guidance of all these activities. Thus, the educated and the uneducated now unemployed, may be usefully employed to bring together and more fully utilise our four primary assets, labour, land, water, and manure to produce our first necessity, and that is more food. There should be no let up on this, but this process should be continued indefinitely as a permanent outlet for our surplus labour. We should produce so much food, that the vast number of the now starved or semistarved people will be able to have a sufficiency of food at prices within their slender means. Prices should be brought down to near the pre-war level so that people may have something left for clothing and other necessities. We should be able to produce so much food, that we may be able to do all this, and even to feed our cattle and pigs on the surplus as some other countries similarly placed as we are, now do. It will then be time enough to look to the development of our other valuable assets, more valuable in cash value, but not so valuable or necessary for the needs of the common man.

Cottage and Small-Scale Industries: THEIR SCOPE IN NATIONAL PLANNING

BY SRI SUBHASH J. RELE, M.A.,

THE growth of cottage and small scale industries in India over the past two decades has been an unplanned process. At present they are of rudimentary character, but the Planning Commission observes, that with the progress of rural electrification their character is likely to be transformed. There are enormous resources in this country for the development of cheap electric power which could be utilized for cottage industries.

According to the Planning Commission, cottage and small scale industries have a central place in rural development. The Central Government's plan contains a total provision of Rs. 15 Crores from

within which it should be possible to finance approved programmes and to render a fair measure of assistance to the states.

Cottage and Small-scale industries however, call for programmes which will develop a great deal of local initiative and co-operation. The primary objective of State policy should be to provide for a field within which each industry may be able to organise itself. One of the chief handicaps from which the cottage industries suffer is the difficulty of obtaining cheap raw materials. The Government, therefore, should assume the supply of controlled raw materials. The utmost importance must be attached to arrangements for research

and training in these industries. A state research department, dealing mainly with the technical and economic problems relating to cottage and small scale industries should be able to help greatly in this matter. Training of artisans in improved techniques and rural workshops may be organized. There is also a need for an institute for village technology which could carry out investigations into problems of these industries.

Village artisans, however, have no financial resources. They can offer no security. They receive no help from Banks. Here, the principle of co-operation is of fruitful application. In Western countries, the co-operative system as well as trading organizations have substantially helped the artisans. Co-operative Societies in India have mostly confined their activities to the supply of rural credit and other needs of the rural population. The successful working of the co-operative movement, to a more or less extent, depends upon the financial resources. These, however, can come only through the Banks and through a Government guarantee of such loans as the co-operative societies may find it necessary to raise. The Government have to play a positive role. It must assist co-operative societies which lend money through guarantees and in other ways.

Another weakness present in the system is the absence of an effective marketing organization. Ultimately, the artisan fails to get the best price for his goods. The toy industry of Germany and the cottage industries of Japan owed their success to the existence of active marketing organizations. Unless there is an effective government agency in India to market the products of cottage and small-scale industries, no progress is possible. The Swadeshi Stores in Bombay form a very good example of an active agency for internal distribution of indigenous products. We need in India more and more emporiums on this model.

The most important method of developing cottage and small scale industries is to establish either small new townships or to extend existing towns and provide sites, services, power etc. It is common knowledge

that cheap products of standardized industries drive out the products of cottage and small-scale industries. The demand for products of cottage industries could be developed by stores purchase and replacement of imports. The question of stores purchase, however, has received consideration at the hands of the Government. It has been agreed that where basic considerations like quality, delivery, date, etc, are comparable, the products of cottage and small scale industries would receive preference for the requirements of the Governments over the products of other manufacturers.

It is absolutely wrong to assume that because mass production is the condition of efficiency in some industries it is equally desirable in all. The new inventions in the case of large-scale enterprise displace human labour which finds it difficult in finding new employment.

The problem of 'technological unemployment' is becoming more acute today even in the West. It has to be remembered that the existence of cottage and small-scale industries side by side with large-scale industries may absorb the human labour displaced by machines. It is increasingly being recognized that no large scale industrialization can offer a lasting solution to the country's problem of poverty and unemployment. In India where 80% of the people live in villages and 70% depend on agriculture, the main problem is to provide employment to this large population and reduce the pressure on land. The case for cottage and small-scale industries is largely stronger in India than elsewhere because of the relative cheapness of labour as compared with capital.

Again the development of large-scale industries by itself does not lead to maximization of human welfare. On the contrary, it shows a remarkable tendency to degrade human labour to the level of the machine. Thus, in the case of large scale industries the human aspect of the problem is lost sight of. Further, the existence of cottage and small-scale industries may not only absorb the technologically unemployed but save them from degradation.

THE ROLE OF WOMEN IN THE NEW INDIA

By "KEITH AUSTIN"

FREE India is still largely a man's world run for men and by men with the vast majority of women playing the role of spectators or camp followers. The New Constitution it is true has guaranteed equal rights to women and removed, in theory at least, the last obstacles to their taking a full and equal share in social and political affairs. To draw up a constitution is one thing; to make its provisions a reality is quite another. Women in progressive countries of the West fought for years before they won emancipation and equal rights and opportunities with men. Freedom is not a gift but a conquest, unless the women of backward, tradition-ridden India are prepared to fight for and win and deserve equality with the men, as have their sisters in other lands, it is more than likely that the theoretical liberty and equality which have been handed to them on a plate will continue to be more honoured in the breach than in the observance, and that they will still remain behind locked doors in the demesnes of their lords and masters, and, like Hamlet, "feed the air promise crammed."

It will be a major tragedy for India should this happen. The new secular Democracy that is being forged in this ancient land of ours will require one of the great social, economic and cultural revolutions the world has seen, before it becomes a reality. If the New India that is emerging is to be built on solid and secure foundations, and to progress in the right direction, it must be built by the combined efforts of every man, woman and child in the country. No Democracy can thrive while any section of its citizens remains backward and reactionary; a Democracy which ignores the vital feminine half of its people will either be still-born, or develop in a lop-sided and unbalanced fashion. The balance of civilization and culture requires the male and female contribution, for they complement and complete one another, and each is indispen-

sible to the unity and harmony of the whole. Hence the women of India cannot, as they have been compelled to do in the past, live apart from society and social change; they must participate actively, and pull their full weight to ensure that society is modelled on the right lines, and social change proceeds in the right direction.

The theory has often been put forward that the woman's role is to supply the static and conservative element in society, while man provides the dynamic and creative element. There is some truth in this theory. Women do provide a stabilizing factor in the evolution of society and are the great conservers of the established and time honoured social and moral order of society. Carried to extremes however, the theory is dangerous, and may be exploited as a reason for "keeping the woman in her place," and not allowing her any share in the shaping of the future. Any such curtailment of the woman's opportunities and abilities would be a tragic loss for women, though primarily conservator of all that is best, can also be a creator and a pioneer, and, even in this sphere, has a unique and indispensable contribution to make to the evolution of society and the progress of civilization and culture. Women, not only in the emancipated democracies of the West but also in India, have shown, that given equality of opportunity with the men they are capable of leadership in many fields of activity. There have been famous women doctors, scientists, artists, poets, diplomats, lawyers and politicians. A woman's place it is true, is primarily in the home, and it would be an ill day for any country if all women deserted their homes to contest with men for the doubtful honours of the arena; but not all women marry, and even those who do, need not all be prevented from carrying their influence into the wider society outside.

In India women have for centuries been tied to the home. This has not, as some try to make out, been an

unmitigated evil; it has made India a land where the family is the true basis of society, a country whose intrinsic greatness depends largely on the quality of her home and family life. Unfortunately the enforced imprisonment of the woman in the homes has only too often coupled with her absolute dependence on her men-folk in comparison with whom she has been forced to accept an inferior social, political and legal status. This has in the past made women in India "inferior animals" to the lordly male; reducing them to the position of favoured slaves or play things of their husbands rather than their help-mates and equals. This inferior status of women was further accentuated by hampering social and religious traditions and customs, by lack of education and culture, and by a socio-moral climate of opinion that hindered all initiative of progress on their part. It is to their credit that many Indian women broke with convention and took their rightful place in society at the side of their men-folk, especially during the great struggle for freedom. But the vast majority remained behind the locked doors of their houses, sunk in ignorance, apathy and partial servitude. Most of the barriers which have in the past prevented women from taking their proper place in society still exist, in spite of the Constitution. Steps must be taken to remove them before women will be free to use the political and social emancipation under the constitution to make their full contribution to the future progress and welfare of India. During the fight for independence, they showed they could rise to an emergency and rival the doings of their progressive sisters in other countries; that their heroic efforts then, may not be wasted, they must now settle down to the much harder, day-to-day struggle, build the New India of tomorrow which will need the steady, self-sacrificing work of both the men and women of India.

The women of India can make this contribution felt in every department of political and social life. They have shown, and are showing, that the best

among them can successfully rival men in fields which were formerly considered male preserves. India was the first country to appoint a woman as a Cabinet Minister, and the first woman diplomat to be appointed was an Indian. There have been famous women lawyers, doctors, and a woman recently won an All India Air Race, defeating her male competitors. But while there should be no bar exempting women entering any sphere of human activity, there are, without a doubt, certain fields for which women are peculiarly fitted, and in which their contribution would be of the greatest benefit to the New India.

'The first duty of women', said General Cariappa in his blunt and forthright manner recently, "is to stay at home, and bring up their children to be good citizens." There is no gainsaying this vital fact. Marriage and Motherhood are the primary vocation of most women, and the education of their children their most precious heritage. The home is a cell of the social organism, and the health and well-being of society depends on healthy homes. This vital fact must never be lost sight of in the fervour for emancipation. The family is the nursery of society, for it is at his mother's knee that the child learns the first most important, and most enduring lessons of his life. The women of India must unite and stand foursquare against any attempt by the State, or of so-called 'progressives', to undermine the unity and stability to the family. The twin evils of divorce and birth control, which are being increasingly advocated, must be resisted by India's women to the death, for, if they gain a foothold, homes will crumble and society will disintegrate. Women set the moral standard in a country; it is upto the women of India to prevent by every means in their power the evils of divorce and birth control from wrecking social and moral standards in India as they have done in other countries.

Another immense field for feminine activity lies in a comparatively new but rapidly expanding field covered by the Social Services. When the men of England were called up during the war, the women

took their places, not only in the factories but more especially, in the schools, in the hospitals and clinics, and in the organization and running of the other social services. Women today form the majority of England's teachers and social workers, and are doing wonderful work in fields peculiarly suited to their interests, abilities and sympathies. For children during their early formative years, women are the best teachers, perhaps the only teachers. India is soon to embark on a vast scheme of compulsory, primary education, and an expansion of her present, pitifully inadequate supply of social services. Unless the women of India come forth in their thousands to serve as teachers, nurses and social workers most of the grandiose paper schemes of educational and social reform will never become a living dynamic reality; for the feminine touch will be essential to make a success of them. It seems superfluous to add that the State will have to do all in its power to free them from their present shackles and provide adequate and proper facilities for training them for these worth-while vocations. Enthusiasm, sacrifice, and sympathy are essential driving forces, but they will be fruitless and perhaps harmful, if they are not properly harnessed and directed into the right channels. Politics are notoriously a dirty business, which is perhaps the main reason why very few women are interested in them. This is a pity, for women could do much to raise the present deplorably low standards of civic and public morality. National and State politics, it is true, demand knowledge and abilities for a few women possess, but most educated women could render fruitful service in the field of local politics which have a more direct repercussion in their home life, and in which therefore they would do well to interest themselves deeply. Women in England are taking an increasing part in the management of their own local affairs, and the results have been all to the good. It is time the women of India made their wholesome influence felt in

their sphere of life—if they did, many of the cankers of civic life in India would soon disappear.

The men of India are absorbed in the practical tasks of life, in making money, or in acquiring power and influence. As they dominate public life, and are not very scrupulous in their struggle for existence, the standard of personal and public morality in India since Independence has been steadily falling, with disastrous effects to the health and welfare of the country. Only the women of India can stem the rot, and prop up and restore to public and private life, not only its lost social and moral standards, but much of its departed kindness, beauty and grace. Women must relinquish their back seats and come into the open to fight for the preservation of truth, beauty, and goodness in private and in public life which are being threatened from so many sides. They must fight to conserve what is best in the past, and help to shape the future pattern of society. Women are the hope of the New India—almost, one is tempted to add, its last hope. If they fail India now, in the hour of her dire need, Chaos is come...

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BY

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Correct Approach to Indian History

BY DR. K. GOPALACHARI, M.A., Ph.D.

IF History is a discredited science, Indian History is a distorted story. Cunningham and Fleet, Hultzsch and Vogel, Smith and Rapson great names to reckon with but foreigners, have wronged the sacredness of Indian History by their pride and prejudice and their consequent inability to enter into its spirit. Perhaps the greatest are not those who err the least. Many a book begins with the dull and uninspiring statement 'India is a land of rivers and mountains.' No, India is a land of rivers of poetry and mountains of philosophy. South India is not a land of vast piles called temples, but a temple of Hindu Civilization unpolluted by foreign mixtures. The vast unity pulsating beneath the ephemeral "empires," the democratic nature of Buddhism and the constitutional twist of monarchy have appeared to the foreign eye in a totally different light. Indian historians have mistaken the trees for the wood. They are more busy examining sources and collecting data than attempting bold and broad histories. There is no Trevelyan among us to sing the glories of this Heart of Asia, no Gibbon to pathetically narrate her ancient decline and modern stagnation.

Many a western scholar like Hopkins, Kern, Coldenberg and Rhys Davids has made a masterly study of Buddhism but even the most penetrating Huxley has missed the dominant note—the democratic texture. Though Bryces and Barkers might define democracy as a form of Government, it is now widely agreed that it is a way of life, a human and scientific way of solving common problems by common discussion leading to an interpenetration and inter-permeation of ideas. This process is a strand woven into the texture of human nature for the life that men live together is a joint product to which the passion, the will and the temperament of every one makes its contribution. Democracy can therefore obtain as much in the field of religion as in the field of Government. A recent exponent of English democracy has averred that English democracy was born in the

conclaves of the Independents where religious topics were discussed with the utmost ease and freedom. However religion is a field where democracy is rare of practice. All religions start with a monarchical constitution (the Prophet) and thrive as oligarchic ones (the priesthood). But the Buddha is not a prophet. He is an ordinary mortal of mortals who has found out the path to salvation by intense meditation, a feat which it was open to any other person to perform. By the eschewal of rituals and the iron injunction to monks not to claim supernatural powers Buddhism for ever elbowed out the arch-oligarch. There was no head of the Church except the sayings of the Master. It was left to later councils of monks to interpret the words of the Master by the democratic process. The democratic faith in the dignity of the individual shines out in the doctrine 'no man can save himself save by his own conduct.'

If agreement by discussion is the cornerstone of democracy agreement to disagree is its safety-value. Toleration therefore is an integral part of democracy, and Buddhism shares it with the other religions of India. This national characteristic is a product of our philosophic bent, and the prodigality of nature. Every philosopher is in doubt about the ultimates and gives the benefit of doubt to his brethren. In the West a perpetual and ruthless struggle against niggardly nature has corroded hearts and made them intolerant of one another.

It has not been given to every race to practise every form of democracy. The West practises political democracy, but clings to economic oligarchy. Russia enjoys economic democracy at the expense of the political. Neither has risen to the higher levels of religious democracy. India is therefore the mother of religious democracy.

A more heinous crime is the labelling of the great Indian states built by the Saisunagas, Nandas, Mauryas and the Guptas, as 'empires'. An 'empire' defined vaguely by the Oxford Dictionary as an aggregate of States ruled over

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by a sovereign state, is a bundle of nationalities marked off from one another by culture and sympathy and yet ruled over by one nation-state. Judged by this standard the political attempts of India were not imperial. Ancient Indian History is a mighty rhythm. Nature had given her geographical unity. During the first 1300 years she evolved an Arya-Dravidian culture (2000–650 B.C.) and during the next 1300 years (650 B.C.–640 A.D.) tried to crown this edifice with political unity. And cultural unity leads by its inner impulses to political unity for one is incomplete without the other. Even a much inferior current of racial hatred of the French is styled English nationalism. That a theory of nationalism was not present is no valid objection for England was a nation before she understood the implications of nationalism. That she failed progressively in her three attempts is no argument. For it is much better to try and fail than not to have tried at all. Greece evolved a splendid culture but did not complete it by political unity. It was left to a 'barbarian' from the north (Alexander) to do it for a time and that too during the last days of Greek glory. Rome took up the idea but it was a political unity without a cultural basis to give it purpose and permanence.

Much has been written of the invasions of India by foreigners but little has been noted of the fate of these invaders in their Indian homes. India conquered the conqueror out of recognition. During the second century B. C., Bactrian Greeks known in Indian tradition and literature as Yavanas poured into the Punjab, Gujerat and western Deccan; we learn from inscriptions of the first century B.C. that these Yavanas embraced Buddhism and bore thoroughly Indian family names—Simhadaya, Yasavadhana, and Dhammadhaya. Even a casual visitor to Ujjain from the court of the Greek King Antalkidas became a *Bhagavata*. Like the Yavanas, the Sakas too merged in Indian society. The Saka son-in-law of the Pahlava Nabapana bears the name Usavadatta; another Saka bears the name Agnivarman and his daughter that of Visnudatta. Nahapana's daughter bears

the name Daksamitra. Usavadatta's charities to Brahmins and Brahmin institutions stamp him as a staunch adherent of the Brahmanical faith. The Saka Ksatrapas of Malwa and Gujerat of the first four centuries of the Christian era bear half Indian names like Rudradaman and full Indian names like Rudrasimha.

INDIAN HISTORY CONGRESS

DR. P. V. KANE'S WARNING

Presiding over the 16th session of the Indian History Congress at Waltair on December 30 Mahamahopadhyaya Dr. P. V. Kane warned historians against the grave harm that might be done to true history by Governmental action, political parties, politically-minded citizens and mere theorists.

Dr. Kane mentioned the various ambitious schemes in India to bring out a detailed history of India and said:

It is extremely desirable that the pace of publication should be substantially accelerated. Besides, it is doubtful whether there is need for several schemes of Indian History. I would suggest that the several schemes be amalgamated and one comprehensive scheme should be the goal to be speedily attained with the co-operation of all distinguished scholars.

There is possibility of grave harm that might be done to true History by Government action, by political parties, politically-minded citizens and mere theorists. Political propaganda has often made use of History as a medium. Historians may become instruments of politicians and might not afford to summon courage to tell the truth. Recently I had occasion to read the Report of the Zakir Hussain Committee on 'basic national education' (Wardha, 1938). That report states that, as the Indian nation had adopted non-violence as the method for achieving all-round freedom, Indian children would need to be taught the superiority of non-violence over violence (p. 8). I believe that no honest history of India can be written based on the principles stated in the Report referred to above, particularly for the period from about 1200 A. D. to 1920 A. D. It would be better not to teach any History to students for the period before 1947 at all rather than teach a garbled version of History. Several tendencies of these days make one fear for the future of the study of Indian History.

In the course of his address, he also suggested the establishment of a Central Academy of Indian Culture by the Central Government.

Dr. B. V. Keskar, Minister for information and Broadcasting, Government of India, in a recorded broadcast on "The Future of Education in India," in the National Programme series from All India Radio, New Delhi observed: "The system of education in any country must meet the social and cultural needs of that nation and must be in consonance with its historical background. It should also be such that it will make those who receive it competent to help in the development of the country in all directions." The question of re-organisation of education will have to be tackled keeping these points in view. In the course of his talk, he said.

"THE present system of education in the country has been the subject of criticism for a considerable time. The need for its re-organisation has been recognised or tacitly accepted by most thoughtful persons, though there might be a difference of opinion as to the lines on which it should take place. It might be said that much of the criticism and approach to this important problem has been of a negative sort. It was obvious that a system initiated by a foreign Government more than a century ago, must have been to suit its own needs at that time. It has become outmoded because conditions have greatly changed and it would have to be adjusted to suit the new age in which we live. However few constructive suggestions have been forthcoming regarding this problem. The only important initiative taken to tackle this question was Mahatma Gandhi's scheme of Basic Education. This was doubtless an important departure and a new approach to the question of education. A number of educationists have suggested what might be called minor adjustments or corrections to the present system.

As things are at present, no change has taken place from the system that prevailed under British rule. We have been trying simply to amplify it by opening more universities, colleges and such other institutions.

NATIONAL CHARACTER

One glaring defect of the present set-up which has to be removed is that education does not possess any national character or individuality. Probably no effort has been made to evolve one. The present curricula are a hotchpotch of

items taken from various countries and sources, mainly from the West and more especially from England and America. A student who receives his education in a British institution or university unconsciously learns the British way of life and British social and cultural approach to questions, the same thing can be said of anyone taking his education in a French university in as much as he imbibes French culture and tradition. The same can be said to a greater or lesser extent of other important countries of the world.

The most remarkable thing about our present system of education is that anyone taking his education in an Indian university or educational institution certainly does not imbibe Indian culture or tradition, nor does he fully absorb either British or American culture. A student educated in India can best be called a kind of Anglo-Indian, who, though not completely unacquainted with the country in which he is living, is more versed in the life and culture of Great Britain and America. His knowledge of his own country is distant and woefully inadequate. Any foreign student passing a number of years here is hardly likely to go back having absorbed something of India's magnificent traditions, unless he makes a special effort for it.

Some of the basic defects of the present system can be traced to the medium that we use for educational purposes. For the last 150 years, we have been utilising English as the medium for our higher education. When it was first introduced, it might have served the purpose of bringing us into contact with the outside world, but it has

on the other hand, crippled the growth of Indian languages and, therefore, of Indian thought and culture. A foreign medium can never help in contributing anything constructive to our culture. It will always tend to colour all our thoughts and our approach with a foreign background. It is obvious that in studying through the English medium we will have to devote a very large part of our time to English literature which is a flower of British life, culture and society.

This cultural subservience to a foreign country is most damaging to the growth of our own personality and the development of our thoughts. It is not possible for even a genius to rise to his full height in a foreign language, however well he might know it.

The present advocacy of English as a medium by eminent men in the country can only be considered as another proof of the cultural enslavement that has taken place. In fact, Indians are the only people in the world who are using a foreign language as their national medium. There cannot be a greater disgrace or sign of cultural inferiority.

TECHNICAL EDUCATION

What should be the positive structure of the new system of education in our country? It is only possible to indicate here in a few words some basic suggestions for its planners.

As far as primary education is concerned, the principle of Basic Education is essentially sound and the right approach to this difficult problem. Any system of educating the child, if it is to apply to the masses, must be cheap, simple and suited to the surroundings. It has to utilise the nature that surrounds it and make the child learn how to utilise the gifts of nature that abound over the countryside.

Educational curricula suffer from the defect of laying greater stress on literary education. There is little effort at giving technical or industrial education which our country so badly needs. The object of the middle period of any child's education, which corresponds to the present pre-Matriculation period, should be to

train him for learning some useful art whether it is mechanical, industrial or otherwise. The best time for preparing skilled workers is really at this stage of their life because it takes a number of years to impart the necessary physical and mental skill which goes into the making of a skilled craftsman or mechanic. Most advanced countries have got well-organised professional technical schools which are called in some countries industrial schools. It is necessary to organise such schools in this country on as large a scale as possible. Such schools can be organised to impart practical training in all industries or professions from cookery to machine-tools.

Though it is not possible to discuss here the age at which the child should leave general education and select a specialised line, it is the experience of educational authorities that somewhere during this period between the ages of 12 to 15, the majority of children should be made to select some practical profession, because it takes a number of years to learn a practical job. This has been probably one of the greatest defects of our educational system, which gives only literary education and has been able to offer few practical avenues for young students. The system of such schools which exist in a well-organised way in important countries like Germany, France or Switzerland might be studied and some effort made here to start model schools for the various technical professions.

Another suggestion would be to encourage only those who have a special liking or aptitude for it to go for Letters or Art, persuading others to take up some other line.

UNIVERSITIES

There is the debated question of increase of universities, some believing that there is no need for more universities, others considering that the number of universities in the country should increase. The whole thing hinges round our conception of a university. If the universities continue to be as they are generally at present, bodies which carry on examinations and award diplomas, the multiplication of universities cannot bring about any greater

contribution to the educational progress of the country. In fact, the examination system as it prevails at present, has become a disease and we have to consider seriously whether it should not be replaced by something more reasonable and practical. The defects of a system which judges a student by the snap results of an examination are obvious and some way will have to be found to judge students by the regularity of their studies and practical application even in subjects like Arts or Letters. We have already in the country the beginning of a few residential universities. This is a good trend, but it has to be emphasised more and really residential universities will have to be created before we can say that we have genuine teaching universities.

TEXT-BOOKS

Lastly, I would like to mention the important question of suitable text-books

for our educational institutions. This question ought to be taken up on a national level. The history books of our country will all have to be rewritten in a more sensible way, so that our students will get a right perspective of India's history and traditions. The present indifferently written text-books ought to go and competent persons should be appointed to prepare suitable text-books in all languages. This means necessarily that the whole question will have to be dealt with by the various Education Ministries at a very high level. But the importance of the subject is such that we can neglect it only at our own peril. The mediocrity of the books that we prescribe is leading to a mediocrity in the intellectual standard of our students and this is not a good augury for the country's future.

THE PLAN AND THE POPULATION

BY MR. M. G. LALL

WHEN Akbar presided over the destinies of India, the total population of this sub-continent was estimated at no more than 10 crores. By the middle of the nineteenth century the figure reached about 15 crores, rising to over 25 crores by 1881 and to 35 crores fifty years later. Today, it stands at more than 36 crores for the Indian Union alone and at a much higher figure for the Indo-Pakistan sub-continent.

Thanks to the steady, albeit slow, improvement in standards of public health, the gap between births and deaths in India is continually on the rise. It may sound paradoxical, but if health standards continue to improve leading to a fall in mortality, the resulting situation is bound to become desperate within the life-time of most of those who read these lines.

At present, about 10 million people die in India every year. In spite of this, the net annual increase in population is between four and five million, roughly one-fifth of the total annual world

increase. Due to lower mortality because of concerted attempts being made to secure better health standards, and a constant or a rising birth-rate, the net annual increase in population might, in all likelihood, go up to six or seven or may be, eight, million per year within the foreseeable future. If this happens, as it must sooner or later so long as the present trend continues, then—good-bye to all planning and plans on which the nation is now so fondly pinning all hopes.

The dangers of controlling mortality and at the same time letting the birth-rate run amuck or remain unchecked, are too patent to need emphasis. The combination of high fertility and declining mortality produces a situation loaded with danger.

SOCIAL CUSTOMS TO BLAME

An attempt will here be made to trace the extent to which the peculiar social conditions in India are responsible for the present population trends, and to draw conclusions from this regarding ways of meeting the growing challenge.

The demographic picture in India might well have been very different if social institutions such as early marriage, universality of marriage, the social ban on widow re-marriage and the joint Hindu family system did not exist. The last has its great advantages, but is not without its counter-balancing disadvantages. Remarks made here apply to India as a whole, and not merely the urban areas.

Early marriage and universality of marriage are dominant features of the Indian social scene. Indian girls attain puberty between the ages of twelve and fifteen and, though often physically immature, they are physiologically ready to bear children. Large numbers of people in India could testify that their mothers gave birth to them at the age of 14 or 15.

Extremely useful information on this subject is given in the report of the Age of Consent Committee and the report of the All-India Women's Conference. According to these, nearly 50 per cent of the girls married in India are below the age of 15. While child marriage as such has largely disappeared, a majority of girls between 15 and 20 are in the married state. The girls in rural areas marry as soon as they reach puberty, begin bearing children early and reduce the period of lactation, thereby shortening the intervals between child births.

MARRIAGE IS UNIVERSAL

Universality of the married state is another factor which has a bearing on the population problem. Every one in India, sooner later, gets married. Marriage is something of a quasi-religious duty. As an individual's economic security is not a pre-requisite to marriage, thanks to the still popular joint family system, and as there is no individual choice, by and large, in obtaining a partner, there is no economic deterrent to marriage in large parts of India.

Under the 1931 census, for instance, 467 males and 492 females out of every 1,000 were married. Thus, taking into consideration widows, some widowers, ascetics and mendicants almost every one of marriageable age was actually married.

Commenting on this feature of Indian life, Dr. S. Chandrasekhar, author of *HUNGRY PEOPLE & EMPTY LANDS*, rightly observes:

"When factors favourable to the postponement of marriage like prolonged education, lucrative employment, eagerness for personal and social advancement, free choice in securing life partners, and other considerations that operate normally in western society will come to operate in India, it is difficult to say. But the sooner such considerations come to prevail, the easier will be the approach to solve some of India's social problems."

The effect of a largely "No bachelor" society on the population problem are too obvious to need elaboration.

"SCARCITY" OF FEMALES

The third striking characteristic of the Indian social situation is the scarcity of females. There has been a deficiency of women in the Indian population reflected in practically every census held in this country. In 1941, there were only 934 females for every 1000 males. In 1931 and 1921, the ratio was 940 to 1,000. In 1951 there were 947 females to 1,000 males. Put more concretely, there were about 9,800,000 fewer females than males. The sex ratio in England and Wales in 1940 was 1,000:940, revealing a contrasting deficiency of males.

Several explanations have been offered for this phenomenon of deficiency of females. Some explain it as the result of relative under-enumeration of women. This is possible. Incidentally, some argue that excessive masculinity is an index of "racial" decadence. But the sex ratio is more unfavourable in the North and North-West region—parts of present Pakistan—where the so-called martial races live. If there is any truth in this explanation, then the virile people of the north-West must be the most decadent people. As we cannot have it both ways, there seems to be little truth in this explanation.

WIDOW REMARRIAGE BAN

Yet another reactionary feature of Indian demography is the social ban on widow remarriage. This practice of social sterilisation of the widows results in considerable disparity in ages between husbands and wives. To quote Dr. Chandrasekhar again:

"Since most widowers remarry and since they cannot marry widows, they have to seek wives among girls much their juniors. This unequal combination from the point of view of age itself leads to an increasing number of widows, for the old husband passes away leaving behind his young wife, a widow. And, of course, she cannot remarry. The disproportionate sex ratio and the resulting deficiency of women keep up the custom of early marriage for girls (with what effects on the demographic situation need not be stressed). As bachelors and widowers have to take brides of any age they can get, the disparity between partners is increased. This difference in age increases widowhood. Since widows cannot remarry, widowhood increases the already existing shortage of eligible brides, which means, of course, the paucity of women". Thus the vicious wheel rolls on!

BIRTH CONTROL

It is too late in the day for India to discuss the pros and cons of birth control to meet the challenge of undue growth. Birth control has, without a doubt, a vital role to play in this country's population policy along with the modernisation of agriculture and the industrialisation of the Indian economy.

Apart from the general rural conservatism of the masses which offers resistance to every reform, there is no organised resistance in India by religious bodies as in some other countries or by any other agencies. The Indian religions are not opposed to planned parenthood. It will not, therefore, be a hard task to enlighten the public mind in India about the benefits of birth control. Once Indian mothers are educated in the right belief that there is a scientific device to meet their desperate, albeit latent demands, birth control can easily make headway.

The Planning Commission has pronounced family planning to be a vital step in economic and social planning, but has not gone very much beyond expressing opinions on this subject and laying down only general instructions. This will hardly do. As the national Planning body, it must speak up boldly and act vigorously.

India's population problem, specially in relation to food supply, is distressing enough as it is today, and any delay will only aggravate its seriousness. Apart from food, all efforts to give more of the life's amenities in other directions, will be doomed to frustration if constantly there is fresh competition being created within the country for the necessarily limited supply of amenities, in the shape of more, ever more people to look after.

THE IMPORTANCE OF SCIENCE

Prime Minister Nehru, inaugurating the 41st session of the Indian Science Congress at Hyderabad on January 2, said that the challenge of the day to science and scientists was whether the results of scientific research were going to be used for "evil things" or for the betterment of humanity and removing its many ills. Mr. Nehru added that whatever might have been their failings in this country during the last six or seven years they had laid solid foundations for scientific work. He wondered whether during a like period, this type of progress had been made in regard to science in any other country.

The Prime Minister said that the importance of science was very great indeed. Without developing science, they were "likely not to go ahead but perhaps slip back". Mr. Nehru felt that the mere starting of a chain of laboratories all over the country was not enough. They had to "pursue this vigorously, effectively and enthusiastically".

Modern world, he added, was a mere child of science and everything that was happening to-day was somehow or other connected with science or its development.

When we think of our economic and other problems, we have to seek the aid of science. All that is well known and well accepted. But there is another aspect of science, the powerful and the terrifying aspect and that is while taking advantage of scientific discoveries, we use them not so much for humanity's benefit.

THE POETRY OF DYLAN THOMAS

By DR. B. N. CHATURVEDI, M.A., Ph.D.

Lucknow University

THE death of Dylan Thomas has removed from the English literary scene a poet who, according to Herbert Read, 'wrote the most absolute poetry that has been written in our time.' We may differ from this judgment but there can be no doubt that during the last decade or so he had been acting as a focal point for much that happened in the realm of English poetry and as a source of inspiration for many an adventurer turned poet. He himself started his career in the none too secure profession of newspaper-reporting and journalism. During the second world war he was rejected from the army on medical grounds. He then tried his luck with the radio and succeeded in making a reputation as a script-writer and broadcaster for the B.B.C. The rhythm of the spoken word thus developed had much to do with the speech-rhythm of Thomas' poetry.

Poetry said Dylan Thomas, 'recording the stripping of the individual darkness, must inevitably cast light upon what had been hidden for too long, and by so doing make clear and naked exposure.' There is a strong flavour of Freud in this statement and Dylan Thomas in his poetry does appear to be trying to get rid of some of his obsession and to probe into the recesses of the subconscious. His progress as a poet shows a steady development from an early love of rhetoric and fashionable obscurity to a firmer grasp of the deeper issues of life and their expression through a powerful idiom in the later poems.

Much has been made of Thomas' connection with the New Apocalypse—a poetic movement which like other poetic movements ran to seed ultimately. But it should not be forgotten that Thomas was a highly individual poet with shades in him of Freud and the Old Testament. The poets of the Apocalyptic movement in their reaction against the social poetry of the preceding decade indulged in a lot of slipshod writing. But the role of Thomas was not a negative one like theirs. There were some specific questions

that puzzled him and he tried to find their solution in his own manner. The obscurity of some of the early poems is partly due to the complexity of the themes—like those of love, sex and death which bewilder the adolescent mind. But even some of the early poems are notable for the sincerity of their utterance which in its turn modifies their obscurity.

Like other meditative poets Thomas has also dealt with the riddle of the birth-death cycle. The terror of death lies at the root of many of his poems like 'The Conversation of Prayer' but ultimately Thomas discerns the oneness of the birth-death cycle and the transitoriness of death. In 'Refusal to Mourn the death by Fire of a Child in London' he ends on a note of resignation at what is inevitable:

'After the first death there is no other'.

Thomas cannot be called a 'religious' poet in the strict sense of the term but some of his poems do touch on the problems which have puzzled religious poets. The Christ-legend is seen in a wider perspective—a turning point in history—the 'mountain minute' which symbolises man's conquest of death. Sonnet VIII in *The Map of Love* which is said to be one of the most remarkable of Thomas' poems is based on the central point of the Christ legend—the crucifixion and its symbolic significance—the conquest through death of sin and change and the emergence of the benignant power of love:

'I by the tree of thieves, all glory's sawbones
Unsex the skeleton this mountain minute
And by this blow-clock witness of the sun
Suffer the heavens children through my
heart-beat.'

The conquest of death through love is again the theme of 'In Memory of Ann Jones' with its restrained emotion and characteristic imagery:

'The cloud-sapped, marble, hands, this
monumental
Argument of the hewn voice, gesture and
psalm
Storm me forever over her grave until
The stuffed lung of the fox twitch and cry love
And the strutting fern lay seeds on the
black sill!

Thomas' early poetry has been criticised for the lack of a unifying force and the violence of its imagery. But even out of this uneven material we get one or two remarkable pieces like the almost Wordsworthian 'Poem in October' with its emphasis on the innocence and the abundance of sights and sounds:

'A springful of larks in a rolling
Cloud and the roadside bushes brimming with
whistling
Blackbirds and the sun of October.'

Or 'A Grief Ago' with its centralised theme, its human interest and the intensity of its phrases which almost border on the simple:

'The she I have
The country-handed grave boxed into love
Rise before dark'.

Much of the imagery of the earlier poems is elliptical and at times surrealist. Thomas explains this by saying that 'Each imagery holds within it the seed of its own destruction and my dialectical method is a constant building up and breaking down of the images that come out of the central seed'. His technique has much in common with that of Hopkins. Biblical myths are frequently employed as symbols and language becomes the victim of intellectual acrobatics.

After the violence and disorder of the earliest volume '18 Poems' there is some attempt at clarity in '25 Poems'. The themes are also of a deeper significance, ranging from sex and love to time and death. The predicament of the whole world is summed up in the line 'The circular world stands still'. 'The Map of Love' is note-worthy for its sonnet sequence and the pattern poem called 'Vision and Prayer'. The well-known poem 'A Winter's Tale' in this collection is one of the finest examples of unity of theme and coherence of imagery in Thomas' works. But the mature Thomas is to be found in 'Deaths and Entrances'. It had the impact of the war on it and the whole panorama of birth and death was seen against the background of a world ravaged by war. The imagery is also surcharged with an emotional significance. Although Thomas might have

been 'fashionably' obscure in the earlier poems, the complexity of the later ones is the result of a desire to mould a highly individual idiom. The very simplicity of some of the compound words is amazing and although there is much 'counterpointing' in the manner of Hopkins, it gives a new richness to the meaning.

BROTHERHOOD OF MAN

Mr. Sri Prakasa, the Governor of Madras, speaking at the 78th International Convention of the Theosophical Society at Adyar, on Theosophy and the challenge of today "made a survey of the evolution of thought during the many centuries in the past in the field of sociology, economics and politics.

To us Theosophists, the Governor said, whose books have told us that after the *Brahmana*, the *Kshatriya* and the *Vaishya Rajyas*, we are bound inevitably to face the *Sudra Rajyam*, the dictatorship of the proletariat, the age of Communism. If the great period of renaissance and reform came as a storm on early society and drove it from Theocracy to feudalism; if the Industrial and French Revolutions shook medieval society to its foundations and brought into the world a new state of affairs with which we have been familiar during the recent centuries,—the Russian Revolution of our own days has disturbed the thoughts of men equally strongly and we have its definite philosophy placed before us in no uncertain language, the influence of which has spread and continues to spread far and wide, and which we would do well to try to understand. If the French Revolution brought into the world a new ideology, so has the Russian Revolution done a century and a quarter later.

As wise men, it is time we took stock of the situation; and, with all the knowledge and experience that we have gained through the ages, see to it that we do not once again make the mistake of giving a monopoly of everything to any one group or category of human beings, and do not bolster up any one profession or any particular line of activity; but make an equitable distribution of pains and gains; of profits and losses, of rights and duties, of burdens and amenities among all who toil in the world such as, we are told, Manu desired and ordained, so that a true brotherhood, broad-based on mutual goodwill and co-operation may be established for the well-being of one and all.

ART SEASON, 1953

BY MR. E. KRISHNA IYER, B.A., B.L.

THE City of Madras has become accustomed year after year during the last one decade and more to be flooded with a plethora of music, dance and dramatic performances within the last ten or twelve days of December. There was a time when that cold month was considered as unsuitable for such art functions. It was the Music Academy that brought in the vogue of running annual music Conferences during that cold week from 1930, so as not to compete with the then activities of other music Sabhas. But in course of time, that period was found by others also to be the most convenient and profitable to conduct art shows and no wonder many other organisations began to run their own art festivals in that week.

So much so we had during the last art season as many as 5 art festivals run by well known Sabhas in different parts of the city, namely: the Music Academy at Mylapore, the Indian Fine Arts Society at Gokhale Hall, the Tamil Isai Sangam at Annamalai Manram, The Indian Institute of Fine Arts at the Museum Theatre and the Kalakshetra at Adyar. Besides these, the Congress Exhibition at Theynampet and the Park Fair Exhibition at People's Park contributed their own quota of art shows during the December week while continuing their activities beyond that period. The fact that all were patronised by large crowds of art lovers goes to prove the enormous growth of art consciousness among the public in South India and in our capital city in particular.

The last art season proved to be unique not only because of the large number of art shows but also because of the substantial results achieved in educating the public about very many forgotten and new aspects of our music and dance and in spreading wholesome ideas about our fine arts in general. In that respect, the conference of the Music Academy at Mylapore and the Natyakala Conference at Egmore took the pride of place. Because the lectures, discussions and demonstrations that took place before

experts in these two conferences were not only of absorbing interest but also highly instructive and illuminating. A record number of experts took part in them and an equally record number of connoisseurs attended and benefited by them.

Among these demonstrations, the first place was admittedly given to those given by Vidwans Balu Bhagavata and P. K. Subbier of Melatur. Because for the first time in the history of art conferences, these veterans successfully revealed to a wondering public the supreme value and glory of the highly classical music and abhinaya of the *Bhagavata Mela Natya-Nataka* tradition which is now struggling for survival at Melatur in the Tanjore District, and to revive which the present writer has been working hard for the last four years.

Next in importance was the firm and clear lead given in the dance field by the presidential address, discussions and resolutions of the Natyakala Conference and a lecture with demonstrations, given at the Music Academy Conference. Through all these it was fairly established, that all the chief systems of Indian dancing were national assets, that Bharata Natya among them was the most classical common, national dance art of India and must be recognised as such in any all India scheme of dance culture and that it was a vast comprehensive generic system of Indian classical dance art, the essential principles and technique of which were closely applied and applicable to three Chief Surviving species namely (1) the logical solo *Sadir-Natya* (2) the heavy *Bhagavata Mela Dance-Drama* and (3) the lighter *Kuravanji* ballet. Further through the above said lectures and demonstrations, the need for our Sabhas sticking to sound connections in choosing well trained dancers and classical dances for public display on their platforms and providing facilities for the production of qualified teachers and for sound training in dance was also emphasised.

Among other noteworthy demonstrations in these two conferences were: (1) on

rare ragas in Kathakali music by Venkata-krishna Bhagavatar (2) Ashtapadhis of Jayadeva by Balasubramania Bhagavatar of Kallidaikurichi (3) rare kritis of Tyagaraja by T. V. Subba Rao and (4) rare compositions of Dikshitar by T. L. Venkataramaiyer, at the Music Academy Conference. Some newly discovered poses and movements in dance by Mrs. and Mr. W. S. Krishna Rao of Bangalore, importance of *Satvik Abhava* in abhinaya by Nataraj Ramakrishna of Visakhapatnam and Mrs. Gouri of Mylapore, Manipuri dances by Mrs. Rita Chatterjee a grand daughter of poet Tagore, the relation of dance movements with Yoga-Asanas by Kowsik of Bangalore and a repeat display of Bhagavata Mela art by Vidwans Balu Bhagavata and P. K. Subbier of Melatur were some among the noteworthy demonstrations at the Natyakala Conference.

The last art season with its 7 festivals in different places presented over 75 performances in music, dance, dramas and dance-dramas and almost all of them were patronised by huge crowds. It goes without saying, that the largest number of music performances was given by the Music Academy with as many as 30 to its credit in the afternoons, evenings and nights and the Natyakala Conference followed suit in dance. With the exception of two or three music concerts all the rest of them at the Music Academy Conference proved to be of a high order. That institution deserves special congratulations also on having provided a chance this time for a number of talented Junior Vidwans who have not had it before and most of these Juniors acquitted themselves creditably with Lalitha in Vocal Music and Gowri Kumari in Veena topping the list.

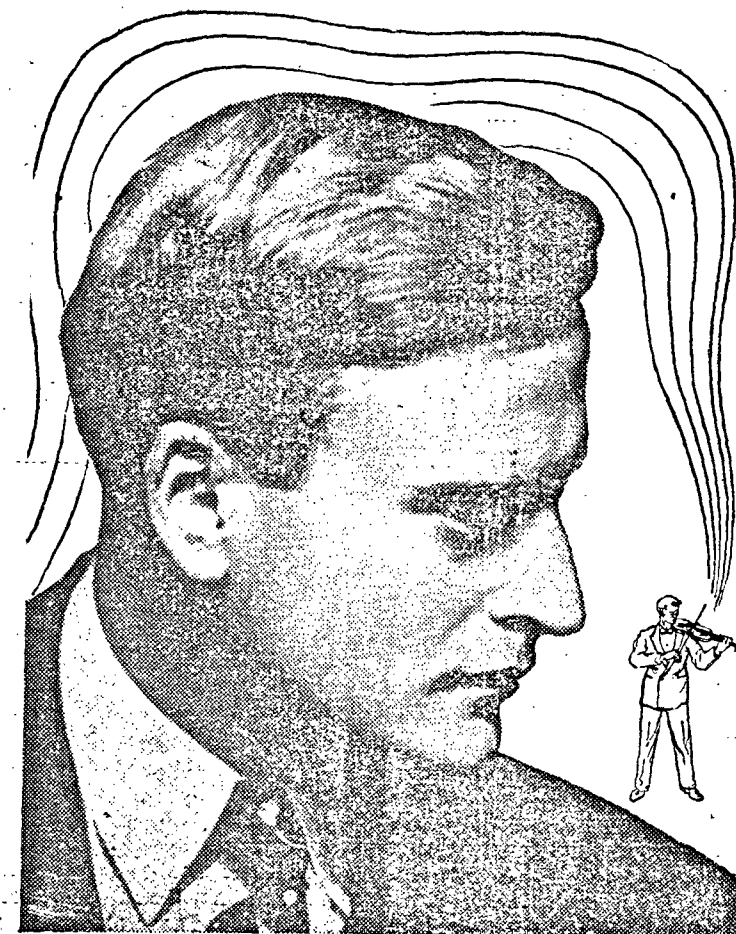
If T. N. Rajarathnam's Nagaswaram play at the Music Academy, Tamil Isai Sangam and the Congress Exhibition was heard to be the high water mark of Carnatic music, Ghulam Ali Khan's Hindustani Music at the Music Academy was superb. M. S. Subbulakshmi's concert at Mylapore and Vasantakumari's *Bharapriyanga* at Gokhale Hall were enthralling. So also was Dwaram Venkataswami Naidu's Violin Solo. The Veena performance of Balachander revealed a rare genius in him.

Needless to say that our well known veterans like Aryakudi Ramanuja Iyengar Maharajapuram Viswanatha Iyer, S. mangudi Srinivasa Iyer, G. N. Balasubramaniam, Madurai Mani and Alathur Brothers kept up their wonted standard in Music. In the dance field, if Kumari Kamala proved herself as the most leading and attractive exponent of Bharata Natya Kumaris Sayee and Subbulakshmi with P. A. Periyannayagi for back ground music revealed the supreme worth of austere classicism in Bharata Natya and showed their amazingly perfect mastery in it. Along with these two young artistes, Ranjana of Ceylon in Bharata Natya, and Mrs. Rita Chatterjee in Manipuri style were two other new and highly talented dancers of the season. Star dancers Vaijayathimala and Lalitha Padmini sisters regaled large audiences with their wonted standard of art, the former in impressive Bharata Natya and the latter in a variety of dances including one Thillana in Bharata Natya. The Kala-kshetra Festival was noteworthy for its classical dance dramas with Rukmini Devi in the leading roles. The Congress Exhibition art festival contributed among others two outstanding dramas, Sivakamiyin Sabadam by the Kripa Amateurs and 'Thozhan' by Sivaji Ganesan and party.

On the whole the last year-end art season proved that our fine arts of music, dance and drama were not so much in danger of falling down in standards as is generally believed in spite of the pressure of lowering trends all around. As was pointed out by the present writer in his lecture and demonstrations at the Music Academy Conference, though there might be vitiating trends in wide spread democratic patronage for arts, there were also large sections of the public who were ready to encourage high standards and so long as our leading artistes and art institutions stick to high and pure art, it is sure to keep its head above water and there is plenty of high talent among junior Vidwans who can fill the places of present day seniors worthily and continue to keep up high standards in art if they are properly encouraged with discerning patronage.

Anyway, these annual art festivals have proved convincingly that owing to historical vicissitudes, South India has become the home of the best preserved and developed classical art in music and dance. Long before the advent of national freedom and before any state-aid was thought of, patriot-pioneers have taken timely steps to revive and popularise them and spread art consciousness widely among

the people in South India. So much so, widespread democratic patronage of a sustained type has been fairly established here and Madras City in particular has grown to be the touchstone of the Dance and Music arts in India. It is upto doubting Thomases and the powers that be to recognise these real facts and shape their policies and patronage accordingly in any scheme for all India development of art and culture.



Yehudi Menuhin - world famous Violinist who visited India recently on a concert tour. - U.S.I.S.

INDO-U.S. RELATIONS

BY SRI S. RAMASWAMY IYER

Advocate, Madras

BETWEEN the peoples of India and the U. S. there have been in the past and are in the present many bonds of friendship and sympathy. During our struggle for freedom we were inspired by the American example and had the moral support and assistance of the people of the U.S. and their leaders and statesmen. During the last seven years of freedom we have had the very active assistance and co-operation of the Government and people of the U. S., their experts, businessmen and scholars as well as several institutions and organisations in carrying out our plans of social and economical betterment. At present we are receiving economic aid from the U.S. in various forms. Somewhat inconsistently with this satisfactory picture of our relations we have also to recognise recent inter-Governmental differences in certain aspects of international policy. These differences are apparently so important and serious that responsible statesmen in the U. S. have been considering a proposal to render military aid to Pakistan, a proposal which, when carried out, might poison the whole field of Indo-U. S. relations and set the two largest democracies in the world against each other. A U.S. Senator Mr. Emmanuel Celler was reported to have said recently that Indo-U. S. relations have deteriorated within the last twelve months. It is therefore the duty of all citizens of India to understand the import of this recent phenomenon and to exercise their influence not merely to avert further deterioration but to restore relations of mutual confidence and co-operation between the governments and peoples of the two countries.

It is my purpose here to draw attention to our need for close and friendly association and co-operation with the people of the U.S. in the great tasks which we have set before ourselves. Undoubtedly the people and the Government of U.S. place a great value on India's friendship and co-operation. This is evident not merely from

the ungrudging aid of various kinds which we get from the U.S. when we want it but from numerous indications of their whole-hearted friendship and good-will towards us. We cannot fail to be struck by the frequent expressions of appreciation, support and encouragement by responsible men and women of the U.S. of our efforts in the sphere of democratic Government and social and economic advancement. A notable instance is the powerful plea so often presented by Mr. Chester Bowles to his Government and countrymen for an all-out aid to India, while he was ambassador of the U.S. in India and also afterwards. An instance of an even more lasting and impressive contribution towards Indo-U.S. friendship is the great work of Mr. Louis Fischer on Mahatma Gandhi. To produce a masterly book of this kind is not possible without immense love and admiration for the Mahatma and his work for his people, and a desire on the part of the author to devote his literary talent and reputation to a work which would promote worldwide understanding of, and respect for, India. Obviously it is only natural to expect reciprocity for such deep and genuine feelings of friendship.

Have we done anything very substantial to mark our sense of goodwill and appreciation for the great work of the people of the U.S. in various spheres of human endeavour? An impartial observer cannot fail to notice the absence of any serious contribution from our side to strengthen the bonds of friendship. This circumstance is all the more striking because we are greatly in debt to them. In numerous spheres of our national life,—in law and justice, the making and interpretation of our Constitution, administrative organisation, democratic government and policies, scientific research, education, industry, agriculture, engineering, defence—we, in common with other peoples of the world, are benefiting by the results of the hard work and labour of the people of the U.S. and their

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INDO-U.S. RELATIONS

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phenomenal application of their mind and intellect to the problems of life.

In the management of our affairs, internal as well as external, we as a free people cannot afford to leave all the work and trouble to our Government and officials; we have also to understand our responsibilities and assist in the tasks of Government. Here is a situation relating to India's external affairs in which we as a people can by performing our part in promoting good relations with a friendly nation make inter-Governmental relations easier and avert any strain on them. It is incumbent on individuals and groups of people in our country to set out actively to promote friendships and to inspire confidence among the peoples of the two countries. Undoubtedly there are difficulties and conflicts due to different view-points of responsible statesmen on either side. Our Government under the leadership of our great leader and Prime Minister is labouring hard to tide over these difficulties. In this juncture it is even more necessary than on other occasions that non-Governmental agencies and the press do their part in easing tension and maintaining the basis of friendship.

The great and noble policy pursued by our Prime Minister is friendship with all



PRIME MINISTER NEHRU

nations. This is obviously very difficult when the U.S. and Soviet Russia are waging a cold war and so often appear to be on the brink of a hot war. Undoubtedly this is going to be a trying time for us, especially for our Government. Opinions on international controversies expressed

by people outside the Government's inner circles and without a knowledge of the facts and difficulties which it has to contend against are not likely to be helpful and may be the reverse of helpful. Even so, it may be permissible to draw attention to certain outstanding facts of contemporary history which have a great bearing on our progress and welfare. One of such facts is that circumstanced as we are and with social and economic difficulties which we have inherited from our past history, we are in great need of close association and co-operation with the people of the U. S. who at the present day, more than any other people in the world, have been able, by dint of hard and intensive work and by social behaviour and co-operation, to reach the great objectives of individual happiness, prosperity and freedom of thought, word and action. They have done so only by hard work and development of their own material and human resources and not by the methods which other nations pursued in the past,—*via* empire, domination and spoliation of other peoples' wealth and resources. So large a population—numbering about 160 millions—have rarely in the history of the world attained in such ample measure and by such peaceful methods these great objectives which man has always desired and struggled to attain. The larger the population the more difficult the task becomes on account of the difficulties of cohesion and co-operation. For one reason or another other peoples in the world, past or present, have failed to reach any of these objectives or all of them in combination. Owing to continued misfortunes and difficulties for more than a thousand years we in India are far behind the people of the U. S. in this matter and have yet to use our new found freedom to fashion a pattern of individual conduct and social relations which will enable us to achieve any measure of success in our ambitious adventure of securing these objectives for 360 millions of people. How can we look with equanimity on the prospect of strained relations and absence of co-operation with a nation from whom we have yet to learn a great deal in the arts of peace and defence?

The stimulation by example for hundreds and thousands of our men and women who observe and examine the work and achievements of the American people is far more important than economic aid or gifts. I am not by any means overlooking or attempting to deny the work done by other nations in the world in improving their conditions but indubitably a far larger measure of success has been the lot of the people of the U. S. It is worthwhile making an objective study of this interesting phenomenon and the moral and spiritual forces that can make it possible.

THE INDIAN CONSTITUTION

BY DR. C. H. ALEXANDROWICZ

PROF. Sri Ram Sharma (Sholapur) has written a critical note on my article on the Indian Constitution (Year Book of World Affairs 1953) for your issue of October last. I would like to make one or two points in relation to this note, but I don't know whether Prof. Sharma is a lawyer, and whether we can speak the same language. He thinks that I, rather astonishingly, find "fault with the Supreme Court for its refusing to go into the reasonableness of the grounds for detaining a citizen under the Preventive Detention Act". Prof. Sharma may or may not be astonished to learn that what was in issue in the Supreme Court was the sufficiency and not the reasonableness of the grounds of detention. Sufficiency and reasonableness are not the same thing. Prof. Sharma will agree that this is a 'sufficiently reasonable' proposition. There is no point in arguing about reasonableness as the due process of law clause has not been incorporated in Art. 21 of the Constitution. I drew the attention of the reader in my article to the fact that according to English law a *habeas corpus* bench (except in case of emergency) always goes into the sufficiency of the grounds of detention. The Supreme Court of India refused to do so and was certainly entitled to take its own course; but this is a deviation from English law and that is all I emphasized.

It seems to me that our attitude towards international affairs should be determined against this background of facts. In this view it is now a matter of imperative necessity for us to do everything possible to promote friendly relations and understanding with the people of the U.S. If the press and non-official groups and organisations undertake this important work the task of the Government will also become easier than otherwise. Inter-governmental differences would then be averted or when they arise would be resolved without any undue strain.

The other point is the position of the Executive in India where the Prime Minister concentrates a good deal of Power in his hands. Nobody will deny this. Neither will anybody deny that concentration of power beyond a certain point may disturb the balance of power in a democratic state. But I also said that "If by consent of all or nearly all concerned a leader enjoys exceptional confidence because of his personal qualities, these qualities constitute a moral check to abuse of power". I have never spoken about any "sinister" concentration of power. The merit of coining this expression goes entirely to Prof. Sharma.

As to the case of Mysore, Prof. Sharma is right in saying that the President acts always on the advice of the Ministry including cases of giving directions to States B under Art. 371. But should the President issue a direction which he has immediately to withdraw, it would be better in my view not to give the direction at all and to choose another procedure of settling a dispute. Everybody will agree that this is a question of prestige which is not negligible.

Finally Prof. Sharma observes that my article "illustrates the pitfalls that beset the path of a foreign observer of the Indian scene even when he is living in India". The business of lawyers is not observation but legal reasoning.

Scientific Approach to Agriculture

WORK OF THE ROTHAMSTED EXPERIMENTAL STATION

BY SIR E. JOHN RUSSELL

THE Rothamsted Experimental Station in the English county of Hertfordshire is not only the oldest and best-known agricultural experimental station in the world: its history also makes it one of the most interesting.

It was started as a purely private effort in the early years of the last century by a young squire, John Bennet Lawes, who, on coming into his ancestral estate, realised the imperative necessity of increasing the output from his land. The direction of the work was set by an enquiry from a neighbour in the late 1830's: "Bones are good fertilizer on many farms, but not on yours or on mine; why not?"

Lawes knew a little chemistry and had a passion for experiment: he tackled the problem and found that treatment with acid to make the phosphate soluble greatly increased its availability, and, as mineral phosphates were then being discovered, he included them also in his trials and so discovered the value of superphosphate. He set up a factory in 1841, and for long had the sole rights in the patent; with the resulting fortune he extended the experimental work and finally endowed the station he and his colleague, Joseph Henry Gilbert, had created, so that the work could go on after both were dead.

REMARKABLE WHEAT FIELD

The benefits from the use of superphosphate were so striking that Lawes from the outset included sulphate of ammonia, potash and other salts, and somewhat later nitrate of soda, in his field trials; and, as many farmers feared that salts of this kind would inevitably injure the soil and lower the nutritive value of the crop, they continued the same treatment on the same land every year, using always the same crop so as to ascertain whether in fact these fears were justified.

The experiments are still carried on, and the 110th successive crop of wheat is now growing on Broadbalk field, which

has never had any other crop, and only one of its 18 plots has had any farmyard or other organic manure since 1839—144 years ago.

Nowhere in the world is there such a remarkable wheat field. Its neighbour, the Hoosfield, has recently given its 101st successive barley crop, and Barnfield its 110th crop of roots—mangolds—for the last 77 years. Nowhere else in the world has so much unique experimental material accumulated in regard to the effects of fertilizers on crops and soils.

Agricultural science, however, is continuously expanding, becoming more complex and vastly more expensive. Rothamsted has expanded with it. During its first 60 years the permanent scientific staff rose from one to three; during the last 50 years it has risen to about 160, without counting the temporary workers: over 90 per cent of the income now has to come from Government grants.

Rothamsted still retains its scientific independence, however. Two wars have shown the people of Britain the vital importance of an efficient home agriculture and the great help that science could give in solving its problems. One of the main developments has been the establishment of the Statistical Department for studying the experimental results, testing their validity and extracting from them whatever information they can legitimately give. The design of field and laboratory experiments was radically improved, greatly enhancing their value: the President of the Mathematical and Physical section of the British Association has declared that as a result of this work "the standard of presentation of results in agriculture is better than in any of the so-called exact sciences".

NEW METHODS

These new statistical methods are now applied to all the fertilizer investigations, and increasingly in the biological work. Some striking relations have been found between the weather conditions at a

certain period and the fluctuations in numbers of various insects at a later date. This is furnishing the basis for reliable methods of forecasting probable infestations. Other studies showed how to forecast the nitrogen content of barley grain from the rainfall during certain periods of growth.

New techniques in pure science are rapidly applied at Rothamsted, both in the vigorous later departments dealing with plant diseases and pests, and in the older work on soils. The studies on virus diseases of plants have included the use of the electron microscope and of sociological and biochemical methods. The investigators on soil use modern refined techniques for investigating its physical structure and its water relationships including evaporation and irrigation, the minerals forming the clay, the trace elements, and among practical problems the rehabilitation of soil damaged by sea water.

Soil organisms have long been actively studied at Rothamsted, and the important investigations on the nodule organisms

of clover and lucerne are giving information that will often ensure better stands of these crops. Soil organisms causing crop diseases or losses are studied, and the old work on soil sterilisation has been resumed and expanded.

Modern science has long since passed the stage where it is easily understood; it has become so complex that not even a large institution can be self-contained. The fact that a trace of boron was essential to plant growth was demonstrated at Rothamsted: Japanese investigators then showed that inadequate supplies led to diseases previously unexplained: American investigators showed that other elements were essential in minute quantities: Australian experts demonstrated the remarkable effects of deficiencies on crops and animals: Rothamsted has now taken up the study of the trace elements in the rock fragments and the clay fraction. So the ball is passed from one to another, the knowledge and experience so gained being used for the benefit of the world.

5th REPUBLIC DAY—26th January

PRESIDENT'S MESSAGE TO THE NATION

On this auspicious day, the fourth anniversary of the Indian Republic, I send my hearty good wishes and greetings to all my countrymen. There is reason for us to feel satisfied with our efforts and achievements during the last year in the field of nation-building and reconstruction. In many respects the fourth year of the Republic was more eventful than its predecessor. I have not the least doubt that the year which is commencing today will witness our efforts bear still greater fruit to the benefit of us all and humanity at large. While we know that we have yet to go a long distance for achieving our cherished goal, namely, the establishment of a Welfare State from which poverty and ignorance are banished and equal opportunity promised to all we can feel happy that the right beginning has been made. Our people are conscious of the path they have to tread. Given perseverance and earnestness, we can be sure that our efforts will not be in vain. This is undoubtedly a day of rejoicing, but if we view it correctly it is no less a day of dedication. By dedicating ourselves solemnly to the service of the nation, to the service of the people living in this great land, we can lend real significance to such rejoicings and celebrations. Putting others before self is the best way of ensuring self-interest in the long run. I devoutly wish that every one of us bears this truth in mind. I pray that the new year may bring greater happiness and prosperity to all of you.

Home and Foreign Affairs

BY "AN INDIAN JOURNALIST"

Nehru's Address to Congress

A good part of Mr. Nehru's address to the Kalyani Congress was taken up by a discussion of international affairs, particularly those immediately concerned with South East Asia. Apart from Mr. Nehru's own penchant for such topics in which he is always at home and happy there is valid reason why we have to concern ourselves more and more with external affairs, as events are moving fast in Asia and India finds herself irrevocably linked up, for good or ill with the fortunes of her neighbours.

We stand on the threshold of the atomic age which knits together this world and makes it one integrated whole for good or ill. The geographical position of India in South Asia has throughout history brought her in intimate contact with other parts of Asia. We can neither ignore, nor change geography.

And Congress as the Party running the Government has special responsibilities, not only to pursue its foreign policy correctly and competently but also to justify that policy in the eyes of the world as the correct one. On the one hand Pakistan has no good word to say of her neighbour and is always suspicious and not unoften violently anti-Indian, while her neutrality is thoroughly misunderstood by Americans who seem to confront us with the challenge "those who are not with us are against us." One therefore welcomes Mr. Nehru's patient and careful exposition of this country's foreign policy without passion or prejudice.

India's foreign policy, reiterated Mr. Nehru, has been one of non-alignment with any of the two Power blocs, and of development of friendly relations with all countries.

We have done so not only because we are passionately devoted to peace but also because we cannot be untrue to our national background and the principles for which we have stood. We are convinced that the problems of to-day can be solved by peaceful methods and that each country can live its own life as it chooses without imposing itself on other.

Mr. Nehru pleaded for the creation of a "third area of peace."

Peace is not merely an absence of war. It is also a state of mind. That state of mind is almost completely absent from this world of cold war to-day. We have endeavoured not to succumb to this climate of war and fear and to consider our problem as well as the problem of the world as dispassionately as possible. We have felt that even if some terrible tragedy overtakes the world, it is worthwhile to keep some area of the world free from it to the extent possible. Therefore, we have declared that India will be no participant in a war and we have hoped that other countries in Asia would likewise keep away from it, thus building up an area of peace.

On the vexed question of Pakistan seeking military aid from U.S.A. Mr. Nehru made his position clear and unambiguous.

There have been so many contradictory statements about this proposal of American military aid to Pakistan, he said, that it is difficult to know what the real facts are! But enough has been said to show that this is no airy talk but has much substance behind it and enough has been said also that behind this proposal lie far-reaching consequences.

If Pakistan accepts this aid, she becomes part of a great group of nations, lined up against another. She becomes potentially a war area and progressively her policies are controlled by others. To deny this has little meaning. Freedom recedes in Asia, and the currents of history reversed.

For India this is a serious matter from many points of view. The mere fact that war is likely to come to our frontiers is grave enough. The other fact that this military aid might possibly be utilised against India cannot be ignored. I earnestly trust that even at this stage this unfortunate development will not take place, and I say so, not in hostility, but in all friendship for the people of Pakistan.

Mr. Nehru reiterated India's offer of a "No-War" pact with Pakistan.

Though the offer was rejected, so far as we are concerned, it remains open, for we want no war. Indeed, we are prepared, as a natural consequence of our policy, to have such agreements with any of our neighbouring countries, thus ensuring that there would be no aggression on either side.

Sri Nehru referred to a variety of topics, besides India's foreign policy, the work of Indian troops in Korea, relations with Pakistan, and many internal problems like the Community Projects, progress under the Five-Year Plan, etc. He declared:

We claim, or desire no right of leadership anywhere. We wish to interfere with no country just as we will not tolerate interference with ours.

U.S. Bases in Pakistan

Just as Pakistan originally denied that her armed forces were ever in Kashmir during the revolt and ultimately accepted responsibility for joining the rebel army so Mr. Mohammad Ali who first denied any possibility of U. S. bases in Pakistan now says that if she gave bases to U.S.A. it is her affair and she would not be dictated to by India or any other country. Indeed it is not allowing a base or two in the territory but placing the whole country at the disposal of a foreign power for military occupation. That is the stake. It is true that Pakistan like any Sovereign Independent state could do what she liked. But if a house is on fire you cannot wonder that neighbours are on the alert and take steps to see that they are not caught up in the conflagration. So Mr. Mohammad Ali need not be surprised that his proposed action has alerted the whole East, every country in South East Asia, to a new sense of danger in the Orient. As our Prime Minister has repeatedly said Pakistan's acceptance of military assistance from abroad would be dangerous not only to India but more to Pakistan itself. It would, in fact, change the whole context and background against which Indo-Pakistan problems had been considered so far.

Nor is Mr. Mohammad Ali ignorant of its implications. He even gloats over the accession of borrowed strength with which to face India in respect of the Kashmir bargain. Observe the sinister way he views the probability. In an interview with the American magazine, *U. S. News and World Report*, the Pak Prime Minister indicated, in unmistakable terms, that the purpose of seeking American military aid was to beat India to a settlement of the Kashmir question. He said:

At present, we can't get a settlement mainly because India has greater military strength and Nehru is not much interested in a fair settlement. When there is more equal military strength, then I am sure there will be greater chance of a settlement in Kashmir.

So Pakistan is evidently thinking in terms of settling the Kashmir issue on the basis of armed strength and U. S. statesmen who plead for peace and disarmament in

the United Nations are ready to supply arms to nations eager to participate in the race for rearmament. Funny way of calling a halt to all war!

It will be recalled that Pakistan did make an effort to bring about a settlement by force of arms in 1947 but the campaign misfired much to the annoyance and disappointment of Pakistanis. And Mr. Mohammad Ali, who was all eager for a negotiated settlement of the Kashmir dispute with "his elder brother Nehru" only 5 months ago now believes that a militarily stronger Pakistan should be in a position to intimidate India into submitting to a settlement, on terms dictated by Karachi.

Is that the reason why Prime Minister Mohammad Ali, like his predecessors, has consistently refused to consider a "no-war" agreement with India?

The Sydney Talks

Mr. C. D. Deshmukh, Union Finance Minister, who attended the Commonwealth Finance Ministers' Conference at Sydney, told Press representatives at Calcutta that the meeting had served a very useful purpose in that the member countries were able to reaffirm their policies and take note of the progress made so far. Giving his impressions of the Conference, Sri Deshmukh said:

We arrived at certain decisions which are of significance to us. We agreed, in the first instance, that there was no fear of any serious recession, that we should continue our development programmes and that in any case the best policy was to advance towards expanding world trade, and if all the Sterling area countries followed this path and coordinated their development plans, then recession or no recession it was bound to help us in further progress towards multilateral trade. No steps in that regard could be taken at the Conference for no specific negotiations have been started with the International Monetary Fund. There is also the question of reasonable price levels for some of our commodities like rubber, tea, and cotton. These matters were actively studied and everyone left the Conference with a great feeling of confidence. We compared notes in regard to internal trade, and economic policies.

Although it was not the business of the member-countries to criticise the progress made in regard to India's Five-Year Plan, the questions put to me at the Conference did not indicate that they had any doubt about our general ability to go forward with our plans which is a comforting conclusion.

Call to the Nation

The Subjects Committee of the Kalyani Congress unanimously passed a resolution expressing grave concern over proposals for American Military aid to Pakistan. But the highlight of the concluding session of the Committee was Congress President Nehru's call to the nation to gird up their loins and face the big issues agitating the world to-day.

The resolution entitled "Call to the Nation" was unanimously adopted amidst acclamation.

In view of the international developments and the new situation that India might have to face, it is of paramount importance that the country's energies and resources should be directed to the building up and strengthening of the nation. That basic strength can only come by national unity and self-reliance and by concentrating on the major issues which confront the nation. These issues are the social, economic and industrial development of the country. For this purpose, the nation must rely on its own resources and must be prepared for austerity in the present, so that security and a fuller life might be available to the people in the future. The Congress is convinced that the people of India will face this new situation with unity, courage and perseverance and will be prepared to give their resources to be utilised for this purpose.

The Congress recommends to the Government that special development loans be floated so that public works on a much larger scale might be initiated and industries built up, thus not only strengthening the nation, but also providing large scale employment to the people. Such loans should suit the small investor so that large numbers of people should associate themselves in this, as in other ways, in the great and co-operative endeavour to build a strong and progressive nation.

Custody of P.O.Ws

When India undertook the responsibilities of the chairmanship of Neutral Nations Repatriation Committee she was perfectly aware of the delicacy and the hazardous nature of the task. But she would not shirk the responsibility however irksome. She shouldered it with courage and tackled the business with competence and intrepidity. That phase of the Korean story is now ended when the curtain was rung down on the prisoners-of-war drama at Pan Mun Jom at one minute after midnight on January 22 when the Indian troops belonging to the Rajaputana Rifles withdrew custody from the Northern camp housing American, British and South Korean prisoners of war.

In the nature of the case neither side could be completely satisfied with the outcome of the Commission's Labours. It can't be otherwise as the differences were too deep and fundamental and could only be resolved at the highest U. N. level.

But there is nothing but praise for the way Indian Chairman Lt. Gen. Thimayya handled the situation always explosive at the slightest sign of weakness or incompetence. Gen. Hull, in a letter to Gen. Thimaya on the eve of the termination of India's role expressed his appreciation of the efficient manner in which the Neutral Nations Repatriation Commission and the Indian Custodian Force completed the return of unrepatriated Korean and Chinese prisoners of war to the U. N. Command. Gen. Hull's letter said:

The Custodian Force (India) including officers and all other ranks, has earned the respect and admiration of my command for its outstanding performance while exercising custody over these personnel. The well-conceived plan for the orderly return of these personnel, and close and willing co-operation of the C. F. I. with the carefully scheduled U. N. Command processing are especially worthy of commendation.

The Delhi Talks

Ceylon Indians' reaction to the Delhi pact signed by the Prime Ministers of India and Ceylon is cautious and critical. The Ceylon Indian Congress has cabled to Prime Minister Nehru, urging him not to ratify the agreement without the Congress approval. The Congress, has taken a serious view of "the concessions that the Indian Government has made, which ultimately may result in the repatriation of Indians from Ceylon on a mass-scale."

In the cable, the Congress expresses its disappointment at the Agreement, and says that under the proposed pact Indians will not receive any benefits. The Congress also asks why Indians, registered as Ceylon citizens, should be put on separate electoral register. A Congress source draws attention, particularly, to the absence of any specific safeguards.

In India itself the agreement is valued more for the spirit of friendliness and optimism in the approach to a problem that has baffled statesmen on either side for some two decades than for the precise terms of the pact

which is obviously an attempt at compromise. The Prime Ministers have shown considerable tact and goodwill in attempting a solution which is frankly admitted as a "first step". The pact therefore should be accepted as the first concrete result in this long drawnout controversy and its implementation in the right spirit may pave the way for a final solution.

The Spell of a Book

The Navjivan Press, Ahmedabad has done well to reprint Gandhiji's version of a familiar English classic—Ruskin's "Unto This Last". Gandhiji tells us in his *Autobiography* how he read Ruskin's thought provoking book on the 24 hours' journey from Johannesburg to Durban: "The train reached there in the evening. I could not get any sleep that night. I determined to change my life in accordance with the ideals of the book. I translated it later into Gujarati, entitling it *Sarvodaya*". He then retranslated that book into English retaining as far as possible Ruskin's winged words. For that book had a tremendous influence on Gandhiji who endorsed the teachings of the English prophet, and what is more tried to live the life he preached. "Unto This Last" was to Gandhiji one of the seed books of the day and he fashioned his economics and social philosophy on the basis of its teachings, viz.

(i) The good of the individual is contained in the good of all.

(ii) A lawyer's work has the same value as the teacher's.

(iii) A life of labour alone—the life of the tiller and the handicraftsman is worth living.

That in essence is a paraphrase of Ruskin's chapters and Gandhiji fully endorsed it and made it his mission to preach it far and wide.

But the concluding chapter of this little book written as long ago as 1915 has a prophetic ring about it.

It is not right that one people should rule another. British rule in India is an evil but let us not run away with the idea that all will be well when the British quit India.

The existence of British rule in the country is due to our disunity, immorality and ignorance. If these national defects are overcome not only would the British leave India without a shot being fired but we would be enjoying real Swaraj. . . .

India must indeed have Swaraj but she must have it by righteous methods. Our Swaraj must be real Swaraj, which cannot be attained by either violence or industrialization. India was once a golden land, because Indians then had a heart of gold. The land is still the same but is a desert because we are corrupt. It can become a land of gold again only if the base metal of our present national character is transmuted into gold. The philosopher's stone which can effect this transformation is a little word of two syllables—Satya (Truth). If every Indian sticks to truth Swaraj will come to us of its own accord.

Valji Govindji Desai who has translated this book from the Gujarati truly describes this last paragraph of the booklet as a pearl beyond price.

M. N. Roy

The death of M. N. Roy at Dehra Dun removes one of the great rebels of recent times and a towering intellectual from the international forum where he had played a by no means insignificant part for over quarter of a century. Great as an organiser and powerful as a thinker he yet lacked stability and poise and the capacity to inspire confidence in those who once acclaimed him as the champion of their cause. In a country deeply religious he dared to avow his scepticism. Fancy his describing Sri Ramakrishna's Yogic trances as hysteria! But he had always the courage of his convictions. A wandering life and association with the great rebels of the century like Lenin and and Trotsky, in many lands, while stimulating his intellect and urging him to revolutionary action, made him lose grip of the needs of his own countrymen, and his ideas and actions were in a way rootless. He paid the penalty by being disowned by those who admired his courage and his intellect but who could not follow him through the tangled maze of his internationalism. But Roy will be remembered as a patriot and rebel of outstanding gifts of intellect and organising talents.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

PRIVATE LIFE OF AN INDIAN PRINCE.
By Mulk Raj Anand-Hutchinson, London.

The gilded splendour of the Princely World has long been admired and more recently attacked. The mad Ruler of Sham Pur was human enough to lap up adulation and oppose inroads on his autocratic powers. Brought up from birth to believe in Divine Descent and spoilt by sychofantic courtiers, the Prince sought to suppress the democratic upsurge of the people and defy the Central Scheme for the integration of the country. The consequent irresistible march of events is powerfully painted and takes this offspring of the Sun to mad-house. Such a Ruler's tastes in love cannot but be lowly. His choice fell on a greedy nymphomaniac, whose conscience and conduct are too loose to be true. It is fortunate this Prince is not typical and in any case, there is no chance for his kind to indulge in more of such revelries.

BAPU—10 Paintings. By M. K. Verma.
Agra College, Agra.

Here is a good work executed with fine taste. Mr. Verma's paintings depict significant phases of the Mahatma's life and mission. Each plate is accompanied with a short biography and interpretation, both in English and Hindi. The episodes are chosen with thought and judgment so as to bring out and express with vividness and colour the more important and outstanding events of the master's life and his message. The painter does not profess to include all great or small incidents of Gandhi's life nor does he attempt a chronological album of the Mahatma's career. He rather deals with those ideals and emotions that had touched the heart of the artist and he chooses just those striking incidents the message and morals of which are a possession for ever.

"In my view" he says very aptly "just as the life of Buddha claims an honoured place among artistic expressions of the world to day thro' the course of these many centuries so would the great personality

of the Mahatma continue to be the source of perennial inspiration in the world of art for a good many centuries." To have attempted and executed with success this high task, so exacting and so profound is no small achievement for any artist. For the pictures are not mere photographs. They are artistic and emotional expressions of an artist alive to the greatness of the theme which calls for a historic perspective. They reveal the Mahatma's soul—his ideals which would continue to beacon the people on to the path of truth and virtue.

Such are the impressions created by plates like "Mendicant," "The Crown of thorns", "Groping in the Dark" and the moving scenes depicted in the "Eternal Voyage" and "Eternal Sleep". Alike in conception and execution this is a work of art of high quality of which the author should be proud and deserves all encouragement from the discerning public.

MY EARLY LIFE. By Rabindranath Tagore. Abridged from his *Reminiscences* by Rajendra Verma. Macmillan & Co. Ltd., Madras.

Gandhi and Tagore filled a large place in the life of the nation. Gandhi as man of action and Tagore as poet and writer dominated the age with a thoroughness and distinction rarely equalled in any other country. Gandhi's "Autobiography" and Tagore's "Reminiscences" have attracted wide attention in India and abroad. Both these masterly books have been abridged for the benefit of the young. Mr. Verma's abridgment of the "Reminiscences" is intended mainly to help the young reader to enjoy the life story of one of India's greatest writers. The editor, while abridging this book has taken care to preserve the literary qualities and the individuality of the original in his adaptation. The brief notes at the end of each chapter are just what student readers may need to enjoy the story with understanding and discrimination. This is just the kind of book most suitable for high school students.

MIND MURDER IN MAO-LAND. Sita Ram Goel—Society for Defence of Freedom in Asia, Calcutta. 57Pp. 4 Annas.

COMMUNISM AND THE SOCIAL REVOLUTION IN INDIA—Y. M. C. A. Publishing House, Calcutta—Pp. 88.

These pamphlets are attempts by the anti-communist Fronts of India to place before the public their version of communism. Sita Ram Goel represents the most anti-communist organisation in India and quotes extensively from distinguished Indian visitors to China to establish the regimentation of the Mind in New China. These are confirmed by the statements of Chinese Communists and self-immolating neo-converts who, accused of petty bourgeois failings, promptly discovered Mao's teachings and the infallibility of the Marx-Lenin-Stalin combination. George Orwell's disciples would find the processes familiar, with thought-control and thought-crimes to the fore. The marshalling of the material is competent.

The Y. M. C. A.'s symposium proceeds from a study of the theoretical concept of communism to examine the nature and extent of its influence in India. The finding is that the spread of communism was aided by the increasing discontent with the Congress Government, in turn arising from corruption and disunity in the ranks of the party. The Church's answer to Communism is a true social democracy. With the further thesis that such democracy should be founded on Christianity, Communists and many others will differ.

TO STUDENTS. By M. K. Gandhi, Navajivan Publishing House, Ahmedabad.

Edited by Sri Bharatan Kumarappa this is an abridged version of the volume—"To the Students" published originally in 1949. That volume of 300 pages contained in full all that Gandhiji wrote or said on the subject. This smaller book presents in a concise and systematic way all that is of importance in the earlier volume. A cursory glance of the contents will show that Gandhiji left no aspect of the students' life untouched in his observations; and the emphasis was always on Religion and character and service.

OUR GREATEST NEED AND OTHER ADDRESSES: By K. M. Munshi, Publishers: Bharatiya Vidya Bhavan, Chaupathy, Bombay. Pp. 261, Price Rs. 1-12-0.

Delivered on diverse occasions during the last few years, this collection has nevertheless the stamp of unity, the stir of life and the fervour of a deep-seated earnestness that is half-intellectual and half spiritual. These addresses, besides being authoritative pronouncements on various topics of current national or broad human interest, are also sustained by the searching sense of actuality which Mahatma Gandhi had taught all who had come under his influence and illuminated by the flame of spirituality that had been lit up long years ago at Baroda by Shri Aurobindo. A collection of occasional addresses it doubtless, turns out to be but it is also a composite tract for the times, with a concord of parts and an urgency that one cannot afford to ignore.

Sri Munshi's address on the Gospel of the Dirty Hand is one of the most instructive in the collection and reminds one that work is worship and provides the basis of social humility and moral instruction.

INDIAN ECONOMY AS REVEALED IN THE FIVE YEAR PLAN. Compiled by Ajit Ray. Publishers: S. C. Sarkar & Sons, Ltd, 14, College Square, Calcutta 12. Re 1-12-0.

This book, as the title indicates, is a summary of the survey of Indian economy made in the Final Report of the Planning Commission, appointed by the Government of India. The compilation is verbatim except for the rounding up of sentences and linking up of paragraphs, as and when necessary. The main aim of the compiler seems to have been to cull as much informative material as possible. Needless to add that the analyses made and the opinions expressed in the book represent the views of the Planning Commission and not of the compiler!

RED BROTHER OR YELLOW SLAVE? By Sitaram Goel. Publishers: Society for defence of freedom in Asia, 12 Chowringhee Square, Calcutta, Annas six.

CHINA IS RED WITH PEASANTS' BLOOD. By Sitaram Goel. Publishers: Society for defence of freedom in Asia, 12 Chowringhee Square, Calcutta, Annas six.

Red Brother or Yellow Slave is a documentary account of China's relations with Russia, after reading which, only two conclusions are possible. Either China's Communist Government is a Russian puppet or Mao is trying to cheat Moscow as he is alleged to have cheated the Kuomintang and the Americans. Which of these two conclusions is acceptable depends upon how one answers a second question—can Moscow be cheated? There is yet another aspect of the problem. Even if Mao is able to walk out of the Russian orbit, would he give up his totalitarianism. That is perhaps, the

most important question from the point of view of finding an answer.

China is Red with Peasants' Blood is also a documentary account of Mao's fundamental loyalties to Stalinism—Leninism and to the Soviet pattern of industrialisation and collectivisation. It is an account of how the Chinese Communists treated the peasantry as a homogeneous and 'revolutionary' class before coming to power and how they now describe it as a 'reactionary' class which has to be divided and destroyed piecemeal. It is also a human story in which millions of Chinese peasants are starved, beaten, tortured and killed so that they may part with foodgrains which the Communist bosses want to export for scoring propaganda points and obtaining strategic raw materials.

This study and analysis of Chinese Communist sources is verily a challenge to all those who talk glibly about food-sufficiency in China and who, 'wittingly or unwittingly, help the mass-murder of Chinese peasantry' and the spread of Russia's totalitarian Empire.

BOOKS RECEIVED

ONE-TWO-THREE...INFINITY. Facts and Speculations of Science. By George Gamow (A Mentor Book). The New American Library. 501 Madison Ave. New York 22.

INSPIRING SPEECHES. Great Thoughts of Great People for College Students. Edited and annotated by Dr. C. N. Zutshi and J. J. Sebastian; S. Gang and Company, Delhi.

i **ADRIYA SAHAYAK.** By Rao Bahadur Pandya Baiyanath.

ii **JIVAN DASSHAN.** By Rohit Maheta.

iii **BANDHA DHARMA.** By Annie Besant.

iv **HINDU DHARMA.** By Annie Besant. Anand Prakashan Limited, Banaras.

BHAVARTHA DIPIKA or Dnyaneshwari. Being an illuminating commentary in Marathi on Bhagwad Gita by the celebrated poet—saint Shri Dnyandee Vol. I Rendered into English by Shri R. K. Bhagwat. Published by Shri B. R. Bhagwat for Dnyaneshwari English Rendering Publishing Association. 555-2 Shivajinagar, Poona 5.

THE SULTANATE OF DELHI. By A. L. Srivastava, M.A., Ph.D., D.Litt. Shiva Lal Agarwala & Co. Ltd., Agra.

RECENT POLITICAL THOUGHT. By Vidya Dhar Mahajan. Revised by R. R. Sethi. With an introduction by D. R. Bhandari, Premier Publishing Co., Delhi.

TEACHING OF POLITICAL SCIENCE IN INDIA. By S. V. Kogekar and A. Appadorai, Premier Publishing Co. Fountain, Delhi.

STANDARD ESSAYS. By N. M. Kulkarni. M.A., Students' Friends, Allahabad.

EVOLUTION OF ANCIENT INDIAN LAW. By N. C. Sen Gupta. Eastern Law House Ltd., 54 Ganesh Chandra Avenue, Calcutta.

i **INSPIRING SONGS AND KIRTANS.** By Swami Sivananda

ii **SIVA'S TREASURE.** Compiled by Seth Moolji Dayal.

iii **LIFE OF SIVANANDA IN PICTURES.** Yoga Vedanta Forest University, Ananda Kutir, Rishikesh.

i **THE HANDICAPPED CHILD.** Edited by A. R. Wadia.

ii **SEX DELINQUENT WOMEN.** By Gauri R. Banerjee. Tata Institute of Social Sciences, Bureau of Research and Publications, Bombay.

i **RAMAYANA Parts I & II.** By Shudha Muzumdar.

ii **TO BADRINATH.** By K. M. Munshi. Bharatiya Vidya Bhavan, Bombay.

HINDI SAHITYAKA ADIKULA. By Acharya Dr. Hajari prasad Dwivedi. Bihar Rashtrabhasha Parishad, Patna.

HARSHA CHARITA Eka Samakritna Adhyayana. By Vasudeva Sarma, Bihar Rashtrabhasha Parishad, Patna.

DIARY OF THE MONTH

- Jan 1 Prime Minister Nehru lays foundation stone of Tata Institute in Atomic Research in Bombay.
- Jan 2 International Legal Conference in Delhi urges revision of U. N. charter.
- 41st Indian Science Congress meets at Hyderabad.
- Jan 3 Nehru, speaking at Bangalore, says that U.S. military aid to Pakistan is a step towards war, not peace.
- Jan 4 Commonwealth financial experts meet at Sydney.
- G. Latchanna (K.L.P.) resigns from the Andhra Cabinet.
- Jan 5 Khan Abdul Ghaffar Khan released after six years' detention.
- Jan 6 Bombay Government's circular to Primary and Secondary Schools regarding admission to classes with English medium of instruction.
- Jan 7 President Eisenhower outlines six point Defence Plan in his message to Congress.
- Jan 8 Bill to replace ordinance on agricultural debts' relief introduced in Madras Assembly.
- Jan 9 Air Vice-Marshal S. Mukerjee appointed C-in-C of I.A.F.
- Jan 10 Comet bound for London crashes off Elba with 35 people—passengers and crew aboard.
- Jan 11 Lord Simon dead.
- Madras Assembly passes Bill on moratorium for agriculturists' debts.
- Tata Defers' conversion sanctioned.
- Jan 12 Telugu decided as State language of Andhra.
- U.S. arms aid to Pakistan will help settle Kashmir issue, says Mr. Md. Ali.
- Jan 13 President awards Padma Vibhushan medal to Bhutan Maharaja.
- Findings on Nagpur air crash published.
- Jan 14 Lt. Thimaya reports that unrepatriated war prisoners in Korea will be sent back to rival commands on January 20.
- Jan 15 Sir John Kotelawala in Delhi for talks with Prime Minister.
- Jan 16 Indo-Ceylon talks commence at Delhi between representatives of the two countries led by their respective Prime Ministers.
- Jan 17 29 member Soviet Cultural delegation arrives in Bombay.
- Jan 18 Indo-Ceylon Pact on citizenship signed at New Delhi.
- Sri P. S. Kumaraswami 'Raja' appointed Governor of Orissa.
- Jan 19 Nehru replying to Mr. Mohamad Ali's suggestion of a meeting says talks would be futile in context of U. S. arms aid plan.
- Jan 20 Korean war prisoners in Indian custody start returning to former detaining sides.
- Jan 21 Congress President Nehru unfurls flag inaugurating 59th session at Kalyani near Calcutta.
- 200 burnt to death in Pakistan rail smash.
- Jan 22 Termination of India's role as custodian of P.O.Ws.
- Jan 23 President Nehru addresses 59th session of Congress at Kalyani.
- Jan 24 Congress welcomes States' Re-organisation Commission and expresses grave concern over U. S. military aid to Pakistan.
- Jan 25 M. N. Roy dead at Dehra Dun.
- Four power conference meets at Berlin.
- Jan 26 Republic Day celebrations all over the country.
- Jan 27 New 8 member cabinet for Hyderabad announced.
- Ceylon Cabinet approves Indo-Ceylon pact.
- Jan 28 Russia through Molotov proposes conference on arms cut.
- Jan. 29 Ordinance issued extending Press Act by two years.
- Rajpramukh of Mysore opens new factory for Bicycles spare parts at Ambattur near Madras.
- Jan. 30 Molotov in Berlin Conference rejects British plan for re-unification of Germany.
- President Prasad and Nehru spin at at Rajghat on Gandhi's death Anniversary day.
- Jan. 31 U.S. House committee recommends automatic legal action against communists.
- Delhi Symposium on Gandhian way to peace.



READERS' DIGEST



MECHANISATION OF INDIAN AGRICULTURE

Can India produce sufficient food for her 360 millions? 'Yes' she can. But that is possible only if we mechanise agriculture wherever possible as U.S.A, Canada, Australia or Russia has done. If mechanisation of agriculture is not possible in certain tracts, says prof K. C. Peter in the *Modern Review* for January, we have to bring into full play improved agricultural implements specially designed for the region like Rajah plough, double-furrow plough, multi-furrow plough, etc, drawn by bullocks.

Power-machines, such as tractors, caterpillars etc., with all accessories like ploughs, discs, harrow-drills, cultivators and combine harvestors, cover every stage of agricultural processes. An agriculturist can use a jeep-plough, ten to fifteen times more efficient than an ordinary plough. He may use a heavy tractor, a medium-sized or a light one, suiting to the conditions of the land. The aim of using agricultural power-machines is to increase the output per worker and to reduce the cost of production.

There are certain conditions to be fulfilled before the adoption of modern mechanised implements in India.

Firstly, there is the technological condition—that a farm served by a small-size or medium-size crawler tractor shall be 25 to 50 acres in extent. With a pair of bullocks the Indian farmer has control over 1.5 horse-power. But given a medium-sized crawler tractor, the Indian farmer has control over 20 to 30 horse-power. It means that using the power-machine is 16 times more advantageous.

Secondly, there is the economic condition. In India, labour is cheap and in abundance. The Indian farmer's capacity to incur heavy expenditure is far less. A light tractor with accessories costs Rs. 5500, a heavy one from Rs. 9000 to Rs. 20,000 and buying one will increase the farmer's capital investment seven times or more. Aside this, only 10% of the total cultivated land will be available for mechanised agriculture at present. Thirdly there is the educational condition. The people shall be given basic training in mechanical and electrical principles. Otherwise, the cost of repairs will mount up as years go by, making mechanisation a losing game.

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THE LOGIC OF ARMED PEACE

One of the greatest dangers that exist in international affairs is the partial blindness that always afflicts the militarist mind, says *Peace News* (London.)

Thus the armed forces of one's own land, or of one's ally (while he remains an ally) are for defence. The other armed forces are a threat to peace.

The lies and political stratagems that are resorted to on the other side are lies and evidence of black-guardism; on one's own side they are manoeuvres, regrettable possibly, but dictated by the imperative necessity that good shall prevail.

On the other side political tyranny is a monstrous invasion of human rights; on one's own side it is a necessary means to the defence of freedom.

States associated with Russian policy are dictatorships; Spain and Jugoslavia are just rather less free examples of the free world.

And so on.

The extent of this self-righteous one-sidedness is really staggering. In the heyday of British imperialism this is how British opinion as expressed in its newspapers must probably have looked to the world. It is something we should keep in mind when we marvel at the pronouncements of people like Senator Knowland and Mr. Dulles today, and it should help us to a sense of humility.

This one-sided hallucination, this refusal to face facts, is so common in the outlook of politicians and publicists of the West (it doubtless has its counterpart in the East) that it is becoming part of the permanent climate of opinion—an exceedingly dangerous condition.

A famous punster said that he could make a pun, on any subject. When asked to do so at a banquet, he queried: "Will someone name a subject?"

"The king" someone called out.

Without a moment's hesitation; the punster punned: "The king is not a subject!"

CONCEPT OF BASIC EDUCATION

i SRI MIRZA ISMAIL

Sir Mirza Ismail declared at Jaipur on Jan. 9 that the implications of basic education, as he believed them to be, were "a retreat from civilisation". Addressing the sixth convocation of the Rajputana University he said:

I fear that basic education implies two disastrous policies: firstly, that elementary pupils should learn through a craft, with a view to producing articles for sale; and secondly, that learning through books should be reduced to a minimum. Both these ideas are a retreat from civilisation.

It was, according to Sir Mirza, "a negation of education to turn children into factory workers."

Elementary education, Sir Mirza Ismail said, must be financed by the State, not by the use of "this child labour", and a child's school time should be spent solely on achieving the ends of education. While a craft, considered quite uncommercially, was a useful, though very limited, means of education, it had to be reasserted that books were, at every stage except the kindergarten, the right and essential means.

We shall never produce an educated citizen except by the full use of the written word; and illiteracy cannot be cured except by real literacy.

The reaction against what was called too bookish a sort of education had already gone much too far, he said, and in the West there was already a re-reaction against the idea that everything should be made easy, and that a child could be educated without any mental effort on his part. . . .

The most arresting sign of deficiency in the educational system was the unemployment of its products, Sir Mirza Ismail said. If even the present low percentage of successful candidates from schools and colleges found it so hard to get employment, what would happen when larger numbers were turned out and thrown upon the already glutted market, he asked.

What defect in the system was the reason for this intolerable situation? The answer

was obvious, he said. The community had everything to gain by the recruitment of rightly educated people to every branch of the social organisation. The trouble was that the supply was unbalanced. Almost all successful students desired to enter Government service or occupations of which office work was the type, and the education they received also did not make them fit for anything else.

What was wanted, he felt, was a comprehensively graded, well thought out system of vocational education. Large numbers should be diverted after every state of general education—primary, middle school and high school into paths of vocational training.

ii PROF. S. N. AGARWAL

Prof. S. N. Agarwal, Congress General Secretary, strongly criticised Sir Mirza Ismail's statement that the concept of basic education was "primitive and constituted a retreat from civilization" and that "it has a negation of education to turn children into factory workers." Prof. Agarwal said:

These remarks clearly indicate that Sir Mirza Ismail has not yet cared to understand the principles of basic education deeply and seriously. He himself admits that he was speaking as a 'layman'. We would not have been surprised if he had made these remarks sixteen years ago when the idea of basic education was first placed before the country by Gandhiji. Since then considerable work has been done in this sphere throughout the country and substantial results have been achieved by basic schools in several states. The idea of "learning through doing" has been recognised as one of the soundest principles of education in all countries. If in a poor country like India, the products of work by students are able to yield some financial help also to the cause of education, there can certainly be no cause for regret. To compare children of basic schools with factory workers is to say the least, fantastic. I would earnestly appeal to Sir Mirza Ismail to visit Sevagram and try to understand the principles of basic education at close quarters. If he does so, I am sure, he will realise his mistake in condemning the system of basic education which to my mind, is the only sound system which can help in rebuilding India on healthy social and economic foundations. I have no doubt in my mind that Sir Mirza Ismail has done a great disservice to the cause of education in this country by passing the few disparaging remarks relating to basic education in the course of his convocation address.

PERIYAR GAME SANCTUARY

The Game Sanctuary in Travancore-Cochin State is situated on the banks of the Periyar Lake formed by the damming of the Periyar River at a place where it pierces the Western Ghats to flow into the Arabian Sea. It is over 3,500 feet above sea-level and spreads over 300 square miles of hills and dales with many more miles of 'friendly' forests all around, writes Mr. P. N. Aiyar in the *Hindustan Times Weekly*.

The Game Sanctuary is thus protected on three sides by natural boundaries in the shape of precipitous cliffs and hence there is no fencing of any kind nor walls or guards erected by man as in the case of National Parks elsewhere. Another advantage is that the Lake is assured of a perpetual supply of water for the animals which, when they come to drink for quenching their thirst, can be easily seen at regular hours in regular spots. In other sanctuaries where there is difficulty in getting water the game frequently shifts, from one place to another according to the availability of water, for, when an area of marshes dries up at certain seasons of the year, the animals have naturally to go to some other place where water could be had during that part of the year. But in the Periyar Game Sanctuary the Lake never dries up and has always enough water for the animals throughout the year. The temperature also is neither too hot nor too cold.

Apart from the thrills of joy or pleasure which a visitor may feel on seeing wild life in their usual habitat, the scenery all round is so superb that it alone will repay all the troubles and expenses which one may be put to in undertaking the journey to the Game Sanctuary. It is not every part of the world, says Mr. Aiyar, that presents such a magnificent sight to man. The beautifully laid out Lake itself is an inducement for a cruise which can be had in perfect peace, joy and eternal solitude, which add to the enjoyment.

As one cruises along (in the words of a tourist) either in rowing boats or motor launches available in the Lake itself, he can see in their natural habitat a herd of elephants aimlessly moving from one place to another, an antelope coming to the edge of the shores of the Lake and drinking water, a herd of bison feeding on the towering grass, a collection of spotted deer gleefully playing in the thick bushes and raising their heads at the slightest suspicion of human voice and trying to run away, a ferocious panther challenging as it were an attack from any human being but always ready to run away and thus elude its possible enemy, a savage-looking wild dog anxious for a nice feed on some human being. These are sights which can be had nowhere on this planet.

U. S. IN A SAVING MOOD

People are saving more money right now than they have for years, observes *U. S. News and World Report*. The urge to spend, to go into debt for automobiles, television sets and other high-priced goods isn't quite what it was a while ago. The urge to lay something by is strong, and getting stronger.

This doesn't mean that the public, all of a sudden, has stopped buying. Sales of goods, in total, remain very high. But incomes are close to record levels, and an increasing proportion of those incomes is going into savings.

As recently as three years ago, in the early days of the Korean war, the typical U. S. family spent very nearly every dollar it earned. All that has changed now.

In 1953, "liquid" or cash-type savings are being built up by an estimated 16.9 billion dollars. That is a new postwar high.

This marked upturn in savings is a fact of the highest importance to business and to the whole economy.

What it all means is that the habits and attitudes of the public are under-going a change.

The old mad rush to buy is gone. It's not that families are stinting themselves on the ordinary needs and comforts of day-to-day living. In fact, the figures suggest that, for these items, the public is spending about as much as ever.

But the typical family today is not quite so eager to take a plunge in buying a new car, a new refrigerator or some other expensive item that involves either going into debt or drawing a big chunk out of the bank account.

There are many reasons for this apparent change in attitude.

For one thing, money itself looks a little better than it did. Now that inflation seems to be ending, the urge to get out of money and into things of tangible value is tending to disappear. This puts savings in a new light. People, by and large, no longer have the feeling that money if held, is going to lose in value. Thrift, so the thinking goes, has its rewards once more.

You find the evidence of this new line of thinking in the recent rise in purchases of savings bonds, in increased personal bank accounts, in the growth of savings and loan associations around the country.

ALTERNATING CURRENT

"How did you make your fortune?"

"I became the partner of a rich man; he had the money and I had the experience."

"How did that help?"

"Now he has the experience and I the money."

JOURNEY'S END

"When I was 24," said the old, retired sailorman of South Shields "I married a gentle girl named Marion, three years older than me. We bought a house in Seaton Sluice. I was a coal hewer then, and we were terribly in love. We both wanted a son. A year after our marriage, 51 years ago, he was born, but Marion died. On the day of her funeral, I handed the baby, John Charles, to my sister Louise to look after. Then I sold the house, packed up and went to sea. I was very young, very sad and very lonely."

For a quarter of a century after that, says *Time*, the U. S. weekly magazine, Fred Jaques followed the sea. He heard once from his sister Louise; she had divorced her husband, and was putting the sailor's son up for adoption; then she drifted out of sight. When Fred Jaques returned to England years later, he tried to find his boy, and was told that he had migrated to Australia.

Soon afterward Fred became a glazier in the Northumberland town of South Shields. With only an ancient cat named Dimp for company, he settled down to a life of solitude punctuated only by occasional memories of the wife he had loved and the son he had lost. Then, one day last month, Fred was called in by a neighbor to fix a broken windowpane. Over the inevitable cup of tea, the lonely man, now 77, told his story. "Why, that's funny," said another neighbor who had dropped in. "I heard almost the same story from a bus conductor right here in town, and his name is Jaques too."

Fred's heart leaped. He sought out the bus conductor, learned his full name, saw his birth certificate and his mother's picture. "All doubts were flung aside," he said. "It was John, all right." Last week, no longer lonely, Fred Jaques was happily reunited at a family party not only with his lost son and a daughter-in-law, but with five grandchildren and a great-grandson, aged one. They had lived less than two miles apart for more than 25 years.

"It's odd," Fred told John, "to think that you must have given me a bus ticket hundreds of times, and neither of us ever wondered who the other was."

INSTITUTION OF AWARDS

The Government of India announced the institution by the President of an award to be designated "Bharat Ratna" for "exceptional services towards the advancement of art, literature and science, and in recognition of public service of the highest order."

Any person without distinction of race, occupation, position or sex will be eligible for the award.

The decoration, will be in the form of gold medal to be conferred by the President. It will be worn round the neck by a white riband, one and a quarter inches in width.

The medal will be circular in shape, one and three-eighth inches in diameter, with rims on both sides. On its obverse side will be embossed the sun in the centre with rays and the words "Bharat Ratna" in Hindi above the sun along the upper edge of the medal and a floral wreath along the lower edge. On its reverse will be embossed the design of the State emblem in the centre and the words "Satyameva Jayate" in Hindi along the lower edge and a floral wreath at the top along the upper edge. The fittings will be of standard pattern.

The institution of another award by the President to be known as "Padma Vibhushan" in three classes—"Pahela Varg," "Dusra Varg" and "Tisra Varg" for distinguished public service in any field including service rendered by Government servants, has also been announced.

The decoration, to be conferred by the President, will in each case be a medal. The "Pahela Varg" medal, which will be gold gilt, will be awarded for exceptional and distinguished service; the "Dusra Varg" medal, which will be of standard silver, will be awarded for distinguished service of a high order; and the "Tisra Varg" medal, which will be of bronze, will be awarded for distinguished service.

Any person without distinction of race, occupation, position or sex will be eligible for the award, the announcement said.

The Maharajah of Bhutan was the first to be awarded the high distinction—Padma Vibhushan.

EDUCATIONAL EXCHANGE PROGRAMME

In a global adventure of increased learning and mutual understanding, some 44,000 persons from every country of the free world came to the United States last year under exchange programmes, according to USIS.

They came from all walks of life—students, teachers, workers, businessmen, trade unionists, farmers, engineers, midwives, doctors, and others. They came to observe, to study and to exchange ideas with Americans throughout the United States.

The largest single group comprises nearly 34,000 foreign students. They are enrolled in 1500 American colleges and universities. Most of them came with the help of scholarships—private or government.

About 10,000 men and women came under the U.S. technical cooperation and exchange of persons programmes. The Foreign Operations Administration (successor to the Mutual Security Agency and Technical Cooperation Administration) brought about half of them. A similar number came through the International Educational Exchange Programme.

Some 2,800 men and women came mostly to study various aspect of American industrial production and labour-management relations. Another 400 workers came on so-called "workbench scholarships" to live, work and study in American communities for a year. Nearly 1,000 have participated in this work-study training programme since its origin.

The State Departments International Educational Exchange programme has enabled students, teachers, community leaders, lecturers and others to come to the United States. Through authorisations of the Fulbright and Smith-Mundt acts (named after the sponsoring legislators) about 2,500 foreign students received financial assistance from the programme which used funds received from the sale of surplus U.S. Government property abroad.

There also were 550 educators, 550 lecturers and research workers and 1,400 national leaders and other specialists who came to the United States under the programme.

SALUTE TO DYLAN THOMAS

With the passing away of Dylan Thomas in November last English poetry has lost probably the last poet in the "bardic" tradition, writes Mr. Mohanlal Kashyap. He died at thirty-nine and his premature death, says Mr. Kashyap, recalls to one's mind the brief lives of some of the Romantic poets like Shelley and Keats. But Thomas was not an "inheritor of unfulfilled renown" and was more fortunate than both the Romantics inasmuch as his voice and personality through the B. B. C., the public platform and through recorded voice reached a much larger audience than the Romantics could boast of. "His violent imagery, metrical dexterity and powerful rhetoric easily reminded one of Keats and Byron, while his association with the cult of sur-realism and the Apocalypse were well-known. He may be considered also as a pure lyric and narrative poet of our time, for he scrupulously avoided all politics and doctrinaire religion. He was often accused of obscurity in his work. His early poems certainly were obscure. Lines like—

Death is all metaphors, shape in one history;
The child that sucketh long is shooting up.
The planet-ducted pelican of circles.
Weans on an artery the gender's strip.

are not easy to follow. But it may be safely prophesied that poems like 'The force that through the green fuse drives the flower' and 'The hand that signed the paper felled a city' will remain among the greatest lyrical achievements of this century." (See page 63 in this issue).

W. H. O. PROTECTS 23 MILLION AGAINST T. B.

More than 26 million children and mothers throughout the world were protected against malaria and tuberculosis by the World Health Organisation (WHO) during 1953.

This achievement was revealed in a year-end report by the United Nations on the work of its eight specialised agencies.

BOOMERANG

"Why do you look puzzled when I say I'm a self-made man?"
"I can't decide whether you're boasting or apologising."

ELECTRONIC BRAIN

An electronic computer has been designed that will "manage" a factory employing 1,000 machinists and other workers.

This new "brain" will assign the incoming orders to appropriate machines and will ensure that any individual machine or machinist is not overburdened with work, while others may be short of work.

It will record breakdowns and switch work immediately to a machine that can carry extra load, and it will work out the schedule for the factory for a whole month in a matter of seconds.

It is estimated that this "brain" can be installed in a factory at a cost of Rs. 13,00,000. It is capable of being adapted to any industrial requirement.

PEACEFUL USES OF ATOM IN U. S.

Six Indians were among the 46 scientists from 23 nations who have studied in the United States during the past five years the peaceful uses of atomic energy. The instruction courses, each lasting one month, have been held about six times a year, since 1948 at the Oak Ridge Institute of Nuclear Studies, a research organisation associated with the U. S. Atomic Energy Commission.

The courses are designed to instruct foreign scientists and technicians in the handling and use of radio-active substances known as radio-isotopes, which are valuable tools for research in medicine, agriculture, industry and science.

The scientists who have attended the courses from India are P. S. Krishnan of the National Research Laboratory; Punyamay Sen of Tagore's International University, Santiniketan; Soma Kumar of Lucknow University; Sitarama Lakshmana of Annamalai University; M. R. S. Iyengar of the Indian Agricultural Research Institute, New Delhi; and Rajendra G. Desai of the Tata Memorial Hospital Bombay.

A POCKET CHARKHA

An improvised charkha, which can be carried in a pocket like a hand-camera, was recently demonstrated in Hyderabad before the State Commerce and Industries Minister, Sri Vinayakrao Vidyalkar.

The "pocket" charkha, which is capable of spinning double the output of the ordinary charkha, was designed and manufactured by a 31-year-old technician from Travancore, Sri Joe Curien.

It consists of five tiny axles on which revolve five wheels. The whole machine is covered in a $2\frac{1}{2}$ x 8" tin box.

According to the designer, the charkha would not cost more than Rs. 18 if produced on commercial basis.

SEX METAMORPHOSIS

Austrian authorities say that a 39-year-old man had been formally allowed to register as a female.

The "man" whose name was with-held had been brought up by his parents as a boy with the name of Franz.

But from early years, he showed signs of dual sex. His parents were keen on having a son and when he was 17, they allowed an operation that had to be performed to remove his female attributes.

In recent years the female side of Franz began to develop again. This spring, he underwent an operation which changed him from predominantly male to entirely female.

The name Franz has now been changed to Franziska.

NEW TYPE OF BOMB

A new British weapon, derived directly from the Napalm bomb used in Korea, was demonstrated during the NATO air manoeuvres on the Sennelager proving ground, near Paderborn.

Four of the bombs, dropped by the Royal Air Force fighter-bombers on a target of 200 square metres, produced a cloud of fire 50 metres high and everything within 200 metres distance was burnt.

ANTIQUÉ

"But whatever made you marry an archaeologist?" "Simple, dear. The older I get the more interested he becomes in me."

KOFOED'S SCHOOL

We have received from the Royal Danish Legation in Bombay a copy of the *Danish Foreign Office Journal* (No. 9 of 1953). It is a well printed and nicely got up illustrated periodical featuring different aspects of life in Denmark. There are articles on Children's Theatre, on Gardening and Flowers and Plants, Textile and Finishing industries, on Health and Education and illustrations of fairy tales by Hans Anderson by school children in 45 countries.

"Helping Men to Live" is an account of a new method of schooling for adults and the jobless, despairing folk who wander about the streets aimless and hopeless. What is popularly known as the Kofoed's school in Copenhagen will serve as a model for many educational efforts in other countries as well. There is an attractive scheme which might profitably be adopted in India, a scheme whereby children and grownups are taught to earn while learning. The object of the school is to teach young people who are down and out to regain their self respect and find new hopes for the future. How this object is realised is set forth in this article. One day, we are told,

Kofoed saw two young men wash their dirty underwear, wring it, and put it on again "That's the way to catch cold," he remarked. "No," they replied; "better clean and wet underwear than dry and dirty." Quick to draw conclusions Kofoed saw that from that day every new recruit to the school was sent straight to the laundry. At the laundry now every newworker can wash his clothes under supervision. His work card is clipped and he then proceeds to the gymnasium for 20 minutes' physical training followed by a visit to the baths. Having been through these three departments he has qualified for a set of underwear. It will not be new, but clean and mended. If his shoes need repairing he goes to the shoe-repairing department and is shown how to mend them himself.

Each clip on his card means a number of points, varying with work done. Washing underwear gives three points, washing of socks two points, foot-washing two points, and so forth.

At the end of the working day the points, are exchanged for "Kofoed money", and a trainee who has made 11 points during the day has "earned" a dinner in the school canteen. Points are given not only for working but for

visits to the cleansing departments. The great majority of those who come to the school are in need of such a visit. Idleness and misfortune have made them neglect their appearance, and they are reminded of it throughout the day. It is characteristic of the spirit at this school that they are not told directly; but all over, in rooms and passages, there are large mirrors and every time a trainee sees his reflection in one of these he is reminded of his untidy appearance. He can have a haircut or a shave or clean his shoes, mend his clothes, or darn his socks, and visit a doctor or a pedicure. His card is filed every evening, and when the school receives a request from an employer for a workman it sends the man with the highest number of points—for by this means it has obtained thorough knowledge of the man's capabilities.

And so the day is spent in this rather unusual school.

The lessons fly past and the day seems to have been all too short when the loudspeaker proclaims "No more work for today". But before they can redeem their Kofoed money the trainees go to the lecture hall to listen interestedly to a talk on some current topic.

In the evening, lectures, films, and other entertainments are arranged inside the school until silence finally descends on it at 10 o'clock. Those who have lodgings go home; those who have not spend the night in one of the 130 beds belonging to the school hostel.

A new day arrives. Will the young man return?

No pressure of any kind is put on him: but after only one day at the school he can feel that he is finding himself, and so in the great majority of cases he does come back.

ELEMENTARY

The late Sir Arthur Conan Doyle once took a taxi to his hotel in Paris. As he paid the driver, the latter said, "Merci, Monsieur Doyle."

"How do you know my name?" asked the author.

"I saw in the papers that you were arriving from the south of France today," explained the man. "Your general appearance shows you are an Englishman. You have had a haircut in the past week, and it is evident that your hair was cut by a barber in the south of France."

"Amazing!" cried the creator of Sherlock Holmes. "You had no other evidence to go on?"

"Nothing," replied the driver, "except the fact that your name is on your luggage."

INDIANS OUTSIDE INDIA

Ceylon

INDO CEYLON AGREEMENT

The following is the text of the agreement signed by the Prime Ministers of India and Ceylon at New Delhi on Jan. 18, following three days' discussions on the question of citizenship rights of people of Indian origin in Ceylon.

The Prime Ministers of Ceylon and India, accompanied by some of their colleagues met in conference in New Delhi on January 16, 17 and 18 1954, and considered fully the problems of people of Indian origin in Ceylon. As a result of these discussions, certain proposals were framed by them, which will now be placed before their respective Governments.

These proposals are: Illicit immigration: (1) Both the Governments are determined to suppress illicit immigration traffic between the two countries and will take all possible steps, in close co-operation with each other, towards that end. Periodical meetings between high police authorities on either side of the Palk Straits may be held and information relating to illicit movements exchanged.

(2) The Government of Ceylon propose to undertake the preparation of a register of all adult residents who are not already on the Electoral Register and will maintain such register up-to-date. When this registration is completed, any person not so registered will, if his mother-tongue is an Indian language, be presumed to be an illicit immigrant from India and liable to deportation and the Indian High Commissioner will extend all facilities for implementation of such deportation.

(3) The Government of Ceylon may proceed with the Immigrants and Emigrants Amendment Bill, which throws on the accused the onus of proof that he is not an illicit immigrant; but before any person is prosecuted in accordance with this provision the government of Ceylon will give opportunity to the Indian High Commissioner to satisfy himself that a *prima facie* case exists for such prosecution, the final decision being that of the Government of Ceylon.

Citizenship:—(4) The registration of citizens under the Indian and Pakistani (Citizenship) Act will be expedited and every endeavour will be made to complete the disposal of pending applications within two years.

(5) All persons registered under this Act may be placed by the Government of Ceylon on a separate Electoral Register, particularly in view of the fact that the bulk of the citizens do not speak the language of the area in which they reside. This arrangement will last for a period of only 10 years. The Government of Ceylon agree that in certain constituencies where the number of registered citizen voters is not likely to exceed 250 they shall be put on the National Register.

(6) Citizens whose names are placed in the separate Electoral Register will be entitled to elect a certain number of Representatives, the number being determined after consultation with the Prime Minister of India. The Government of Ceylon expect to complete their action in this respect before the present Parliament is dissolved in 1957.

(7) In regard to those persons who are not so registered, it would be open to them to register themselves as Indian citizens, if they so choose, at the office of the Indian High Commissioner in accordance with the provisions of Article Eight of the Constitution of India. It is noted that Ceylon proposes to offer special inducements to encourage such registration and that these inducements will be announced from time to time. The Government of India will offer administrative and similar facilities to all persons of Indian origin to register themselves as Indian citizens under the Constitution of India, if they so choose, and will also give publicity to the availability of such facilities.

(8) Both the Prime Ministers are desirous of continuing the present practice of close consultation between the two Governments in matters affecting their mutual interests.

South Africa

RACE RELATIONS IN S. A

Every right-minded Government supporter would admit that racial tension in South Africa has become worse in the past six years of Nationalist rule than ever before, said Mr. Strauss, Leader of the United Party.

He declared that the colour problem could not be solved by one political party, but, only on a national basis. "I am deeply concerned about the future of White civilisation in South Africa. That is why we shall all have to help to find a solution as quickly as possible."

Kenya

INDIAN TRADERS IN KENYA

All the nine Indian shops in the African Location of Kariokor in Nairobi were shut down by their owners following the two daylight murders and one attempted murder which took place there on New Year day. After having traded in this area for over ten years these Indian shop-keepers moved out of there lock, stock and barrel without any intention of returning.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE

THE UNTOUCHABILITY BILL

The Untouchability (offences) Bill which seeks to prescribe punishment for the practice of untouchability of the enforcement of any disability arising therefrom has been published in the *Gazette of India*. The statement of objects and reasons says that as no Central Act exists on the subject, a law has to be enacted by Parliament as required by Sub-Clause (II) of Clause (A) of Article 35 of the Constitution and the Bill has been prepared in pursuance of this requirement.

The statement also says:

It is not possible to define untouchability. Therefore, the scheme of the draft Bill is to make express provisions with respect to the common forms of untouchability which are practised in India. The special features of this Bill as compared with the existing State laws on the subject are that—(a) the Bill is not confined to Hindus; (b) an untouchable shall not cease to be an untouchable if he resides in any locality other than the locality mentioned in relation to him under the Constitution (Scheduled Castes) Order, 1950; (c) whoever takes any part in the ex-communication of, or imposition of any social disability on, any person who refused to practise untouchability or does any act in furtherance of the objects of this new law will also be guilty of an offence; (d) in addition to the normal penalty for an offence, the court may also cancel or suspend any licence in respect of any profession, trade, calling or employment when an offence is committed under this law during the course of any such profession, trade, calling or employment. Offences under this new law are to be cognisable.

ACCESS TO PLACES OF WORSHIP

The following are the important clauses: Every place of public worship shall be open to every untouchable for worship and for the performance of any religious service or for offering prayers therein in the same manner and to the same extent as it is open to any other person belonging to the same religious denomination or to the same section thereof as the untouchable, and every such untouchable shall be entitled to bathe in, or use the waters of any sacred tank, well, spring or water-course in the same manner and to the same extent as other persons belonging to the same religious denomination of any section thereof as the untouchables are entitled to.

No untouchable shall on the ground only that he is an untouchable,—(a) be ineligible for office under any authority constituted under any law:

or (b) be subject to any disability, liability, restriction or condition regard to—

(1) Access to any ship, public restaurant, hotel or any place of public entertainment;

(2) The practice of any profession or the carrying on of any occupation, trade or business;

(3) The use of, or access to, any river, stream, spring, well, tank, cistern, water-tap or other watering place, or any bathing ghat, burial or cremation ground, any sanitary convenience, any road or passage, or any other place of public resort; which other members of the public have a right to use or have access to;

(4) The use of, or access to, any place used for a charitable or a public purpose maintained wholly or partly out of State funds or dedicated to the use of the generality of persons belonging to the same religious denomination or to the same section thereof as the untouchable;

(5) The enjoyment of any benefit under a charitable trust created for the benefit of the public generally, or for the benefit of persons belonging to the same religious denomination or to the same section thereof, as the untouchable;

(6) The use of, or access to any public conveyance licensed to ply for hire, by any authority constituted under any law.

No person shall refuse admission to an untouchable on the ground only that he is an untouchable to any hospital, dispensary or educational institution or any hostel attached to any educational institution where such hospital, dispensary, institution or hostel is established or maintained for the benefit of the public or for the benefit generally of persons belonging to the same religious denomination or to the same section thereof as the untouchable.

KOREAN WAR PRISONERS

Two thousand anti-Communist Chinese boarded tanklanding ships at Inchon on their way to Formosa within a few hours of their release from Indian custody at Pan Mun Jom on January 20. The Indian Custodian forces—who have held the men for four months for "come home" explanations—released them despite Communist protests. The "Operation Switch Back" was completed before midnight.

Indian guards flung open the gates to the first Chinese Compound at 8 local time on 20th morning. More than an hour later a convoy of trucks moved south through the early morning mist taking them to "Ascom City" the Allied processing centre near Inchon.

SIR JOHN KOTELAWALA ON THE ASIAN BLOC

The Prime Minister of Ceylon, Sir John Kotelawala, addressing a crowded meeting in the central hall of Parliament House, New Delhi, under the auspices of the Indian Council of World Affairs, said; "With the world divided into two camps, the emergence of an Asian bloc which both sides may respect and heed, may well be the only means of averting a third world war".

Stressing the need for Asia to have peace, Sir John said:

That there should be peace in Asia is vital to any scheme of Asian regeneration. I am convinced that responsible opinion in the Democracies of Asia whole-heartedly supports me in this belief.

The Ceylon Prime Minister said that the problems of Asia could be solved only through the mutual cooperation of Asian nations themselves. They could be solved only if "we make an honest attempt to solve them and let the rest of the world see that we have made a move on without waiting for them to come and do it for us".

The future of Asia cannot be built on free give aways, foreign gunboat visits, and by the mass concentration of armed strength. The economics of distrust and war is the economics of waste.

Wars had never solved and would never solve the world's problems. In the context of Asia's present economy, large armies or military expenditure were a deadweight which no country could afford and could be paid for only at the price of economic development and human misery.

It is for Asian leaders therefore to remove any possible sources of misgiving and distrust through full, frank friendly and free discussion, he added.

Referring to his suggestions for a conference of South-East Asian Prime Ministers, Sir John said:

The reaction to my suggestion in many quarters has left no doubts in my mind that upon the co-operation of Asian countries hangs the fate of Asia. He added: With Jawaharlal Nehru in India, Mohammed Ali in Pakistan, U Nu in Burma and Ali Sastroamidjo in Indonesia, the fate of South-East Asia is in safe hands. They are men, who have risen to leadership because leadership was their due. The great potentialities of the nations they lead and their own personal stature in the world are safeguards enough, if we require safeguards, that given their co-operation, the problems of South-East Asia will be solved. I shall throw the full resources of my country and my own personal efforts to assist

them in their task. If some good will materialise from the meeting of South-East Asian Prime Ministers, as I know it must, that will be the satisfaction that I shall have derived for the crystallisation of that idea.

Sir John said that with the emancipation of India, Pakistan, Burma, Indonesia and Ceylon, the disturbances in China, the situation in Viet Nam and Korea, and the outbreak of terrorism in parts of Malaya, Asian affairs had loomed large in world affairs. "Far longer than one can recall" the immense natural resources of Asia had been placed at the disposal of the rest of the world and due to the colonial exploitation by the West, in the past "the world's richest continent is also the one in which humanity is most impoverished, and the level of economic life is lowest." Most of the remedies suggested for Asia were beyond her means and could not be expected to cure the ailment completely.

Indeed the patient's desire to get well is as important as the efficacy of the remedy. It is time that Asia looked to herself for some measure of deliverance.

MR. NEHRU ON U. S. MILITARY AID TO PAKISTAN

The Prime Minister, speaking in Bangalore characterised the proposed military aid to Pakistan by the United States as an "anti-Asian step," which, he said, "is a step towards war, not peace, not only towards a world war but a step which will bring war right to our frontiers."

This is a serious matter. It is a step against the policy which Asia should pursue. It is an anti-Asian step. Our forbears betrayed the cause of India by seeking help from outside. If you read history, you will find this from the days of Alexander the Great. He came to India at the invitation of an Indian prince because he had a quarrel with another Indian king. History will tell you that these people who invited foreign aid did not prosper. The foreigner became all-powerful. It annoys me to hear people who are lacking in the knowledge of history, or human nature and of current events, suggest that I should also seek foreign aid. So long as I have the say, I will accept no suggestion of military aid from any outside power. If we do that, we will be following a wrong policy, the policy which Pakistan is following. If the policy which we are pursuing is right, we must follow it up. To get foreign aid to protect ourselves is a wrong approach. In our struggle for freedom, we never asked for foreign aid. We carried on in our own peaceful way and ultimately made good.

WOMEN'S RIGHT OF FREEDOM TO ACT

During the last year, 100 women demanded recognition of their right of freedom to act according to their wishes from the City Magistrate of Lucknow.

An overwhelming number of them, according to the Lucknow correspondent of the *Hindustan Times*, belonged to the lower strata of society. More than 80 per cent of them were married and wanted to get rid of their matrimonial obligations, while others wanted to choose their own husbands. A few applicants wanted cancellation of their marriages performed by their parents and guardians before their majority.

Married women generally complained of bad treatment by their husbands; some of them accused their husbands of forcing them to lead immoral lives. Among the unmarried girls seeking freedom to choose their own partners in life, there were some who made the same allegation against their guardians. There were others who revolted against the choice of their husbands by their parents and sought freedom to choose a husband of their own liking.

Most of the girls, who appeared with their applications in the court were chaperoned by men. Since these allegations could not be investigated and the magistrate had no power to issue any order on these applications, they were filed by court orders.

MRS. JANET JAGAN

Mrs. Janet Jagan, wife of the deposed Prime Minister of British Guiana, was fined 250 West Indian dollars (about Rs. 675) or three months imprisonment for holding a meeting without police permission. Nine others charged with her were reprimanded and discharged.

She was also ordered to pay 24 dollars costs. The American born wife of the deposed Prime Minister of British Guiana, Dr. Cheddi Jagan, pleaded not guilty to having infringed the emergency regulations by holding a meeting on December 13 at Cornelia Ida, sugar growing village 15 miles from George Town, without police permission.

FRANCE'S SECOND LADY

Madame Jacqueline Auriol, France's Second Lady, does a man's job—rising every day at dawn to test aircraft.

In an effort to avoid the formal life of highly-placed families, Jacqueline, daughter-in-law of President Vincent Auriol decided six years ago to learn to fly.

Today she holds the women's world air speed record and she was the first mother to pass the sound barrier ("nothing if one is fit," as she puts it).

On December 21, 1952, Jacqueline broke the world speed record again at 855.920 k.p.h. with a Mistral, a French version of the Vampire with an Hispano-Suiza engine.

Early last year Cochran regained the record for America and broke through the sound barrier, the first woman to do it. So, on August 31 at Bretigny, as "part of the routine test work," Madame Auriol took her Bloch-Dassault Mystere IV through the sound barrier and on to 1,100 k.p.h.—to become the fastest woman again.

Madame Auriol talks little about what it is that makes her fly. Once, however, she remarked: "I fly to break down the prejudice against women in 'masculine' occupations."

WORLD'S FIRST TEN WOMEN

Mrs. Vijayalakshmi Pandit, President of the U. N. General Assembly, ranks third as the woman Americans "admire more than any other living woman in the world today," according to Dr. George Gallup, Director of the American Institute of Public Opinion.

In first place is Mrs. Eleanor Roosevelt, Gallup Poll results show. Second most frequently mentioned name is that of Mrs. Dwight Eisenhower.

This is the second straight year that Mrs. Roosevelt has been first.

The 10 most frequently mentioned in the year's Gallup Poll were Mrs. Roosevelt, Mrs. Eisenhower, Mrs. Pandit, Queen Elizabeth of England, Claire Booth Luce (U. S. Ambassador to Italy), Helen Keller, Madame Chiang Kai-shek, Mrs. Bess Truman, Mrs. Oveta Culp Hobby (U. S. Secretary of Health, Education and Welfare), and Kate Smith.

NEHRU'S CIRCULAR ON DRESS

Prime Minister Nehru, in a circular addressed to all Central Government employees, both officers and men of all ranks, has recommended sartorial changes designed to secure "uniformity in office dress". He has suggested the adoption of buttoned-up short coats and trousers, but without tie and collar for office dress, "which experience has shown to be suited to modern activities and yet which is not just a copy of European dress and is to some extent distinctive." While the dress is described "useful, relatively simple and smart," Mr. Nehru attaches special importance to the fact that uniformity among all grades would "lessen all the caste systems in our services, remove social disparities and serve to stimulate a sense of discipline."

For morning and evening official functions, Mr. Nehru has suggested black buttoned-up coats and white trousers though both can be white in summer.

While hoping that the changes suggested should gradually be brought into force Mr. Nehru urged that the dress should be made of local material, preferably hand-spun and hand-woven cotton, silk or wollen.

So far as the fair sex is concerned, Mr. Nehru feels that the sari has held its ground from the point of time and extent because it is graceful and fulfilled the functions required of it and therefore, it should continue for office and elsewhere. Mr. Nehru, however, admits that sports and athletics require special dress.

SRI SUKUMAR SEN THANKED

The Sudan's first elected Parliament met on January 1.

The Governor-General, Sir Robert Howe, in his inaugural address said the Sudan owed a debt to the Chairman of the Sudan Electoral Commission, Sri Sukumar Sen (India), and to the Commission's members who had rendered a great service by admirably organising and conducting the general elections in spite of many difficulties.

LORD NORWICH

Lord Norwich (formerly Mr. Duff Cooper) died suddenly aboard the French steamship *Colombie*, before the ship entered the Spanish port of Vigo on January 1.

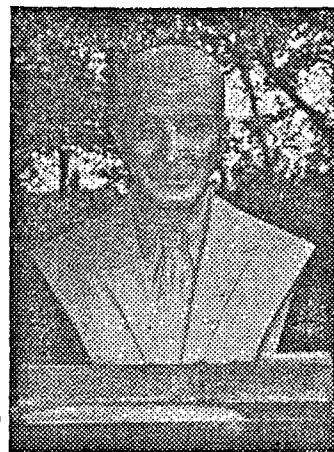
Lord Norwich was 63. Only son of the late Sir Alfred Cooper and lady Agnes Duff Cooper, sister of the first Duke of Fife he married in 1919 Lady Diana Manners, actress and famous beauty.

In 1935 he became a Cabinet Minister. But he resigned his post as First Lord of the Admiralty at the time of Munich rather than be a party to Chamberlain's deal with Hitler. Lord Norwich was a prose writer of some distinction.

INDIA WINS FOURTH TEST

India won the fourth "Test" in Madras against the S. J. O. C. team by an innings and 50 runs on January 17 the last day of the match. Having won the Delhi Test India now leads by 2-1 in the series.

The S. J. O. C. team were all out for 168 runs in their second innings 25 minutes after lunch.



This bronze bust of Dr. George Washington Carver, four times life size, is part of the Carver National Monument dedicated on July 14, 1953, near Joplin, Missouri. The monument pays tribute to Dr. Carver, who was born in slavery and rose to be a leading agricultural scientist and educator.

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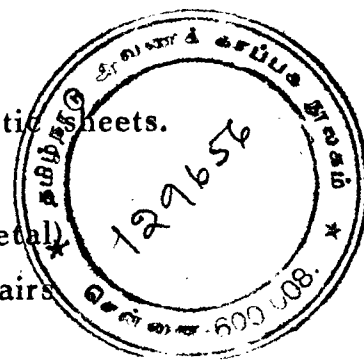
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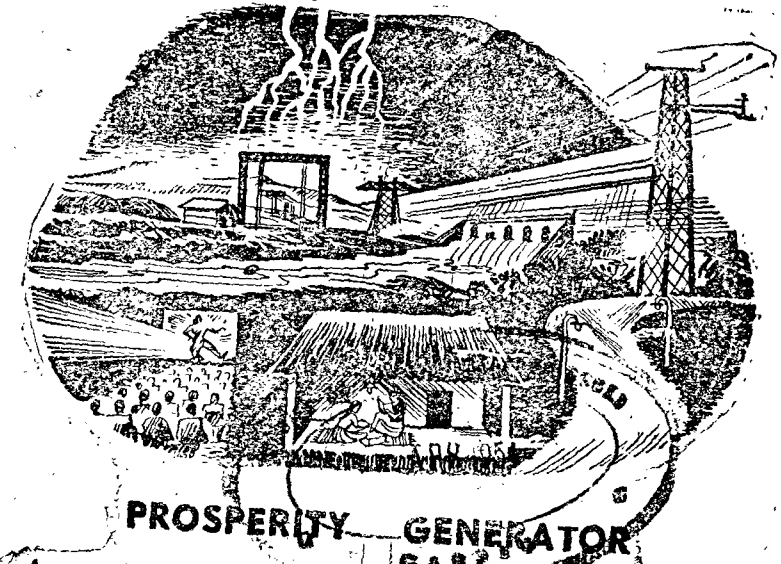
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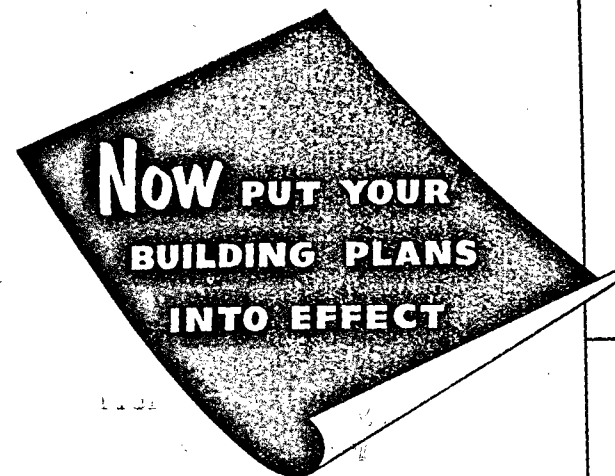
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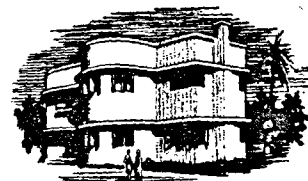
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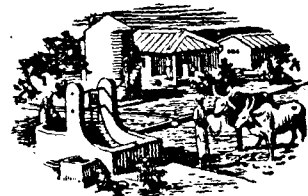


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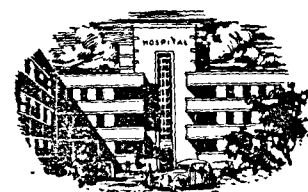
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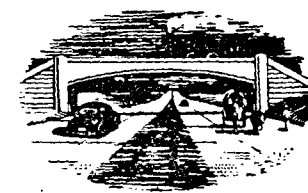
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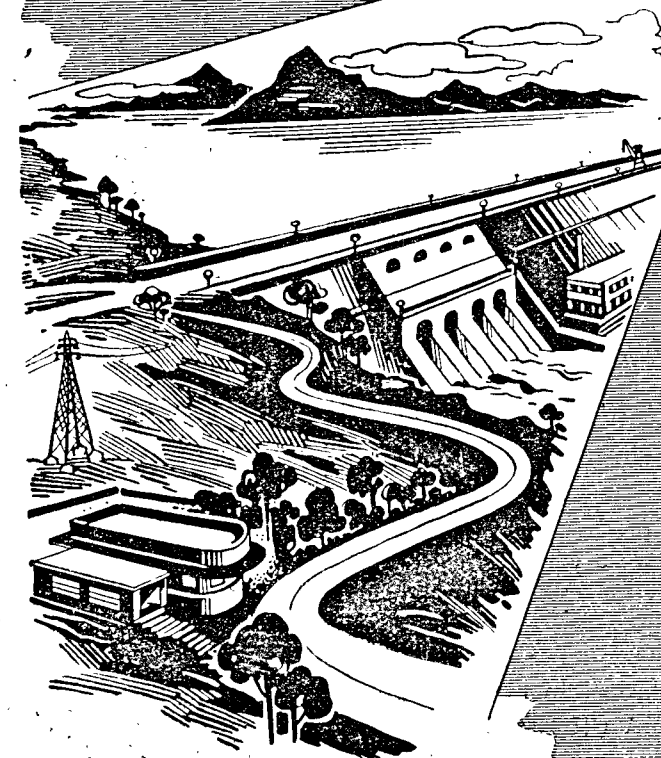
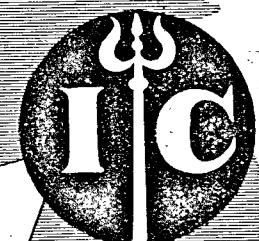
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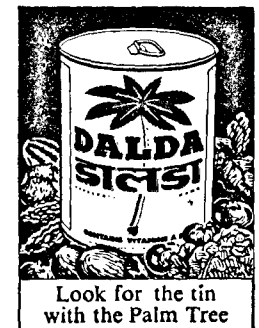


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SCIENTIFIC MANAGEMENT IN INDUSTRY

BY SRI A. N. ROY, M.A. (Pat.), D.S.W. (Cal.)

THE burning topic of the present day in India is inflation which has resulted in the tremendous rise in prices of all commodities, especially foodgrains and textile. Inflation has different aspects, but inflation as high prices is the most irksome phenomenon, and it has been causing severe anxiety to the people of this country. Inflation here as well as in other parts of the world is the after-effect of war. The war expenditure in India upto 1945 amounted to Rs. 1,740 crores. The total budget deficit from 1939 to 1946 was Rs 795 crores. In the absence of an increase in industrial and agricultural produce, of imports of consumer's goods, of the growth of genuine savings, prices of things have gone up. The Government have issued a huge amount of notes to meet war deficits. The larger the amount of notes in circulation the greater has been the upward trend in the prices of things. The gap between the money supply and supply of consumer's goods is the prime cause of inflation. Too much money is chasing too few goods.

Hence the problem of fighting inflation has been engaging the attention of our Government. The Government have concentrated attention on the question of increasing production of consumer's goods, because it is only by increasing production that we can hope to fight inflation. The Government have recently decided that it is not in a position to nationalise industries. The industries will be run under private ownership, and this implies that the capitalist will rule the market. But the greatest obstacle to capitalistic profiteering has been created by labourers who are gradually becoming self-conscious

and seeking to come to their own. Hence the greatest problem before the Government today is the labour problem. Labour strikes have become so frequent and wide-spread that production has been seriously hampered. The Government have enacted several laws for improving the condition, both economic and social, of the labouring class. It has been felt that satisfied labour will help increased production.

But production can be increased not merely by getting over labour troubles but by scientific management and rationalisation. The former aims at industrial efficiency while the latter has for its aim integration and co-ordination of industrial concerns or combines with a view to improve the economic, social and human aspects of life. Rationalisation includes scientific management of labour and production, and it also implies co-operation of industrial combines.

In this paper emphasis has been laid upon scientific management of industry according to psychological principles. But let me first of all explain the idea of scientific management in industry. Management in industry refers to a personnel endowed with the power of guiding, controlling, and supervising the industry. The body of persons to whom the management is entrusted is usually composed of men who have been employed as engineers, supervisors, managers, and directors to whom are assigned different kinds of functions. The management is responsible for the smooth working of the machinery set up in a particular industry, and for the production of goods of very high quality. It is incumbent on the management to see that the cost

of production is kept low so as to enable the industry to sell its goods at competitive prices, and at the same time secure a fair return for the money invested.

Scientific management aims at industrial efficiency. In other words scientific management includes all those measures which are necessary for co-ordination, unification, and planning of industries with a view to secure the highest amount of efficiency in the running of a particular industry. Location of an industry, combines of allied industries, protection of a particular industry for local prosperity, allocation of functions to different industrial centres—all these measures have been found to be useful and important for industrial efficiency. Rationalisation is a term which has lately come into vogue. It is mainly used to mean improving the industrial structure within a single country. Rationalisation aims at the re-organisation of the relationship of the individual firm to the industry as a whole, *e.g.*, in glass industry we may aim at defining and improving the position of a single factory in its relationship to the industry as a whole. Firms can be combined for achieving maximum economies of production and marketing, but in order to determine if the growth of a particular industry is necessary, we must see whether more investment is justifiable, and whether more economies can be effected.

Scientific management aims at industrial efficiency, and it has been assumed that interference with economic forces is necessary, for otherwise industrial efficiency will suffer. One main reason why interference is approved is this that wage earners are not getting what they should out of the industry. It has been argued that coal mines should be combined in order that maximum wages may be earned by coal mine labourers. Secondly, interference has been approved in order to transform authority into responsibility. Big industrial magnates have tried to create centres of influence, and they exercise their influence in the political sphere also. The consequence of this tendency is that industrial

efficiency suffers. It is necessary that human capacity be used to its best advantage and to its full in order that adequate efficiency may be secured.

An adequate use of human capacity for the efficient working of an industry is not merely an economic problem but is mainly psychological. Economists hardly realise the importance of psychology in the scientific management of industry. The chief problems in respect of which scientific measures are to be adopted are psychological. It is true no doubt that in recent times big industrial concerns, such as the TISCO, have been paying attention to the human factor in industry. They have appointed a few expert psychologists for the purpose of vocational selection, dealing with absenteeism and labour turn-over, and minimising accidents.

Here an attempt has been made to explain rather briefly the measures that should be adopted for industrial efficiency. These measures in the opinion of the psychologist form part of the scientific management in industry. The chief problems in respect of which such measures are to be adopted are: 1. Problems of the worker 2. Problems of the work 3. Problems of the market. Efficiency at which scientific management aims can be secured by calling to our aid Industrial Psychology which successfully deals with the problems we have just mentioned. The final aim of scientific management is to increase output and profits, but the profit motive often causes friction between the interests of the employer and those of the employed. If we bear in mind the psychological basis of efficient industry we can devise ways and means to remove the friction and ultimately the interests of the employer and of the employed may coincide.

The position of labour in industry is extremely important not only because labour is essential to production but also because efficiency of industry depends very largely upon labour. Hence the worker demands our first and foremost consideration. The very first thing about the worker is that every care is to be taken of his welfare or well-being.

Satisfied labour is an asset to an industry, and for the satisfaction of labour proper measures should be adopted. The primary needs of the worker's life namely, food, shelter, and companionship must be satisfied. His home and physical surroundings, his health, his education, and his food must be such as to enable him to live a healthy and contented life. He must be able to enjoy rest and recreation. A sound mind and a sound body are essential for efficient work and stable peace in industry.

These are commonplaces, but the motive of profit prevents an industrialist from paying adequate attention to them. As a result of this indifference or negligence we find widespread labour upheavals which have not only disorganised our industries but also created much bad blood between capital and labour. The psychologist has determined experimentally the effect of good diet on efficiency of work, the effect of rest—pause on fatigue and increasing output, the effect of ventilation and lighting on speed of work, etc. He has thus shown the way to deal properly with the human factor in industry.

The other problem about workers is this that an industry must recruit the best man for a particular job. There is only one man who is best fitted for the job, and there is only one best way to do the job. Much waste of time and money can be avoided if effort is made to secure the best man for a job. Vocational selection is absolutely necessary for industrial efficiency. Secondly, it is not sufficient to have the best man, *i.e.*, a man best fitted by his capacities for a job, but it is necessary that he should be trained in the execution of the job in the best way. Industrial training is therefore as essential as vocational selection. Education should be such as to enable the individual to combine theoretical knowledge with practical training. An elaborate scheme for practical training in arts and crafts has to be put into operation in order that sufficiently trained men may be made available to the industries.

We will now examine the problem of work and efficiency. Work is measured in terms of unit of output in unit time. If a worker works continually for four

hours, say in a factory, his output per hour can be estimated. If the output is graphically represented against time, we get a work curve. The work curve shows variations in the efficiency of work from moment to moment in a continuous period. In a normal work curve it is found that there is an initial spurt, then a falling off followed by a rapid rise, then there is slow rise for a longer time to be followed by a fall, gradual at first but increasing, with a final spurt at the end. The work curve shows fall of efficiency in continuous work. If in a factory a worker has to work for 8 hours with an interval of one hour in the middle, the rest period enables him to overcome fatigue, and the output per hour after pause increases. Fatigue reduces efficiency, and the utility of rest pauses consists in improving efficiency. Too many or too frequent pauses are not desirable, because they interfere with attention and tend to produce laziness. Practice also increases efficiency but that will depend upon how expert the man is at his work. If practice does not cause gain, fatigue appears earlier in a work. On the other hand if there is gain, fatigue will not be felt.

If fatigue is physical or muscular, one can recover from fatigue by giving rest to the muscles concerned. But mental fatigue can be overcome not only by rest pauses but also by giving proper incentives to work, altering the nature of work, or by adaptation. Mental fatigue is based on muscular fatigue. It exhibits itself in the loss of control over muscles and inability to concentrate attention. In industrial work the criterion for the absence or presence of fatigue must be the quantity and quality of work for equal intervals of time at different parts of the day or night. If there is no fatigue, constancy of output for equal intervals will be found, but we usually find a fall in output as time elapses, and this is a sure indication of the onset of fatigue.

Now the question is: what is efficiency of work? Efficiency is measured in terms of quantity and quality of output in unit time. In mental or physical work general efficiency is measured directly

by quantity and quality of performance in that work. The amount of work done and its accuracy are the chief factors. Suppose a man is engaged in sizing glass panes. The number of panes he sizes, say per hour, and the accuracy of measurement kept up will enable us to estimate the efficiency of that work.

Three factors determine efficiency of work—warming up, adaptation and fatigue. Efficiency varies directly with warming up and adaptation, and inversely with fatigue. If the period of working is too short, efficiency will suffer from lack of adaptation and warming up, and if it is too long fatigue will impair efficiency. The interposition of rest pauses at the proper intervals and of the right length will enable a high level of efficiency in work to be maintained. The time that must elapse before work reaches its maximum of efficiency will vary with the kind of work, the environment, and the individual worker.

The conditions of efficiency in work may be classified under the two heads, physiological and psychological. The physiological conditions refer to lighting, ventilation, temperature, comfortable sitting accommodation, etc. The psychological conditions mainly refer to distraction and emotional states of the worker. In cases where distraction interferes with efficient working, it is due to the fact that the worker's mind is not sufficiently set to his task and therefore his attention wanders. But in most cases distraction does not produce ill effects on production if the worker exerts himself to keep his attention fixed to his task. The emotional states of the mind do interfere with efficient working. Mental conflicts, worry, anxiety, discontent, irritation, etc., are responsible for reducing output and therefore should be eliminated. Finally, it should be borne in mind that we work because of some motive. Intensity of action is proportional to the strength of the motive which induces one to work in a particular manner. If motive is overpoweringly strong, it impairs working power, or inhibits it.

The next problem refers to the market which is no less important than labour

and efficiency of work. It is hardly realised that buying and selling are based on psychological factors and therefore a mere economic interpretation of such phenomena in terms of demand and supply is not adequate. Demand is caused by felt human needs and the supply is meant for the satisfaction of such needs. Needs are numerous, and some of them are original and primary, while others are acquired. People who come to the market as buyers seek to buy things which will remove their wants. Felt needs drive us to the market for goods, and the industrialists put such things into the market as will satisfy those needs. The process of buying and selling is a process of interaction between two individuals—the buyer and the seller. Secondly it is through the market that the individual acquires the habit of buying. You can create a fair market for your goods provided you know the needs of individuals, and induce them to buy your goods. Hence an appeal to the ideas and emotions in the mind of the customer must be made for a successful transaction in your goods. An advertisement to be effective must create interests in the customer, absorb their attention, and exercise a personal influence through suggestion. Suggestion is a process by which an individual's beliefs, ideas, and opinion may be directed, modified and controlled.

From all that we have said so far it will be clear that efficiency in industry is very largely dependent on psychological factors. Scientific management cannot therefore ignore these psychological findings. Greater or larger and larger production is an absolute necessity today, for that seems to be the only way to combat inflation, and save our country from economic collapse. But we must not forget in our hectic effort to increase production that we should take the help of the expert psychologist who can only guide the industrialist along proper lines.

"You're looking bad, old man. What's the trouble?"

"Domestic".

"But you always said your wife was a pearl."

"So she is. It's the mother-of-pearl that's the trouble."

STATES OF THE INDIAN UNION

By SRI C. J. S. BINDRA, M.A., LL.B., Advocate,

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INDIA is a Union of States. The old name of the country has been retained so as to inherit the status and position occupied by British India as it was known before the Independence. This has obviated the necessity of having to enter into fresh negotiations and agreements in the international sphere, because the country was known as India and was a member of the United Nations Organisation as such, and all international agreements had been signed in that name. In deference however to the sentiments of a section of the population, the alternative name Bharat also has been adopted in the Constitution of India, but it had to take the secondary position if the disadvantage of being a new-comer to the comity of nations was to be avoided.

India has been described as a Union of States rather than as a Federation of States or more sonorously as United States of India. Adoption of any of these descriptions was fraught with the danger of implications in favour of the right to secede and of equality of status for the composing States. There is neither the former nor the latter. Nature of relationship between the various States and the Union is determined strictly by specific provisions in this behalf in the Constitution. Merely because India is described as a Union of States, the Indian Government cannot be classified as unitary in form. India has dual polity and the States are autonomous within the prescribed limits. All the same this is not a true federation either, because the States in India are not sovereign in the sense as those in the United States of America, which enjoy equal representation as equal contracting parties in the federation, as also the right to secede and to make their own constitutions, with the limitation only that these are republican in character. Nor do the residuary powers rest with the States in India.

Also, while there is provision for delegation of executive functions to the States, and the Laws of the Union as well as those of the States are to be

administered by the same set of officials, the Union is authorised to give directions to the States in certain matters, and to supercede a State Government in case of failure to carry out these directions, or where the democratic government cannot be carried on as it happened in the Patiala and East Punjab States Union. In case of Proclamation of Emergency the power to give directions extends to the manner in which executive power is to be exercised in a State, and Parliament will be automatically authorised to legislate on matters reserved for the States. Even when there is no Proclamation of Emergency the Council of States can, by a two-third majority resolution, authorise Parliament to legislate on any of the matters included in the States list. Again the Governor of a State is appointed by the President of India and holds office during the latter's pleasure: and the legislation in a State may be reserved by the Governor for consideration of the President. These factors give the Central Government a considerable measure of control over administration and legislation in the States. Accordingly the Union of India may best be described only as a flexible federation.

Protagonists of a unitary form desired that territorial units should be described as provinces or as *pradeshas* to guard against the possibility of any unit assuming sovereign power or independence which may be considered inherent to it in the nomenclature as a State. It has been suggested even that the States should be deprived of their separate entity in due course and be replaced by co-operative groups of village *puchayats* or soviets.

The States in India have been divided into three categories according to their developmental stages. Those corresponding to the Governors' provinces are classified as Part A States, those comprising of the erstwhile Indian Rulers' States as Part B States, and those corresponding to Chief Commissioners' provinces are grouped as Part C States. When the Constitution was authenticated on the 26th November, 1949, the States included in Part A of

the First Schedule to the Constitution comprised the nine provinces of Assam, including Khasi States and Assam Tribal areas, Bihar, Bombay, Madhya Pradesh, corresponding to Central Provinces and Berar, Madras, Orissa, Punjab, previously known as East Punjab, United Provinces, renamed as Uttar Pradesh, and West Bengal. The States specified in Part B of the First Schedule to the Constitution comprised the Nine States of Hyderabad, Jammu and Kashmir, Madhya Bharat, including Panth-Piploda, Mysore, Patiala and East Punjab States Union, Rajasthan, Saurashtra, Travancore-Cochin, and Vindhya Pradesh, later converted into a Chief Part C State. Those falling in the last category comprised ten centrally administered areas: Ajmer, corresponding to Ajmer-Merwara, Bhopal, Bilaspur, Cooh-Bihar, later merged in West Bengal, Coorg, Delhi, Himachal Pradesh, Kutch, Manipur and Tripura.

At the time the Indian Independence Act, 1947, came into operation, on the 15th August, 1947, there were more than five hundred States ruled by Indian Princes, and all of these became independent with the lapse of paramountcy. No authority had any power to legislate in respect of these States, scattered in a network all over the length and breadth of India with an area equal to half that of the entire country and a population not less than a quarter of that of the sub-continent. Their number was however reduced within a few months to sixteen by a rapid process of merger and integration. The power to merge some of these States in provinces was obtained under section 290-A, which was added to the Government of India Act of 1935, by the Constituent Assembly Act No. 1 of 1949. The latter was authenticated by the President of the Constituent Assembly and not the Governor General of India in recognition of the sovereign status of the Assembly. The Constituent Assembly had also assumed the right to legislate for these States by enacting the Extra Provincial Jurisdiction Act of 1947. Accordingly the President of India made the necessary changes recognising this integration and merger under article 391 of the Constitution, it having come into

force at the time of adoption of the Constitution. Territories of the States formed under the Constitution have been further altered so as to remove certain enclaves, and to create the new State of Andhra.

Despite the dual polity in India there is only one citizenship, because there is no distinction between the territory of the Union and that of the States. As a consequence none of the States can reserve any right or privilege, such as that to carry on any business or practise any profession, or engage in service, for its own residents to the exclusion of others. This is not so even in countries like the United States of America, Australia, and the Union of Soviet Socialist Republics, where exists a well defined distinction between the territories of the centre and of the territorial units.

Parliament of India cannot legislate for any territory unless it forms a part of the territory of India. Acquisition of such territory can be by cession through sale, gift, exchange, or by general consent of the inhabitants of the ceded territory. It can also be by occupation through appropriation and settlement, as well as by conquest and annexation. Acquired territories in India are to be treated in the same manner for administrative purposes as those included under Part D of the First Schedule to the Constitution, *viz.*, Andaman and Nicobar Islands. These territories are administered by the President through a Chief Commissioner or other authority appointed by him and with the help of regulations which have the force of an Act of Parliament. Inhabitants of these areas will however be invested with citizenship and fundamental rights immediately on acquisition of their territories, though these may be recognised as States of the Union only on being so admitted by Parliament. Till these areas are constituted into States there can be no representation for them in the Council of States, while that in the House of the People can be provided for under article 81 (2) of the Constitution immediately on acquisition of the territory. In

the United States the natural rights such as freedom of speech, of possessing property, and of religion, which are guaranteed under the constitution, become available to the residents on acquisition of their territory; but the remedial or artificial rights such as representation in legislature do not, because the Congress of that country is required to extend the application of the constitution to an acquired territory before it can become a part of the United States.

As in Australia, Parliament of India can lay down such terms and conditions as it thinks fit at the time of establishment or admission of a new State. The position in the United States is different because that is a Union of equal States, each having equal representation in the Senate. No State there can be bound by any limitation outside the federal constitution which places it on a footing of inequality with sister States. After admission it would be free to renounce any overriding conditions except for those relating to property and contractual rights. This equality does not exist in India, nor the right to renounce any of the conditions prescribed by Parliament.

Establishment of a new State may involve increasing or diminishing the area of any existing State, altering its boundaries, and even changing the name of a State. All these changes can be effected by law of Parliament, and the procedure prescribed for amendment of the Constitution has not to be gone through. No bill, however, for any of these purposes can be introduced in either House of Parliament except on the recommendation of the President of India, though it is not necessary that such a bill must be introduced by Government. Before the President can accord his recommendation he has to ascertain, where the bill affects the boundaries or name of any State specified in Part A or B of the First Schedule, the views of the legislature of the State concerned. He has to ascertain their views on two issues: whether the bill should at all be introduced in Parliament, and whether the legislature concerned approves the provisions of the bill. This consultation is not necessary in case of

Part C States and the centrally administered areas. The President is however not bound to accept the views of the legislature concerned and may accord his recommendation notwithstanding these views. Decision to form Andhra State was announced without awaiting the views of the States concerned, though their views were obtained before the Andhra State Bill was introduced in Parliament.

Creation of a new State entails certain consequential changes in the Constitution, specially the First Schedule, which recites the names of the States of the Indian Union, and the Fourth Schedule which lays down the scale of representation for various States in the Council of States. Parliament has been given plenary power to make all such amendments as in the case of an ordinary enactment without having to go through the special procedure for amendment of the Constitution.

NIGHT LAMP

BY CARLETON DREWRY

—O—

All troubles are truer at Night.
Illness and loneliness, dread,
That live, silent and pale in light,
Finding some body in bed,
Ring old alarms in the head.

In the thronged thicket of mind
The intricate thrust of sense
Divides self from its kind,
And the day's clear influence.
By one dark difference.

Vast skadows with no shape
Of substance, cast by thought,
Cornered here to no escape,
Double distress with doubt
Of the actual world without.

Still sick from feverous swamps,
Involved, and yet unevolved;
One needs more than man-made lamps
For this plight, this night not solved,
Nor by sun of day dissolved.

—Saturday Review.

DEFENCE VS. DEVELOPMENT

BY SRI P. KODANDA RAO

REFERRING to possible American military aid to Pakistan, the Prime Minister of India said that India would not enter on an armaments race, but would rely on the development of the material and moral resources of her people, that her armed forces were needed only for defence but not for aggression, that, while she would accept foreign economic aid, she would not accept military aid from any quarter, and that she would gladly enter into no-war pacts with her neighbours.

In which case, does India need her present armed strength, which, in terms of expenditure for easy understanding, costs about Rs. 200 crores per annum? Defence expenditure must be related to the needs as well as the resources of a country. If, for instance, Ceylon fears Indian aggression, she has not the resources to out-distance Indian military strength; she must go under or seek external aid.

In the most unlikely contingency of UK, USA, USSR or China invading India, the present armed strength of India is inadequate for successful defence, beyond playing a vital delaying action. In the equally unlikely aggression from USSR and China, it is likely that UK and USA will, in their own interest, rush to the rescue of India, even without a prior pact. The USSR and China are likely to do the same if UK and USA invaded India.

Against a possible aggression of Pakistan, which spends about Rs. 70 crores on her military might, need India spend about Rs. 200 crores? Granting that other factors, like morale and equipment, are equal and allowing for the exchange differential, India may need a smaller armed force for defence than Pakistan for offence, particularly as Pakistan would find it more difficult to deploy her troops from Karachi to Dacca across hostile territory than India to transport her troops from Delhi to Calcutta within her own territory. Without dogmatising, it may be said that India would have enough safety margin if she halved her defence force and expenditure. It is possible that

with adequate American military aid, the balance may be tilted in favour of Pakistan. But Mr. Nehru declined to enter on an armament race with Pakistan.

Foreign economic aid may well mean indirect military aid, for, the local economic resources released by foreign economic aid will be diverted to augment the local defence forces, as is happening with American economic aid to England. If India and Pakistan were denied foreign economic aid, they might be obliged to cut down their military expenditure or starve development.

If India must be prepared for Pakistan aggression in spite of assurances of Pakistan's innocent intentions, Pakistan also feels it necessary to be prepared for defence against possible Indian aggression, and supplement her military might with American aid. *Perhaps the best solution seems to be that the military strength and expenditure of both India and Pakistan should be reduced approximately to the same level, just enough for defence but not for offence by either, and divert the released personnel and finance for development purposes, which will incidentally minimise, if not obviate, the need for foreign economic aid also.*

It seems odd that both India and Pakistan should spend so much of their limited resources on defence forces which are too small against the aggression of the larger powers, and too large against that of the smaller ones, and at the same time accept foreign economic aid! *Diversion from defence to development will build up both the nations, without either being a military danger to the other.*

Whether Pakistan reciprocates or not, or until she does so, India may well reduce her military expenditure to about Rs. 100 crores with adequate safety, and minimise her dependence on foreign economic aid. The retrenched military personnel may well be employed as far as possible for development work, where their training in discipline and national spirit will be a great asset. *Let India, with faith, courage and safety, lead in disarmament and development.*

Commonwealth Representation Abroad

A DIPLOMATIC EVOLUTION

BY MR. ARTHUR MOORE

MODERN diplomacy took a new turn after the first World War when the League of Nations came into being. For the Commonwealth, that has involved a special development. In earlier days the nearest approach to an international authority was the so-called Concert of Europe. This did not include any of those countries that now form the Commonwealth except Britain herself, as the others were not in Europe. These, however, were entitled to representation on the League of Nations when it was formed.

The last limitation to independence disappeared after the Imperial Conference of 1926 adopted the Report of the Balfour Committee. This gave any Dominion the right to leave the Commonwealth if it so wished. The effect of the new status was that the High Commissioner of a Dominion became in most respects the equivalent of an Ambassador and that the Dominions were entitled to diplomatic representation of their own in foreign countries.

As early as 1920 it had been agreed that a Canadian Minister might be appointed at Washington, though not independent of the British Embassy, but no appointment was then made. In 1924 the Irish Free State appointed an Envoy Extraordinary and Minister Plenipotentiary independent of the Ambassador and in 1926 Canada appointed Mr. Vincent Massey to a similar post.

Like the representatives of India and other countries he had already been a delegate to what was then called the Imperial Conference, forerunner of our present Commonwealth Conferences. He had also been a Cabinet Minister in his country, but the first recognition by a non-Commonwealth nation of Canada's independence was the consent of the United States of America to receive him as the diplomatic representative of his country.

ORDER OF PRECEDENCE

About nine years later he became Canada's High Commissioner in London, but so slow was the general understanding

of the evolution of the Commonwealth that he was not given proper precedence among the Diplomatic Corps although he was actually Canada's Ambassador in London. High Commissioners might in seniority be the doyen of the Diplomatic Corps in a country, yet, while embassies were rapidly increasing in number, they still ranked lower in the order of precedence than Ambassadors newly arrived from very small countries. This was unsatisfactory.

Britain sought to find a remedy and eventually succeeded in doing so. She abolished to all intents and purposes a distinction between her Foreign Service and Commonwealth Service and made her Ambassadors and her High Commissioners of equal rank, eligible to serve either in a Commonwealth country or in a non-Commonwealth country.

This had led non-Commonwealth countries to recognise High Commissioners in Commonwealth countries as of the same status as their own Ambassadors in those parts. Precedence usually depends on who has been there longest and the High Commissioner of a Commonwealth country may be the doyen of the whole Diplomatic Corps. Moreover, he is usually felt to be among the most important and best-informed diplomats because he has the great advantage of belonging to a group of colleagues of equal status who pool their information, work together in continual consultation and cause each other few anxieties.

1911 CONFERENCE

It is easily possible to trace this diplomatic evolution from still earlier beginnings. Among the Imperial Conferences which were, so to speak, the ancestors of our Commonwealth Conferences, the Conference of 1911 was very important. At this, Sir Edward Grey took the Prime Ministers of the Dominions completely into confidence about the gravity of the world situation owing to the threat of German aggression; a Dominions Department was envisaged to supersede a part

of the Colonial Office, though the change was not actually made until 1925; a scheme of Imperial nationality was devised; and Britain agreed that in future Dominions should be consulted before British delegates at The Hague signed any convention, such as the Declaration of London, which might affect their interests.

This general rule was also to hold good in the negotiation of all international agreements. General Botha's verdict on this Conference was that it had produced "that friendship which must lead to co-operation."

Mr. Lloyd George, then Prime Minister, said at the Conference in 1921: "In the past Downing Street controlled the Empire. Today the Empire takes charge of Downing Street." At the signing of peace treaties after the first World War King George V in each case acted on the advice of the Minister representing the particular Dominion, thus following General Smuts' formula that "the only link should be personal link of the Crown." Logically it followed that each Dominion should have its own diplomatic representatives in other countries.

The final formula was found by Mr. Nehru when he proposed that the Monarch should be the Head of a Commonwealth to which republics as well as monarchies belonged. As the Balfour Committee of 1926, said, the Commonwealth "defies classification and bears no real resemblance to any other political organisation which now exists or has ever yet been tried."

EMBASSY STAFFS

In some things Britain has gradually had to follow an example set by other countries after the first World War. Not only did the number of embassies increase but also their staffs. There were, when I was a young man, only a few embassies in London—the United States, Austrian, French, German, Italian, Russian, Spanish and Turkish. Other countries only had legations or even, as with Bulgaria for example, only agencies. Japan sent her first Ambassador after the Russo-Japanese war. For staff the average

embassy might maintain, in addition to the Ambassador, a Minister, a Counsellor, a First, Second, and Third Secretary and several attaches, some of them honorary.

British staffs remained comparatively small till the second World War. Since then there has been a great expansion, necessitated by a vast increase of work. For this there are a number of reasons, such as the long persistence of a Cold War, the growing interdependence of countries on one another in most spheres, and the huge increase everywhere of travel by air.

We have all heard the cynic's joke about the duty of an Ambassador—"to lie abroad for the benefit of his country." Actually from the earliest historic times embassies arose from a desire to promote friendship and mutual interests. Britain still holds firmly to this conception of diplomacy. The conception involves the keeping of good faith and no "lying abroad". When others at times have ascribed to Britain a Machiavellian cleverness and set themselves to outwit her, they have sometimes involved themselves in needless difficulties. Honesty is not in itself a policy; but simple truth is still probably the utmost skill.



The GUU, a South African animal, has the body and legs of an ANTELOPE, the head of an OX, the tail of a HORSE, looks like a BUFFALO, is often called the WILDEBEEST—but actually is an ANTELOPE!

'Deficit Financing' as a Financial Creed

BY SRI V. R. NATARAJAN, M.A.

WITHOUT sound finance, no sound Government is possible" so says Mr. Wilson. In all plans, finance is an essential factor. Finance is the lamp that light our path on the road we want to walk. The provision of necessary finance proves a task of major difficulty. The orthodox way of providing the necessary finance for carrying on developmental projects are two-fold, *viz.*, to tap internal sources and to secure external aid. An unorthodox way of financing developmental projects is to depend on deficit financing.

The Government of India rightly or wrongly is left with no alternative but to resort to deficit financing in order to increase the tempo of the economic activity of the country. An unorthodox way of financing developmental projects is to depend on deficit financing. Deficit financing in the midst of inflationary trends might appear quite bewildering, but the logic of events leads to no other alternative. 'Deficit financing' as a financial creed has been adumbrated by the Government of India since the publication of the Five-Year Plan.

The Five-Year Plan has boldly envisaged deficit financing in the public sector to the extent of Rs. 290 crores. Deficit financing is a complex process and its effects will have to be determined in the light of several factors. Economic conditions are, no doubt, somewhat favourable for deficit financing. Consumers have been seeing the cost of living increasing very terribly, notwithstanding Government's assertion that prices show some decrease. Famine conditions prevail and the purchasing power of the people is dwindling. Deficit financing as a method of stimulating and sustaining economic progress has been advocated by modern economists. It is the most effective weapon in the armoury of economic policies of closely integrated economies to bring about full employment. The economic climate is somewhat favourable for deficit financing, while the political climate is not. The objection against deficit financing is that it would lead to inflation. Inflation

is the price that we pay for prosperity. After all, prosperity cannot be attained for nothing. Sacrifices have to be made, and inflation is the measure of sacrifice that the country will be called upon to make for financing prosperity. If deficit financing is to succeed efficient and good administration and public co-operation are all very necessary. The effect of deficit finance should be *evaluated* in relation to our balance of payments position. It is also essential that we adopt a suitable policy of wage stabilisation. Deficit financing appears to be not only highly advisable but very essential if our Five-Year Plan is to be carried on. For the success of deficit financing there should be *co-operation*. To have effective and complete co-operation, the vast masses should be made to understand what the Five Year Plan is. Even the educated class is not fully aware of the implications.

Controls are *sine qua non* of deficit financing. To counter the adverse effects of deficit financing some controls are required. (1) Monetary and credit controls; (2) Controls on capital issues; (3) Fiscal controls; (4) Import controls; (5) Exchange controls; (6) Physical Controls. Economic controls of the above type are an essential condition for undertaking of deficit financing. Controls must accompany deficit financing. We will have to be very cautious and put into operation *strategic controls*.

The Five-Year Plan represents our bold national effort. We should be prepared to undergo *certain sacrifices*. The present is the most correct moment for adopting the policy of deficit financing. Deficit financing may be resorted to to increase purchasing power at chosen points. The Government should aim at development with stability and by deficit financing, not only will there be instability but development itself will be impeded and imperilled. In an undeveloped economy it is the creation of employment that is the aim in view. There are, therefore, dangers in an under-developed economy.

There is unanimous opinion that for deficit financing to achieve its objectives, there must be stringent controls at work,

besides administrative efficiency and all economies in expenditure. It is not a hyperbole to say that 'deficit financing' is a euphemism for economic insolvency.

The country's economy is caught in a vicious circle. Unless there is development and more production, there will be a lower standard of living and a higher rate of unemployment. At the same time to provide the wherewithal for increased production, money has to be found. Deficit financing seems the only weapon to break the vicious circle. Again, rightly or wrongly Government of India has resorted to deficit financing in order to increase the tempo of economic development of the country. Welfare State has come to stay and the Government has to adopt measures as conducive to progressive economic development of the country at an accelerated pace. India is perhaps the only democratic but under-developed country which has now resorted to the policy of deficit finance of her economic development.

The Five-Year Plan has been conceived in a spirit of *collective striving* towards a common goal. Unless there is that spirit of co-operation, and sacrifice during the present for a better future, the Plan will not succeed; if that spirit is there, we might see through an era of deficit financing as well.

The policy of deficit financing is beset with dangers. By careful handling alone will it yield good results to us. The whole approach should be extremely cautious, methodical and calculative. Deficit financing is not a financial jugglery capable of producing all that is good. It involves a certain amount of burden on the people and should be controlled effectively. The case for deficit financing primarily rests on the Five-Year Plan and not on the recessionary phase of our economy.

Even without deficit financing, planned economic development implies a larger outlay on the production of non-available output while the incomes created thereby result in a larger demand for consumption goods with the result the economy gets an inflationary bias. When the planned economic development is accompanied by

deficit financing, the additional outlay on investment is followed by additional incomes and therefore additional demand for consumption goods while there is no offsetting effect such as may have followed a reduction in the disposable income of the wealthier classes. If nothing is done to counter or otherwise neutralise the inflationary effects of deficit financing, prices will rise and with it costs will rise; in turn, the rise in costs will increase the financial requirements of the Plan and that will mean a greater volume of deficit financing. It is obvious therefore that a positive economic policy designed to counter or at any rate to keep under control the inflationary effects of deficit financing is a *sine qua non* for the success of the Five-Year Plan.

To sum up, 'Deficit financing' may provide an answer in the first Five-Year Plan; but it cannot provide the answer to the financing of capital formation in the Five-Year Plans that follow. Government participation in the economic sphere has increased during the last one or two decades, pushing to the background the idea of *laissez faire* economy. In the circumstances the Government of India is left with no alternative but to resort to deficit financing as its financial creed in order to increase the tempo of the economic activity of the country.



In COLONIAL HONDURAS early settlers found GOLD so plentiful they used it for SHOEING HORSES!

THE SCIENCE OF READING

By SRI BHABES CHANDRA CHAUDHURI

"READING maketh a full man" is a well known saying that has stood the test of time. Modern civilisation obviously does not permit of the leisurely acquisition of knowledge that was for Bacon the *sumum bonum* of life, yet its very credo and complexity demand an overall acquaintance with many subjects unnecessary in a simpler age.

This is because we are forced by circumstances to live in a world which we very imperfectly understand and to form opinions on subjects for which we are very ill-equipped, the least we can do is to make sure that so far as knowledge goes our equipment is as good as we can make it, and for most of us that involves cultivation of a real habit of attentive thought for reading. In these days there can be few, indeed, who feel able without some aid to discuss intelligently the vast variety of subjects which confront the average man and are presented for his consideration in press and popular media of arts and knowledge. And surely reading is the kind of mental process that assists remarkably in turning the raw-materials of ideas gathered from here and there into wholesome knowledge. We imbibe thoughts and ideas through such mental process.

In a world that is almost running crazy with speed-complex it is but natural to find a reciprocal effect of it upon the frequency of reading too, as a measure of mental efficiency. How many have therefore, cared to check their speed of reading? How many words can we read per minute? If one is a teen-ager, it is found that his average speed normally should be about three-hundred words per minute. This does not mean always that more speed in reading is better acquisition of knowledge: for surely, does not good pace eventually fade into worse speed without staying-power? By speed of reading we shall mean therefore, not only the pace but also the intensity of reading or that the swift is the velocity of reading the quicken must be the rate of absorption of knowledge thereof.

One may not probably know how to find out that speed. Here is a suggestion. Let us count the number of words per line for, say, ten lines and find out the average. Suppose, it is ten—per line. In the same manner, let us find out the number of lines per—page and their average, taking ten into consideration. Say, the average number of lines per page is thirty. Now the number of words per page on an average will be three hundred.

Let us start reading quietly, and ask a friend to keep the time. Read say, for five minutes and then calculate how many pages we have done. May be, we will not come to the last page. Count the number of words on that unfinished page and add them to the words done on the other page. Suppose, we did eleven pages and a half in ten minutes. It means then 3,300 words plus 150, or in other words, 3450 in ten minutes.

Now, by dividing the number of words by the quantum of time taken, we get 345 words per minute—which is, therefore, the speed of reading.

One may probably wonder as to why we ought to have that speed. To-day there is so much to read! About thousand languages are publishing books daily and statistics reveals that about 8000 to 10,000 volumes come out of the maw of the press daily in the world! Could we read all of them? Surely, this is absurd for a mortal being. But then, one should read a sensible amount of books to keep in touch with the time.

Otherwise, we cannot hold an intelligent communion with the great master minds of literature and science. Besides these publications, we may have to learn a good deal about our creative past and ennobling classics. Both these demand reading. Necessarily, in these fast days we have to acquire fastness or speed in the tempo of reading—to enable us keep abreast of time!

If we do not have the right speed, may be we must be suffering from

certain physical or mental ills. The check will probably help us to discover them.

We may be lisping or stammering words between our teeth while reading, twisting lips or curling up the tip of tongue! These are obstacles and they need to be removed. Our eye-sight may be defective or we may be suffering from nervousness or neuralgia—to which a timely medical attention would spell magical cure of above defects in the way of learning. Beyond all these handicaps there may be other drags to learning due to weak memory. This is because—probably—our memories, even the best of them, are often tricky, and very curiously specialised: some of us can remember pages of an Epic but have no secure grasp of fact; some with a wonderful memory for figures fail hopelessly to recall names and there may be some who love history but have to subject themselves to the rigorous exercise of memorising formulae before they can remember a date.

To all these and to many others, the pursuit of learning through scientific channels of reading offers wholesome acquisition of knowledge.

There can be, however, little doubt that a sound learning of facts is the foundation of knowledge and that we all need the power of self-checking not only the things seen and heard but also to go into the depth of their valued contents just to acquire a respect for accuracy whether in the use of words or arguments, rather than putting to much reliance on mnemonics—or arbitrary 'helps'.

The end of scientific reading is then to cultivate a permanent habit of mind—as a willing centre of power for learning and, this can be persistently attained by natural laws of inquiry and association—by enabling the mind to see things as they are, hear things as they are and feel things as they are. There might be in such intellectual endeavours a period of incubation; a process in great part sub-conscious—a slow, concealed maturing through absorption of suitable pabulum, characterised as "unconscious rumination" by Schopenhauer—by chewing over and

over again of the cud of thought preparatory to the assimilation, with the mental tissue. But, many seem to achieve no useful purpose at all in pursuit of learning due to possessing a vocabulary far below the normal. Indeed, no knowledge can be precise and concise without mastery over words—albeit—a limited number.

Thus, a normal learner of a grade-school ought to know a common usage of current words. He should know more words—indeed, than are ordinarily found across in his texts, for really speaking, there are two vocabularies—one for speaking, the other for writing—and it is found that there are at present about 6760 languages of which 2300 are spoken ones in the world.

Shakespeare, it is found, used about seventeen thousand words in all his writings. Let us remember, that number includes different inflections of the same words in many instances, for example—'does', 'doth', 'did'—all these count as separate, though coming out of same stock word—'do'. Similarly, Milton used not more than eight thousand and the English Bible is content with about six-thousand words only of the simplest types. The English vocabulary—the mouthpiece of about 250 million English speaking people contains more than 400-thousand words; next comes German of about 100-thousand words spoken of by about 95-millions, then—Italian and Russian each of almost same dimension of words of 140-thousand bulk, and then comes Spanish of 120-thousand words to complete the array of words of the top-most progressive civilisations in Western World—after the fall of the Tower of Babel in the East in the year 600 B. C.

In speaking we may often feel the need for using a variety of words appropriate to the idea we desire to communicate. Have we ever made an attempt to ascertain our own vocabulary? Let us watch the words we use and count them—this amazes us not a whit less!

We realise from methods of check and balance of scientific study that—to express the different shades of meaning, an average educated adult to-day possibly needs 20-thousand words, at least. Let

us try to find out the number of words we use! It is a good hobby, surely to guide us towards self-ascertainment of knowledge and realisation of our fads and fancies.

In countries of diverse dialects like Russia, India etc, it is amazing to find out the different vocabularies for different professions.

A Professor herein with his niceties about the cliché and different linguistic shades of meaning needs almost an unusual mental grip over vocabulary like that of Max Mullers of classical learning though a rural farmer may not use more than 300-words in all his life in these countries! Modern researches have confirmed the view that top-grade educated people should know at least ten-thousand words of mother tongue. Without that minimum endowment it is hard, almost impossible to vent one's feelings in its entirety of satisfaction and keep posted up at the same time in uptodate knowledge and informations of rapid progress in science and arts of the time.

If we come by a book neither very philosophical nor very dull, that is, if the book deals with an interesting topic and is written in a breezy style in one's mother tongue, our speech should be, 350-words per minute, on an average. But, as hinted before, the acquisition of the speed rests entirely on our ability to build up a mental reserve of at least ten-thousand words.

Some may ask as to how to earn this vocabulary of ten-thousand words as a step towards further flights of the higher realm of knowledge. Pedagogues in the past used to make out list of words and force them down the throats of the pupils under threat of birch-rod.

Modern science of education holds that as wrong as "wrong could be".

People sometimes advise youths to dig out from dictionaries—as short-cut to knowledge and wisdom.

Nothing is again farther from fact than that! Words ought to be learnt in their contexts of ordinary usage in speech, talks, conversation and in normal reading. To read a dictionary just to learn words—may sound, therefore, like Mr. Pickwick who, we are told on an occasion, "looked Encyclopaediac at Mr. Peter Magnus"—

and is, as such, no better than a wild goose-chase after knowledge! That is when we get the words first we should look them up in the dictionary not for desultory tit-bits of informations, to be sure, but solely for testing our own accuracy and attainment thereof in the exercise for acquiring more perceptual speed in reading and, understanding of the meaning of words and their contextual usages.

The habit of reading developed easily and on scientific basis referred to remains a possession and a delight for ever though the educated man, however much envious, is unfortunately seldom emulated in modern world—that often delights to scorn the "life of the mind"!

This is possibly, due to the fact that learned people have almost always been few, rarely rich or their lot has often been hard, such as is testified by Socrates, Abelard, Galileo, Johnson, Henry Adams etc etc.

In spite of this, there still persists the thirst for "drinking life to the lees"—a quest for "spiritual" refreshment that can not be offset by the glut of 'hard facts' against its utility! For, reading and study help to appropriate so much of other man's minds that we can live quietly on such store like the camel on his reserve.

Such is then the test and use of man's learning that he finds pleasure in the exercise of his mind through reading and then to perfect it, according to Bacon through writing and 'conference' for *summum bonum* of life.

Pascal once said that all the trouble in the world was due to the fact that man could not sit still in a room—he must hunt, flirt, gamble, and chatter!

That might be a fact but learning has taught in ages that there is a way wherein one can transform his passionate activity into the condition of perfect motionless pleasure—that is he can sit tight in a room and yet not perish—all because of the boon of self mastery acquired through the process or reading: which according to Sanskrit is the science of mental YOGA and evolution!

The Indian Constitution and its Critics

BY PROF. SRI RAM SHARMA, M.A., F.R. (HIST.) Soc. (Lond.)

DR. Alexandrowicz's rejoinder to my review article again illustrates "the pitfalls that beset the path of a foreign observer of the Indian scene". He claims that as a lawyer he is concerned not with observation but with legal reasoning. Probably that is why in English judicial practice questions of facts in dispute are left to the verdict of laymen of the jury! Legal reasoning steps in only when the facts in the case have been established. In my review article I suggested that Dr. Alexandrowicz was wrong as to his facts as regards Dr. Ambedkar's resignation and Mysore-Union dispute. From his silence in this matter I take it that he finds my suggestion that either he did not know some of the facts or, like a clever advocate, suppressed inconvenient—to his side—facts 'sufficiently reasonable.'

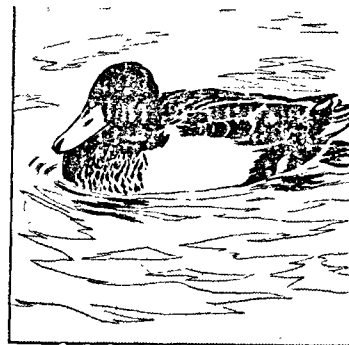
My second criticism again had nothing to do with 'legal' reasoning and did not thereupon depend upon the use of the lawyers' special language which he seems to imply non-lawyers do not—luckily—understand. He had called a decision of the Supreme Court 'most astonishing' which is an observer's comment and not a lawyer's commentary. I tried to suggest that as a lawyer he should not have found it so.

He cites, in his article in the Year Book, Wade on Dicey (ixxii) as implying that the rule of law in England rests on Supremacy of the Common law. I quote Wade, 'Here alone has Parliament seen fit to leave the protection of freedom of individuals to the operation of the common law. Even so, there are "many examples today of interference with liberty by statutes"'. I was correcting Dr. Alexandrowicz precisely here. When Parliament interferes with liberty of subjects either here (under the Constitution) or in England, the common law provides no protection. This is what the Supreme Court held in Gopalan's case. Where Parliament took away its right to go into the grounds of detention, it could not assume that power. *Liveridge Vs. Anderson* had maintained this view of liberty of the subject.

But my main complaint was that Dr. Alexandrowicz had not noticed the fact

that the Supreme Court invariably examines the grounds in order to determine whether or no they provide a detenus adequate opportunities for rebuttal. This safeguards the personal liberty of the citizens against abuse of power by the executive and should have been noticed.

Again with regard to the position of the executive in India Dr. Alexandrowicz had conceded in his original article that 'from the constitutional point of view no comment can be offered' 'on the practice by which strong Prime Ministers tend to concentrate or overconcentrate power in their hands'—in all countries. He called it 'deplorable'. But he had commented earlier on another 'concentration of power', 'a personal union between the function of Prime Minister and President of the Congress'. In my article, I tried to point out that this personal union, coming when it did, saved the country from the rule of 'a cacous'. As his original article conceded, 'legal reasoning' had no comment to offer on this state of things. An observer could, of course, call it 'deplorable'. I am sorry if Dr. Alexandrowicz finds my paraphrase of his 'deplorable' into 'sinister' objectionable and request him to excuse this unpardonable blunder.



DUCKS swim while sleeping. To avoid drifting ashore when on open water, they travel in slow circles by paddling with one foot.

RISHI VALLEY

BY MR. F. G. PEARCE, B.A., (HONS.) F.R.G.S., F.R.S.A.

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SO many terrible things happen in the world that Man has made, that one is often inclined to feel it is a mercy to be able to forget quickly. The name of Hitler, which was on everyone's lips in horror or in admiration, only a decade ago, has faded into complete obscurity. Yet it seems a little sad that even those whose whole aim in life was to help as many as possible, with injury to none, are equally liable to fall into the limbo of the past. This seems likely to be the fate of Dr. Annie Besant whose name, forty years ago, was on the lips of every educated person throughout India and of many throughout the world.

If any place is more likely than others to keep Dr. Besant's memory green, it is Madras, for that city was the centre of many of her activities. Prominent among the few who still remember her with gratitude is the present Governor of Madras, Mr. Sri Prakasa, who knew her from the time when he was a schoolboy in Banaras, her first centre of work in India.

ORIGINS

I was reminded of this, the other day, when I had occasion to go to Teynampet. It was there, in a large rented bungalow, that Mrs. Besant started the National School which, later on, moved out to Guindy. There, for many years it was housed in palm-leaf huts on the site on the opposite side of the road to Gandhinagar, where new houses are now springing up. When those huts were blown down in a cyclone, the school was transferred, bag and baggage, pupils and teachers, to Rishi Valley, near Madanapalle. It flourished there for many years under its original able Headmaster, G. V. Subba Rao. And, though the Rishi Valley School is now a different school from the one founded by Dr. Besant, and has no connection with Theosophy or the Theosophical Society or any other sect or creed, neither Dr. Besant's name, nor that of the school's first Headmaster, is

forgotten at Rishi Valley, for the place owes its existence to their splendid pioneering efforts.

THE VALLEY

Rishi Valley is a lovely place, a perfect place for a residential school. The site for the school was chosen by Krishnamurti, whose birthplace was at Madanapalle, ten miles away. It could not have been bettered. At an altitude not much less than that of Bangalore, the valley lies among the rocky hills of Rayalaseema, with Rishi Konda, four thousand feet



THE RISHI VALLEY SCHOOL

(Rishi Konda in the background)

high, at its head, and Horsley Konda, a little higher, only four miles distant. A lovely place for picnics and camps, with a delightful climate, never too hot, nor too cold, nor too damp. A little too dry, perhaps, in recent years of the Rayalaseema famine,—but one hopes that the drought cycle has now ended. Even so, Rishi Valley grows nearly all its own food on its own Farm, and provides fresh milk for the children from its own Dairy. Incidentally, this enables the school and boarding fees to be kept within the means of many who otherwise could not afford education in a residential school of this standard.

AIMS

The Rishi Valley School has changed, with the changing needs of India. When the original school was started at Teynampet, the struggle for independence

was still in its infancy. What was needed then was a strong lead towards the Indianization of education. The Government was extremely hostile, and, far from giving grant-in-aid, did its best to kill the school by not allowing it to be



THE RISHI VALLEY SCHOOL
(Children's Playroom)

recognized. For some years, it was recognised only by the National University, created as a result of the efforts of Mrs. Besant and Dr. Arundale. To meet the need to encourage education in the regional languages, the school soon opened sections in which Tamil and Telugu were the media, in addition to a parallel section with the English medium.

The pendulum has now swung over to the other extreme. The danger is now that the regional languages may be over-emphasized, to the detriment of India's political and cultural unity. The new Rishi Valley School (re-organized in 1950) has therefore adopted English as the medium of instruction, with Hindi for all pupils, and Telugu for all those whose mother tongue is Telugu, or who wish to learn it. Tamil and some other Indian languages and French, are taught as extra optionals, at a small additional fee. This policy enables the new school to provide for pupils from all over India, and from overseas, thereby carrying out its aim of educating boys and girls in an atmosphere entirely free from distinctions of race, language, sex, religion, or nationality. The school already has

children from most parts of the country, and from outside India; its staff is also equally cosmopolitan. Fortunately, the present Government follows a broad-minded policy, and the school is recognized, though it does not receive grant-in-aid. It prepares pupils both for the Cambridge School Certificate examination and for the Andhra University Matriculation, according to their ability and choice.

SELF—UNDERSTANDING

Another danger of present-day education which the new Rishi Valley School is doing its best to counter-act, is the absence of personal relationship between the teacher and the pupil, which is inevitably the result of the vast and rapid increase in the size of schools and colleges. It is always a temptation to those in charge of educational institutions to admit as large a number of pupils as possible, in order to lower the cost per head. The present management of the Rishi Valley School (*The Foundation for New Education*,



THE RISHI VALLEY SCHOOL
(Hand-Work)

a registered charitable society, formerly known as the Rishi Valley Trust) refuses to yield to this temptation to enlarge the school rapidly or to admit more pupils than can be helped by close personal contact with their teachers. After all, society consists of individuals; a better world can only be created by helping each individual to understand his own nature and thus bring about a change

in himself, through which alone society can be changed. So long as we are self-seeking, bent on grasping wealth, position or even knowledge, to give us power over others and thus make our own ego bigger, the world will remain what it now is, a cockpit of savage



THE RISHI VALLEY SCHOOL
(Dancing Class)

struggle and of conflict between individuals and nations; and no change in the political or economic system will bring peace to the world while the nature of Man is to dominate.

POSSIBILITIES

Human nature cannot be changed by coercion, or by propaganda: it is merely suppressed by them. Only by the subtle unseen influences which, to a great extent unconsciously, affect us through contact with those who are not self-seeking, can the need of such a change be understood and realized. This was the secret of the 'ashrams' of ancient days, a secret we have lost in this mass production age. Such contacts are well-nigh impossible in the educational factories to which most of us willy-nilly have to send our children.

Private individuals cannot by their own efforts alone solve the problems of mass-education. Those can be dealt with only by Governments with their vast resources. But because an individual can work only on a very small scale is no reason why he or she should do nothing to discover a better way. Great events have always sprung from small beginnings, and even great social and political changes arise from the efforts of the individual citizen. The Rishi Valley School is an effort to find a better way of education. As it has but slender resources, and no Government aid, it can help only a few—and unfortunately only those who can afford to meet the expense. But perhaps the seed will grow,—and will multiply. That is our hope and our faith.

AYODHYA—THE CITY OF TEMPLES

BY SRI K. S. TRIPATHI, M.A.

AMONGST the holy places of the Hindus Ayodhya stands out pre-eminent. Probably no other ancient city in India had a more varied and colourful past. The ancient cities have either changed beyond recognition in the wake of modernity and have preserved nothing of the past glory except a faint memory and a few shrines and monuments or have been reduced to heaps of shapeless ruin by the vagaries of nature or the ruthless hands of the vandals. But Ayodhya, despite cataclysms of political vicissitudes, still preserves her ancient looks. Her numerous temples

housing old bearded saints and ancient statues and idols still speak of her glorious past. Political changes of great consequence followed by zealous propagation of divergent religious creeds and cultural trends mark her out as the index of the meandering course of the Indian history.

VENERABLE ANTIQUITY

Of all the ancient cities in India Ayodhya claims the most venerable antiquity. According to the Hindu mythology its origin was this. The eldest son of Brahma, named Swayambhuva Manu, the protector

of his subjects, once went to his father's dwelling, and stepped up to him with folded hands. Brahma, being pleased benignly asked, "O son, tell me quickly why dost thou cometh here?" Manu replied with a bow, "Thou hast ordered me to create the world, please give me an agreeable place to live in." Brahma took his son with him and went to Vaikuntha, the chief mansion of Vishnu's paradise. With joined hands he said to Vishnu with a sweet voice, "O God of gods, thou hast mercy upon thy devotees, and Manu is one of them; give him therefore, some land to live on." Vishnu, with much pleasure, bestowed on him, in the centre of the earth, this wonderful and splendid Ayodhya. Brahma then came to the mortal world with Manu, and Vishnu sent Vasishtha and Vishwakarma with an order that the latter was to build a city as the former might desire. The site was accordingly selected, but the ground being found unfit for such a purpose, the Sudarsanachakra was formed, and upon it the foundation was laid. Various kinds of shrines, palaces, roads, markets, gardens decorated with jewels, trees bearing beautiful fruits and flowers, birds of melodious voices, innumerable elephants, horses, chariots, bullocks, cows, all sorts of virtuous men and women provided with everything, were created. The Saryu, studded with beautiful ghats, flows near it.

SEAT OF ANCIENT GOVERNMENTS

This mythological story is not altogether a figment of imagination. The fact of Manu's being the first known king of India with Ayodhya as his capital is corroborated by the Puranas, the Mahabharat and the Arthashastra of Kautilya. Manu Vaivasvata is said to be the originator of the human race, and all the dynasties mentioned in the Puranas spring from him. Ikshvaku, the eldest of Manu's nine sons (Ancient Indian Historical Tradition by F. E. Pargiter), was the first king of Ayodhya and got from his father the kingdom of the Madhyadesa as his share. He was the founder of the solar dynasty which comprises the three lines of Ayodhya, Videha, and Vaishala and the Saryatas.

Mandhatri, son of Yuvanashva, of the Ikshvaku family was a famous king of

Ayodhya. He ascended the throne after nineteen generations from Ikshvaku. The account of his birth from the left rib of his father as a result of his drinking the holy sacrificial water intended for his queen, and his being called Mandhatri because of what Indra said at the prince's birth (Mandhata, i.e., the child will suck me), invented evidently to explain his name, is a late fabrication fashioned with great



View of Ayodhya on the Saryu River

ingenuity. Mandhatri is said to have obtained half the throne of India and conquered the whole earth in one day. According to the Puranic accounts Mandhatri was a great Chakravartin, and a samrat. He was considered the fifth avatara (incarnation) of Vishnu. He was a great sacrificer and is said to have performed a hundred Ashvamedhas and Rajasuyas. His gifts and charities are eulogized and songs praising him have been handed down from very ancient times. He is mentioned as a king of very wide sway, magnanimous and giver of cows.

After the rise of the realm to great heights in the reigns of Mandhatri, Purukutsa and Trasadasyu, the empire appears to have remained, if at all, merely in name, and we do not meet with any important king till we come to Trayyaruna, Satyavrata-Trisanku and Harishchandra. Trishanku is the subject of numerous fantastic tales in the Puranas. Trishanku was succeeded by Harishchandra, the embodiment of truth. He was a samrat and is said to have performed

Rajasuya. The story of Harishchandra, whose truthfulness was put to very severe tests by Vishvamitra, is well-known. Sixth in descent from Harishchandra was Bahu. Sagara, so named because he was born with the poison which his step-mother administered to his mother, was born posthumously to Bahu in the hermitage of the sage Aurva. Sagara subjugated all contemporary powers and was the emperor of the whole of the North. His sanguinary expeditions have vividly been described.

IN THE AGE OF RAM CHANDRA

Bhagiratha, who is reputed to have brought down the sacred river Ganges from the heavens, Ambarisha, Dilipa, Raghu (after whose name the Ikshvaku dynasty came to be called Raghuvamsa), Aja and Dasharatha are some of the most famous kings preceding the age of Ram. Dasharath, the father of Ram, was a valiant and all-conquering monarch who led his victorious campaigns throughout the length and breadth of Northern India, and spread the Aryan culture far and wide. The story of Rama is particularly important as it brings south India definitely into view for the first time. Various have been the theories and interpretations about the Ramayana, and the text of the epic has been subjected to interpolations and additions in every stage of its career. But despite its accretions, mythological and fabulous legends etc. the text can be made to yield historical facts. The story of Ram is too well-known to be repeated but divested of its miraculous and incredible elements, it clearly indicates that he was a great king who spread Aryan ideas and institutions into regions far and wide. "Rama's rule" is still proverbial for the Golden Age. Ram was undoubtedly the greatest king of Ayodhya. In his time Ayodhya steps out full-grown as the capital of whole of India. It became the centre of great cultural activity. Ram had a long, prosperous and peaceful reign. He must have indeed, decorated Ayodhya with beautiful temples, and buildings. The significance of Ayodhya today is chiefly due to the fact that it has been hallowed by the association of Ram.

A GREAT CULTURAL CENTRE

Although after Rama's time, Ayodhya plays no important part in traditional history, it has always remained a great centre of great cultural activities. Later Ayodhya become a part of the kingdom of Koshala which played an important role in the Buddhist period. It appears from the Buddhist account that the Koshala kings had their capitals at Saketa and Sarasvati in addition to Ayodhya. Ayodhya was the earliest capital followed by Saketa, and Srasvati was the last. Saketa is often taken to be identical with Ayodhya, but as Rhys David has pointed out the separate mention of both as existing in Buddha's time suggests that they were possibly adjoining cities like London and Westminster (Buddhist India p. 39). Srasvati has been identified with Saket-Mahet, on the south bank of the Raption the borders of the Gonda and Baharaich districts in the Uttar Pradesh. In Buddha's time, Ayodhya had sunk into comparative insignificance but the other two figured among the six great cities of India. The Mahaparinibban sutta mentions Champa, Rajgriha, Srasvati, Saketa, Kausambi and Varanasi (Banares) as six metropolises in India and adjoins that they are inhabited by wealthy Brahmans, Kshatriyas and Vaishyas who are disciples of the Tathagat.

It appears that Ayodhya, if it is different from the famous city of Saket, so often mentioned in the Buddhist texts, was not very much influenced by Buddhism. Jainism is closely associated with Ayodhya. The founder of Jainism, Adinath, and four of the twentyfour tirthankaras were born at Ayodhya. It would consequently appear that this religion was established here long ago. There are several Jain temples at Ayodhya though none of them of any great antiquity.

From the 7th century A. D. for a long period Ayodhya recedes in the back ground and comes in the forefront with the advent of the Mussalmans in India. It attracted the attention of the invaders on account of its being a centre of Hinduism. Its desecration by Babar and Aurangzeb cast a gloom over the gay city. The presence of a Mohammadan governor and his court

kept the Hindu shrines continually in the back-ground. Ayodhya was a mint-town of Akbar and also of Muhammad Shah, some 'dams' of the latter being inscribed "Akhtarnagar Avadh". The Hindus heaved a sigh of relief when the court was removed to the new city of Faizabad.

CENTRE OF VAISHNAVISM-

Ayodhya became a great centre of Vaishnavism. It was one of the nine 'Yantras'—places selected for the propagation of the Ramanuja's philosophy of Vishistadwaita and thus counteracting the growing influence of Islam. Ramanand, a famous disciple of Ramanuja-school of philosophy, was closely associated with Ayodhya. He flourished in the fourteenth century and is said to have died at Ayodhya in the latter half of the fifteenth century. He left behind him a number of disciples and followers, who took up his work with religious fervour and propagated his message among the people with great enthusiasm. A vast literature has grown up round the Ramanand sect and a number of shrines and temples have been dedicated to his memory, Vaishnavism became very popular, for Ramanand accepted Ram as the incarnation of Vishnu and to the people of Ayodhya nothing could be more acceptable & pleasing.

The selection of Ayodhya by Tulsidas for writing his famous Ramayana, still more enhanced the importance of this ancient holy city. This great saint and poet passed a major portion of his life in Ayodhya.

IMPORTANT TEMPLES AND SITES

Ayodhya is pre-eminently a city of temples. There are numerous temples, some scattered and some clustered together, besides several Akharas, monasteries, Jain Shrines, Sikh Gurudwaras, mosques and other Muhammadan monuments. The material employed in the mosques are generally those which were obtained by demolishing Hindu Temples. In 1528 A. D. Babar came to Ayodhya and halted here for a week. He destroyed the ancient Janmasthana temple and on its site built a mosque still known as Babar's mosque. Ruthless destruction of temples and buildings in the Muhammadan period has deprived us of many a beautiful specimen of ancient architecture and sculpture.

HANUMAN GARHI

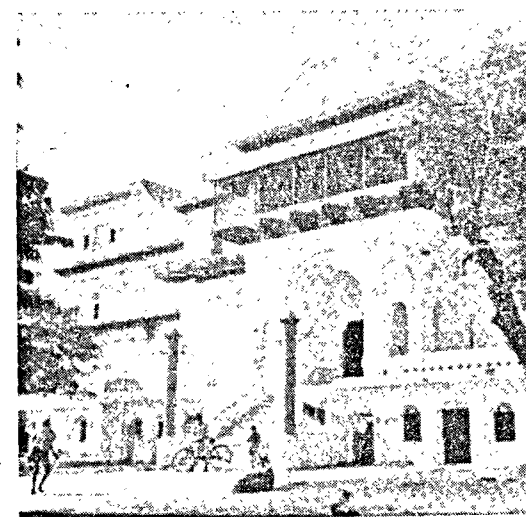
The chief place of worship in Ayodhya is the ancient citadel of Ramkot reputed to have been built by king Vikramaditya, the foe of Sakas. It stood on elevated ground in the western portion of the city. The old ramparts have long disappeared, but the mound remains, and on it stand a number of large temples. Foremost among these is the Hanuman Garhi, a massive structure in the shape of a four-sided fort with circular bastions at each angle. It is said that long ago a great saint known as Abhayaram lived here. His fame had spread far and wide. Nawab Shujaudaula's son suffered from leprosy, which was pronounced incurable. He was ultimately cured by Abhayaram, the renowned seer. The Nawab, being pleased with the spiritual powers of the saint, got this important temple constructed. The finishing touch was, however, given by Tikitrai, the minister of Assfuddaula. More than five hundred saints live in this massive temple. The main function of the temple is celebrated on the chaturdashi of Krishnapaksh in the month of Kartic.

JANMABHUMI ETC.

The famous temple of Janmabhumi is also situated in Ramkot. The ancient temple reputed to have been built by the king Vikramaditya was razed to ground by Babar and a mosque was constructed in its place with its materials. The present temple of Janmabhumi is within the boundary of the mosque on a small raised platform. After the construction of the mosque saint Ramdas is said to have chosen a small place north to the old temple for his meditation. This place is known as Janmasthana. According to the Ayodhya Mahatmiya, the fasting on the day of Rama Navami, visiting the place with devotion, giving alms and performing pilgrimages and sacrifices, frees a man from the transmigration of his soul. The Sita-Rasoi or the kitchen of Sita is nearby. It is situated north-west of the birth place. According to the Ayodhya Mahatmiya Parasurama was released from the crime of destroying the Kshatriyas when he visited this spot and paid homage to it.

The ancient building of the famous Kanak-bhawan temple was destroyed by Saiyad Masud Gazi. The Rani of

Tikamgarh has erected a new building, which is exquisitely beautiful. To the south of this fine building is Ratna-singhasan marking the place where Ram was installed after his return from exile. The Tulsi Chaura, marking the place



THE KANAK BHAWAN

where Tulasidas wrote his celebrated Ramayana, is close to the Dantdhavan kund. It is a pity that no befitting memorial has been constructed so far. A small dilapidated building stands to remind the people of the name of the great saint and poet. The Bara Asthan, the head quarters of a fraternity called the Bara Akhara, the Rang Mahal, Anand Bhawan, the temple of Amar Das, as well as numerous smaller temples and shrines are just close by.

IMPORTANT AKHARAS

Besides these temples there are a number of monastic orders affiliated to different religious schools, and sects. Among the numerous sadhus who dwell in these Akharas there are many Bairagis, who are staunch Vaishnavites. These Bairagis belong to regularly constituted religious bodies and are divided among seven different akharas or orders. The seven orders have a regular system of precedence which is observed in ceremonial processions and similar occasions. In the front

come the Digambaris, followed by the Nirbanis on the right and the Nirmohis on the left. In the third rank behind the Nirbanis march the Khakis on the right and the Niralambhis on the left, and after the Nirmohis come the Santokhis and the Mahanirbanis in the same order. The Digambaries or naked ascetics are said to have been founded by one Balram Das who came to Ayodhya about two hundred and fifty years ago. This order is a small one. The largest community is that of the Nirbanis, who live in the celebrated Hanuman Garhi temple. They distribute free daily ration to hundreds of sadhus. The Nirmohis, claiming spiritual descent from one Govind Das of Jaipur, have two branches, one at Ramghat and the other at Guptarghat. The name signifies, "void of affection." The khaki or ash-besmeared Akhara was established in the days of Shuja-ud-dula by one Daya Ram of Chitrakot. The Niralambis, meaning provisionless, date from the same period. The Santokhis, or contented sadhus, were founded by Rati Ram of Jaipur in the time of Safdar Jang. And lastly the Mahanirbanis or sadhus worshipping without any desire for favours, were founded by Purushottam Das in the reign of Shuja-ud-daula.

BATHING TANKS AND GHATS

There is a large number of bathing ghats and kundas, which have been elaborately described in the Ayodhya Mahatmiya. Famous among the ghats are the Swargadwar ghat, Papmochan ghat, Lachhman ghat, Raj ghat, Richmochan ghat, Ahalyabai ghat and Jatar ghat. Important among the kundas are the Vidyakund, Sitakund, Agnikund, Hanuman-kund, Vashisthakund, Bharatkund, Saryakund and Swarnkhanikund.

FAIRS

Ayodhya is as much a city of fairs as of temples. Almost all over the year some fair or the other is held. The largest is, however, the Ramnaumi in Chaitra when vast throngs of people from different parts of India assemble at Ayodhya. Next comes the Jhula or swinging fair in Sravan month. Of late this fair has become very popular.

WAS AKBAR ILLITERATE?

BY SRI AJIT KUMAR MUKERJI

THE universally held view that Akbar was illiterate i.e., he did not know how to read and write Persian is open to serious objection. The points set down will bear out the case.

Every contemporary source testifies to the extraordinary memory and inexhaustible curiosity of the Great Mogul. Jesuit testimony sets the final seal to such a view.

Akbar lived in constant association with savants and artists like Abul Fazl, Faizi, Birbal, to name a few who were all great men of letters and devoted courtiers. He had frequent discussion with them on religion, philosophy, history, politics and literature. In his famous Ibadat Khana he patiently heard and contributed to theological discussion with a view to find the greatest common measure of all religions.

He employed distinguished scholars to read out famous treatises on religion, philosophy, history, politics and literature. He listened to his daily lessons, so to say, and at the end of each recital page-marked the book for the next lesson. All contemporary historians agree that by this royal road to learning he reached real erudition in the Persian classics. To crown his learning he made a special study of the free thinking philosophical Sufi poets.

He personally initiated the enterprise of translating the Sanskrit classics into the Persian. The RAMAYANA and the MAHABHARATA among other classical treatises, were rendered into the Persian. As Badaoni, an orthodox Muslim historian, himself confessed, the behest of the Great Mogul alone compelled him to undertake the sacreligious task of translating the national epics of Hindusthan. The mathematical treatise Lilavati, too, was taken in the stride.

He was very fond of Calligraphy and employed scribes to prepare beautiful manuscripts of famous treatises. As wooden block printing was still in a puny experimental stage under the direction of the monarch in India, calligraphy was still a valued art. He must

have liked to scan these scripts personally at times.

He kept himself in touch with all that happened in the various departments of administration. Dictating important letters, State Papers, glancing over them, appending the royal seal must have been part of his daily duties.

In his large palace library the Persian classics was certainly richly represented. With his passion for learning from recital, he must have peeped into them occasionally.

So, clearly written Persian Script must have come under his observation very often and this occurred through a period of about four decades. This is obvious from a life-time of 65 years (1540-1605).

Erudition and illiteracy, in the strict sense of the term, cannot go together. How can a Savant in Persian letters with superb memory fail to pick up the knowledge of the Persian script? As there is no written script in Akbar's hand, all that we can say is that he did not master the art of writing fluently like an ordinary literati. But that he must have learnt to read, appears from the copious circumstantial evidence adduced. The evidence is well-known but the import attached is new. The contemporary evidence of his illiteracy should not be taken too literally for the standard of historical exactness was certainly not what it is in modern times. It was still customary, for example, to attach a halo of myth to a mass of facts.

All these considerations lead us to question the truth of the commonly held view about the Great Mogul's illiteracy.

Lastly, I would like to broach the question, "How long does a distinguished Muslim scholar with a very good memory take to learn to read and write the Persian script?" A reasonably certain answer to such a question will lend more weight to these observations on a doubtful historical point which has unfortunately passed into a truism.

Home and Foreign Affairs

BY "AN INDIAN JOURNALIST"

Kashmir's Accession to India.

SO far as India and Kashmir are concerned the last trace of uncertainty in regard to the latter's accession to the Indian Union may be said to have vanished with the unanimous adoption by the Kashmir Constituent Assembly of the Reports of the Basic Principles Committee and the Advisory Committee on Fundamental Rights and Citizenship. Of course, as the Prime Minister Bakshi Ghulam Mohammed said in his speech supporting the recommendations of the B.P.C., the accession had been final and irrevocable more than six years ago. But the formal constitutional ratification thereof was yet to be. With that now being made a *fait accompli*, even the formal gulf that hitherto existed between Kashmir and the Indian Union has been completely bridged over.

Two significant contributions to the fuller integration of Kashmir with India are the B.P.C. provision on fundamental rights which is a replica of the relevant part of the Indian Constitution and the acceptance of the Supreme Court of India as the highest appellate authority of the State. These two provisions alone set the seal of complete accession of a State which in certain minor details may not be quite identical with those governing other States, due to certain historic circumstances. But more than any specific provision it is the spirit behind the accession that is of paramount importance. It was evidently an expression of Kashmir's voluntary effort without pressure from India. India has accepted Kashmir's considered and deliberate choice in placing herself under the protecting wings of a country of which she has always been an integral part.

Pakistan is upset by this very natural corollary to the recent efforts of Kashmir in trying to save herself from the unwelcome attentions of rebel forces from marauding neighbours. Both the Prime Minister and the Foreign Minister of Pakistan have urged India's Prime

Minister Nehru to 'repudiate clearly and unequivocally' the recent resolution of the Kashmir Constituent Assembly in favour of accession to India. Mr. Nehru has rightly rejected this plea.

Sir Zafrullah Khan has gone further and threatened another "thundering rebuke to India by the U. N. Security Council for violation of the agreements already arrived at on an international basis". Now as a contemporary rightly points out this is not the first time that Pakistan is raising this kind of hue and cry, to which, unfortunately, the Security Council has given countenance.

The people of Kashmir, after waiting wearily for years for the United Nations to bring about conditions for a plebiscite throughout the State by inducing the aggressor to withdraw from the occupied territory, decided to go ahead with the work of electing a Constituent Assembly to decide their own constitutional future. In March 1951, the Security Council was persuaded most ill-advisedly at the instance of Pakistan to condemn this obviously democratic step. At the same time India was called upon to stop the convening of the Constituent Assembly. But it was unthinkable that she would, even if she could, prevent the people of the State from exercising their birthright. At the same time Mr. Nehru, (as Sir Mahommed Zafrullah himself has said in his latest statement) gave the assurance that the setting up of the Constituent Assembly was not intended to prejudice the issue before the Security Council. Nor did it amount to a repudiation by India of her readiness to abide by the verdict of the people of the State, on the question of accession. Her continued co-operation in this matter with the United Nations and even more, Mr. Nehru's earnest endeavours to bring about an understanding with Mr. Mohammed Ali by personal discussions are clear enough evidence, that India has not altered her stand and is not trying to go back on past understandings and assurances. But this does not entail any obligation on her part to obstruct the democratic process within the State. It is absurd to suggest that the chances of a peaceful settlement (based of course on the ultimate expression of the will of the people) could be prejudiced by such peaceful manifestations of this process as the formulation of the Constitution of the State by accepted democratic methods.

U. S. Military aid to Pakistan

The United States has now decided to go ahead with the military aid programme ignoring India's protest against the armament race particularly arms aid to Pakistan which in her opinion will injure the interest of India and Asia and ultimately prove fatal to Pakistan's own security. We are told that an American military survey mission would go to Pakistan regardless of India's stand in the matter.

Both U.S.A. and Pakistan, as independent sovereign States, are entitled to go their own way, but America must now drop her pretensions to play the umpire in Asia. Her voice in the council of nations, as disinterested but beneficent arbitrator must now end. To plead for a peaceful settlement of the Kashmir issue in the United Nations and at the same time, arm one of the contesting parties with the sinews of war, seems singularly in conflict with certain fundamentals. What is more, America is fully alive to Pakistan's intentions in augmenting her military resources. For the President and Mr. Dulles could hardly be ignorant of Pak Prime Minister Mohammed Ali's strangely undiplomatic avowal.

I am convinced that our relations would improve as the military strength of the two countries became more equal. At present we cannot get a settlement mainly because India has greater military strength and Nehru is not much interested in a fair settlement. When there is more equal military strength, then I am sure that there would be greater chance of a settlement.

On Kashmir specifically he has been more frank. So with American arms he thinks he will have more bargaining power and India will cower before the united might of U.S.A. and Pakistan. Nehru will be brought to his heels at the point of the bayonet! According to the Pakistan Press Mr. Mohammed Ali declared to a mass meeting in Chittagong on February 7, that "the State of Jammu and Kashmir is an integral part of Pakistan."

American opinion both Republican and Democratic, is not oblivious to the perils of the official move to arm Pakistan with the weapons of war. A letter signed by eighteen educationists, economists and businessmen appeared in the *New York Herald Tribune* which said that America should help strengthen Pakistan economy.

But sending arms to Pakistan in this period of tension will serve to divide and weaken rather than strengthen the common front against Communist aggression.

Thirty-five Democratic and Republican members of the United States Congress have told the U. S. Secretary of State that they are "gravely concerned" about and would oppose new arms programmes which the United States was preparing for Arab countries in the Middle East.

The countries in question continue in a technical state of war against the neighbouring country of Israel, a most democratic nation.

They feared that stability and unity in the Middle East might be jeopardised rather than advanced by beginning military assistance to any of the Arab States. Dr. Stanley Jones, the well known American evangelist and preacher who is now in India, said

that he considered U. S. military aid to Pakistan an unwise move and that he would explain to his countrymen, when he went back, the views of the people of India and also of Pakistan, for not all the people of Pakistan were in favour of the step.

Mr. Mahavir Tyagi, India's Minister for Defence Organisation said at Musoorie that he hoped the United States would not give arms aid to Pakistan till at least the Kashmir dispute was settled. The relationship between India and Pakistan was technically of belligerency, he said, because forces of both sides were standing near the cease-fire line.

These views, says *The Guardian*, truly explain the circumstances which form the back-ground against which the proposed military aid to countries in South Asia and Middle East should be viewed.

If the object is to strengthen militarily a common front against probable communist aggression, the current situation is such that the importation of arms would not only fail to achieve that end (the question of the effectiveness of a military front against aggression apart) but create greater divisions, and possibly conflicts, among the recipients of aid and the neighbours themselves. Even if this fear never became real, the presence of arms will make unity and harmony difficult where differences do exist now. The race for armaments and for achieving balances of power are also possible consequences. The opposition that has arisen in the United States as well as Asia should at least result in postponement of the arms aid plan.

* * * *

As we go to Press President Eisenhower has conveyed to Prime Minister Nehru his decision to extend military aid to Pakistan. So all speculations and doubts are now set at rest. The President has however emphasised that this step "does not in any way affect the friendship we feel for India" and that he "will continually strive to strengthen the warm and enduring friendship between our two countries."

President Eisenhower has also assured Mr. Nehru that, "if our aid to any country including Pakistan is misused and directed against another in aggression, I will undertake immediately in accordance with my constitutional authority both within and without the United Nations to thwart such aggression."

The soft answer that turneth away wrath! But there are two questions that arise out of this: if U.S.A. is to decide how the military aid should be used what becomes of the vaunted right of Pak Sovereignty and independence of action? Secondly, was ever any State, even the most aggressive as Hitler's Germany, known to have owned its aggressiveness? Hitler contended that he was encircled and he should defend himself by marching on Poland!

Report on Prohibition

While the Government of Madras is studying ways and means of checking corruption and ensure prohibition, complete and effective, the new Andhra State has started with a question — whether prohibition is at all necessary. Already the Report of the Committee presided over by Sir S. V. Ramamurti has made recommendations of a far reaching character almost amounting to scrapping of Prohibition. The Committee which included a retired officer of State with wide administrative experience, a Judge of the High Court and an educationist went into the whole question and decided in a way. Apart from the question of morals there have been differences of opinion not favourable to prohibition. Whether the experi-

ment itself has been a success. The Committee has found that enforcement of Prohibition "has been a definite failure." The Committee says that "not a single villager was for the continuance of prohibition." We have heard a different story from responsible bodies in Tamil Nad!

The Committee, among other things, has recommended that the duty on arrack should be reduced so as to make it "reasonably cheap" to the consumer, that toddy may be allowed without permit and that permits for foreign liquor may be liberalised. It has suggested that the net revenue from excise on liquor and intoxicating drugs should be expended on development plans of the State included in the Five-Year Plan, whether on revenue or capital account or both.

In a statement to the Press Mr. S. N. Agarwal, General Secretary of the Congress, contends that to try to reverse the policy of Prohibition in Andhra in the fashion suggested by the Ramamurti Committee would be unwarranted and unconstitutional.

Apart from the constitutional aspect of Prohibition it is astonishing to find that the Enquiry Committee did not care to look at the bright side of the picture at all. Tempted by the additional revenue of about three crores, it has rushed to the unjustifiable conclusion the Prohibition has practically ceased to prohibit.

The Committee should have tried to appreciate the fact that Prohibition has definitely helped the common man in saving a substantial portion of his income from the drink habit for the raising of his economic standard.

It is for the Government in the light of directive principles of the Union Constitution to give a decision on this important matter which might affect other States as well.

The Custodian Force

As all the world knows the Indian custodian force in Korea which is now back home, had a very difficult assignment. At first neither side welcomed the intervention of the neutral in the affairs of the belligerents and both threatened to non-co-operate with Indian contingents in their repatriation efforts. But their patience and persistence under trying condition and the tact and firmness with which the leader of the Indian contingent faced more than one

awkward crises paved the way for a better understanding of the situation and the eventual appreciation of their work. Ultimately both the communists and the U. N. forces recognised the invaluable services of the Indian commission in its efforts to promote peace and goodwill among the parties concerned. The Commission had to bear in mind the spirit of the Armistice Agreement and at the same time protect the interests of the prisoners of war. The decision taken by Lt-Gen. Thimayya in handing over the prisoners to their respective Commands has proved to be right and wise. It is testified by the warmth and geniality of the participants in the final scenes of withdrawal. At a farewell function, the U.N. Generals thanked Lt-Gen. Thimayya for his "fine co-operation" and spoke in sincere praise of the conduct of the Indian soldiers. The Commander of the British Commonwealth Division presented a silver plaque as a token of "admiration and respect for the Custodian Force and the difficult task all ranks have so splendidly accomplished in Korea."

The first batch of the 6,000-strong Custodian Force which is now back in India, brought with it similar tokens of appreciation from the Communist Command. There can be no greater satisfaction to the members of the Force than this friendly acknowledgment from both sides.

In the atmosphere created by the differences between the two sides, it was no easy task to steer between "the rock of Scylla and the whirlpool of Charybdis," as one tribute has put it, and win the confidence and respect of both sides.

President Eisenhower's message to Prime Minister Nehru, commending the work of the Indian Command is a measure of the universal esteem inspired by the courage and quiet efficiency of our peace force in Korea.

The Berlin Conference

The Berlin Conference of the Big Four was the result of months of protracted labours on the part of the promoters. It would appear from the official report of the proceedings that no tangible results ensued from their deliberations. The Conference failed too in its major purpose of finding a solution for the German problem and ensuring the pacification of Europe. Yet the meeting could not be said to have led to nothing. The discussions were useful in so far as they provided a correct appreciation of the two divergent points of view presented by the representatives of the Western and Eastern blocs. It is doubtful as, says a contemporary, if any fresh light was thrown on the issues involved than what had already been apparent in the exchange of notes between the parties in the last few years. "There is more justification for the claim that the atmosphere was more relaxed and that the failure of the Conference has not raised war scares in Europe. In fact, possibilities of further negotiations on world problems like disarmament and the Far Eastern situation have been opened up. To the extent that Four-Power contact is to be maintained, the Berlin meeting has served a useful purpose."

But possibly the single major achievement of the Conference was the decision to convene a Far Eastern Conference of the Big Five to consider Korea and Indo-China in April. The divergence between Molotov and Dulles on the composition of the ensuing meeting was so great that at one time it seemed that a Big Five meeting was practically impossible.

Thanks to French pressure on Mr. Dulles in respect of the worsening situation in Indo-China. He has yielded on the issue of a meeting with Peking representatives and dropped his insistence on treating Russia as a belligerent in the Korean talks, while M. Molotov has agreed to the inclusion of the smaller Powers and the restriction of the agenda of the Conference to Korea and Indo-China.

This is something gained, Let us hope for improvement by stages though not at a leap.

Indo Ceylon Pact Ratified

The Delhi agreement signed by the Ministers of India and Ceylon has been ratified by the President of India and the Governor General of Ceylon. The agreement is by no means perfect and Ceylon Indians have spared no pains to show how very much it falls short of expectations. Attempts have even been made to show that all the advantages are on the other side and that our Prime Minister has let down the Indian cause in his efforts to conciliate Ceylonese sentiments. Such criticisms are beside the mark, for the signatories themselves make no claim to special virtues in the agreement. They agree that it is only a first step in the right direction and is meant to pave the way for better terms. At any rate it is the best possible under the circumstances and the good will and friendliness engendered by the contact between the Prime Minister will in turn prove a very good investment.

V. V. Srinivasa Iyengar

The passing away of Mr. V. V. Srinivasa Iyengar, though at the grand old age of 83, is a distinct loss to the social and cultural life of Madras where as retired Judge, and doyen of the Bar he was held in high esteem. "Vivius" as he was affectionately called by friends and colleagues, carried his years lightly and evinced an active interest in life right up to the last moment. Only 15 minutes before his death, we are told, he had dictated a draft for a plaint and had accepted a vakalath. His attainments however were not confined to the legal field. He wrote many plays in English and Tamil. A scholar by temperament he was deeply read in English, Sanskrit and Tamil and was punctilious in his religious observances in the old orthodox way.

Mr. Srinivasa Iyengar was connected with many important cultural organisations in the City. He was one of the founders and President of the Suguna Vilasa Sabha and President of the Cosmopolitan Club,

By his wide and varied interests and his versatile talents he was an institution in himself and will be remembered as a great gentleman and scholar of conservative habits, a connoisseur of arts, and a true *rasikan*.

General Naguib

The news suddenly sprung in an unsuspecting world that Gen. Naguib President and Prime Minister of Egypt was ousted and his place was taken over by the 36 year old Lt. Col. Garmal Abdel Nasser came as a rude shock to the public blissfully ignorant of the impending crisis in Egypt. Egypt's new leader has proclaimed an Emergency. The old story is repeated and he who ousted King Farouk and took upon himself the reins of leadership was himself ousted.

Egypt has difficulties enough—external and internal. The Suez and Sudan continue to be a perpetual headache; and relations with Britain and America are by no means what they should be. At such a time Egypt has need for a stable Government.

Only a couple of days after his forced resignation Gen. Naguib was reinstated in his office by the Revolutionary Council as a sequel to the army men's revolt and violent demonstrations in Sudan. Under the new arrangement Naguib was to be President and Col. Nasser to remain Prime Minister.

The Budget in Brief

On Feb. 27 Finance Minister Deshmukh presented a deficit budget for 1954-55 in the House of the People. The estimated revenue for the year 1954-55 at the existing level of taxation is Rs. 441.03 crores and revenue expenditure is Rs. 467.09 which leaves a deficit of Rs. 26.06 crores.

Increased developmental expenditure and assistance to States are likely to leave an overall deficit of Rs. 250 crores for next year.

Following are the main taxation proposals;

Increase in the import duty on betelnuts by 6½ annas per lb.

Rise in the excise duty on superfine cloth by six pies per yard and on other varieties of cotton cloth by three pies per yard.

Levy of an excise duty of one anna six pies per yard on artificial silk fabrics.

A duty on footwear at 10 per cent *ad valorem*.

A duty on cement at Rs. 5 per ton.

A duty of Rs. 5-4 per cwt. on washing soap in bars of one pound and more.

A duty of Rs. 6-2 per cwt. on other washing soaps.

A duty of Rs. 14 per cwt. on toilet and other soaps.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

THE WOMAN IN THE CASE AND OTHER STORIES. By Anton Chekhov. Translated by April Fitzlyon and Kyril Zinovieff. Introduction by Andrew G. Colin. Neville Spearman Ltd., 10 Fitzroy St. London W. Casement Publications Ltd., 11 Oak Lane, Bombay.

Thanks to Constance Garnett's translations Chekhov is now as popular in England as Tolstoy or Gogol. Most of Chekhov's stories are to be found in the thirteen volumes of Garnett's version and they opened up a new phase of the Russian mind. But with the appearance of the complete works of Chekhov in 20 volumes we learnt that there were yet more stories inaccessible to English readers. What was left unfinished by Garnett is now completed by April Fitzlyon and Kyril Zinovieff whose version lacks neither the grace nor the simplicity and correctness of Garnett's version. M. Colin's introduction throws light on the sources and other circumstances of Chekhov's stories while the appendix supplies very useful and instructive Historical Notes. Some of the stories are truly Chekhovian in the blend of irony, futility and humour and are vastly interesting as revealing some fresh side of Russian character; but the present reviewer is at a loss to know why a comparatively frivolous and absurd fantasy like "The Woman in the Case" should be given pride of place in the collection. There are certainly other stories more deserving of that honour.

DISCOURSES ON BHAGAVAD GITA By C. Jinarajadasa, Theosophical Publishing House, Adyar.

The six discourses herein presented were talks given at Bangalore in 1946 soon after Jinarajadasa's election to the Presidency of the Theosophical Society. We owe the collection to the care and diligence of the President's Secretary Elithe Nisewanger who took verbatim shorthand reports of these lectures which were soon after recorded and immediately translated. The President himself was too occupied

with official matters to give time to editing the transcriptions. But the version as presented in the book fully justifies the demand of the listeners and others to give the talks a more permanent form, and the decision of the Secretary to lose no more time in acceding to that demand. Jinarajadasa held the view that the Gita is not only a later interpolation into the text of the Mahabharata but that parts of the sacred scripture were additions, made only a thousand years ago or so judged by references to varying creeds and religions. The talks may lack the finish and the literary effect of the work of a scholar sensitive to style as Jinarajadasa; but the informal and direct method of the President's approach to the deeper problems of life is not without its special importance. His wide and varied studies, his long experience of life at many levels and his presentation of age old truths in their implications for modern times have a distinct value to readers, Theosophists or otherwise.

RAMAYANA—Parts I and II. By Shudha Mazumdar. Bharatiya Vidya Bhavan, Bombay.

It was announced the other day that the Vidya Bhavan's *Mahabharata* has had a record sale. It is only fitting that the other great Epic of India *The Ramayana* should follow suit. And this work is done with skill and competence by Shudha Mazumdar who has compressed the 24,000 slokas of this great classic in simple, readable English. Three versions of this ancient classic are extant in modern India—those of Valmiki in Sanskrit, of Tulsidas in Hindi and Krittivas in Bengali. Mrs. Mazumdar as a Bengali has followed the last version and her presentation in two slender volumes of convenient size is a welcome attempt at popularising the great Epic among foreigners and the English knowing public. The summary omits no important episode in the life of the hero and heroine and is fairly complete down to the thrilling story of the Uttaramaya charita with which the second volume ends.

MARCH 1954]

THE WORLD OF BOOKS

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WHO SPEAKS FOR MAN. By Norman Cousins. Macmillan & Co. Ltd.

"Belonging to a nation, man has nations that can speak for him. Belonging to a religion, man has religions that can speak for him. Belonging to an economic and social order, man has economic or political orders that can speak for him. But belonging to the human race, man is without a spokesman". That explains the title of the book. Mr. Cousins realizes that the present moment in history is charged with special significance, in that human history has never before known so many hopes and so many fears so delicately balanced. Our time, he feels, is almost like a summing up of man himself, so frequently poised between affirmation and negation, promise and despair, altruism and selfishness, clarity and confusion. And more powerful than all the so called inexorable forces is the human will. If man were only to recover confidence in the very illimitable power of his will to transform the world, there would be the kingdom of Man on earth, instead of the present society of nations mutually estranged and constantly on the brink of war and worse that we see today. Man must speak for himself. Any one man can do much. Witness Gandhi, says Mr. Cousins. Regimentation will be death. We can, if we will it, make the world safe for diversity and true wealth. World Government is no longer a matter of human wishes and hopes. It is being rapidly realized. But if it is not to hamper the human spirit in its onward march towards a fulfilment transcending ephemeral, material and political values, man must decide now. War is an invention of the human mind. The human mind can invent peace with justice. That is the challenge to Man today. Mr. Cousins draws on a variety of experiences he had as he travelled through the Far East in ferment and saw the new atom bombs explode at Sikini. He has posed the questions and succinctly summed up the issues. A most thought provoking book altogether.

HISTORY OF KOHINOOR. By N. B. Sen. New Book Society of India. Post Box 250. Delhi.

The 280-carat Kohinoor the worlds greatest diamond which adorns the British crown today was the subject of a lively discussion in Parliament last year; a discussion which was continued for a time with considerable heat in the Press of England whose property is this precious hestoric stone which has gone out of India and should now be restored to this country. Mr. Sen tells the story of this great diamond, tracing it from the legendary times of the Mahabharata, through all its vicissitudes through Afghan, and Moghul and Sikh history—down to the day when Prince Duleep Singh made a present of it to Queen Victoria. And the story of its adventurous career through the years is told with all the colour and glamour of romance, albeit based on facts and data of undoubted authenticity. Mr. Sen is not content with a mere narrative of its history but offers what he calls a "solution" as to what should be done with it now. He says that the only proper and graceful way of dealing with it is for the British Royalty backed by British people and Parliament to make it over to its real owner—India and it is for the Government and people of India to reciprocate the gesture by presenting it back to the Queen of England as a mark of friendship and goodwill!

CHAMBER'S COMPACT ENGLISH DICTIONARY Ed. by A. M. Macdonald. Allied Publishers Ltd. Ballard Estate, Bombay. 5 sh.

Printed in Great Britain this handy compact pocket Dictionary is good value for the money. It is claimed that its 768 pages are packed with more words, their meanings, and their history in fuller detail than any other dictionary of the size and price. The key to pronunciation with which the book opens and the select lists of names from mythology and folklore, the Greek alphabet and the metric system with which it ends, are all necessary parts of a compilation which includes 79,000 references. College students will value it for its size, its price and its contents.

DIARY OF THE MONTH

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- Feb. 1. Government issues ordinance on transfer of deposits of evacuees.
- Feb. 2. The three Western Ministers at Berlin Conference reject the Molotov plan and insist on German reunion through free elections.
- Feb. 3. 500 feared dead in Kumbh Mela stampede.
- Basic Principles Committee presents its report on Kashmir constitution.
- Feb. 4. Congress President Nehru on election tour of T. C. State.
- Feb. 5. U. S. Secretary Dulles rejects Soviet plan for interim Government for Germany.
- Madras Zamin abolition held valid by Supreme Court.
- Feb. 6. Kashmir Constituent Assembly adopts Committee's proposals on Fundamental Rights.
- British Foreign Secretary Eden offers extension of Anglo-Soviet treaty beyond its 20 year life.
- Feb. 7. Ceylon Indian Congress delegation meets Mr. Nehru at Trivandrum.
- I. M. F. Mission suggests more foreign aid to finance 5 Year Plan.
- Feb. 8. Ceylon Prime Minister Kotelawala opens 10th Session of Ecafe at Kandy.
- Feb. 9. Indian Custodian force troops (first batch of 1600) sail home from Inchon.
- Feb. 10. Saudi Arabia turns down U. S. arms aid.
- Iraq King cancels visit to Pakistan in protest against U. S. Pak deal.
- Feb. 11. Sri P. S. K. Raja sworn in as Governor of Orissa.
- Five Member drafting Committee presents report to Kashmir C. A. defining Union Jurisdiction in State.
- Feb. 12. Indo-Pak Travel rules for passengers drawn up
- India and Ceylon ratify Delhi pact.
- Feb. 13. Soviet cultural delegation in Madras.
- Feb. 14. Asoka's edict discovered in Kurnool district.
- Naval excursions in South China Sea.
- Feb. 15. Travancore-Cochin goes to polls.
- Kashmir Assembly adopts reports ratifying accession.
- Feb. 16. T. K. C. eminent Tamil scholar, passes away at Courtallam.
- Feb. 17. Acharya Kripalani's remarks on Kumbh Mela expunged from proceedings of Parliament.
- Feb. 18. President Eisenhower in a message to Prime Minister expresses highest commendation of the performance of the Indian Custodian Force.
- Feb. 19. Surplus Railway Budget presented in Parliament by Railway Minister Lal Bahadur Shastri.
- Feb. 20. Pak Prime Minister Mohammed Ali hails Turco-Pak agreement.
- Feb. 21. First batch of Custodian Force from Korea arrives in Madras.
- Feb. 22. End of Teachers' strike in Calcutta following Dr. Roy's offer.
- Feb. 23. Canadian Prime Minister Mr. St. Laurent addresses members of Parliament in Delhi.
- Feb. 24. Speaker's casting vote on District Boards Bill saves Andhra Government.
- Feb. 25. Col. Nasser ousts Gen. Naguib from power.
- President Ike writes to Nehru on U. S. Military aid to Pakistan.
- Feb. 26. Coup D'etat in Syria followed by President Adib Shishakly's resignation.
- U. S. invitations to S. Korea and 13 allied nations to Geneva Political Conference.
- Dean Inge, Retired Dean of St. Paul's, dead.
- Feb. 27. Gen. Naguib reinstated as President as a sequel to army men's revolt.
- Central Budget presented in Parliament by Finance Minister Deshmukh.
- Feb. 28. Three-day Syrian revolt ends with the restoration of 79 year old Attasi as President.



READERS' DIGEST



WHAT PRICE PRESIDENTS?

Choosing the President of the United States has become the most expensive national pastime. Presidential elections have become expensive for a number of reasons. How much does it cost to elect a President? It is a question that involves millions. Serge Fliegers, writing in the American *Mercury*, gives an over all pattern of campaign spending. Even in old days three to seven million dollars had to be spent in one primary alone. On the basis of reports filed under Hatch Act, he says, the cost to Americans of returning Truman to White House was \$13,563,878. Meanwhile in England, Winston Churchill was returned to Parliament with an expenditure of \$2,234,40 (£ 798).

The Hatch Act requires filing of receipts and expenses by political organizations operating across state lines and in general elections only.

Thus we know, for example, that the Democratic National Committee spent \$2,127,296 during the last election, and the Republican National Committee spent \$2,736,334. The Democratic Senatorial Campaign Committee, during the same time, spent \$49,273, while its Republican counterpart invested \$500,254 in a victory that remained elusive. (In individual breakdowns, we find that Republican Senatorial aspirant C. Wayland Brooks of Illinois spent \$71,170 and lost, while Democratic stalwart Burnet Maybanks of South Carolina spent 58 cents [on postage]—and won).

But what of the innumerable local committees that collected and spent thousands of dollars during the campaign? Their figures are not on the record.

Nor are the amounts spent in primaries—such as the Texas campaign which reputedly cost Senator Connally one and a half million dollars, or the Ohio campaign in which Taft was helped by \$1,808,000. How much President Truman's 272-speech tour cost him in 1948, is difficult to say precisely. But armed with the information that he travelled 31,000 miles with a five-car train, it is found that whistle stops cost Truman about \$30,000, including food, overnight parking, and sanitation charges.

Publicity in electoral campaigns takes a lot. Apart from usual forms in earlier days T. V. and Radio are now multiplying the costs which assume astronomical figures. During the campaign it will cost

a candidate \$ 31,000 for an evening hour on all 63 stations of N.B.C. Fifteen minutes a day for the dining room screen would mean \$3,720,000 to one net work alone. Multiply that by three to include N.B.C., C.B.S., A.B.C. and the minor chains you get the total of 11 million dollars.

No candidate can afford this. He may turn to Radio but there again he will find that a 188 station coast to coast hook up cost \$ 25,814.50 an hour or approximately \$ 13,000 per minute for all net works.

Such enormous expenses involve questionable methods of finding the money for the campaign. Parties are furiously busy collecting funds all through the years. Electoral laws limiting individual contributions to \$5,000 per year have had no effect.

The late Mr. Lamont du Pont, who really had the interests of his party at heart, gave a total of \$31,322,79 to twelve different Republican outfits during the 1944 elections. The total contribution of the du Pont family reached the phenomenal sum of \$109,832.83. Next largest Republican contributions were the Pew oil family of Pennsylvania with \$96,995.76, the Mellons with \$59,500, and the Bockefellers with \$52,400.

The writer therefore suggests methods and means of bringing the expense to reasonable proportions and ensure that electoral laws are not violated in the scramble for publicity. He suggests measures to help bring campaign finances to sane and manageable level.

1. Institute the collection of party dues. At present, only the Communist and Socialist Parties in the United States collect regular dues from their members. But there is no reason why Americans should not pay out a few dollars each year to relieve their major parties from continual financial worry.

2. Regulate campaign spending in primaries, which at present are not covered by law. In some states, particularly southern ones, a primary victory means automatic election, and the same rules should apply to them as apply in general elections.

3. Establish a permanent congressional committee charged with supervising and enforcing existing legislation as to maximum spending and contributions or activities by corporations, labour unions, and individuals.

4. Establish fixed and equitable rates for TV and radio time available to political candidates.

RUSSELL'S AGNOSTICISM

At 81 Bertrand Russell, one of the most provocative intellectuals in the English speaking world, is an agnostic. What is an agnostic? "An agnostic thinks it impossible to know the truth in matters such as God and the future life with which Christianity and other religions are concerned." Or if not impossible, at least impossible at the present time"—says Russell in the course of an article in *Look*.

Are agnostics atheists? No, he says:

An atheist, like a Christian, holds that we can know whether or not there is a God. The Christian holds that we can know there is a God; the atheist, that we can know there is not. The agnostic suspends judgment, saying that there are not sufficient grounds either for affirmation or for denial. At the same time, an agnostic may hold that the existence of God, though not impossible, is very improbable; he may even hold it so improbable that it is not worth considering in practice. In that case, he is not far removed from atheism. His attitude may be that which a careful philosopher would have toward the gods of ancient Greece. If I were asked to prove that Zeus and Poseidon and Hera and the rest of the Olympians do not exist, I should be at a loss to find conclusive arguments. An agnostic may think the Christian God as improbable as the Olympians; in that case, he is, for practical purposes, at one with the atheists.

Since you deny "God's law," what authority do you accept as a guide to conduct?

An agnostic does not accept any "authority" in the sense in which religious people do. He holds that a man should think out questions of conduct for himself. Of course, he will seek to profit by the wisdom of others, but he will have to select for himself the people he is to consider wise, and he will not regard even what they say as unquestionable. He will observe that what passes as "God's law" varies from time to time. The Bible says both that a woman must not marry her deceased husband's brother, and that, in certain circumstances, she must do so. If you have the misfortune to be a childless widow with an unmarried brother-in-law, it is logically impossible for you to avoid disobeying "God's law."

How do you know what is good and what is evil? What does an agnostic consider a sin?

The agnostic is not quite so certain as some Christians are as to what is good and what is evil. He does not hold, as most Christians in the past held, that people who disagree with the government on abstruse points of the theology ought to suffer a painful death. He is against persecution, and rather chary of moral condemnation.

As for "sin," he thinks it not a useful notion. He admits, of course, that some kinds of conduct

are desirable and some undesirable, but he holds that the punishment of undesirable kinds is only to be commended when it is deterrent or reformatory, not when it is inflicted because it is thought a good thing on its own account that the wicked should suffer. It was this belief in vindictive punishment that made men accept Hell. This is part of the harm done by the notion of "sin."

Does an agnostic deny that man has a soul? This question has no precise meaning unless we are given a definition of the word "soul."

I suppose what is meant is, roughly, something non-material which persists throughout a person's life and even for those who believe in immortality, throughout all future time. If this is what is meant, an agnostic is not likely to believe that man has a soul. But I must hasten to add that this does not mean that an agnostic must be a materialist. Many agnostics (including myself) are quite as doubtful of the body as they are of the soul, but this is a long story taking one into difficult metaphysics. Mind and matter alike, I should say, are only convenient symbols in discourse, not actually existing things.

Does an agnostic believe in a hereafter, in Heaven or Hell?

The question whether people survive death is one as to which evidence is possible. Psychical research and spiritualism are thought by many to supply such evidence. An agnostic, as such, does not take a view about survival unless he thinks that there is evidence one way or the other. For my part, I do not think there is any good reason to believe that we survive death, but I am open to conviction if adequate evidence should appear.

Heaven and Hell are a different matter. Belief in Hell is bound up with the belief that the vindictive punishment of sin is a good thing, quite independently of any reformatory or deterrent effect that it may have. Hardly any agnostic believes this. As for Heaven, there might conceivably someday be evidence of its existence through spiritualism, but most agnostics do not think that there is such evidence, and therefore do not believe in Heaven.

Are you never afraid of God's judgment in denying Him?

Most certainly not. I also deny Zeus, Jupiter and Odin and Brahma, but this causes me no qualms. I observe that a very large portion of the human race does not believe in God and suffers no visible punishment in consequence. And if there were a God, I think it very unlikely that He would have such an uneasy vanity as to be offended by those who doubt His existence.

How do agnostics explain miracles and other revelations of God's omnipotence?

Agnostics do not think that there is any evidence of "miracles" in the sense of happenings contrary to natural law. We know that faith healing occurs and is in no sense miraculous. At Lourdes, certain diseases can be cured and others cannot. Those

ZAHEDI'S ABDUCTION

Reeseaman Fryer, writing on the Zahedes, father and son, says in the *Reporter* that the General had perhaps stronger reasons than any other Iranian to dislike the British, but this did not influence his thinking about the need for a settlement of the oil question. Here is the General's own account of his abduction by the British during the Second World War. It happened, says the *Reporter*, at a party in Isfahan. "Fitzroy Maclean, the British captain who had orders to kidnap him, was there as a guest and asked to speak to him privately. As they walked outside together, Maclean rammed a pistol in his back and commanded him to enter a sedan in which there were two other British officers. He said that he was handcuffed and driven to a place in the desert where a small airplane was waiting. He was flown to Palestine—to a concentration camp near Bethlehem. The General's eyes flashed and his jaw set as he told how for fourteen months he was held in that camp before being permitted any communication with his family. "I am a soldier," he said, "and can understand some of the things that must be done in wartime, but I will not easily forgive the British for holding me without trial or for keeping my family in suspense. But most of all, I shall never forgive them for stealing my family treasures."

He described how for more than seven hundred years the most treasured heirlooms of the Zahedi family—the medals won by his ancestors, the jewels and special mementos of achievement—had been handed down from father to son; how they were kept in his house in a heavy iron chest. He charged that the British, in his absence, had almost ripped his house apart searching for evidence that would convict him of conspiring with the Nazis (which he heatedly denied doing). He said that he might have forgiven a decent search of his house, "but stealing the ancient heirlooms of my family was something else."

that can be cured at Lourdes can probably be cured by any doctor in whom the patient has faith. As for the records of other miracles, such as Joshua commanding the sun to stand still, the agnostic dismisses them as legends and points to the fact that all religions are plentifully supplied with such legends. There is just as much miraculous evidence for the Greek gods in Homer as for the Christian God in the Bible.

Do agnostics think that science and religion are impossible to reconcile?

The answer turns upon what is meant by "religion." If it means merely a system of ethics, it can be reconciled with science. If it means a system of dogma, regarded as unquestionably true, it is incompatible with the scientific spirit, which refuses to accept matters of fact without evidence, and also holds that complete certainty is hardly ever attainable.

What kind of evidence could convince you that God exists?

I think that if I heard a voice from the sky predicting all that was going to happen to me during the next twenty-four hours, including events that would have seemed highly improbable, and if all these events then proceeded to happen, I might perhaps be convinced at least of the existence of some superhuman intelligence. I can imagine other evidence of the same sort which might convince me, but so far as I know, no such evidence exists.

AWARDS OF TITLES AND MEDALS

Many were very happy and glad that the Constitution of India abolished the system of conferring titles etc. But unfortunately the lure for them seems to be getting an upper hand and we have the misfortune to hear that the Government of India is going to make awards of titles or medals for service of some order or nature, writes "M. P." in the *Harijan*. The awards have since been made with the usual pomp and ceremonies.

The Constitution in Art. 18 specifically says that 'no title, not being a military or academic distinction, shall be conferred by the State.' Is the announcement by the Government that there will be 'Bharat Ratnas' and Padma Vibhushans' among us and they can be Government servants as well, not in contravention of the Constitution? Apart from this the question remains whether we should create such bad and unnecessary differentiations among us who choose to live in a democratic order. New India should better shun this odious practice of making distinctions among its civil population.

MIDDLE EAST DEFENCE

The United States is determined to link Pakistan and Iraq to NATO through Turkey irrespective of the consequences in India and the Arab world, *The Christian Science Monitor* has reported from the United Nations.

"From an excellent source it was learned here that Washington plans the setting up of a joint command rather than individual military agreements," the paper's U. N. correspondent said. He added, "Pakistan is stated as the first to join, with Iraq following at a later date."

The difficulties confronting this plan were listed by the correspondent as the following:

1. Pakistan will hold national elections shortly. While the ruling Muslim League was expected to be victorious, it was also anticipated that the opposition would come out strengthened and better united. It was no secret that the people of Pakistan had not been completely sold on the project of integration into Western defences. Suspicion against the West was reported to be still strong. There also seemed to be misgivings about possible repercussions in the Muslim countries of the Middle East.

2. Washington was understood to believe that India's objections to the plan had reached their climax and that Prime Minister Jawaharlal Nehru would go no further.

In the opinion of observers here (at the United Nations), the State Department may be unduly optimistic toward India's possible reactions. This feeling seems to be shared by many members of Congress. One of the main problems facing the U. S. Government at this time is to sell the project to them."

3. Concern has been expressed about the possible effect the projected pact may have on South-East Asia. The policy of neutralism sponsored by India, it is argued, may find firmer adherents.

4. Egypt may be seriously antagonised by a military pact involving Pakistan and Iraq. President Naguib's Government is understood to have expressed serious concern about possible repercussions in the whole area. The immediate results could be to render more difficult an agreement in the Suez Canal dispute.

5. Egypt is extremely jealous of its leadership of the Arab world and it feels that any military agreement between Iraq and the West would endanger that leadership and split Arab unity.

Iraq's Premier, Jamil al Mafal, has denied in the Iraqi Parliament that he plans to align the country with the Western system of defences. But, as shown during the recent meetings of the Arab League Council in Cairo, Iraq is anxious to federate with the Hashemite Kingdom of Jordan, and possibly revive the late king Abdullah's plan for a Greater Syria which also would include Syria and the Lebanon.

The immediate effect of even voicing similar plans is to strengthen the opposition of Syria, Egypt and Saudi Arabia. Syria has long dreamed of a federation of its own including the Lebanon and Palestine; Egypt sees its primacy in the Arab world endangered; Saudi Arabia opposes the plans for dynastic reasons, the Saudis having long been enemies of the Hashemites.

Since Syria and Saudi Arabia accept, in a very broad sense, Egyptian leadership, it is quite possible that, should Egypt embark upon a policy of neutralism, as it has threatened to do, they would follow suit.

6. It is believed that the Pentagon does not share the State Department's interest in Iraq, while allowing that Pakistan could be a valuable ally.

The correspondent concluded:

In competent circles here, it is pointed out that, while there may be undoubted advantages in tying Pakistan and Iraq with the West, these advantages may be more than offset by a antagonising deeply the leading countries of South-East Asia and the Middle East. Apart from this, it would take a very long time before Pakistan and Iraq could be of effective assistance to the West.

PROPAGATION OF BUDDHISM IN INDIA

The year 1952 was an eventful one for the Maha Bodhi Society of India, says the Society's Annual Report, which has just been released. Important measures were taken for the propagation of Buddhism in India.

"Maximum publicity" was given to the Society on the occasion of its Diamond Jubilee celebration.

The late Dr. Syama Prasad Mookherji, who was the President of the Society for 11 years till his death, took the holy relics of Sariputta and Moggallana Arahans to Cambodia. Later, the relics were re-enshrined in the holy Vihara at Sanchi which was opened by Prime Minister Nehru.

Dr. Radhakrishnan presided over the International Buddhist Cultural Conference, which was arranged by Bhopal State at considerable cost at Sanchi.

It was through the personal efforts of Dr. Rajendra Prasad, President of India, and Dr. S. N. Sinha, Chief Minister of Bihar that Buddhists were for the first time permitted to participate in the management of the Buddh Gaya temple which hitherto was in the hands of the temple's Hindu trustees.

POVERTY AND PROSTITUTION IN JAPAN

A teen-age Japanese girl, fresh from the countryside, can be bought far cheaper than a purebred pup in Japan's flourishing, though illegal, slave trade, writes the Tokyo correspondent of the *U. S. News and World Report*.

A German shepherd pup costs \$50. A 2-month-old Siamese cat sells for \$30. But a girl from a destitute farm family has a price tag of only \$22. A strong boy, willing to work, will cost a bit more.

A Japanese finds it easier to buy a pet than a human being-but, if he has the necessary connections, a child broker in the underworld will produce the goods for him: a maid for the house, a prettier one for the teahouses that are thinly disguised brothels, a growing boy for the mine or factory.

Japan's Labor Ministry is doing what it can to combat the problem of slavery. But progress is slow.

Seven years of "democratization" under U. S. occupation have not greatly changed the social customs among poor rural families. Parents still consider children personal property, and children often consider it their duty to sell themselves if the family needs the cash.

An unofficial report claims that in 1952 the police arrested or investigated 67,000 men and women suspected of buying or selling human beings. The Labor Ministry reports that of 120 child brokers indicted, 43 were finally sentenced to from 2 months to 3 years in jail, and 55 were fined. The top fine: \$25.

Child slaves in Japan have a closer resemblance to the indentured workers sent from Europe to colonial America than to the American slaves of pre-Civil War days.

In Japan, the purchaser gets the services of a child in return for a "loan" to the parents. A few youngsters under 10 years of age are sold each year. Their contracts usually run 11 years.

When the indenture is fulfilled, the child may return home. But, if the girl has become a prostitute-the usual fate of those sold-she usually owes the brothel keeper more than the original loan. So, in effect, she remains a bonded worker.

Most of the child slaves come from the poorest farm areas or slum districts of the cities.

But a company clerk earning \$42 a month-not bad pay in Japan-sold one of his six children to the owner of a textile factory. The 17-year-old daughter of a fisherman sold herself as a prostitute because the family was going hungry on his income of \$10 a month. A coal miner, unable to support his family of 18, sold his daughter for \$50.

The vast majority of girls in the slave traffic simply leave home and go to the big cities looking for jobs. Some of them find legitimate employment, but most of them fall into a standard trap:

A girl is offered an advance of a few dollars to send home to her parents. That puts her in bond to her "benefactor." Almost invariably, she borrows more money for necessities-and finally becomes a prostitute in order to pay her debts.

Japan has laws to control prostitution, a big business in the country. Girls may be arrested as public nuisances. Anyone forcing a woman into prostitution violates the law.

But it is very difficult to prosecute the brokers who sell girls, simply because most of the girls, accepting the first loan, agree that the contract they enter into is a voluntary one. Even if a broker is caught and prosecuted by the authorities, nothing much happens. A broker in Kagoshima was accused of selling 62 girls. From his profit of nearly \$300 on these transactions, he was easily able to pay his fine of \$30.

Recently the police in Osaka arrested a man and his wife and charged them with sellings 73 girls.

Examination of their records showed they collected a brokerage fee of about \$18 a girl, and each girl accepted a loan averaging \$40. The couple had made a profit of \$1,200 in 30 months.

The Labor Ministry estimates that more than half of the girls sold by their parents become prostitutes immediately.

The others work in textile factories, in shops, on farms or in private homes. Girls in the mills earn from \$2.50 to \$5 a month, most of which they send to their parents. One girl worked 11 hours a day 28 days a month, and was paid only 75 cents per month. Some contracts provide no wages-only food and clothing during the years of slavery.

The parents of girls sold directly into prostitution usually receive from \$25 to \$100. The girls are supposed to receive 30 to 50 per cent of their earnings.

A few girls try to break contracts and go home, but the effort seldom succeeds.

One 17-year-old girl was sold by her parents for \$30 to be a maid in a restaurant. When, two months later, she was forced into prostitution, she fled to her parents. After long negotiations, the girl returned to the brothel. Her contract was increased from one year to two because of the trouble she had caused the broker.

Slavery is far from a new problem in Japan. Two decades ago, adults were selling themselves in bondage during hard times.

During the industrial revolution, brokers recruited country girls for the spinning mills in the cities. And now, despite an intensive campaign to stamp out the traffic, child slavery is still accepted as normal business in many parts of Japan.

The Government - through the labor Ministry-is trying now to attack the problem of child slavery at its roots, in the countryside and the slums.

PRESS COUNCIL FOR INDIA

The Indian Press Commission has under consideration the advisability of constituting a Press Council for India for policing the Indian press, somewhat on the lines of the Bar Councils and Medical Councils, writes Sri Kodana Rao, Servants of India Society. It is very doubtful, he says if a Press Council will be any more effective than the present All-India Newspaper Editors' Conference or the All-India Journalists' Federation in enforcing journalistic ethics, if American experience be any guide. As long ago as 1923 the American Society of Newspaper Editors adopted a code of ethics known as the Canons of Journalism, which were widely endorsed.

About their effectiveness, Mr. Edwin M. Otterbourg, President of the New York County Lawyers Association, in his address on "Fair Trial and Free Press", at the Diamond Jubilee Celebration of the American Bar Association held in Boston in August 1953, said:

Unfortunately, nothing was further done about these Canons officially. (*American Bar Association Journal*, Chicago, Nov. 1953, p. 978)

He also said:

Freedom of the press has frequently been abused to become unlicensed pandering to a public desire for excitement, gossip and drama, to an extent where fair trials have become impossible in many instances. Lawyers, both for the prosecution and the defence, have used our free press in their own way to secure a "trial by newspaper" and for self-advertisement, all in complete disregard of professional propriety and ethics. (*ibid.*, p. 978)

He referred to the growing conflict between fair trial and free press, both guaranteed by the Constitution, and mentioned that, on account of the conflict, verdicts had been set aside, venues had been changed, and the press and the public had been excluded in an attempt to assure fair trials.

Mr. Otterbourg recalled that in 1936 and 1937 the American Bar Association and the American Society of Newspaper Editors and Publishers Association made recommendations for co-operative action to reconcile free press and fair trial and said:

But there the matter seems to have rested all these years. The organised Bar has done nothing to enforce Canon 20. The news and media of publicity have gone on without any realistic attempt

to police themselves. So far the collection of news and its reporting in connection with court trials are concerned, the law of the jungle still applies. President Theodore Roosevelt's appeal for ethics and morality in American professional life, which resulted in the adoption of our Code of Ethics and codes of other professions, was unheeded by the "Fourth Estate". (*ibid.* p. 979)

After recording the lamentable failure, Mr. Otterbourg wondered whether lawyers and journalists would voluntarily observe the Codes, or let a roused public opinion demand peremptory legislative intervention, or let the courts take on themselves, as the British courts did long ago, to exercise a firm judicial control on a free press, or let a dictator destroy both free press and fair trial.

C. R. AS A SPEAKER

On Republic Day Sri Rajagopalachari delivered one of his greatest speeches, writes "Saka" in *Swatantra*. The dominion he established over his hearers was complete, he says.

At the end of the speech, an urchin of some ten years burst into a delirium of uncontrollable excitement. Jumping and swinging his arms wildly into the air, he shouted *Rajaji ki Jai* and went on shouting and he seemed bent on shouting for ever. He would not be silenced. It was only when the last ounce of capacity to shout was extracted by over-exertion, that he sank to the ground, voiceless, unable to shout any longer. This power of moving listeners is the glory of the speaker's art. Those who possess the power should use it with restraint and responsibility, because it used to be said that Hitler worked his way to despotism in Germany with no other weapon to start with except the magic power of his tongue. I could see on the faces of the people that heard C. R. a rapture as of intoxication. Alcohol is not the only intoxicant. The sway of words when wielded by a master can fuddle one's brain more hopelessly than any liquor. I could see that the Chief Minister could twine the whole crowd that had gathered to hear him easily round his finger.

In the same issue Mrs. Anasuya Bai complains that the Editor (Saka) "very unreasonably" criticises the Chief Minister.

We in Madras wanted him to save our State from the chaos created by the Communists. Rajaji came in only after a great deal of cajoling. He has set right many matters in the administration and you as a journalist ought to appreciate his work better. Rajaji is human; he has his weaknesses; but he has no axe to grind. He may love power, but he is an administrator of a high type. Kindly take an impartial view of things and try to set right defects in administration by thoughtful criticism. You are very strong in your prejudices. That was also what the late Rt. Hon'ble Sastri felt.

AMERICAN ECONOMY

Considering the high level at which the American economy operates, as well as the managerial ability and technical know-how at its disposal and its remarkable degree of adaptability, a depression in the near future is a very unlikely possibility, declared Prof. C. N. Vakil, Director of the School of Economics and Sociology, University of Bombay, back from a study tour of the United States.

During his three-month stay in the United States, in September-December 1953, Prof. Vakil met a large number of officials, economists, bankers and businessmen and discussed the economic problems of India and the United States.

Elaborating on his expression of confidence in the American economy the professor noted that consumers' expenditure in the United States in 1953 was at the record level of about \$230,000 million, while business investments totalled \$28,000 million.

With only minor changes estimated in federal, state and local expenditures for the coming year, coupled with American industry's well-known adaptability to changing conditions, he felt there was no prospect of a serious recession.

He pointed out that the American economy is highly developed both in industry and in agriculture on a pattern of mass production geared to mass consumption, and that the economy was not necessarily dependent either on export trade or on armament production.

Prof. Vakil also cited the very high standard of living in the United States, where even the ordinary worker lived in comfort, with a large share of modern amenities. "The disparity between the living standard of the worker and that of the richer class," he said, is not nearly so glaring as in many other countries. Human labour is paid at a very high rate.

Almost all adults, irrespective of sex, work for a living and there is an incentive to work more and better because the rewards are excellent. Productivity per man-hour is very high and any increase in productivity automatically results in increased remuneration through collective bargaining.

SNOWMAN OF ABOR HILLS

The Governor of Assam, Mr. Jairamdas Daulatram, confirmed the presence of the "Snowman" in the Abor Hills in the North-East Frontier Agency.

We have evidence of the presence of the "Snowman" inside our borders at a height of about 14,000 feet. One of the Assistant Political Officers, Mr. Hipshon Roy, saw his foot-prints during one of his tours from Mechuka westward. Mechuka is within a few miles of the border which divides India and Tibet.

Writing under the title "Snowman" in the Abor Hills" in the Republic Day Supplement of the Assam Tribune, the Governor disclosed;

I was deeply interested in this discovery of some evidence of the "Snowman" near the Abor Hills border and I tried to get as much information on the matter as possible.

In the month of May 1932, Mr. Hipshon Roy, who was then the Assistant Political Officer at Mechuka reached within an hour's climb of the Lola Pass along which lies one of the routes from India into Tibet. The pass is at a height of about 14,000 feet. About 500 feet below the pass, there were the footmarks of a "Snowman." There was a regular track of many footprints. The Gaonburas (village headman) of the village Lalung which is close to Mechuka recognised the footprints.

Another story told by porters to Hipshon Roy, relates to a Monpa trader who saw this "Snowman". The trader was proceeding from Mechuka to Tibet. Leaving his bag containing some food and other things at camp, he went out to shoot some birds to supplement his meal. On his return to the camp, he saw from a distance the figure of a very hairy man trying to open his meal bag.

The sight of the creature unnerved him. He drew out his bow and shot a poisoned arrow which hit the intruder. The "Snowman" sprang up and disappeared behind a curve of the hills. Sometime later, the Monpa trader heard the sound of groaning and thought that the "Snowman" had died. The trader himself, however, received a severe shock at the vision of the strange man and never recovered from its effects. He did not proceed further to Tibet but returned to his village where he fell ill and eventually died.

Mr. Daulatram points out that, the last time the "Snowman" was seen was about 12 years ago.

INDIANS OUTSIDE INDIA

South Africa

INDIANS REJECT GROUP AREAS ACT

A resolution "totally rejecting" the Group Areas Act and demanding the repeal of "this fascist measure" was passed by the Natal Indian Congress in Durban on February 10.

Another resolution condemned the "denial of vote to non-whites in the Municipal, Provincial and Government elections and also the Government's perpetual interference with and removal of parliamentary representatives of African people under pretext of Communism."

The Congress demanded adult universal franchise for all South Africans. Another resolution expressed alarm at the declared intention of Minister of Labour to introduce a bill to amend industrial conciliation act with a view to introducing apartheid in trade unions and to give powers to Minister to allocate work in industries and other fields on racial basis.

The Bill intends to stifle freedom of trade unions and divide the workers on racial patterns'.

SPECIAL PASSES WITHDRAWN

Six special passes which had been granted by the South African Government to Indians to enable them travel in railway coaches reserved for the Whites, were withdrawn a few years ago, Minister for Transport announced in the Union Parliament at Capetown.

No passes are now available for Indians to travel in coaches set aside for the Whites.

Rhodesia

MEMORANDUM TO LYTTLETON

The Northern Rhodesia Indian Association representing nearly 3,500 Indians residing in Northern Rhodesia has brought to the notice of the Secretary of State for the Colonies, Mr. Oliver Lyttleton, a "number of most undemocratic and objectionable features of life" prevailing in Northern Rhodesia.

A memorandum has been handed to the Colonial Secretary outlining the

difficulties which Indians are undergoing at present.

Despite the part which we have played and will be playing in the history and development of this country right from the earliest and most difficult days, we still suffer from certain disabilities and prejudices.

The Indian Association alleged that Indians were excluded when applying for plots of land from Government in certain townships. "Throughout Northern Rhodesia" the memorandum disclosed, "towns are being planned by town planning authorities." Indians are segregated for residential purposes in areas classified as 'second class' residential areas.

The local Civil Service is not open to members of the Indian community (except Indian teachers) although Indians are known to have served the East African and Nyasaland Governments with loyalty and efficiency.

"The Northern Rhodesia Government's attitude towards the education of Indian children has been described as 'step-motherly.'" The memorandum added:

Indian teachers are working under conditions much inferior to those of others and as such the education suffers in efficiency.

Such conditions did not attract efficient teachers and almost all the Indian schools were under-staffed.

Ceylon

DELHI AGREEMENT RATIFIED

The President, Dr. Rajendra Prasad, ratified on Feb. 13 the agreement reached between the Prime Ministers of India and Ceylon on January 18, relating to illicit immigration of Indians into and citizenship rights for persons of Indian origin in Ceylon. The Government of Ceylon have also ratified the agreement the same day.

The Working Committee of the Ceylon Indian Congress in a resolution adopted unanimously expressed in effect its desire not to hamper the working of the Indo-Ceylon Agreement in the interest of goodwill between the two countries, but at the same time to continue "ceaselessly" to fight for the legitimate rights of persons of Indian descent in the island.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE

ACCESSION OF KASHMIR

The report of the Drafting Committee "ratifying the accession" of the Jammu and Kashmir State to India was adopted on 15th February by the Constituent Assembly before it was adjourned.

Earlier, Premier Bakshi Ghulam Mohammed, speaking on the report, declared: "We are to-day taking the decision of final and irrevocable accession to India and no power on earth could change it." He said that they had extended their hand of friendship to India and it was for the latter to hold it fast and support them. He observed that the sanction behind this decision was the blood of such martyrs as Brig. Rajendra Singh, Maj. Sharma and others. It was unfortunate, he added, that this decision had not been taken three years ago, in which case this State could have made considerable progress by now.

Referring next to the recent speeches made by Mr. Mohammed Ali, Prime Minister and Mr. Zafrullah Khan, Foreign Minister, of Pakistan, Bakshi Ghulam asked why if they really believed that this Assembly way not a sovereign body they should be so much upset over its decision. He observed that the British were not there now to make a present of the State (Kashmir) to Pakistan. He then recalled that the late Mr. Liaqat Ali Khan had twice rejected the offer of plebiscite—in March and September 1948—and accepted it in December 1948, only when conditions had taken a definite turn. He added:

Even then, we waited for six years, but nothing materialised and we could wait no longer. Then, we made a declaration about the establishment of a Constituent Assembly, making it clear that it was competent to take a decision on the question of accession and to-day we were doing it.

The House then adopted a motion by Pandit Girdharilal Dogra, authorising the State Government to send a copy of the report to the Union Government for appropriate action.

ECAFE REPORT

Asian countries which are planning to go ahead with economic development at a high tempo in 1954 are warned of the risk of inflation, by the ECAFE in its report for 1953 which was presented at the plenary session of the organisation at Kandy on February 8. The report says that as the export earnings and savings are low, it would be unrealistic to hope for a very rapid economic progress.

Among the points of interest to Asia made in the ECAFE survey may be mentioned the following:

(1) The effects of the Korean boom have worked themselves out. Export earnings have settled down at levels slightly higher than those prevailing before the Korean War.

(2) Food is no longer scarce. Production exceeds demand and seller's market has disappeared. Prices of exports have gone down and internal prices and cost of living have gone up in most of the countries.

(4) Capital goods are no longer difficult to get. The difficulty now is to find money for them.

(5) Asian countries are hit by the disparity between export and import prices. While prices of their exports have gone down considerably, prices of capital goods imported have not shown corresponding decline.

(6) In view of the shrinkage in revenue, the Asian countries must either progress more slowly or find money for their development through deficit budgeting.

The survey further says that part of the money generated in the boom days still remains in circulation. As a result of this, several countries are in the danger of running into serious balance of payments difficulties. The survey notes considerable expansion in production in India and continued investment on a high level in Japan in 1953.

MR. NEHRU ON PAKISTAN
AMERICAN DEAL

"The world situation is very serious and precarious. The United States is giving military aid to Pakistan. It is serious enough to India, but I am not afraid of it and I am not alarmed at it. It creates certain obvious consequences and that is what I am worried about," declared Mr. Nehru, addressing a mammoth gathering on the sandy beach alongside the Alleppey port on February 9.

Mr. Nehru said :

I am most concerned about this return of Western powers to the Asian front. It may not be in the same old way. I do not like that. I think it is bad for Asia, bad for Pakistan and bad for India. Yet there is another aspect of this which brings as little measure, if I may say so, of comfort. This is perhaps good that it is a challenge to us. That can at least wake us up from our composure and complacency because we require shaking up. We talk of small things where there is nothing that shakes us up. This is a good thing that shakes us up. This is a good thing provided you wake up, which I believe you will. If that is so then it is good and I do not mind it. In the final analysis armed might against my country provides my Country with unity and discipline and fearlessness. We can face anything and we can face the whole world at arms if we are disciplined and united.

Continuing, Mr. Nehru said it was a question of strength and we ought to strengthen our country. Real strength did not come from more arms. It came, apart from unity which was very important, probably from the improvement of the economic situation in the country, from increased production and more industry. These were strength giving.

If I go and buy a number of tanks and aeroplanes from England and America, well, I get a few tanks and planes to use for a couple of years. But then I am dependent on the country from which I bought them. Real strength comes to me when I produce my own. Then I am independent, apart from the fact that my industrial level goes up. It is our productive capacity that has to go up and with it the economic level of our people. More work means more production and more production leads to bigger income and higher employment.

India had taken outside help for constructive undertakings but, ultimately, she had to depend on her own resources. Too much of help from outside weakened her independence, he added.

SRI MUNSHI ON THE PLACE OF
ENGLISH IN INDIA

Mr. K. M. Munshi, Governor of U. P., declared that "English is ours" and it would be "criminal to ignore or neglect English in this country." In a recorded broadcast from All-India Radio, Delhi, on "The future of English", Mr. Munshi said :

History has placed in our hands a powerful weapon for spreading India's message throughout the world. We would betray our ancient heritage and future destiny if we were to allow it to rust.

English, of course, could not be what it was in the past in India, he said. India's cultural and political future depended upon Hindi as the national language.

I say 'political future', for political strength and unity cannot reach that degree of intensity needed for survival in modern times unless there is a universal medium bringing the masses into the common heritage of knowledge and outlook and weaving a common pattern of national aspirations. Hindi has to become 'Bharati' if Bharat is to live. No effort should, therefore, be spared to enrich, strengthen and popularise Hindi.

Nor can English, nor even Hindi", he added be a substitute for the regional mother-tongue, for our earliest associations are bound up with it. It is, and must remain, the natural vehicle of our experience."

But he pleaded for "progressive displacement" of English by Hindi. This was not the same thing as saying that English should be replaced forthwith, irrespective of consequences.

English should not be hustled out in any sphere of life. As Hindi grows—and it is growing fast—there will be an easy transition from English to Hindi. Present-day secondary education, therefore, should not be divorced from English. Where higher education in science, technology and even the humanities is concerned, study of English is indispensable.

"In their hurry to eliminate English they should not forget that it was today "a powerful unifying factor in our national life." It was the language of administration at a higher level of law and scholarship, of inter-regional and international intercourse.

The juristic standard in the country was also dependent upon the legal literature of the Anglo-Saxon world.

I cannot imagine any Supreme Court Judge—with great respect, of course—delivering judgement in Hindi with the same accuracy of thought and expression as in English for a considerable time to come.

KASHMIR COMMITTEE REPORTS

The Kashmir Constituent Assembly on February 6 unanimously adopted the reports jointly prepared by the Basic Principles Committee and Fundamental Rights and Citizenship Committee recommending complete accession of the State of Jammu and Kashmir to India amidst thundering cheers from all the sections of the House.

Before the resolution accepting the reports was put to vote by the President of the Assembly, Shri G. M. Sadiq, the Prime Minister Bakshi Gulam Mohammed said that that was a momentous day in the history of Kashmir because it marked the realisation of long-cherished desires and ambitions of the people of the State.

Bakshi Gulam Mohammed declared that the accession of Jammu and Kashmir with India was final and irrevocable and no power on earth could change Kashmir's relationship with India.

The Prime Minister said that the reports of the two committees had been fully discussed and there was unanimity among all members that they contained an ambitious programme and reflected the desire of the people of the State to improve their lot.

He added :

We placed these recommendations before the House with honesty and full responsibility after examining all the pros and cons because they intimately concern the structure of our Constitution and relationship with India.

DEPOSITS OF EVACUEES

The Pakistan Government, on January 10, promulgated an Ordinance relating to transfer of certain deposits belonging to evacuees and reception in Pakistan of similar deposits belonging to refugees.

A Pakistan Government Press Note says :

Under this Ordinance court deposits, deposits of minors and others under guardianship of courts and deposits of wards under Court of Wards or in custody or under control of managers of encumbered estates and records relating thereto will be transferred from West Pakistan to India if all parties to such deposits are non-Muslims and have been treated as evacuees.

The Ordinance also provides for the reception in Pakistan of similar deposits of Muslim refugees and records relating thereto to be transferred from the various States in India except West Bengal, Assam, Tripura, Manipur and Jammu and Kashmir.

Provision has been made for appointment of Custodian and Assistant Custodians of

deposits who would be entrusted with the work of transfer and receipt of deposits and records after transfer from India. Deposits would be treated as if they had been made in the courts in Pakistan.

The Pakistan Government in another order issued on January 29 said :

Undivided stores between the Pakistan and the Indian Railways will now begin to move to their respective destinations. The Governments of Pakistan and India have ratified the agreements of the Stores Sub-Committee and the Railway Standing Committee which met in Karachi in November 1953.

Among a number of items, Pakistan will receive from India cranes and boilers, and India will similarly receive from Pakistan locomotives.

These stores could not move earlier because there was no agreement on their division.

A LEGISLATIVE PARTY

Mr. S. K. Patil, M. P. and President of the Bombay P. C. C. who was addressing a Press conference at Ahmedabad on February 8 said the old Congress organisation "shall have to die" and steps should be taken to evolve a new Congress Legislative Party.

The present "double set-up" of the Congress party had not done any good and it had created unavoidable misunderstandings between the P. C. C. Presidents and Congress Chief Ministers in various States of the country, Mr. Patil said, and added, "mere consultations" between the P. C. C. Presidents and Chief Ministers were fruitless and unworkable.

In this condition, Mr. Patil said, the Congress party should be re-organised as a Legislative Party, which should function through constituencies and that the re-organised Congress Party would be similar to a political party in democratic countries like the U. K. or the U. S.

The B. P. C. C. President said the Congress Ministers should work with "humble manners" and should not arrogate themselves to be "all-knowing and omniscient." The Administration, Mr. Patil continued, should also see to it that a Congressman should not get any privileged treatment simply because he was a member of the governing party. The Congress administration should be impartial to every citizen irrespective of party considerations, he said.

INDIAN EDUCATORS IN U. S. A.

A team of educators from India is touring U. S. schools in connection with India's plans to improve her educational system.

The team has been charged by the Indian Government with making comprehensive recommendations for the reorganisation of secondary schools in India. Although financed by a grant from the Ford Foundation, it is a project of the Indian Government. One expert had described it as "perhaps the first project of this sort in the history of education anywhere."

Indian members of the party are: Mr. S. C. Rajkhowa, Inspector of Schools in Jorhat, Dr. E. A. Pires of the Central Institute of Education, Delhi, Miss S. Panandikar, Principal, Training College, Bombay, and Mr. K. Kuruvilla Jacob, Headmaster, Christian College High School, Madras.

The group first studied secondary education in India, visiting Indian schools and colleges for seven weeks. Later they spent several weeks in Denmark and the British Isles studying secondary education systems there. In the U. S., they will study American high schools and teachers' education in several States.

THE MADRAS SCHEME

The Central Advisory Board of Education commended the Madras scheme of modified elementary education as a "valuable..... interim measure."

Though the Board felt that basic education was the proper pattern for the country, it recommended other State Governments "to conduct similar experiments under controlled conditions."

The Board also approved with certain modifications, the recommendations of the Secondary Education Commission to overhaul secondary education in the country.

The Board said the Madras scheme, introduced by Mr. Rajagopalachari, was "a welcome attempt" to bring education within the reach of a large majority of children and into closer contact with the life of the community.

CENTRAL BOARD PROPOSALS

The Central Advisory Board of Education at its concluding session in New Delhi on February 9, made recommendations regarding the reorganisation, of University education and for the restoration of the students' morale.

The Board generally endorsed the recommendations made by the University Education Commission regarding the reorganisation of University education.

The recommendations relating to University administration envisage the reconstruction of University Senates, Syndicates and Academic Councils and a definite procedure for the appointment of Vice-Chancellors. The University Education Commission had emphasised the need for freeing the controlling bodies of Universities from undesirable influences. The Board, endorsing the suggestion of the Commission, recommended that two-thirds of the members of the Senate or Court should be teachers and one-third might be outsiders. All principals of affiliated or constituent colleges should be ex-officio members of the Senate and, if possible, one senior teacher from each college might also be given a seat. The size of the Syndicate or Executive Council might be reduced so that membership does not exceed 17. An important recommendation is that election should be avoided as far as possible and persons should be appointed by the method of rotation in the Senate, the Syndicate and the Academic Council.

ANDHRA COMMITTEE TO EXAMINE MADRAS SCHEME

The Andhra Government have constituted a twelve-member committee to examine the working of the modified elementary education scheme.

Announcing this the Education Minister, Mr. S. B. P. Pattabhirama Rao, told Pressmen that the committee would go into the question of elementary education "before and after the introduction of the new system." He added that the committee would suggest a suitable system of primary education that would be "useful and advantageous to the children of Andhra State.

STATE CONTROL OF TEMPLES

The Constitution Bench of the Supreme Court on February 9 dismissed the appeal preferred by the State of Madras against a judgment of the Madras High Court, which had held certain provisions of the Hindu Religious Endowments Act to be ultra vires of the Constitution.

The Supreme Court's order followed an undertaking given by the Advocate-General of Madras that the notification of the Government issued under the Act would be withdrawn.

The notification, which was issued on August 28, 1951, related to the appointment of an Executive Officer for the Sri Sabhanayagar Temple of Chidambaram, with powers to control the properties of the temple and to conduct festivals and other religious rites and rituals.

This notification was challenged before the High Court under Art. 226 of the Constitution by Marimuthu Dikshitar, representing Podhu Dikshitar of the Sri Sabhanayagar Temple who were the trustees and archakas of the temple.

AUTOMATIC LEGAL ACTION

The House of Representatives' Un-American Activities Committee recommended that proof of Communist Party membership should alone automatically constitute evidence of conspiracy to overthrow the Government.

The change in the law recommended by the Committee in its annual report to Congress would subject American Communists to automatic prosecution under the Smith Act which provides prison sentences of up to ten years for conspiracy to teach or advocate forcible overthrow of the Government.

Among other recommendations in the report were, (1) Legislation of evidence gained by wire tapping; (2) the granting of impunity to difficult witnesses to prevent them invoking the constitutional clause against self-incrimination; (3) reinforcement of the Taft-Hartley Labour Law to fight Communist infiltration of trade unions; and (4) denial of mail privileges to subversive foreign publications.

INDUSTRIAL AWARDS

Justice Rajagopala Ayyangar held in the Madras High Court that only those awards in which a definite or ascertained sum is found and deemed as due to the workers may be enforced under the procedure laid down under Section 20 (1) of the Industrial Disputes Act but, in cases where such a sum cannot be ascertained from the award itself, the summary procedure for recovery by distraint and sale under that section will not be available.

His Lordship gave this decision in allowing two writ petitions preferred on behalf of the Silk Cloth Producer's Association of Kumbakonam represented by its Secretary Mr. R. P. Krishna Ayyar, questioning the validity of an award made by the Industrial Tribunal, Madurai, in the dispute between those producers and the handloom weavers working under them, as well as the steps taken by Government to enforce the award and collect certain sums as due from the silk cloth producers in terms of that award as if they were arrears of land revenue.

In the result, the Judge quashed the order of the Government on-forcing the award and the distraint proceedings taken by the Tahsildar of Kumbakonam under the provisions of the Revenue Recovery Act against 50 merchants.

THE PRESS ACT

The President issued on January 29 an Ordinance to extend the life of the Press (Objectionable Matter) Act by two years till January 31, 1956.

The Ordinance follows the provisions of an amending Bill now pending before the House of the People. The Home Minister Dr. K. N. Katju, had told the House in the winter session last December that since the Bill could not be enacted into law by Parliament in the last session, the Government would issue an Ordinance to keep the Act in force.

Besides extending the life of the parent Act by two years, the Ordinance has introduced a few changes in the present law. Anonymous news-sheets have been brought within the purview of the Act now.

FINANCE FOR INDIA'S 5-YEAR PLAN

An important conclusion reached by the Bernstein Mission, deputed last year by the International Monetary Fund to study the economic and financial condition of India and assess the country's resources in relation to the implementation of the Five-year Plan is that "home resources even as estimated are not adequate for carrying out the Plan without resorting to measures that would risk serious inflation".

Another finding of the Mission is that "even the estimate of resources to be secured through home savings will not be realised unless positive action is taken to divert more of the expected increase in output into public or private savings".

The Mission, whose report was released on 7th Feb. has suggested additional foreign aid to India for the purpose of financing the Plan.

The report of the Mission analyses the economic situation in India, the economic objectives of the Five-Year Plan and the availability of international resources for its implementation. Dealing with the resources of the country, the Mission observes, "The economy of India has hitherto been static, if not regressive. While the forces that have brought about this condition are numerous, one factor has undoubtedly been the inability to provide savings and undertake investment on an adequate scale".

The Mission consisted of Mr. E. M. Bernstein, Director, Department of Research, International Monetary Fund, and Mr. Richard Goode, Mr. Morris Freidberg and Mr. I. G. Patel, technical advisers on fiscal and monetary problems in the I. M. F. The Mission visited India in January-March, 1953, and had discussions with the Ministries of the Government of India, the Reserve Bank of India, professional economists and representatives of industry, finance and banking.

100,000 BICYCLES PER ANNUM

The rated capacity of T. I. Cycles of India Ltd. is 100,000 bicycles per annum on single shift basis and within the second year of its working almost 50 per cent of this target was reached.

ANDHRA CO-OPERATIVE SPINNING MILLS

The handloom weaver can see in the Andhra Co-operative Spinning Mills a turning-point in his fortunes, declared Mr. T. T. Krishnamachari, Minister for Commerce and Industry, Government of India, while declaring open the Mills at Guntakal on Monday, Feb. 8. The Union Government, he added, was interested in the venture because it was an experiment in a new direction.

"We in this part of South India, in what was originally the Madras State, have made very great progress in the co-operative movement," said Mr. Krishnamachari, and declared, "In allowing money for the handloom weavers the Union Government has been keen that they should not be cheeseparing, because the money will be well spent with the machinery that is existing in the State. The newly established mill is an acid test for the co-operative movement. Neither the Andhra nor the Union Government will allow the venture to fail."

TAX ON INTER-STATE SALES

An interim scheme for giving relief to the traders from procedural difficulties in respect of Sales Tax on inter-State trade has been announced by the Government of India.

The scheme, which has been evolved by the Officials Committee to meet the situation arising out of the recent Supreme Court's judgment relating to the tax on inter-State sales, has been accepted by all the States except one, which does not propose to levy any such tax.

Under the scheme, consistently with the exercise by the States of the right to tax inter-State sales and to recover the Sales Tax from non-resident dealers, some of the difficulties of the traders would be alleviated by dispensing with non-resident dealers from the necessity of producing their books and appearing before the Sales Tax authorities of different States.

AGA KHAN'S ADVICE TO PAKISTANI WOMEN

The Aga Khan urged Pakistan women to demand equality with men and counselled them in particular to give men no peace until freedom of prayer was granted to women.

In a message read for him by his wife, the Begum Aga Khan, he told the Association of Pakistani women that after freedom of prayer was granted, they could establish social and political equality with men.

To his indignation, the Aga Khan said: "Women are forbidden to take part in the Friday prayer in the mosques". He declared that his message to Pakistani women was to "organise, fight and resist."

The Aga Khan particularly took to task those husbands who required their wives to respect segregation of the sexes while they themselves went to Paris to have a good time. Without equality of the sexes, he said, Pakistan would be out-distanced not only by Europe but also by other countries in Asia.

EX-QUEEN NARRIMAN GRANTED DIVORCE

Ex-Queen Narriman was on Feb. 2, granted a divorce from ex-King Farouk of Egypt on the basis of an out-of-court settlement.

Pretty, 20-year-old Narriman had asked a Muslim religious court for a divorce on the grounds of separation and claimed 5,000 Egyptian pounds (5,125 sterling) a month alimony.

The court agreed she had a case for divorce but had postponed the hearing pending the outcome of private negotiations between the two sides.

Faridel Atrash, 38, handsome Egyptian film star and crooner, announced that he would marry the former Queen when she obtained her divorce from the exiled Farouk. Her family has denied any romance between Narriman and Farid.

Under the terms of the divorce settlement, Narriman forfeited the custody of her 2-year old son, Ahmed Fuad, who now lives with his father in Italy. She has

the right to see her son whenever she wishes.

Narriman's application for alimony was ordered to be struck off the record of Sharia religious court which sat at Helio-polis, a suburb of Cairo. The ex-Queen left her husband in Europe in March last year. She had accompanied him into exile in July 1952 after he was dethroned in the coup led by President Mohammad Naguib.

They married on May 6, 1951 and Narriman gave birth to Farouk's first and only son Ahmed Fuad on January 26, 1952. His former Queen Farida had given him three daughters before they were divorced in 1948.

Ahmed Fuad was proclaimed King after the abdication of his father on July 26, 1952, but was deposed 11 months later when the Naguib regime made Egypt a Republic.

FOR STABLE & HAPPY MARRIED LIFE

As a marriage and sex consultant, a writer in a Bombay weekly gives the following advice for the physical and mental health and marriage happiness and stability of our people.

1. Every married woman is entitled to consummate her biological destiny and legitimate maternal desire, that is to give birth to children but she is NOT entitled to give birth to a child whose prospects of becoming a worthy member of society are poor, through bad inheritance, ill health of the mother or poverty of the father.

2. There are innumerable couples, about 10 per cent, who remain infertile. Many of them can and should be helped. The first is essential from a health and eugenic point of view and the second for marital happiness as well.

3. Now-a-days marital instability and family disruption are increasing alarmingly, which I attribute to ignorance of scientific facts regarding sex. This trend can be checked by proper counselling and imparting sex education.

INDIA'S SHERLOCK HOLMES

Tribute to the Home Minister, Dr. Katju, as "the living embodiment in India of the reality and efficacy of Sir Arthur Conan Doyle's criminological principles as expressed in the figure of Sherlock Holmes," was paid on Feb. 4 by Mr. Dennis P. S. Conan Doyle, eldest son of the creator of that fictional detective, in a talk to pressmen at New Delhi. Mr. Dennis Conan Doyle, is now on a brief visit to India.

He said Dr. Katju was known in Europe and America as the foremost authority in Asia on Sherlock Holmes. At the festival of Britain, the only contributor from Asia to the Sherlock Holmes exhibition had been India's Home Minister.

Mr. Conan Doyle said the question had been asked as to who exactly was Sherlock Holmes, and how it was that a man who had never lived could be so real. The answer, he said, was that his father (the late Sir Arthur Conan Doyle) was himself Sherlock Holmes. He added that his father had not been an armchair criminologist, but had spent his life in bringing out the innocence of people 'wrongly convicted.'

AGA KHAN WEIGHTED IN PLATINUM

Over half a lakh of Ismailis watched their spiritual leader, the Aga Khan, weighed against 15 1/3 ounces of platinum on a richly decorated revolving rostrum at Karachi on February 3.

The holy weighing ceremony was "symbolically" done on a trick scale which was designed to balance 14 pounds against an ounce of the precious metal.

The 215-pound Aga Khan himself had ordered that he should not be weighed against an equivalent weight of platinum to economise on foreign exchange and insurance and transport charges.

The platinum pieces against which the religious leader was weighed when suitably assembled formed a pattern that read 70 in Arabic numeral.

The ceremony was performed in the lavishly reconstructed "Aga Khan Gymkhana" on a specially built six-foot-high rostrum which was kept revolving to enable every one present in the circular maidan to watch the ceremony.

KUMBH TRAGEDY

The echoes of the Kumbh Mela tragedy involving the death of 500 and injury to a 1000 pilgrims are still reverberating. Grave allegations have been made against high dignitaries of the State of indifference and neglect in handling the situation. It is unfortunate that the Governor and Chief Minister of Uttar Pradesh, who were at Allahabad on the day of the tragedy, did not hear anything about it for several hours when they were busy with the Government House Party. It is alleged that a large part of the police force was withdrawn from the Mela area in order to guard the President, the Prime Minister and Governors and Ministers who were at Allahabad that day. The Government has appointed an Enquiry Committee to report on the allegations.

DANCE-DRAMA AT MADRAS

The Little Ballet Troupe of Bombay had its opening night in Madras at the Annamalai Hall, Georgetown, in the presence of Governor, Sri SriPrakasa. The programme included a "puppet" dance-drama of the Ramayana in eight scenes, a Gujarati folk dance and "Brij-Leela," depicting an episode from Sri Krishna's boyhood days. The performance, one of a series of four, was given in aid of the Rishi Valley School in Chittoor district.

T. K. C.

T. K. C. the scholar and critic and well known for his commentary on the Kamba Ramayana passed away in his 73rd year at Courtallam. What Rajaji has done for the Mahabharata T. K. C. has done for the Ramayana. The death of his only son was a turning point in his career when he settled down at Courtallam and became absorbed in research work in Tamil down to the end of his life. It may be recalled that the arangetral of his "Kamba Ramayanam" was celebrated last October at Courtallam, Mr. C. Rajagopalachariar, Chief Minister presiding.

All through life literature was his passion and his main work lay in fostering Tamil and the music and tradition of South Indian culture.

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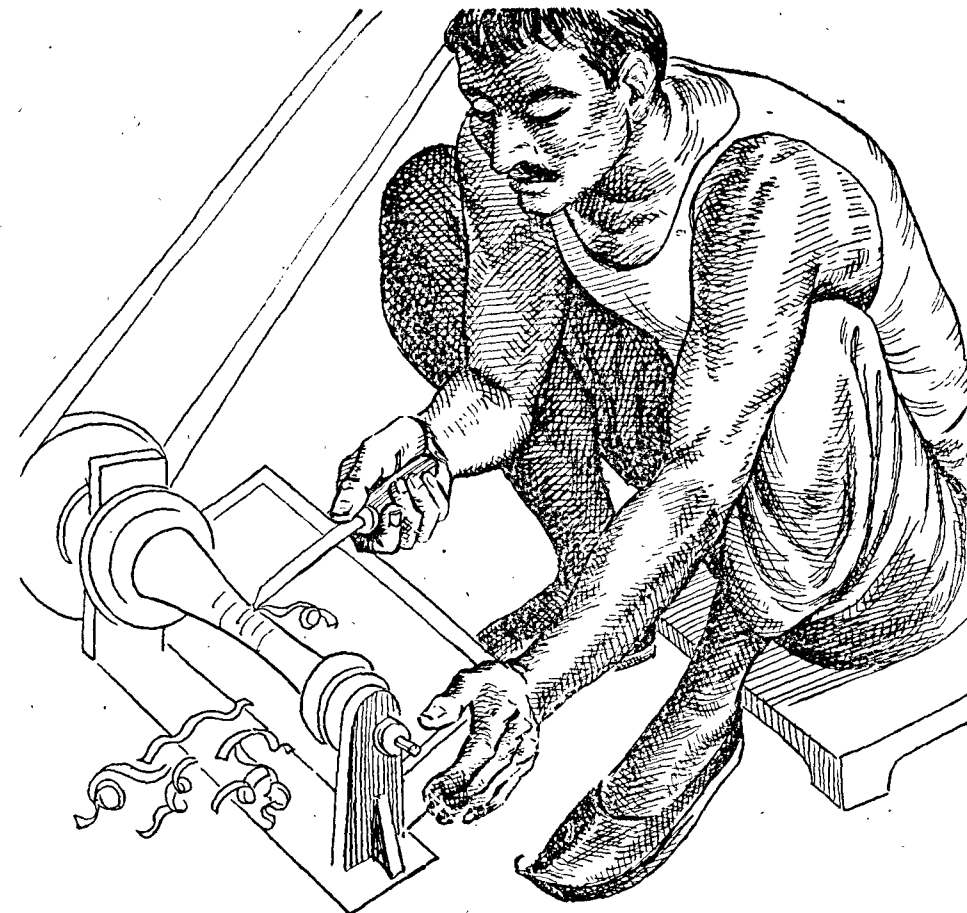
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