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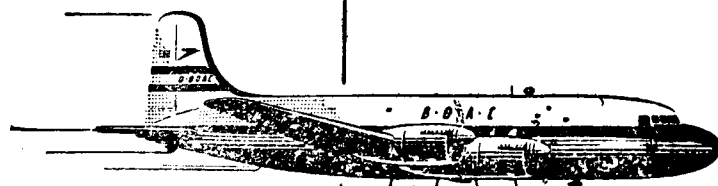
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[No. 12

Co-existence or Co-destruction?

BY

DR. NANDALAL CHATTERJI, M.A., Ph D., D. LITT.
University of Lucknow.

—0—

THOSE who talk glibly about a Third World War belittle and underestimate what modern warfare means. They ignore reality, and are the victims of their own fancy. They forget that the last World War cost mankind about four trillion dollars in money and forty million in human casualties. It is needless to say that a Third World War, with atom and hydrogen bombs, will be many times more destructive and costly in terms of money and human life. No matter which side finally wins the war, both the belligerent blocs will surely and essentially be losers in the end. If there is a prolonged and fearful holocaust, human civilization would be set back for centuries. And, more problem will be created than would be solved by the war.

It is often lightly imagined that the Soviet Union can be easily knocked out by the Americans in a quick atom bomb war. That this idea is nothing more than wishful thinking needs little elaboration. Russia is much better armed and organised today than she was when Hitler attacked her. She has now both the atom bomb and jet planes. And, what is more important is that a ring of buffer state allies would reinforce her European and Asian borders. Besides, the Communist-trained troops are formidable fighters, and this fact has been established in the Korean conflict. It is also problematical whether American-led troops would have greater success in marching through Russia than Hitler's mechanized legions had. It should also be remembered that

the Nazis could not capture Moscow. But, even if Russia loses Moscow, Gorky and Stalingrad, she would still possess the industrially advanced Siberian hinterland and Soviet Central Asia which is an area twice as extensive as the United States.

A quick military victory over Russia is hardly feasible. Firstly, there is no indication of a likelihood of an internal collapse. After the Great Patriotic War of 1941-45, as the Russians love to call it, the Soviet Government is so firmly entrenched that an effective counter-revolutionary movement is scarcely likely. Secondly, a quick and deep land penetration of Russia is also impracticable because of the very immensity of the Russian tableland, the rigours of the Russian winter and the dogged tenacity of the Russian masses. Thirdly, in any conflict with Russia, America and its allies will have to reckon with the People's Republic of China. If a first-rate power like Japan could not crush an inefficient and disorganised China in ten years, it is hardly conceivable that America will subdue a China stronger and better organised than she was in the corrupt and inefficient regime of Chiang Kai-shek. Thirdly so far as atomic war is concerned, America is more vulnerable than Russia, for the continental United States is no more than a fraction of the combined area of China and Russia. Russia will therefore not need as many bombs as the United States will require. Fourthly, in case of war, Russia and China will hardly remain passive, and they will push so far

inside Europe and Asia that the American bloc, with far less manpower, will find it hard to keep the enemy confined within its own borders. Lastly, intensive attack on heartland of Russia is not a practicable proposition even by air, and no modern power will capitulate without an overwhelming invasion by ground forces.

If America cannot normally look forward to a quick victory, Russia's chances to knock down America are still more slender. The economic resources and armaments of the American coalition are truly staggering. The United States possesses not only atom bombs in all calibres, but she will have the cataclysmic H-bomb as well. Russia will also not be able to invade America, for she does not own an adequate sea power which is necessary for transportation of armies across the Atlantic and Pacific oceans. Besides, Russia and China lack the traditions of aggressive war outside their own areas. So, it will be senseless, if Russia and China contemplate an offensive war against America.

It is not unlikely that the next total war might end more or less in a military stalemate. Both sides might have victories here and there, but neither could look to a clearcut victory. Whosoever wins, Western Europe in any case will sink into utter chaos, and America and its allies would be as exhausted and impoverished as Russia and its allies. There will be an unknown and confused disorder all over the world. Most great cities will be bombed out of existence. Vast populations will be killed and uprooted. Industrial areas and communication centres will be destroyed. Orderly governments might collapse in many countries. Even if America wins, her victory will be empty and valueless in the midst of universal poverty and confusion.

Recent American foreign policy is based on the apprehension that if it were allowed an opportunity, communism will engulf Europe and Asia, and penetrate into the American continent. The Americans therefore wish to contain communism at all costs and by force of arms, if necessary. They look upon any attempts to bring about a peaceful settlement with the Soviet Government as unwise appeasement. So the cold war and the prodigious armaments programme go on

unchecked in the United States and elsewhere, and the Red hunt is continuing there with relentless vigour. In Europe and Asia, the United States is at present busy creating a network of allied states and a ring of air and military bases to counteract the Communist menace. This mighty round-the-world crusade against communism is understandably a source of alarm to Soviet Russia. And, Soviet Russia too has embarked upon a parallel campaign of arms production to catch up with the West. Thus, what to the West seems to be an imminent danger is, from the East's point of view, nothing more than military security. In the midst of the furious armaments race, a fatalistic idea is bound to grow that a Third World War is perhaps inevitable. History shows that there can not be an armaments race without leading into the war it was meant to avert.

But, is a Third World War really inevitable? Do not war and fear constitute a vicious circle of cause and effect? If both the blocs realise that neither will be real gainer in the long run, the conception of co-existence is still likely to be acceptable. After all, the economic condition of the world after the last war is not such as would justify another global conflict. The hard-pressed Western Europe wants peace no less than Russia and China to raise the present living standards. World trade needs peace for future advancement, for the pre-war armaments programme is bound to hamper the post-war economic reconstruction. Even America is visibly suffering from the effects of inflation resulting from rearmament programme. Crushing taxes and soaring prices have considerably reduced the purchasing power of money, and the American people are finding it hard to stand the strain of the bloated military budgets. Europe, particularly, is afflicted with poverty, unemployment, depression, currency crises and general social dislocation. It is necessary to add that the main weapons in the possession of Russia are not so much military as social and economic. It is easy to prepare a military front against communism, but it is far more difficult to put forward an economic or ideological answer to it. Mutual self-interest therefore demands that the East-West wrangles should come to an end.

The co-existence of capitalism and communism is not only desirable, but is definitely possible. But, we must agree on certain postulates. No way of life should be regarded as superior to others. No political system should be regarded as good or bad in itself. And, imperialism should be treated now as an outmoded policy. If, therefore, the principles of national self-determination and equality are agreed upon, all international questions and disputes can be solved by peaceful methods. Disarmament and international atomic control can be secured, only if there is goodwill on both sides. The drift towards war must in any case be immediately stopped, and a workable and over-all agreement should be reached. Whatever the shortcomings of the Soviet and American systems, and whatever the errors of the respective governments, they can still arrive at an equitable understanding.

What is, in fact, needed is not a perfect agreement, for a perfect agreement is impossible, but only a sincere desire to co-exist peacefully. Besides, there is no short cut to a speedy solution of international disputes. The gulf has to be bridged slowly step by step, and even partial agreements will lead to a better state of affairs. It is through partial agreements in small matters that gradually a wider agreement to live and let live might eventually emerge. At any rate, it is good to remember that there is no magic wand which could produce perfect agreement all at once.

War, let us not forget, solves no problems. Only reason, understanding, negotiation and compromise can liquidate the present day crises. If only both sides agree to sit down and talk things over with the intention of relieving the current tensions, a satisfactory settlement cannot be beyond reach. War has never paid in history, and aggressors have always come to grief in the long run. Let the world statesmen decide whether mankind should face a co-destruction through war, or whether they should usher in a new era of peace and welfare for the common man.

It is indeed heartening to find that the Asian Powers in general, and India in particular, despite the ominous SEATO bloc, have been playing an historic role in focusing world opinion on the need for an East-West understanding. India has always cherished the ideal of unity in diversity throughout her long history, and this is why India is peculiarly fitted to throw all her weight on the side of peace. The five Principles of co-existence enunciated in June last by Mr. Nehru and Mr. Chou En-lai afford the necessary basis for the settlement of a climate of peace in the world. If India succeeds in exerting her influence in favour of unity, a new era of peace may yet ensue. India today is the greatest single compelling factor of peace, and it is well-known that neither East nor West will lightly disregard, much less defy, her advocacy of peace.

THE PYRAMIDS

BY

MR. WILLIAM E. PHELAN

Here now, the thousand years are with us still,
And sky and sand and wind engraven stone,
Conjures the ancient to the present will,
A spectral image on a spectral throne;

Here kings entombed are now subjects of death,

Their royal prerogative held confiscate,
Long since exhausted of their living breath;
A mold of ashes, that was once a state.

Here in the shroud of ageless silence lies
All that was once great pomp and power of place,

Here the dark dynasty holds court's assize,
And outrules old decrees of birth and race,
Their mortal grandeur now is dust and grime,
And these vast monuments do but mark time.

—New York Times.

The President

By "R. D."

IN 1911 while I was reading in the Presidency College, Calcutta, and staying in the attached Eden Hindu Hostel, I met an ex-boarder visiting a common friend in the hostel and I could not help noticing at once how sincerity and humility were writ large on his countenance and how in course of a few minutes he made himself entirely at home there, attracting a number of old and new boarders around him. That day we,



Dr. Rajendra Prasad

some younger boarders, felt in our heart of hearts that there was a darling who would always be more loved than dreaded and who would rule more by sympathy, sincerity and humility. That ex boarder is none other than Dr. Rajendra Prasad, the First President of our great Republic. Since then that picture of him was imprinted on my mind and, with the lapse of time, was more and more confirmed. Years after, Jawaharlal Nehru wrote in his Autobiography about "his keen, frank eyes and his earnest look. One does not forget that look or those eyes for through them truth looks at you and there is no doubting them...His outstanding ability, his perfect straightness, his energy and his devotion to the cause of Indian freedom are qualities which have made him loved not only in his own province but throughout India". So he was rightly described by some as the "heart" of the Congress.

With that picture before us, it was no wonder that even in 1904 as a simple

junior student, coming from not a very known part of Behar, he was found very popular in the Presidency College and was elected Secretary to the College Union by overwhelming majority defeating a senior student of Calcutta. Nor was it a wonder that, later in life, on an appeal from this darling of India after that fatal earthquake of Bihar in 1934, there was a great response and more than 3 lacs were subscribed to his Relief Fund, while the fund started by the Viceroy, with all the awe attached to high Office, did not receive so much.

He had a unique academic career. He topped the list of candidates in the Entrance Examination of 1902 of the Calcutta University with much wider jurisdiction than at present. He also stood first in the F. A. Examination in 1904 securing the Duff Scholarship in Languages. In 1906, he passed the B. A. Examination with Honours in both English and History and obtained the Eshan Scholarship and the Presidency College Foundation Scholarship. In 1908 he passed his M. A. Examination and served as a professor for a time till later he passed his B. L. Examination and joined the Calcutta High Court. He wound up his brilliant academic career by obtaining a First Class in M.L. Examination and Kedarnath Banerjee Gold Medal and by combining his practice in the Calcutta High Court with teaching as Professor of the University Law College, Calcutta. In 1916, he left Calcutta and joined the Patna High Court where he rose high in his legal profession and reputation. Yet he always maintained his interest in academic matters not only by his association with the Patna University but also by organising a National University called Bihar Vidyapith.

"Ambitions I have none except to be of some service to the motherland"—wrote he even before he started life and soon he dedicated his life to the national cause. Ever since 1917 when Mahatma Gandhi sponsored the Champaran Campaign, he worked with him and became one of his closest followers. "Few others, if any, can be said to have imbibed more thoroughly the real message of Gandhiji"—wrote Sri Jawaharlal Nehru in the Autobiography.

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BURMA OUR NEIGHBOUR

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After the attainment of freedom, he has always insisted upon our adherence to truth and non-violence and "the ideal of the world above self, service above gratification, love above violence and creation above destruction". In a message from Sevagram he said "Mahatma Gandhi saw the futility of ending war by war...He tried to tackle it at its root by making the individual as the fit instrument for peace—simplifying his life, reducing his individual needs, spreading and securing confidence and love all round". Following the principle of 'Do what you preach', he has practised them in his life as a true exponent of peace, simplicity and love.

All these particularly his utter selflessness, his complete disregard of physical and monetary sufferings during the national struggle, his extreme devotion to the people's cause and his refusal to accept any favours denied to his co-workers and co-prisoners made him the loving leader of the people who chose him as the President of the Congress more than once and ultimately as the Permanent President of the Constituent Assembly and the First President of Free India. He never sought office—it was the office which sought him.

All these again arise in mind on his birth anniversary—3rd December, 1954. As in 1911, he is still the same darling—more loved than dreaded and ruling more by sympathy, sincerity and humility.

Burma Our Neighbour

BY: PROF. K. C. PETER, M.A., LL.B.

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Burma (262000 sq. miles), as big as Indo-China, inhabited by 19 million Burmese, including nearly 2 million Karens and 120 other racial and tribal groups (Kachins, Chins, Mons, Arakanese etc.) and 3 Lakh Chinese, 7 Lakh Indians and a small number of Europeans (mostly British), speaking over 110 languages, has a 1000-mile frontier with Red China in the north and touches India, Pakistan and the Bay of Bengal in the west, Laos and Thailand in the East and South. Easily Burma can be divided into four zones green forest-clad borderlands, high and hilly; the dry zone around the royal Capital, Mandalay; the rice-rich low-lying Irrawady plains; the 1500-mile jungly coastland where 200 inches of rains beat down every year. The British, masters in the art of imperialistic exploitation, imported British gold to develop 14,500-mile of rails and roads and 12 million acres of riceland; the epidemic death-rate was well-nigh halved. Then Burma stood first in the British empire in teakwood production, second in tungsten, fifth in tin, sixth in lead. Though elephants and tigers roam about Burma's jungles, rebels and guerillas use them equally well as hide-outs in their battle against the

government. U. Nu's government claims control over 233 out of 280 constituencies; but the figure is, no doubt, an exaggerated one, because the powers controlling the outlying districts didn't contest the elections at all. The communists are retreating northwards from their Myingyan base; the Karen rebels are still strong in their hilly tracts behind Moulmein; Chiang's nationalists are almost irremediably lodged in Shan states, plundering and terrorizing the people.

RAINBOW OF DISSIDENT FORCE;

Muang Mong is a Karen himself. "In the first quarter of 1954, the Karen state was formally inaugurated by the Burmese President. Why not the Karen rebels stop fighting?" I asked him. "The Karens are nearly 2 million strong. One big group lives in the Salween valley, another in the fertile delta raising rice; Karens are there in South Burma too. They aren't satisfied with the area forming the Karen state at present. For a long time, the rebel capital was Toungoo; now, Kawthoolay. The late Karen leader London-educated bearded Saw Ba U Gyi (with his blonde English wife) and Premier U. Nu talked and talked to iron out their differences. Saw Ba U Gyi,

a minister in Aung San's cabinet, was an efficient and good administrator. The talks failed, and fighting flared up. They complain that the Burmans (majority) oppress them (a national minority). No doubt, the Karens then held high positions; the C-in-C of Burmese forces, the Chief of Air staff and the police chief were Karens, the sizable Karen bloc in parliament aside. Further, the Karens formed the cream of Burma's fighting forces. They all left off their jobs when the Karen rebellion gathered momentum. These simple honest hard-working men, Buddhists mostly, led by educated (educated in Mission schools and Judson Memorial College, Rangoon) Christian minority felt close to Britain and the West than resurgent Burmese nationalism would let them. The Pro-Jap Burmese excesses over pro-West Karens still rankled in their minds. This among other things raised mutual suspicion and distrust. Some pious superstitious Karens even thought that, true to Karen tradition Taw-Me-Pha, the Karen hero would lead them to glory and nationhood. The Burmese and the Karens are yet to lift the shadows of their past, mixing and mingling with each other, eliminating mutual suspicion".

"Do the Mons claim statehood? If so, on what grounds?" I enquired, wanting to find out the similarity between the two movements. "The Mons rebelled against the government for years on end; now, not. They have accepted a separate state within the Burmese Union. The United Mon Association supported their claim to nationhood by digging up historical documents. These ancient documents proved that the last Mon King Binnaya Dala (1747-1774) ruled as sovereign over the Mon Kingdom. Except few irregular Mon guerilla bands, the Mons have laid down arms, content with a state of their own".

"Any other reasons for the discontent of Karens?"

"Yes. The Karen rebels say that the hills marked out for them are unproductive, while a large group of them live in the fertile lowlands around Moulmein and Irrawady delta. Lastly, the areas allotted to them, they say, are in their hands already".

The Karens and Mons aside, a rainbow of dissident forces challenge the authority of government. They are: 1. Red Flag Trotskyites — 8000-strong, led by 48-year old Thakin Soe, onetime clerk of Burma Oil Co; he shared Jail life with Premier U Nu. 2. White Flag Stalinites — 14000-strong, led by Thakin Than Tun who boasted in 1948, "Give us three years. Burma will be ours". However, their plans miscarried. 3. Burmese Army Deserters — 8500-strong, led by rebel-monk U Sneida; they broke away from the government against U Nu's decision to fight the communists, their erstwhile comrades in the freedom struggle. 4. Mujahids — led by self-styled Major-General Kassam, wanting a theocratic state of their own: "perhaps accession to Pakistan also remained in the field" comments Bertie Reginald Pearn, professor of History in Rangoon University. 5. Chinese nationalists — only half of Chiang's guerillas (12000) are packed off yet, thanks to U. S. Rumour has it that more are pouring in via Siam.

In the Shan states, where the country wears a parched, faded, thirsty look, full of sharp ups and downs, terrorism began as early as December 1930; rebels under Saya San murdered Forest officer, Fields Clark. The Chiang's nationalists in this area had made confusion much more confounded.

The amount spent by Burma on defence is a staggering one. The 1952-53 deficit budget reveals a gap of Rs. 30 crores. Defence alone consumes over 50% of total government receipts. "Annually they (rebels) destroy property worth Rs. 50 million. We spent Rs. 150 million every year fighting the rebellion, while the loss in national income, mainly in rice exports, comes up to Rs. 200 million. Altogether, the rebellion costs the country a total of Rs. 400 million a year", says U Nu. Stop the rebels, Burma must. Hence, the defence expenditure.

TOWARDS INDEPENDENCE

Burma is living in a moment of upheaval—greater perhaps than at any other time in her history. About 2000 years back, in search of a new homeland, the forefathers of the Burmese poured down on the river valleys from mountainous Tibet and West Yunnan.

They set up the 'Pagan' State, 16 sq. miles of pagodas with innumerable inscriptions that expose their past glory. Pagan is not only a historical monument, but a tribute to the inspiration of Buddhism. It was Anahwratha (1044-1077) who popularised pure Buddhism (Hinayana) through the Mon missionary monk, Shin Araham. The ancient Pagan kingdom is forgotten; but the present form of Buddhism has been Burma's ruling creed for the last 900 years. Burma's isolation was so rude that Burmans called the spire of the Mandalay royal palace, the centre of the universe. Before the war, one million Indians, 20 lakh Chinese and 10,000 Britains invested their precious capital to develop Burma, despite the lethargy, thriftlessness and philo; hic indifference of Burmans.

The British captured Burma in three stages—in 1826, 1852, and 1886. With that, revolutionary, social, political, economic and educational ideas slipped into Burma. In course of time, it had two ill-effects: One, having lost respect for customs and traditions, lawlessness poisoned the Burmese mental soil; Two, the educational institutions mass-manufactured too many lawyers who turned themselves into politicians and rebels.

Under the British, constitutional development was snail-slow. In 1897, a legislative council was set up, filled with government nominees, and enlarged in 1909 and 1915. In 1919, a 103-member council with a nominated majority was formed, with two executive members responsible to the legislature. Even the 1935 Government of India Act didn't satisfy the people's thirst for freedom. As John L. Christian put it, the Burman was at one with Tagore in requesting the British: "With your administrative machinery, send, I pray you, a little humanity". The British refused to budge an inch. British premier Churchill hit back: "I have not become His Majesty's first minister to preside over the liquidation of the British empire". Heartless words, indeed.

The Second World war exploded. The Japs goose-stepped into Burma. On September 9, 1943 Yasua Yamada, in a Tokyo Radio broadcast, boasted: "The entire people of Burma have now come to realise that they are

liberated from the British yoke...through the assistance of their Asiatic neighbour, Japan". No doubt, they roused Burmese nationalism, gave Burmans 'nominal independence'. And in Burmese eyes, 'Pax Brittanica', to borrow George Orwell's phrase, turned into 'Pox Brittanica'. "When the Japanese Bombers came" said U Nu "the people would not take cover. They tore their shirts, sang, danced, clapped their hands, shouted and turned somersaults as if they didn't care a curse what happened". And what happened? The Japs trampled underfoot the hopes of the Burmese. Hence, the Burmese organised their own anti-Jap pro-West resistance movement.

War over, in 1946, Britain offered Burma self-government, and 31-year old Aung San, the famous anti-jap freedom fighter, headed the provisional government, while U. Nu became speaker of the new Constituent Assembly. But on July 19, 1947, three assassins walked into the Council chamber, shot Aung San and his six colleagues dead. A fall of tragedy fell over the nation. Thakin Nu was compelled to head the new government.

January 4, 1948, 4.20 A.M. Like Eire and the 13 American colonies, Burma's six-starred flag went up the flag-mast in total independence of Britain. The British governor drove up to the harbour and boarded 'H. M. S. Birmingham'. That night Rangoon celebrated the birth of freedom. And the Burmese national anthem sprang from millions of throats. It began: "Until the end of time, this is our Land".

PREMIER U. NU

"I am a dreamer, a writer" says U. Nu. "Framing rules and so on make my head ache". He aspired to become Burma's Bernard Shaw, but remained Burma's Premier for the last 6½ years. A devout Buddhist, he refused to kill a cobra once. Cool moon-lit nights, fragrant romantic surroundings, the curls and curves of 'chic' Burmese blondes and hedonistic pleasures, he loved. Liquor held the magic wand over him. He read avidly Shakespeare, Shaw, Havelock Ellis, Wells, wrote Freudian plays, eloped with Mya Yi, the School Board Presi-

INDIA AND CHINA

BY

Prof. S. N. AGARWAL

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dent's daughter, his 'would-be wife, whom his numerous sonnets praised. Rangoon Editor, U. Bacho, interested him in freedom fight, a romance by itself. Learning philosophy and law in Rangoon University, he joined 'We Burmans' Society; each member called the other 'Thakin',—the name reserved for 'White Sahibs'. The chiefs of Trotskyites were his comrades then. In 1936, the 'Thakins' burned the Union Jack before the Rangoon High Court, a symbolic riddance of 'Pox Britannica'. U. Nu. drank deep of Marx; the drink was heady and he veered left. But today, despite his Brahmacharya (sexual abstinence) in wedded life, zeal for Buddhism, his vegetarianism, his frequent visits to the 'prayer house' on stilts, his dropping the pre-war title 'Thakin', he quotes Marx against the Trotskyites and Stalinists and fights them with his 60,000-strong modern army. U. Nu's Marxism watered down with parliamentary democracy resembles Tito's at best. He calls the Reds, in polite language 'Kwema-tha' or dog-bitch-sons. Asked "Is not yours a one-party government?", he replied: "It is no dictatorship. The people prefer one party alone. That is all. No danger there is as long as that party believes in democracy".

Recently in a BBC broadcast, Phillips, an authority on South East Asian affairs, said: "Whereas Nehru revels in the role of a dynamic statesman, Thakin Nu is perplexed with doubts: Ought he to be a monk rather than a man of affairs, a playwright rather than a politician? He has...lived in a monastery, and even today always seems on the verge of retiring again to become a monk. Nehru impatiently goes out to meet problems; Thakin Nu waits for them to come to him." Nevertheless, U. Nu, full of pep and vigour, is fighting half a dozen internal rebellions to safeguard the integrity of Burma.

Three things mark out the Thakin Nu regime—1. Strength to oppose insurrections inside the country; 2. ability to put to work an ambitious plan of land redistribution, industrialisation and social welfare to usher in 'the Welfare state'; 3. revival of dynamic Buddhism. And he is loins girt to stamp out the 'cult of the gun'. U. Nu hopes to become a monk, after establishing peace in his country, for "Karl Marx...isn't equivalent to one-tenth of a particle of dust beneath the feet of Lord Buddha". How can he get away now?



BBC EASTERN SERVICE: INDIAN SECTION
Prem Nath (Right), a well-known Indian actor, producer and director, is interviewed by Alek Hasan for a broadcast in the BBC Hindi Service.

THE recent visit of the Prime Minister to China has proved to be of great historical and political significance. Replying to a short-notice question in the Lok Sabha, Sri Nehru observed that "the mere fact of a closer understanding between India and China is a factor of vital importance not only to those countries but to others also." In the course of his talk to a recent meeting of the Congress Parliamentary Party, the Prime Minister stated that his visit "had helped in bringing the two great nations of Asia nearer." In an interview with a British journalist who met him on behalf of the B. B. C., Sri Nehru laid great stress on the method of "friendly cooperation and understanding" as against "threats and an aggressive approach" to the solution of major problems confronting different nations of the world. The same note of a friendly approach was sounded by the Prime Minister in the course of his speech in Peking. "The essential thing between two nations," said Sri Nehru, "is tolerance and friendly feeling." He continued: "If these are present, other things follow. I am convinced these are present in India and China."

Although Sri Nehru has welcomed this friendly cooperation between India and China for the establishment of peace in Asia and the world, he has made it quite clear that there are basic differences in the political and economic structures of the two countries. "We found that such differences as existed in our political or economic structures need not come in the way of our cooperation in many fields and, more especially, in our working for peace in Asia and the world." Sri Nehru, in the course of his interview to the B.B.C. described the enthusiasm of the people in both the countries and stated that, perhaps, in China, it is much more. But he made it quite clear that he did not like the methods of regimentation. "It may be, we may not be able to do it to the same extent: but we prefer to do it in our own way." Of course, Sri Nehru did not think it worth-while to discuss the ideological differences theoretically. "We knew that we were functioning with different political and economic structures; and we left it at that."

The two Prime Ministers discussed, from a practical point of view, a number of problems like those of industrialisation, unemployment, flood control, population control and financial resources. The "Five Principles" or the "Panch Shila" provided the basis for all these friendly discussions on common problems from the stand-point of world peace and prosperity. The Chinese leaders assured Sri Nehru that they had no intention of interfering with Indian conditions "internally or externally." "For my part," observed Shri Nehru, "I accept their word because that word fits in with objective conditions in Asia and their country and in the world." Both India and China are today engaged in the "great adventure" of raising the material and cultural standards of their people as speedily as possible. Both can learn from each other in many ways, though our economic and political ideologies differ basically and fundamentally.

In his address to the Congress workers at Darjeeling, Sri Nehru pointed out in details how social and political conditions in India and China differed a great deal. "In China" said Sri Nehru, "there is hardly any freedom of press for expression." There is also no independence of the judiciary as in India. There political or constitutional structure is also quite different: they need not devote hours, days, and months on almost endless discussions in Parliament. In India, freedom of speech and expression was fully utilised and even misused. The judiciary made the working of the legislation rather difficult and prolonged. And yet India had achieved considerable success in improving the social and economic conditions of her people during the last seven years of freedom. We can surely learn several things from China: China, in turn, can learn other things from India. "But," remarked the Congress President, "we like to do things in our own way, and will not brook any interference from outside." "Nor will I like to interfere with the ways of others." Speaking at a largely-attended public meeting in Darjeeling, Sri Nehru observed: "It is no use imitating other countries

and peoples. It never pays to imitate because imitation leads to weakness and dependence on others." India is wedded to a democratic constitution: she has chosen the Gandhian path of freedom, peace and democracy. China is following a different path. And yet the two great Asian countries can learn from each other to the definite advantage of both. The principles of peaceful co-existence and non-interference can go a long way in bringing about better and happier relations between different nations and peoples for the ultimate aim of establishing a more prosperous, progressive and peaceful world to live in.

Some of us are under the wrong impression that the pace of progress under a democratic set-up is slower than that of a totalitarian regime. It is true that the democratic method appears to be slower to begin with; it entails long discussions and requires the willing cooperation of the people through a process of persuasion and popular education. The authoritarian may appear to be quicker in the beginning but shows signs of resistance and conflict as time passes on. The democratic procedure is, thus, slow but steady while the totalitarian method is seemingly fast but ultimately more jerky, risky and bloody. A small country like Ireland took about 800 years to achieve its political freedom, while India, under the glorious leadership of Gandhiji, succeeded in attaining Independence through peaceful and non-violent methods in about a quarter of a century. Even after Independence, India has been able to register remarkable progress in different sectors of national planning under a democratic set-up. It can be claimed without any hesitation that what India has been able to achieve during the last seven years compares very favourably with the progress made by any other country in the world during the same period of time. We should never forget that the U.S.S.R. took full 11 years to prepare the blue-print of her first Five Year plan after the Revolution of 1917. These eleven years in Russia were the years of bitter conflict, class war and severe famine.

In China also the present edifice of unity, discipline and material progress is largely founded on fear, regimentation and authoritarian rule. Nothing has been achieved there as if by magic. Chairman Mao and the Chinese Prime Minister have openly admitted

that their country would take about 15 to 20 years to be able to lay the foundations of a Socialist State. There is considerable unemployment in China and the population problem in relation of food and other material goods presents stupendous difficulties. There is still a tendency towards inflation; one Indian rupee is, at present equal to about 5,00 dollars. There is, even now, plenty of private property in land and industry. Attempts are being made to narrow down the gulf between small and big incomes. But even in Russia there is easily a difference of 1:80 between different income-groups. In both China and the U.S.S.R. although there has been substantial increase in production of different commodities, the quality of these goods is, in general, quite poor as compared with other countries of the world.

We in India, therefore, need not suffer from any kind of "complex" in gauging our economic advancement after the achievement of political freedom. During a comparatively brief span of seven years, we have considerably solved our problems of food, rehabilitation and inflation. We have succeeded in integrating 600 and odd States into the Indian Union. We have established a number of basic industries with a chain of magnificent National Research Laboratories. Our targets for food and several industrial products have been more than achieved. We hope to cover the whole country with Community Projects by the end of the second Five Year Plan. These are no mean achievements for a country which suffered from great handicaps during centuries of political serfdom. But we need not rest on our oars. There is still much to be achieved through long and arduous labour. We should always be willing to learn from other nations. Self-complacency is always unhealthy and harmful. But to try to imitate other countries without developing one's innate strength is always suicidal. We must, therefore, march ahead with full faith in our ideals and objectives. Destiny has endowed us with a heavy but sublime responsibility. India has to show to the world that the path of peace, non-violence and democracy is quicker and nobler than the path of conflict, violence and authoritarianism. Let us try our very best to discharge this great responsibility with faith and missionary zeal.

THE HOLY MOTHER

BY SWAMI OJASANANDA

THE year 1953-54 marks the Centenary of the Birth of Sri Sarada Devi—commonly known as the Holy Mother. It is appropriate to give here a brief account of her simple and unique life. She was born in

Jayarambati Village, in the District of Bankura, West Bengal. The poor but kind hearted Ramachandra Mukherjee was her father and her mother was a very simple village woman—Shyama Sundari Devi.



The Holy Mother

Sri Sarada Devi was got married to Sri Ramakrishna, at the age of six—an extraordinary instance of the bridegroom choosing his bride. She had little literary education but could read printed books such as the Ramayana and the Mahabharata. In childhood and early youth she had to help her parents in various household duties. The character of her parents had influenced her in a direct manner.

At the age of fourteen she was taken for the fourth time to Kamarpukur village where Sri Ramakrishna also happened to be at the

time - after his long period of intense Sadhana at Dakshineswar Temple. Sri Ramakrishna availed himself of the occasion to teach Sri Sarada Devi at various levels: how to do household duties, how to behave with people and how to obtain the object of human birth in the realization of God by self-surrender. Sri Ramakrishna himself was a living example of what he taught. His spirit of renunciation, his yearning for God-realization and genuine concern for her all round well-being drew Sarada Devi to her 'Sannyasi' husband in a singular manner inspiring her to cast her own life in the mould and pattern of his, every way. Opportunities came to her to serve her lord abundantly as a 'Sahadharmini' par excellence. After a seven months' stay at Kamarpukur Sri Ramakrishna returned to Dakshineswar and Sarada Devi spent three years in her village home at Jayarambati.

In the plunge and abandon to spiritual realizations at Dakshineswar Sri Ramakrishna was viewed by many (who lacked the vision of his spiritual endeavours and moods) as having gone insane. The 'coloured' news reached Sarada Devi's ears in exaggerated tones, much to her grief and discomfiture. She felt her duty was to serve her husband in person. She went over to Dakshineswar with a party of pilgrims. Sri Ramakrishna welcomed her most affectionately. He allowed her to serve him. One day he asked her in his frank manner, 'Have you any idea to drag me to worldliness?' Quick came her reply, 'I have just come to lovingly serve you and thereby deserve and share your spiritual vision as a true "Sati"'. Sri Ramakrishna was immensely pleased with the answer and in his turn expressed his view of her thus, 'The Mother who is in the Temple, the mother who gave birth to this body—it is she again, I see, who is massaging my feet now.' The culmination of this realization of Sri Ramakrishna regarding Holy Mother - hereafter we shall refer to Sri Saradamani Devi by that accepted term rich with holy significance - we find expressed in that great event of 'Shodasi Puja' at the end of his sadhana. Here it is that Sri Ramakrishna worshipped the Holy Mother in all orthodox manner as the incarnate person of the Divine Mother of the universe. Dull would he be of soul who

cannot experience a sublime uplifting sense of spiritual values while reading the seraphic account of the Shodasi Puja in the lives of Sri Ramakrishna and the Holy Mother.

The Holy Mother happens to be the first and foremost disciple of the Master. The training which she got at his hands covered both the secular and the spiritual. The teacher was wonderful. So was the pupil. Her life at Dakshineswar was one of intense Tapasya in the service of the Master and his devotees. The daily domestic work took up the major portion of her time while Japam and meditation absorbed all her mind. She used to stand for hours in her small room to see the happenings in the Master's room, which was away at distance. The master's concern for her physical and spiritual well being can give us an inkling of his evaluation of the Mother.

Her heart was full of the milk of human kindness and divine charity. It expressed itself in serving not only the group of devotees and the young aspirants who had gathered about the Mother, but all those who sought her help and guidance irrespective of high and low. In that incident connected with the dacoit on one of her journeys from her village to Dakshineswar is expressed all together the Mother's presence of mind, innate courage and abounding love and trust, which could convert the evil intentions of even a freebooter to such an extent as to make him feel that she was his own daughter.

No full account can be had of the all day long service which the Mother rendered to the Master, in the last days of his existence at Shyampukur and at Cossipur. After the passing away of the Master, she had gone on a pilgrimage to Brindavan; on her return to Kamarpukur a life of great hardship and penury confronted her. On occasions there was not the cash to buy even salt! The devotees at Calcutta came to know about this. They arranged for her stay at Calcutta. The rest of her life was spent between Calcutta and Jayarambati, during which period, in her pilgrimage to Rameswaram, she had blessed by her visit the Ramakrishna Maths at Madras and Bangalore.

As a daughter she served her parents. As a sister she did everything possible for her brothers and their children with no reward sense from them at all. As a wife, she was a typical Sabadharmini. As Mother She is the Supreme one. "You know, my son, the Master looked upon every woman as Mother - He has left me behind to preach this ideal of Motherhood—" So said she to a disciple. Her spiritual ministry continues to the Brotherhood. To remember Her is an act of consecration and to observe in the last any of her teachings constitutes an ennobling self-dedication.

'If you want peace, don't find fault with others. Rather see your own faults. Learn to make the whole world your own. No one is a stranger, my child; this whole world is your own.'

'Fix your mind on Him. The great ones realize that in working for the happiness and solace of the millions stricken with grief their own happiness lies. Think of such selfless ones and your sufferings great and terrible though they apparently seem to be, will vanish, leaving you chastened and comforted'—The Holy Mother.

Religion And Revolution In Asia

By "T. S. R."

LORD Hobart was once told that by promoting higher education in India, the British were sowing the seeds of discontent and rebellion. Sir John Malcolm in his famous Minute to his assistants dated 28th June 1921 said "Men have forgotten in the contemplation of the security and prosperity they enjoyed under strangers their feelings of patriotism, but these are feelings which that very knowledge that it is our duty to impart must gradually revive and bring into action. The people of India must, by a recurring senses of benefits, have amends made to them for the degradation of continuing subject to foreign masters." Mr. Manikam's book* reminds us that general education which started with the Honourable East India Company's Minute "Something must be done to educate the blackguard boys of Black Town (now George Town, Madras)" was complemented by the efforts of Christian missionaries of all denominations and sects from the time of St. Francis Xavier.

The gap between aspiration and hope is well illustrated by the following story:—

According to one account, even the great St. Francis Xavier was so full of national

CHRISTIANITY AND THE ASIAN REVOLUTION edited by Rajah B. Manikam, published by The Joint East Asia Secretariat of the International Missionary Council and the World Council of Churches—Price Rs. 3.—Pages 293.

prejudice that he said: "Though we will be admitting the natives to our religion, I can never contemplate any time when a European by race and birth would have to demean himself by receiving the sacrament from a native, howsoever sound in doctrine and conduct." Probably a more correct account is that he said: "I may be considered a visionary, but in spite of the aristocratic pride and prejudice of my nation, I see a far day when my countrymen will not be ashamed to receive the Sacrament from the benighted natives and they will respect the natives risen to high episcopal offices." The explosive nature of the preaching of the Nazarene was such that, as this book shows, he was able to pull down the mighty from their seat and exalt the humble and the low. Sir Winston Churchill, who in 1943, said he would not preside over the liquidation of the British Empire, is content now to preside as *primus inter pares* over the combined Commonwealth Conferences. It is not without significance that in India the Rev. R. R. Keithahn was externed by the British Government and Dr. Paton of the Tirupathur Ashram was severely thrashed with lathis for merely witnessing the beating of picketeers in Madras. All Christians in one sense are martyrs or witnesses as one Liberal said in the nineties. You cannot argue a man into slavery in English language. "You cannot keep a nation in subjection after spreading amongst

them the Gospel or good news of the Lord Jesus, who was as much a social and economic revolutionary as the Reddest Marxist."

In Section I about the social revolution in East Asia, Mr. Manikam traces the confused approaches from different sides which led to the upheaval. As he says, Birla, the Indian industrialist gave monetary help to Gandhi, the Indian Ebonist, so that one was not certain whether it was a revolt of Brown and Yellow against White Capitalism or of oppressed and exploited Eastern nationalities against Western.

In Section II, naturally as a person with missionary zeal, the author analyses the resurgence of Islam, Buddhism and Hinduism and other new religions. He traces how they owe their original beginning to the provocative ideology of the gospels. He concludes by saying that as the individuals have been baptised with either sprinkling of holy water or total immersion, "More systematic and organized efforts should be made to baptize the precious elements of non-Christian religions and cultures for the use of the Christian Church. The treasures of all nations should be brought to the feet of Christ, and this is one way of bringing Christ to all nations. There is no valid excuse for rejecting all ingenuous forms of worship as unsuitable for Christian devotion." This reminds one of the old Catholic Fathers like Veeramaha Muniver who abjured flesh, wore a sacred thread, dressed in silk, and behaved in many respects like the Brahmin priests from whose rule they were rescuing the people for Christ.

The whole book is naturally full of propaganda in its analysis of hope to win the 125 crores of human-beings representing one-half of the world population living in the 16 countries, viz (1) Pakistan, (2) India, (3) Nepal, (4) Ceylon, (5) Burma, (6) Federation of Malaya & Singapore, (7) Thailand, (8) Indo-China, (9) Indonesia, (10) British Borneo, (11) China, (12) Taiwan (Formosa), (13) Hong Kong, (14) Philippines, (15) Korea and (16) Japan to the Protestant Churches. According to the tables, only 4 crores belong to the Churches and only 1.27 crores belong to the Protestant and Orthodox

Christian population. It has always been noticed that the dissidents of the Dissident, the Protestantism of the Protestant religion and Catholicity of the Holy Roman Church are so peculiar that sometimes a non-Christian is considered by the follower of one branch of Christianity as sounder in conduct and doctrine and faith in God than the member of another sect of Christianity.

The real object of the book is given in pages 220 to the end and especially at page 229. "Only 2 out of 100 persons in India are Christians. There are many unreached classes, such as the high castes of Hinduism, the Parsis, Jains, Sikhs and Muslims. One must not forget the vast dimensions of the unfinished task still before the Church in India." An uncharitable wag once said that Dr. Stanley Jones and the Buchman Movement were meant to win high caste pagans into the fold of Christianity. The aspiration was almost justified when on the death of Mahatma Gandhi, one said, "It is a pity that he did not formally get baptized though he was full of the Spirit of Christ." As the author admits at page 207, "The criticism of 'imperialism', 'arrogance', 'superior airs' and the like levelled against Christian missionaries may be ill-founded in some cases, but not always." As a foreigner, he is incorrectly judged as being composed of either the worst specimens or the best specimens. The Union Government of India have had naturally to take precautions based on the improper acts of some foreign missionaries. But the author and the Churches can always rest assured that no Government, which continues to pay at least lip-service to the ideals of Mahatma Gandhi, will put any hindrance in the path of medical, educational and spiritual work by foreign missionaries or local Churchmen.

FOR TORIES

Winston Churchill tells this one: A man went to his doctor with a complaint that the sleeping tablets he had prescribed did not cure his insomnia. "Can't I have some of that twilight sleep they talk about?" he asked.

The doctor snorted, "Twilight sleep! Why, that is only for Labour."

His patient came back in a disgusted tone, "Isn't there anything for us Tories?"

Ernest Hemingway

His Life and Works

By Sri T. V. KUNHI KRISHNAN

—(o)—

FIFTY six-year-old Hemingway is the fourth American to win a Nobel Award this year. He is also the fifth American in the 53-year-old history of the Nobel Prize for literature to receive this high honour. Sinclair Lewis, Eugene O'Neill, Pearl Buck and William Faulkner had won it before him. The prize awarded by the Swedish Academy of Literature for works with "idealistic vision," carries with it a gold medal and Rs. 1,65,000. It may be recalled here that



this coveted prize was once awarded to Rabindranath Tagore for his inspiring *Gitanjali*.

The inspiring theme of Hemingway's *The Old Man and the Sea* is the lone three-day fight of a noble old fisherman to haul in an enormous blue marlin fish which to his despair, is eaten by sharks. He returns to port, bearing only the shredded skeleton, mute testimony to the dimensions of the fish and the climatic struggle of the fisherman. It is a simple tale. What distinguishes it is the remarkable clarity and force of expression.

But *The Old Man and the Sea* is more than the story of an old man who catches and loses a great fish; it is multi-faceted sym-

bolism. What Hemingway is defending is the individual (the old man) who braves great odds (sharks) to realize himself as a man, (the catching of the great blue marlin). *The Old Man and the Sea* insists—in story, feeling, mood—on the urgent need for maintaining individual strength in the face of collective fury. It is, in an extended sense, microcosmic picture of the ideological struggle prevailing today between the partisans of individual liberties and the advocates of a collective norm.

The man of strength and courage, who lives (and dies) for conviction, snatching at the elusive butterfly of self-realization, is a rarity in this age of conformity, restraint and group identification. It remains for a Hemingway to remind us that such a man is a creature of raw beauty of a breed that is all too scarce and only too necessary.

A MIRROR UP TO NATURE

The facts of Hemingway's life have profoundly influenced his language and his themes. His life and works have merged into a synthesis; if art does indeed mean "holding a mirror up to nature," it is the nature of Ernest Hemingway that is reflected as art. We will examine how.

His father who practised medicine in Oak Park, a suburb of Chicago, Illinois, took little Ernest with him on his country visits. When he was two he gave Ernest a fishing rod, and when he was ten, a gun. Most of his stories have something to do with a gun or a fishing rod.

Ernest ran away from home when he was fifteen, but returned to pursue his studies at the Oak Park High School from where he passed the school final examination in 1917 at the age of 19. While at school, aside from his athletic activities, he edited and contributed to the weekly school magazine.

When the United States entered World War I, he tried to enlist without success. He did not go to college, but joined the Kansas City newspaper *Star*. That paper's lengthy style-book contains, among other things, the admonition: "Use short senten-

ces. Use short paragraphs. Use vigorous English. Be positive not negative." These instructions were native to young Hemingway, but he tempered them with the teaching which emphasised the importance of "transitional sentences as against these choppy, bastard, journalese paragraphs."

After a year with the newspaper he began his career with foreign armies. He reached the war as an ambulance driver in Italy for the American Field Service. Later he joined the Italian army as a combatant and saw fighting in trenches. During the seventh day of his life on the front line, he "was struck by the exploding fragments of a trench mortar...He received 227 Separate wounds from the mortar and was hit simultaneously in the leg by the machine-gun round." He still wears today an aluminium kneecap. The hero in his *The Snows of Kilimanjaro*, it may be noted here, has a diseased knee. Hemingway's brief, violent experience of the first world war was the personal background for his famous novel *A Farewell to Arms*.

After the war, on his return to the United States, he wrote human-interest stories for the Toronto newspaper, *Star*. Concurrently he did some literary writing, and learned something of the bitterness of receiving literary rejection slips. The *Stars* sent him to Europe as its roving correspondent. He was then 23; Paris was his headquarters. He covered the fierce struggle between Turkey and Greece and the Geneva Economic Conference in 1922. His reports contained acute comments on European politics. On Mussolini he said in 1923 at the age of 25: "Mussolini is the biggest bluff in Europe... Study his past record... Study his genius for clothing small ideas in big words. Study his propensity for duelling... And look at his black shirt and his white spats. There is something wrong, even histrionically with a man who wears white spats with a black shirt."

In Europe he soon began to be convinced that this vocation was literature, not journalism. He wrote to Sherwood Anderson, then absorbed in the "Chicago group" of writers; "This newspaper stuff is gradually ruining me." He said: "The only reason for writing journalism" is to be well paid.

CREATIVE WRITER

At this period Hemingway was showing signs of his now well-known powers of "selectivity, precision, uncompromising economy, deep emotional clarification." In Paris, he came into contact with Gertrude Stein and Ezra Pound. These two were of enormous assistance in making Hemingway known to the reading public and influencing his outlook. Stein once rebuked Hemingway: "There is a great deal of description in this, and not particularly good description. Begin over again and concentrate." Hemingway did. At the age of 24 he published a collection of short fiction and scenes called *Three Stories and Ten Poems* and *In Our Time*. By then he was firmly formed as a creative writer, a drastic editor and meticulous re-examiner of his own work.

His first successful book was *The Sun Also Rises*, published when he was 28. The first print run was only 5,090 copies. The novel deals with disillusioned expatriates, and its tone is one of dismal frustration. The main character is Lady Brett Ashley, "charming and completely unmoral." While awaiting a divorce in order to marry Michael Campbell she has love affairs with an American reporter, a Jewish novelist and a Spanish bullfighter. The story ends as it began with Lady Brett deciding to marry Campbell. This was the beginning of a series of Hemingway characters, all of whom "met in bars, comment on how awful life is, take another drink, and still another."

The following year a collection of short stories appeared, entitled *Men Without Women*. But it was only with the publication of *Farewell to Arms* in 1929 that he achieved universal acclaim. In this powerful story idyllic love is contrasted with the horror and disgust of war. Henry, a member of the ambulance corps of the Italian army, meets Catherine, an English nurse. They have a pleasant association. Henry is wounded. Catherine is his nurse and he sees something new and wonderful in their relationship. With the retreat of the army, Henry is bitterly disillusioned. He deserts and escapes to Switzerland to join Catherine. They live a few months of idyllic life awaiting their baby. But both Catherine and the child die. Henry is faced with ultimate

personal disaster. A few autobiographical streaks are woven into this story by Hemingway.

From 1928 to 1938 Hemingway lived - for him - a quiet life. He took active interest in fishing, big-game hunting, boxing and other sports. To this day he is an enthusiastic fisherman and proud that a variety fish has been named after him. He has contributed rare specimens to museums.

Meanwhile, more and more popular short stories and novels flowed from his typewriter. Between writing books he found time to report minor wars in the Near East. He was also a correspondent in the Spanish civil war. He had a personal interest in that war because he had lived in Spain for about twelve years.

His vast knowledge of bullfighters and bullfighting is reflected in his novel *Death in the Afternoon*, published in 1932. In 1934 he went to Africa on a hunting expedition which resulted in the lengthy narrative, titled *Green Hills of Africa*. About the worth of his next novel, *To Have and Have Not*, the critics violently disagreed.

During the Spanish civil war he met Martha Gelhorn, the American novelist and journalist, who is supposed to have been the original of the girl in Hemingway's only full length play, *The Fifth Column*. After his second wife obtained her divorce, Hemingway and Martha were married.

He dedicated to Martha his next novel, *For whom the Bell Tolls*, published in 1940. The first print run of the title was 75,000 copies. This story about the Spanish civil war, the best known of all Hemingway's books, made a popular film. It is an epic of "courage and compassion, of cruelty and ferocity and of every type of heroism and cowardice." Robert Jordan, the hero, is an American fighting in the International Brigade for the Spanish loyalists. Jordan is a departure from the usual nihilistic heroes of Hemingway. His devotion to principles and idealism are refreshing. This love story expresses, fleetingly at least, a new optimism and sense of joy of living unexpected in Hemingway.

World War found him a correspondent in Europe again. As before, he became a combatant. Still convalescing from a car accident, he went to France with the Allied invasion. He joined a French partisan group, became a captain and fought his way into Paris at the head of the group. For his services in World War II, he received the U. S. War Department Bronze Medal for meritorious service.

In 1946, after a brief marriage to Miss Gelhorn, he married another journalist, Mary Welsh, by whom he has two sons.

Hemingway is a massively-proportioned man. At 56 he is still robust and virile. Legends about his masculine personality and his toughness have woven around him a strange aura. He is a genuinely courageous man. A few years ago when he emerged from a hotel he found the yard in front in a state of excitement over the savage fighting of two huge dogs. Hemingway went straight at the warring dogs, pulled out one of the dogs, a ferocious Alsatian, and hurled it over a wall.

In a recent adventure he and his wife twice encountered and escaped death in Africa. Flying over the Nile they dodged a flock of giant ibis, which could have smashed their plane, and crash-landed near a herd of elephants. A passenger plane reported the wreck and newspapers all over the world printed the famous writer's obituary. But the Hemingways escaped. Soon after, another plane which took ground-looped on take-off and crashed in flames. They escaped death again. When finally, they reached safety by car, Hemingway jokingly remarked: "Please don't think I am doing anything to sell books."

He has now settled down in a farm near Havana, (Cuba, off the southern coast of the U. S.) where he keeps fifty cats and makes great fishing expeditions in his specially built boat. When pressmen approached him at the farm, he said: "I am very pleased and very proud to receive the Nobel Prize." But he indicated that he would be unable to go to Stockholm in December to receive the prize in person from King Gustav of Sweden, because of medical treatment he is still receiving for injuries suffered in the African air crashes.

Some Beautiful Art-Motifs Of India

By Sri BHABESH CHANDRA CHAUDHURI.

—o—

IF we just peep into the realm of ancient Indian art and archaeology what seems at once to strike us most is the symbolic ideals embossed therein as representative of the particular epoch to which the art belonged. These ideals, after a certain time and process of assimilation, are embodied in the peoples' art, and become the art motifs for that age. Ancient Egypt brings back to the imagination the colossal pyramids and mysterious sphinx; Renaissance Europe glorified that symbol of love and sacrifice—the Crucifix; Japan revelled in the mighty conception of the Dragon. These symbols of representations recall the common race experiences and ideals that gave them birth. The ideals of life of any particular age are infused both in the layman and the artist, but the imagination of the latter is kindled by them until they result in mental images. The mental images are then transcribed into concrete form through the medium of art. But it is not every creation of an artist's imagination that becomes an art motif. It is only the rarer visions which when transcribed answer to the vague desires and unformed longings of a whole people that may aptly be termed art motifs. For the people recognise in and through them an embodiment of the racial consciousness and ideals. This collective race experience which gives birth to an art motif, is not the creation of one mind, even though it finds expression through an individual but rather a multiplicity of minds or imaginations working themselves out over a number of generations. In each successive generation the experience thus at work affects the gifted individuals of that generation through its laws, institutions and educational systems. The process continues till suddenly a genius comes upon the scene, grasps the hidden meaning and ultimate purpose of such ideals, and by his vivid imagination the whole process gives birth to a new idea, or perhaps an old ideal in a new form. So changed are these ideals and so novel the form as they emerge out of the crucible of the artists' imagination, that the world hails them as new and original. The new then is verily

nothing more than a slight ripple on the deep foundation of the old and the established! So with Art motifs; though they are the fruits ultimately of an individual genius, accurately speaking they must be regarded as a unique expression of a historic process working itself out through generations. If we turn to ancient Indian Art, we come across its prolific remains several art expressions which may be also regarded as distinct Art motifs. Admittedly however, the ideal of life ceaselessly pursued by Indian Artists and philosophers appears to be an earnest search for the Ultimate Reality that exists behind all form. Indian Idealism regards all that we see in nature and the material world as transitory and illusive, and declares that the only Reality is the Essence or Spirit behind illusion or 'Maya'. The power, the beauty, the infinite sympathy of that essence the people of Aryavarta felt all around them, hence a glimpse of that Reality was the aim of their life, and its interpretation the object of all Indian Art. The second ideal as assiduously pursued by Indian Art, appears to be the essential unity of all existence, animate and inanimate, being itself a manifestation of the Divine Essence. In his infinite sympathy the 'Buddha' unfolded in his creed of love for all manifestations of the spirit, however humble. 'Mahavira' taught the same doctrine and 'Vaishnavism' carried on the same idea under the guise of 'Ahimsa'. The 'Vedanta' has taught of the Universal Self manifesting itself into various aspects which needs must be equal and inviolate inter-see. Hence the ultimate aim of life or existence is to realise and achieve once again that Unity, be it 'Nirvana', 'Siddhi' or 'Moksha'. The Vedic and the Epic ages were the formative periods of Indian Art, Philosophy and idealism. First, the Aryans, the Dravidians and the Aborigines had to mix, then their cultures had to fuse, and finally a new philosophy developed. This process commenced and progressed during the Vedic and Epic periods. The first generic embodiment of the fused racial genius is seen in the peoples of Aryavarta

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SOME BEAUTIFUL ART - MOTIFS OF INDIA

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who appear to have recognised a synthesis of their varied cultures and experiences. When Buddhism preached a new universal creed and impressed the people they readily took it to their hearts. Philosophers thought upon it and the ritualists amplified it. The monks spread it, the artists drank in its inspiration, and the people attempted to live it. What attracted all, in fact magnetised all, is the majestic pose of the Prince of self-abnegation who left the world to save it from all pangs and suffering to which the flesh is heir. The love and devotion with which his disciples and artists were filled, found their expression in a new way to salvation, the "Bhakti Marga". Amidst this atmosphere full of spirituality, love, tenderness and devotion, emerges the first distinct motif of the Bhuddist age, just as 'Laxini' or Venus emerged from the Cosmic Ocean to gladden the hearts of the Gods and demons alike. What External form did this motif assume? The form of the Buddha at the most crucial moment of enlightenment as he sat as a 'Yogi' meditating under the sheltering shade of a spreading pipal at 'Gaya' seeking to be in tune with the unknown and the Infinite Cosmic Consciousness in 'Samadhi'. This immutably serene attitude of the 'Yogi', had been known to spiritual aspirants ever since Aryan consciousness found concrete expression in the plains of the 'Sapta Sindhu'. Being so indissolubly woven in their spiritual context it easily and universally became the outstanding motif of the post-Buddhist age. So completely did it embody the ideals of the people that the Jains, Brahmins, and all other non-Bhuddhists also appear to have adopted it. Then the pilgrims and missionaries carried it with them to the Far East Ceylon, Java, China, and Japan, where also it was adopted and nationalised as all the images of the Buddha in Tibet, China and Japan show. But curiously Buddhism as we know it in India by the end of the 17th. Century and Brahminism revived under the new cult of the 'Shaivasim' from the south, militant and aggressive, a reaction against the Buddhist doctrine of 'Ahimsa' and mercy, and 'Vaishnavism': a latter development, designed perhaps, unconsciously by its

author to reconcile the Buddhist creed by absorbing its essential tenets without offending its resurgent faith. The Buddha then becomes one of the 'Avatars of Vishnu,' the preserver and Redeemer of mankind. What art Motif this traditional period gave us and what aspect or idea of the divine Essence did it convey in realms of historical art? Among themselves, the several forms of the Brahmanic renaissance had very little essential difference in their ideals or philosophy. They all found a common expression in this age in the motif of what is known as 'Trimurti'. 'Ishwara' as it is recognised is the first manifestation of the Universal Spirit or 'Brahma'—not unknown even in the earliest Vedic hymns and the Hindu Cosmogony through the principles of 'Purusha' and its divine consort 'Shakti' or the negative counterpart, makes nature a living phenomenon. Hence in the matter of 'Prakriti' it is supposed that there are the triple aspect of Creation, Preservation and Destruction symbolised by 'Brahma', 'Vishnu' and 'Shiva' which form the Hindu Trinity and are metamorphosed into a three-headed male divinity in the sculptured 'Trimurti', which seems to be therefore, the cardinal motif of that age.

This motif initiates us into the era of thought when the conception of Reality or the Divine Essence, had become transcendental and all-embracing. And, in process of time when people found it almost difficult to carry that ideal into practice they sought to recast it rather ingeniously by exceeding human limitations. The result is the image of 'Trimurti' with one body and triple-face! This as the ideal appears to be therefore, the salient motif of this particular age.

Its artistic representation, obviously seeks to make this an all-pervading aspect of the Deity. Following the epoch of the 'Trimurti' we have the classical period of Indian art, under what may be called the complete Brahmanic supremacy. Instead of the omnipresence and omnipotence of the Divine Essence being embodied in such triple Divinities, we have all three activities congealed together into one of the gods of the 'Trimurti'; and 'Shiva' is as such, transformed from the Destroyer into the

Creator, for does not the former according to the principle of conservation of cosmic energy merely begin where the latter ends?

It is interesting to note here that as in the process of time the practice of fashioning durable images became increasingly popular more handy bronzes of them were cast typifying these motifs in a variety of attractive designs, of which to wit a few among many, the figures of 'Nata-Raj,' 'Kala-Samhara' etc. etc. came to be gradually recognised as models of contemporary art motifs. Of them again, the culmination of 'Shaivaites' art specially lies in the inventive formulation as well as the visualisation of 'Nata-Raj' the Dancing Lord of Creation. It is the indwelling spirit of this image which made the name

and fame of Indian art in Europe and America and drew the admiration of the connoisseur to the beautiful appeal of its motif. Hence, the French Sculptor Auguste Rodin remarked: "The Indian 'Nata-Raj' can well contest for superiority in gracefulness with the gesture of the 'Venus de Medicis.'" Thus the 'Buddha in Samadhi' viz, "Bodhisattva" pose; the 'Trimurti'.... the triune of the Indian pantheon and the 'Nata-Raj' amongst other lots of ancient treasures so far popularised in commemoration stamps of the new REPUBLIC OF INDIA constitute unique art motifs symbolising the eternal quest of the Indian soul to go into the depth of the inscrutable mysteries surrounding Life, Creation and Death and to achieve lasting triumph over matter by its dauntless spirit.

Marriage in India

By SRI S. D. VISHINANI

—(o)—

India is one of those countries where marriages of boys and girls are arranged by the parents. This arrangement, though not a satisfactory one from the point of view of girls and boys of today, is the best possible as has been found from experience. Every parent regards the marriage of his son or daughter as a sacred duty and a responsibility which he cannot shirk. For, on this depends the future welfare of his son or daughter.

A parent has to encounter a chain of obstacles in trying to find a suitable match for his son or daughter. In cases where the parents are poor and cannot afford the expenses involved in an Indian marriage, there is every possibility of their sons and daughters not getting married at all. On the other hand, well-to-do parents whose sons and daughters are well educated and even hold good positions in life, are unable to get their sons and daughters suitably married on account of a keen competition in securing ideal brides and bridegrooms. Some parents, in their anxiety to secure the best boy for their girl offer huge sums of money as dowry. This temptation, on the one hand, encourages the boys' parents, to demand more and more dowry from the

girls' parents and on the other hand, gives rise to a keen competition among the parents of girls to secure the best boy. The richer a girl's father, the better boy he is likely to get for his daughter. For in the matrimonial market, it is the amount of dowry that fetches a suitable boy. If a girl's father is poor he cannot get a suitable boy unless he is able to pay a handsome dowry. It is money, therefore, that counts in marriage these days as in every other walk of life.

So long as the marriages of our boys and girls continue to be arranged by the parents, the system of dowry, and keen competition for securing suitable boys by paying large sums of money, are bound to continue.

THE NECESSITY OF MARRIAGE

Every young man, as soon as he has secured a job and earns a living, thinks of getting married and settle down in life. Since, according to Indian traditions it is his parents who have to arrange for his marriage, he has to wait till his parents are able to find a suitable bride for him.

His parents have to strive hard to get a girl for him. The girl must be suitable for him. She should have the minimum educational

standard. She should be good looking, preferably of fair complexion. She should have good temperament and must be well-versed in household affairs. She should also be lower in age than the boy.

Then, there are many other considerations. She should belong to a family of equal social status, preferably of the same town and of the same class of society to which the boy belongs. Sometimes, this search continues for years and the boy has to wait patiently till his parents find him a suitable wife.

If the boy is well-employed and earns a tidy income, he receives numerous offers of marriage. Some parties offer him large sums of dowry as temptation to marry their daughter. It is, therefore, not surprising that his parents are often prompted to accept an offer which brings the highest amount of dowry, little realizing that it is the girl and her suitability that is of paramount importance and not the money that she may bring with her. The result is that girls of exceptional qualities, if not backed by an equal amount of money, have lesser chances of getting married than those girls—however unworthy or unsuitable they might be—whose parents are able to give a handsome dowry.

On the other hand, when a girl reaches the age of eighteen, her parents start looking out for a suitable boy. Since marriages are arranged by the parents, they have to contact a suitable party who are on the lookout for a suitable girl for their boy. Since the boy's parents receive offers from a number of girls' parents, a keen competition starts between the girls' parents to secure a particular boy. The richest among them who offers the highest dowry is likely to get a boy of his choice. The less richer parents try for what they can get, according to the amount of dowry they are able to give and the amount of dowry a boy's parents are willing to accept.

THE DILEMMA

This state of affairs in Indian society, so far as marriage of boys and girls is concerned, leads to very unhappy results. If a boy is not earning enough and his parents are also not well off, financially, then the boy is not likely to get married nor are his parents likely to receive any offer of marriage from any of the girls' parents. In that case, is the boy going to remain unmarried all his life? Is it possible for him to do so?

Similarly, if a girl has reached the age of eighteen and her parents want to get her married, but being poor are unable to afford any dowry, their daughter is likely to remain unmarried all her life!

The question now arises, what are the boys and girls, whose parents are poor and therefore, cannot afford to arrange for their marriage, going to do? Either they should be content with remaining unmarried or if they cannot afford to do so, arrange for their own marriage themselves.

THE PROBLEM

Can a boy, belonging to a poor family, whose parents are unable to arrange for his own marriage? In the face of a universal practice where it is the parents who arrange marriages, a boy finds it impossible to arrange for his own marriage through the normal channel.

On the other hand, if a girl belongs to a poor family and her parents are unable to arrange for her marriage, is it possible for her to arrange for her own marriage?

Cases of this kind have become very common these days. Boys and girls in large numbers are striving to arrange for their own marriages. Whether they are successful in this venture or not, their struggle continues unabated.

THE REMEDY

One way of arranging for one's own marriage is to advertise in the columns of a newspaper. Fortunately, this mode of advertisement is becoming popular and one can see full columns of matrimonial advertisements in a newspaper these days.

Like Employment Exchanges, the Government can open Marriage Bureaus. All persons desirous of getting married will register their names, along with their photographs and other particulars. A nominal fee may be charged for registration and only those persons should be registered whose income is adequate to support a small family.

If the Government is unwilling to undertake this humanitarian work—then some people with good social standing should come forward and tackle this most important social problem.

Or is there any other way of doing this?

The Three Economic Systems

By Sri B. C. TANDON,

Lecturer in Commerce, University of Allahabad.

It is interesting to study and analyse various economic systems that operate in the world of to-day. American capitalism, and British economy are the main systems that dominate the world.

The American capitalism is a "price and profit system". "Capitalism is a system of production for profit under which instruments and materials of production are privately owned and the work is done mainly by hired labour, the product belonging to the capitalist owner or owners". Capitalism allows private individuals almost complete freedom in production. It is an organisation of competition and freedom. In this system workers who make excessive wage demand will lose their jobs to others who accept lower wages; producers who offer goods of poor quality are eliminated by those who produce goods of superior quality. In the same way sellers who try to overcharge will be ousted by those who charge moderate price. Here economic decisions are highly decentralised. Businessmen individually and independently decide what to produce.

American economy primarily stresses the economic interests of the individual. Standards of living and material progress are mostly evaluated from the individual's stand-point. The individual is given freedom to pursue his own economic interests. There is private ownership of the means of production. Economic activity is motivated by a desire to obtain maximum profit. The basic economic decisions about quality and quantity to be produced and methods to be employed are made through a "price system". There is a rivalry amongst buyers and sellers. The Government do not interfere to a large extent in business activity. Output is distributed on the basis of productive contribution.

The economy of the Soviet Union differs fundamentally from that of America. The birth of the Soviet economy is said to have taken place owing to patent paradoxes prevailing in a capitalist society. The Soviet economy is directed towards socially prescribed goals. The fundamental principles under which the

Soviet economy started functioning provide equal opportunities to all, abolition of private property and competition, and a system of just distribution.

In the Soviet Union the bulk of industrial output is controlled by the State. Business institutions there are not much different in their form and structure from the Post offices and public concerns in capitalist countries. In agriculture, the Soviet Union has evolved a unique arrangement known as "Collective farms". They are a combination of simple cooperative and private enterprise. Each family on a collective farm is given a plot of land for its personal use but most of efforts must be devoted to working the lands belonging to all members of the collective farm in common. There are State farms which produce over eight per cent of total agricultural output, while the collective farms account for ninety one per cent of the total cultivated area of the Soviet Union. State farms are like State-owned industrial establishments. In U.S.S.R. quantity and quality to be produced, and the methods employed in production are decided by a "Central Agency". This Agency draws up a General Plan to knit up together the entire economy. On the other hand, in America the quantity of goods to be produced, the quality to be turned out, and the methods to be employed in production are left to individuals who set up everything on the "price and profit system" through the technique of "trial and error."

The economic systems of the United States and the Soviet Union represent two different extremes. The Government's participation in America is slight, while it dominates in the U.S.S.R. The United Kingdom tried an experiment in between these two extremes. The Labour Party came to power in 1945. The economy of Great Britain was considered to be "socialistic". Even after the defeat of the Labour Party in 1951, the economy continues to retain certain aspects of the "mid-way"—between the two extreme patterns of the American and Russian systems. The economy of Great Britain is widely different from socialism as prevalent in Russia and it may be well

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described as "controlled or welfare economy". The Labour Party got its political support from a number of organised bodies like Trade Unions and co-operative societies. Besides, there are advocates of socialistic planning, who have convinced the Party that planning can go far to solve both war time and peace time economic problems.

The British system of economy is the result of particular economic circumstances. After the war was over, Great Britain was converted from a creditor to a debtor country. There was a wide gap between exports and imports and the resulting deficit in balance of payments led to serious economic crisis. It was a time when all the industries had suffered a serious set back. The Labour Government was keen to retain political power and therefore, seriously devoted itself to immediate economic recovery and took drastic methods.

The objectives of the Labour Party included (A) A programme of defence (B) a reduction of inequality of income by means of taxes and welfare expenditure (C) stability in employment (D) increase in productive efficiency and (E) nationalisation of Bank of England, and Coal, Gas, Transport, Electricity, Civil Aviation, and Overseas Cable Communication Industries.

In Great Britain the range of choice open to consumer is limited in a variety of ways. A long list of items are rationed. The Government regulate the supply of many imported products also through their foreign exchange controls though they are not very rigid now.

Planning in Great Britain differs greatly from Socialist Planning. Economic control as initiated by the Labour Government was directed towards stabilisation of full employment and industrial development. A Minister for Economic Affairs was in charge of it and was assisted by others. The individual under such economy learns to believe in social order and economic discipline. He realises that unlimited freedom can be a source of great evil. He regards his Government as the guardian of ordered and regulated freedom. When economic disturbances begin Governmental intervention appears to him the only way out. He willingly sacrifices substantial parts of his economic freedom. He expects his Government to save him from periodic depressions, monopolistic exploitation and such other crises. An industrial worker under such

an economy continues to make steady progress with regard to his working conditions and standards of living within the economic framework of 'opportunistic competition'. He is aware of the prominent role which industrial workers have played in the Soviet Union but he refuses to take violent action to seize power, because he feels that the risk involved is too great. Trade Unions have reached their highest development under such an economy. They have brought about remarkable developments in progressive labour legislation for bringing about improvement with regard to minimum wages, maximum hours and working conditions. Institutions of social insurance are making headway towards comprehensive schemes of social security. The aim of the social security laws is to control want, disease, ignorance, squalor and idleness. These measures guarantee to the whole population sickness-benefit, family allowances, retirement pension, death grants, free medical, surgical, dental, optical and hospital treatment and free rehabilitation services as well as free legal aid and advice.

The American system indicates the private and entrepreneurial nature of economic activities. The enterprisers represent the firm, which may be an individual proprietorship, a partnership, or a business corporation. It is based on the institution of income incentives and on profit maximisation. Considerable differences in the distribution of income are inevitable. The price mechanism allocates the distribution of consumer and producer goods resulting from the interplay of demand and supply. The market may be competitive or monopolistic. Under collective economic planning economic decisions are made by representative agencies of the community. Their planning is aimed at raising the level of social welfare. In the distribution of income and wealth equalitarian and just distribution principles are strongly emphasised.

The intermediate economic system is characterised by overlappings between activities of the private enterprise and collective economic planning. The three economic systems are fundamentally different both in their rationale and structure and function. The American economy represents a first class capitalist system. The Russian method is a clear case of socialism and the English system is a synthesis of both.

Churchill, the Parliamentarian

Few men are in a better position to write of Sir Winston Churchill's parliamentary career than Earl Winterton, who himself was a member of the House of Commons for nearly 50 years. He was "Father" of the House of Commons when he retired in 1951. The following is condensed from an article contributed by Earl Winterton to 'Churchill-By His Contemporaries', edited by Charles Eade and published by Hutchinson and Company.

SIR Winston Churchill's parliamentary career has presented a remarkable picture of rises and falls throughout its existence which has by no means always coincided with the changes of fortune of the Parties to which he has belonged. After he had

over the Commons. The old, ill-natured criticisms and comments about his personality and character, which were so prominent in the 1900 Parliament, began to recur in the Lobbies and smoking-room of the House and in Fleet Street. He was an erratic genius; he was utterly unreliable, he had caused unnecessary trouble to the Prime Minister and to all his colleagues in every Cabinet in which he had served except his own; so ran the tale carefully fostered, I may say by most of the leaders of the National Government.

By the mid-thirties, as a result of the delivery of a series of some of the greatest speeches ever made in Parliament in peace time on defence and foreign affairs, he had again reached a position of great power and influence in the Commons. Indeed, only Baldwin and Lloyd George could equal him in the attention which his speeches attracted.

Much has been written about Churchill's tremendous achievements as a statesman after he became Prime Minister in the darkest hour of Britain's

chequered history in 1940. Less has been said about his influence in Parliament and the joint contribution which he and the House of Commons made to national morale.

The fact that the House of Commons in World War II was far more helpful to the national war effort than its predecessor of the 1914-18 war was due to a happy combination of circumstances in which Churchill's personality played a great part.



been defeated in 1922 and he was unable to obtain another seat for some time, it looked as if it might have ended; from 1924 to 1929 he not only occupied, as Britain's Chancellor of the Exchequer, one of the most powerful offices in the State, but completely re-established his parliamentary position.

In the early thirties, after the formation of the National Government, of which he was not a member, there was a distinct decline in Churchill's prestige and influence

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Unlike Lloyd George, he had great knowledge and practical experience of national defence. He had warned Parliament and the country again and again before the war about the perils of the international situation and Britain's inadequate preparations for defending herself. He did not suffer the disadvantage, under which Lloyd George suffered in his wartime premiership, of

office. In that speech he clearly indicated that both Houses of Parliament had their part to play in the supreme test of the nation's willpower.

The general relationship between Churchill and parliament during World War II was a credit to both. It played no small or unworthy part in the nation's war effort. After the crushing defeat of his Government

in 1945, Churchill's parliamentary position might easily have suffered permanent, or at least temporary, eclipse. That this did not occur is striking evidence of his foremost place in world statesmanship. Indeed, it was as a world statesman, and not as the Leader of the Opposition, that he excelled in the 1945 and 1950 Parliaments.

Not even in the period of his wartime premiership did he do more to lead and inform public opinion, through his speeches in Parliament, on defence and foreign policy, than he did while Leader of the Opposition. He, more than any statesmen at home and abroad in the years from 1945 to 1951 prepared the ground plan for defence—in a military, moral and psychological sense—of Western Democracy against the menace of Russian Communist imperialism.

One of the greatest of his achievements was that in the 1945 Parliament, though suffering from the disadvantage of having sustained as a Party leader a great electoral defeat, he nevertheless persuaded



The commemorative book which the members of the House of Commons presented to Sir Winston Churchill on his eightieth birthday

having always to confront a considerable number of pacifists in the Commons, for the opponents of the war in 1940 were a mere handful of M.Ps. Above all, he established his supremacy not only as leader of the national will but as a great parliamentarian by his magnificent first speech after taking

the House of Commons as a whole that his views on external affairs were right, despite the furious resentment with which they were met at first by the Labour Party. In fact by the end of that Parliament, the Government were following the policy which he had advocated a few years earlier.

Home and Foreign Affairs

By "AN INDIAN JOURNALIST"

Marshal Tito

Marshal Tito, President of Yugoslavia was given a magnificent welcome when he arrived at Bombay on Dec. 16. The visit is of more than usual importance; for one thing this is the first time the head of a foreign Power visits India after India's attainment of freedom.

Yugoslavia, like India, has struggled long and patiently to free herself from alien domination and is now making great efforts to preserve her hard won freedom. This is no easy task, placed as she is between the two formidable blocs. It needed all the courage and tenacity of a man like the Marshal to steer the state safely through perilous waters. It was difficult enough to throw off the Nazi yoke but then she fell from the frying pan of Nazism into the fire of Soviet Communism. Tito's main endeavour has been to free his country from the clutches of either and chalk out an independent path of his own. This was, of course, a dangerous and formidable task. But Tito dared it and played his card so dexterously that his country is now safe enough to give him freedom to move out of its borders and travel abroad. Tito has expressed warm admiration for Nehru's neutrality and it is just possible that he believes, that in company with the Indian Prime Minister and Chou-En-lai he could make a definite contribution to world peace. Tito has cut away from Moscow but remains a Communist. He gets all friendly aid from the western bloc.

Thus he has stood for peaceful co-existence and is determined to play a constructive role in world politics. No wonder that India's policy of "dynamic neutrality" has met with warm appreciation from the Yugoslavaian President.

Sir Winston Churchill

It is sad to think that an occasion so rare as the 80th birthday of a nation's hero should have been marred by a controversy that could have been so easily avoided. Yet it was Sir Winston Churchill himself who started it with a flippancy and gusto almost school-boyish. Indeed there has always been a streak of the school boy in Sir Winston Churchill, which is at once his strength and his weakness. And when in his Woodford speech, in acknowledging the plaudits of his long and meritorious life, he referred to his telegram ordering F. M. Montgomery to stock surrendered arms in case they had to be handed back to the Nazis to stop a Russian advance, the listeners could hardly believe their own ears. Was it a calculated indiscretion or the frothy exuberance of an old man who had lost his balance? The fact is it was neither: it was just the expression of a mind addicted to such tactics and grown habitual with the growth of his uncanny talents. It was obviously rooted on the prudential maxim—trust in God but keep the powder dry. Who was of that made the cynical remark that you must so treat your friend as though one day he might become your enemy and so treat an enemy that one day he might become your friend? It was one of his own countryman who commented:

The callous revelation of Churchill will all decent man and woman in this country with deep horror and disgust. It reveals something more—the traditionally instinctive hatred of Toryism and its variants in the Commons for the peoples of the Soviet Union and peoples of the democracies who have thrown away the oppressors who were British torices' friends.

If the *Pravda* cried "perfidious albion" at such unashamed avowal we cannot blame it for calling a spade a spade.

No wonder with so perverse an attitude to Russia even when she was an ally working in close co-operation with England, it is becoming so difficult to bridge the gulf.

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Russia has every reason to suspect a country led by people with such ingrained prejudice against her.

Now this is not by any means the first of his indiscretions in the long and exciting career of Winston Churchill. Strangely enough there are people who do not deplore the exposure quite so much for the thing itself as for the time chosen to publicise it. Churchill, for all his greatness, might have been prompted by the almost childish vanity of showing off his prescience. But what would one expect of any rapprochement with Russia with men who say one thing and mean another? If Churchill and his ilk should be credited with foresight so should the Soviet leaders who have never had faith in the *bona fides* of such men.

Is it surprising that at the instant that the revelation was made almost the entire British press, Tory and Labour, should have pounced upon the respected leader, forgetting for the moment that it was an occasion for world wide rejoicing in honour of the one man who, for a time, stood between civilization and savagery? The world can hardly forget what the great island hero stood for in the terrible years of war. For once Churchill excelled his own great ancestor Marlborough whom he has immortalised in his biography no less than by his emulation. For when all is said, Churchill, for all his indiscretions, is preeminently one of the very few great men of these times, and as Prof. Gilbert Murray said with true historic perspective:

"There have been few men ever like him, but I suspect that when he and Julius Caesar meet among the shades, they will have many common subjects to talk over, from war and statesmanship to the writing of history and the use of personal pronouns, and their respective problems as prisoners of war and their different methods of escape."

IN OTHER WORDS

The judge was perturbed by the witness. "Don't use that word, lie. It has horrid connotations."

"What should I say?" asked the witness.

"As Robert Browning phrased it," suggested the judge, "you might say that he fell from truth while leaning towards it."

Girja Shanker Bajpai

Soon after Independence we were faced with a situation not far removed from anarchy because of the sudden withdrawal of tried men of the services—who were mostly Europeans. Of course those who wished to continue were at perfect liberty to do so but many civil servants preferred to leave India. The new government, under the guidance of Sardar Patel quickly came to the decision that no consideration of cost should deter us from getting rid of those who wanted to quit. Depleted of able members of the services and lacking experience we were hard put to it to manage our affairs with anything like efficiency. At such a time it was men like Girja Shankar Bajpai who, with their undoubted talents and experience, proved a bulwark of strength to the infant state. It is true they had served the foreign rulers with great intrepidity and would serve with equal ardour and devotion any other rule that might have been set up. But that does not by any means detract from the nature and value of their services. They were there to do what the ruling authority decided to uphold. Their duty was confirmed to the carrying out of the orders of superior authority with promptness, efficiency and impartiality. And this they did with an ability born of experience in the execution of their allotted tasks, and their sense of duty and rectitude stood us in good stead in those troublous times when trained men were few while work was waiting to be done. Of such men Girja Shankar was foremost in ability and experience. But he was more than an efficient civil service man. He was a diplomat to the finger tips. Bajpai entered the civil service in 1915 and had since been administrator, diplomat, India's representative in various world conferences and Secretary-General of External affairs and State Governor.

Polished in manners and genial by temperament Mr. Bajpai was considered the confidant of the British raj and when freedom came in 1947, he succeeded in winning the confidence of Prime Minister Nehru also.

As the first Secretary-General of free India's External Affairs Ministry for five years, he was the main exponent of India's foreign policy formulated by Mr. Nehru. In this capacity he was responsible for creating the nucleus of India's diplomatic corps.

Amending the Constitution

Addressing the Convocation of the Delhi University Mr. Patanjali Sastri, Retired Chief Justice of the Supreme Court uttered a word of warning against too hasty attempts to tamper with the Constitution light heartedly. Now, the Constitution was framed after long and anxious thought and discussion among some of the ablest brains of the country drawn from different schools of thought. It was a deliberate compromise between different view points and it would be folly for the majority at the moment to take advantage of a clause which, with due safeguards, permits the right to amend the Constitution. It would of course be preposterous to tie up the future by laying down unalterable laws for all time. But it would be equally wrong to rush into making changes on the slightest provocation. Such frequent and light hearted dealing with the Constitution will deprive it of any sanctity attached to a great document. Mr. Sastri therefore calls for more stringent and effective procedure as a brake on hasty legislation, so that no party with a brute majority can get away with its own pet schemes.

Mr. Sastri rightly says that any attempt to override such opposition by relying on the support of a docile parliamentary majority must create bitterness and produce the impression that minority interests are not given due consideration.

A convention might be established, he says, whereby constitutional amendments of great importance to the community should be specifically placed before the People, and their verdict obtained, at the next following general election before the amending Bill is introduced in Parliament. No great harm could result from such procedure, he added, because the delay involved would not be much.

Chinese Cultural Mission in India

The Indian Mission to China has been quickly followed by a similar mission to India from China. A rousing reception was accorded to the Chinese cultural delegation, consisting of 67 noted authors, poets, actors, musicians, dancers, and opera singers, when they arrived at Delhi last month from Peking.

The delegation is headed by Mr. Cheng Chen-to, Vice-Minister for Cultural Affairs, who is a leading Chinese author and litterateur. He is a member of the Presidium of the All-China Federation of Literary and Art Circles and also a member of the Board of the Union of Chinese Writers.

Members of the delegation will stay in India for about six weeks and visit several places including Agra, Ajanta caves, Bombay, Madras and Calcutta. They will give several dance and music recitals.

Welcomed at the airport by a representative Committee of hosts the leader of the delegation made the following statement:

We are very happy to have this opportunity of visiting India, our great neighbour, and of conveying to the Indian Government and the people the friendship of and greetings from the Chinese Government and the people. For more than 2,000 years the peoples of China and India have maintained friendly relations and cultural exchange.

The friendship between these two peoples is now playing an important role in the solemn cause of defending peace in Asia and throughout the world. The reciprocal visits and the joint statement of Mr. Chou En-lai, representing the People's Republic of China, and Mr. Nehru, representing the Republic of India, are the best manifestation of this important role.

We believe that the present visit of our cultural delegation to India will contribute to the further strengthening of the friendship and cultural relations between our two countries.

Our heartfelt thanks to the Indian Government for its kind invitation and to you all for your welcome. We wish still greater successes of the Indian people in the cause of culture and peace.

"Kalki"

T. K. C., then Kavimani, and now "Kalki"—death has taken a terrible toll in Tamil Nad. The late R. Krishnamurthi, better known as "Kalki," was author, critic and journalist, and he distinguished himself no less as patriot and publicist. *Kalki*, his Tamil weekly and its incomparable Editor proved that a journal to be popular need not go out of its way to cater to the vulgar tastes of the crowd, but that the crowd could be cultivated to go in for serious and elevating standard of writing. "Kalki", like all professionals with a principle, would not countenance methods and tactics inconsistent with his role as Editor and Journalist. He disdained to entertain crossword puzzles to make quick and easy money. His writings were so clean and unexceptionable that Rajaji, no mean writer of popular prose him-

self, invariably chose *Kalki* for his periodical writings. No wonder that on the death of "Kalki" he felt so smitten with sorrow that he said his grief was too poignant for anything to be said. And "Kalki" was barely 55.

Indeed "Kalki" lived under an habitual subjection to the predominating genius of Rajaji whose politics he espoused with unflinching courage even when Rajaji himself thought fit to swerve from the Gandhian discipline. And "Kalki" became the authentic *bhashyakara* of Rajaji even as Rajaji himself so long continued to be the Mahatma's interpreter.

"Kalki" worked with Rajaji in the Tiruvengode Ashram where he was editing the prohibition journal *Vimochanam*. But it was the *Ananda Vikatan* with which he was connected for over ten years that made alike for his own fame as a writer and made that weekly the home journal of Tamil Nad. Mr. Vasan, who later made such a resounding success in the film world publicly acknowledged his indebtedness to "Kalki".

Associated with Congress activities ever since his school days at Mayuram in the Tanjore District, Mr. Krishnamurthi strove hard to popularise the Congress principles through his writings. He wrote fearlessly but without bitterness.

Kalki will also be remembered by the supporters of Tamil Isai. For apart from his reputation as a novelist and writer he made a name for himself as a connoisseur of art and as a critic of music, drama and dance.

It will be long before we can have a popular writer who is at once a scholar and critic of versatile talents. For "Kalki" was master of a style, which as Johnson said of Addison's "is familiar but not coarse and elegant but not ostentatious."

The Next Congress President

Some time ago the Prime Minister expressed a desire to relinquish the Congress Presidentship and suggested the name of Mr. N. N. Dhebar, Chief Minister of Saurashtra for his successor. The suggestion was widely approved, and at the recent meeting of the working committee Mr. Dhebar was unanimously chosen for the office. Follow-

ing the approval Mr. Dhebar has now been declared elected President of the forthcoming session at Madras. He will hold office for two years.

In a statement from Rajkot, Mr. Dhebar said the people of India were engaged in one of the biggest tasks in the history of humanity—that of building up a nation.

This was in a sense the continuation of the struggle for independence by the Congress. The difference was that the struggle for political emancipation had ended and the struggle for economic and social emancipation had commenced. The Congress had been destined to bear the brunt of this responsibility.

As a humble servant of the country and the organisation, I have accepted the responsibility and in all humility I rededicate myself to the service of the organisation and the country and pray that God may give me strength to discharge my duties."

Mr. Dhebar has not been very much in the public eye outside his State, though he has been a marked figure in Saurashtra distinguished alike for his ability and his continued work for the Congress cause. As Chief Minister of Saurashtra, Mr. Dhebar has played a leading role in the transformation of the State.

Vyshinsky

By all accounts Vyshinsky who died at his post in the U. N. was the ablest of the Soviet diplomats abroad. His brilliant advocacy and biting wit weighed heavily against the subtle intrigues and downright opposition of the Western bloc. Division in the U. N. ranks was acute and pronounced and he retaliated by exercising the inevitable veto, so handy in the hands of the Soviet bloc. That was all, of course, in the earlier phases of Vyshinsky's advent in New York. The later phase of the diplomat was more in tune with the suave atmosphere of the gathering of statesmen. For all the massive resistance of the American bloc everybody admired the intellectual calibre and debating skill of the Russian diplomat. When the old acerbities were replaced by a more conciliatory atmosphere, Vyshinsky rose to the occasion and blossomed into a social figure of undoubted personal charm. It is just possible that with the growing sense of international goodwill and cordiality in the U. N. he might yet have played a more fruitful part if fate had not cut him off in his finest hour of promise.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

PROBLEMS OF PUBLIC ADMINISTRATION IN INDIA: Pustak Mahal, Patna. Price Rs. 10/

This is a selection of the papers read at the thirteenth, fourteenth and fifteenth sessions of the Indian Political Science Association. It leads off with the text of Sardar Panikkar's Presidential address to its Hyderabad session in which Panikkar discusses provocatively the problems arising out of the vastly enlarged field of State action in the modern world and the need to maintain the highest standard of efficiency and integrity in the administrative services of India and the need to preserve correct relation between the political and executive branches of the Government in democratic state. Other papers included in the book deal with problems of public corporations, organisation of the executive, judicial, ministerial and local administration. Some of the papers betray a rather unrealistic and academic appreciation of the issues involved and all are far more descriptive than critical or constructive. Professor Venkatarangaya's comments on the Gorwala report are an instance of the more critical approach. But when he asks for production of the evidence underlying Gorwala's generalization that there has been a startling decline of integrity in the country, he betrays the fatal weakness of the academic approach, on which Mr. Gorwala fastens in his reply. Mr. Gorwala was not a Court of Enquiry into administrative corruption in the country and could not convert himself into one. General comments based on knowledge were all he could give and while one is free to discount them altogether, one would be scarcely wise to fail to draw the correct lesson however one takes the generalization. Some of the papers, as for example on Central-Local Relations by Dr. K.K. Pillay look like "indifferent" chapters in elementary text books on the subject rather than serious, thoughtful discussions. The Editors should, in our view, have sifted the papers more rigorously and avoid repetition of topics and views, verbosity and the most juvenile kind of discussion of matters so grave.

MEN I HAVE SEEN: By Pandit Sivanath Sastri, Sadharan Brahma Samaj, 211, Cornwallis Street, Calcutta.

The Pandit's reminiscences of seven great Bengalis originally appeared in the pages of the *Modern Review*. Who would not be interested in the life and activities of men like Vidyasagar and Ananda Mohan Bose, Maharshi Debendranath Tagore and Dr. Mohendralal Sircar and the like? The Pandit who knew these illustrious men well and rather intimately too, did not attempt a complete or connected account of any life. He merely recorded some observations and reminiscences and confined himself only to such incidents and episodes that came within his personal knowledge. And therein lies all the charm of this book. It has therefore a homely ring that is at once personal and attractive. The late Editor of the *Modern Review* recognising the value of the articles put them together in book form as long ago as 1919. But the work was soon out of print and the Birth Centenary Committee did well in reprinting it in this handy form so as to bring it within reach of a wider public. It is certainly a welcome addition to the biographical literature of the years when Bengal was prolific of men of outstanding character in different walks of life.

THE TWO GREAT INDIANS IN JAPAN. Sri Rash Behari Bose and Netaji Subhas Chandra Bose by J.G. Ohsawa, published by Sri K.C. Das for Kusa Publications, 123/1, Upper Circular Road, Calcutta 6.

This account of Rash Behari Bose with the beginnings of the story of Netaji Subhas Chandra Bose by a Japanese is most interesting. The war of Independence of India started in 1857 and we are to commemorate the Centenary three years hence in 1957. History is a continuity and not a series of catastrophic explosions. As Rash Behari cried out "For Heaven's sake, let us have a positive, concrete and actually useful plan." For such a plan, the material in this book will be most helpful.

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THE WORLD OF BOOKS

559

THE VALUE OF CLASSICAL TRADITION by T. W. Melluish

THE CLASSICS IN INDIA TODAY by G. C. Bannerjee, K. R. Sreenivasa Iyengar, K. Anantharamiah, S. Ramachandra Rao. The Indian Institute of Culture, Basavanagudi, Bangalore - Price Annas 12-Pages 14.

These reprints may in a sense be called Classical because they follow the first-class, restrained, brief, untidied style of European and Eastern antiquity. As Mr. Melluish says, "it will be suicidal to exhibit independence by sawing off the branch of the mother tree on which you are sitting." Mr. Bannerjee rightly says, "Classics help us to become clear-sighted, mature, and wise." Mr. K. R. Srinivasa Iyengar pleads at least for a second hand knowledge of our Classical heritage. Mr. Anantharamiah emphasizes the necessity of Classics in the interests of womanhood and art. Mr. Ramachandra Rao closes with a prayer that the people of the country should accept the utility of Classical studies.

THE COMMUNIST PARTY IN INDIA: A Short History By M. R. Masani (Derek Verchoyle.) Casement Publications, Bombay.

Mr. Masani, the author of that very popular and entertaining book—*Our India*—has devoted considerable time and study to a phase of present political trends that needs careful scrutiny viz the communist role in India. The result is an exhaustive study of the devious ways in which communism has begun to infect the country, that is to say our people and even those charged with the governance of the country. It is a critical analysis of communist practices and propaganda and a down-right exposure of its more questionable ways. The exposure is authenticated with documentary evidence mainly culled from the official records of the Communist Party in India. Communist activities in India including its relation to other parties at home and abroad are laid bare with a wealth of facts and figures that can hardly fail to impress even those sympathetic to Communist aims. Altogether it is a devastating exposure of Communist tactics which if allowed to grow and infect the minds of men, and of the men who are bound to have disastrous results to the country. The warning is timely for,

though a Socialist with a broad output and wide sympathies Mr. Masani has no illusions as to the practical results of Communism in India. Hence his rigorous and timely plea to stop the rot that may set in by undue indulgence or neglect on the part of those in authority.

Mr. Masani feels that with the tradition and habitual aptitude of the people for non-violence and peace and with our natural preference for Gandhian technique and Bhoodan we may yet escape the tragedy of Communist ridden countries. But it must not be forgotten that Communism makes an insidious appeal to the masses by its large promises and utopian aspirations, and its organisational technique is so efficient and on such a wide scale that it is difficult for people to escape its tentacles. Mr. Masani warns Government and people alike to beware of this most unwelcome monster that takes many shapes before it drags the whole country down. Any neglect or indulgence, will in his opinion, pave the way for revolution and the end of all things in free India.

It is a thoughtful and provocative book which deserves to be carefully read by students, intellectuals and legislators who have anything to do with the shaping of future India.

MEN, WAGES and EMPLOYMENT in the Modern U. S. Economy by George Soule - A Mentor Book published by the New American Library, New York-Price 35c pages: 144.

This is a Mentor Book explaining Men, Wages and Employment from a common sense point of view as it exists in the United States of America. It is charming, with flourishes like the following:—"Some people find it harder to get jobs and to keep them than do others. Some are usually the last to be hired and the first to be fired. The young have the less important jobs."

As the author concludes "Democracy cannot be served by suppressing the power to bargain and reach voluntary agreements. Labour and management must place more emphasis on seeking their joint interest and that of the people as a whole. If they do so, the outlook is bright for continued gains to labour."

DIARY OF THE MONTH

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- Nov. 1 *De facto* merger of French settlements: Instruments of transfer signed.
- Nov. 2 Congressional elections in U. S. A.
- Nov. 3 Dr. Radhakrishnan leading Indian delegation to the 8th session of Unesco at Montevideo, S. America.
- A. D. Mani, K. Rama Rao and A. R. Bhat to attend world conference of Newspaper entities at Sao Paulo, Brazil.
- Nov. 4 Himalaya mountaineering Institution inaugurated at Darjeeling by Prime Minister.
- Nov. 5 Prime Minister Nehru back in Delhi after his visit to China.
- U. N. calls for direct talks on S.A. Indians.
- Nov. 6 Fall of Prakasam Ministry following motion of no confidence carried by one vote.
- Nov. 7 Governor Trivedi asks the Prakasam Ministry to continue pending further instructions.
- Nov. 8 Congress executive appeals to Nehru not to give up Premiership and proposes U. N. Dhebar, Chief Minister of Sourashtra, for Congress presidency.
- Nov. 9 India to get 25 million dollars loan from World Bank.
- 49 candidates awarded Government of India cultural scholarships.
- Nov. 10 Ceylon Prime Minister Sir John Kotelavala leaves Colombo on his 45-day world tour.
- Nov. 11 Dr. Radhakrishnan opens 8th conference of Unesco at Monte Video.
- Financial experts from 19 Asian and non-Asian countries meet in Bangkok under the auspices of the Ecafe.
- Nov. 12 B. R. Sen, I. C. S. Indian ambassador to Italy is appointed ambassador to Japan.
- Mendes-France carries out third reshuffle of his Cabinet in five months.
- Nov. 13 World leaders greet Nehru on his 65th birthday.
- President Naguib removed from office after allegations of plotting with outlawed Muslim Brotherhood.
- Nov. 14 President's Rule for Andhra announced by Governor Trivedi.
- Nov. 15 U. S. Senate debating censure motion on McCarthy's.
- Nov. 16 Home Minister explains committee changes in Bill for amending Cr. P.C.
- Speaker rules out adjournment motion 77 Proclamation on Andhra.
- Nov. 17 Prime Minister's appeal for Kidwai memorial issued.
- French team claims conquest of Makalu Peak (27,790 ft)
- Nov. 18 Dr. Radhakrishnan, on behalf of India, presents Ivory gavel to U. S. Senate.
- U. S. aid scheme for purchase of Railway Wagons signed at New Delhi.
- Nov. 19 Home Ministry's resolution on President's Rule in Andhra approved by Lok Sabha.
- Nehru in BBC talk reiterates appeal for peaceful coexistence.
- Nov. 20 France and U.S. stress need for ratification of Paris agreement on German rearmament.
- Nov. 21 Mr. T. Prakasam rejoins Congress as an effective member.
- Air attacks in Formosa area.
- Nov. 22 Andrei Vyshinsky, Chief Russian delegate to U.N., dies of heart attack.
- Pak Prime Minister announces abolition of all provinces and states: West Pakistan is made a single unit.
- Nov. 23 U.N. Political Committee approves Western resolution on Eisenhower's "Atoms for Peace" plan.
- Mendes-France, speaking in New York, welcomes regional agreements in Eastern European defence.
- Pakistan gets first ship load of U.S. arms.
- Nov. 24 First World Congress of Press Societies concludes its session at Sao Paulo.
- Nov. 25 Ajit Prasad Jain appointed Food Minister in place of Rabi Ahmed Kidwai.
- Jacob Malik succeeds Vyshinsky as Soviet Leader in U.N.
- Nov. 26 P.S.P. Party Convention at Nagpur.
- Nehru inaugurates Delhi Conference on Atomic Power for Peace.
- Nov. 27 Acharya Kripalani resigns chairmanship of P. S. P. at Special Convention held at Nagpur.
- Nov. 28 Acharya Narendra Dev elected chairman of P.S.P.
- T.C. Police firing "justified by Commission as "within limits of lawful authority".
- Nov. 29 Britain, U. S. and France reject Russian invitation to the all European Security Conference opened in Moscow.
- Nov. 30 Sir Winston Churchill's 80th birthday made an occasion for world wide tributes.
- Johannes Strijdom elected party leader to succeed Dr. Malan.

READERS' DIGEST

THE CASE FOR DEMOCRACY

The case for democracy, says *Public Affairs*, the organ of the Gokhale Institute, Bangalore, stands or falls according as we agree or not that the instinct for the good and the right is inherent in man and that he therefore is morally educable. It was in recognition of the inherence of the seed of moral sensibility in the mass of mankind,—in the unsophisticated and disinterested "general public",—that Yudhishtira declared:

"Reason is unstable; scriptures are various; there is not a sage whose word may be taken as authoritative; the most principle of Dharma is hidden in the cavity of man's heart; that path therefore is the right path by which the public at large has thought fit to travel." —The *Mahabharata*, III. 313.117

But the optimum condition of democracy's functioning well is that it willingly makes certain self-renunciations:—

- (1) To correct the aberrations introduced by party-play, it must bring into the parliament, by all-party co-optation, a certain effective proportion of nonparty citizens of proved ability and public spirit.
- (2) All matters requiring technical knowledge or specialist study, it must refer to selected bodies of experts and respect their recommendations.
- (3) It must keep a watch for that rare combination of triple merit which makes a statesman,—ideas and put him in the seat of power; allowing him ample elbow room and restraining its own impulses to interfere and alter.
- (4) Except under the pressure of the most certain and the most unavoidable necessity, it should abstain from meddling in fields of life belonging to the individual,—remembering that to make the spontaneous blossoming of the individual's life possible is the highest justification for the existence of the State.

What power would remain for parliament after it makes these subtractions is, in the words of the writer, the power of general direction and general supervision.

Its main care would be about the moral rather than the intellectual side of the business of the State. It must make it clear to itself that the best it could hope to accomplish is just the minimizing of bad government. The maximizing of good government is of course an ideal to be striven after. But to which mortal man or to which human institution is it ever given to claim that the ideal has been achieved? For modest men, it is as much as to be thankful for that the minimum is achieved.

THE BHOODAN MOVEMENT

Writing in the *Manchester Guardian* Mr. P.S. Gougey says that last year he had the opportunity of touring the Telengana district in Hyderabad—where Vinobha Bhave first conceived the idea—with J. P. Narayan his principal lieutenant.

It was amazing to observe, he says, how the spirit of voluntary donation, the basic principle of Bhoodan, manifested itself among rich and poor alike.

And because the poor gave their mite in response to Narayan's appeal—I saw simple village women give their wedding bangles—the movement is singularly free of any taint of condescending charity.

I was particularly interested in the arguments used to persuade the rich landlords to part with their acres. Briefly they ran like this: the present system of land ownership is going to change and this change will be brought about in three ways. First, either by Communist violence, as in the case of the Telengana area four years ago, when the landlord stands to lose all, including his life, or secondly, by Government legislation, when the landlord will receive little or no compensation, or thirdly, by the voluntary effort of the landlord himself, when he can retain the land required for him and his family and, most important, the goodwill of the peasants to assist him to cultivate the land. The fundamental common sense of these arguments, which correspond with the realities of the situation commends itself to the landlord.

He asked Narayan about the ultimate realisation or end-result of Bhoodan. Mr. Narayan, he says, envisaged the establishment of co-operative or communal agricultural settlements based on each village as a working unit, calling this state of affairs "villagisation," wherein the other related problems of fragmentation of holdings, rural indebtedness, obsolete farming methods, &c., would also be eliminated.

That Bhoodan could well become the most effective answer to the Communist challenge in Asia is borne out by the visits of leaders from Japan and other Asian countries to India to study its techniques and principles.

HE WINS THE THISTLE

"What became of that clerk you had here."

"I had to fire him. A man came with his bride to buy a book for reading on honeymoon and the stupid assistant offered her *Travels With a Donkey*."

THE ACHARYA PEETHA THROUGH THE AGES

Mr. M. Subramania Ayyar points out in a pamphlet how Muslim rulers endowed Hindu shrines—and how particularly the Sankaracharya Mutt had been receiving favoured treatment at the hands of alien rulers.

The famous Meckenzie manuscripts, Gopinatha Rao's epigraphical publications and other similar public records throw some light on the state of the Acharya Pitha of Kanchi in the past centuries, he says:

From the publications of the late T. A. Gopinatha Rao, the Archaeologist of Travancore Government, it is seen that a Chola King of Kanchi of the 13th century endowed a whole village to this Mutt.

In the Vijayanagar period Krishnadeva Raya and his father Narasimhadeva Raya granted six whole villages in Chingleput and North Arcot Districts, during the spiritual sway of the Acharyas Mahadeva Saraswati, Chandrasekhara Saraswati and Sadasiva Saraswati, all represented as residing at Kanchi.

In the 17th century Akkanna and Madanna the material uncles of the famous Ramadas of Badrachalam and ministers of Golkonda, are referred to as having granted a village to the Sarada Mutt at Kanchi.

In 1708 Vijayaranga Chokkanatha Naik, the grandson of Rani Mangammal, the famous philanthropist of Mathurai granted lands to Loka Guru Srimath Sankaracharya Swamuluvuru in six villages in Trichinopoly District.

In 1710 the Muslim Imperial Court granted to Sri Sankaracharya of Sarada Mutt at Kanchi an inam, deed of 115 varahas of a village in the Chingleput District.

Thus it is seen from the records available that the Mutt has been granted seven whole villages and portions in seven other villages and monetary inam in a village.

From these records it is also evident that the Mutt was situated in Kanchi till 1710 A. D.

It is said that the Mutt left Kanchi during the insecure times of the Carnatic Wars and that after residing in several places under the protection of various poligars of the southern districts the Mutt finally settled at Kumbakonam in Tanjore district about 1730 A. D.

The temporal state of the Mutt before this period should have been at least ten times better than that which prevails now.

Of the lands in the grants referred to by Gopinatha Rao some fragmentary portions in three villages, one in the Chingleput District and two in Trichinopoly District are all that remain now.

But these existing grants are only a small part of the copper plate grants which were in possession of the Mutt in the early part of the last century.

The Mackenzie manuscripts throw more light on this matter.

The visit of Sri Sankara to Kanchi, his installation of Sri Kamakshi and his attaining Paramapada or Siddhi there are recounted in the Guruparampara stotra of Bharathi Sanyasis of the Thungabhadra Thira listed as MS 21491 in the third report of Sanskrit Manuscripts in Southern India by Hultzsch.

In the Archaeological field we find the Murthi of the great Acharya installed in many towns and villages in the Chingleput District.

The Sivasthannam temple in the south-east of Kanchi has in the stone back-wall of its sacrum sanctum a relief-sculpture of the great Acharya worshipping with his Danda-Siva, Parvathi and Skanda.

The common sculptor of Kanchipuram was so familiar with and so much devoted to Sankara that he engraved his Murthi in all the prominent temples of the city without regard to the sect to which they belonged.

An important fact which emerges out of the above review is that the Monastery of Sankara at Kanchi was a prominent institution in the olden days as an establishment for teaching Advaita there and that it was honoured by successive dynasties, the rulers of which endowed it with considerable properties.

Thus it became one of the richest monasteries in the country.

As late as 1792, a communication from the East India Company to all the District authorities from Krishna to Tinnevely regarding the tour of the Mutt shows that the staff of the institution consisted of 500 persons together with all the necessary conveyances and retinue of the day.

Report also shows that the Mutt authorities at that time were confident that they were in possession of enough materials for compiling a history of the Chola Chera, Pandya and Vijayangara dynasties.

This is not improbable, says the writer, as the Mutt was in possession of 125 copper-plate grants at that time.

Further his report that they had requested his services in getting back their discontinued villages also shows that the Mutt authorities were aware that the Mutt once was in possession of a number of villages which had been subsequently lost during the Carnatic Wars.

Though the properties of the Mutt have dwindled into a very small fraction of what they were three centuries back

the continued devotion, not only of its disciples but also of other well-wishers have helped the institution to carry on the all prevailing teachings of the great Acharya and to maintain the glow of the ultimate truth conserved in the rich treasures of learning left by him.

THE LAST FRONTIERS OF CIVILIZATION

To the average citizen of the age of the atom and the jet turbine, it would probably come as a shock to learn that millions of his contemporaries are apparently living in the age of stone.

And yet, in South America, in Asia, in Oceania and in Africa, tribesmen, aborigines, "savages", "primitives" ... or whatever euphemism conscience-stricken "civilized" nations apply to them—are waiting the last defenses of their way of life break down.

"Whether we like it or not, there is not a single tribe on the face of the earth today which can hope to escape the effects of our civilization," writes Dr. Alfred Metraux, Swiss-born American anthropologist, in the current (No. 8-9) issue of the monthly *UNESCO COURIER*. Dr. Metraux retraces the bloody history of contacts between civilization and "primitives" in the past—and warns that it cannot be allowed to repeat itself.

Dr. Metraux concludes: "The problem consists in finding an intelligent way of integrating them into modern life without destroying what is valuable in their way of life and, above all, without destroying their self-respect."

The classical method of "integration" is vividly described in an article on the Ona Indians of Tierra del Fuego—who numbered 4,000 in 180 and whose population today does not amount to two dozen. They were simply hunted down, with a bonus for every pair of ears brought in by professional killers.

There are other ways, fortunately. Brazilian author Darcy Ribeiro relates the story of General Rondon, founder of Brazil's Indian Protection Bureau, who gained fame when he marched his troops through the most hostile Indian country in Brazil with orders to "Die if you must, but never kill an Indian." Margaret Mead, leading American anthropologist, writes of the adaptation of the Melanesians of the Southwest Pacific to new ways, while India's policy towards her 30,000,000 tribesmen is described by Dr. Verrier Elwin, who has spent two decades among Indian aborigines. This policy was laid down by Prime Minister Nehru who flatly told his administrators: "There is no point in trying to make of them a second rate copy of ourselves."

In other articles on the Special Report, "The Last Frontiers of Civilization," the *Courier* describes Denmark's policy towards Eskimos of Greenland and the flourishing of Eskimo art in Canada. Professor Claude Levi-Strauss, a noted French anthropologist, tears apart certain popular conceptions and misconceptions in his article, "What is a 'Primitive'."

SOME STARTLING STATISTICS ON SYPHILIS

According to estimates published by the World Health Organization, there are about 20 million persons in the world suffering from venereal syphilis at the present time.

The number of persons infected varies widely from one region to another and from one place to another in the same country. In some few areas of certain countries up to 8% of the population may be affected.

Among the peoples of S. E. Asia the proportion of infected persons ranges between 0.6% and 31% of the total population. In Africa the percentages vary from 14.1 to 32.9; but in Africa as well as in Asia there are areas where more than one half of the entire population is infected.

Most cases of syphilis occur during the productive period of life—more among young women, who are affected at an earlier age than men.

The disease can be cured in its early stages by a single injection of penicillin costing on an average, under favourable conditions, between 0.93 and 1.40 (Indian Rs. 4/7-Rs. 6/11).

A study carried out by the World Health Organization, covering 55 countries, shows that most countries throughout the world are using penicillin almost exclusively in the treatment of syphilis.

The first plant in S. E. Asia for the production of penicillin is being built at Poona (near Bombay, India) with assistance from UNICEF and the UN Technical Assistance Administration and with the technical advice of WHO.

DAWN OF ATOMIC AGE

The first nuclear chain reaction, regarded by many scientists throughout the world as the dawn of the atomic age, was achieved in Chicago, Illinois just twelve years ago, on December 2, 1942.

The atomic reactor in which this pioneer experiment was carried out was designed and constructed under the direction of the late Dr. Enrico Fermi, Italian-born nuclear physicist of outstanding achievement, who is sometimes called the "architect of the atomic age."

It was in recognition of his success in achieving "the controlled nuclear chain reaction" that Dr. Fermi was the first scientist to receive (November 16, 1951) the Special Award of the U.S. Atomic Energy Commission for "especially meritorious contributions" in the field of atomic energy.

Shortly before his death, Dr. Fermi spoke of the atomic future. He said:

"I believe truthfully that the conquest of atomic energy may be widely used to produce not destruction but an age of plenty for the human race."

Atomic reactors, which were pioneered by Dr. Fermi and his associates, are one of the most important factors in the peacetime use of atomic energy. They are atomic furnaces in which uranium or other fissionable material is used to create heat energy. This is done by splitting or fissioning uranium atoms. The splitting of one atom produces tiny particles called neutrons, which in turn split other atoms. The process, which generates intense heat, can be continued as long as desired.

In applying atomic energy to peaceful uses, atomic reactors are now used for the large-scale production of radioactive isotopes or radio-isotopes. These are ordinary chemical elements that have been made radioactive by bombarding them with neutrons in an atomic reactor. They are extremely valuable and peaceful products of atomic energy.

Radio-isotopes have given science a tool comparable to the invention of the microscope. They have already enabled scientists to make outstanding advances in the diagnosis and treatment of disease, including some forms of cancer; in agricultural research to improve food plants and increase crop yields; in improving industrial quality-control and cost-reducing instruments; and in extending the scope of scientific research in many fields.

Large atomic reactors for the production of electricity are now being built in the United States and Great Britain, and it is expected that additional reactors for this purpose will be built in other countries in the course of the next few years.

In these reactors heat is generated by splitting the atom. The heat is then used to make fine steam, which operates turbines and electrical generators. Atomic-electric power plants are the same as conventional power plants, except for the fact that uranium replaces coal or oil as fuel.

Discussing this use of atomic energy recently in commenting on the "constructive applications of atomic science that may come to fruition" when President Eisenhower's atom-for-peace plan is carried out, Dr. Fermi said:

"Probably the most important development will be the production of atomic power for industry. The small weight of nuclear fuel will be especially valuable in areas of the world far removed from deposits of natural fuels, where the long distance transportation weighs heavily on the final cost of the power."

Of atomic reactors construction will be aided, it is expected, by the uranium contributed by the United States and Great Britain to the International Atomic Agency now being organized.

Such small reactors will be of great value, scientists say, for the production of radioisotopes and also for experimental research work to advance man's knowledge of atom and its peaceful applications.

During the 12 years that have passed since Dr. Fermi's experiments the historic world has seen the atom become a powerful instrument of destruction and an increasingly valuable contributor of peaceful benefits. Every possible effort is now being made by the United States, Great Britain, and other free world nations to convert the atom into the peaceful and invaluable servant of mankind. India has already offered to contribute quantities of Thorium to the International Agency.

In all the free world there is no responsible leader today who does not fervently echo the late Dr. Fermi's deep-seated conviction that "the conquest of atomic energy may be widely used to produce...an age of plenty for the human race."

THE NATURAL SUPERIORITY OF MEN

Women should remember they're merely ribs, not roosters. Men should rule the roost, says Gene Pearson in an article extracted in *Reader's Digest*.

"The natural superiority of men is easily recognized by every woman who has spent the best years of her life chasing, snaring, trapping and guarding one of these prize specimens of humanity. She can see it in a thousand ways (and if she can't, he'll cheerfully point them out).

Men are tougher. They can overcome incredible weariness to play golf or go fishing or install a new carburettor.

Men are braver. They do not wince when their women empty mouse-traps or spray against cockroaches. They do not fear losing an ear to a fish hook, getting shot while they are out rabbiting or getting hit on the head by a golf ball.

Men are more frugal. They save money by wearing the same hat for ten years, by not squandering on insurance and by not stamping Christmas cards.

Men are more objective. They can see your faults better than you can.

Men are more careful of their health. They don't risk respiratory diseases by cleaning out dusty attics or court colds by washing cement floors in damp basements. When they have a cold they go to bed and never risk a chill by getting up for meals. And when they're in a hospital they don't risk unattended death but try to see that nurse is always nearby.

Men are more ingenious. They think of dozens of reasons why the carpets should not be beaten, why washing the car hurts the finish and how the lawn is improved by not mowing it.

Men are more honest. When asked to give their honest opinion about a new hat they give it. They also generously give it when not asked.

Men have sharper senses. They can spot a trim ankle at 100 yards.

Men are cleverer. They know how to delegate authority. They let women decide what should be on the grocer's list, how the meals should be cooked, how the house should be cleaned, how the children should be disciplined—and then let them do it."

RELIGION IN A SECULAR STATE

In the *Aryan Path* for November Prof. A. R. Wadia dispassionately surveys the condition of religious life and work in modern India which has been constitutionally declared a secular state.

Any state attempting to have an established religion may today be looked upon as anachronistic and not truly religious, says the Professor. Pakistan has already experienced the effects of being an Islamic state. It has made aliens of some millions of Hindus who still cling to their homes in East Bengal as they can look forward to nothing but being helots. Worse still, Muslim fanaticism has begun to turn even against fellow Muslims like the influential and highly educated Ahmediyas. Religious persecution and fanaticism savour of mediaevalism and are thoroughly irreconcilable with democracy."

On both logical and historical grounds we would be justified in asserting that a secular state certainly does not imply irreligiosity but only implies neutrality in matters religious, a desire to accept all religions and the right of the individual to accept any of them.

"At the higher level, as in the cases of Gandhiji and Dr. Rajendra Prasad and Dr. Radhakrishnan, secularity implies the right of religion to have its play above the din and dust of politics. Since it is impossible to prove any one religion the best of all and, more important, since the forcing of any religion upon people is intrinsically and unconditionally an evil, the height and depth of wisdom lies in recognizing the right of all religions to exist and even to propagate themselves by peaceful and constitutional means. In this perspective a secular state may be looked upon not as an irreligious but as a highly religious state."

"PUGREE" SYSTEM IN SCHOOLS

The "Pugree" system, which was hitherto prevalent in India for renting a house or a shop has now entered the educational field.

The highest offer as a "Pugree" for securing admission into a school this year was Rs. 8,000, says a Ludhiana report. Two hundred and fifteen students were called for interview for 35 seats. It is stated that parents of candidates were asked what donation they would pay to the institution if their relations were admitted to the school. It is reported that the offers ranged between Rs. 1,000 and Rs. 8,000.

THE NEW REGIME IN PAKISTAN

The American *Time* has a graphic story to tell about the recent events in Pakistan, and it is as follows:-

"Bloodlessly, Pakistan changed from an unstable pro-Western democracy to a more stable, pro-Western military dictatorship.

"The crucial decision took place the night Prime Minister Mohammed Ali, alarmed by threats to his power, returned from Washington with \$ 105 million in U. S. economic aid. Ali's plane touched down at Karachi airfield, where soldiers in battledress were drawn up, ostensibly to honour him.

"Ali strolled past the soldiers to his Cadillac, his wife at his side. He got into the car, but was astonished when a couple of Pakistani generals shouldered his wife aside and got in behind him.

"There is no room for you," the generals told Mrs Ali. "You go straight home in another car and wait for your husband. We are taking him to the Governor General's palace."

"At the palace Ali was hustled protesting into an ante-room and was brusquely told: "Wait here."

"Twenty minutes later Mohammed Ali stood before the Governor General, 59 years old Ghulam Mohammed, a big rugged man who derives his powers in the absence of a Pakistan constitution—from the British Crown, which appointed him. Beside the Governor General stood the strong man of the Pakistan army, Major-General Iskander Mirza. "I am dissolving the Constituent Assembly tomorrow" announced Ghulam to the Prime Minister. "You will remain Prime Minister but you will reform your Cabinet. Major General Mirza will be your Minister of the Interior. General Ayub Khan will become Defence Minister as well as Commander-in-Chief...."

Angrily, Ali turned on General Mirza and accused him of plotting behind his back. Mirza indifferently shrugged his big shoulders. Desperately, Ali wheeled back on the seated Ghulam. "Suppose I refuse!" Ghulam was inexorable and cold: Refusal is out of the question. You seem to forget I am head of the State."

"Ali got to his home, exhausted, at 2-10 a.m. and poured out the story to his friends. "Now I know how Farouk felt when the

British put tanks around his palace," he said. "I've been insulted. I've been humiliated. I'll have my revenge one day."

But Ali was beaten, and he knew it. Thus a new regime was established in Asia.

"Pakistan,—proclaimed General Mirza, needs "controlled democracy" for sometime, with "one good strong man like our Governor-General at the helm."

"Pakistan's new rulers were as strongly pro-U. S. as Ali, so Washington seemed as calm as Karachi. And as for Ali, now a figurehead Prime Minister, he finally called in reporters and said he was loyal to Ghulam. What would he do next? "I must gaze into a crystal I brought back from the U. S." said Mohammed Ali, producing a miniature weight ball."

CURE FOR CANCER

A "complete cure" for cancer was claimed by Dr H. Smalpage, President of the International Cancer Research Institute, Australia, and a former Head of the Cancer Research Section of the world Health Organisation.

Dr Smalpage, who arrived in Calcutta on Oct. 19 from Sydney, said the new antidote was "Cancinino-Mycin", a saturated solution of sun-vitalised phosphorous in oil, containing no free or poisonous phosphorous." It can be injected or taken in the form of pills.

"After a thorough investigation, we have got the complete cure," he said.

Dr. Smalpage said that as cancer is not a mechanical disease, it can only be cured by chemical means. As cancer is an abnormal chemical condition of the tissues of the body and can only be produced by an abnormal chemical such as carbon, it can only be cured chemically by an antidote to its cause.

"There is only one antidote for carbon which is the cause of cancer, and that is phosphorous," he asserted.

He stated that anything which by burning produced carbon soots could become the cause of cancer.

"Cigarette helps to develop cancer. Its tobacco content is not the cause of this disease. The paper, which wrapped the tobacco, when it burns, forms the carbon soot, which is the cause of cancer."

Dr. Smalpage added that this new cure had already been demonstrated in the United States.

HOUSES FOR LOW INCOME GROUP

Loans for low income group housing and facilities to acquire and develop land for the purpose are envisaged in a scheme approved by the Government of India.

The Scheme has been formulated by the Ministry of Works, Housing and Supply in the hope that together with the Subsidised Industrial Housing Scheme, operating since October 1952, it will go some way in relieving the housing shortage throughout the country.

This Low Income Group Housing scheme will be forwarded soon to the State Governments for implementation.

Under the schemes, the Central Government will give to the State Governments loans at an interest of 4½ per cent, recoverable in 30 annual equal instalments. This amount will then be loaned against suitable securities by the State Governments to individuals, co-operative housing societies and housing finance corporations who are anxious to build houses for themselves or their members.

EFFECTS OF NEW WAR

Bertrand Russell, the philosopher, suggested the other day that two impartial nations such as India and Sweden should draw up a report, especially for would-be neutrals, demonstrating the effects on them of another world war.

Earl Russell said he was convinced such a report would quickly convince them how extricably bound up they were today with the nations likely to be belligerent, and this would encourage them to persuade both the Communist and anti-Communist Powers to abandon the threat of war as an instrument of policy.

Lord Russell was explaining a new "plan for peace" in "*Britain Today*", a monthly journal issued by the British Council.

Copies containing his article have been sent to the King of Sweden, and to the Prime Ministers of Sweden and India.

"The supreme fact that Governments cannot bring themselves to face is that their aims can no longer be achieved by war, he declared. "This applies equally to Communist and anti-Communist Powers."

A neutral Commission of one or more neutral Governments, set up to prepare this report, should invite all Governments likely to be involved in World War to express their opinions.

Mutual suspicion could be much diminished if both sides simultaneously expressed agreement with the Commission's findings. The author believed it would be very difficult for them not to concur in them.

"Passive poltroonery leads straight to death," he said. "Courage for war is common to the great part of mankind. Is it Utopian to hope that some neutral nation or nations may show a much smaller degree of courage in the interests of peace?"

This would only be a first step even if successful, but it would provide hope.

"The Communist and non-Communist worlds can live together or die together. There is no other possibility."

TALKING TO STRANGERS

Talking to strangers in public places is often supposed to lead to trouble, says Michael Thomas in *The Queen* "but not many people see so far into its dangers as a man I heard of the other day."

A stranger sitting opposite to him on the train happened to ask him the time. The man made no reply. The stranger, thinking he had not heard, asked him, again—and again there was no reply. The stranger then made a third attempt, and once more got no answer. Then he gave it up.

Just as the train was drawing into its destination, the man spoke. "I am sorry," he said, "that I didn't answer when you asked me the time. But if I had answered we would certainly have been drawn into conversation. When the train stopped we'd have got out together, still talking, and as I live near the station I'd probably have asked you in for a drink. You'd have met my wife—no harm in that—and also my daughter. Now my daughter is a pretty girl, and no doubt you'd have felt attracted by her. You'd have made a note of our telephone number before leaving, and presently you'd have asked my daughter out to the cinema. Then you'd have asked her to a dance. Finally, in a month or so, you'd have come along to me and asked if you could marry her. And I'm damned," said the man, "if I'm going to have for a son-in-law a down-at-heel so-and-so who can't afford a watch."

INDIANS OUTSIDE INDIA

South Africa

NEW DIFFICULTIES IN S AFRICA

Reports have reached Delhi of fresh difficulties caused to Indians by the Government of South Africa in their implementation of the Group Areas Act.

The Act empowers the South African Government to establish group areas by compulsion for the different racial communities.

The reports state that the municipalities of Nelspruit and White River have recommended to the Land Tenure Advisory Board, which is to advise the Minister on the proclamation of group areas, the uprooting of existing Indian residents and placing them on undeveloped areas.

Malaya

NEW ENVOYS ADVICE

Mr. R. K. Tandon, India's Representative in Malaya, advised Indians who had decided to make the Federation of Malaya their home to completely identify themselves with their country of adoption and go all out for its economic, social and political development.

Speaking at a reception in Kuala Lumpur given by the Chettiar community, Mr. Tandon asked the Indians to develop a Malayan outlook and look to the Government of Malaya for solution of their problems, instead of turning to India.

Mr. Tandon hoped that Indians with their ancient traditions, heritage and adaptability, would have no difficulty in following his advice and joining the main current in Malaya. If they resisted that current, he said, they would only come to grief.

He said the Chettiar community had built up a positive place for itself wherever it had gone in Ceylon, Burma, Indonesia or Malaya. The community had contributed a lot towards the development and prosperity of Malaya, but at the same time owed a debt of gratitude to that country for the prospects afforded.

Australia

GANDHI MEMORIAL IN AUSTRALIA

The Australian Government are prepared to examine a proposal to establish a memorial to Mahatma Gandhi in Canberra to work for closer Indian-Australian relations, Premier Robert Menzies told Parliament at Canberra.

Mauritius

ANDHRA CULTURE IN MAURITIUS

Speaking of Andhras in Mauritius, under the auspices of the Chennapuri Andhra Mahila Sabha, Mr. Narayanaswami Laxminarayudu, founder-member of the Mauritius Andhra Sabha, appealed to Andhras to help them to preserve their culture and language, which were slowly dying in the island.

After explaining the origin and history of the settlers in Mauritius Mr. Lakshminarayudu suggested ways to revive Andhra culture in the island. The Mauritius Andhra Maha Sabha could send some poor candidates to receive education in India on the specific understanding that they would return to the island to spread Telugu language and culture. He also suggested that Universities should bear the expenses for imparting education for some Mauritius Andhra students in India.

South America

INDIA AND S. AMERICA

Dr. C. P. Ramaswami Aiyer, Vice-Chancellor of the Banaras Hindu University, said that recent research in South American art showed that there had been a close contact between India and several South American countries.

Dr. Aiyer, who was presiding over the presentation ceremony of "Hindu America," a film showing influence of Hindu culture in South American countries, said that imprints of Hindu Gods on stone carvings in South America established congruity of Indian and South American cultures. It also showed that navigation in India was so much developed in the distant past that people from India could sail across the high seas the distant countries.

Speaking on the occasion, Mr. Chaman Lal, who spent several years in Mexico conducting research on the subject, said that he had found images of Shiva, Ganesh and other Hindu Gods on the stone carvings of South America. Mr. Chaman Lal who is also the author of "Who discovered America," claimed that in the course of his research, he had found definite proofs that people from India had been to America long before Columbus discovered it.

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

QUESTIONS OF IMPORTANCE

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PLANNING COMMISSION'S NOTE

The Planning Commission has warned the States that external resources available for the Second Five-Year Plan may turn out to be smaller and has stressed the need for maximum effort to raise domestic resources.

"On the one hand," it says in a letter addressed to all State Governments, "the claims of development are pressing and the investment programmes envisaged for the economy, as a whole, will have to be raised so as to enable the country to double its *per capita* income over a period of 25 years or so as envisaged in the report on the first Five-Year Plan. On the other hand, external resources available may turn out to be smaller. The present Five-Year Plan envisages that at the end of the Plan period, sterling balances will have fallen more or less to the level required by way of external backing to the currency, and therefore, in the second Five-Year Plan period the country will have to earn currently the foreign exchange needed to support its investment programme."

The letter recalls that various suggestions made by the Commission from time to time were briefly as follows:

1. (a) Land revenue settlements in areas where they have been overdue; (b) surcharges on land revenue, especially in higher ranges; (c) special cesses on commercial crops; (d) special assessments or ground rents in urban areas.
2. Raising water rates to economic levels.
3. Betterment contribution.
4. Additions to district or local cesses for financing expenditure on development schemes in the areas concerned.
5. Agricultural income-tax.

The Commission has asked for an account of the measures taken so far and the consequential increases in revenues. "This may be supplemented," it suggests, "by a close examination of the possibilities of further action along these lines, together with estimates of the likely increases that can be secured in this manner during the period of the second Plan."

UNTOUCHABILITY BILL

The Joint Select Committee, which reviewed the Untouchability (Offences) Bill, has recommended that the Central Government and the State Governments should appoint committees to ensure proper implementation of this enactment.

The Bill provides punishment for the practice of untouchability or the enforcement of any disability arising thereon.

The report of the Joint Committee, which was presented to the Lok Sabha by its Chairman, Mr. Upendranath Barman, further recommended that "adequate steps should be taken by the Central Government and the State Governments on the administration side of the Act to see that the spirit of the Act is fully implemented."

The Committee has suggested that the measure should apply to Jammu and Kashmir also and stated that the Constitution (application to Jammu and Kashmir) Order, 1954, made in May last provided for such extension.

Referring to entry into temples by untouchables, the Committee has said that both the right of entry to a place of public worship as well as the right to offer worship therein should be secured. It has accordingly amended the Bill.

An explanation has also been added making it clear that if a section temple is open to other Hindus then no person professing the same religion should be prevented from enjoying similar rights on the ground only of untouchability.

The Committee has suggested stricter punishment and provided that a court must impose a sentence of both imprisonment and fine in the case of a person being convicted for a second or a subsequent offence under the measure.

The Committee has added a new clause to the Bill in order to shift the burden of proof from the prosecution to the accused where any act constituting an offence under this Bill is committed in relation to a member of the scheduled caste.

Offences under the measure are made compoundable with the court's permission.

THE PRESIDENT ON THE WELFARE STATE

President Rajendra Prasad, inaugurated the first conference of the Chairmen of State Social Welfare Advisory Boards, organised by Central Social Welfare Board. The conference considered Social Welfare problems within the framework of the First and Second Five-Year Plans.

"The idea of a Welfare State," said, the President "is good and is, no doubt, being pursued by the Government of India. But just, as in the field of economics, more so in the field of welfare, it is necessary to pursue a mixed welfare policy. The wisdom of pursuing a mixed policy lies in knowing where to draw the line. Some welfare services touch and influence aspects of personal and family life. Here, there is a danger of the State encroaching upon and monopolising the entire range of the wide variety of welfare problems ranging from personal and family problems to widespread socio-economic problems. The Governmental machinery, even if it be of a Welfare State, is by virtue of its very constitution, impersonal, whereas the welfare service requires a human touch which the voluntary social workers alone can bring to bear upon them.

"A highly specialised autonomous body like the Central Social Welfare Board can therefore, demarcate the respective fields of operation for voluntary and State agencies."

The President referred to the Directive Principles of the Constitution and said it was the sacred duty of the State to apply them in making laws. "It is," he said, "a matter for serious thought as to how far we have discharged that responsibility of securing social and economic justice which is the ideal placed before us in the Preamble of our Constitution. Have we made any Progress towards the objective laid down in Articles 38 and 41 of the Constitution? Has the State, within the limit of its capacity, made any effective provision for securing the right to work, to education, and to assist the unemployed, the old and sick? The Constitution prohibits employment of children below the age of 14 in factories, mines and in such hazardous undertakings. We might search our hearts and ask ourselves whether we have done everything possible to implement this directive.

Dr. RADAKRISHNAN'S ADDRESS AT COLUMBIA UNIVERSITY

Columbia's charter, setting a course for the then King's College, was approved by the Governor and Council of the Province of New York on Oct. 31, 1754. Dr. Radakrishnan, Vice President, representing India at the charter Day Dinner of Columbia University at the Waldorf-Astoria Hotel, New York on Oct. 30, spoke as follows:

"May I, on behalf of the Universities of India, express to you on this auspicious occasion our deep gratitude for the outstanding services to science and scholarship which this great university has rendered in the last 200 years?

The contemporary world situation brings to my mind a significant short story, "Christ came from a white plain to a purple city and as He passed through the first street, He heard voices overhead, and saw a young man lying drunk on a window-sill, 'Why do you waste your time in drunkenness?' He said: 'Lord, I was a leper and You healed me, what else can I do?' A little further through the town He saw a young man following a harlot, and said: 'Why do you dissolve your soul in debauchery?' and the young man answered: 'Lord, I was blind and You healed me, what else can I do?' At last in the middle of the city He saw an old man crouching upon the ground, and when He asked why he wept, the old man answered: 'Lord, I was dead, and You raised me unto life, what else can I do but weep?'

Health, wealth, leisure and life itself which science can further are the opportunities for a higher life. Our distressed generation is obscurely aware that the present crisis is a spiritual one and what we need is a healing of the discord between the outward resources of power which are assuming frightful proportions and the inward resources of spirit which seem to be steadily declining.

To redeem and re-create our civilization we need a recovery of spiritual awareness, a new and transforming contact with the inner springs of life, a sense of value. It is my earnest hope and prayer that this great university may send forth in the years to come men and women of skill and ability, of vision and courage, of wisdom and virtue, who are incapable of fear and impatient of injustice."

CONGRESS WITHDRAWAL IN T.-C.

The Congress Party in Travancore-Cochin decided on December 12 to withdraw its support and cooperation to the minority P. S. P. Government in the State.

This decision was taken at a joint meeting of the Legislators, members of the 'old and new P. C. Cs and delegates to the Sixtieth Session of the Indian National Congress.

The decision of the Congress, the largest single party in the 118-members T.-C. Assembly to discontinue its support to the P. S. P. Ministry, leaves the Ministry without a majority in the Assembly.

Interest now centres on whether the Congress would seek to form a Government. This question had not yet been considered by the Congress Party, it is stated.

It is authoritatively learnt that the T.T.N.C. would co-operate with the Congress if the latter formed a Ministry.

The Congress has a voting strength of 46 in the Assembly, the Communists K. S. P. and Independents supporting the Communists, are together 31 strong, Revolutionary Socialist Party 9, Travancore Tamilnad Congress 12 and Praja Socialist Party excluding the Speaker 18. There is also an unattached independent member.

THE NEW CONGRESS PRESIDENT

The uncontested election of Mr. U. N. Dhebar, Chief Minister of Saurashtra, as President of the Indian National Congress for the next two years was announced by Mr. S. N. Aggarwal, the Returning Officer, 21 valid nominations proposing Mr. Dhebar were received from various States.

Mr. Dhebar will preside over the 60th session of the Congress to be held at Avadi, near Madras, from January 17 to 23 next.

PANT MADE UNION MINISTER

The President, on the advice of the Prime Minister, has appointed Pandit Govind Ballabh Pant to be a Cabinet Minister.

A press note from the Cabinet Secretariat said that Pandit Pant was expected to assume charge of his office at the end of the month.

Although it is generally believed that Mr. Pant may be given the portfolio of Home Affairs and States, it is stated in the lobby that his main role will be that of adviser to the Prime Minister on administrative, financial and economic matters.

A. P. C. C. EXECUTION DECISION

The Andhra Pradesh Congress Working Committee, which met at Elura on December 12 carefully considered the explanations offered by Mr. N. Sankara Reddi and Mr. A. Subramaniaswara Rao, two Congress M. L. As. who voted for the no-confidence motion against the Congress Ministry, and decided to take disciplinary action against the gentlemen mentioned and debar them for five years from the Congress.

The Committee also recommended to the A.I.C.C. to remove the name of Mr. N. Sankara Reddi from the A.I.C.C. membership roll.

Mr. SAMPURNANAND

Congress President Nehru congratulated the U. P. Legislature Congress Party on unanimously electing Mr. Sampurnanand as its Leader to succeed Pandit Pant, who is joining the Central Cabinet.

Addressing Congress legislators, Mr. Nehru said, "You are well acquainted with Mr. Sampurnanand. Now what is more needed is the team spirit and mutual understanding for smooth work."

Referring to Pandit Pant, Mr. Nehru said, "I will not offer any apology to you for taking away Mr. Pant for the Union Cabinet, for you are quite strong and united."

P. S. P. EXECUTIVE

The Chairman of the Praja Socialist Party, Acharya J. B. Kripalani, tendered his and the National Executive's resignation to the Special Convention of the Party at Nagpur on November 27 shortly after the convention had passed a resolution on the police firing in Travancore-Cochin (in August last).

Members of the Executive had already submitted their resignations to Mr. Kripalani.

The convention elected new office-bearers, including the chairman, at its morning sitting the next day.

Acharya Narendra Deva was unanimously elected as the Chairman of the Praja Socialist Party by the special convention which concluded its three day session on the 28.

The special convention also empowered Acharya Narendra Deva to nominate the 23-member National Executive and the General Secretary, taking his own time.

DR. BHATNAGAR'S CALL TO YOUTH

The Twenty-Eighth Convocation of the Andhra University was held at Waltair. Mr. C. M. Trivedi, Chancellor, presiding, Dr. S. S. Bhatnagar, Chairman of the University Grants Commission, delivered the address to the new graduates.

Dr. Bhatnagar said that with the implementation of schemes for the development of industry, they had many opportunities for service to the people and the country. Every educated person should be ultimately employed in State or private enterprise and enabled to contribute his share for the economic development of the nation.

Eighteen hundred and thirty-six graduates belonging to all faculties received their degrees in person and 1,000 *in absentia*, including 131 women in person and over 100 *in absentia*. Fifty-five research degrees were awarded.

Dr. V. S. Krishna, Vice-Chancellor, in his address, after extending a welcome to the new members of the Senate and the Academic Council expressed his gratification at the enlightened policy pursued by the State and Central Governments with regard to University education. Referring to two significant changes which had taken place recently in the administrative machinery of the country, he said that the formation of the Andhra State had brought Waltair much nearer the State capital. The constitution of the University Grants Commission was a good solution of the problem of relating the freedom and autonomy of the Universities with the aid and guidance of the Government.

PLAN FOR RURAL UNIVERSITIES

Mr. K. G. Saiyadin, Joint Secretary to the Union Ministry of Education, said at Agra that the Central Government was against centralisation of education. Government, he added, desired the greatest measure of decentralisation possible.

Mr. Saiyadin, who was delivering the Convocation address at the first Convocation of the Balwant Rajput College of Education. Mr. Saiyadin said that the Government of India proposed to set up a committee to examine the question of setting up rural universities. He also emphasised the need for what he called the non-communal approach to the problem of education.

HINDI IN S. INDIA

Of the 221,30,000 literates in South India, 43,35,000—one in five—have learnt Hindi through the efforts of the 36-year-old Dakshina Bharat Hindi Prachar Sabha.

Under the auspices of the Sabha, 4,500 trained teachers are propagating Hindi among the 1,00,00,000 inhabitants of the Tamil, Telugu, Malayalam and Kannada areas.

Most of the people learning Hindi are from villages and 30 per cent of them are women.

The Sabha holds three preliminary examinations and four higher grade examinations in Hindi. So far, 7,50,000 persons have sat for the Sabha's examinations, of whom two-thirds, 5,00,000 sat for examinations during the last five years.

For those learning Hindi by their own individual efforts, there are 1,000 examination centres.

There are 4,500 institutions for the propagation of Hindi, besides 2,900 high schools. Hindi is also taught in 150 colleges. In Madras City, 10,000 students are learning the language. The Sabha is spending Rs. 10,00,000 every year for propagation of Hindi.

TRAVANCORE UNIVERSITIES
CONVOCATION

Mr. Justice P. Govinda Menon, addressing the 20th Convocation of the Travancore University, sounded a note of warning against the excessive importance given in the matter of languages in certain quarters, to make language the basis for the administration and redistribution of States in India.

Their national unity, he said, could not withstand such aggressive fissiparous tendencies. In this connection, he pleaded for the introduction of Devanagari as the common script for all the regional languages of India. This, he said, would solve the language problem satisfactorily, without any conflict.

At the Convocation, 1,827 candidates took their degrees, 647 of them in person and the remaining *in absentia*.

His Highness the Rajpramukh, Chancellor, presided.

DETENTION ACT

By an overwhelming majority, the Lok Sabha, agreed to the extension of the life of Preventive Detention Act, by another three years.

The highlight of the debate was a vigorous denunciation of the measure by the Praja Socialist leader Acharya Kripalani, and an equally stout defence by the Home Minister. Mr. Kripalani called the measure, "a lawless law", "a black Act" and a "duplicate of Rowlatt Act". The Communist leader, Prof. Hiren Mukherjee, charged the Government with having directed the Act against legitimate and peaceful agitations of workers and trade unionists.

The Home Minister, Dr. Katju, reiterated that the prevailing situation in the country demanded the continuation of the Act. Although normally he would have approached the House for an extension of the measure for two years only, the fact in the third year they would be busy with the general elections in the country made him feel that extension for three years was quite justified. He assured the House that review of the working of the Act would be annually debated and full statistics would be placed before the House.

The Home Minister's motion for consideration of the bill, which was pressed to a division, was adopted by 135 votes to 38.

AGE-LIMIT FOR MARRIAGES

The Rajya Sabha fixed the age-limit for boys and girls at 18 and 15 respectively, under the Hindu Marriage and Divorce Bill, thus restoring the original limit fixed in the Bill. It may be recalled that the Joint Select Committee on the bill had raised the age to 21 and 18. The House on Dec. 13 accepted a joint amendment moved by several Congress and Communist members to this effect after two hours' discussion of the clause.

The general trend of the discussion in regard to age-limit for marriage was in favour of lowering the limit fixed by the Joint Select Committee.

Mr. D. P. Karmarkar, the Minister for Commerce, who was piloting the bill, accepted the amendment stating that he was of the opinion that a higher age-limit would cause a lot of difficulties especially in rural areas.

PARASIA MINE DISASTER ENQUIRY

Sympathy for the victims of Newton Chikhali colliery disaster in Madhya Pradesh was expressed in both Houses of Parliament on Dec. 13. Identical statements were placed by Mr. Khandubhai Desai, Labour Minister and Mr. Abid Ali, Deputy Labour Minister in the Lok Sabha respectively.

The Government of India have set up a Court of Inquiry under Section 24 of the Mines Act, presided over by Sri Justice V. R. Sen of the Nagpur High Court. Dr. W. S. Barlingay, M. P., and Sri M. L. Shome, Chief Mining Engineer, Coal Board, who is unconnected with the administration of the Mines Act which regulates safety, in mines, have been appointed as Assessors as laid down in the Mines Act.

The Court of Inquiry has been requested to complete its inquiry as early as possible,

"SPEEDIER & CHEAPER" JUSTICE

The Lok Sabha on Dec. 8 passed by 133 votes to 31 the Home Minister's Bill to amend the Criminal Procedure Code with a view to making justice "speedier and cheaper."

Home Minister Katju, in his reply to the debate, declared that Parliament was not interested in protecting the complainant or the accused. It wanted justice to be rendered. The Minister maintained that the accused had not been treated unfairly at any stage of the Bill.

The strongest criticism from the Deputy Leader of the Communist Group, Prof. Hiren Mukherjee, who said that the present Home Minister's tenure of office had been "besmeared by a sequence of ugly and panicky anti-people legislations and his latest performance is something of which, perhaps, in his less complacent moments he will have reason to be ashamed."

The Home Minister, Dr. Katju, retorted that he found nothing in the Bill about which he need feel ashamed. On the other hand, he said, "I am very proud of the Bill."

The Deputy Speaker, Mr. Ananthasayanam Ayyangar, took part in the debate to compliment Dr. Katju on his "good humour and sweet reasonableness" at every stage of the discussion.

ASSOCIATED CHAMBERS MEETING

Mr. Chintaman Deshmukh, Union Finance Minister, said at the annual meeting of the Associated Chambers of Commerce and Industry at Calcutta on Dec. 13 that the second Five-Year Plan would have to provide for considerably larger outlays in both public and private sectors—outlays which might necessitate investment of the order of 10 to 12 per cent of the national income annually.

Dr. Deshmukh said that the only solution to the unemployment problem in the country was more capital formation and a judicious choice of our investment pattern. The first Five-Year Plan had increased employment opportunities, but we were still in a situation in which while employment was increasing, unemployment was increasing too.

Mr. Deshmukh added "I do not see why the simple proposition that the State, in the public interest may have to take over for development certain types of industry, which may well be beyond the scope of the private sector, should be construed as involving any reflection upon the private sector."

"We want to double the *per capita* income in about a generation. We want to eliminate unemployment within, say, ten years, and we must make a sizable impression on the problems in the next five years. We want, at the same time, to move in the direction of a more even distribution of incomes, of wealth and of economic power," said the Finance Minister.

STATE BANK FOR INDIA

Finance Minister Deshmukh announced in the Lok Sabha on December 20 that the Government had in principle decided to assume effective State control of the Imperial Bank of India. The interests of the shareholders would be safeguarded, he added.

The Government had also decided to set up a State Bank of India, into which would be fitted by amalgamation, the Imperial Bank of India and certain other Banks.

TOOLS FACTORY FOR INDIA

Mr. G. D. Birla, Indian industrialist, has concluded an agreement with the Soviet Union for setting up a machine tools factory in India, according to the English fortnightly, the *News* published from the Soviet Union.

The report states that the agreement, first of its kind, provides for the services of Soviet technical experts in setting up the factory.

BANK EMPLOYEES STRIKE CALLED OFF

The threatened country-wide bank strike on Dec. 10, affecting 65,000 bank employees, has been deferred, the Central Strike Committee of the All-India Bank Employees' Association announced on Dec. 8.

A special session of the Association, to be convened shortly, will finally decide the strike issue. Sources close to the Strike Committee indicated that a special session would be convened within six weeks.

It is understood that by that time, the main lines of the one-man Rajadhyaksha Committee report would have been indicated.

The Five-man Action Committee requested all Bank employees to report for work on Dec. 10.

The Strike Committee's decision followed an assurance by the Prime Minister on the floor of the Lok Sabha two days earlier that the Government would come down heavily on any bank management violating the Government order protecting the totality of the current remuneration of bank employees pending the Rajadhyaksha report.

INVESTMENT IN INDUSTRIES

Dr. A. Ramaswami Mudaliar, Chairman of the newly formed Industrial Credit and Investment Corporation, said in Calcutta on December 9 that the most unique and most outstanding example of the manner in which foreign private capital could be attracted for the development of a country without any embarrassing ties of any kind was the new Industrial Credit and Investment Corporation.

Dr. Mudaliar said that through the good offices of International Bank and particularly of its Director-General Mr. Black, both British and American investors had been encouraged to participate in this Corporation which was intended solely to help Indian private industries to start new industries and strengthen industrial units in the country.

Dr. Mudaliar expressed the hope that the International Finance Corporation (Special United Nations Fund for Economic Development) would take an interest in such Finance Corporations and partly through this source and partly through greater and more assured co-operation of private investors from abroad the scope of the Credit and Investment Corporation would be greatly enlarged.

VIJAYALAKSHMI PANDIT

According to a Press Correspondent, Mrs. Pandit is planning to have a quiet villa, with a garden and of little farm, in Dehra Dun where she proposes to settle for the rest of her life after she returns from her diplomatic assignment in London.

"I am now 54 and feel too tired to be long away from home," she is reputed to have said in an interview. "I have enough to do on my own, and I want to get away from places of old memory," she said a little sadly. She looks forward to engaging herself more actively in "the home sphere."

Mrs. Pandit has just finished writing her biography which will be shortly published in London. The book will run into about 350 pages.

The former U. N. President is at work on another book, to be titled "The New Design." It will be a work on Asia, a picture of the social, political and cultural life of Asian nations. She intends to take a month's holiday during her term as High Commissioner in London. During this time she will go to Indonesia, Malaya and some other South Asian countries to take time off to complete "The New Design."

Mrs. Pandit left Delhi for London on December 18. On December 21, the Queen received her credentials as India's High Commissioner in the U. K.

She said she expected to be in London for "even less than two years."

MUSLIM WOMEN'S WAR ON POLYGAMY

The Women's Branch of the Karachi Provincial Muslim League has taken up its cudgels against polygamy among Muslims.

The working committee of the League is understood to have sent a representation to Prime Minister, Mr. Ali, demanding imposition of certain restrictions on those Muslims, who wanted to marry a second time when their first wife was alive.

A resolution passed by the Committee said that persons desirous of marrying a second time should be asked to prove in a court of law that their second wife was according to "Shariat" Islamic Law.

Muslim Law permits its followers to have four wives under "certain conditions."

WOMAN MOUNTAINEER'S RECORD

Miss Claude Kogan climbed 7,700 metres (nearly 25,000 feet) of the world's seventh highest mountain Chou Oyu (26,750 feet) in the Himalayas establishing the world record for high mountain climbing by any woman. Thirty-six-year-old Miss Kogan was the only woman member in the seven-member Swiss Gaurishankar Expedition. She joined the final assault which was abandoned as it was "impossible to climb."

Abandoning Gaurishankar, Miss Kogan joined the final assault party on Cho Oyu with Raymond Lambert and reached a point which no woman climber could have yet reached.

Dr. Herbert Ticky, leader of the three-man successful Austrian Chou Oyu expedition, congratulated Miss Kogan on her success.

WOMEN DELEGATES OF U. N. ENTERTAINED

Women representatives of 26 United Nations countries were welcomed at the White House by Mrs. Dwight D. Eisenhower, wife of the President.

Mrs. Oswald B. Lord, U.S. Representative on the U. N. Commission on Human Rights led the group of more than 30 representatives from Europe, the Near East and the American Republics on their visit to Washington.

Mrs. Eisenhower entertained the women, most of whom were delegates or alternates to the United Nations, at a special Thanksgiving luncheon, and then led them on a tour of the White House. This was the first time a First Lady of the White House had invited all the U. N. women representatives.

EGYPTIAN GIRL CHOSEN MISS WORLD

Miss Egypt, a vivacious 20 year old mannequin, won the title of "Miss World" and £ 500 prize in an international beauty competition.

She was chosen from 16 of the world's most beautiful girls aged from 17 to 24.

The victor, a Costanda, is Greek born but lives in Alexandria, Egypt.

TEXTILES EXHIBITION IN MADRAS

A handprinted textiles exhibition, sponsored by the All-India Handicrafts Board was inaugurated on December 7 at Rajaji Hall, Madras by the Chief Minister, Mr. K. Kamaraj Nadar, Mr. M. Bakthavatsalam, Minister for Agriculture, presided.

Mr. Manian Natesan, on behalf of the managing committee, welcoming the Chief Minister and others said the mobile exhibition had been on the road for over three months. It had already visited important industrial cities of Ahmedabad, Bombay and other places and it proved to be an eye-opener to our people to the richness of our heritage in textile craft. He was sure the exhibition would give an idea of not only the know-how but the "show-how" of their cultural life.

Mr. M. Bakthavatsalam, requesting the Minister to declare the exhibition open referred to the important place the handicrafts occupied in our country formerly and said the task that faced this industry and the artisans engaged in this field, was mainly to organise the existing production and to afford all facilities for popularising and marketing them in India and abroad.

Mr. Kamaraj Nadar, declaring the exhibition open, said dyeing and printing were very ancient industries in our country. People engaged in this industry showed remarkable skill which was appreciated throughout the world. However, the hand-printed textiles were costly compared to mill goods and consequently our people were not buying them. To give encouragement and protection to this industry, the Government had constituted the All-India Handicrafts Board and they were doing everything possible in that direction.

Even America, which was to-day an industrially advanced nation, was giving protection to their handicrafts by organising exhibitions in other countries. He would, therefore, request the well-to-do people to buy as far as possible hand-printed textiles.

The Chief Minister and the Minister for Agriculture were then taken round the exhibition which included textiles and printed fabrics collected from different States in the country. The exhibition was kept open till December 14.

KESKAR'S ASSURANCE ON CENSORSHIP

The Rajya Sabha on December 10 unanimously passed a non-official resolution recommending to Government legislative or other steps "to prohibit the exhibition of undesirable films, whether foreign or Indian."

The Sabha after debating Mrs. Lilavati Munshi's resolution on the subject for the whole day, adopted a substitute resolution moved by Mr. V. K. Dhage, expressing the view that the moral standards in the country were affected "to a considerable extent as result of exhibition of undesirable films."

The Sabha also recommended that production of "such films as are instructive as well as entertaining should be encouraged and assisted."

Mr. VASAN'S PLEA FOR UNITY

A bid for greater unity within the ranks of members of the film industry was made the other day by Mr. S. S. Vasan, president of the Film Federation of India.

Soon after his arrival in Bombay he contacted Mr. V. Shantaram, president, and some members of the Film Producers' Guild of India and held talks to clear differences existing between the Guild and the Federation.

At a dinner party hosted by Mehboob Khan, a Guild member, at his studios in Bandra and which was attended by Guild members, Mr. Vasan renewed his unity move. He made a passionate appeal for forging strong links between members so that the industry may be able to present a common front to the Government.

He urged the Guild to affiliate itself with the Federation, which is an Association of Associations and represents more than a score of trade organisations in the country.

DEVELOPMENT OF HANDICRAFTS

The Government of India have, on the recommendation of the All India Handicrafts Board, further sanctioned over Rs. 1 lakh as grants and loans to various States for the development of the handicrafts in the country. Grants and loans amounting to Rs. 18 lakhs have been sanctioned additionally for the development of cottage industry.

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V. S. Sarwate, Member, Council of States.

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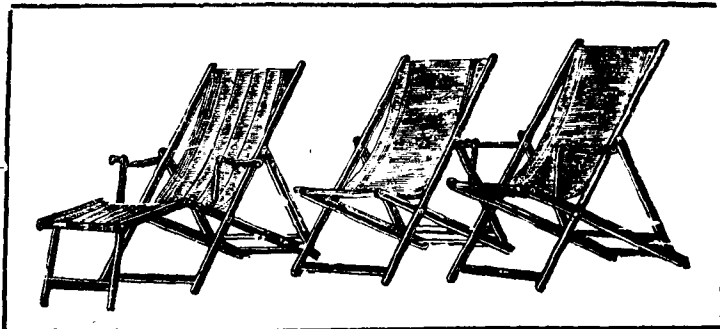
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