



THE INDIAN REVIEW

1934

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VOL. 55.]

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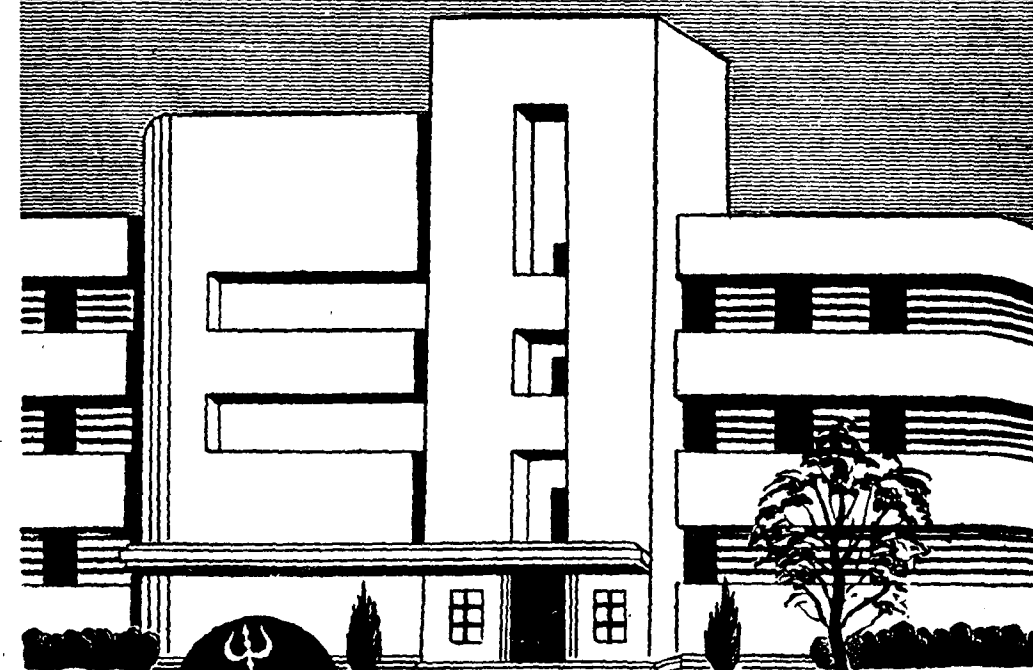
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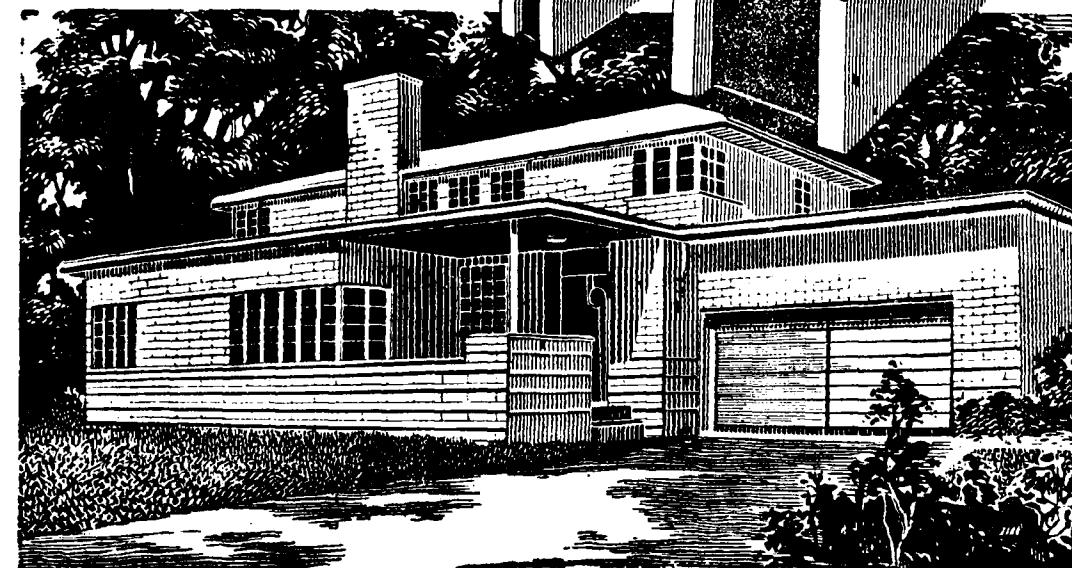
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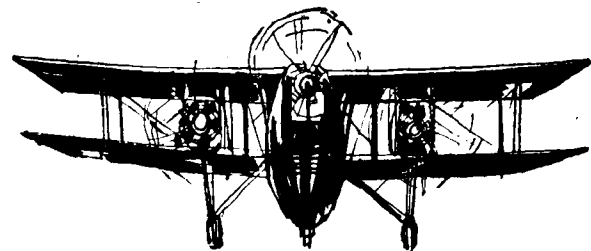
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THE WELFARE STATE

A CRITICAL SURVEY

BY MR. FRED. W. CORBETT

ON the occasion of the fourth anniversary of the Indian Republic, it is natural that we should take stock of our achievements since the attainment of independence by the country. Appropriately enough, long and impressive statements have been published by our leading newspapers and by various authorities, giving exhaustive details of the progress we have made in various directions in what is called, and is widely proclaimed to be a "Welfare State."

It cannot be denied that we have several outstanding achievements to our credit. We have peacefully conducted what is perhaps the greatest and most remarkable general election in the history of the world on the basis of adult franchise and have rightly earned the plaudits of the world. We have our Chittaranjan Locomotive Works, our Sindhri Fertiliser Factory, our Telephone, Aircraft and other factories, and several large River Valley projects to our credit. We have to a considerable extent, rehabilitated our railways and our highways and have provided a marked improvement in travel facilities by road, rail and air. We have proudly taken our foreign visitors to see all this, and have surprised them with the progress made, and have earned their praise.

All this is but natural. We like to be patted on the back and to receive the plaudits of our admirers. But we have not taken our distinguished foreign visitors to our villages and our slums, nor have we in our bloated pride, taken into account how far all this has contributed to the

wellbeing and the happiness of the common man, for whose ultimate benefit all these grandiose schemes have been undertaken.

For, what does it profit a man if his country has the largest dam or the longest river or the highest rainfall or the highest industrial output in the world, if he cannot get two full meals a day or a few yards of cloth to change his filthy rags, or a decent roof over his head when his day's work is over? For this, after all, is the purpose of a truly welfare State, to provide a man with the prime necessities of life and to live a fuller life.

Let us therefore briefly examine how far we have progressed in these directions, and how far all our grand schemes have contributed in meeting even the bare essential needs of the common man as regards food, clothing and shelter.

Let us consider food first. Rice, wheat and other foodgrains which form his staple diet now cost four to five times the pre-war or the pre-independence price. There are reported to have been starvation deaths due to diseases of malnutrition in various parts of the country. And yet, the Union Deputy Minister for Food has recently stated that as much as twelve lakhs tons of rice alone have been declared surplus for the current year, and that there has been a carry over of fifteen lakhs of tons of foodgrains worth a hundred crores of rupees from the stock of 1953. The Union Food Minister Mr. Rafi Ahmed Kidwai said more recently at Vallabhavidyanagar, that the quantity of foodgrains now produced in India is

more than the quantity produced in undivided India formerly. And yet, millions of our common people are on short rations over most of the country as far as foodgrains alone are concerned. Of what benefit therefore, has all this greatly increased production been to the common man?

Fruit, vegetables, milk, sugar, jaggery, salt and even the humble chillies and tamarind that go into the daily diet of the poor man have gone up fourfold or more in price. Salt—minus the salt duty, and minus also the freight charges in the case of the imported variety—now costs more, and is often of poorer quality than before. Jaggery or gur, that healthgiving food for the poor is now five or six times the previous price. Thirty years of protection have not helped to make sugar available to the common man at a price within his reach. Its price has been artificially inflated, the sugar barons have amassed fortunes, export has been permitted for a time to please them, and, at the end of it all, we have been forced to import sugar at fairly high prices.

Examining now, the food and other needs of the average middle class man, the position is no better. India is ringed round with countries like Burma, Malaya, Ceylon, Aden, East Africa, and even the tiny French and Portuguese enclaves in the country itself, where his day to day requirements like soaps, toilet requisites, medicines, canned foods, writing materials, and even gold and silver are freely available at considerably lower prices, and this has resulted in much smuggling from these countries. And, it is no consolation to the Indian consumer to realise that in many cases these articles are of better quality than those for which he is called upon to pay higher prices. It is pertinent to ask how these countries manage to sell these articles cheaper than in India and also in what way India may be considered a welfare State if these simple articles needed by the common man cost so much.

Let us consider clothing next. India was second in the world in the Textile Export Trade in 1953 and had exported

no less than 750,000,000 yards of cloth. The Union Minister for Food, Mr Rafi Ahmed Kidwai said at Vallabhavidyanagar on the 31st January that while undivided India was importing seven hundred millions of yards of cloth before, she is now exporting over seven hundred millions of yards of cloth. And yet, millions of our people go in rags everywhere, and many have not even one spare set of garments to change. We see them everywhere, in the fields, on the roadsides in the towns and cities, millions of our people,—not the beggars and paupers and the unemployed, but the honest hardworking people who work and go about in rags because they cannot afford to buy the much needed cloth. Our Prime Minister Pandit Nehru during one of his recent tours burst into righteous indignation at the sight of the ragged semi-starved people around him, but it is his Government that has permitted the export of no less than 750,000,000 yards of cloth while his own people go in rags. Even if all this exported cloth were equally divided among the semi-nude people it would hardly suffice to provide each one with a single change of garments. To what purpose then, and for whose benefit was this colossal export of much needed cloth? It may be argued that this was for earning foreign exchange but it may be equally asked, in what way has the earning of this foreign exchange benefitted the common man?

The position is no better in the case of handloom cloth. In spite of all efforts to boost and to help in its sales, and the levy of a cess on millmade cloth to subsidise the handloom industry, and the efforts to persuade and even to force people to wear it, millions of yards of handloom cloth lie unsold because of their higher cost, and the preference of the wearer for finer mill cloth. Attempts are now being made to find a market for this unwanted cloth out of India but it is not stated and has perhaps not been considered, how people outside India will find our handloom products more acceptable as regards price and fineness than the people of this country. Nor how far, the selling of this cloth

abroad is going to help us to provide for the clothing needs of our own people.

Let us next consider the third prime need of man—housing. Millions of our people live in huts and hovels in our vast countryside and even in our large towns and cities. Insanitary slums, devoid of all decency and privacy, and lacking in even the most elementary sanitation and other necessities, disfigure every one of our larger cities. Cheap houses, the crying need of our people, are not difficult to provide, because India is blessed with a profusion of every imaginable kind of building stone and material, which cry out to be quarried and utilised. Instead of utilising these gifts of God, we are experimenting with the construction of what are wrongly labelled "Low cost Houses" because the cost of these houses is far beyond the means of the common man. What we want are cheap houses in the villages and in the cities costing little more than the cost of the labour in quarrying, transporting and erecting the abundant material lying at our doors. Instead, we talk glibly of slum clearance, of industrial housing, and labour colonies, etc, whilst millions of our perfectly respectable people—the artisan, the daily labourer and the petty trader who make up the pulsating life of our cities live in conditions of utter squalor in our city slums. Meantime, we spend crores of rupees in building new capitals, Assembly halls, High Court buildings, which may all have waited till at least a little of the needs of the poor man for shelter had been met. Taking the case of the middle classes, the position is equally bad. Houses were requisitioned as an emergency measure during the war. Today, eight years after the war, houses are still requisitioned for the military and the essential services, because of the failure of the Governments concerned to build more accommodation for their employees. A clerk or other subordinate in Government service still has precedence over a person of equal or higher status in private employ in the allocation of vacant houses. In England, during 1953 no less than 315,000 new houses have been built. According to a statement recently issued only 200,000 new houses have been built or are under various

stages of construction for urban displaced persons from Pakistan, and this, probably over a period of years. No mention is made as to the number of houses built for the normal population, probably because the number is too insignificant to merit mention.

These three factors, food, clothing, and shelter are the three prime needs of any man, and influence his outlook, his welfare, and his output of work. But in none of these cases do the needs of the common man appear to have been seriously considered by those in power, whose policies rather seem to favour the rich man and to help the interests of the merchant and the entrepreneur. When the world price of any commodity, like cocoanuts or coffee or raw silk, to give a few examples, is lower than the Indian price, vested interests oppose the import of these commodities because this would lower their profits. When the world price is higher than the domestic price, there is a clamour to export so as to reap the benefit of the higher price, even though the people of the country are deprived of the use of the commodity. This policy of "Heads I win tails you lose," is not in the best interests of the common man whose welfare should come first in any Welfare State. The truth is, that merchants, capitalists and speculators, who grew rich overnight during the late war, still expect to reap the same high rates of profit. They do not realise that the high prices obtained during the war were due to heavy buying and stockpiling by all the belligerents, and cannot be maintained for ever. That prices must come down to somewhere reasonably near the pre-war level if the economy of the world and of individual countries is to be stabilised. Yet, any downward trend in prices because of the improved supply position, the diminished demand and the receding fear of another war, is stoutly opposed by those engaged in trade.

Hundreds of crores of rupees have been spent by the Government in the last few years on our great River Valley Projects, on the construction of tanks, dams, and reservoirs, on the reclamation of more land for cultivation, the provision of tractor ploughing and of improved manures, and the adoption of improved methods of

cultivation, ... all with the avowed purpose of producing more food and of bringing down its price. But the moment prices recently showed a downward trend because of bounteous crops as a result of all these measures and an abundant rainfall, interested parties urged that the Government should step in to keep up prices, and even suggested that the acreage under food crops should be reduced and given over to cash crops. This, in spite of the fact that food prices today are abnormally high because of famine conditions created by six years of unprecedented drought, and are far beyond the means of the average man. It is also forgotten that the country already has a large surplus of cash crops like tobacco, cotton, and jute, etc. for which there is no internal or external market because of high prices. Then there is the case of coffee and tea. India is perhaps the largest producer of tea in the world, but millions of its people go without even a cup of tea, while hundreds of millions of pounds are exported every year. It was recently stated that there is a surplus of 15,000 tons of coffee in the country and that steps are being taken to export some of it. Yet, this quantity is a mere bagatelle among 360 millions of people and can be sold within a week if prices, which are now five or six times the 1941 or 1942 figure, are brought down to more reasonable levels.

Nor is this all. This brief survey would not be complete if we do not also consider some of the other disabilities of the common man. He now pays more for his bus and railway fares, his postages, his simple amusements, his medicines and medical attendance and the education of his children. Every single article he uses is taxed through the sales tax and other taxes. He feels overburdened, and unburdens himself when opportunity offers whenever a Minister or other high official visits his locality. He is told that he must work harder, eat less, pay more taxes cheerfully, and learn to stand on his own feet and not to expect the Government to do everything for him, because his country is now free from foreign domination whatever that may convey to his untutored mind.

This is not intended to be a mere criticism but a statement of facts, so obvious that they need no verification. We see them at every turn in our daily life. And, with this consideration of the facts as we see them, it may be asked in all seriousness whether this India is really a Welfare State, caring and catering first of all, for a fuller and happier life for all its people, and if not, in what respect is it deficient and what measures may be taken to make it really a welfare state.

THE PROBLEM OF EVACUEE PROPERTY

BY PROF. A. C. MINOCHA, M.A.,

Government College, Bhopal

THE problem of evacuee property is the direct outcome of the partition of India in August 1947. Barring Kashmir, it is by far the biggest outstanding problem between India and Pakistan. The payment of compensation to refugees in India hinges on the solution of the problem of evacuee property between the two countries. The question of settlement of evacuee property should not be treated as a money dispute between the two countries, but rather a human problem, a problem which affects the happiness

and well-being of millions of migrants on either side. Any long term settlement of the problem necessitates the exchange of evacuee property in both the countries and presupposes an agreement on the method of evaluating the property in both the countries. Moreover, the two Governments must decide the manner in which exchange has to take place, whether on Government-to-Government basis or on the basis of individual-to-individual exchange. The only solution which will be acceptable to refugees in India and

the Government is the exchange of property on Government-to-Government basis, because climate in Pakistan is not favourable for the disposal of property by the individuals.

AN ESTIMATE OF EVACUEE PROPERTY

It is very difficult to give an exact figure of the property which non-Muslims left in Pakistan. So far no reliable estimates have been made in the case of property left in East Pakistan. But recent estimates of urban immovable property left by non-Muslims in West Pakistan under the Displaced Persons Claims Act put the figure at about 625 crores. On the other hand, the value of urban property left by Muslims in East Punjab, Delhi, and U. P. has been estimated at Rs. 90 crores by the Government of India. A rough estimate of property left by non-Muslims in Pakistan has been put at 30,000 million and the Muslim property left in India has been estimated at about 4000 million Rs. Non-Muslims who migrated from Pakistan were landowners, entrepreneurs, professional men like doctors, teachers, lawyers, businessmen, while the outgoing Muslims belonged to the lower middle class. It has been estimated that non-Muslims left behind over 8 million acres of land mostly irrigated in West Punjab, while Muslims left behind only 4 millions mostly unirrigated in East Punjab and PEPSU. Evacuee property in both the countries is of all types; factories, agricultural land, open sites, rural and urban houses ranging from petty huts to marble-floored palatial buildings scattered over vast areas. It is beyond the power of any Government, to keep these properties intact or manage them economically. The temporary allottees have little interest unless they get permanent title to property. In the meantime many properties have crumbled and others are crumbling and every day's delay in reaching a settlement only means loss of wealth on both sides.

THE PROBLEM IN RETROSPECT

To understand the problem of evacuee property more clearly, a brief account of the agreements reached between the two Governments will not be out of place.

A series of conferences were held between the two Governments immediately

after partition to find a solution to the problem, but all of us are familiar with the fate of such conferences. Nothing concrete emerged and the problem still awaits solution. Some progress has been achieved in the case of movable property, but the problem of immovable property remains where it was in 1947.

A few days before partition conditions became very acute in West Pakistan and mass migrations followed in the wake of partition. Such migrations could not be one way; Muslims from East Punjab and the adjoining States began to migrate to Pakistan. While disturbed area in India was localised and isolated, the situation in Pakistan went out of control resulting in the migration of all non-Muslims from West Punjab, N. W. F. P., Bahawalpur State and a partial migration from Sind. A special meeting of the Joint Defence Council of India and Pakistan was held at Lahore on 29th August and both the Governments decided to appoint Custodians of Evacuee Property in their respective countries. It was decided that the illegal seizure of such property would not be recognised. The central idea of this meeting was to restore property to its original owners when conditions returned to normal. Following closely the appointment of custodians the West Punjab Government passed an ordinance according to which the Rehabilitation Commissioner of the provinces could assume possession and control of abandoned lands, and business undertakings. Such an ordinance was against the spirit of the agreement. The right of the owner to manage or dispose of his property was virtually snatched by the Pakistan Government. In view of the unwilling attitude of the Pakistan Government, the Governments of East Punjab and Delhi were compelled to bring their evacuee property law in line with that of West Punjab in January 1948.

The following agreement was reached at New Delhi in December 1947 and later on at Karachi in March 1948.

(a) Agricultural property: The dominion in which the evacuee property was situated shall acquire it on payment of a fair compensation except that part thereof in respect of which the Government

concerned has accorded permission to exchange or sell by private treaty or has allowed restoration. The fair value was to be determined by a Joint Valuation Board on which each country was to have a representative. Fair value was to be determined according to the average price prevailing for similar land between June 1927 and June 1947. The difference between the value in either country was to be paid in the form of bonds bearing 1½% interest, maturing within 20 years. Both the countries agreed to exchange the list of rents half-yearly and the payment of the difference was to be made. The two countries agreed to exchange the copies of land records.

(b) *Immovable Property*: Provincial Governments were empowered to acquire property on payment of compensation to be determined by a Joint Governmental Agency. The Governments of both the countries agreed to provide facilities to evacuees to transfer their property by exchange or otherwise. A Joint Assessment Board was to be set up to prepare a list of evacuee property locality-wise and to ensure that the owners of urban property continue to receive the income from property until such a time when exchange or transfer was affected. The two Governments agreed to do every thing to see that no organised attempts were made to keep down the prices of evacuee property by forming rings and syndicates.

(c) *Movable property*. "The evacuee owner shall have the right to apply for restoration of his movable property. This application shall normally be granted, except in cases in which the property has been acquired or requisitioned by the provincial Government or taken over by the rehabilitation authorities." Safety of evacuees was the duty of each Government.

The above scheme provided a good solution to the problem. If it had been accepted and implemented by the two Governments the question of evacuee property would not have assumed unmanageable proportions. The Government of India was ready to accept the agreement but the Pakistan Government delayed the matter, because it knew that it had to pay a huge amount annually

in the form of rents as the value of non-Muslim property was far in excess of the property left by Muslims in India. The Pakistan Government only accepted the clause of the agreement relating to movable property. While the Government of India supplied records of East Punjab, Delhi and Pepsu, the Pakistan Government only supplied records of West Punjab. The owners of movable property could not find it easy to dispose of their property in Pakistan. In the meantime the Pakistan Government enacted Evacuee Property Laws according to which if the owner of property left Punjab but was within Pakistan, he was declared as evacuee. If one partner of a business left Pakistan, the whole business became evacuee property, even if the other partner lived in Pakistan. The rental value of evacuee property was used for the purpose of rehabilitation and never given to the evacuees. Every person leaving Pakistan had to obtain an income tax clearance certificate thus putting restrictions in the way of those who wanted to transfer property. The Pakistan Government did not collect rents on the plea that the economic condition of the refugees was deplorable.

When it was seen that the Pakistan Government had no intention of implementing the agreement, the East Punjab Government enacted an evacuee property law in June 1949. Under this property of such a person became evacuee property if he left India or was resident of Pakistan, or acquired any interest in evacuee property in Pakistan. Under the Pakistan law a man became an evacuee even if he remained in Pakistan, or was absent from Pakistan only temporarily. Instances can be given where the property of many non-Muslims was taken even if they continued to live in that country. Later on the Government of India also enforced its laws rigidly. To quote a single instance from a recent brochure called "expropriation of properties of Minorities in Pakistan" published with an introduction by Dr. Gidwani, President of All-India Refugee Organisation, the registered joint family firm of Messrs Patlumal Motiram with branches in Sind, Bombay and Jodhpur, has been declared as evacuee property. "Some of these partners have been living with their

families all these six years, and in fact one of them was returned to the Sind Legislative Assembly only a few months ago. They have been paying Rs 2 lakhs as income tax and paid Rs 5 lakhs as sales tax. They are said to have made huge investments in recent years in imported machinery and in loans and advances to cultivators." This happened just after of the talks between Mehr Chand Khanna and Pakistan authorities recently. "The working of the Karachi Agreement shows that while 19 exchanges and 30 sales were allowed in India, only one sale at a very low price was permitted in Pakistan." In July 1949, the Pakistan Govt. issued an order forbidding all transactions in evacuee property and thus virtually repudiated the only operative clause of the Karachi Agreement.

Recently Mr. Qureshi, Pakistan's Minister for Rehabilitation declared that Pakistan was willing to abrogate evacuee laws if India agreed to do so. Mr. Jain in his comment on his opposite number's offer pointed out that "evacuee laws have wide implications...It cannot be considered in isolation. There are enormous properties which have been taken by custodians under evacuee property laws in both India and Pakistan during the past few years. Mr. Qureshi is silent as to what will happen to these properties. Something will have to be done to decide their fate." Pakistan was as quick in enforcing evacuee law as it is impatient now to abrogate it. The reason is not far to seek. As all evacuee property has been mopped up in West Punjab, there seems to be no scope for such a law. But the question of repeal is bound up with that of a settlement of evacuee property.

Such is the history of agreements and evacuee laws. Fundamental divergence of opinion exists between the two Governments. While the Government of Pakistan wishes to solve the problem on individual-to-individual basis, the Government of India wants it to be solved on a Government-to-Government basis. Pakistan Government wished to use this property for rehabilitation of Muslims without the payment of compensation and normal rents to its original owners. She has

been in a position to accommodate refugees without incurring any substantial money, while the Government of India has to spend huge amounts of money on housing. Evacuee property is not sufficient to solve the problem of compensation to refugees in India. The question of compensation to refugees from West Pakistan which has been hanging fire for several years, depends to a large extent on the solution of evacuee property. On 15th November, Mr. A. P. Jain in his broadcast from A. I. R. gave the outlines of the scheme for compensation. Under this Interim Compensation Scheme, evacuee houses would be allotted on a quasi-permanent basis and allottees would hold these properties rent free with effect from 1st November, 53, and would be responsible for its repair and maintenance.

Recent talks raised fresh hopes in the mind of the public but subsequent press reports spoke of obstacles and even complete breakdown. No tangible progress seems to have been made with respect to immovable urban property. Every time some agreement on movable property is made. Even agreement on movable property is being implemented half-heartedly by the Pak Government. In India the claims for urban immovable property left in West Pakistan have been registered under the Displaced Persons Claims Act, but the Pakistan Government do not think it necessary to invite claims. Such a registration is necessary before any settlement can be made.

It is expected that the talks for a settlement would continue. But nothing will emerge unless there is goodwill on both sides and both are willing to find a solution. The problem no doubt is difficult but by no means intractable. The Pakistan Government will have to shed off its stern attitude of exchange of property on individual-to-individual basis. A satisfactory solution of the problem would only be on the basis that both Governments should assume responsibility of evacuee property left behind in their countries and just and fair valuation in either country being made by joint machinery and the net liability resulting from such valuation being liquidated by agreed formula.

INDONESIA TODAY

BY PROF. K. C. PETER

THE Republic of Indonesia, composed of over 3000 misshapen islands, formerly called Netherlands East Indies, having an area of 735,268 sq. miles peopled by 80 million souls, is one of the most important political entities in the world today. In size, she is 60 times bigger than Holland, larger than Britain, France, Spain, Italy and Germany put together. As regards population, she is the sixth largest nation with as many people as Indo-China, Thailand, the Philippines and Formosa combined. She is one of the richest treasure-houses on the globe's glum face, producing oil, coal, metals, gold, diamonds and cereals apart, 42 per cent of world's rubber, 18 per cent of tin, and 92 per cent of quinine. The Republic covers 1 per cent of world's area but 4 per cent of its forested surface; timber is one of her chief assets. Her vast sweeping waves of golden corn, flowering plants and fruit-bearing trees, murmuring streams and droning rivulets, forest-clad hills and green dales, make a soul-stirring sight, flaming with unbelievable beauty. But the Dutch living on the fat of their far-flung empire, milked Indonesia dry, slavelaboured the sons of the soil, flattened their home-country. Not for long.

BANDITS, FANATICS, SPOIL-SPORTS

Today, Indonesia is free, an independent, Sovereign Republic. The principal islands which form Indonesia are: (1) Java—most economically and culturally advanced 1/15th of the Republic inhabited by 52 million people: national Capital Djakarta (population 2.8 million) situated on this island and also, Bandung the European centre, having 7 lakh Europeans, mostly Dutch; (2) Borneo or Kalimantan, the northern part of which are British protectorates, North Borneo, Sarawak and Brunei; (3) Sumatra, the biggest island, having 12 million population is Indonesia's oil centre and (4) Celebes or Sulawesi, covering a tenth of the Republic's area and peopled by 5.5 million souls.

Over a sixth of the Republic is infested with bandits, guerillas, religious

fanatics and jobless army men defying government authority. On the one side a movement is afoot to dissolve the parliament by force in favour of a military dictatorship. The October 17th (1952) putsch was one such attempt though it fizzled out despite Right-wing socialists' support. On the other side, there were fervent efforts to forcibly convert Indonesia into a Muslim theocracy, patterned after Pakistan. Two years back a whole battalion of the army revolted and joined the aggressive fanatical Daru-ul-Islam, having 5000 (Grajaks) gangsters, controlling an area of 1000 sq. miles around Bandung city. This terrorist group supported by the Masjumi party, drilled into battle divisions by unofficial Dutch military officers, has murdered cruelly 318 communist and socialist leaders, killed 2096 citizens, robbed 23000 families and set fire to 9254 houses. In Sumatra, the rioters were out with knives and swords, attacked police barracks (where police corps were confined for anti-national activities) and disrupted means of communication. The Sumatran coastlands were robbed and plundered by the rebels; they control the central 70-mile stretch of the area. The rebels, raising Daru-ul-Islam battle-cries, led by former Acheen military governor Teunku Druda Beaxuthy, obey Karto Surajo headquartered in the impenetrable west Java hills. The situation is under control now and the Vice-Premier Zainul Arifin along with Home, Defence and Religion Ministers have had an on-the-spot investigation. Indonesia may offer autonomy to Acheen within the Indonesian Republic.

In the meanwhile, Indonesia had to face a Cabinet crisis. The Wilopo coalition cabinet, composed of the National party and Masjumi party having 35 and 45 seats respectively in the parliament (majority) — the communists have only 16 seats in this President-nominated parliament—resigned on June 2, 1953. The resignation was caused by Persatuan Tani's (Farmers' Front) chief Sidik Kertapati's National party-backed proposal to revise land settlements and effect

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land-redistribution. The Masjumi party especially Masjumi East Java Governor Abdul Hakim and Minister of Interior. Mohammed Rum, refused to agree. Before that, there was the rebellion of the Army Command against the parliament which was quelled. Moreover, the Masjumi was against punishing the organisers of the October Putsch and Daru-ul-Islam bands. Masjumi was also interested in drawing Indonesia closer to the Anglo-American bloc, slanting the Republic's neutrality that way. All these, after hanging fire, for some time amidst sound and fury, stormy debates and melodramatic scenes in the parliament, ended in the resignation of the Cabinet.

The problem threw up by the Cabinet crisis threatened to become an uncrackable nut. President Sukarno entrusted Cabinet-making to Mohammed Rum (Masjumi), Mangansarcara (National party) Mukarto Notovidigdo; (National party) and Barhanuddin Harahap (Masjumi) in succession; but in vain. Now the popular daily 'Munibar Indonesia', reflected public opinion, by requesting President Sukarno to head the Cabinet and break the deadlock. Fortunately, the 6-week long Cabinet crisis was resolved by the coming-in of a Cabinet with Dr. Sastro-midjojo, former Indonesian Ambassador to Mexico, U's and Canada, as Premier. This Coalition Ministry consisted of National party and six other lesser parties.

DUTCH COLONIALISM

What lies behind this disturbing picture? Long years of ruthless Dutch colonialism.

For over 300 years, the Dutch exploited the incredibly fertile soil of this 'string of pearls' measuring 2800 miles across. Before Second World War, Indonesia gave Netherlands a sixth of her national income, 40 per cent of world's rubber, 3 per cent of oil, a fourth of world's tin, a fifth of world's tea, nearly all the quinine and pepper. In spite of poverty, slavery, wholesale exploitation, lack of social security and culture-promotion measures, the population in Java alone jumped from 10 million in 1870 to

48 million in 1940. Hear Robert Sherrod speak: "The Dutch were too ruthless in trying to suppress the rise of nationalism. Any person who spoke up to say that a full belly was not enough was promptly slapped down or arrested. Nonconformists were thrown into jungle prisons; literacy was held to a shameful ten percent".

The tears of Indonesians reached flood-heights.

UPSURGE OF NATIONALISM

Colonialism isn't 20th century style. The brown brother isn't so small as the Whites think.

In 1900, a Bandung newspaper came out, voicing the subdued anger of a downtrodden people. 'Boedi Oetomo' and 'Sjakariat Islam' upholding racial equality, drew the masses, gave them the togetherness. The First World War accelerated the tempo of the movement, bared its political and revolutionary character. In 1918, Indisophe Partif (National party), aided by a group of selfless Dutch socialists, was ushered into existence. Red socialist ideas broke all barriers and sank down in the nationalist movement, getting more intense as years passed. After 1926, the depression and along with it poverty, unemployment and low wages sparkplugged nation-wide strikes and sporadic violent outbursts. The merciless Dutch police action wiped them out. In the 1927 revolution, the nationalists occupied many strategic points, but superior Dutch military action forced them to let go the grip. Many a revolutionary died fighting for the greater glory of the country. Many were exiled off in swampy, malarial, forelorn Upper Daigul in New Guinea. The Dutch thought that the national movement had died down. Soon it leaped forth in a hundred thousand hungry tongues. Dr. Soekarno's National party, welding together all political parties in a federation, spearheaded the revolution. Using the 'Divide and Rule' policy of the British, the Dutch, with an iron hand, drove the national movement underground.

The Second World War exploded. The Japanese goose-stepped into Indonesia. The Dutch made an orderly retreat. By then, the Nazi tanks had rolled over Netherlands,

leaving 200,000 White Dutch in Indonesia to shift for themselves. The Japs, proclaiming themselves 'Liberators of Asiatics from thralldom', freed the revolutionaries. Victory in the Second World War being undecided, the nationalist revolutionaries chose to split up into two—Dr. Soekarno and his trusted lieutenants formed the Jap-sponsored Government, while Dr. Sjahrir (who spent a third of his 33 years in prison) and others went underground to lick into shape the anti-Jap guerilla bands. The Japs, alarmed and panicky, launched a terrible clean-up campaign. But before long, they had to surrender to the Allies. The Dutch staged a come-back, dubbed Soekarno 'Jap-collaborator'. Buoyed up with deep love for his land, he stepped aside, leaving Dr. Sjahrir to continue negotiations that ended in the Linggadjati agreement. The efforts of the Dutch to whip up party-spirit and sectarianism fell flat. Independence came at last. A new Republic was born—the United States of Indonesia. No doubt, the gifted orator and Ace-patriot Dr. Soekarno (the President), the Dutch-educated Mohammed Hatta (the Vice-President), smiling handsome Dr. Sjahrir, the socialist-revolutionary, and the Christian nationalist Amir Sharifuddin are the architects of the Indonesian Republic. By then, the young nationalists, using the arms-dump left behind by the Japs began fighting the Dutch till they withdrew in 1949. And the red-and-white national flag was unfurled as the spirited lilting national anthem rose from millions of throats all over the Republic. Communist protests and strikes, Army revolts, Cabinet crises, Daru-ul Islam terrorism and Masjumi uprisings have given Indonesia many rude jolts and jerks. Yet, we can count on Dr. Soekarno, the most powerful and beloved leader, in the years ahead.

SOCIO-ECONOMIC ILLS

"We have our political freedom" said Dr. Sjahrir, the socialist party chief "but we are still economic slaves".

In 1952, despite high import and export taxes, the Government had to face a deficit of £ 175 million. Herculean efforts didn't help the nation to reach pre-war production levels in pepper, coffee, tobacco,

tea and sugar. Recently, the Government hired the services of Dr. Hjalmar Schacht, the German economic wizard, to look into the country's economic situation. He reports: "The output from the population is considerably less than the output during colonial times. Freedom is no synonym for laziness". However, 1951 onwards, Indonesia has beaten Malaya, the world's largest producer, in rubber production; but rubber prices have slumped. And synthetic rubber is capturing more markets. Rice yield last year hit an all-time high record; but each fresh year brings one million new mouths to feed. And Indonesia imports every year about 5 to 6 million tons of food.

Unemployment is Indonesia's biggest headache. Labour Ministry statistics reveal that there are 15 million unemployed, because of foreign competition and closure of local industries. Out of 478 textile mills, only 46 small mills are working. In sugar refineries, the 150,000-strong labour force is cut down to 25,000. In East Java alone, out of 98, only 20 textile mills and half of the sugar refineries function. The same with plantations. In Central Java, 79 out of 120 plantations work; in East Java 150 out of 264.

Indonesia is not only economically backward but culturally feudal. In health, literacy and social services, she hasn't made much headway. People are still over superstitious. When a child is born the placenta is discarded with elaborate ceremony, for it is to live in the spirit world protecting its elder brother or sister on earth. Immediately after its first roof-raising cry, the child is submitted to a devil-touch-not charm read out in Arabic. Three heavy blows are struck on the bed of the new-born babe to save it from growing into a nervous person. In Java, a marriage ceremony is not complete unless the bride washes the feet of the bridegroom. A funeral zig-zags its way to the grave to confuse the spirit of the deceased, going in circles at the crossroads. The Brahmins shape their coffin like a cow, the kshatriyas like a lion, the Vaisyas and Sudras like a fish. But feudalism everywhere is on its last legs. And as the working of Indonesia's socialist plan

gathers momentum, industrialising the country, spreading literacy, the society is sure to change beyond recognition.

FOREIGN FOOTHOLDS

Old fetters have fallen; but new barriers have sprung up.

Indonesia has long suffered from a combine of public enemies, the worst of which is Dutch capital. The Dutch control 80 per cent of all foreign investments. In 1951, they netted a profit of 518 million gulden. American business interest centres on rubber, tin and oil. Acceptance of American Point Four Aid made Indonesia accept the Washington ban on trade with China, her oldest and biggest customer. At present, U. S. is Indonesia's biggest buyer of tin, oil and rubber. Government statistics reveal that artificial price-cutting has adversely affected the people. The Republic produces 7 lakh tons of rubber; from it, 8 million people eke out their livelihood: returns from it account for 51 per cent of foreign exchange.

During Jap occupation, many Dutch planters fled the country, and a million acres were taken over by the peasants, 70 per cent of Indonesian peasants are landless. Now the Dutch planters insist on the return of their lands. The same is the demand of Dutch Batafsche regarding abandoned oil fields. Pressed by political exigencies, Indonesia had to agree to 1949 Round Table decisions and Hague awards, which are now shown up against her by the Dutch. The Government is unwilling. The National party, supported by Red chief Tan Malakka and Central Trade Union front and United Farmers' front is committed to nationalisation of big industries and large estates and restriction of foreign monopolies. This actually caused the split in the Coalition Ministry last June, for the Right-wing socialists and Masjumi party uphold the cause of the Dutch. But the Government is determined not to let go its hold. Of late, the Government demanded of the

Dutch the return of West New Guinea which is an integral part of Indonesia. This doesn't amuse the Dutch.

THE FUTURE

Undoubtedly, Indonesian politics, rent by factional feuds, threatened by the scramble for the loaves and fishes of office, demoralised by corruption and favouritism, calls forth a stricter discipline and greater loyalty to the country. At present, Dr. Soekarno was able to straighten out the tangled affairs of the nation. Only he can forge unity to bolster up Indonesian democracy, caught in the shadows of its gloomiest hour. Now his task is to combine the fullest liberty of the parts (states) with the enduring unity of the whole (the Republic). National unity is the first condition necessary to free the Republic from the clutches of foreign pressure groups.

Like India's, Indonesia's foreign policy is based on active, positive neutrality—a policy, as Vice-President Hatta puts it, that upholds "Liberty, Humanity, Equality, Social Justice and Lasting Peace". Prime Minister Dr. Sastroamidjojo is more explicit. He says "Together with the Asian-African countries, we will try to solve colonial and semi-colonial problems such as the Asian, Moroccan and Apartheid questions which in our opinion hamper the arrival of world peace". Foreign Minister Dr. Sunarjo, sick of East-West tension and the policy of big powers to shelve off Asian problems, says boldly: "It is necessary that representatives of India, Ceylon, Burma and Indonesia shall be called early to reach at solutions of Asian problems...For instance, the Government of Holland have failed so far to transfer power to Indonesia in accordance with the 1949 agreement...It is incumbent on all Asians to extirpate colonialism in the continent".

Indonesia today is one of the strongest bastions of democracy in South East Asia.

The Role of Mixed Economy in India

BY SRI G. SRINIVAS RAO, M.A.

THE concept of mixed economy has been very popular in recent times. It implies the fact that the state should limit itself to those sectors where its activities could be supported both by its administrative resources and requirements of political democracy, and that private enterprise should be duly favoured to enable it to discharge its responsibilities.

Mixed economy is a sort of compromise between the capitalistic and the totalitarian forms of economy. Though at least in theory capitalism works beautiful by maintaining that there is complete freedom of choice, in reality it has its own defects and handicaps. Again, the totalitarian economy, which is a possible alternative for us to adopt, also suffers from too many rigid principles and is limited in its scope. Capitalism alone cannot do wonders. It is not able to ensure full employment and reasonable standards of living, while in the economy of controls all available goods are rationed and there is practically no freedom of labour or expression. It has, therefore, been suggested that we should follow the principles of mixed economy which claims to do away with the demerits of the above categories of economy.

THE NEED FOR A MIXED ECONOMY

Mixed economy has been favoured due to a number of reasons. The world war made it necessary for us to increase production to meet the extraordinary demands of our masses. The Government felt it necessary to encourage private enterprise with lesser controls so that more and more may be produced. Merciless exploitation of labour also called for the state management and controls to a reasonable extent. Hence, in 1948 the Government declared its policy of undertaking new measures of improving the lot of our various industries.

Any economy contains to some degree, at least, a mixture of private and public investment, the corresponding increased production of which determines whether the economy is socialistic or capitalistic. In India the construction of

roads and railways and undertaking of some other public works are examples of mixed economy put into practice. The need for a rapid and revolutionary change in our structure is now clear and self evident.

Mixed economy has really no diagnosis behind it and it works by the method of "trial and error." It is likely to put an end to monopolies of various sorts and give impetus to production. It aims at maintaining full employment and ensures investment for carrying out our ambitious plans. It is supposed to bring about a better distribution of incomes by resorting to suitable means of taxation and offering subsidies to those in need. Mixed economy is favoured for ironing out the ups and downs of the Trade Cycle.

In a mixed economy public enterprise may be assumed to have a much wider scope than in a capitalistic economy. "Our conception of capitalism must be a self-disciplined system of liberty." The Government should take greatest care in maintaining controls and the banking system must be properly managed. There is the danger that state capitalism will not give necessary support to increase production as private capitalism. A private enterprise has always been more potent due to its personal motives and, as such, the Government has decided to demarcate both these forms.

Certain industries, however, must be state-owned while some others can only be partly controlled. According to various statements issued by the Central Government, arms and ammunition, railways and the production and control of Atomic energy will be completely nationalized. Various kinds of aid like financial subscription, loans and debentures, subsidies and provision for cheap land and training are suggested to improve the situation.

5 YEAR PLAN AND MIXED ECONOMY

India's lofty aims of achieving economic stability through the Five Year Plan give considerable scope to the role of mixed economy. This system, under

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which the Government and private individuals contribute to the capital investment, was already developed in some States like Mysore. For instance, the production of Ammonium sulphate fertilizer is now undertaken by the Government factory at Sindri in Bihar and is also produced by privately owned industries. "This form of enterprise combines the advantages of initiative and flexibility with a larger conception of public welfare and avoid meticulous controls and complicated regulations." The Five Year Plan is thus a plan of mixed economy. It envisages a centrally directed economy in which the State plays an active part and there is close relationship between the public and private sectors.

The Planning Commission's Report throws no light on the type of Economy they have in view. A mixed economy with anti-monopoly programme and with

State playing increasing role has far-reaching effects. Until we are sure about the type of mixed economy contemplated by the Commission, we cannot judge the prospects of the Plan.

The policy of mixed economy will be failing in its purpose if production of consumer's goods is not taken up seriously. A vigorous plea has, therefore, to be made for stepping up of production and giving all possible facilities for the growth of private investment. The State can help to create a "welfare state" by putting an end to monopolies and lessening inequalities of incomes. The secret of India's prosperity lies in encouraging private enterprise by stimulating the patriotic spirit of our shy capitalists. A revolutionary change in our present day economic structure can be made possible by following the golden principles of mixed economy.

GERMANY AND EUROPEAN SECURITY

HOW PROBLEM OF RE-ARMAMENT CAN BE SOLVED

BY MR. S. H. C. WOOLRYCH

THE rearmament of a united Germany remains one of the most intractable problems which statesmen are called upon to solve, yet in its essence the matter is simple enough. We are all agreed that Germany cannot indefinitely remain defenceless in an unstable world. That would create a vacuum in the very heart of Europe, and lead to international intrigues of a most undesirable kind. Such a state of affairs would inevitably increase, rather than lessen, the tension in Europe.

Certainly the effect on Germany would be disastrous. An enforced demilitarization of this kind would play straight into the hands of those German elements who want revenge, and counsel a policy of waiting and watching for an opportunity to expand once more. The only real hope of getting Germany to settle down is to bring her back into the comity of European nations, and to make her feel that she has a part to play there which entails the same duties and privileges as

her neighbours. After the elections of last September we are entitled to feel that that is the desire of the vast majority of Western Germans.

The problem, therefore, is not so much whether Germany should be rearmed as how best to do so without bringing about those conditions which are so naturally feared by her neighbours, Western as much as Eastern. Two plans at present hold the field.

SOVIET PROPOSAL

The Russians propose that a united Germany must remain neutral, and that in order to do so she shall have armed forces sufficient to defend her frontiers. (They put forward a somewhat similar proposal in April 1952 and in August 1953). That sounds plausible enough until one comes to examine it in more detail.

What size army must Germany possess in order to defend her frontiers? As she is situated in the very centre of Europe,

it must obviously be large enough to protect her from a combination of countries either on the East or the West—perhaps even both, judging by the last two World Wars. Evidently it must be a very large army. An earlier Russian proposal envisaged a force of 400,000 men. And that army would have to be equipped and maintained, which would mean building up a German war industry to supply not only all the weapons which were used in the last war but also a great many of those at present on the secret list if the German army were to carry out its task of defending its territory against armies equipped with them.

We have surely learnt by now the lesson taught us in the thirties of the virtual impossibility of making external controls effective. Nobody could pretend that the German army which went to war in 1939 was one which was within the limits prescribed by the Versailles Treaty. This proposed army would not only be Germany's to do as she liked with, an instrument perhaps of offensive and defensive alliances; it might come to dominate or even usurp, the Government of Germany.

Could the Russian proposal, if it were adopted, really be to the advantage of the U. S. S. R.? Would not a large, independent German army constitute yet one more danger in Europe, to which the Russians are just as vulnerable as the West European States?

EUROPEAN ARMY

The E. D. C. (European Defence Community) Treaty was drawn up chiefly in order to avoid the danger a German army. It seeks to solve the difficulty of defending German territory by inviting a German contribution (limited to something like 12 divisions) to an international European army. It conjures away the bogey of a German General Staff, because the European army would be international in its staff, direction and leadership. German officers would serve on this European staff, it is true, but in an international capacity and side by side with their colleagues from five other countries.

Moreover, arms and equipment for the European army would be internationally

controlled, and not at the mercy of the whim of any single country. The board of commissioners would be the sole authority, not only for importing or exporting arms, but also for granting licences for the manufacture of arms within any of the six countries. It is obvious that they would not be likely to concentrate the manufacture of heavy or secret arms in strategic areas—e. g., Germany—where they could be quickly overrun by an aggressor.

Those people who talk glibly of the ease with which a country could walk out of E. D. C. are apt to forget that even if it were possible it would be an ill-equipped army which did so if it had to rely entirely on its national arms factories, and that it would quickly find itself short of supplies in commodities which came from other countries. The fact is that the European army would be so integrated that it could fight only as an international force. And it would be absurd to pretend that it would have either the will or the power to pursue a policy of aggression.

GUARANTEES TO RUSSIA

The "neutrality of a united Germany" is also one of those phrases which sounds plausible without being very workable. In actual practice it is well nigh impossible to limit the treaty-making powers of a sovereign State, particularly one which has not yet come into being. Western statesmen have already assured M. Molotov that the new State would not be bound by either the Bonn or the Paris Treaty, although it must be free to reaffirm them if it wishes. If a united Germany decided to join E. D. C. that should not be the cause of any apprehension. It could only mean that she had decided to be a good European and by that act provide the most effective guarantee for the security of all her neighbours—including Russia.

Western statesmen are anxious that Russia should be reassured. There are already many security guarantees in force, including those of the Anglo-Soviet Treaty. But if Russia should still consider these inadequate the Western Powers are prepared to examine the problem with her sympathetically.

We cannot be silent spectators to the economic degradation of the weavers and their workers, who form nearly 1/20th of the population of the country. The penury of such a large section of the population becomes a heavy burden on the State. The Government of India and the State Governments are giving all possible financial and other assistance to the handloom weavers for rehabilitating them in the Handloom industry, and to carry on their hereditary occupation. The Government of India enacted the Khadi and the Handloom Industries Development Act, 1953, under which an additional excise duty is levied on cloth produced by the textile industry. A substantial portion of the proceeds from the levy are utilised for the development of the Handloom Industry. Rs 4 crores was made available for this purpose during the year 1953-54. The Government of India has also reserved certain lines of production to the handlooms like coloured saris, besides restricting the production of dhotis by mills. The extent to which the Union and State Governments can help, is however, strictly limited. It is accordingly left to the people to voluntarily extend help to their brethren in the industry by purchasing only handloom goods against their cloth requirements. This alone can solve the problem of finding employment to the workers of the industry and prevent them from joining the ranks of destitutes.

NEED ALL ASSISTANCE

Since alternative occupation cannot be found for them, it is essential that these honest and skilled workers should be given all assistance to pursue their occupation in a decent way befitting a self-respecting citizen of India. Their occupation is also the main stay of many towns and numerous villagers. It is for these reasons also that we should buy handloom cloth with a view to creating an environment for the handloom industry to thrive and arrest the tendency for an unequal distribution of purchasing power, which is one of the main causes of India's poverty.

NOT COSTLY

Today the handloom products are not so costly as is often assumed. The

handloom weaver does not require large capital. His running expenses are small and he is content with a small margin of profit which could give him the bare necessities of life. Consequently, he has not the same difficulty which is experienced by others to bring down the cost of production of the cloth which he weaves. The price of handloom goods in certain varieties is perhaps slightly higher but this is due to the special quality of the cloth.

Handloom cloth is, however, more durable and it is cheaper in the long run. It is, therefore, economical to buy handloom cloth, and no wonder discriminating Indian women still prefer handloom cloth.



Three brave Czechs, armed only with small pistols, outwitted and humiliated thousands of Communist police as they fought their way to freedom from behind the Iron Curtain. Five men began the trip in Prague; three reached West Berlin. One was shot and another captured during gun battles with Communist police. They travelled 130 miles in 4 weeks, while 12,000 Communist police hunted for them.

TRUTH AS THE PHILOSOPHER SEES IT

By DR. D. G. MOSES

THE philosopher and his study, philosophy, has been the subject of ridicule from time immemorial. Ever since the time of Thales, the earliest of the Greek philosophers who was so absorbed in his study of the stars that his eyes were rivetted on the heavens above to the neglect of the little pits and ditches on the road resulting in constant personal accidents, the philosopher has been accused of absent-mindedness. Most of you have heard of the philosopher who had to go on a railway journey and his good wife had come to see him off. When the engine whistled and she was about to start, he paid his wife and kissed the porter. Of course, this is only a joke at the expense of the poor philosopher; absent-mindedness is not by any means the prerogative of philosophers only. Scientists are also absent-minded. But in any case does it follow that because philosophers are absent-minded, those who are absent minded are philosophers? Besides absent-mindedness is not the complete absence of mind; it means such a complete presence of the mind in one all absorbing study that other things however interesting have no chance of drawing even his momentary attention.

The most philosophical joke about the philosopher is that he is a blind man searching for a black cat in a dark room where there is no cat. You can see at once, assuming that you are not blind, that it couldn't have been invented by an ordinary man who boasts he walks the plain high road of common-sense. For it contains a whole world of philosophy. It means, in the first place, that the object of the philosopher's quest is non-existent. Secondly that the conditions under which the philosopher has to carry on his search are weighted heavily against his success. And thirdly that in himself he is utterly unfitted for his task. And all put together is what students of philosophy know as the theory of Scepticism.

It is the theory that everything is doubtful. But if everything is doubtful, the proposition that everything is doubtful

will also be doubtful and the theory will be self-stultifying. The only logical course for the sceptic is not to speak. But speechless scepticism which is the only consistent scepticism is like a scorpion without its sting, that no one need bother about it.

All this is not to under-estimate the value of doubt as a road to truth. There may not be more faith in honest doubt than in half the creeds, as the poet says: but there is certainly a greater chance of our arriving at the truth if we start by doubting the conclusions of custom and refusing to accept the tyranny of ancient superstitions. Sincere doubt leads to serious investigation and serious investigation to secure facts and secure facts to the possibility of more stable truth. Arrogant dogmatism of the unphilosophical man is annulled when we travel into the region of liberating doubt.

But before ever doubt begins, the philosopher's quest for truth is based on a simple faith, a basic faith, without which he cannot take a single forward step. It is the unscientific trust, an unproved assumption that true knowledge is possible, that to borrow the words of the philosophical joke "the black cat" is there and that his eyes though by no means perfect are still acute enough to have a fairly accurate knowledge of it. In other words, it is the assumption that this universe in which we live is not non-sense but sense. From nonsense we can get only non-sense, from confusion worse confounded. No manipulation of non-sense however ingenious can ever give us its opposite, sense. I am reminded of my first philosophy tutorial class many years ago. My professor, greater than whom I have not yet seen, had set me this question: "Is a philosopher philosophically justified in believing anything he cannot prove?" In my in-experience and in the first flush of my enthusiasm for the new study, I wrote a long essay defending the position that it will be absurd for a philosopher to believe anything he cannot prove. It is the nature of a philosopher not to believe anything he cannot prove. M

was valued and returned and I was glad to notice that I had secured first class marks. But there was the devastating remark of my professor that though it was formally excellent it betrayed the most profound ignorance of the elementary principle of philosophy, namely the belief in the possibility of true knowledge. I learnt a lesson that day which I have never forgotten.

Truth as the philosopher sees it is the whole truth or the truth about the whole universe. The philosopher said Plato, is the spectator of all time and existence. Someone has said wittily that the scientist is one who knows more and more about less and less and the philosopher is one who knows less and less about more and more. But the philosopher is not interested in any particular part of the universe to the exclusion of the rest; his is an attempt, an obstinate attempt to understand the whole mundane and super-mundane fabric of the universe; "the whole choir of heaven and furniture of the earth". Truth, therefore, as the philosopher sees it is the all-inclusive truth, the all comprehensive truth.

Secondly, truth as the philosopher sees it is the truth about the ultimate meaning and destiny of things. The questions the philosopher asks are as follows; What is life? Is it planned and purposive or is it only a fortuitous concourse of atoms? What is the power behind the universe? Is it some blind omnipotent matter rolling on its relentless way bringing into being and reducing to nothing to the endless variety of the infinite forms of life and things? Or is the supreme power that is at the helm of all things a conscious purposive power which is driving the course of the universe to one far-off divine event? What are good and evil? Are they simply human creations, brought to birth in the exigencies of our social situations, ephemeral bye-products of a purely materialistic evolution or are good and evil integral to the universe, bone of its bone and flesh of its flesh? Very different answers have been given to these questions by different philosophers. We are not interested in any one particular answer. What we need to note is truth

as the philosopher sees it is something that has to do with these final questions.

Herein is one important point of difference between science and philosophy. Science is concerned with the question "How". The Biologist looks at the variegated and bewildering forms of life in this universe and then asks the question, how has all this life come to be? Where does it start? What are its original forms? How does it grow and how has it come to be what it is now? A Darwin comes on the scene and he gives to the world his new theory of evolution. But the philosopher is not interested in the process of life except as it will throw light on the question with which he wrestles, namely, what is the end of life? What is its destination? Is Macbeth right when he said "Life is but a walking shadow; a poor player who struts and frets his hour on the stage and is then heard no more. A tale told by an idiot full of sound and fury signifying nothing". Or was the other poet right when he said "Life is real; life is earnest; Dust thou art, and to dust returnest was not spoken of the soul".

So that wherever the final question is raised about anything we have a philosophical enquiry. This need not pertain always to the universe as a whole. The final question, the ultimate question can be raised about various aspects of the universe. For example our aesthetic experience of beauty. There can be a science of aesthetics, giving in meticulous details the laws and characteristics of a beautiful object, the symmetry and proportion, the relation between the background and the foreground, all that constitutes a beautiful work of art or a natural phenomena. But a philosophy of aesthetics is the enquiry into the ultimate significance of beauty as related to the universe. What is beauty from the "paramarthica" point of view as different from the "vyavaharika" point of view. Similarly is the distinction between political science and political philosophy. Political Science is concerned with the empirical analysis and description of the various kinds of states,

the evolution of the states from its primitive simple beginnings and the functions of the state. Political philosophy is not uninterested and does not completely ignore all these very necessary and illuminating analysis. But it will not be worthy of the name philosophy if it does not pass beyond them and raise and answer the more fundamental question. What is the end of the state? What is the state in the final analysis, in its ultimate significance? And this question cannot be fully answered unless one enquires into the real nature of man and the world.

It will follow from this that all sciences are necessarily related to philosophy. Truth as the philosopher sees it is the completion of all scientific truth. Every science is the investigation of one aspect or part or one order of reality. Philosophy is the study of the totality of things. This does not mean that truth as the philosopher sees it is something superimposed upon science, something that is the philosopher's own making, a web woven out of his own empty imagination, like a spider weaving its web out of its own mouth. The philosopher is not one who just thinks great thoughts about nothing at all. This is how many people think of the philosopher and this is what leads to the popular conception that 'philosophy is nothing better than innocent but useless trifling, hair splitting distinctions and mysteries unknown to the philosopher himself.' It even comes to this absurdity, that when anyone says something which nobody can understand he is at once said to be talking philosophy. On the contrary, the real philosopher is one who has and who ought to have both his feet very well planted on the ground, very different from the one who roams in the mystic shapes and formless clouds of his fevered imagination. The philosopher cannot exclude anything, and all modes of experience scientific, artistic, religious and ethical, have their story to tell him. The mystic's vision, the artist's creations, the poet's fancies, the conclusions of the various scientists, the patriot's devotion, the lover's sighs, and the mother's self-sacrifice—all are

grist to his mill. Only it is his peculiar business to derive his truth from a critical examination of all these different experiences and arrive at a general characterisation of total Reality.

You cannot say, why go to all this trouble about getting at the final truth of things, to understand the inward essence and constitution of things? Why not be content like the scientist to ask a limited question and secure a satisfying limited answer? The reply is that the philosopher cannot escape an inner compulsion. Philosophy, said Plato, long ago, begins in wonder. It not only begins in wonder, but it continues in wonder and in genuine philosophers it ends in wonder. There is an intellectual curiosity that animates a philosopher, that drives him to an intellectual comprehension of the universe, that demands of him not to cease from mental fight until he has achieved something of a synoptic view of the universe. Nowadays, even great scientists are becoming philosophers. After having patiently unfolded the nature of the pattern and processes of reality they are irresistibly driven to cross the boundary from science to philosophy, and to ask the philosophers question, what does it all signify ultimately? What picture of the universe science draws on the canvas? In the 19th century, scientists said that the world looks like a machine. Everything is mechanical. Give us matter and motion and we will give you the universe in which you live? Twentieth century physicists when they enter the deep waters of philosophy say, "The universe looks more like a thought than a machine. At least it must be a higher mathematician who has created this universe." Only they don't go further into the deep waters and ask the other question, If it looks like a thought what does it imply? The philosopher butts in here and he is used to swimming in these deep waters, (scientists take to it only occasionally) and says, if the universe looks like a great thought, then there must be a thinker, for a thought without a thinker is like a smile without a face."

One aspect of the truth as the philosopher sees it is that while truth is one and has a certain identity of nature there may be different species of truth according as the different orders of reality are investigated. A phenomenon in matter cannot be analysed in the same fashion as we analyse the phenomenon of life nor can we understand a human being in the same way and on the same principles as we understand a dog learning a trick. Even the language we use in expressing the nature of a thing change according as we use the language of the intellect or the speech of the heart. For a physical scientist

a beautiful girl is only a dance of electrons and from his point of view he is perfectly right. But for the beloved lover of the girl, even if she were far from beautiful, she will be a 'phantom' of delight. A genuine philosopher will be ready to say, "there are more things in heaven and earth than are dreamt of in your philosophy". After all, philosophy is the love of wisdom, and the philosopher is the lover of wisdom, not the possessor of wisdom. But here also it is better to have loved and lost than never to have loved at all.

(A. I. R. Nagpur).

TO BE REMEMBERED

TO — M. H.

BY MR. EDWARD JAMESON

There is always a moment desired and the moment that is past desiring;
Before a candle has gutter'd out childhood has ridden away
Amid shrill laughter and a clatter of wings
And muttering of leaves along the dusty hedgerow....
Where only a moment divides the future,
And the day is veiled by night.

Hurry, hurry then,
For night will follow us—
Hurry, away from here!
Heretofore humility I had never known only the word meaning
I had barred compassion from a proud loneliness
And still the ungentle thorns remained pricking
My heart's conceit.

Until the moment of love's strange meeting, of eyes seeking
Love. Surely that moment came, surely, if only once;
Not only in the word's meaning but in the downward glance
In that brief time when eyes sought love at dusk,—desired and fell
Enraptured, to be remembered, and to remain inseparate with eve
Down the dark river of dreams.

Her brow model'd in Dresden...
I sighed to murmur in that jewel'd ear
And speak sweetly of her eyes... but words rebound
Like drab servants of a sterile mind....
Yet eyes sought love at dusk and in her questioned glance
There was a moment desired and the moment that was past desiring
That remained inseparate with eve, to be remembered
Down the dark river of dreams.

GENEVA CONVENTION OF 1949

BY PROF. K. R. R. SASTRY

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FOREIGN Commssar M. Vyshinsky has referred to Articles 116, 118 and 119 of the Geneva Convention of 1949 which have been alleged to be violated by Indian proposals of peace. As there is a deep respect for *human personality* and *dignity* in the Geneva Conventions it is proposed herein to give a resume of these Conventions of 1864, 1929 and 1949.

TREATMENT OF PRISONERS

Treatment of prisoners has had a long history. For an adequate ransom in gold, prisoners were liberated during the fourth century BC. in India (*Kautilya*)

Church, chivalry and jurists responsible for the mitigation of the condition of the prisoners.

According to Hugo Grotius prisoners could be enslaved. The rigour of the practice later on got itself transformed into the practice of holding prisoners for ransom.

PRACTICE OF EXCHANGE OF PRISONERS

The agreement for the exchange of prisoners between England and U. S. A. in 1777 led to the controversy wherein George Washington complained that a great portion of those sent out "by the English were not fit subjects of exchange."

Sir W. Howe retorted that "able men are not to be required by the party who shall have caused the debility of the prisoners' hell have to offer for exchange."

THE GENEVA CONVENTION OF 1864

The International Committee of the Red Cross has been the sponsor of the Geneva Convention for the protection of wounded military personnel and of the humanitarian conventions which supplement it.

The practice of States differed through it was an "established usage of war that Sick or wounded combatants should not be ill-treated by the enemy."

The Geneva Convention of 1864 laid down principles to protect the sick and

wounded regardless of their nationality. The fundamental principles of this first international instrument have remained unshaken.

Its omissions and imperfections were detected four years later.

The first Hague Conference of 1899 gave an impetus to the idea of revising the Geneva Convention.

In 1906, these were amended and thirty-five states gathered together and signed them at Geneva.

Provisions for ambulance and military hospitals were made and the emblem of the *Red Cross on a white background* was adopted as the international mark of sanitary service.

REVISION OF 1929

Practice during the first World-war afforded instances of Sinking hospital ships without warning by Germany.

On July 1, 1929 forty-seven states met at GENEVA for forming a convention on the treatment of prisoners of War. On July 29, thirty-three States signed a convention. Fourteen other States signed these later on.

GENEVA CONVENTION OF 1949

Conditions of modern three-dimensional Warfare have made it necessary restrict the privileges formerly granted to medical personnel and equipment when in enemy hands. All old articles have been clarified.

Four Conventions were concluded at Geneva in 1949 and related to

- (1) Treatment of Prisoners of War
- (2) Amelioration of the conditions of the wounded and sick in armed forces in the field.
- (3) Amelioration of the conditions of the wounded, Sick, and ship-wrecked members of the armed forces at Sea.
- (4) Protection of Civilian persons in time of War.

THIRD CONVENTION OF 1949

The Geneva Convention relative to the Treatment of prisoners of War of August 12, 1949 contains 143 Articles besides the annexes. The corresponding 1929 convention consisted of only 97 articles while the Chapter on Prisoners of War in the Hague Convention had only 17 articles.

Modern Warfare results in a Vast Scale of Captivity and the whole international Community represented at Geneva in 1949 arrived at bringing "humanitarian International Law."

REGARDING REPATRIATION OF PRISONERS

The Korean tangle has stayed too long at the point of repatriation of prisoners.

Articles 118 and 119 of the third convention of 1949 deal with release and repatriation of prisoners of war at the close of hostilities.

Under Art 118 they shall be released and repatriated "without delay after the cessation of active hostilities." This Article later deals with the costs of Repatriation.

Article 119 deals with details of procedure.

M. VISHINSKY'S STAND

Prisoners belong in law to the country from which they have been captured.

The Geneva convention of 1949, itself the result of international agreement puts first.

- (1) Cessation of active hostilities;
- (2) Secondly release and repatriation have to be effected "without delay" after "cessation of active hostilities."

THE INDIAN PROPOSALS

The seventeen proposals of India which are improvements on the Mexican draft have been revised later. Their stress on *Voluntary repatriation* and a clause for having an *Umpire* are further strides on the Geneva Conventions.

PEACE THE FOREMOST ISSUE

India's noble efforts are for peace and an ending of the stalemate at KOREA over an essentially humanitarian issue—Repatriation of PRISONERS. *International Law is on the side of M. Vyshinsky*; yet, our country has taken its stand on higher considerations of Ethics and Human Rights.

Since 1949, the world has got divided into two blocs; and efforts at a higher humanitarian level are worth making. That India keeps an open mind with her great neighbour, CHINA—not that petty island Formosa—is full of significance for cease-fire at KOREA, which above can improve international concord. Those who are for peace, non-violence and justice are always misunderstood.

Liberal Arts in American Education

BY MR. NORMAN SMITH

IN the United States, as in other countries, a growing need is being felt today for technicians, scientists and engineers who are well grounded in the humanities—the studies of art, literature and the classics.

American businessmen are recognising that a thorough grounding in the humanities is an important adjunct to technical skill.

They have found through surveys and other scientific tests that people of culture, with the disciplined minds trained through classical education, are able to think more

clearly, evaluate more dispassionately and exert more reasoned leadership than those not so trained.

Albert L. Nickerson, vice-president of the Socony-Vacuum Oil Company, and Gilbert W. Chapman, president of the Yale and Towne Manufacturing Company, are two American industrialists who recognise this fact. They have made it clear that young people who expect to make their mark in business or in public service, need knowledge of the humanities as well as of special job techniques.

As successful businessmen, they have a good businesslike reason for their conclusions.

A recent survey by one of the nation's largest industrial organisations showed: only about 10 per cent of those employees discharged in a given period had failed because of a lack of technical skill or knowledge. The remaining 90 per cent had been unsuccessful in their jobs—to the extent they had to be discharged—because of a lack of "character qualifications."

This led Nickerson and Chapman to investigate further to find out how these "character qualifications" might have been enhanced. Their conclusion that greater stress should be placed on teaching liberal arts is both legitimate and long overdue.

It supports the thesis of many American educators and artists—who have argued for decades without noticeable success until recently—that the country's leadership can be developed only through broader liberal education.

Their thesis was not opposed. But it was, excusably, overlooked for this reason.

Fifteen years ago the United States entered an era of tremendous industrial expansion. Technicians of all kinds were in great demand. Not only industry, but the armed services needed them. It was no wonder universities turned almost exclusively to the training of scientists and engineers. But even then, warnings were sounded that technique was being overemphasised.

Robert M. Hutchins, for many years chancellor of the University of Chicago and more recently associate director of the Ford Foundation, has been—in his role as a progressive educator—an ardent champion of the concept that all students must have some "liberal education."

"Liberal education," Hutchins wrote recently, "consists of training in the liberal arts and of understanding the leading ideas that have animated mankind. It aims to help the human being learn to think for

himself, to develop his highest human powers."

On the basis of this definition, it is not too far-fetched for Nickerson and Chapman to suggest that every college student should learn more of culture, the arts and the social sciences.

How can this be accomplished? There is the basic dilemma that the usual period of higher education is four years. Most, if not all, of that time must be given over to the study of technical subjects if students—the great majority of whom are pursuing technical degrees—are to be graduated as competent engineers or scientists.

Now that advanced businessmen are beginning to realise that competence is not necessarily efficiency, we can expect a general shift of values by university administrators in response to public needs.

One interesting indication that this idea is taking hold is the decision by the Massachusetts Institute of Technology—one of the nation's foremost science Schools—to open a Department of the Humanities.

The contact of American technicians with the people and influences of other countries also has contributed to this trend. Many Americans who have gone abroad either as representatives of their companies or with the U. S. technical assistance programme, have realised how important it is to know far more than their own particular skills.

From their example, the budding technician of business executive can learn that, to be successful, he must understand the history, culture, language and attitudes of the peoples of countries other than his own. Out of this he can achieve not only a broader technical knowledge (the technical aid consultant frequently learned as much as he taught), but he can develop the morale and the "character qualifications" that advanced business leaders know are necessary to America's industrial and cultural growth.

FROM MY NOTEBOOK

BY "BEE"

WHERE IS GOD?

"God is over all things, under all things; outside all; within but not enclosed; without but not excluded; above but not raised up; below but not depressed; wholly above, presiding; wholly beneath, sustaining; wholly without, embracing; wholly within, filling."

—Hildebert of Lavardin, *Epistles*, c 1125.

GREAT MEN

"No man ever became great or good except through many and great mistakes."

—Gladstone.

WOMAN

God first created the universe and rested; God then created man and rested; He finally created woman, and since then neither God nor man has rested.

PRINCIPLE & PRACTICE

It is easier to write ten volumes of philosophy than to put one principle into practice.

—Tolstoy.

NO CHOICE

You can't choose your ancestors; but that's fair enough. They probably wouldn't have chosen you.

THE MODEL

People seldom improve when they have no other model but themselves to copy after.

—Goldsmith.

LAUGHTER

For what do we live, but to make sport for our neighbours and laugh at them in our turn?

—Mr. Bennet in *Jane Austin's* "Pride & Prejudice."

MY PHILOSOPHY

You must learn some of my philosophy—Think only of the past as its remembrance gives you pleasure.

—Eliza to Darcy in "Pride & Prejudice."

THESE PRECIOUS THINGS

I hold fast to three precious things, which also I cherish.

The first is gentleness.

The second is economy.

The third is humanity.

With such gentleness I can be daring.

With such economy I can be generous.

With such humanity I can be great in service, as a vessel of honour.

But in these days men forsake gentleness and become only obtrusive.

They abandon economy and become only excessive.

They relinquish humility and strive for precedence; and thus for death.

Gentleness is ever victorious in attack and secure in defence.

Therefore when Heaven would preserve a man it enfolds him with gentleness.

—Lao Tze.

THE WISDOM OF BUDDHA

Only the deeds not the doers live from generation to generation. Men are judged according to their deeds, not by caste. Good-will towards all beings is the true religion. Peace is found only in seeking peace for all humanity.

Saintliness and content lie not in knowledge of the universe and God, but simply in selfless and beneficent living. You yourself must make an effort. Work out your own salvation with diligence.

THE PATRIOT

I like to see a man proud of his country and I like to see him so live that his country is proud of him.

—Lincoln.

MARTYRDOM

I don't mind martyrdom for a policy in which I believe but I object to being burnt for someone else's principles.

—Galsworthy.

BRUTE FORCE

The more I study the world the more I am convinced of the inability of brute force to create anything durable.

—Napoleon.

Home and Foreign Affairs

BY "AN INDIAN JOURNALIST"

A Great Public Servant

RAJAJI stepped down to accept the office of Chief Minister of Madras at a time when conditions were none too favourable for a stable Government. In April 1952 responsible people in the State were dismayed by the chaotic condition of affairs, and none dared to ride the whirlwind. Whatever differences there might have been in regard to Rajaji's pet projects everybody felt relieved that at long last there would be a strong Government, at once incorruptible and resolute. The success of the two years' vigilant administration is writ large in the comparatively peaceful and prosperous state we find ourselves in.

(At his age and after a strenuous time in office Rajaji feels the time has come for him to hand over charge to competent hands and retire.) His recent illness, like Churchill's illness, has caused considerable rumours and speculations. Rajaji set all doubts at rest by announcing in the Legislative Assembly on March 25 that he wished to be relieved of his post as Chief Minister, because of "my physical condition." I wish to be relieved, and I must make the best arrangements," he said. Rajaji added that he had not written to Sri Jawaharlal Nehru either in his capacity as Congress Party President, or Prime Minister. He had not yet prepared the ground for writing to him, he said.

(With Rajaji's retirement the official career of a great public servant who had proved himself equal to all tasks, big and small, comes to a fitting end.) Reputed for his wisdom and common sense he fulfilled the role of Bhishma in our politics and later, after Independence, was ready to step in at the call of the State in every emergency. He knows, none better, that the little pinpricks and annoyances he had been subjected to are incidental to the life of an active politician but in the calm of his retirement

he will have the wisdom and generosity to smile at the recollection of those times and feel happy that life for him has been so full and fruitful in service. Whether in Delhi or Calcutta or Madras his astuteness and firm handling of situations have been a source of great comfort and security. It will be long before we have another of his mettle in affairs of State.

Rajaji, like Kipling's Puran Bhagat has seen cities and men, and men and cities have stood up and honoured him. At the close of an eventful public career, full of bustle and activity and crowned with no little success, he can look back with thankfulness and relief that there were so few setbacks after all. Even those who had clamoured for his retirement will now regret that a figure of such outstanding ability is passing out of the arena. They will forget all the fuss over the Elementary Education Bill or the expansion of his Cabinet and only remember the more significant landmarks of his career. They will hardly forget the vivid impact of a shrewd and gracious personality on the men and events of our time. And revolving many memories Rajaji himself, with his wonted prayerfulness, will find much to be thankful for in the serenity of his age. He can look back on a well filled and active life crowned with a measure of fulfilment rare in the life of a political leader.

Mr. Kamaraj to Lead

(Mr. K. Kamaraj, President, Tamil Nadu Congress Committee, was elected leader of the Madras Legislature Congress Party, at its meeting on March 30, Mr. C. Rajagopalachari presiding. Mr. Kamaraj secured 93 votes as against 41 obtained by Mr. C. Subramaniam, Finance Minister, who was the contesting candidate.)

Exactly after two years, the leadership of the Legislature Congress Party has again changed, following the decision of Mr. Rajagopalachari to retire from office for reasons of health.)

Prime Minister's Reply to U. S. President

Prime Minister Nehru's statement on U. S. Military aid to Pakistan made to the House of the People on March 1 in reply to President Eisenhower's personal letter explaining the implications of such aid was clear and forthright. Mr. Nehru, quoting the Pakistan Prime Minister's words, showed how wide of the mark President Eisenhower has been in assuming that Pakistan looks upon the aid in the same way as the U. S. But according to Mr. A. S. Bokhari, permanent representative of Pakistan at the U. N., Pakistan is not thinking in terms of fighting the U. S. S. R. but considers India a potential enemy. The whole thing has further complicated the Kashmir issue.

The Prime Minister rightly told the House that American military aid to Pakistan was a form of intervention in Indo-Pakistan problems "which is likely to have more far reaching results than previous types of intervention." And he made it clear that Americans serving as U. N. observers on either side of the cease-fire line in Kashmir could no longer be considered neutral in view of the offer of U. S. military aid to Pakistan, and their presence there was improper.

After criticising the offer of such aid to Pakistan it would be hypocritical and unprincipled if India accepted such aid, he added. The Prime Minister totally rejected the U. S. President's offer of military aid to India, and said in making such a suggestion President Eisenhower had done less than justice to India and to himself.

As regards the American President's assurance that any misuse of U. S. military aid would be thwarted, Mr. Nehru recalled how six years ago Pakistan committed aggression on Kashmir and had not even been condemned for it. He said:

We know from past experience that aggression takes place and nothing is done to thwart it. Aggression took place in Kashmir six and a half years ago with dire consequences. Nevertheless, the U. S. has not thus far condemned it and we are asked not to stress this point in the interests of peace. Aggression may take place again and be denied, as the previous aggression was denied, till it could not be hidden.

If conditions are created for such aggression to take place it may well follow in spite of the desire of the U. S. to prevent it, and later long arguments will be carried on as to whether it was aggression or not. (Laughter). The military aid given by the U. S. to Pakistan is likely to create the conditions which facilitate and encourage aggression.

What then are we to do? It is clear President Eisenhower is very sincere in his appeal to Mr. Nehru and Mr. Nehru is as sincere in his conviction that the President is thoroughly illadvised in offering military aid to an infant state which has yet not shaken off its old prejudices and might use it against a fellow member of the Commonwealth. Mr. Nehru could do nothing more than warn his countrymen of the danger ahead and call for a united stand on the national issue on which there can be no two opinions.

Foreign Pockets

Ever since Independence we have been trying for an amicable and peaceful settlement of the question of foreign pockets in India. Imagine an English foothold in Lyons or a French possession in the heart of Portugal! Would these countries tolerate the anomaly? For six years we have tried to argue with France and Portugal and make them see reason in our plea that they should quit, in the interest of our natural desire for freedom and fair play. Yet they have persistently refused to quit and time and again they have indulged in unwarranted intimidation and frank oppression of citizens eager to free themselves from artificial barriers set up by an alien power. Would any other country in similar circumstances have shown the same patience that India has shown over this vexed issue of foreign pockets?

The French having agreed to act in accordance with the results of a referendum in each of the Settlements, Chandranagore was handed over to India without much fuss. Since then the movement for merger has gained in strength and French authorities have thought fit to suppress the movement with coercive action. But popular movements can not be suppressed for long and areas under French rule are now in ferment. The

people of these areas realise the absurdity of any formal procedure like the referendum when the issue is so simple and pronounced.

No wonder that five Ministers of the French India Government headed by M. Goubert have wholeheartedly supported the resolution passed by the Municipal Councils of the 8 Communes demanding the merger of the French Settlements with the Indian Union without a referendum. M. Goubert told a Press Conference held in Pondicherry that the French India Cabinet would also pass a resolution repeating the demand put forward by the Municipal Councils. He added that the Cabinet's decision on the merger issue "was irrevocable whatever might be the consequences." The Mayor of Pondicherry Mr. K. Muthu Pillai commenting on the new move said: "The decision of our Party represents the desire of the people of French Indian Settlements to be merged with the mother country."

If the French authorities are reasonable there is a fair prospect of this important issue solved with ease and promptness.

The issue of the Portuguese Settlements however is causing some anxiety as the Lisbon authorities are disinclined to face fact. Prime Minister Nehru stated in the House of the People "that the way things are continuing to happen in Goa strains one's patience to the utmost." Replying to a question on the situation in Goa, Pt. Nehru said that "it was totally inconceivable that any foreign pocket like Goa or any other should continue in India." The Government of India have handed over to the Portuguese Legation in Delhi a Note protesting strongly against the progressive curtailment of political liberties in Goa, and warning them that such repression might have serious repercussions in India. The latest incident in a long line of measures taken by the Portuguese to suppress the expression of pro-merger sentiments by the people of Goa is the arrest of Dr. Gaitonde, a prominent surgeon and his deportation to Lisbon on February 20. The Government of India have protested against the arrest in the strongest terms.

Is it not time "these daggers poised menacingly against the heart of India" are withdrawn?

U. N. Observers in Kashmir

Answering a short notice question in the House of the People, Prime Minister Nehru reiterated his view that "the continuance of the United States military officers among the U. N. Observers in Kashmir is not proper." The Secretary-General of the U. N. has been made aware of this view.

According to the New York correspondent of the *Hindu* India's suggestion that American military observers on the U. N. team in Kashmir be withdrawn is taking a serious turn "and, unless it is handled in an objective and diplomatic way by all the parties involved, it runs the danger of sliding off into unintended and unpleasant channels."

India's contention is that in view of the new military agreement between the U. S. and Pakistan, the American military observers can no longer be considered neutral so far as this specific Kashmir dispute is concerned where Pakistan is one of the disputants.

One need not quarrel with this statement as an enunciation of principles governing international civil servants, says Mr. Balaraman. But the position regarding military observers in this question is different, and should be examined in a factual way. He says:

Firstly, have they taken an oath of allegiance to the U. N. (as all U. N. employees have to do), which means they automatically forswear their allegiance to their own Government (so far as their U. N. assignment lasts), which in turn means that they cease to come under the military laws and regulations of their own countries.

Secondly do they draw their salaries from the U. N. or from their own Governments?

Thirdly, are they answerable solely and only to the Secretary General and, through him, to whatever U. N. agency which was responsible for empowering him to appoint them, which means that they do not and should not report to any other outside agency, including their own country's Government?

Fourthly do they wear U. N. uniform or their country's uniform? While the U. N. has no military uniform as such, its field service has a uniform.

Unless U. N. employees pass these tests, says Mr. Balaraman, they cannot be considered to be denationalised.

East Pakistan

The results of the elections in East Bengal are stunning. It is not the mere defeat of a ruling group in a particular State—there have been such defeats in India also, *vide* the T.—C. elections—but the utter rout of a party which presumed to be all powerful. What we have witnessed is nothing less than a revolution. The Muslim League, which was the ruling party in East Bengal, has ceased to be a party in the East Bengal Assembly winning only eight seats out of 309. All the five seats announced from Muslim constituencies (on the day we go to press) have gone to the United Front increasing its strength to 211 out of 237 Muslim seats.

It may be that the Muslim League will not be even recognised as a group in the Assembly if the existing Assembly rule, prescribing a minimum of ten members for the formation of a group in the East Bengal Assembly, remains unaltered.

Under the circumstances Mr. A. K. Fazlul Huq, leader of the United Front party which has so far won 211 seats in a House of 309, has been asked by the Governor of East Bengal to form the Government. The summoning of Mr. Huq, who is the obvious choice of leader of the United Front, by the Governor and asking him to submit the names of the members of the Cabinet, is interpreted in the capital as being due to the eagerness of the Governor to see a popular Ministry installed immediately in view of the unrest prevailing in industrial areas in the province.

The octogenarian politician was the Premier of Undivided Bengal for many years but found himself in the opposite camp in East Bengal on partition. A few months before the elections he formed a new party, the Krishak Sramik (Peasants and Labour) Party and combined with the Awami League and other opposition parties to form the United Front against the ruling Muslim League which has been completely routed in the elections.

Naguib's return to Power

Revolutions lead to counter revolutions and often times they don't settle anything though there have been exceptions which only prove the rule. Events in Egypt have moved quickly and one "palace" revolution has led to another. Gen. Naguib the man who dethroned King Farouq was himself thrown out of power and was about to face the firing squad. But suddenly he was back as Prime Minister again on March 8 with added power and position.

Since the above was in the press tension has mounted again in Egypt's Capital. On March 28, Egypt moved towards a showdown in the conflict between President Naguib and his Deputy Premier, Colonel Nasser over the country's future.

Colonel Nasser heading a "revolt" against General Naguib's plans to end military rule in July in favour of an elected Constituent Assembly declared: "The situation is out of my hands. . . . I can no longer control the army officers."

The Press Act

The Standing Committee of the AINEC at its meeting in New Delhi on March 30 adopted the following resolution on the Press Act as well as the amendment of the law of defamation:

The Standing Committee of the AINEC regrets extension of the life of the Press (Objectionable Matter) Act for a further period of two years, especially when a very large measure of public opinion and the Press of the country as a whole is opposed to such extension, and Government on their part were unable to put forward any convincing evidence to justify such extension. The Standing Committee urges the Government the desirability of terminating the life of the Act as early as possible before it has run its full course of two years.

The Standing Committee is strongly opposed to the proposed amendment of the Law of Libel to make the offence cognizable in respect of public servants and also to include Ministers in category of public servants for the purpose of the said laws. The Committee is of the view that there is no justification for special treatment to any class of citizens, public servants or ministers in respect of the law of defamation.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

THE END OF AN AGE: By Dean Inge, Putnam, 42 Great Russell Street, London.

In the seven chapters that comprise the book the author of OUTSPOKEN ESSAYS, (who passed away on Feb. 24 in his 93rd year) deals with a variety of live topics in a way that compels attention and respect. Dean Inge is a writer with convictions and his arguments and conclusions alike distinguished by a clarity of thought and style are always interesting. For all his objective analysis and forthright views the Dean takes the reader with him by his compelling manner of presentation. Judged by his conclusions the so called gloomy Dean is not altogether so gloomy. Summing up his views on the "Sickness of Christendom" he says:—

It is very difficult to say whether Christianity as distinct from institutionalism, is really losing ground. It may be that in the future religious experience, as opposed to external authority will be the 'impregnable rock' of faith. If this is so Christianity will become more individual and more universal. There will be an end of insolent arrogance of exclusive ecclesiasticism. The different denominations will probably remain independent of each other, but they will recognise each other and work together. There will even be friendly intercourse with the religions of Asia. It has lately been said that both Christianity and Buddhism have lost by their alienation from each other and I think this is true. That the "inner light" or "testimony of the Holy spirit" is able to carry the weight which formerly devolved on the infallible church and the infallible book I have no doubt. . . . Christendom has never been divided in the Chambers where good men and women pray. The unity of the spirit in the bond of peace is far more important than Church going, a test which is naturally over-valued by the clerical profession.

There speaks the lay Dean with the broad and catholic mind of a modern scholar.

The Dean's views on other subjects are equally refreshing. He has definite views—not shared altogether by his fellows in the faith, on the population problem. And these views are not mere *obiter dicta* but fortified by the authority of facts and arguments.

In one way or another, population must be regulated, he says, if wars of aggression are to be stopped.

. . . . It is quite intolerable that a nation which is increasing beyond the numbers which it is able to

support should think itself morally justified in dispossessing its neighbours and seizing their territory.

There are not still many lands inhabited only by wandering savages and the few undeveloped regions are all far away from Europe and are filling up rapidly by natural increase and immigration.

The typical Englishman is not banker or the factory hand, but the yeoman who likes living in the country and working in the open air. He also loves freedom, and will, I hope, not consent to be driven much further along the road to serfdom. But I do not think that these improvements are attainable with a population of fifty millions on an area of 120,000 square miles, and I therefore advocate a reduction in members.

The Dean is a master of a perfect English style and he presents his considered opinions with a warmth and geniality that carry the reader with him. "The End of an Age" is a thought-provoking tract for the times.

OUR NEXT SHORE NEIGHBOURS. By Kaka Kalelkar, Navajivan Publishing House, Ahmedabad, price Rs. 2-8-0.

In a free, easy and conversational style Kaka Kalelkar describes his three months' tour in East Africa. He has many interesting things to say about men and matters there—the people of many different races and communities he met; the several social and educational institutions he visited; the valleys, mountains, rivers and natural scenery he saw; and about the wild animals, the lions, the buffaloes, the Hippos and the bears. An ardent disciple and associate of Gandhiji, he spoke of peace, and goodwill and non-violence wherever he went. In his own words, the book deals with his travels and impressions in a continent where three civilisations meet—one representing the ancient culture of the East; another, the modern and dominant culture of the West; and the third showing a primitive culture just trying to shed its inertia of ages under the stress of modern conditions. The reader will echo his hope that the three races will learn to know and love each other the better and evolve a common multi-racial human brotherhood.

SEX DELINQUENT WOMEN. By Dr. Miss Gauri Banerjee; Price Rs. 4-4-0.

THE HANDICAPPED CHILD. Edited by Prof. A. R. Wadia; Published by the Tata Institute of Social Sciences, Bombay. Rs. 4-8.

These two books published by the Tata Institute of Social Sciences, under the general editorship of Prof. A. R. Wadia, are of outstanding merit and deal with two vital problems of social work and welfare service—the sex delinquent women and the handicapped children. They are problems created by several personal and environmental factors. Charitable individuals, and religious and philanthropic institutions have done much good work in the past and continue to do so in the present. But it is not right or just to regard sex delinquent women merely as fallen women “or damaged goods”, deserving only of sympathy and charity. They have to be accepted by the public as human individuals treated as such educated and rehabilitated in society. The handicapped children cannot be left as mere social liabilities to be fed and clothed and given sweets on occasions. Their personalities and capacities have to be fully developed. They have to be trained to become useful members of society. In the modern context, these problems have to be dealt with by the State and Society on a nation wide scale.

In the book on **SEX DELINQUENT WOMEN**, Dr. Miss G. R. Banerjee, who has specialised in case work study deals with the conditions observed by her in the working of 112 institutions, in different parts of the country, giving shelter to such women in one form or another. She discusses various curative factors in sex delinquency—social customs, home conditions, work life, study life, poverty, war, famine etc. She describes the condition in various shelters, asylums, training centres, rescue homes and colonies, and suggests ways of further improving them. She makes out a strong case for Family Welfare Agencies. She pleads strongly for a new, enlightened and humane approach to the problem.

In the book on **THE HANDICAPPED CHILD**, the reader gets a very valuable symposium on various aspects of the subject by ten specialists. Some articles deal exhaustively

with the delinquent, deaf, blind and homeless children. Other articles discuss in detail the education and social adjustment physically and mentally handicapped or retarded children, case work and classification regarding them, and their treatment and after care. The article on children with behaviour problems, and the mistakes often committed in handling them, by failure to recognise that their problems are created by a disordered or maladjusted personality, will be read with great interest by all parents and teachers. The description in another article of an experiment in the education of hospitalised children, carried out since 1949, in the B. J. Wadia Hospital in Bombay under the guidance of several experts deserves wide publicity among other Hospital authorities.

The paper, printing and get up of the books are excellent and the price is well within the reach of every one.

MADLINE'S RESCUE. Story and Pictures by Ludwig Benmamans. Casement Publications Ltd., 11 Oak Lane, Bombay.

Ludwig's picture and verse in coloured plates have become popular with school children and the story of Madeline and her rescue by a dog is told in simple and attractive fashion. Incidentally some of the historic sites and scenes of old Paris through which the children have to pass supply much needed instruction with unfailing entertainment. How one wishes that the legend, and many coloured panorama of our sacred cities are pictured with equal charm and simplicity for the benefit of children in India.

GOOD BYE TO SORROWS AND TEARS. By Temporal. Kubera Enterprises Ltd. Madras, 1.

Here is a chunk of real life portrayed with sympathy and understanding. Life is an odd mixture of love and passion and tears. Widowhood and youthful passion and greed for money force mother and daughter into sinful ways. There is some preaching on the tyranny of convention—but the story moves with ease and offers pleasant reading. The novelette is nicely printed and got up in attractive style.

FATHER AND SON. By James T. Farrell, (A Signet Book) The New American Library, 501 Madison Ave, New York 22.

This Signet double volume puts the author definitely among the great novelists of our time who have portrayed life with unflinching realism. “Father and Son” is something like Dickens’ “David Copperfield,” in size as in quality—displaying compassionate understanding of life at various levels. In this compelling novel James Farrell shows a middle aged man Jimmy, trapped by poverty but blindly loving his rebellious son Danny who like the youth of all time—like Wordsworth’s Michael, for instance—is ambitious but wayward and comes to nothing, in spite of all his adolescent hopes and his hunger for happiness and popularity. Here is a lesson in frustrated life portrayed with deep sympathy and understanding of the wayward impulses of youth and the pathetic resignation of age. A great and moving story of youth and age—a saga of human dignity in the midst of poverty and squalor.

DR. SYAMA PRASAD MOOKERJEE: a biography by Balrag Madhok; published by Deepak Prakashan, Amrit Kaur Market, New Delhi-1; Price Rs. 5/.

An interesting and informative biography of a dynamic personality who played a prominent part in public life since 1937. All may not agree with all the ideas of Dr. Mookerjee. But none can doubt the sincerity of his purpose, the integrity of his character and the rectitude of his conduct. As educationist and administrator, as politician and statesman, as a forthright man and beloved leader of men he will be long remembered. The book deals with the main incidents in his life and struggles, particularly with reference to the Jammu and Kashmir affairs. The chapter on his work as India's cultural Ambassador during his travels in the countries of South East Asia, Burma, Cambodia, and Indo-China, with the sacred relic of Sariputta and Maha-Mogalama prior to their restoration and re-enshrinement at Sanchi in 1952 is perhaps the brightest chapter in the book and his life.

JAWAHARLAL NEHRU'S SPEECHES 1949-1953. The Publications Division, Government of India, New Delhi. Rs. 8-8-0.

This is a sequel to the Prime Minister's earlier speeches published under the title **INDEPENDENCE AND AFTER** which dealt with the period 1946-49. The present volume dealing with the period 1949-1953 covers a wider field and deals with a multitude of topics ranging from speeches addressed to academic audiences like the Science Congress and University Convocations to mass gatherings and children's fetes. Nehru is versatile in his interests but the need to speak often and practically on the same subjects day in and day out makes repetition inevitable.

In the earlier volume the stress was on the gigantic movement that led to political freedom, and on the sufferings and struggle that went with it. Here, in the second volume, the emphasis shifts from the revolutionary aspect of India's fight for freedom to constructive life, from a sense of achievement to a growing realization that the journey has hardly begun. One attractive feature of Nehru's speeches is that he merely thinks aloud and has no ready made solutions or blue prints to offer. He is so human alike in his exaltations and failures that he best typifies this generation of aspirants groping for a way.

Nehru in these pages shows himself not only as a statesman and patriot of rare quality but as one endowed with an infinite capacity to share the joys and trials of ordinary men in their multifarious activities as citizens and fellow labourers in the common cause.

1. YASIN 2. HIJJATULVATAH 3. SOORATULKAHAB. Published by Islamic Literature Publishing House, 25, Kaji Street, Basavangudi, Bangalore 4.

These three booklets contain the Arabic original in Urdu script and are edited by the well-known South Indian Islamic scholar Maulvi P. S. K. Muhammad Ibrahim Saheb. They contain Tamil translations of the original. South Indian Muslims who do not know Arabic will be profited by reading them.

DIARY OF THE MONTH

- March 1 Nehru replies to President Eisenhower rejecting military aid.
- March 2 Absolute majority for Congress in Pepsu elections.
- Madras Chief Minister entertains second batch of custodian force.
- March 3 T. C. State Ministry resigns.
- March 4 Contact with Mau Mau leaders established in Kenya.
- Eisenhower rebukes Senator MacArthur.
- March 5 Three crore deficit budget presented in Andhra Legislative Assembly at Kurnool.
- March 6 Federation of Indian Chambers of Commerce & Industry at its 27th Session in Delhi urges Government to end handicaps to inter State trade.
- March 7 Sri P. Govinda Menon, Leader of T—C. Congress Legislature Party, tells Rajapramukh that Congress is not in a position to form Ministry.
- March 8 President's rule comes to an end in Pepsu. Congress Cabinet sworn in.
- March 9 Gen. Naguib becomes Premier again with supreme power.
- Indo-Burma pact for purchase of 900,000 tons of rice signed at Delhi.
- March 10 U. N. Secy-Gen. says that Kashmir observes are U. N. Agents.
- March 11 Parliament passes motion for continuance of Press Act.
- March 12 World Bank solution on Punjab river waters reported.
- March 13 BOAC plane crashes at Singapore killing 33 persons.
- Portrait of Dadabhai Naoroji unveiled in Parliament House.
- March 14 French troops land on Annam coast.
- P. S. P. leader interviews T—C. Rajapramukh.
- March 15 League reverses in East Bengal.
- United Front leftist leader meets T—C. Rajapramukh.
- March 16 Mr. Pattom Thanu Pillai P. S. P. sworn in as chief Minister in T—C.
- March 17 Commonwealth Relations Conference opens at Lahore.
- March 18 Mr. T. T. Krishnamachari inaugurates centenary celebrations of the Indian Textile industry in Bombay.
- March 19 French India Ministers back move for merger.
- Muslim League routed in East Bengal polls.
- March 20 Training school for Integral coach factory opened at Perambur.
- March 21 London Gold Market opens.
- United Front to form Government in East Bengal.
- March 22 U. S. military mission in Karachi.
- India sends protest note to Paris.
- Initiation of Sri Jayendra Saraswathi, successor to H. H. Sri Sankaracharya of Kamakoti Peetam at Kancheepuram.
- March 23 Chandranagore Enquiry Commission recommends integration with W. Bengal.
- Nehru in Parliament urges merger of foreign enclaves in India.
- March 24 Swami Sitaram breaks fast after 19 days.
- March 25 C. R. announces in the Assembly his desire to be relieved of the office.
- Fazlul Huq of United Front party called to form Government.
- March 26 Permits required of Goan officials.
- Excise demand voted in Andhra Assembly.
- Second H. Bomb exploded in the Pacific.
- March 27 Emergency declared in Cairo.
- French Indians launch mass Satyagraha.
- March 28 Naguib—Nasser conflict in Cairo.
- Russia lodges protest against Pakistan's arms pact with U. S.
- March 29 Prime Minister inaugurates Institute of Public Administration in Delhi.
- March 30 Sri Kamaraj Nadar elected leader of Congress Legislature party in Madras.
- March 31 Chief Minister C. Rajagopalachari takes leave of his colleagues and Secretaries of Government.
- President Prasad presents awards and Fellowships to four artistes.



READERS' DIGEST



U. S. BASES NEAR INDIA

A Chicago reader of *Free India* Albert Bofman writing on U. S. Military aid to Pakistan, supports India's stand that such aid is dangerous to the cause of peace in these areas.

U. S. A. officials set up air bases and send jet bomber forces to Africa—arousing protest from Africans like Chief Luthuli of the Africa National Congress; propose arms shipments to Iraq—arousing protest from Israel; ship arms to Greece in excess of its desired needs; and arouse opposition in India to the proposed USA—Pakistan military pact. All over the world hate mounts for such policies of the USA maintaining employment and production of military output for shipment abroad. With such illogical, impossible and seriously misguided policies, USA officials who establish 'foreign policy' and design "containment" and "liberation" objectives, professedly "defend" the free world at the same time that they enslave ("conscript") USA forces to station in 49 nations.

This hardly accords with the implications of the timeless precept of the Emancipator (Abraham Lincoln): "As I would not be a slave, so I would not be master. Whatever differs from this.....is no democracy."

Americans (USA) do not want foreign nations to establish bases on USA, let alone any American soil. Similarly, some of not all Americans (USA) support the unwillingness of foreign peoples to welcome USA bases on their (foreign) soil.

Every base would provide—not "defence". On the contrary, every base would—attract blows and destruction.

Therefore, even Americans, at least some of them, appreciate, commend, hope (and urge the people and Government of India to work) for "No Foreign Military Bases Near India."

As Abraham Lincoln urged a century ago: "Finally....it is the duty of the whole people never to entrust in hands but their own that preservation of their own liberties and institutions."

Accordingly, the proper opposition of foreign peoples and that of India to foreign, USA, bases near their countries reflects not only their rightful desire for political freedom.

FILM PRODUCTION IN S. INDIA

The South Indian Film Chamber of Commerce has issued a 'Review of the film trade in 1953.'

The year, says the review, marks the peak period of production activity in South India. An all time record of 94 censored pictures was registered during the year, compared to 73 in 1952, 58 in 1951 and 50 in 1950.

While there is enough cause for exultation over the large number of pictures, it is, nevertheless, a matter for not as little concern that the outturn of business during the year is by no means encouraging, says the review. There has been such a sharp decline in box office returns that the recovery of investment from most of pictures has become quite a problem. On the basis of the figures available, it is estimated that the income to the trade in the undivided Madras State alone was less about Rs. 88 lakhs compared to that of the previous year.

The capital formation in the trade has not shown any signs of improvement. But still the unprecedented step-up of output has been made possible by reason of co-operative effort in the trade, the easy availability of studio facilities and technical services and also of the ready supply position of all the required raw materials, imported and indigenous.

The 94 pictures censored during the year offer an interesting study. Of these 45 are in Tamil, 31 in Telugu, 7 each in Kannada and Malayalam and two each in Hindi and English. The multiple version process which came into vogue in 1950 has almost reached the end of its tether. Near about 75 per cent of the pictures censored during the year are taken in more than one version. Only 27 features were single version subjects of which 13 are in Tamil, 5 in Telugu, 5 in Malayalam and 4 in Kannada. Of the 67 features in multiple versions, 32 are in Tamil, 26 in Telugu, 3 in Kannada, 2 in Malayalam and 2 each in Hindi and English.

Among the aforesaid 67 pictures, 8 were taken originally in foreign as well as in Hindi and Bengali languages and have been subsequently dubbed or taken in South Indian languages.

It is noteworthy that pictures were made during the year in South India for the foreign market. Two of our films which had proved box office successes in different Indian languages are being prepared, with English titles, for exploitation in outside markets.

MEDICAL FEE-SPLITTING

Writing on "Why some Doctors should be in prison" Mr. Howard Whitman tells readers of *Collier's* that though laws in 23 states ban medical fee splitting nobody has yet been convicted under them—and the racket is flourishing. How then to end this evil of padded bills and unneeded operations?

We're hurt when the fee-splitting doctors send us their padded bills, when they refer us to incompetent surgeons for operations we don't really need, when they trade us back and forth to cash in on our illnesses.

If you want to know how medical fee-splitting works—and why some doctors should go to jail for it—there is no better place to get the facts, he says, than from doctors themselves. From New York to San Francisco, he has gathered the testimony of honest doctors who want to spike this evil.

Dr. James B. Blodgett, president-elect of the Detroit Surgical Society, cited this typical illustration of the mechanics of fee-splitting:

Mrs. Smith goes to a general practitioner for an examination and he finds that she has a lump in her uterus. He promptly sends her to a fee-splitting surgeon with whom he has a standing "business arrangement"—which in effect is: "I send you the patients, you operate on them, and hand me a 50-50 split of the fee, sub rosa, of course."

When Mrs. Smith goes to the surgeon's office he examines her and thinks to himself: That's harmless fibroid. Ordinarily I wouldn't recommend surgery here at all. But what he says to Mrs. Smith is, "Um hum, um hum — we'll operate as soon as possible."

"You see" Dr. Blodgett explained.

The fee-splitting surgeon can't say no because the G. P.'s (general practitioner's) split is involved and if the surgeon doesn't operate, the G. P. won't throw him any more business. So he removes the fibroid even though it isn't necessary; he bills Mrs. Smith for \$300, and when the money comes in the G. P. gets his split of \$150.

One of Dr. Blodgett's colleagues in Detroit described another fee-splitting technique:

A general practitioner telephones a surgeon at his home at 10:30 p.m. He says, "I meant to call you earlier, but it just slipped my mind. Mrs. So-and-so is at Such-and-such Hospital. Gall bladder. I've got her booked for 8:00 a.m. Can you do it?"

The surgeon knows exactly what the telephone call means. The G. P. phoned him at the last minute purposely; he didn't want to give the surgeon time to examine the patient to see whether the gall bladder really should be removed. The call means, "Go ahead and do this one if you want my referrals in the future." And—of course—the call means a fee-split.

"Sure," the surgeon answers.

The next morning when he gets to the hospital, the G. P. is there with his patient all prepared. Members of the family are there. All are convinced of the need for surgery; they've even made arrangements to raise the money. Then—when the operation is all but a *fait accompli*—the surgeon enters the picture. He doesn't venture an opinion for fear of giving away the show. Anyway, he knows he's only there to cut and tie, not to reason why.

So he scrubs, he cuts he sutures. Then, as he is taking off his gloves, the G. P. drops him the unmistakable hint, "Do you want to send the bill or should I?" Or he may put it, "No sense both of us sending bills. Suppose I bill her and give you your share?" Or, having established the split, he may drop a \$100 cheque in the surgeon's mailbox at the hospital next morning with a note describing it as "your share." Or he may let the surgeon collect the money; then the surgeon sends his nurse around to the G. P.'s office later with an envelope containing half the fee in cash.

In Los Angeles, Dr. Eugene Hoffman, former head of the fee committee of the Los Angeles County Medical Association, described a kind of fee-splitting in which the surgeon doesn't even know what his patient looks like—except inside.

The surgeon simply gets a call from the general practitioner, who says in the lingo of the trade, "Look, I've got an acute belly (acute appendicitis case). I'm bringing the man in at 8:00 a.m." It is understood from past transactions that the split will be 50-50. When the surgeon appears, the patient is already draped and under the anesthetic mask so that, as Dr. Hoffman pointed out, "the surgeon may never even see the face of the person he is operating on."

Appendectomies are a fertile field for fee-splitting because, necessary or not, such surgery usually can be justified or at least rationalized. A typical routine was cited by Dr. Thomas Mullen, chief of surgery at the Franklin Hospital in San Francisco.

A general practitioner finds a patient with a pain in the abdomen. He hurriedly calls in a surgeon with whom he has a fee-splitting arrangement while directly warning the patient, "You may have acute appendicitis." The surgeon arrives on the scene and quickly chimes in, "Well you certainly have." He arranges to operate; later bills the patient for \$250 and kicks back \$125 to the general practitioner just for steering him the business.

After describing the routine, Dr. Mullen added, "That's plain robbery."

It's robbery because the cost of operations must obviously be hiked if there is a hidden fee-split, a 50 per cent commission or sucker fee which the patient knows nothing about. But there are elements here worse than robbery. It's only money when you are mulcted by a fee-splitter—but what is it when, instead of being referred to a competent,

hical surgeon, you are referred to the hack who pays the highest kick-back.

Eyemen, dentists, XRay specialists all lay their sinister part in this racket and his atrocious business goes on in a vicious circle.

In San Francisco, Dr. Mullen clearly called for the public to step in.

The evil of fee-splitting has been brought up in our medical societies a thousand times and we don't get to first base. The public has got to step in. Only the pressure of public opinion can do the job.

In 23 states all that is needed is honest application of the law. If the laws were enforced, other states would be quick to adopt and enforce similar legislation. In reality, forthright prosecution of just a few cases would probably doom the racket.

After all, we've sentenced congressmen to jail for taking kickbacks from office help, for asking campaign contributions from their clerks. That's bad enough. But when medicine's 50 per centers take kickbacks, it's not just dirty money. It's what Dr. Hawley calls "blood money."

AUDIOMETER AN INDIAN INVENTION

The Sir Cusrow Wadia Institute of Electrical Technology, Poona, has developed an audiometer which provides for the scientific testing of the ear.

Claimed to be the first of its kind in India, this electronic instrument has the capacity of testing the audibility at any frequency between zero and twelve thousand cycles per second, and secondly, to express his loss or gain of hearing as compared with the hearing of an average person.

Mr. K. B. Talwalkar, a lecturer in the Institute and inventor of the instrument, told Pressmen on Feb. 4 that the apparatus provides two kinds of tests—an air conduction test for testing the ear diaphragm and a bone conduction test for testing the auditory nerves. The response of the ear to speech or music could also be tested by this audiometer as it could be used as speech audiometer.

Mr. Talwalkar claimed that the audiometer combines several devices which no other single instrument could provide.

The instrument works on 230 volts, consumes 65 watts and weighs approximately 35 lbs.

THE DANGER OF SURRENDER

The *Spectator* strikes a warning note in a leader on Indo-China. It says:

Whatever was the case in the beginning, Ho Chi-minh is now the agent of Communist China. He is financed by the Chinese, fed by them, armed by them, dominated by their interests. There is no real reason to suppose he is, or ever will be a Tito.

Thus, if the war between the Viet Minh on the one hand and France and Viet-Nam on the other ends now in circumstances that permit Ho Chi-minh to assume control of the country, it will amount to a victory for orthodox Communism. It will mean China or Russia, or both, will have captured Indo-China. That will have two results. First, there will then be nothing but Siam between the expanding forces of Communism and Malaya. And Siam is not, and cannot be made, a reliable buffer. Secondly, the other young States of South-East Asia, particularly Burma and Indonesia, will have seen the forces of anti-Communism defeated on their frontiers.

These States are new to their independence; they are not entirely happy with it; they are trying to sublimate their own explosive tendencies by experiments in progressive democracy.

What conclusion are they likely to draw from the fate of Indo-China? What effect is it likely to have on the strength of their own Communist parties?

From Egypt to Japan, surrender in Indo-China would be taken to mean that the West has neither the will nor the ability even to hold its own, much less to win in the end. It would be too late then to argue that Nationalism and Communism are dialectical enemies. It may be true, but the opposite would have been proved, for long enough at least to plunge South-East Asia into darkness.

THE HOLY MOTHER

The March issue of *Prabuddha Bharata* is a special number published in commemoration of the birth centenary of Sri Saradadevi, more popularly known as the Holy Mother. The volume is packed with special articles and numerous illustrations touching the life and example of the Holy Mother. Members of the Ramakrishna - Vivekananda Math who have had personal knowledge of the Holy Mother have borne ample testimony to the spiritual greatness of Sri Ramakrishna's spouse. The Editor has greatly added to the value of the collection by including relevant extracts of appreciation from the letters and writings of Sister Nivedita, Swami Vivekananda and Romain Rolland. Altogether the volume is a splendid tribute to the life and services of the Holy Mother to the cause of India and Indian womanhood.

CONDITION OF INDIA'S AGRICULTURE

India's two biggest agricultural problems are (1) more credits for farmers and (2) the question of incentives, writes Dr. Punjabrao B. Deshmukh, India's Minister for Agriculture, in a special article in the current issue of the *British Agricultural Bulletin*, a publication devoted to reviewing agriculture in the Commonwealth, published by the British Council.

"The condition of India's agriculture is anything but satisfactory," says Dr. Deshmukh, naming as "disquieting features" small and fragmented holdings, absentee landlordism, marketing and storage facilities a low level of technical knowledge and generally poor health among the farming community.

Dr. Deshmukh adds:

The real solution of India's economic problems must be sought in rapid economic development. And this, at least for the first few years, must mean primarily agricultural development. The crucial problem for Indian agriculture today is how to bring about at an early date a very substantial increase in the volume of credit that can be provided to the farmers by institutional sources like co-operative societies and banks.

The question of intensive cultivation and introduction of improved techniques cannot succeed unless adequate interest and enthusiasm can be created among the cultivators and their energy can be harnessed effectively to the task of agricultural production.

In a reference to India's Five Year Plan, Dr. Deshmukh explains that this aims at achieving precisely these objectives, and comments:

If a majority of the present experiments prove successful, and if the country is able to take advantage of the lessons and to harness its resources, both human and material, with imagination and courage, there is no reason why India should not be able not only to solve her present food problem, but also to improve substantially the economic condition of millions of farmers in the course of the next 15 or 20 years.

A great experiment in democratic Planning is thus going on now in this ancient land. What happens to India's agricultural programmes and other schemes for economic development during the next decade or two may have far-reaching implications not only for the well-being of the Commonwealth but also for the development of democratic life throughout the world.

RIVER WATER DISPUTE

For five months, Indian and Pakistani engineers have been meeting in Washington with specialists of the International Bank, a United Nations Agency, trying to work out an agreement on the amount of irrigation water each side should receive, says A. M. Rosenrthal in *New York Times*.

India and Pakistan have said that the water problem is one of the most serious divisions between the countries. An official Pakistani publication once said that failure to reach agreement could lead to a "suicidal war."

The six rivers of the Indus system—the 1,900-mile Indus itself and the five rivers that flow into it—provide the irrigation water that keeps about 200,000 square miles in the north-western part of the sub-continent from turning into desert.

With partition of the sub-continent came bitter controversies about how much of the river water each side was entitled to. The boundary line cut across the rivers and across canal systems feeding from them. The waters of some of the rivers can be diverted along the line of flow.

The proposals of the Bank, which are not binding, were reported to be:

Pakistan would get the entire use of the three western rivers—the Indus, the Chenab and the Jhelum—less some of the water traditionally used in Indian-held Kashmir.

India would get the entire use of three eastern rivers—the Ravi, the Sutlej and the Beas. To compensate Pakistan for new canals she would have to build, India would pay from Rs. 400,000,000 to Rs. 600,000,000 (\$121,000,000 to \$131,000,000).

The plan for dividing up the rivers apparently means that no real progress has been made on attempts to work out a joint development programme for the Indus basin.

That idea had been put forward by David E. Lilienthal, former head of the United States Tennessee Valley Authority, who once called the controversy the "Punjab powder keg."

For the 42,000,000 to 50,000,000 Pakistanis and Indians who live in the Indus region, the discussion of irrigation rights is not technical and remote, but a question of survival. The rainfall in the basin is not enough to maintain its wheat, cotton and sugarcane crops. The economy depends on the canals that draw off waters from the rivers fed by the snows of the mountains of Tibet and Kashmir.

It was apparent that there would be strong Pakistani objections to the proposed plan.

MODERN THOUGHT AND EVOLUTION

According to Prof. Julian Huxley, well-known biologist and author, the need of mankind in the present age is to make efforts to understand the new picture of the universe and apply it to the problems of human life to help man realise his destiny. Men and women with university education have great responsibility in this regard.

Prof. Huxley was addressing a gathering of university students and teachers at Patna on the subject of "Evolution and modern thought."

Referring to the Marxist theory, Prof. Huxley said one strong point of the theory was that it was based on scientific thought. But it had to be remembered that it was dogmatic and was based on mid-19th century scientific thought.

Tracing the evolution of man and the development of scientific thought through the ages, Prof. Huxley said that the present age was the first period in the history of man when he could get a comprehensive picture of the universe. A few centuries ago, scientists engaged in research on man laid stress on the origin of man rather than on his future possibilities. What had been described as the descent of man should properly be called the ascent of man, he said.

ATOMIC AGE: NEW PHASE

The original Atomic Energy Act of 1946 provided that, besides being used for weapons

the development and utilization of atomic energy shall, so far as practicable, be directed toward improving the public welfare, increasing the standard of living, strengthening free competition in private enterprise, and promoting world peace.

This dream has not come true. Since the high hopes of 1946 the chief product of atomic development, both in the U. S. and abroad, has been an increasing stockpile of increasingly destructive bombs.

Recently in a momentous Chicago speech, AEC Commissioner Thomas E. Murray declared that the iron age of atomic energy may soon end. "The Commission", said Murray,

has embarked on a program to construct a full-scale power reactor... We hope to have it in operation in three to four years.

PRECARIOUS PEACE IN KASHMIR

Mr. Erik Colban, a former member of the staff of the U. N. Commission for India and Pakistan, expressed the view that war may result from the tension over Kashmir.

Writing from Oslo in a letter which was published in the London "Times" Mr. Colban declared:

I do not want to blame the one or the other of the two States. But I want to call attention to the seriousness of the situation. A cease-fire cannot last for ever.

The fate of Kashmir is still in suspense. Recent developments in the Indian-occupied part of the country denote a distinct hardening of the attitude of the pro-Indian inhabitants, which may render further work for an agreed settlement still more difficult.

When out there in 1948-50 I felt how tense the situation was. I do not for one moment suggest that either India or Pakistan desire the war in Kashmir to begin again.

So much the more so as the war would then in all probability, not be confined to the territory of Kashmir but be an all-out war with quite incalculable consequences.

But I do believe that war may be the outcome of the everlasting tension even if the leaders of the two States do not want it. Disturbances may break out any day up in Kashmir.

The local authorities may not be able to master them. And the screen of U. N. military observers between the opposite Indian and Pakistan forces may not be sufficient to prevent serious clashes. That is why a speedy settlement imposes itself.

Such a long time has now gone by since the plebiscite scheme was finally agreed on in January 1949 that I very much doubt that it may be possible to execute it. Nevertheless, it has to be tried.

A Plebiscite Administrator has to be nominated. He must go out to Kashmir to investigate the situation and make up his mind as to what steps to take.

Having in mind the obstacle to the carrying out of a real plebiscite—particularly the position of the very large number of displaced persons who should take part in it—I would not be surprised if the Plebiscite Administrator should find it to be his duty to suggest some alternative solution so as to obtain—with the approval of the parties—a direct settlement without going through the whole plebiscite procedure.

"In my opinion", Mr. Colban submitted, "this should not be impossible."

STUDENT TOURS

Young people from many lands find informal companionship on tours sponsored by the Students' International Travel Association, a private organisation whose goal is to create international understanding and introduce a new kind of education, says Marilyn Hoffman in *The Christian Science Monitor*.

Helping young people to travel which broadens, inspires, and educates is the chief concern of John and Hellen Dengler, directors of the Students' International Travel Association (SITA) in New York City. This organisation, founded by the Denglers 20 years ago, had a record 1,700 people on tour in almost every area of the world in the summer of 1953.

The Students' International Travel Association, says John Dengler, "bases its entire travel philosophy on seeing, doing and experiencing far more in a given time than an individual possibly could include in any other way, plus a real effort to avoid conventional tourist routes and see and understand a country."

"To forward this aim, all SITA trips feature a full programme of orientation in language, art, history and handicrafts, with special lectures and continuous interpretation of great museums and monuments visited. In keeping with the idea of living as close to people as possible, SITA uses small hotels, inns, pensions, private homes and youth hostels rather than the conventional tourist hotels.

Since the Denglers are strong believers in member activity and participation, they try to make the trips co-operative experiences in which everyone shares in making the trip a success. There are both discussion and song groups. Helen Dengler always takes along her accordion and John his guitar, for they feel that singing folk music creates an effective bond of understanding among young people.

This is a different type of travel, Helen Dengler. "Ours is the adventure of the byway, the experience of making real friends in other lands."

Some of the trips offer college credit, all of them offer adventure, and by doing things in an informal and work-together manner, many of the costs of luxury items are eliminated."

SINGAPORE'S LOW-COST HOUSING PROGRAMME

The Singapore Improvement Trust will receive \$ (St) 40 million from the Government for building low-cost houses in 1954 and 1955. This was announced by the Governor of Singapore, Sir John Nicoll, after he inspected the prototype of a two-storey low-cost house developed by the Trust. "I think", said the Governor, "the Trust has done an excellent job on low-cost housing."

The Trust built the two-storey house for about \$ (St) 2,400 (Rs. 3,750 approx.) and the rent will be \$ (St) 24.75 (Rs. 39 approx.) a month. Over 350 such houses are to be built in one locality alone.

The Government of Singapore has already lent the Trust \$ (St) 60 million for its housing programme. The additional \$ (St) 40 million will carry the Trust through to the end of 1955.

The Singapore Improvement Trust set an all-time housing record in 1953 by building 2,041 dwellings and furnishing accommodation for more than 12,000 people. In 1952, also a record year, the Trust completed 1,823 houses and 63 shops. Of the 2,041 dwellings built in 1953, 1,712 were flats and 329 one-and two-storey low-cost terrace houses.

According to its chairman, Mr. T. P. F. McNeice, the Trust expects to build up to 6,000 houses a year.

PRINTINDIA

The fourth issue of *Printindia* a monthly magazine devoted to articles concerning printing and allied industries (Published by Kubera Enterprises, Madras) has some attractive features of special interest to the printing trade. The second of the Indian News paper series presents *The Indian Express* and its managing Editor in an illustrated article showing the Moulding Press and the working of the Duplex Rotary. Impressions on the German Graphic Machinery Industry and Criterion for Better Printing are other articles of interest. A double page illustration of "Rainbow's Garden Party at Woodlands" is an additional feature of this issue.

THE P. M.'s DRESS CIRCULAR

Appropos the Prime Minister's Dress Circular to Government Employees Mira Behn feels impelled to record her objections to trousers and laced up shoes. Her fundamental objection to trousers and laced-up shoes is,

that they, more than any other articles of dress hinder the wearer from mixing on natural and equal terms with those who live according to Indian standards. Trousers prevent a person from sitting comfortably or gracefully on the ground, and laced-up shoes create a problem when they need to be removed before entering a dwelling.

It was all very well for the English sahebs to wear these things. It was part of their native dress, and it was a help to them in maintaining their separateness as foreign rulers over the ruled.

But for Indians deliberately to make themselves into foreign sahebs is indeed a first-class tragedy. Yet that is exactly what has developed in these few years since the attainment of freedom.

If Mr. Nehru's circular is acted up to by the official world, it will of course bring a definite change.

But the Government officials will still be sahebs needing chairs to sit on, and having to be excused for entering house-holds with their shoes on. In village particularly this is a fatal obstacle to natural and gracious equality. Many a time I have watched the scene when an official arrives in a village, the villagers rush around, shouting: "Kursi lao, kursi lao, Saheb aye." But where is a chair to be found in a simple village? They run to the school and fetch the schoolmaster's chair. The official sits down on it like a lord, and all the peasants stand or squat around. How different if it had been a mat or a carpet which had been placed for him. The spreading of an *asan* for honoured guests has always been one of the gracious acts of Indian culture.

After all she adds, there are no wonderful advantages in modern European trousers.

As far as I know they only came into fashion in Europe about a hundred years ago, and are, without doubt, the ugliest form of male attire ever invented. At the same time they hinder any free manual work, especially if it involves much stooping or squatting.

As for laced-up shoes, nothing, in her view, could be more unsuited to the Indian climate.

Unventilated feet in India not only develop a bad smell, but even rot between the toes in several cases. The socks, which are considered an essential part of official dress, only make matters worse. At the most socks are needed in the depths of winter in the north of India, and then too only for people who are a little delicate.

In these Himalayan villages at 5,000 ft. to 6,000 ft. none of the peasants wear socks, and they are all the healthier for it.

Panditji lays special stress on the point that clothes should be suited to the needs of the times. He has also said that there is a crying need for the Government officials

to mix freely and graciously with the people especially in the villages. Then, I say, the suitability of official dress to the needs today means Indian attire from head to foot.

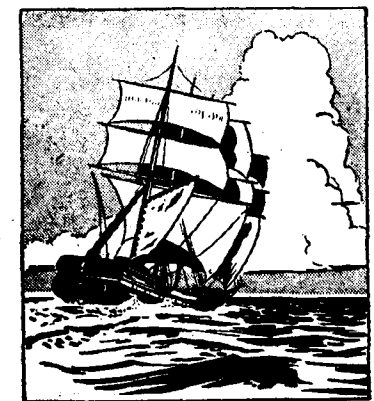
EXPECTATION OF LIFE

Expectation of life in India has risen to 32.45 for males and 31.65 for females from 26.91 and 26.56 years respectively—an increase of practically one-third over the 1941 figures, according to the actuarial report published in the Census of India Paper No. II of 1954 released in Delhi on March 6.

The report is based on the investigations conducted by Mr. S. P. Jain, Statistician, Labour Bureau, Government of India, who was appointed the Census Actuary on the 1951 census data.

The last official estimate, made by Mr. Vaidyanathan on the basis of 1931 Census, was 26.91 for males and 26.56 for females.

Prof. Kingsley Davis in his book 'Population of India and Pakistan' has estimated the expectation at 32.09 for males and 31.37 for females.



Early ships, sailing to and from the East Indies, used casks of SWEET WINE as BALLAST The rolling motion "cured" the wine. The same treatment would have been injurious to dry wines.

INDIANS OUTSIDE INDIA

South Africa

APARTHEID IN UNIVERSITIES

Sri A. R. Chanda, Deputy Minister for External Affairs, said in Parliament that "apartheid" (racial segregation) which existed in practice in varying degrees in all Universities of South Africa, was not so far enforced by legislation, but the Government of South Africa had been exerting pressure on certain Universities to deny admission to non-Europeans and had recently appointed a three man Commission on separate training facilities for non-Europeans at Universities.

The Deputy Minister added that of nine Universities four, including Pretoria and Orange Free States, did not admit any non-European students at all. Rhodes University was admitting a limited number of students and Natal University had a distinct section for non-Europeans.

The South African University was an examining University. The other two Universities, including Cape Town University, were admitting non-European students, and there were in Cape Town 118 students who were South African nationals of Indian origin.

RACIAL SITUATION

Deputy Minister for External Affairs, informed the House of the People on march 8 that the U. N. Commission set up by the General Assembly to study the development of the racial situation in South Africa had been asked to suggest measures which would help to alleviate the situation and promote peaceful settlement. The Commission held its first meeting in New York on Feb. 17.

Asked if there had been any change in the attitude of South Africa since the adoption of the resolution, Mr. Chanda remarked, "if there has been a change, it has been the worsening of the attitude on the part of the Government of South Africa. It is a well-known fact that the Commission has received no co-operation whatsoever from the Government of South Africa."

Ceylon

CONGRESS EXECUTIVE'S DEMAND

All persons of Indian descent in Ceylon with the exception of a small minority of persons who voluntarily choose to be Indian nationals should be accepted as part of the permanent population.

This was the view expressed by the Ceylon Indian Congress working committee in a resolution adopted on March 14.

The fact that they constitute an integral part of the community should be recognized and reflected in the laws and administration of Ceylon.

The Committee urged the Ceylon Government not to impair the goodwill and friendship created by the recent Indo-Ceylon Agreement by resorting to its "unjust and unfair" interpretation and by endeavouring to implement it in a manner contrary to its spirit.

In a 1,500-word resolution passed on 15th March the committee protested against the recent redefinition of the term "Ceylonese" by the Government for purposes of employment and said this new definition, coupled with the Government's declared intention to deny fresh employment to Stateless persons, militated against the spirit of the agreement.

Under the new definition "Ceylonese" means citizens of Ceylon by descent or registration. It does not include potential citizens or those whose applications for citizenship are under consideration.

Tibet

INDIANS IN TIBET

Replying to Mr. G. P. Sinha in the House of the People on March 11 Mr. Anil K. Chanda, Deputy Minister for External Affairs said that he did not think there had been any appreciable change in the number of Indians living in Tibet since the entry of China there.

Mr. Chanda said that some thousands of Indians visited Tibet for trade and pilgrimage every year. The number of Indians living in Tibet throughout the year was believed to be about 80.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE

NEHRU'S STATEMENT ON U. S. AID TO PAKISTAN

The Prime Minister, Sri Jawaharlal Nehru, making a statement on United States military aid to Pakistan said in the House of People on March 1, that American Military Observers attached to the United Nations team in Jammu and Kashmir State could "no longer be treated as neutrals."

He referred to pacts between countries, some of them in the nature of military alliances, and said:

It is for us and others to consider how far they are in consonance with the spirit of the United Nations Charter—even the letter. I am not speaking for the moment in the legal or juridistic term.

Sri Nehru said: "India and countries of Asia do not propose to be dominated by any country for whatever purposes."

American military aid to Pakistan, said Sri Nehru, was a form of intervention in Indo-Pakistan problems "which is likely to have more far-reaching results than the previous types of intervention."

Referring to President Eisenhower's assurance that if American military aid was used for aggression, the United States would thwart such aggression, Sri Nehru said:

We know from past experience that aggression takes place, and nothing is done to thwart it. Aggression took place in Kashmir 6½ years ago with dire consequences. Nevertheless the United States has not thus far condemned it, and we are asked not to stress this point in the interests of peace. Aggression may take place again, and denied, as the previous aggression was denied, till it could not be hidden.

If conditions are created for such aggression to take place, it may well follow in spite of the desire of the United States to prevent it, and later long arguments will be carried on as to whether it was aggression or not. (Laughter).

The military aid given by the United States to Pakistan is likely to create the conditions which facilitate, and encourage aggression.

As regards President Eisenhower's offer that he would consider sympathetically any request from India for military aid, Sri Nehru replied spiritedly.

If we object to military aid being given to Pakistan, we would be hypocrites and unprincipled opportunists to accept such aid ourselves.

Sri Nehru reiterated India's view that this grant of military aid by the United States to Pakistan

creates a grave situation for us in India, and for Asia; it adds to our tensions; it makes it much more difficult to solve the problems which have confronted India and Pakistan.

Indo-Pakistan problems, he stressed, could only be solved by the two countries themselves and not by the intervention of others. Indeed, it was the intervention of other countries in the past that had come in the way of their solution.

Sri Nehru pointed out that among the questions being discussed for the last few years regarding Kashmir had been the quantum of forces to be left in Kashmir with a view to having afterwards a plebiscite and said:

Now that whole issue has to be considered from an entirely different point of view when across the border, across the "cease fire" line on the other sides, additional forces are being thrust in from outside Pakistan, and put at the disposal of Pakistan. It does make a difference.

India, Sri Nehru declared, had no intention of surrendering or bartering her freedom for any purpose, or under any compulsion whatever.

Sri Nehru read out to the House his brief reply to President Eisenhower's letter. Sri Nehru had said in the course of that letter:

"I appreciate the assurances you have given. You are, however, aware of the views of my Government, and our people in regard to this matter. These views and the policy which we have purposed after the most careful thought are based on our desire to help in the furtherance of peace and freedom. We shall continue to pursue that policy."

DR. RADHAKRISHNAN ON THE INDIAN ACADEMY

In the absence of the Chairman of the Akadami, Mr. Jawaharlal Nehru, the Vice-President Dr. S. Radhakrishnan addressed the meeting of the Sahitya Akadami. He said:

If to-day we are to make any contribution to the literature of the world then this Akadami and the men of letters, artists and thinkers should recapture the dignity, mission and destiny of the spirit of our ancient race and try to re-orientate it to produce a new climate of ideas which will make for a universal republic of letters and a world society.

"The phrase Sahitya Akadami" he said, combined two words, one Sanskrit and the other Greek, suggesting the universal aspiration of our enterprise. Sahitya is literary composition and Akadami is a society of learned people. It is an academy of literary men, those who do creative work in literature in the different languages of our country.

Dr. Radhakrishnan referred to the place of English in the Akadami and said that the intellectual renaissance through which India was passing was to no small extent due the impact of Western culture on Indian society.

This impact came to us through the English language. Maulana Sahib's references to the writings of men like Tagore, Gandhi, Aurobindo Ghosh and Nehru fully justify the inclusion of English among the languages to be noted by the Akadami. . . . It is the aim of the Government to take the initial steps and encourage by adequate financial grants the work of the Academy. It is not the responsibility of the Government to produce creative work. We are reminded of Napoleon's remark: 'I hear we have no poets in France; what is the Minister of the Interior doing about it?' No Government can make poets to order; it may subsidise versifiers. The Akadami should remain completely autonomous, if we are to have a creative and not a managed literature.

When we aim at a Welfare State and expect the State to provide all things, we must see to it, in the interests of our social health and vitality, that the individual does not lose the freedom to live his own way of life by his own standards according to the dictates of his own consciences that he has the liberty to conform or not to conform, to do, undo or misdo so long as he does not interfere with the equal freedom of others, and does not cross the limits of decency. Society is becoming more and more regimented. The scope for free activity is becoming increasingly restricted. We are all numbered and docketed. We are becoming anonymous units in a crowd, not free subjects in a society. The individual seeks the shelter of the crowds for safety, for relief from loneliness, from responsibility. When our activities are regulated, imaginations which rest in solitude cannot thrive.

Dr. Radhakrishnan advised Indian writers to aim at "literary grace and distinction." "Our term 'Sahitya' should include the classics of religion and philosophy" he said:

Even as Greek literature includes Plato's "Dialogues" and Thucydide's "History". Literature has been one of our major contributions to the world. Our epics, our plays, our tales and folklore transmit to us the great ideals of harmony with nature and integrity of mind. They have influenced the literatures of the different languages of the country. In the millennium between the Greek drama and the Elizabethan, the only drama of quality in the world, according to Barridale Keith, was the Indian drama. An Indian drama is not merely a play. It is poetry, music symbolism and religion. Images chase one another beyond the speed of thought in the writings of Kalidasa, who is known outside our frontiers also. Kalidasa represents the spirit of India, even as Shakespeare England, Goethe Germany, and Pushkin Russia.

Mr. St. LAURENT ON THE COMMONWEALTH

A tribute to the contribution of the Commonwealth towards expanding the sphere of international co-operation without in any way limiting the freedom of action of any of its members was paid by the Canadian Prime Minister, Mr. St. Laurent addressing members of Parliament on February 23. Mr. St. Laurent said:

The Commonwealth has no central organisation and members retain full control over their foreign and domestic policies. The special quality of Commonwealth relationship is derived from intangible ties of friendship, mutual respect and confidence. For many years, Canada played a leading part in the development of the sort of Commonwealth in which the new India was able to fit without the slightest infringement of its independence. In the desire of the peoples of India, Pakistan and Ceylon, to retain their association in the Commonwealth, Canada saw signs of a new and promising era both in the Commonwealth relations and in relations between Asia and the West. Commonwealth does perform a very useful service in enabling its Western members to keep closely in touch with three great Asian nations.

The Canadian Premier added:

The Commonwealth does a great deal to help the West to understand the views and aspirations of the East. The manner in which the Commonwealth countries explain their points of view to one another quietly and frankly and the way in which important things were done in an informal but effective manner, would promote true international co-operation. If applied to world affairs by all nations, these methods would assist the United Nations to carry out the tasks which its founders had in mind.

P. S. P. GOVERNMENT FOR T.-C. STATE

Mr. Pattom Thanu Pillai, the 68-year-old leader of the State Praja Socialist Party in the new State Legislature, was appointed Chief Minister of Travancore-Cochin on March 16 by His Highness the Rajpramukh. This followed an interview Mr. Pattom Thanu Pillai had with His Highness the Rajpramukh at the Kaudiar Palace earlier in the morning.

It was the aftermath of some dramatic developments, consequent on the unambiguous offer of Mr. Panampalli Govinda Menon, leader of the Congress Legislature Party, of support to and co-operation with the Praja Socialist Party if they formed a Ministry for the State.

After his appointment as Chief Minister, Mr. Pattom Thanu Pillai told Press reporters that he was quite confident of forming a stable Ministry and he was expecting the support and co-operation of not only the Congress, but other parties as well in the Legislature. He pointed out that the manifesto of the Socialist Party was before the public and it would be his endeavour to attempt to implement the programme contained in it to the best possible extent.

CONDITIONS IN GOA

In the House of the People the Prime Minister Sri Nehru said on March 16, "The way things are continuing to happen in Goa strains one's patience to the utmost."

When Portugal is determined to retain Goa as one of her possessions and when, under the Anglo-Portuguese Treaty, Britain has given a guarantee, according to Dr. Salazar in 1949, to defend Portuguese territories overseas, will India make it plain that she cannot indefinitely desist from answering the cry of agony which comes from her people in that area?"

Sri Nehru added:

India has made perfectly plain her intentions in regard to Goa. It is totally inconceivable that any foreign pocket, like Goa, should continue in India. It is true that we believe that the best way to solve these questions is through peaceful methods even though it might take a little time.

As for the member's reference to the Anglo-Portuguese Treaty, I cannot, for the moment, say what the consequences of that Treaty may be in regard to this matter, legally speaking, nor am I prepared to take Dr. Salazar's interpretation of its consequences, but it has been clearly stated by various countries, very recently, that these external treaties have no application to Goa, and India.

LEAGUE ROUTED IN EAST BENGAL

The United Front has unseated all the five Ministers of the Nurul-Amin Cabinet while advancing its absolute majority by another eight seats, within a couple of days.

The fifth Minister to lose his seat and his security deposit to the United Front candidate is Mr. S. A. Salim who held the portfolio of Industries and Commerce. He is also the Treasurer of the Provincial Muslim League.

All the eight results announced so far out of nine Muslim women constituencies have gone to the United Front.

So far 50 Muslim League candidates have lost their securities in the contest against the United Front.

An indication of the strong opposition to the American Military aid to Pakistan, which the major Component of the United Front Party, the Awami League will take, is revealed in a statement issued by the President of the East Pakistan Awami League, Moulana Abdul Hamid-Khan Bhasani.

FRENCH INDIA'S MERGER

Mr. Douard Goubert and four Ministers of the French India Government, declared on March 19 that the French Indian settlements should be merged with the Indian Union without any referendum.

At a press conference at Pondicherry, the five French Indian Ministers said that they "whole-heartedly" supported the resolution passed on 18th March by the Municipal Councils of the eight Communes of French settlements, demanding merger of these settlements with Indian Union without a referendum.

The Municipal Councils of these eight Communes passed unanimously separate resolutions which declared that "since the tendency of the population is asserting in favour of merger with the Indian Union without referendum, we request the French Government to take urgent and necessary measures to that effect".

Copies of these resolutions had been cabled to the President of the Republic of France, the President of the Council of Ministers, Ministers of Foreign Affairs and Overseas Territories and to the Presidents of the Houses of the French Parliament.

PATNA 'VARSITY CONVOCATION

Over 1,100 successful students, including a hundred girl students, received their degrees and diplomas at the annual Convocation of the Patna University on Feb. 26. Of these, one received a Doctorate of Literature and another a Doctorate of Philosophy; 1,098 received the degrees of Master of Arts and Bachelor of Law, Master of Science, and Bachelor of Law, and 43 Diplomas in Education, Labour and Social Welfare, International Relations, Public Administration and Local Government. Fifty-one who topped the lists in the various examinations received gold medals.

Sardar Panikkar, India's former Ambassador to Egypt and now a Member of the States Reorganisation Commission, delivered the Convocation address, in the course of which he told the youth to think of consolidating, broadening and giving a new content to the new-born freedom of the nation and to develop a new approach to life. He reminded them that the first call on youth to-day, indeed their first duty, was to promote knowledge.

HINDI MEDIUM IN 'VARSITIES

Mr. Dinkerrao Desai, Bombay's Minister for Education, told the State Legislative Council on March 13, that universities in the State had "failed to take any initiative" in the matter of introducing Hindi as medium of instruction in colleges for the past three years. The Government had now decided to take the initiative in "its own hands and give a rude shock to the universities".

He was speaking during the debate on a Bill to amend the Acts relating to the establishment or recognition of universities in the State.

Mr. Desai said that Government did not want to impose its views on the universities and wanted them to take the initiative in the matter of introducing Hindi as medium of instruction. In spite of the fact that a letter to this effect had been written to all the universities as early as 1951, no move was made by any university in that direction. "The universities did not even consider the question, far from acting on

END OF TEACHERS' STRIKE

The 12-day-old strike of 23,000 Secondary School teachers was called off by the All Bengal Teachers' Association Executive Committee, on February 21.

The terms on which the strike was called off are: (1) All persons arrested in connection with the teachers' movement—those who squatted at the gate of Raj Bhawan and those who were arrested for "civil disobedience" on charge of violating the Order under Section 144, Cr. P. C.—are to be released immediately; (2) There will be no victimisation for participating in the strike; (3) Doors for further negotiations for higher salary and increased dearness allowance with the Government and the Secondary Education Board will still remain open.

After the ABTA Executive took the decision, leaders went to meet Dr. Roy, who had passed orders for the release of the squatters and those arrested for violation of Section 144, Cr. P. C. They were set free.

RESEARCH WORK IN POONA

The University of Poona is working on a scheme aimed at centralising all the research institutes in Maharashtra at the Ganeshkhind Campus of the University. This information was gathered from educationists who came together on February 10 at a function held in celebration of the University Foundation Day.

It was pointed out that there were a number of institutes in Maharashtra doing research work in Ayurveda, Yoga, Medicine, Literature and other subjects and it was felt that a co-ordination of the work of these institutes would help bring the benefits of research to the common man.

INDIAN STUDENTS IN CANADA

Indian Students who wish to go to Canada for paid apprenticeship in firms are advised that before accepting the apprenticeship they should secure permission from the Department of Citizenship and Immigration for entry into Canada as they will not be allowed entry by the Canadian Government authorities on "Student Visas." This may be done either through the High Commissioner for Canada in India or through the firms offering paid apprenticeship.

EXTENSION OF LIFE OF PRESS ACT

The House of the People on March 13, passed the Press (Objectionable Matter) Amending Bill by 185 votes against 49. The Bill extends the life of the Press Act for another two years.

The Home Minister speaking on the third reading of the Bill again vehemently denied that the Bill was aimed at political parties. He reminded the House that he was as anxious as anyone else to encourage the growth of responsible Press in this country and it was his view that the Bill would achieve this object.

Dr. Katju declared:

Let the Indian Press be completely satisfied that their honour is our honour and that their prosperity is our prosperity.

The amending bill also makes some changes in the scheme of the original Act in as much as it reduces the functions of the jury and gives the Government the right to appeal against an order of acquittal.

Some formal amendments of the Home Minister to the bill were accepted while the Opposition Amendments, supported by Pandit Thakurdas Bhargava (Cong), seeking to maintain the status quo regarding the functions of jury and the right to appeal were lost.

COMPETITIONS IN CROSSWORD

The Home Minister, Dr. K. N. Katju said in the Council of States on March 5, that Government proposed to consider the question of banning crossword competitions in all its aspects and would either introduce a Bill for the purpose in the next session or announce its exact decision.

He was intervening in the debate on a Bill moved by Mr. K. Rama Rao seeking to amend the Indian Penal Code with a view to banning competitions. After the Home Minister's statement Mr. Rama Rao withdrew his bill by leave of the council.

NAGPUR HIGH COURT JUDGE

The President has been pleased to appoint Shri Yeshwant Shripad Tambe, B.A., LL.B., Advocate, to be a Judge of the Nagpur High Court with effect from the date he assumes charge of his office.

ANDHRA HIGH COURT

The Home Minister, Dr. Katju, told the Council of States that the new High Court for Andhra State would be constituted with effect from July 5.

Dr. Katju added that it would be for the Governor of Andhra to issue an order about the principal seat of the new High Court under Sub-Section (4) of Section 28 of the Andhra State Act.

Replying to a civic address presented by the Guntur Municipal Council Mr. T. Viswanatham, Finance Minister, Andhra, said that the High Court would definitely be shifted to Guntur by July 5 and his mission in coming to Guntur to fix buildings for the same along with Mr. Pulla Reddy, Chief Secretary, was to implement the resolution passed by the Assembly.

Meanwhile, the general body meeting of the Madras Advocates' Association under the presidentship of Mr. T. M. Krishnaswami Aiyar passed a resolution expressing the view that the seat of the High Court of Andhra should be fixed permanently instead of temporarily locating it, as the latter course would involve further re-shifting and trouble and expenditure to the advocates.

REFUGE TO M. L. A.s

Two prominent members of the Communist Party in the West Bengal Legislative Assembly—Mr Jyoti Basu (Leader) and Mr Ranen Sen on Feb. 16 sought the permission of the Speaker to remain in the Assembly premises until the Budget Session was over, "in order to avoid arrest by the police".

They said that already members of their Party had been taken into custody under the Preventive Detention Act and the house of one of them had been searched the previous night. They apprehended that there might be warrants of arrest against them. They, therefore, sought his permission to continue their stay in the Assembly premises.

Agreeing to their request, the Speaker, Mr. S. K. Mukherjee assured them that so long they wished to remain in his custody, they could be safe from arrest.

MR. M. CT. M. CHIDAMBARAM CHETTIAR

We deeply regret to record the death of Mr. M. Ct. M. Chidambaram Chettiar (aged 46) and 32 others who were killed when a British Overseas Airways constellatation crashed at Singapore on March 13.

Mr. Chidambaram Chettiar, a leading member of the Nagarathar community, was a well-known businessman and industrialist of South India. He was the



Chairman of the United India Life Assurance Company, the Indian Overseas Bank, and the Travancore Rayons and many other concerns.

Mr. Chidambaram was very much interested in education, and two of the well-known high schools in Madras were founded by him in the name of his parents, one for boys and the other for girls.

He was of a modest and unobtrusive disposition.

He was a Steward of the Madras Race Club and also President of the Southern India Chamber of Commerce for some years.

We offer our condolences to his son Mr. Muthiah on whom has fallen the heavy and onerous responsibilities of public and private duties so cheerfully borne by his father. Mr. Muthiah has had his training in business and has travelled widely, and friends of the family have no doubt he will continue the wholesome family tradition of business and beneficent public activities.

PRIVATE SECTOR IN INDUSTRY

The Federation of the Indian Chambers of Commerce and Industry, at its twenty-seventh annual session at New Delhi on March 7 adopted a resolution on unemployment and economic development. The resolution appreciated what had already been done by the Government for industrial and general economic development of the country but felt that the rate of progress was disappointing.

The Federation expressed alarm at the growing unemployment situation, particularly among the educated classes, and pointed out how industrialisation generated considerable unemployment in the subsidiary sectors. Stressing the importance of the role of the private sector in industry, the resolution appealed to the Government to promote its free operation.

The resolution suggested various measures for creating a proper climate in which private enterprise and initiative may freely function and called upon the Government to remove the numerous unnecessary hindrances and barriers which stand in the way of its free operation.

THE TEXTILES CENTENARY

Mr. T. T. Krishnamachari, Union Minister for Commerce and Industry, whilst inaugurating the centenary celebrations of the Indian textile industry at Bombay on March 18, called for increased production, a better deal to labour and a dedication to the task of making India a still greater textile nation.

He also inaugurated the 11th All-India Textile Conference and declared open an International Textile Exhibition organised in connection with the centenary celebrations.

Mr. Morarji R. Desai, Chief Minister of Bombay, presided.

N. C. C. DIVISION FOR WOMEN IN MADRAS

Madras is to have a women's division of the National Cadet Corps, according to a recommendation made by the National Cadet Corps Advisory Committee for Madras State, which met at the Secretariat on March 10.

Madras will break new ground, when this recommendation is implemented, as women students have not been included in the N. C. C. in South India so far.

The recommendation is that a senior division of the N. C. C. be started for women students. The Committee has decided to have the Senior Division of the N. C. C. in the Queen Mary's College, Madras.

WOMEN'S APPEAL TO RETAIN PROHIBITION

At the meeting held on Feb. 20 in the premises of the Andhra Mahila Sabha, Mylapore, presided over by Srimathi Rajeswari Krishna Rao, a resolution was passed re-affirming its faith in Prohibition to redeem the masses from the drink evil and viewing with grave concern the relaxations of the Prohibition policy in some States. The resolution also stressed that consideration of revenue should not prevail in implementing the Prohibition policy. The meeting which was held under the auspices of the Women's Indian Association and the Andhra Mahila Sabha, appealed to all people in the Andhra and Madras States to resolve to eradicate all malpractices in the working of Prohibition and make the policy a complete success.

LADY PETHICK-LAWRENCE

Lady Pethick-Lawrence, one of Britain's leading suffragettes, died at her home in Surrey aged 83. She was the wife of Lord Pethick Lawrence, former Labour Secretary of State for India and Burma.

As Emmeline Pethick, she was a leading suffragette. She married Lord Pethick Lawrence in 1901. She wrote "My part in a changing world" which was published in 1938. Three years ago, she broke her thigh and her health had declined since Christmas.

THE LATE MRS. COUSINS

We regret to record the death of Mrs. Margaret E. Cousins, (wife of Dr. J. H. Cousins,) who passed away on March 11, aged 76. She had been ailing for some time. By a curious coincidence she died on the same day on which Lady Pethick Lawrence with whom she had worked in England also passed away.

Born in Ireland in 1878, she came to India in 1915 and had been staying here since then.

Mrs. Cousins was a zealous advocate of the cause of women and she played an active part in the women's suffrage agitation in Britain between 1910 and 1915 and had been imprisoned thrice. She was the founder of the Irish Women's Franchise League.

She organized a women's deputation to wait on Mr. E. S. Montagu, the then Secretary of State for India, demanding suffrage to Indian women. By dint of her devout efforts she successfully organized the All-India Women's Conference in 1926.

Mrs. Cousins was the first woman to be made honorary magistrate in 1923. She had also assisted in the work of Madanapalle Theosophical College and the Women's Home of Service for Child Welfare work for some time. In 1932 she launched an individual protest against inclusion of emergency ordinance into the Penal Code and suffered imprisonment for one year. She fell ill in 1943 with an attack of paralysis.

Her body was cremated in the Theosophical Society compound.

GIRLS FOR ENGINEERING COLLEGES

A plea that girl students should be encouraged to take up engineering as a profession by providing seats for them in the engineering colleges, was made at the Mysore State Assembly on March 27.

Smt. Bellary Siddamma (Con.), who was speaking on the demand under Civil Works, said women were not inferior to men in intellect. The allocation of seats especially for girls in the engineering colleges would bring a good name to the State, she added.

PRINTERS' CONFERENCE IN CALCUTTA

The open session of the All-India Printers Conference was held at Marble Hall, Raj Bhavan, Calcutta, last Month. Sri Sures Chandra Majumdar presided, and Sri Tushar Kanti Ghosh welcomed the delegates as Chairman of the Reception Committee. In the afternoon, an exhibition showing the progress in printing as also the development in machinery was opened at Ranji Stadium by the Mayor of Calcutta, Sri Naresh Nath Mookerjee. The exhibition remained open until March 20.

Both Sri Majumdar and Sri Ghosh in their speeches at the open session dealt with the various problems facing printing industry in India and emphasized the need for devoting greater attention to measures which would put Indian printing industry on a par with other countries in the world both in quality and in execution. Sri P. S. Mehra, General Secretary, in his annual report recounted the efforts made so far by the All-India Federation of Master Printers in achieving the goal as put by the President and the Chairman of the Reception Committee.

Over 200 delegates from all over India attended the open session.

JAPANESE CAR PRODUCTION

Japan's car production during 1953 reached a post-war high level. According to the Japanese Automobile Industry Association, Japan turned out 46,167 chassis of all cars, trucks and buses in 1953 against 38,964 chassis in 1952.

Export of Japanese cars also reached a post-war record. Japan shipped 1,089 ordinary cars and nine small cars against 849 and six in 1952.

PENSION FOR BARODA RULER

The Government of India have decided to pay an annual allowance of Rs. 4.54 lakhs to the former Ruler of Baroda, Sir Pratap Singh, from the date he was deposed in 1951. This was disclosed in the supplementary demands for grants, for the Central Government's expenditure for the current year, presented to the House of the people on February 19 by the Finance Minister, Mr. C. D. Deshmukh.

AWARD TO TENSING

At a solemn function, Everest hero Sherpa Tensing was on March 16 awarded the "Hubbard Medal" the highest honour of the U. S. National Geographic Society, which was already awarded to Sir John Hunt (Leader), and Sir Edmund Hillary, members of the successful British Expedition to Mount Everest.

The medal along with a token purse of Rs. 500 was presented to him by the U. S. Ambassador in India, Mr. George V. Allen on behalf of President Eisenhower as a recognition of his magnificent achievement in exploration of the mightiest Himalayan peak.

OFFICIAL ORGAN OF S. R.

Mr. T. S. Parthasarathi, public Relations officer, Southern Railway, on March 9 declared himself before Mr. P. Ramakrishna Aiyar, Chief Presidency Magistrate as the Editor and Publisher of *Southrailnews*, a monthly magazine, and official organ of the Southern Railway. Mr. V. Ananthakrishnan, Proprietor, "Hoe and Company" declared himself as the Printer of the magazine.

The Southern Railway administration take the opportunity to inform the public that *Southrailnews* is the only official organ of the administration, and has no connection with any other railway journal published in South India or elsewhere.

BRIG. IYAPPA

Brigadier A. C. Iyappa, Chief Signals officer, Western Command, has been appointed Director of Signals, Army Headquarters, with effect from March 13, 1954. He is the first Indian to take over this important technical appointment at Army Headquarters. He takes over from Brig. C. H. I. Akehurst, the last British officer to hold this post.

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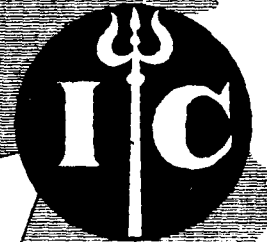
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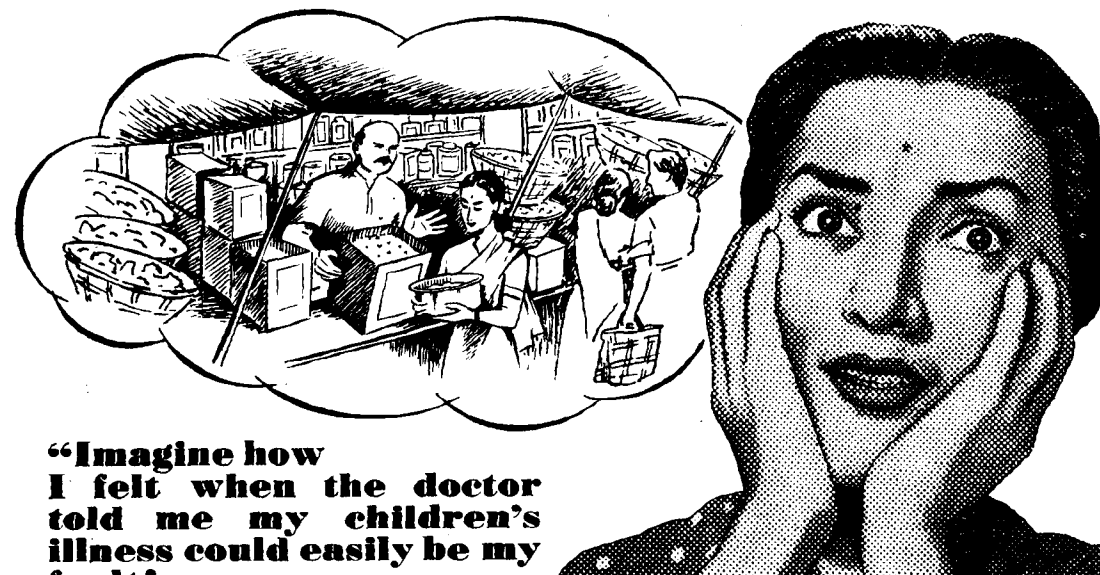
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GERMANY MARCHES ON

THE SECRET OF GERMANY'S ECONOMIC PROGRESS

BY PROF. VASANT PETHE, M.A.

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GERMANY gave unconditional surrender to the Allies on May 8, 1945, after which the country ceased to be a sovereign state. Due to 'power-politics' and differences of opinion among the victors, the German territory came to be fragmented into four parts. This division rendered the previously united Germany a cripple, if not a corpse, from the economic point of view! The whole structure of industry and manufacture was purposely shattered! Some mines of coal were partitioned not only on the surface of the earth, but also within her womb! The eastern zone being under the heel of the Communist Russia, West Germany was deprived of very rich and fertile agricultural land. The scarcity of food, raw-material and meat was becoming more and more acute. War had caused a woeful devastation. Buildings, schools, hospitals—had been smashed to dust by bombardment. In order to prevent resurgence of Germany to power, every effort was made to dismantle her industrial and productive set-up. There was almost utter chaos in the monetary system! Such was the gloomy picture of post-war Germany! Scarcity, disorder, uncertainty and war-born destruction had percolated the entire social life. To rise and develop under such circumstances was like fighting single-handed against a crowd of enemies. The dramatic economic progress that Germany had attained in the face of the various difficulties is surely as much adorable as amazing. In a story, a king orders a beautiful damsel to produce a thread of gold out of a heap of straw. The lady performs the miracle with the help of a nymph. The problem of reconstruction and development that confronted

Germany was as difficult as the King's order in the story. Yet, by hard work and determination, Germany made such strides in production and exports as to cause alarm to England and especially France.

RISE IN THE STANDARD OF LIVING

Germany reconstructed her shattered economy with great speed. Industry and manufacture began to flourish. There has been a proverbial increase in production. The German productive organisation today not merely satisfies the needs of its people, but produces a large surplus for export. Even England has been experiencing a severe competition of German goods in world market! Compared to India, German territory is less than even 1/20th, and population, 1/10th of India's. Still, West Germany exports a larger volume of goods! Germany has long succeeded in restoring the average standard of living to the pre-war level. When the Korean War flared up, the real wage of the British worker decreased by 2 per cent. In Switzerland also, there was a wage-cut in terms of real goods to the extent of 5 per cent. In Germany, however, the real-wage rose by 9 per cent! These figures are unmistakable indicators of the fact that W. Germany has gone a long way towards the destination of economic recovery. As Herbert Hanes, Marshall Aid Chief in Germany, puts it: Germany's economic progress has been "dramatic, almost phenomenal, and beyond the expectations of a great many optimists. German determination hard work and

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faith in the future have enabled the nation to come up to the standard of living and consumption almost upto the pre-war. German industrial production has doubled, steel and vehicle output has increased more than four-fold while basic crop production has surpassed all estimates."

MARSHALL AID

In the economic recovery of Germany, the Marshall aid played a vital role. The country received aid to the tune of 510 million dollars from the U.S.A. It cannot be denied that it would have been next to impossible to generate a new and lively economy out of the ashes of the old, without the outside American help. Capital, machinery and other sinews of reconstruction could not have been available in the absence of the Marshall Plan.

POLICY OF FREE MARKET

Besides the Marshall aid, much credit also goes to the economic policy of the democratic Government, which was established in the Western zone in 1948. Dr. Erhard, the new Finance Minister, clearly understood the pulse of the body economic. Since 1933, the people had been harassed by a net-work of innumerable controls on economic and social activity. The nation was completely tired of all these rules and regulations. There was no need of a Government-sponsored 'campaign' for increasing production, for every German citizen knew its significance. He only wished that he should enjoy a fair degree of freedom in his endeavour to contribute his best to augmentation of the national dividend. Any Governmental intervention was repugnant to him. Dr. Erhard exhibited great perceptiveness in economic motivation. By creating conditions of free market, he worked magic in production and trade. Rationing, controls of all kind, quota system in respect of raw materials etc.—all were removed. The currency system was reformed and firmly established. In order to stimulate exports, Dr. Erhard offered some inducements to traders. He permitted those traders to purchase luxury goods like cars and cameras,

who sent their products to America. The Finance Minister believed that to rely on the self-interest of the people rather than merely on their patriotism was greater wisdom. His belief has not been falsified by facts. Today, Germany easily exports sufficient quantity of goods to America in return for which they get the necessary material from the U.S. without any 'dollar-shortage' that vexes the rest of the world.

In respect of construction works, Dr. Erhard gave full freedom. There was a pressing need of buildings for residential purposes, for schools, hospitals, factories etc. Dr. Erhard did not dissipate his time and energy in creating a controversy as to whether construction works belong to the sphere of Governmental action or to private enterprise. He encouraged private persons as well as corporations to undertake construction works. Permission to construct buildings was readily granted. Erhard was against reserving building material for constructions planned by Government. This policy of freedom led to brisk construction activity and relieved scarcity of accommodation for residential, industrial and commercial purposes to a very remarkable extent. In 1953, Germany planned to erect 5,00,000 new buildings and succeeded in achieving the target.

CO-OPERATION OF LABOUR

Together with the American help and an economic policy based on decontrol and incentives, we must take account of the broad outlook and the spirit of sacrifice displayed by German labour. In the ultimate analysis, it is labour that wrought the unprecedented improvement. Labour organisations never pressed for indiscrete demands. Till recently, they did not even utter a word about 44-hour week. On the other hand, trade unions encouraged workers to work for a greater time. Behind the dazzling figures of output are the hard work of labourers who toiled day and night in artificial light and the balanced outlook of organisations that control their life. This does not mean that the Government's policy towards labour is reactionary in Germany.

Contrarily, in Germany novel experiments of Co-operative management between labour and capital are in progress. Moreover, German labour gets a wage sufficient for a comfortable living.

THE REMARKABLE CHARACTERISTICS OF GERMAN PEOPLE

So far, we dealt with some factors which helped economic recovery of Germany. But a very important and fundamental factor merits our special attention. However clever the Government may be or however correct the economic policy may be, if the people that constitute the nation are inert, indolent and narrow-minded, no power in Heaven or Earth can lead them to abundance and prosperity. The people are the creators of the nation. German people are endowed with such qualities as are indispensable for a speedy economic development. And herein lies the main secret of Germany's economic progress. Take away hard-work, perseverance and patriotism from the German citizens and you make the country lame and prostrate.

Werner Sombart long ago gave a very penetrating analysis of the German characteristics. According to him, the Germans may lack in the æsthetic qualifications of the Romance peoples, but they have a strong ethical disposition, a sense of duty and sacrifice. Their patriotic fervour is very intense. No German—whatever may be his party or creed or sect—can bear the retrogression of his nation. He is ever ready to sink his individual interest in the larger good of the society. Discipline and planning are other important features of the German character. In the schools, children are subjected to strict discipline. From schools, youths enter army where again they are trained in order and obedience. Discipline manifests itself in judicious planning in all fields of activity. The usual report from the war front was always that a given work had been carried 'plan massing' i.e., according to the plan. Every problem is thoroughly studied, systematically analysed and methodically attacked. German people possess the tact and ability of carrying out a given plan within the

specified time-interval and without making a mess of it.

EDUCATION

A commercial agent of the U.S. remarked (in 1903): "Ten years' residence and study in Germany has led me to the belief that this Empire's greatest capital is its intelligence." It may not be that the Germans are inherently cleverer than others, but that they develop their intellectual faculties to the best is an indisputable fact. Germany has successfully developed an educational system which provides for universal education for the common people and higher technical and professional education for the creation of leaders in society. Illiteracy, in Germany, is conspicuous by its complete absence. The people are anxious to put their knowledge to practical use. Only a 'German' worker trying to calculate his wages with the help of Calculus can be found on the face of this globe! Education makes the German worker intelligent, responsive and efficient in the work allotted to him.

CRAVING FOR WORK

None can rival the German in point of industriousness. A German without work feels himself like a fish out of water. Generally, people work for living, the German lives for work! A 75-year old gardener used to wake up at 5 A.M., attend duties at a place 15 miles away from his home and return at 6 in the evening! His pay was quite moderate. An American reporter asked him: 'How do you afford to work at this age for such a paltry wage?' The gardener replied: 'I never considered the problem from this point of view. Is it not better to work than while away time in laziness?' The story of a German prisoner of war is equally interesting as well as instructive. He was in Canada. When asked about his stay there, he exclaimed: 'How much horrible those days!' On enquiry, it was learnt that his complaint was not against meals, correspondence or other conditions of living. His complaint was against the absence of work! He remarked: 'After our imprisonment, we were not allowe

to work. Of course, on insistence, we used to get some work.'

The purpose of this short article is not to uphold and justify the economic system or policy of Germany. For example, the policy of free market and decontrol may not be suitable for each and every country. A fundamental

principle, which may be brought home, is that the creation of a strong economy is the result of work and ability of the people. An over-all and all-round progress of a nation is largely the function of the qualities of its population. Man's efforts are more decisive than Nature's gifts, in economic development.

MILITARY AID AND INDIA

BY DR. SIR SULTAN AHMED

NOT a few democratic nations, who have been receiving military aid from the U. S. A. will fail to appreciate the Indian reaction to the U. S. Aid to Pakistan; for it must not be difficult to see that this aid is only an extending part of the whole post-war policy of Washington which stemmed from the last Great War.

The United Nations fought for two purposes—defending democracy and establishing peace. It is common feeling, and knowledge, to-day that these purposes were not satisfied with the destruction of the Nazi Power. Democracy has had still to be on the defensive, this time against the Communist Power that had once been an ally in defeating the Nazis. Neither has there been any lasting, that is to say real peace, for the present state of the world is one of cold war all over.

U. S. A., the leader of the victory of the last Great War, thinks that another war may be forced upon Democracy by the Communist Power and she and other democratic powers must be ready to prove and preserve the supremacy of the Democratic way of life. India on the contrary, thinks that the last two World Wars in the name of Democracy have in all reality only brought about shrinkage of the area of Democracy, and the way for the dominance of the democratic faith does not seem to lie through yet another and a greater war but through more convincing technique of positive, frictionless peace. But, to the foreign diplomats of the U. S. A. the Indian objection sounds

as lack of enthusiasm for acting up to the faith that the only way how democracy must resist and over-throw its enemies is the way of war.

ATTITUDE MISUNDERSTOOD

So far as Pakistan is concerned, the Indian attitude has been wholly misunderstood. It has been suggested that her attitude would appear to be irrelevant and related to some sort of psychosis, for, the most obvious thing is that Pakistan must be a powerful State if it is to achieve political security. Also as a democratic country it is her obligation to join anti-Communist bloc. The need of greater power on the part of Pakistan has thus tied up with the normal orientation of the U. S. policy. Indeed, there is therefore so much surprise that instead of being relieved, India should be aggrieved at the proposed Aid to its sister State.

No one can question the right of any individual to use his own property in any way he likes, even to destroy it. But it is an elementary and a well recognised principle of law that he can not be allowed to use it in a way which may endanger his neighbour's life or property. This constitutional limitation applies equally to sovereign States as to individuals. What the Indian Government and the people are grievously worried at is the over-simplification of the issues involved. In the first instance, what may be good political and military strategy for war, defensive or otherwise, need not be equally good strategy for world peace. This has been demonstrated by the illusive nature of the

peace earned through two colossal wars. Secondly, Indo-Pak relations have so far been so patchy that one will not wonder if at any moment they gather into a point of explosion. For, war is too well known to be charged with possibilities of be-fogging human relations. It is difficult to be assured that there will be strict control over the arrangements, so that they do not bring in their train undesirable consequences. At certain points in the development of power politics, events do get beyond control altogether.

LOGICAL FEAR

And there is still another logical fear. What is more and quite human is the probability that the added armed power in the hands of the League Government might well demoralise Party Government into trying to extirpate by force all opposition groups in order to consolidate its position at home. The temptation is more than suggested by the fact that the opposition groups in East Pakistan have practically protested against the Aid and that this protest has been taken up by the common people and is reflected in their crushing verdict at the recent elections.

Whatever that may be the military power thus gained, may be used as a tempting short-cut to political prosperity and may be converted, even unconsciously or unwillingly, into a dictatorial power of a group. As the political pageant in the Middle East shows, there may be a suppression of civil authority. Thus the Aid may eventually defeat the very end of strengthening democracy. And if this happens to Pakistan, India will not be left unaffected. India is justified in reading danger in the Military Aid. It has then to prepare against emergencies internally and externally, and the material and mental resources that are now being applied here to building up a democratic welfare State, may have to be diverted to defence. That will in turn mean good bye to welfare state and good bye to secular State. Haldane recently paid tribute to our Prime Minister's great success in founding a secular State as basis of a democracy that respects funda-

mental rights in a realistic way. The shadow of war will, sooner or later, mean the end of all this for which Prime Minister Nehru has been working so valiantly and devotedly.

Nowhere else in the East has democracy found a firm root. There are only some countries like Burmah and Ceylon where peoples have been struggling to lay the foundations securely and at great costs. To these countries India has admittedly been an inspiration. But if the democratic experiment fails in India, these will, along with India, revert to the chaos out of which democracy is being built.

APPROACHING RUIN

To India therefore the Pak-U. S. A. military pact looks like the approaching ruin of all that it has been taught by the history of American democracy. To India thus, it is a most important question if the Aid is going to make or mar democracy. It at least throws an ominous shadow forth into the immediate prospect of democracy in the South East Asia.

If anything untoward happens—and there is plenty of chance in the execution of a policy—then the U. S. A. policy that is calculated to defend democracy or bring peace to a sore world will certainly defeat itself. That is how India feels. It is the fate of peace and democracy as a whole, not merely of India, that is going to be affected by this Aid.

Will not America just ponder over the probabilities, revisualise the whole prospect and give a revised programme and a new leadership to which it is entitled by virtue of the position it now holds? Will not America seriously consider the disturbances her policy is likely to create in the existing mental climate of the great and small powers to whom she transmitted the will to reshape themselves in the pattern of Western democracy?

What may be said of India's foreign policy is it has never swerved from its objective of keeping the path clear to the declared ideals, namely, building up peaceful democratic States in the East by faith and example. There is accordingly no doubt that India would

permit nothing now to interrupt or hold up the great task; and she would want to see that the present unreal contingencies in a badly unsettled world do not make it impossible for the struggling democracies of South East Asia to carry on the work that is being done. Clearly that is how she would keep faith with her chosen ideal; for certainly the way to peace is not through continuous wars or strategy of power. There is indeed a school of thought that has been dwelling on the idea that not more steadfastness but the backing of a strong, alert and mobile military machine must be there to protect democracy. But even granting that dilettantes or weaklings never yet won or maintained a political place, all this ideal of linking peace with military power may be misapplied, and when that happens the price to be paid will be immensely disproportionate.

INEXORABLE FORCES

None denies that inexorable forces are sweeping the world and that democratic States as well as communist ones are part of these forces, set in firm rivalry. But can race in armament ever achieve peace or prevent a burst up? Can all these A to Z bombs prepared on both

sides ever remain locked up in iron safes? If they do, why then have them at all. History shows that at certain stage of high tension the opposing sets of forces must come into open conflict, and once this happens, it must mean the end of civilization. Here, the example needs to be shown by democracy, which is a political faith planted on tolerance. Democracy is the art of persuasion in politics, while war is the expression of self-assertion.

I may say, that if anybody in the present day believes in the ultimate efficacy of the persuasive characteristic of democracy it is Pandit Nehru, our Prime Minister. Love of mankind and love of freedom are so interwoven in his mind that it has been possible for him to understand peace and democracy as one and indivisible and act upon this concept. If he has failed to reconcile war with democracy, it is not out of fear but just the other way about—out of fearless faith in democracy. His attitude is the articulation of the Indian tradition of ages as modified by the needs and visions and experiences of a restless world pushed onward on the crests of two devastating wars of democracy.

Rupert Brooke: The Thwarted Genius

BY SRI R. SRINIVASAN

WHEN Rupert Brooke died on active war service during the first World War, the world of letters was shocked by the loss of an individual who infused a new strain in the poetry of the period. The English public, who held him in high esteem, quickly idolised him as a saint and not without foundation, in view of the prophetic nature of the Five Famous War Sonnets which he wrote shortly before his death. The second son of a Rugby Housemaster, he received his education at Rugby and at King's College, where he became a Fellow subsequently. Besides his *Collected Poems*—with a memoir by Sir Edward Marsh—he has to his credit two other works *John Webster* and the *Elizabethan*

Drama and Letters from America (prefaced by Henry James). The former is a living symbol of his scholastic ability. His poetry is analysed here, in a new perspective. And in the light of contemporary opinion, it can be safely predicted that before long he will be assigned a worthy place among the poets of his time, denied to him hitherto.

"If literary criticism may be said to flourish among us all, it certainly flourishes immensely" wrote Henry James, "for it flows through the periodical press like a river that has burst its dikes". And the poems of Rupert Brooke, now in the fourth decade of posthumous fame, reflect his genius which shaped Georgian poetry to a great extent. Unfortunately, the Georgian era

continues to be belittled by critics in so far as its bequest to Modern poetry. To dub Georgian poetry as ineffective is only to be oblivious of the circumstances that gave rise to it: to say that it was an anachronism is to ignore the vital need which it attempted to satisfy. There was a genuine revival of poetry shortly before the outbreak of the first World War. Naturally, mention must be made of Rupert Brooke who, along with



RUPERT BROOKE

that indefatigable patron of poets, Edward (now Sir Edward) Marsh, heralded a new era in Modern poetry. Critics have averred that the title itself is a misnomer; and they cannot reconcile themselves to the notion of associating Rupert Brooke with the poetic 'renaissance' except as a coincidence. That Rupert Brooke alone was not responsible for the revival of the poetry referred to is undisputed. But to state that his efforts were not at all significant is to do him an injustice which he hardly deserved. His poetic genius flapped its wings; and ere it could soar above the clouds of dismay, it was plucked from this mortal earth. And Georgian poetry—the tender sapling, so jealously nursed by him, withered away. Alas! the grandeur of Georgian poetry lies entombed under the debris of short-sighted criticism. The task of resuscitating it in all its vitality though difficult, merits a sincere attempt.

BIRTH OF GEORGIAN POETRY

The Georgians had not much to struggle against the 'tradition' imposed on them. For the 'tradition' was not a shackle, but a mere cobweb. No sooner did the 'rebels' composed of Rupert Brooke, Lascelles Abercrombie, W. W. Gibson, John Drinkwater, Harold Monro and others form a circle, the 'tradition' had disappeared. It is relevant to state here that later Victorian poetry was but feebly coloured by the robustness of the Victorian Age. Nevertheless, this did not prevent poets like Hardy and Kipling from writing some exquisite verses. The former, whose output of verses was second only to his novels, produced some remarkably good poetry, overflowing with poignancy. The latter enlivened patriotic poetry by his verses, bubbling with what might be called today 'refined jingoism'. Later Victorian poets, in spite of the influence of their illustrious predecessors, were content with pessimism. Poet after poet stormed the citadel of despair with the armour of melancholy and misery: to wit, James Thomson, author of *The City of Dreadful Night*, Thomas Hardy who wrote *Hap*—the seed which germinated as the great epic *The Dynasts* and A. E. Housman—by far the most original of the later Victorians, whose reputation as a poet mainly rests on *The Shropshire Lad*. This flood of pessimism created a gloomy atmosphere, stifling the creative spirit of man. The Georgian era was not opportune. It was inevitable. The Georgian poets, repelled by the pessimism of the later Victorians and scorning the optimism of the Victorians found their true voice in realism. And who could have begun the prelude to this great enterprise with more vigour than Rupert Brooke—just on the threshold of his meteoric career?

POETRY OF RUPERT BROOKE

There is something elusive in the poetry of Rupert Brooke. Not that it is impervious to a penetrative analysis: it rather defies definition. His poetry transcends the realism of the Georgians, and not even a fastidious critic can decry its intrinsic merits. As early as 1904, when he was a mere lad of 17,

of a recent debate in the House of Commons, observed that the Hydrogen bomb would be helpful in averting the third world war and preserving international peace. Nothing could be more fantastic and suicidal than to think that violence could succeed in promoting non-violence and mutual goodwill. Mahatma Gandhi always told us that wrong means could never achieve right ends and objectives. The Hydrogen bomb can never succeed in convincing any individual or a nation of the efficacy of a particular economic ideology; nor could it claim to uproot another ideology from the minds and hearts of the people who swear by it. Ideological conflicts can never be resolved through force and coercion; they can be solved only by mutual discussions to understand the other man's point of view. If the United States of America honestly believes that private enterprise and the capitalist order is more beneficial for the economic welfare of mankind, let her try to carry conviction to the other peoples who believe otherwise. Similarly, if Soviet Russia sincerely believes that the Communist economic order alone can succeed in bringing prosperity to mankind, let her try to demonstrate the efficacy of her ideal through concrete results, frank discussions, and open policies without the "Iron Curtain."

INDIA'S POSITION

So far as India is concerned, she has always kept an open mind and has tried her best to imbibe the good qualities of all systems of thought. As Gandhiji remarked once, he wanted India to keep her windows open for the breeze to flow inside from all directions but not to be swept off her feet by a gale from any quarter. From time immemorial, India has been the home of small village communities or republics on the basis of decentralised democracy and cottage industrialism. These village panchayats should never be regarded as the "relics of tribalism"; they were the result of mature thought and experience through the ages. Gandhiji emphasised the same ancient traditions and wanted India to evolve

a healthy and balanced system of self-sufficient and self-governing rural communities on a co-operative basis. He wanted to eschew the evils of both capitalism and communism by striking a golden mean. Decentralised economy leaves the initiative in the hands of the individual or a group without allowing much scope for economic exploitation. It strikes a balance between the merits and demerits of *laissez faire* and regimented economic planning of the Soviet pattern. It is essentially based on the principle of non-violence and respect for human personality. To Gandhiji man was much more important than machines and any system which reduced men to automatons and cogs in a big wheel was to be shunned as undesirable. We have always regarded the two extremes of American capitalism and Soviet Communism as unhelpful for the healthy growth of human personality and co-operative living. Both these systems are, more or less, economic crudities which India should try to avoid in the best interests of the nation and the world at large. In place of the Capitalist or the Communist economy, we want India to develop a balanced or middle economy—by the way, we do not relish the world 'mixed'—in accordance with her true genius and culture. In such a balanced economy, we shall care not for the "greatest good of the greatest number" but for Sarvodaya or "the good of all". In place of economic exploitation of the labour of others, we shall promote the philosophy of "bread-labour" or the eating of one's bread by the sweat of one's brow. Instead of merely attempting to raise the "standard of living", we should try to raise the "standard of life" of the people.

GANDHIAN IDEOLOGY

It is, therefore, imperative for all of us to understand the economics of the Hydrogen bomb in order to be able to delve deeply into its far-reaching implications. The only effective answer to the Hydrogen bomb could be the Gandhian ideology of non-violence, decentralisation, Sarvodaya and Soul-force.

Experiments in Elementary Education

BY SRI P. S. NAIR

: O :

NEXT to food, education is the most urgent necessity for civilised man. It can even be called the food of our mental and physical faculties. Since the time when primitive man emerged out of his arboreal barbarism, some sort of education has been prevalent among human beings so as to equip them for survival. School is like a garden where tender plants are looked after, nourished and trimmed regularly by the gardener to give them an ordered growth, just as the future of the plants lies in the hands of the gardener, so also the future of the children lies in the proper guidance of the school master. The more we respect and encourage the teacher, the more will be the benefit to the young ones under his care.

All the eminent educationists from Rousseau to Gandhi have emphasised this intimate relation of education with lives' problems. Since the major problem of life is to live and all other things are only subsidiary to this central purpose, any sort of education which flows against the currents and cataracts of life is ineffective and injurious to man. The prevailing system of education created big men, eminent philosophers, famous poets and great statesmen; but the totality of its effect on the masses of people was not so beneficial as its effects on the aristocracy of intellect and culture. One may not probably like the unpleasant remark of an out-spoken western critic; "contemplating under a cocoanut tree is a better way of developing the soul than carrying the stores for a new railway embankment but societies where all the emphasis is on leisure, where work is merely an unpleasant necessity to be done as quickly as possible, may be high-souled—they will never be rich." But it is a fact that this one-sided emphasis has created a strong aversion for manual labour. A student as soon as he comes out of the portals of his school or college starts his life in a new environment for which he has not been trained in the educational institutions. At school his central idea is how to gain his

degree; once outside his main aim becomes how to earn his livelihood. Agriculture, he cannot do because he cannot smear his hands with the dust and dirt of paddy fields; industry he cannot take up not only because there is no industry but also because he is not trained for it. He finds his consolation as well as his life's occupation as a petty clerk. There is unemployment in India not because there is no work to do but because there is no work which the unemployed can do. Finding an occupation is an adventure; but unfortunately education does not inculcate in us that spirit of daring and enterprise which is the secret of success of modern America. We find cheap consolation in the thought that we are a nation of spiritual men who soar far above the mundane, material men of the west. Simple living and high thinking may be undoubtedly good, but it is not fair to forget the cardinal principle of our philosophical thought, the ideal of Nishkamakarma. Our greatest ideal is work without unduly attached to reward "like a lotus leaf which though touches water, will be ever above it."

Gandhiji with his creative intuition conceived the idea of Basic Education centred on craft. Through the impact of his greatness on one of the defects of our educational system, he focussed the attention of thoughtful Indians on one of the demoralising and denationalising influences of our age. The principle of the Wardha system is undoubtedly gaining ground; but it is not sufficiently encouraging to warrant that the system will be widely put into practice in the near future. According to the Madras Government Review as a result of the gradual conversion of ordinary elementary schools into basic ones, the number of Basic Schools arose from 171 in 1949-50 to 402 in 1950-51. The basic training schools are 48 as against 31 in the previous year. It is not therefore surprising that Rajaji with his ripe experience and foresight felt that it would be better to reach the ideal through stages than not to attempt at all. The result is the intro-

duction of the present shift system and education of craft outside the school hours.)

The Parulekar Committee has submitted a favourable report on the scheme but some of the recommendations are not practical. Such recommendations as providing housing accommodation for teachers, training of craftsmen and their remuneration show that the committee's zeal has taken them into regions of fantastic dreams. But three points deserve further scurting. The present curricula of elementary schools are out of date and they deserve some revision. If the encouragement of vernaculars is not accompanied by a similar effort to popularise Hindi, our national language, we are sure to suffer in the long run as a nation. Every elementary school should have a Hindi teacher to teach that language as an optional so that those who want to study it either as the national language or for higher studies will have opportunity to master it. A knowledge of popular Hindi is as important as craft education within the structure of the Basic system. Schools have cropped up in such a haphazard way that there are regions where there are none while some are flooded with them. This can be remedied by proper survey and planning. Thirdly the case of a research bureau is a matter above controversy.

(The shift system has shown the possibility of introducing compulsory education with minimum expenditure. The total strength of primary schools and students rose from 37,982 and 3,989,822 in 1949-50 to 38,443 and 4,069,882 in 1950-51 showing only a 2% increase in enrolment.) The prohibitive cost which has been the chief impediment will no more be operative as shift system enables double the number to be taught with the present budget allotment. All children of school going age who realise the benefits of primary education can certainly attend school without any shift system. The other children do not go because the parents do not take any interest in it. For them the shift system may be an inducement. Even village workers as suggested by the committee are inade-

quate. A compulsory elementary education Act must come and arm the government with powers to enforce it. If the rod of compulsion is not there to back up the new method, it is quite possible the history of the shift system of Philippines will be repeated in the state of Madras. According to Rajaji there was an increase of 40% in attendance in Madura. We can also safely conclude that attendance in other places must also have increased though not so conspicuously—according to the strength of public opinion and co-operation. This leaves on the head of the government and enlightened public men the responsibility to exert on the guardians maximum moral pressure to send their children of school-going age to school. Any way compulsion cannot be postponed indefinitely.

(Elementary schools have won notoriety for poor attendance and unsatisfactory instruction and not much is going to be lost by curtailing the hours of literary instruction if that can be made up by desirable deviations. These are days of community projects and the enthusiasm of these children can be aroused easily in the project areas.) According to John Ruskin "the highest reward for man's toil is not what he gets for it but what he becomes by it."

The new scheme helps to develop personal contact between the teacher and the students, as classes will be less crowded and manageable. But the benefit of the shift system is primarily enjoyed by the children of poor parents engaged in handicrafts or agriculture who depend upon family labour. Inspectors are used to complain about their absence during the harvest time or the sowing season. It was Sir Meveral Statham who conceived the possibility of the shift system to suit their convenience and Rajaji admits that he has only copied his scheme whereby children can attend classes now without detriment to their work at home, in the fields or in their parental workshop or in special training institutions prescribed by the government. This is not the basic system as conceived by Gandhiji where there is an integrated form of study and manual work which are inse-

parable. According to Gandhiji "highest development of the mind and the soul is possible under such a system of education. Only every handicraft has to be taught not merely mechanically as it is done today but scientifically i. e. the child should know the why and wherefore of every process". Rajaji's system at its best can claim to be a method by which half of the working time is devoted for literary instruction and the other half for training in manual work, but done separately under separate direction. This is far from the Basic method; but we can accept it as a step in the right direction. As Henry Ford put it "work does more than get us a living; it gives us our life."

There is undoubtedly great difficulty to enforce manual work on unwilling students and sons of careless guardians, especially when they are rich and can dispense with manual labour. Such students will idle away their time unless there is a training institution with its own rules of discipline which means a full-fledged industrial school. Strictly speaking, it is these children who are to be primarily weaned away from their contempt of manual labour. Basic system is free from this defect in that it has a distinct philosophy of unity of craft and culture like the two sides of the same coin. Under the basic system children will be able to enjoy working at their craft as they are not working for pay. The tool will be his book as well as his playing toy. Learning is thus married to labour and enjoyment and children grow up happy of heart, hardy of hands and full of mind. Basic Education Committee of 1937 had this in mind when they recommended education through craft as "the most effective approach to the problem of providing an integrated all-sided education." The Madras Experiment cannot claim any such benefit. But as the scheme develops it will free the students from the monotony of too much dependence on theoretical knowledge gained through books for vomiting on answer papers. It can show him in his tender years that life is not all sport; but has a serious side which he will be called upon to face alone when

he grows up to take up his parent's place and that he must equip himself for that task at school. Now the poor people also can send their children to school with confidence that they will not develop any aversion towards bread earning occupations. The worried elementary teacher is also relieved from his many sided duties and can confine himself to literary instruction within the increased working hours. Given honest trial, the standard of elementary education cannot fall even though the number of school hours is diminished.

The opponents of the scheme contend that it will lead to the revival of castes and parochial feelings; but how can we take them seriously when in their next breath they shout for Dravidasthan and linguistic provinces. Undoubtedly caste is bad but compartmentalisation in linguistic provinces is also equally bad and objectionable. This opposition can be brushed aside as purely political because no person can seriously believe that if some children learn the craft of their fathers caste system will raise its monstrous head once more in this atomic age. Children at school learn many things besides the craft of their fathers and come into contact with many persons of other castes, creeds and temperament. Children of taste can specialise in any other subject after their elementary education and his early education cannot stand in the way of his future progress. To say that children should be weaned away from their hereditary occupation is tantamount to saying that they should be separated from all parental influence through early segregation. Blood is thicker than water and some children may find their parental occupation congenial to their taste and they will stick up to them. That does not mean perpetuating caste but an occupational preference to his ancestral craft. Give them better facilities and they will improve and develop their skill better than a fresh recruit. The days of castes are gone, never to return.

THE NEED FOR A SECOND CHAMBER

BY SRI N. GANGA RAM

DISCUSSIONS and debates on the question of retention, reform or abolition of the second chamber have cropped up from time to time in countries where two Chambers exist—including Britain and the U. S. A.—and engaged the attention of statesmen, politicians and people. Such a discussion, the latest of its kind, took place in our country, when the House of the People recently considered a non-official resolution on the abolition of the Central second chamber, namely the Council of States, (and rejected the motion). In the present context, I think it will not be out of place to examine whether for the proper functioning of a democratic set-up bicameral system of legislature is dispensable or indispensable.

The traditional argument put forward in favour of establishing and retaining the second chamber is pertaining to what has been characterised as 'hastiness' on the part of the members of the first chamber i.e. the Lower House. The Lower House composed as it usually is, of members belonging to the younger generation, is supposed to be subject to the passing of resolutions in haste under a fit of impulse or emotion. In order that a country may not suffer on account of such not-so-well considered and hurriedly passed legislation, it has been argued that a second chamber is of utmost necessity (to act as a check to the other House). Thus the second chamber is required to perform the function of a balancing power: even Cromwell realised the need for such a function. "Nearly three hundred years ago, with monarchy and second chamber abolished, rule by the House of Commons led Cromwell to say: 'By the proceedings of this Parliament you see they stand in need of some checking or balancing power; I tell you that unless you have some such thing as a balance, we cannot be safe.'" (quoted in a Symposium on Parliament).

Of course, it does not follow that the duty and function of the second Chamber is to hamper and block all legislative work carried by the Lower House. Far from

it. It should help the other House in the discharge of its functions, and should prevent such of the Bills that run contrary to the interests of the nation from being passed and sanctified by law. All this would require that the members of the second chamber should be more mature and old. Accordingly, we find that a higher age qualification is prescribed for the members standing for election to the Upper House; most of the second chambers are composed of aged and experienced men, 'gray-beards', men of ripe wisdom who are best suited and qualified to consider questions in a calm and composed manner.

Further, a second chamber is essential to perform another function, though it is not as important as the above-said function of helping and counselling, namely that of completing the adequate representation of the country, by having its members from those sections of the community which have not been represented in the other House. It has been laid down that these members (to the second chamber) should be elected in a manner that is different from the one employed in electing members to the other House. But this different method should at the same time be democratic.

It would be of interest to note here that to perform certain positive functions as drafted by the Bryce Conference of 1918 on the subject, the services of a second chamber are required. These functions can be summed up briefly as follows: 1. Discussion of important questions which the Lower House has no time to investigate; 2. Initiation of non-controversial Bills so that they may have an easy passage through the other House; 3. Revision of Bills coming from the other House as and when found necessary; and 4. Delaying a Bill of the other House long enough to secure the opinion of the nation. This delaying power is necessary because "the second chamber should aim at ascertaining the mind and views of the nation as a whole, and should recognise its full responsibility to the people, not setting itself to oppose

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the people, but only to comprehend and give effect to that will (of the people) when adequately expressed". (Bryce Conference.)

In the light of above considerations we see how prudent and practical our House of the People was in rejecting the motion for abolishing the Council of States. The abolition of the Council will mean that the House of the People will be burdened with more work and it will have to consider and waste its precious time over routine and commonplace matters, which can easily be left to the Council. The Council, thus is actually helping the House of the people; it has not so far been a stumbling block to the legislative work of the House. This the Minister himself pointed out during the debate. Moreover, the abolition will mean that there will be no more any effective check to the House of the People. Thus, we benefit by retaining the Council of States.

But we may note that though we should not contemplate abolishing the Council of States, it would be good in the interests of our nation and our democracy, if certain reforms are carried out. This

reform of the Council of States is necessitated by the fact that the Council is not only enjoying equal power with the House of the People in all matters except finance, but also one superior power. The Council of States has alone the power to decide by 2/3s majority on legislation on a matter coming under the State List. And the House of the People has only the power to reject or ratify. Further, during the occasions when the two Houses vote together—for example during the Joint Meeting of the two Houses—the voting may virtually be the Council of States Vs. the House of the People. This needs some explanation. Supposing the House of the People rejects a bill by 260/240 and the Council also rejects it by say, 140/110. In the Joint Meeting of the two Houses, the Council will triumph. (260 & 140 greater than 240 & 110) It will be seen that this constitutes a serious drawback, especially when the ruling party has got only relative and not absolute majority. Thus, the Council of States needs to be reformed on points like those mentioned above, so that the Council is made more perfect, and more or less an ideal second chamber.

INDIAN COTTON TEXTILE INDUSTRY

BY SRI A. K. MITTER

COTTON textile industry in India has a past and it is a glorious one. Mr. Baines observes in his "History of Cotton Manufacture": "India has in all ages maintained an unapproachable and almost incredible perfection in their fabric of cotton. Some of their muslins might be thought the work of fairies or insects rather than that of men." Similar remarks were made by many a traveller in the past about the handloom products of India. Sketches and photographs of those handlooms and their preparatories with explanatory notes were regularly sent out of India for imitations. An original specimen of such a sketch may still be available.

AGE OF MECHANISATION

The machinery age started after this period. It was in Bengal the first machine

made cloth was manufactured. But the real start of the industry was given by Mr. Davar in Bombay when he erected a spinning mill in 1854. Since then the progress of cotton textiles has been phenomenal. To-day there are about 11 million spindles and 2 million looms giving direct employment to 80,000 workers. The energy behind this development of the industry was accelerated by the nationalist spirit in the early part of this century. The industry had to face many an obstacle and its growth and development cannot be said to be smooth. The first world war helped the industry considerably. Then the second world war gave a fillip to the industry. The industry supplied a major portion of the Allied force's requirements as also meeting the needs of the home country.

It was during this period when the Japanese and U.K exports to Australia, Middle East and South-East Asian countries dried up India met a major portion of their textile requirements. But, prior to the World War II India's export trade was practically confined to her neighbouring countries such as Burma, Ceylon, Afghanistan and the East coast of Africa.

WORLD WAR II BENEFITS
THE INDUSTRY

The industry was much benefited by the World War II both financially and technically. Foreign technicians from Allied countries helped the cotton mills with their technical knowledge auxiliaries and special type of preparatory machines, and produced some such fabrics which India never made before. With the partition of India in 1947 about 167 million spindles and 4,400 looms were lost. But thereafter there has been a marked expansion. At present India has 11,253,000 spindles and 1,96,000 looms.

TOTAL PRODUCTION & PER
CAPITA CONSUMPTION

The present equipment can safely produce 5,000 million yards of cloth and 1,500 million lbs. of extra yarn for the handlooms, hosiery and other miscellaneous purposes and exports. Leaving the exports and taking into account the net available mill productions, handloom fabrics and imported goods, the per capita consumption of cloth during the last five years, taking the population as 340 million and with the relative additions for every year, works out as follows:—

1947-48	..	14.1 yds.
1948-49	..	15.0 ..
1949-50	..	12.6 ..
1940-51	..	9.7 ..
195-152	..	12.0 ..

The per capita consumption is very low and from the industry's side a complete re-organisation is needed. The approach for re-organisation in the industry should be scientific and methodical without disturbing the prevalent conditions. A good progress can be immediately made by re-deployment if the spirit

of team work in a mill can be fostered. Rationalisation in India at the moment is likely to be opposed. But re-deployment as adopted in Lancashire in 1948-49 should be given a trial. By re-deployment the wages of skilled workmen will be more and the production efficiency will be higher while the cost of production will be definitely lower.

INDIA, JAPAN & U.K.

Today Japan, India and U.K. are the three most forceful competitors in the world export market. We should thank God that another country with enough resources, ability and capacity has not reached the stage at which it can export textiles. In the major textile producing countries of the world, the number of spindles installed is given below:

	Million.
U.S.A.	33.0
U.K.	28.0
India	11.2
U.S.S.R	9.8
France	8.0
West Germany	6.2
Japan	5.2

Japan with the lowest number of spindles has been able to export 19.4 per cent of the world total export of 5.400 million square yards of cloth. U.K. USA and India exporting 16.14 and 13.7 per cent respectively.

BITTER PROSPECT

BY

SRI V. DHURANDHAR

The moonstruck sky tonight may gleam
upon my death,
Tomorrow's callous dawn upon my
funeral smile;
The flames that warm my flesh beside
the gloaming hearth
May rage, consume the same to ashes
in a while.

Then zephyr's soft, caressing breath may
gather force,
In strident fury squander them
upon the plains;
And oh this loveliness I loved, this
comely rose
May drink in glee its life-blood from
my last remains.

THE CO-OPERATIVE MOVEMENT

BY MR. J. C. RYAN

(Registrar of Co-operative Societies, Madras)

[In a message to the nation on the occasion of the Golden Jubilee celebrations of the Co-operative movement in India, President Rajendra Prasad referred to the vital role it has played in the development of our rural economy during its 50 years' career. Inaugurating the celebration in Bombay the Prime Minister said the spirit of co-operation has to pervade the entire world when there is so much talk of war and even preparation for war. At the celebration in Madras, Justice P. V. Rajamannar suggested the establishment of a Co-operative Research Institute with regional branches all over the country for the study of all problems connected with co-operation in the light of recent developments in India and abroad. Recalling on this occasion the pioneering efforts made in this field by men of vision and foresight, Mr. V. L. Mehta, a veteran co-operator, says the movement took root first in Madras. Indeed the movement has come to stay, as an instrument of democratic planning which combines individual initiative with mutual benefit and social purpose.—ED. I. R.]

THE co-operative movement in India was introduced in 1904, when the Co-operative Credit Societies Act was enacted. It was conceived as a method of relieving rural indebtedness. Therefore, the Credit Societies Act provided only for the registration of co-operative credit societies.

Rural credit societies were established in most of the provinces in India on an unlimited liability basis, and urban credit societies were set up in towns on a limited liability basis. Some of the larger urban societies financed rural societies in addition to lending money to their own individual members. As years rolled on and the number of credit societies increased, the need was felt for establishing central co-operative societies for financing them and for supervising them. It was also felt that co-operative societies should not be registered only for providing credit but should also be registered for other activities like the supply of members' requirements or the sale of their produce. Hence, a fresh law was enacted in 1912, known as the Co-operative Societies Act, which permitted the registration of federations of societies and the registration of societies for non-credit activities.

STEADY GROWTH

The immediate effect of the new Act was to stimulate the growth of the movement. The number of societies, their membership and their

capital increased steadily. New types of societies for the sale of produce and the purchase of manures, seeds and implements, for the supply of domestic requirements, for the development of cottage industries, etc., were registered and showed signs of prosperity.

Before promoting the further expansion of the movement, the Government wished to be sure that these societies were developing on sound lines. They, therefore, appointed the MacLagan Committee in 1914 to review the working of the movement and make recommendations thereon. The report of that Committee was published in 1915. It made far-reaching suggestions for the further development of the movement. Even to-day that report is considered to be an authority on the principles of co-operation and the practical lines of its development.

When the Montague-Chelmsford Reforms of 1919 introduced changes in the administration of the country, "Co-operation" became a provincial transferred subject and was entrusted to a Minister. Most Ministers of Co-operation in the provinces took a lively interest in the expansion of the Co-operative movement, and many new societies were registered and developed. In some of the provinces, committees of enquiry were appointed to take stock of the progress made by the movement and to chalk out further lines of progress. The Oakden Committee of the United provinces, the Calvert Committee of Burma and the

Townshend Committee of Madras were some of the more important of the Committees so appointed.

Separate Provincial Co-operative Societies Acts were enacted in the provinces of Bombay, Bengal, Burma, Madras, Bihar and Orissa. The Madras Co-operative Societies Act enacted in 1932 is still in force in this State. It clarifies the objective of co-operative societies as "the promotion of thrift, selfhelp and mutual aid among agriculturists and other persons with common economic needs so as to bring about better living, better business and better methods of production." The Vijayaraghavachariar Committee of 1939 recommended certain modifications to the Madras Co-operative Societies Act, but these have not yet been embodied in the law.

The slump in agricultural prices and the consequent decline in the income of the farmer during the depression, which began in 1929, brought about a setback in the co-operative movement. Credit societies recorded overdues in repayments, trading societies sustained losses and co-operators generally were discouraged. But the Second World War eased the situation.

Luckily, the economic conditions created by the war led to the introduction of controls for the distribution of foodstuffs, cloth, fuel, etc., which imparted a stimulus to the growth of consumers' co-operative stores to obtain articles of consumption from the Government at controlled prices for distribution among their members as well as among non-members. The stores movement flourished best in Madras, where the co-operative wholesale stores handled stocks to the extent of Rs. 22 crores in a year and the primary stores affiliated to them retailed goods to consumers to the extent of Rs. 24 crores a year.

In 1944, planning came into prominence in various spheres of activity. The 14th conference of Registrars of Co-operative Societies in India considered that, even in the sphere of co-operation, a certain amount of planning without interfering with the voluntary character of the movement would be desirable. So, a Co-operative Planning Committee was appointed by the Government of India in 1945 under the chair-

manship of Mr. R. G. Saraiya, Chairman of the Bombay Provincial Co-operative Bank. This committee made elaborate recommendations in regard to the application of the co-operative method in agricultural production, animal husbandry and fisheries, agricultural and urban credit, marketing, small and subsidiary industries, labour in civil construction, retail distribution, housing, health and better living, insurance, transport, etc. It recognised, however, that the co-operative movement was basically a movement for the economic uplift of the villages and stressed the importance of developing co-operative societies there. It recommended that an attempt should be made to bring 50 per cent of the villages and 30 per cent of the rural population within the ambit of primary co-operative societies within a period of 10 years and that these primary societies should be reorganised into multi-purpose co-operative societies catering not only to the credit needs of their members but also to their other requirements by supplying seeds, manures, agricultural implements and domestic goods and by marketing their agricultural produce, milk and cottage industrial products.

Madras took up this recommendation with enthusiasm. Backed by Government help towards the cost of supervision, central co-operative banks in the State addressed themselves to the task of multiplying and strengthening village co-operative societies and putting them on to multiple activities. As a result, on June 30, 1953, the number of village co-operative societies rose to 17,201 from 11,375 in 1947. They covered 68.41 per cent of the villages in the composite Madras State before the Andhra State was constituted. The percentage of rural population covered by these societies rose to 20.11 from 13.88 in 1949. On June 30, 1953, the total working capital of the village co-operative societies amounted to Rs. 13.77 crores.

WEAVERS' CO-OP. MOVEMENT

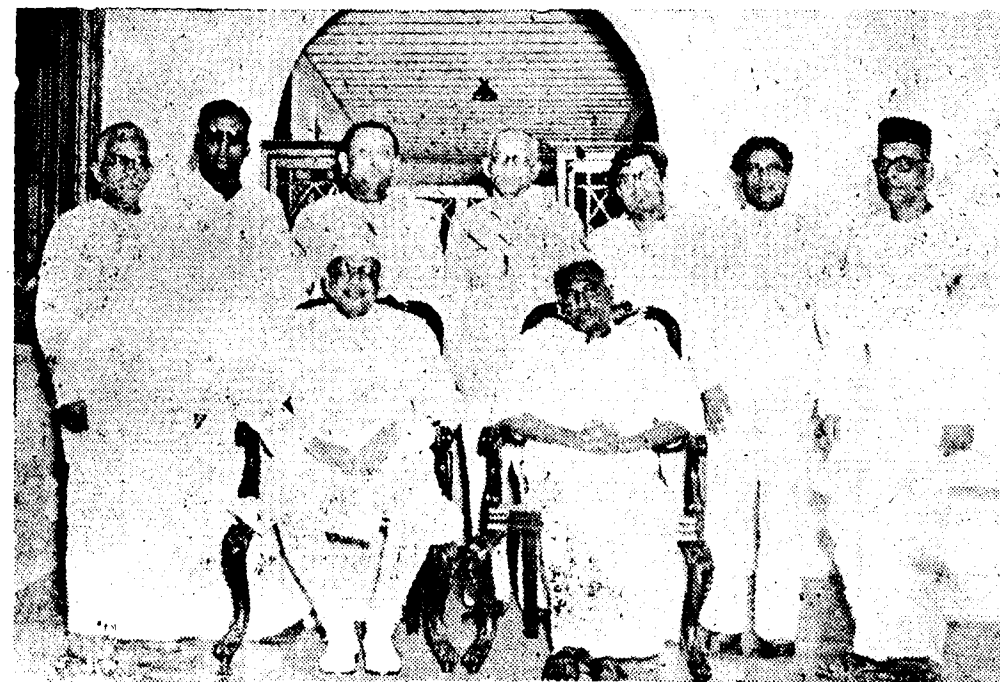
The benefits conferred by the co-operative movement on the masses of the country are also evidenced by the development of the weavers' co-operative move-

ment. Madras has recorded striking results in this direction with the State Handloom Weavers' Co-operative Society to which are affiliated a number of primary weavers' co-operative societies consisting of handloom weavers. Before the separation of Andhra, this State society comprised 1,191 primary weavers' co-operative societies, consisting of 2.23 lakhs of handloom weavers. They disposed of handloom cloth to the value of about Rs. 10 crores per annum.

Recognising that the handloom industry provided employment for a large part of the population and that it was heading

towards decay owing to slump in trade, the Government of India came to its rescue by levying a cess on mill cloth and building up the handloom development fund to subsidise the industry.

The strength of the co-operative movement depends ultimately on its self-reliance and independence from the Government. Its glory rests upon building up thrift and economic independence among its members. Let us hope that the celebrations of the golden jubilee of the movement will inaugurate a new era in which thrift and self-help will receive greater attention than in the past.



The new Madras Ministry headed by Sri K. Kamaraja Nadar was sworn in on 13.4.1954. Photo shows: (sitting from left to right) Sri Sri Prakasa; Governor, and Sri K. Kamaraja Nadar, Chief Minister. (Standing left to right) Sri M. Bhaktavatsalam, Sri S. S. Ramaswami Padayachi, Sri Shanmuga Rajeswara Sethupathi, Sri A. B. Shetty, Sri C. Subramaniam, Sri B. Parameswaran & Sri M. A. Naicker.

BENGAL'S LEADERSHIP IN THE PAST

BY PROF. JITES CHANDRA GUHA

IT was on a memorable occasion that Sri Gopal Krishna Gokhale had said from the platform of the Indian National Congress that 'what Bengal thinks to-day India will think to-morrow'. Gokhale was impressed by the thought currents then sweeping over Bengal. They were set in motion by Surendranath Banerjee, Ananda Mohan Bose, Bepin Chandra Pal, Aurobindo Ghosh and Rabindranath Tagore. Later Sri Aurobindo Ghosh had said, "what Bengal thinks to-day India will think to-morrow week." Bengal was verily in the vanguard of the national movement for freedom and gave a lead to the rest of the country.

Sri Aurobindo said in his journal *Karmayogin*: "The Bengalee has always led and still leads the higher thought of India, because he has eminently the gifts which are most needed for the new race that has to arise." He has a subtle brain, he has in a greater degree than other races the yet undeveloped supermind. . . . In addition, the Bengalee race has a mighty will-power."

'Bandemataram' and 'Jana gana mana'—both gifts of Bengal—have been accepted and recognised as Indian National Anthems. In the opinion of Sri Sri Prakasa, Governor of Madras, it was Bengal that threw streaks of light in the dark sky of India, at a time when the entire country was swept adrift from its moorings and was submerged in total darkness. It was again Bengal which had discovered the soul of India under the sublime leadership of Swami Vivekananda.

It was the genius of Bengal that installed India on the pedestal of the heart as the Mother to be worshipped and at whose altar nothing was too precious to be sacrificed. Bankimchandra, the creator of 'Bandemataram,' raised patriotism to spiritual heights and his lead in this respect was followed by such intellectual giants as Rajnarain Bose and Bhudeb Mukherji.

All the armoury in our national struggle—boycott of foreign goods, acceptance and use of indigenous articles, introduction of education on national lines, giving up

of honorary service under foreign Government, non-participation in Government-sponsored durbars and ceremonies, setting up of arbitration boards by giving a wide berth to Courts, Civil and Criminal, boycott of schools and colleges, etc.—which was used against the British Raj in 1921 under the dynamic leadership of Mahatma Gandhi was invented, forged and made use of by Bengal in her momentous fight for the annulment of the Partition of Bengal in 1905.

The National emblem was conceived and planned by Bengal leaders as early as 1906 and it was hoisted with tremendous enthusiasm at the first anniversary meeting of the Swadeshi movement, held on 7th August. It had a background of green, yellow and red, with eight lotuses in the first row, and the word 'Bandemataram' in Sanskrit in the middle and the sun and the crescent moon at the bottom.

The ideas of Civil disobedience and passive resistance first occurred to Bengalee leaders in connection with Swadeshi-cum-Boycott movement consequent on the Partition of Bengal by Lord Curzon. Gandhian non-co-operation of later days is a variant of the above ideas. It was no novel idea therefore to the Bengalees.

The establishment of the National Council of education with which is incorporated the Jadabpur College of Engineering and Technology was the result of boycott of schools and colleges controlled by the Government chartered Calcutta University.

Mahatma Gandhi debarred his fellow-workers and followers from offering defence in Courts, who consequently had to court Jail and other punishments. Bengal adopted the same policy long ago in the Swadeshi era. Two great leaders, Brahmabandhab Upadhyaya, Editor of the daily *Sandhya* and Dr. Bhupendranath Dutt, Editor of daily *Jugantar*, did not offer defence and preferred jail.

The ideal of full independence was first conceived and placed before the country by Bengal. It was sometime in

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BENGAL'S LEADERSHIP IN THE PAST

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1907 that the *Bandemataram* newspaper, and three other journals—*Sandhya*, *Nabasakti* and *Jugantar*, publicised this ideal throughout the length and breadth of the province. In the language of Sri Aurobindo, it was "Swaraj or absolute autonomy free from foreign control."

Gandhiji started his *Charka* movement (1921) during his non-violent non-co-operation movement. A similar movement was started in Bengal about fifteen years earlier but it failed for various reasons.

The long-standing pattern of political agitation in our country had been prayer, petition, protest, and speeches and resolutions. No one had ever imagined a general strike or *hartal* as an ingredient of such agitation. There was a *hartal* all over Calcutta as early as May 5, 1883, consequent on the incarceration of Surendranath Banerji for an article in his paper, *The Bengalee*. It was about forty years ago before the ushering in of Gandhi era. Such a *hartal* was seen again all over Bengal on 16th October, 1905—the day of Bengal Partition.

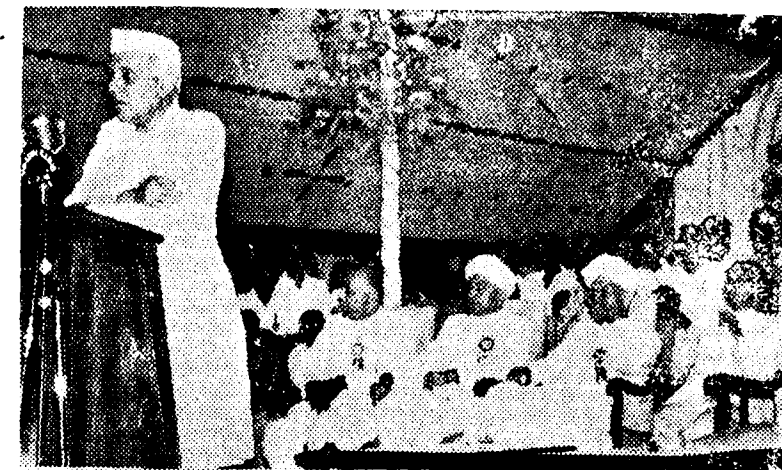
The Indian National Congress was founded in 1886. But its seeds were

sown in Calcutta in 1883 through the Indian National Conference. Surendranath Banerji sponsored the idea of an all-India political organisation as the forum for political agitation.

The cry of 'go back to village' was first raised by Rajnarayan Bose and Bhudeb Mukherji. In 1903 at Kisoreganj (Dt. Mymensingh) Conference Sri Aurobindo as President urged the supreme importance of 'mass contact' and formation of village societies in the countryside to awaken the people's consciousness.

Mahatma Gandhi emphasised the necessity of having one national language for India, which is Hindi now. It was towards the end of the 19th century that three eminent Bengali thinkers, viz., Brahmabandhab Keshab Chunder Sen, Rajnarayan Bose and Bhudeb Mukherjee, had suggested that Hindi should be the *lingua franca* of India. Sri Aurobindo too accepted the above suggestion and wrote about it in the columns of his weekly journal—*Dharm*.

Thus we find that in various spheres of national activity Bengal led the way and justified Gokhale's compliments to her.



Prime Minister Jawaharlal Nehru addressing the All-India Writers' Conference held at Annamalai Nagar.

THE NURSE: PIONEER OF HEALTH

By DORIS T. PEDERSEN

Nursing Adviser, WHO Regional Office for S. E. Asia

[On 7th April 1948, the Constitution of the World Health Organization officially came into force. The anniversary of this historic date is now observed each year, in most of the 80-odd Member Countries of WHO, as World Health Day. "The nurse.....provides a good portion of the health service in hospitals, health centres, clinics and homes. Because of her intimate contact with individual patients, she is also the person who is in the best position to teach people how and why to make use of the Health services....." This article, by a staff member of the World Health Organization, stresses the importance of nursing in the development of India's health services.—Ed. J. R.]

EXACTLY one hundred years ago, in 1854, Florence Nightingale began her pioneer work in the fields of nursing and sanitation. It is, therefore, most fitting that on World Health Day this year tribute should be paid to the memory of that great woman, by dedicating this day to the theme of nursing and its significance for health in the modern world.

In India, as in every country, there is emphasis on endeavouring to bring about the means for a healthful life which is the birthright of every man, woman and child. This is a gigantic task and to accomplish it great effort and perseverance will be needed. It presents two main problems. The first is the provision of the facilities for complete health services. This costs a great deal because it requires the training and employment of thousands of health workers of various categories and the provision of buildings and equipment, the tools which the health workers must have in order to function. The second, and perhaps more difficult problem is the education of individuals to appreciate the need for and to use the health facilities once they have been made available. This requires, in many cases, a willingness to change or modify behaviour patterns.

In the solution of both these major problems the nurse has an important function. She provides a good portion of the health service in hospitals, health centres, clinics and homes. Because of her intimate contact with individual patients, she is also the person who is in the best position to teach people how and why to make use of the health services.

Here is an example of how the nurse functions in a rural area. The scene could be any small village in India. In a small,

but clean and tidy home, a public health nurse sits on the charpoy, her canvas bag on a piece of newspaper beside her. As she talks with the young mother, the children cluster around and you can tell that they have come to know and to love the nurse.

Three weeks ago the worried mother had talked with her sister about the sores on the children which just would not clear up in spite of every type of treatment that she had heard of. She had been very dubious when her sister had suggested calling the nurse, but in desperation she had finally plucked up courage to do so. The nurse had been so kind and capable as she had come each day and bathed the children with some strange liquid and then applied a kind of ointment. Immediately the sores had begun to clear up. This was so reassuring to the mother that she was only slightly apprehensive when she agreed to follow the suggestions of the nurse on other matters.

Now, at the end of three weeks, the children's skin is clear and healthy and the mother and nurse sit together discussing the choice of foods for the family, the best methods of preparation so that the foods will retain their nutritive value, and various problems of sanitation. A new baby is expected in three months' time and the mother is looking forward to the visits of a trained midwife, although she had had an untrained dai for the other three children and had always thought there was no need for more skilled attention.

And so, one more family had come to use the health services at their disposal. The same thing is happening all over India as public health nurses with the confidence of more and more people in the

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THE NURSE: PIONEER OF HEALTH

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villages and the towns. This is one of the ways in which the means of preventing disease and building health reach the people.

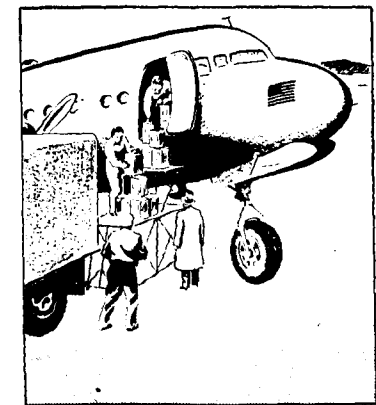
As the health facilities in India increase, the need for more nurses grows. The many new hospitals could not function without nurses. There, the nurse is the person who, as assistant to the doctor, carries out his orders and gives the bedside care that returns the patients to health. She assists the doctor in his life-saving surgery in the operating theatre and gives the vital care to children in the rapidly developing special field of paediatrics. But the nurse has two other very important functions in a hospital. She must be an administrator as she supervises the work of the less highly trained workers and sees that the best possible care is given to all patients, whether directly under her care or not. Of great importance, too, is her work in the hospital as health teacher. The patient recovering from an illness has confidence in those who have brought about his cure. The nurse, as the person in closest association with the patient, has a unique opportunity to learn his hopes and fears and problems, and with tact and understanding she can probably do more than anyone else to teach by example and by discussion the basic rules of health. She, more than anyone else, can influence the patient to modify or change those customs and practices which are a menace to health.

Tremendous strides are being made in the development of Community Health Services in rural as well as urban centres. Teams of experts are rapidly reducing the menace of malaria, yaws, tuberculosis, venereal disease and other communicable diseases; safe water supplies, sanitary facilities and safe methods of handling food are being developed; more health centres are being established. In all these projects the nurse has an important part to play. She assists the doctor, supports the sanitary engineer, supervises the less highly trained assistants and secures the co-operation of the public.

One of the major fields is midwifery, and the need for her services in this field

is great if success is to be achieved in reducing the high rate of infant and maternal mortality. She establishes her contact with the patient as early in pregnancy as possible and as she gives guidance in the preparation for confinement, she has an ideal opportunity to learn the health habits of the family and influence their improvement through discussion and demonstration. She is trained to anticipate and recognize complications of pregnancy and her techniques at the time of delivery are such as to keep to a minimum the possibility of the mother acquiring infection or injury. Also she teaches these safe techniques to the untrained workers for whom she is responsible.

Certainly the nurse is a pioneer in health. Of course it must be remembered that she does not normally work alone. Progress in the field of health is being made through the joint efforts of all categories of health personnel working together as a team. Let us put it this way—the nurse is a pioneer, functioning as a member of a team of pioneers in whose hands rests the health of the citizens of India.



The United States has already made 2,376 shipments of radioactive material to medical institutions in 35 countries for use in combating disease. This is but one of the many uses President Eisenhower is urging other nations to make of atomic energy.

Geneva and Colombo Conferences

FOR months past, following the Berlin conference preparations were going on for a meeting of the Big Powers at Geneva. The primary object was to settle the future of Korea and end the conflict in Indo-China so as to relieve the growing tension in the relations between the western powers and Communists in the far East. It was wisely decided that the big four alone could do nothing without the active co-operation of the participating powers big or small in South East Asia. Thus the Asian conference of 19 nations opened at the head quarters of the former League of Nations at Geneva on April 28. Preliminary talks between the British and the Soviet Foreign Ministers, cleared the way for the opening of the session according to schedule. The first hurdle in regard to procedural matters having been settled the conference got down to brass-tacks. On the second day, General Nam Il, North Korean Foreign Minister, presented a plan for a Korean settlement. He proposed that the deadlock in Korea—partitioned since the armistice nine months ago between the communists in the North and Dr. Syngman Rhee's Republican Government in the South, should be solved by a joint meeting of the North Korean Supreme People's Assembly and the South Korean National Assembly.

This was rejected by Mr. John Foster Dulles, U. S. Secretary of State who described the North Korean plan as designed to destroy the authority of the existing Government and replace it by a Communist puppet regime. He declared that Korea should be reunited under the terms laid down by the United Nations in 1950 which established a commission to observe elections in North Korea where they had not been previously held. Mr. Dulles said:

It is important that we should constantly bear in mind that what is here at stake is not merely Korea important as that is; it is the authority of the United Nations.

The Conference of South-East Asian Prime Ministers met in Colombo on April 28th morning. An official communique at the end of the day's session said that the Conference was held in an atmosphere

of cordiality and informality. Sir John Kotelawala, Prime Minister of Ceylon, was in the chair. He made a speech welcoming the other Prime Ministers in which he also briefly referred to the questions that he considered should be discussed at the Conference.

The other Prime Ministers made their replies. Thereafter the conference discussed the procedure that should be followed in subsequent meetings.

The general enthusiasm to form a community of Asian nations based on common outlook was somewhat damped by the Pakistan Prime Minister Mohamed Ali's insistence on discussing the Kashmir issue. Mr. Mohammed Ali wanted the Kashmir issue to be settled before they could be "presumptuous" enough to preach peace to others. He was inclined to repeat the familiar charges of Pakistan against India.

Prime Minister Nehru, thereupon, expressed the view that while he would be quite willing to discuss any issue he did not think that the question of Kashmir, which had defied solution for over six years, could be settled in a day or two.

The Prime Minister of Indonesia is reported to have said that the root cause of the trouble in the region including war in Indo China was the withholding of recognition to Communist China and denial of her legitimate representation in the United Nations. According to the special correspondent of the *Hindu*

the Prime Ministers are believed to have agreed that the People's Government of China was an effective power in the mainland of China and that therefore it had the right to be represented in the United Nations in place of the Formosa regime.

During the general discussion of Mr. Nehru's peace plan

unanimity was believed to have prevailed on the need for immediate cease-fire and withdrawal of colonialism. There was also general feeling that the Conference should do nothing adversely to affect the course of negotiations on the issue at Geneva.

As we go to Press both the Geneva and Colombo conferences are in session. Detailed study of the conclusions of the conferences must be reserved to the next number of this *Review*.

—29th April.

Home and Foreign Affairs

BY "AN INDIAN JOURNALIST"

Nehru's Plan for Indo-China

ON the eve of the Geneva Conference the Prime Minister made an important statement in Parliament dealing at considerable length with the political and military background to the present situation in Indo-China. He held that the conflict in that region is eventually a movement of resistance to Colonisation.

While expressing his misgivings about threats of massive retaliation and concern over the proposal to form an Asian NATO, Mr. Nehru placed the responsibility for the stepping up of the tempo of war on both sides.

He reiterated India's hope to keep for herself and her neighbours "a peace area with the policy of non-alignment and non-commitment to world tensions and wars". He was, however, filled with anxiety that the

present developments cast a deep shadow on our hopes. They impinge on our basic policies and seek to contain us in alignments.

He suggested that the question of "cease fire" should be given priority on the Indo-China Conference agenda. The cease fire group should consist of the actual belligerents, namely, France and her three associated states and Viet Minh. And then he followed it up with a five point formula for the solution of Indo-China issue.

In conclusion he put forward a six point proposal to end the conflict on Indo-China and made an earnest appeal to the Geneva Conference powers to give their serious consideration to it.

Apart from renewing his appeal for cease-fire in Indo-China the proposals made by him included suggestions for complete independence to Indo-China, direct negotiations by the parties concerned and a "solemn agreement" on non-intervention, denying aid to the combatants to which the U.S.A. the U.K., the U.S.S.R., and China should be primary parties.

The Prime Minister preceded his proposals by an appeal to all concerned to

create a "climate of peace and negotiation." These steps, said Mr. Nehru, are both practicable and capable of immediate implementation.

As we go to press, Asian Premiers in Colombo have called for immediate cease-fire in Indo-China with a view to start direct negotiations between the parties concerned. This will go far to strengthen the cause of peace in the Geneva talks.

S. I. Journalists' Federation

Dr. Alagappa Chettiar declared open the sixteenth session of the Southern India Journalists' Conference at Madras on April 24. The press, he said, "is the pulse of the public life of a country" and journalists "the arteries and the muscles without which a body cannot function or thrive."

Mr. N. Raghunathan of *The Hindu* who had been elected unopposed as President for the ninth year in succession drew attention to the many problems affecting the organisation and the profession. He reiterated the demand for setting up a Press Council, which was as much the duty of the Government as the setting up of the Bar Council and the Medical Council.

He also pleaded for setting up special machinery for compulsory arbitration of disputes in the journalistic profession, if all reasonable efforts at conciliation failed. The ver fact that journalists are not numerically ystrong enough to enforce their just rights, if need be by direct action in the last resort, makes it all the more necessary that for their benefit this special machinery should be established.

The President of the Federation pointed out that the Government, as the responsible agent of the public, had a duty to ensure that wages and conditions were "as good as newspapers run with reasonable efficiency can make them." He added:

Fair standards based on the all-India survey of conditions and possibilities made by the Press Commission should be laid down to provide a frame of reference for the judicial or quasi-judicial bodies which will have the duty of applying them in practice with due regard for flexibility.

Writers in Conference

The third all India Writers' Conference organised by the P. E. N. put up a magnificent show at Chidambaram. What with Prime Minister Nehru inaugurating, Vice-President Radhakrishnan presiding, and Dr. C. P. Ramaswami Ayer, Vice-Chancellor of Annamalai University, welcoming the gathering in his capacity as Chairman of the Reception Committee, there could be no more impressive setting for a conference of writers. Whatever the result of their deliberations the conference had the widest possible publicity. It will be remembered that the first Session was presided over by the poet Rabindranath and the second by Mrs. Sarojini Naidu. It was fitting that the present session should have a philosopher and scholar statesman to guide its deliberations.

The addresses delivered by the Prime Minister and Vice-President laid stress on the importance of spiritual values for the solution of the great problems which confront us today. Both Mr. Nehru and Dr. Radhakrishnan made reference to the Hydrogen Bomb as it affected human relations.

Sri Nehru, inaugurating the session, said that in the world today people began to think of problems by sheer force or evidence.

I am certain in my mind that force and violence ultimately do not achieve much, for the human factor comes in. That is where poets and writers come in.

The poet, he said, wrote calmly with objectivity; so he played a tremendous role. The world today was moving away from thinking. This might be the consequence of the rapid output of new ideas and hectic world events. We have seldom time to think. We talk of industrial civilisation, the culmination of which is the hydrogen bomb, he said.

Nowadays, people did not think in terms of logic, reason, or argument. That was where the importance of writers came in.

Sri Nehru referred to the problem of languages, and emphasised the need for languages to come closer to each other, and develop what might be termed as an Indian literature in various languages.

Of course, said Mr. Nehru, he did not wish to interfere with the development of Tamil, Hindi and other literature.

But I feel we should try to develop common approaches, like common knowledge of each other's literature, and something that we may term Indian literature in the various languages of India.

Dr. Radhakrishnan, Vice-President of India, who presided, laid stress on the universality of all great literature. Literary men should rise above petty considerations and contend against every kind of provincialism if they were to make the world happy. He analysed the crisis facing humanity and added:

If we fail to overcome the discord between power and spirit, we will be destroyed by the forces which we had the knowledge to create but not the wisdom to control. For the new effort we need the sense of religious purpose.

This growing discord can be overcome, in his view, only by reviving what he called "the sense of religious purpose." He did not of course, use the word "religious" in the technical or sectarian sense. He used it to cover all those basic spiritual values which taught men to reconcile the audacity of power with the humility of spirit.

We recover moral control, and return to spiritual life or we pass out as so many other species.

Dr. C. P. Ramaswami Ayer, Chairman of the Reception Committee, who hailed Mr. Nehru as a great writer of India, exhorted writers of today and tomorrow to vivify and regenerate India, a task which they could do better than other kinds of people. The task of men of letters was pre-eminently clear.

Smt. Sophia Wadia, Founder of the P.E.N. said the dream of P.E.N. was unity and peace in the world. The extreme spirit of this age had to be counter-balanced with the idealism of poetry. In P.E.N. the world writers associated together and were trying to unify their lines of approach.

It is a pity the daily papers which gave elaborate accounts of the inaugural ceremony and front page reports of the leaders' speeches made no mention of the subsequent proceedings which must have been the vital part of the conference. The public would have welcomed a précis of the writers' discussions and a synopsis of the more important papers read at the session.

Kashmir Debate in Pak. Parliament

It will be remembered that President Eisenhower took the unusual step of giving extra assurance of Pakistan's good faith in his personal letter to Prime Minister Nehru. If he had followed the Kashmir debate in Pak. Parliament he would realise how well founded are those fears and suspicions with which India viewed the new accession of arms to Pakistan. The street cry of war and Jihad which was so common a feature of Pak propaganda against India in earlier days is now rehearsed again within the precincts of Parliament itself. Fancy a responsible member the House making this provocative declaration: "If war with India over Kashmir is inevitable, then let us go to it and 'Inshallah', we shall succeed because we are in the right."

Sardar Nishtar, former Governor of Pakistan Punjab and now a member of the Muslim League Working Committee who said this was speaking in a debate on Kashmir, initiated by Prime Minister Mohammed Ali. Sardar Nishtar went on to say that if all their peaceful efforts to reach a settlement with India failed then

let us go to war, not as aggressors but for the defence of our country. And if we go down, let us go down honourably.

Foreign Minister Mr. Mohammed Zafrullah Khan, winding up the debate for the Government, said he agreed with Sardar Nishtar except with a slight change on "emphasis." Mr. Zafrullah Khan did not elaborate on this statement of his.

But this had already been done with brutal frankness by Sardar Shaikat Ali who, speaking for the Punjab, declared that his people "would no longer take lying down because the Kashmir problem affected their very existence." And

if Pakistan received military aid from America and this did not help in solving the Kashmir problem, it would be better to do without that aid. If the American aid was not to be utilised in solving Pakistan's problems, it would result merely in Pakistan providing cannon fodder in a conflict between Pakistan and any other country.

What can be now clear or unequivocal than this? Backed by the "Big Battalions" that an obliging U. S. A. has furnished, Pak leaders are now assuming a new role and talking with an accent that was not there before.

The Nadar Ministry

The eight-man Ministry headed by Sri Kamaraj Nadar was sworn in at Fort St. George on Tamil New Year's Day. From the outset Mr. Nadar has claimed that it is after all a Congress Ministry being the sixth Ministry of the Congress Party. Both in its composition and the declared intentions of the new Chief Minister it almost appears to be a continuation of the Ministry headed by C. R. Nothing could be more welcome than this continuance of the good work done by the late Government. There are five members of the old Ministry in the new and one may expect there will be no radical departure in policy.

Mr. Nadar always worked behind the scenes and his modesty forbade him from interfering with legislative work. His forte lay within the precincts of the Congress Party.

But he is a shrewd politician and very clever in the management of men; and though he has had no legislative experience he is astute enough to realise his limitations and act with circumspection. Already he has shown tact in the selection of his Cabinet. Two of the new Ministers represent the Tamil Nad Toilers' Party and the Commonwealth Party with a following of fourteen and six members respectively in the State Assembly. The membership of the Congress Party will thus increase from 118 to 138 in a House of 231 members. The Nadar Ministry will now have a working majority in the legislature and to that extent will be relieved of the anxiety to safeguard itself against the possibility of snap defeats in the division lobby.

There is thus every prospect of a stable Government, and Mr. Nadar, having resigned his presidentship of the Pradesh Congress Committee will now be free to devote himself entirely to his work in the Legislature. It is no small handicap to succeed a leader like C. R. but Mr. Nadar who made himself so indispensable to the Congress will, it is hoped, prove equal to his new tasks and show equal strength and judgment in leading his new team.

Sir Oliver Goonatilleke

It is fitting that Queen Elizabeth's historic visit to Ceylon should be rounded off by a graceful act which in itself is a significant development in the constitution. Her birthday which fell on April 21 was made the occasion for the appointment of the first Sinhalese Governor-General of the Island. Sir Oliver Goonatilleke, Finance Minister and leader of the Senate will succeed Lord Soulsbury on his retirement in July 22 as Ceylon's second Governor-General. One significant feature of the appointment is that Sir Oliver is appointed head of the State on the recommendation of the Prime Minister and not of the British Cabinet. This is a welcome departure from precedent bringing the island's constitution in line with such autonomous Dominions as Canada and Australia which have already exercised their right to choose the heads of their respective states. Thus with the complete transfer of power in fact as in law Ceylon takes its place with other members of the Commonwealth.

Sir Oliver, who is 66 years old, will thus be the first Ceylonese to hold the position of Governor-General, the highest position in the gift of the Ceylonese people.

Nehru on H-Bomb

In his statement in the House of the People on hydrogen bomb Prime Minister Nehru appealed to the United States and others who have hydrogen bombs not to experiment with them. "This type of experimenting should stop," he said:

They have this terrible weapon in their hands. Whether they are going to use it or not I do not know but the mere experimenting of it itself has become very dangerous to the world.

In this connection Mr. Nehru quoted the views of various authorities on the dreadful features of hydrogen bomb.

Some time ago, when the hydrogen bomb was first mentioned in public, Prof. Einstein said:

The hydrogen bomb appears on the public horizon at a probable attainable goal If successful, radio-active poisoning of the atmosphere and hence an annihilation of any life on earth has been brought within the range of technical possibilities that success appears now to have been achieved.

A U. S. Professor Dr. Greenhead of the Cincinnati University, said:

We are proceeding blindly in our atomic tests and sometimes we cannot predict the results of such blind moves. . . . The U.S. was able to make these bombs out of relatively plentiful substances. If these are used to create an explosive chain reaction, we are nearing the point where we suddenly have enough materials to destroy ourselves.

M. Martin, the Defence and Scientific Adviser to the Government of Australia, is reported to have said after the explosion of March 1:

For the first time I am getting worried about the hydrogen bomb I can say as an individual that the hydrogen bomb has brought things to a stage where a conference between the four world powers in mankind's own interests can no longer be postponed.

The accession of Kashmir

While Pakistan and certain American spokesmen are insisting on plebiscite in Kashmir the people of the valley seem to have made up their minds already.

The Kashmir Premier, Bakshi Ghulam Mohammed, told a Press conference in Lucknow the other day that there was now no need for a plebiscite in Kashmir as the issue it sought to settle had already been decided by the Representative Assembly of Kashmir.

The plebiscite, he said, was thought of for the purpose of deciding the State's future through popular verdict. But this question had been finally settled by the people of Kashmir through their Representative Assembly ratifying the State's accession to India.

The Assembly before deciding the question in February last had four choices before it, namely, accession to India, opting out, remaining independent or joining Pakistan, with absolute powers to favour any of them, he said.

Replying to a question how he could explain this stand in the context of the Government of India's international commitments on the issue of a plebiscite in the State, Bakshi Ghulam Mohammed said:

I am no spokesman of the Government of India. So far as we are concerned, after the State Constituent Assembly's February verdict, we feel there is now no more scope for further ratification of this decision through another medium.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

THE CLASSICAL AGE: The History and Culture of the Indian People. Vol. III. Bharatia Vidya Bhawan, Bombay.

The first two volumes in this fine series—The Vedic Age and the Age of Imperial Unity—have been reviewed at some length in these pages; and now we have the third volume dealing with what is called The classical Age covering the period 320-750 A.D. As already indicated this monumental work which owes its inspiration to Sri Munshi is the result of the labours of a team of some sixty scholars in India who have specialised in different branches of Indian historical studies.

They have had the benefit of the accumulated wisdom of many decades of research and scholarship in the field of historical studies—facts and interpretations culled from sources as varied as literature and archeology. The writers have availed themselves of all this vast material which enables them to present a record at once comprehensive and up-to-date.

Writers drawn from every part of India have contributed to this volume which spotlights the rise, decline and fall of the Gupta Empire and brings the history of the subsequent period into perspective. The legend of Harshavardhana as the last of the Empire builders is exploded and indeed the entire outlook on the post-Harsha period is changed in the light of new conclusions. Special attention is paid to the work of the Chalukyas and the Pallavas in the South who completed the task of unification in the Deccan which the Guptas accomplished so well in the north. The period under review is evidently "the golden age" of India when the country reached the highest development in every field of thought or action—in literature, science and philosophy, in art and architecture, and more than everything else when the cultural hands of India stretched across her natural boundaries as far as Central and Eastern

Asia. The age of Kalidasa, of the six systems of philosophy, of the Nalanda University and the art of Saranath and Ajanta, the age which saw the flowering of Vaishnavism and Saivism in religion is undoubtedly second to none in historic record. It is of such an age, so full of the promise and fulfilment of the highest and the best in Hindu thought that the writers are engaged in unravelling in this book. The past specimens of Hindu achievements in art and architecture in this period are likewise presented in 43 plates which adorn the volume. Such a treatise should be in every library for reference and reverent study.

FACTS ABOUT INDIA. Price Rs. 3.

ABOUT INDIA. Price Re. 1-8.

Publications Division, Government of India, New Delhi.

The two books, neatly printed and got up in fine style, are designed to provide a bird's eye view of the economic and cultural life of India to-day. FACTS ABOUT INDIA has four sections, the first dealing with the country, its people, its constitution and related subjects; the second with industry, agriculture, transport and research; the third with cultural subjects such as painting and sculpture and architecture, the press and the radio; and the last section providing maps and charts illustrating different aspects of the country's economy in relation of the world.

ABOUT INDIA is a factual record of India's many-sided progress in industries and planning. Its six chapters deal with the land and people, history, culture, industry. Five year plan and scientific research with appropriate illustrations and maps and charts. The appendices at the end of the book embody facts and figures of considerable value. Foreigners, no less than Indians will find in these two Government sponsored publications ample material of value and interest concerning contemporary India and its many attractions.

NEW BOOKS AND NEW EDITIONS. The New American Library, 501, Madison Ave. New York, 22

The latest additions to the New American Library are three "Signet" volumes and a "Mentor book" on THE BHAGAVAD GITA, or the Song of God.

Horace Coon who has had a long career in Journalism and Education offers some wholesome advice and instruction in the five sections that comprise "Speak Better—Write Better English". Success in business or personal life depends so much on the effective use of words that none can afford to miss this informative and inspiring treatise on the gentle art of reading and writing and speaking.

THE UNITED STATES POLITICAL SYSTEM AND HOW IT WORKS by David Cushman Coyle offers the right key to understanding the American way of life. Here is a lively and challenging exposition of the U.S. political system and the complex net work of organisations and agencies that make it work "day by day and state by state."

Curzio Malaparte's THE SKIN translated from the Italian by David Moore is a revealing picture of war's effect on the conquering and the conquered. This complete and unabridged story of the American invasion of Italy told by one of Italy's outstanding novelists is a document of rare candour, compassion and biting humour. It lays bare the explosive truth about human behaviour when social codes have disintegrated.

THE BHAGAVAD GITA, as every Hindu knows, is the timeless epic of the Hindu faith. This powerful scripture rendered into beautiful English, part prose and part verse by two brilliant scholars Swami Pravananda & Christopher Isherwood brings this little classic closer to the ordinary, perplexed man and woman in the West. For the first time a great religious classic of the Hindus is made available to the average American reader. Aldous Huxley contributes a thoughtful introduction and the work closes with Louis Fischer's account of the influence on Gandhi of this Song of God.

BRITAIN: AN OFFICIAL HANDBOOK. British Information Services, Madras. Rs. 4/8.

This is an official handbook of information prepared by the Central Office of Information, London, giving a complete picture of Britain today—its people, its Government, its institutions and economy. The twelve chapters complete with charts and maps present in condensed, easily readable form a wide range of basic reference material on the country and its people, its administration, defence, national economy, Trade, industry and finance, religion and the arts and social welfare and broadcasting and the press. The appendix on Legislative Changes proposed for 1954 and the Bibliography and Index are valuable additions to a book that will be found useful to all—traveller, businessman, politician, Journalist, any one interested in British affairs. What makes it of special value to overseas readers is that the book is essentially factual and statistical compiled from authoritative and official sources and provides basic data on the main aspects of the nation's Government and economy.

STANDARD ESSAYS ON Art, Science, Commerce, Agriculture for all Competitive Examinations. By N. M. Kulkarni, Students' Friends, Allahabad.

This is a collection of Essays on Economic, Commercial, Political, Scientific, Biographical and miscellaneous current topics designed to serve as models for essay writing in University Examinations and other Competitive Examinations. The fact that the book published in 1946 has gone through eight editions in eight years proves its usefulness and popularity among those for whom it is designed. The present edition of 550 pages is amplified with additional essays on such topical subjects as the Five Year Plan, Vana Mahotsava and the Conquest of Everest etc. They are by no means intended to be mugged up by students but should serve as models suggesting ways and methods of approach in the treatment of such topics. Every essay opens with an outline of leading ideas covered by the composition. The variety and suggestiveness of the theses discussed must provoke thought and help students in giving shape to their ideas.

CASEMENT BOOKLETS. Casement Publications Ltd., 11, Oak Lane, Bombay.

The aim of the series of Casement publications is to present what will ultimately be "a complete critique of the latest thinking in the realm of current affairs." In furtherance of this aim 24 pamphlets have already appeared—pamphlets written with authority and distinction by first rate writers on a variety of topical matters. The latest in the series of handbooks are: THE LAW AND THE STATE by Lord Justice Birkett; AUTHORITY AND FREEDOM by H. G. Nicholas; REVOLUTION AND COMMUNISM by Francis Watson and INDUSTRIAL RESEARCH AND HUMAN PROGRESS by Dr. P. Domsheath. One can acquire in due course an exclusive library of modern thought in this series of popular handbooks which are at once well written and within the means of the very poor among readers.

THE GOSPEL OF ADWAITA. By Duncan Greenless; Published by The Theosophical Publishing House, Adyar, Madras.

This is the tenth volume in the World Gospel series intended to give in essential outline the best in all the world's great scriptures. Here is a clear, cogent and convincing statement of the philosophy and religion of *Adwaita*. The topics are arranged under nine headings—God, The world, The soul, Bondage and Freedom, who can be saved, Means of attainment, the seven courts, and Infinite perfection. The texts cover a wide range of authoritative books—the *Mandukyopanishad* and other *Upanishads*, the *Gita*, the *Yoga Vasistha*, *Viveka chudamani* and other works of Sri Sankaracharya etc. Illuminating commentaries follow on the texts relating to each topic. A very useful Appendix gives parallel passages from many authors, ancient and modern. The Introduction covering eighty pages of closely printed matter deals with the subject in full detail. Special mention should be made of an excellent catechism of *Adwaita* the author gives in the form of forty-six questions and answers. Q. What is the final goal of all life? Ans. "The restoration of perfect realisation of the ONE, beyond whom, nothing at all exists, and the eternal living in that total freedom

from all illusion of separateness." The author rightly observes that such Liberation is in no way incompatible with a life active in the world. He also sounds a much needed note of warning—Freedom from Karma belongs to the illumined, to the liberated Soul, and *not* to the personality which identifies itself with the lower desires and ideas; to imagine it does is to destroy the moral basis of life.

THE NEW YEAR BOOK 1954. Ed. by P. C. Sarkar. S. C. Sarkar & Sons Ltd., 1-c, College Square, Calcutta-12.

This is the eleventh annual publication of a book which has justified itself by its extensive use and popularity. Thorough revision of the usual material brought up to date and rearrangement of the sections have added to the value of the publication as a book of reference. The sections on General and Scientific information are enlarged while an old feature Dictionary of political terms, which had been discontinued for some years, has been resumed. A detailed and carefully prepared index is provided for the convenience of the readers. Altogether it is a book of wide general knowledge and valuable data on topics of general interest for all.

SRIMAD-BHAGAVAD GITA. With Text in Hindi and English translations by Swami Sambudhananda, Sri Ramakrishna Ashram, Khar, Bombay, Rs. 3-8-0.

When there are so many editions of the Bhagavad Gita is there need for yet another? This edition is designed to serve a special purpose and must therefore be welcome. It presents the meaning of each verse both in Hindi and English and it affords an opportunity to the English knowing people to pick up Hindi and the Hindi knowing people English. Now that Hindi is becoming the *lingua franca* of India a book of this kind with text in Sanskrit and translations in Hindi and English must be an invaluable companion to the reverent study of the great scripture. Besides, translations in two different languages are likely to help clarify and corroborate each other.

DIARY OF THE MONTH

- April 1 Presidents' colour presented to I. A. F. on its 21st birthday.
—Air Marshal Mukherjee appointed first C. I. C.
—31 Killed in train explosion near Gorakhpur.
- April 2 U. S. rejects Russian offer to join NATO.
—Nehru urges pact to halt H. Bomb tests.
—Turko-Pak mutual aid pact signed.
- April 3 Huq cabinet sworn in at Dacca.
—Commerce Minister T. T. K. Chari inaugurates New Tea Board.
- April 4 Soviet experiments in Nitrogen Bombs reported.
—Cong. Working Committee sets up committee to consider changes in constitution.
- April 5 Commons debate on H. Bomb.
—Working Committee reaffirms Congress stand on Prohibition.
- April 6 Commons accept Labour resolution for Big three talks on H. Bomb.
- April 7 French India Police arrest 350 persons following hoisting of national flag.
- April 8 C.R. Cabinet resigns; Sri Kamaraj meets Governor.
—Burmas' debt to India scaled down.
- April 9 Britain and France oppose Dulles's Indo-China move.
- April 10 Queen Elizabeth welcomed with acclamations in Colombo.
—Nehru opens Central Salt Research Institute at Bhavanagar.
- April 11 U. S. Secretary of State Dulles meets Mr. Anthony Eden, Britain's Foreign Secretary for discussion on Indo-China.
—India urges transfer of French pockets without referendum.
- April 12 Unlimited national plan loan announced.
—French India Police trespass and shoot at Indians.
- April 13 8—man Madras Cabinet headed by Kamaraj Nadar sworn in.
—Portuguese Premier Dr. Salazar contends Nato covers Goa.
- April 14 Nehru replies to Premier Salazar's Lisbon statement.
—Crowd baton-charged in Pondicherry.
- April 15 Prime Minister urges Lisbon to withdraw troops from Goa.
- April 16 Nehru inaugurates third all India Writers' Conference at Annamalai nagar.
—President Ike assures France and E.D.C. that American forces will stay in Europe.
- April 17 Golden Jubilee of the Co-operative movement inaugurated by Chief Justice Rajamannar at Madras.
—Prime Minister Nehru visits Neyveli.
- April 18 Egyptian Cabinet reshuffled with Naguib as President and Nasser as Premier.
—Dr. Satyapal, Speaker of the Punjab Assembly, dead.
- April 19 National plan loan opens.
- April 20 Hundreds of people sign Sarvodaya pledge.
—U. K. consults India on S. E. Asia pact.
- April 21 Sir Oliver Goonatilleke appointed first Ceylonese Governor-General.
- April 22 Nehru announces that foreign troops will have no passage across India.
- April 23 U. S. troop planes allowed to pass through Colombo to Indo-China.
- April 24 Nehru outlines 6 point proposal for peace in Indo-China.
—Soviet Union breaks with Australia following Petrov affair.
- April 25 Australia rejects Soviet protest and refuses to hand over the Petrovs.
- April 26 Asian Conference of 19 nations opens at Geneva.
—Kenya Govt. apologise for raid on Indian envoy's office in Nairobi.
- April 27 A.I.C.C. urges Pradesh Committees to enforce prohibition and calls for practical suggestions.
- April 28 Asian Premiers' Conference meets at Colombo.
- April 29 Labour Appellate Tribunal award re Bank employees' pay published.
- April 30 India and China sign "a trade and intercourse" agreement on Tibet.



READERS' DIGEST



THE VULNERABILITY OF INDIAN SOCIETY

The vulnerability of society in all countries, particularly in India, depends almost entirely on factors which, for want of a better name, may be called "spiritual," writes Dr. Sampurnanand in *Freedom First*. Politics and economics cannot be ignored, but they do not occupy that dominant position which one might be tempted to ascribe to them.

In the history of India we find that during periods of great political depression, our society was able to preserve its character and individuality. When the Huns and the Scythians invaded India, they were assimilated and absorbed into the social structure of the country. During the political domination of the Pathans and the Moguls, a defence mechanism was evolved which enabled our society to withstand the impact of a powerful alien influence. But things have changed today; and as the old spiritual values have declined so has the vulnerability of Indian society increased.

A social organisation stands together if it has a system of common fundamental belief, if it has an article of faith it can cling to and which it can fall back on in times of crisis. A belief may be wrong, but even a wrong belief, if honestly held, may later be abandoned in favour of a right one—provided the importance of belief itself is recognised. Today in India we seem to be living in a period when all that is believed is that there is nothing to believe in; and there lies the danger.

We have lost all faith he says, there is nothing we hold sacred, there is nothing to which we can cling in a crisis and which can form the basis for our intellectual and political activities.

The result of such moral and intellectual anarchy is obvious. A person who is a cynic, an unbeliever by preference, can have no place for any permanent values. He lives only for the present and quite naturally, his conduct may well be one of unbridled licence; the only restrictions which he can acknowledge are those imposed by exterior physical conditions. But the absence of belief cannot be a permanent state of the human mind; at some stage or other, some belief manages to enter; it may be camouflaged as unbelief—and that is what is happening in India today. Our intellectuals started by giving up all belief and have ended by believing in a coarse materialism; this may be the logical end of unbelief but it is really the most perverted kind of belief.

Communism is a belief of this nature; it is dangerous because it must inevitably do away with the very basis on which our society has been built and which has

enabled it to survive the many and varied onslaughts upon it.

Our philosophy has been that the individual is an end in himself and that he has a significance apart from any other that he might have as member of society. This might sound selfish, but in reality it is not. The individual is not in conflict with society, rather he is one with it, and his joys and sorrows are the joys and sorrows of the society—and not *vice versa*. Such a concept alone can form the basis of democracy in India. The only alternative to it would be anarchy and later the dictatorship of a small clique.

Under a dictatorship, an individual has no meaning except as a member of society and he becomes merely an instrument for serving the purposes of the society, in other words, of the ruling clique at the top.

Complete enslavement of the mind can be the only result of this. Democracy in India, or anywhere else, can only rest secure on the recognition of human individuality. If the individual has no purpose save that of the community, then his rights and his very individuality can have no meaning. The triumph of such logic must destroy democracy. We have then to decide as to what kind of dispensation we are going to live under. That is our most vital problem.

But our difficulty is that there is a chasm between our leaders and the mass of our people; in New Delhi one cannot help but recognise this. Naturally a great capital city cannot truly and exclusively represent national tradition; but whereas the difference between Washington and the U.S.A. or London and the U.K. is merely one of degree, the difference between New Delhi and the rest of India is one of kind.

The impression in New Delhi is that of a foreign world, imported and transplanted on alien soil. In such surroundings it is not surprising that the country's leadership is not attuned to the traditions of the land. As a result of this our people have not had any cultural, much less spiritual, guidance from those who are their chosen leaders.

What then is our task? Certainly we must put an end to this state of affairs, but we must also once more make the individual the centre of all activity.

If our approach to problems is to be in the spirit of *Dharma* then we must create the proper climate for it. We must get over the narrow, negative conception of secularism and adopt a more real and positive attitude. A beginning can be made in our institutions of learning where education can include an attitude of faith, reverence and enquiry.

RELIGION IN PRESENT-DAY INDIA

Writing on the Role of Religion in Present-day India, Swami Nikhilananda observes in the course of an article in *Prabuddha Bharatha* that the religious history of India can be divided into three parts.

During the first part, when the Hindu kings were the preservers of culture, it was free, creative, and dynamic. With the Moslem conquest began the second period, when society became conservative and tried to protect itself with a fence of rigid customs and rituals. Religion degenerated into mere dogma, and philosophy into hair-splitting logic. But saints and mystics, born from time to time, saved society from total annihilation.

Indian history entered into its third period with the British conquest of the country, especially with the introduction of English education during the middle of the nineteenth century.

The Christian missionaries introduced the element of social service in religion. The schools imparted the rational and scientific education of the West, while Indologists translated the Hindu scriptures into English and made them accessible to the educated youth. Religion was studied following the scientific method of the West, and religious experiences were subjected to the test of reason. The slogans of the French Revolution awakened an intense desire for an all-round social reform, especially the elimination of the many glaring injustices towards women and members of the lower classes. The effect of Western culture on Indian minds was varied. One section wanted to recreate Hindu society totally according to Western light. As a reaction, another section wanted to preserve the old orthodoxy and reject everything that smacked of the West. And a third section avidly took up the study of Western culture and with its help discovered the greatness of their own spiritual legacy. To this group belonged many of the builders of modern India, from Rammohan Roy, through Swami Vivekananda, Tilak, Ranade and Rabindranath Tagore down to Mahatma Gandhi and Subhash Bose. With the help of the powerful solvent of the scientific knowledge of the West, they wanted to dissolve the effect encrustations of present-day Hinduism, thus revealing its pristine essence.

The nineteenth and twentieth centuries witnessed the advent of several outstanding religious thinkers, like Rammohan Roy, Dayananda, Ramana Maharshi, and Anurobindo Ghose.

Ramakrishna and Vivekananda have been hailed as the prophets of the new India. Vivekananda emphasized service to men as the best way of worshipping God. Ramakrishna, who said that religion cannot be practised when the stomach is empty.

Of all the forces that are working in India at the present time, religion is the most vital one. This fortunately is not in conflict with such cherished ideals of the modern world as freedom, democracy, respect for others, and social Justice.

Hinduism supplies them with a spiritual foundation. The Vedic ideal of the divinity of the soul is the spiritual basis of democracy and freedom. The Hindu ideal of the harmony of religions is the key to the fraternal relationship between the different faiths. The Vedantic ideal of the oneness of existence gives the rational interpretation of ethical virtues. For her own sake and the welfare of the world, India must fight the materialistic interpretation of life and the universe with the spiritual experience of her saints and philosophers.

ROMMEL'S END

Erwin Rommel was murdered by Hitler. That is, he was given his choice of taking poison or facing a people's court, and he took the poison, writes Matthew Halton in *Swatantra*.

That part of the story is told in *The Rommel Papers* by Rommel's son Manfred, who was 14 at the time: "My father was standing in the middle of the room, his face pale. 'Come outside with me,' he said in a tight voice. We went into my room. 'I have just had to tell your mother,' he began slowly, 'that I shall be dead in a quarter of an hour.'"

"He was calm as he continued. 'To die by the hand of one's own people is hard. But the house is surrounded and Hitler is charging me with high treason. 'In view of my services in Africa,' he quoted sarcastically, 'I am to have the chance of dying by poison. The two Generals have brought it with them. It is fatal in three seconds.' A few minutes later he left his home with the two generals in a car, took the poison and died."

Mr. Halton quotes the words of the famous British Military writer Liddell Hart:

"The impact that Rommel made on the world with the sword will be deepened by his power with the pen. No commander in history has written an account of his campaign to match the vividness and value of Rommel's."

EFFECT OF QUININE ON EXPECTANT MOTHERS

Expectant mothers who take doses of quinine during a certain period of pregnancy may be endangering the child's life, suggest two doctors in the *British Medical Journal*.

Peter E. Sylvester, Research Medical Officer at London University's Institute of Child Health and Dr. David R. Hughes, Senior Registrar in Obstetrics and Gynaecology of the Woolwich Hospitals group, make this point in an article discussing children born without any kidneys.

The fourth to the sixth week of embryonic life is described as the critical time when the development of the kidney takes place. Disturbances, such as the taking of certain drugs by the mother during this period, could account for their failure to grow.

In one case investigated, it is suspected the quinine taken by the mother prevented kidney formation in the child.

The absence of both kidneys is invariably fatal after birth.

The longest a child suffering from this condition has lived in this country is 21 days. Boy victims predominated over girls. Other deformities also accompany this condition.

NEW VACCINE TO PREVENT POLIO

The menace of poliomyelitis (infantile paralysis) may be ended within 18 months, as a result of one of the greatest medical experiments ever attempted, being carried out in the United States. Over 1,000,000 American children will be tested with a new vaccine starting this autumn.

Mr. Basil O'Connor, President of the American National Foundation for Infantile Paralysis stated at Plymouth, England, that it was hoped that the vaccine, which would cost £7,000,000 to develop over 15 years, would prevent the onset of polio. "By the end of next year, we should know if it is a success and people can be immunised against polio", said Mr. O'Connor.

CABINET GOVERNMENT FOR SINGAPORE

Substantial advance towards responsible self-government for Singapore is recommended by the Rendel Constitution Commission in its report published on February 25. The recommendations of the Commission—headed by Sir George Rendel—include proposals for a Cabinet system of government and a Legislative Assembly of 32 members, only three of them officials. Discussing the Commission's report, *The Straits Times* (Singapore) says:

There is no mistaking the significance of the reforms which the Commission proposes. It recommends a Cabinet system of government, its Ministers responsible to a legislature which would be nearly entirely elected. Only three of its 32 members would be officials.

In place of the Executive Council, the Commission recommends a Council of Ministers of whom three would be *ex-officio* official members, and six would be elected members appointed by Governor on the recommendation of the head of the largest party or coalition of parties forming the administration.

Continuing, the newspaper observes:

They are proposals which we believe will have the support of the great body of public opinion in the Colony. They grant, in effect, responsible Popular government in the domestic field, excluding internal security and subject only to the Governor's reserved powers, an authority which has not been exercised since the Legislative Council was constituted. These powers would remain as safeguard against the most exceptional circumstances. There cannot be serious objection to that.

The change otherwise in the position occupied by the Governor would be important. Under the system now recommended he would be obliged to accept the decisions of the Council of Ministers. He would be expected to consult the Council even upon matters on which he need not accept the Council's decisions. He might strongly disapprove many of his Ministers' decisions or the Assembly's actions. But he could act only in the face of unmistakable crisis. Responsible opinion will welcome the safeguards.

After referring to the proposal for setting up a new island-wide authority to replace the present City Council and the Rural Board, the newspaper adds:

Challenge begins with the Commission's rejection of representations made on behalf of the large number of persons domiciled in the Colony but not enfranchised, and the large number who, although they have the vote, are excluded from political activity because they do not have the necessary knowledge of English.

KINSEY'S LATEST: SEX OR LOVE

Reviewing Dr. Kinsey's latest book "Sexual Behaviour in the Human Female" in the *Saturday Review*, Dr. Karl Menninger, one of America's leading psychiatrists, exposes the fallacy of the Kinsey Group. Kinsey's statistics add up to the same numbers on an adding machine, but they do not add up to the significant totals in human life.

The psycho-physical separation which the Kinsey associates decries is precisely what has victimised them. They seem to be under the impression that it is possible to describe the mechanics of human behaviour purely in physical and chemical terms to the total exclusion of psychological factors.

Kinsey's compulsion to force human sexual behaviour into a zoological frame of reference leads him to repudiate or neglect human psychology, and to see normality as that which is natural in the sense that it is what is practised by animals. Kinsey entered the field of sexuality from entomology and Freud from neurology; but Kinsey has never outgrown his original viewpoint that sexuality is just something that occurs in animals.

Freud discovered that in the field of human relations one must recognize the functions of love and hate, as scientific realities inter-related with reproduction. Kinsey did not; the word "love" rarely appears in his book.

Kinsey repudiates the concept of normality as beneath scientific contempt but by implication he substitutes for it the use of two other concepts, that of naturalness and that of prevalence (i.e., high relative incidence.)

Homosexuality is to be regarded, he says, as a natural form like any other, because it is common in human beings and animals. Now this may reflect, as Trilling suggested, "a generous impulse for tolerance, acceptance, liberation, a broad and generous desire for fellowmen not to be harshly judged," but it puts the authors in the untenable position of establishing inappropriate forms and setting up the worship of the factuality of the fact, its material physicality and its numerical strength. To use this as his criteria "has the effect, ironic in a work that is so clearly directed to democratic values, of removing the human subject from its implications.

Professor Kinsey's conception of sex as "total outlet" is a somewhat scatological concept, and leads logically to egregious errors.

The first is the inference that the more of this "sex" the better; No one would seriously hold that, since eating is a good thing and a pleasant

thing, the more one can eat the better. The fact that many people would feel inclined to agree with it is likewise no proof. The starving inhabitants of a desert island might easily subscribe to the notion that the more food they could obtain the better, but any dietitian could refute this. And, furthermore, Kinsey clearly demonstrates that there is no considerable amount of sexual starvation in America.

Indeed, the psycho-physical separation which the Kinsey associates decries at the beginning of Chapter 16 is precisely what has victimized them throughout their study.

They would seem to be under the impression that it is possible to describe the mechanics of human behavior in purely physical and chemical terms without reference to the mystic vagaries (as they conceive of them) of psychology. This point of view, one must concede, is by no means limited to the Kinsey group. It is the chief CASUS BELLI between the biological and the psychological scientists, and the reviewer is definitely with the latter.

It isn't that sex cannot be separated from love: we all know to our sorrow that it can? But we psychiatrists say the reviewer "take the position that this separation itself represents an abnormal state of affairs in the human being, and hence statistics about sex based upon assumption that the presence or absence of love, to put it simply, is unimportant, are vastly disturbing to."

INDIA AND PAKISTAN

Mr. Ian Mikardo, Labour M. P., writing in the *Bevanite* weekly, the *Tribune*, compares his recent experiences of Pakistan and India and says: "In India, you get the feeling that a whole nation is passionately anxious to learn and apply modern methods in order to lift itself up by its own boot straps."

"In Pakistan, you get the feeling that a handful of devoted public servants are endeavouring to better the lot of an indifferent and even reluctant people."

He offers two reasons. "The first is Muslim fatalism. That is why amongst many in Pakistan there is so little initiative, so little application and so little resolve.

"The second factor is the one which runs deep. In India, one of the most encouraging things to see is the way the

energy of the people which was formerly absorbed in an obsessive struggle for independence has now been released for constructive tasks. It is never easy to switch from being anti-something to being pro-something or else from opposition to initiation, from the negative to the creative, but most Indians have managed this transition pretty smoothly.

"Not so, alas, the Pakistanis. For them, India has taken Britain's place as an excuse for being too busy decriing to get on with creating something. Sooner or later, they will outgrow it."

JAP METHOD OF CULTIVATION

Paddy yield in U. P. went up by over 2.5 lakh maunds during the last paddy season as a result of the Japanese method of cultivation which covered an area of 35,000 acres in 29 districts.

The value of the increased yield is estimated at about Rs. 32 lakhs. The area under the Japanese method of paddy cultivation in U. P. is the largest among the States conducting the new experiment.

According to an assessment made by the Agriculture Department, an average increase of 7.4 maunds of paddy over the usual average was obtained due to the introduction of the new method.

INDIANISATION OF NAVY

Another important step in the Indianisation of the navy was taken on March 18 when Captain R. D. Katari took over from Commodore G. A. French as Chief of Staff and Deputy Commander-in-Chief of the Indian Navy with the rank of Commodore (II class.)

The seniormost Indian officer in the navy he was promoted to the rank of captain in December 1948 about two months before he took over as chief of personnel at naval headquarters.

For about a year from December 1951 he was the captain of the I.N. destroyer squadron and commanding officer of *INS Rajput*. He recently returned from United Kingdom after completing a course at the Imperial Defence College.

CANADIAN ECONOMY

In connection with the seventh International Trade Fair at Montreal *The Financial Post*, Canada's national weekly of business, Investment and Public affairs, has brought out a special overseas Edition packed with facts and statistics and charts throwing light on every aspect of Canadian economy. Here is an impressive record of the development of the rich and diverse natural resources, of continuous growth and increasing maturity and vitality in trade with almost every country in the world. Businessmen all over the world will find in it information of great value, and of lasting use as a reference to the rapid development that is going on in the country. Progress in agriculture, banking, mining and manufacture, industry, transport, trade and shipping, of the people and their infinite possibilities for the future is portrayed in these columns, province by province and in considerable detail. Here is a vivid record of the buoyant condition of Canadian trade and industry and the growing prosperity of the people, who through decades of hard work and intelligent management have made the wild wastes of North America the rich and fertile soil it is today. It is a record of which Canada might well be proud.

"COMMUNITY"

Here is a new independent quarterly devoted to topics of special interest to countries of South East Asia. The first number which is before us has a thoughtful article on "Work and Leisure" and a fine appreciation of "The Poetry of Wallace Stevens". There are two short stories, reviews of books and records and a very judicious and balanced commentary on current affairs. The Editor has set before himself an ambitious aim:

We hope that writers in Asia, Australia and Africa, as well as the Americas and Europe, will make use of *Community*; and trust that our readers are adult enough, and are capable enough of taking the necessary trouble, to make up their own minds. We shall venture to prophesy that regular readers of periodicals in Europe and America will find that there are more thoughtful and intelligent writers, and more genuine talent in creative and critical writing, among English-educated people in the countries of Asia and Africa, than they have been led to believe. If this prophecy does come true, we shall all be somewhat nearer that condition called by Unesco "World Understanding" than we are at present.

The Journal is published from 13, Macleod Road, Colombo.

ROLE OF NATIONAL ACADEMY

Maulana Abul Kalam Azad, Union Minister for Education, addressing the first meeting of the Sahitya Akadami called upon the recently formed National Academy of Letters (Sahitya Akadami) to lay down a standard for those who seek to be recognised as distinguished men of letters. He said:

The Academy would serve its purpose only if its standard is set as high as possible. If the standard is lowered, the very purpose of establishing the Academy is lost.

"The object of the Academy" said Maulana Azad

Is to educate public taste and advance the cause of literature. This can be done only if we maintain the highest standards. Then alone will writers aim at giving their best and create works of art which will add to the heritage of man. On this question of standard, we would, I feel, be guided by the example of the French Academy. Established by Louis XIV in 1635 with only 40 members, it has to this day refused to increase this number. The number of men in the whole of France who can achieve the status of Academician is thus only 40. Even the most distinguished men have to wait for a place in the Academy till there is a vacancy.

The Education Minister said that the French Academy had been so exclusive that even the greatest men of letters had sometimes been denied the status of members. He instanced the names of renowned French authors like Descartes, Pascal, Moliere, Rousseau, Daudet, Maupassant, Zola and Andre Gide who were not members of the Academy. If the Indian Academy of letters did not maintain standards similar to the French Academy and reserved its honours only for the immortals of literature, the Academy would not be able to serve the object for which it was being established.

Dealing with the constitution of the Academy Maulana Azad said that the Indian Academy could have both Members as well as Fellows unlike the French Academy which had only members.

For membership he said, we have not laid down the standards prescribed for the French Academy and have considered it enough that a person should have helped in the development of literature or established his position as a man of letters. In order, however, to create the same standards as in the French Academy, we have created a separate class called Fellows of the Academy here.

Maulana Azad said that it had been finally decided that the number of Fellows in the Sahitya Akademi must not exceed 21.

This does not, however mean, he said, that there will be necessarily 21 in the Academy. It only means that there will never be more than 21 Fellows. In the Sangeet Natak Academy, where the limit is higher, namely, 30; there are, at present only seven Fellows. For the Academy of Letters, my feeling is that the number will perhaps be less, for the selection is to be done with even greater care.

Æ THE PROPHET

Æ, a contemporary and friend of Yeats, was a very different man, says Lord Dunsany in the *Atlantic*. "He was a prophet and wrote as a prophet, and spoke as one quite naturally. No one who saw the face of Æ and his inspired eyes or heard the ringing notes of his organ voice could ever have doubted that all he said was sincere. With many men I have had interesting conversations, but with Æ I always felt that he was prophesying unto us. And with the voice and eyes and face of a prophet he had also the generous heart of one, and not only helped, but made, some of the younger writers.

That voice is lost and there will remain only his poems when the memory of the man has faded with the last of the generation that knew him, but the beautiful melody of those poems, in which is enshrined so much of the twilight on Irish hills, should be enough for posterity to know him as the greatest poet that Ireland ever produced. Alas that these poems were so few. This was the fault of my uncle, Sir Horace Plunkett, who found him in a shop, where he was doing no harm, and set him down at a desk to work for the rest of his life at a trivial journal—very useful of course and well-informed, but ridiculous when compared with the works of genius at which such a bard were better employed. As well harness a desert-wandering dromedary to a roller—which I once saw in the Canary Islands far from its deserts, and always thought of afterwards whenever I saw Æ at his trivial work. Once a year he escaped for a month and fled to Donegal, whence he came back with some of its twilights captured with canvas and paint. It is something to have known a prophet."

CHANDIGARH AND BHUBANESHWAR

The last number of the *Journal of the Indian Institute of Architects* has an impressive array of articles and illustrations—not the least of which is "A tale of two Cities"—by Dr. K. N. Katju, Home Minister of the Government of India. The two cities are of course Chandigarh in the Punjab and Bhubaneswar in Orissa. Both of them, he says "have impressed me greatly, very likely because both of them are forerunners of the future India of our dreams and our aspirations."

Chandigarh had the privilege of being inaugurated on the 7th October 1953 by the President of India and owing to that great event I daresay it has received well-deserved publicity, and its merits, particularly its ultramodern architecture, have become household knowledge.

Bhubaneswar, however, which I learnt to love 30 years ago, has its own particular points which make it incomparable in many ways. When you come to Bhubaneswar you somehow feel that time stands still, and round about you on all sides are great memorials of the past. New Bhubaneswar is indeed incomparable as a wonderful blend of the ancient and the modern.

After giving a fairly detailed account of the growth of the two cities and their architecture—the ultra modern architecture of the one and the temple architecture of the other Dr. Katju concludes:

Which of the two will have a more persuasive appeal to the heart of my readers will depend upon their personal temperament. Those who want to see before their eyes ancient India reviving again, so to say from the ashes of its great past, will find the charms of Bhubaneswar irresistible. Those who value the present and care only for the future and not at all for our hoary traditions, will definitely seek refuge in Chandigarh. The common prayer of all of my readers I am sure, will be to wish Godspeed to both the cities alike in their career of fame and glory.

QUESTION OF FAITH

She was reclining in an armchair when the doctor entered.

"Oh, doctor," she said, by way of greeting, "I have sent for you, certainly; still I must confess I have not the slightest faith in modern medical science."

"That doesn't matter in the least; you see a mule has no faith in a veterinary surgeon, and yet he cures him all the same," replied the doctor with an assuring smile.

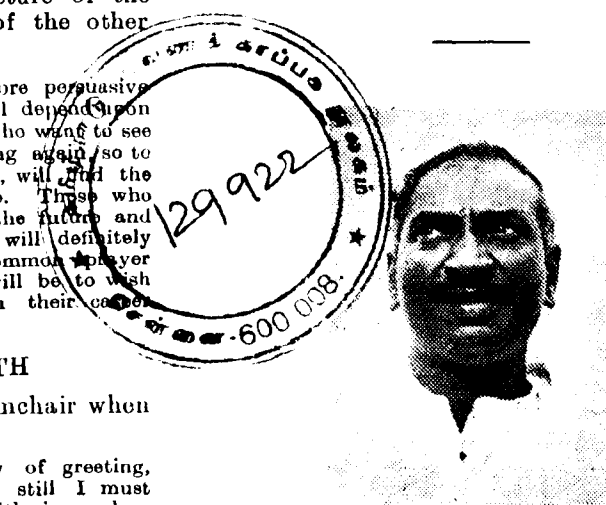
POWER OF H BOMBS

Maj.-Gen. Sahib Singh Sokhey, M.P., Vice-President of the All-India Peace Council, addressing a Press Conference in Delhi on April 2 warned that four Hydrogen bombs weighing 100 tons each in Cobalt casing would "destroy all life on earth."

Maj.-Gen. Sokhey said that these four bombs, if exploded, would give out radioactive particles equal to 960,000 tons of radium which would penetrate to the farthest corners of the earth and remain dangerously active for more than five years. Any living matter coming in touch with these particles would perish, he added.

Urging the Government of India to raise this matter in the United Nations, General Sokhey said: "All people in India, including our Government, should continue to fight for the banning of these weapons until the ban was effectively imposed."

Referring to the Hydrogen bomb experiments being carried out by the United States in the Pacific Ocean, General Sokhey said that these experiments and tests must be stopped. There was very grave danger of radio-active particles released from these tests affecting wide areas in Asia, including India.



SRI KAMARAJA NADAR
who has succeeded Sri C. Rajagopalachari
as Chief Minister of Madras.

INDIANS OUTSIDE INDIA

Ceylon

CITIZENSHIP OF CEYLON

Mr. Anil K. Chanda, Deputy Minister for External Affairs, answering a number of questions relating to Indo-Ceylonese relations in the House of the people on April 21 said that the Government of Ceylon had recently announced a new definition of the term "Ceylonese" for the purpose of employment in public services. Soon after the announcement, the new definition was wrongly interpreted by a minor officer of the PWD and he asked about 70 workers of Ratmalana airport to produce documentary proof of their nationality, if they wanted to retain their jobs. As this action caused a stir, the High Commissioner for India in Ceylon contacted the Ceylon authorities who assured him that the new definition would operate only in the case of future recruitment and not in the case of persons who were already in employment.

Kenya

MIGRATION INTO KENYA

A Bill to restrict Asian immigration into Kenya is reported to be under active consideration by the Kenya Government and the Governments of Tanganyika and Uganda.

The European settlers, it is known, have long wanted to take steps to this end. Now that they are participants in the Government, under the Colony's new multi-racial constitution, they are in a strong position to carry out their plans, says Dr. K. S. Shelkankar.

Details of the Bill have not yet been settled, but the intention appears to be that an annual quota of 500 should be fixed for Asians, excluding wives and other dependents.

Burma

INDIAN LANDHOLDINGS IN BURMA

The Parliamentary Secretary to the Prime Minister, Mrs. Lakshmi Menon, told the Council of States that the Burmese Government had assured that Indian landowners in Burma would be treated on a par with Burmese landowners in regard to payment of compensation for land that had been nationalised.

South Africa

S. A. NATIONAL CONGRESS

Addressing the annual conference of the Natal Indian Congress, Mr. Walter Sisulu, Secretary-General of the African National Congress, said that because of the "critical situation" in South Africa, the African National Congress had called upon the people "to hold an historic Congress of people."

Mr. Sisulu said Parliament was likely, this time, to go further than tightening up oppressive machinery against the non-whites.

They are introducing a Bill which will place the Trade Union movement in the hands of Fascist nationalists. They are amending the Suppression of Communism Act to give power to the Minister of Justice to do what he likes without interference from the courts of law. They are going to amend the Group Areas Act. They will continue with removal of the coloured voters from the common roll. They are preparing to introduce a law prohibiting people from travelling abroad without their approval.

We shall not only oppose every amendment to these laws, but we shall fight until they and others are removed from the Statute Book.

Mr. J. N. Singh, General Secretary of the Natal Indian Congress, said the most positive contribution Indians in South Africa, could make towards world peace was to help eradicate imperial oppression, colonial exploitation and racial discrimination.

In his Presidential address, read to the conference, Dr. G. M. Naicker said "no matter how many persons are banned" their struggle would go on "until South Africa becomes free." Dr. Naicker was prevented from being present under a Government ban.

'APARTHEID' IN S. AFRICA

Mr. Jacobus Strauss, Leader of the Opposition in the South African House of Assembly, attacked the Government's *Apartheid* policy in the House. He said, "The black man is moving in, and moving in to stay" despite *Apartheid*.

Mr. Strauss, moving a motion of 'no confidence' in the Nationalist Government of Dr. Daniel Malan said non-Europeans were entering industry three times as fast as Europeans, and non-white labour on farms had increased 29 per cent while white labour decreased by 28 per cent.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE

ASIAN PREMIER'S CALL

The South East Asian Prime Ministers' Conference which concluded at Kandy on May 2, called for an immediate cease-fire in Indo-China and direct negotiations between the parties. Sir John Kotelawala's final *Communique* said:—

The Prime Ministers of Burma, Ceylon, India, Indonesia and Pakistan met at Colombo on 28th, 29th and 30th April and at Kandy on 1st and 2nd May, 1954, to exchange views and discuss problems of common interest and concern to them all. This was the first occasion on which the Prime Ministers of these countries met together and the informal and cordial atmosphere of the conference enabled them, not merely to get better acquainted with one another's views, but also to come to know one another better.

COMMUNITY OF OUTLOOK

While it was not expected that there would be complete unanimity of approach to the variety of problems they discussed, the conference made it evident that there was substantial community of out-look on many of these problems—it was a happy coincidence that the Prime Ministers of these countries should have met together at a time when problems vital to the stability and peace of the Far Eastern and Asian region were being considered by the Geneva Conference.

The Prime Ministers reviewed the situation in respect of Indo-China, where a long and tragic war threatened the establishment of the freedom and independence of the people of Indo-China as well as the security and peace of Asia and of the world as a whole.

GENEVA CONFERENCE WELCOMED

They welcomed the earnest attempts being made at Geneva to find a solution to the problem of Indo-China by negotiations, and hoped that the deliberations of the Geneva Conference would bring about a speedy termination of the conflict and restoration of peace in Indo-China. They considered that the solution of Indo-China required that agreement on a cease-fire should be reached without delay. The Prime Ministers felt that the solution of the problem required direct negotiations between the parties principally concerned namely France, the three Associated States of Indo-China, and Viet Minh as well as other parties invited by agreement.

CALL TO FRANCE

The success of such direct negotiations will be greatly enhanced by an agreement on the part of all the countries concerned, particularly China, the United Kingdom, the United States of America and the U.S.S.R. on the steps necessary to prevent a recurrence or resumption of hostilities. The Prime Ministers contemplated that this negotiating group would report to the Geneva Conference for final decision. They proposed that France should declare at the Geneva conference that she is irrevocably committed to the complete independence of Indo-China. In order that the good offices and machinery of the United Nations might be utilised in the furtherance of the proposals of the Geneva Conference and implementation of the decisions on Indo-China, the Prime Ministers were of the opinion that the Conference should keep the United Nations informed of the progress of its deliberations on Indo-China.

BAN ON HYDROGEN BOMB

"The Prime Ministers viewed with grave concern the development in regard to Hydrogen Bomb, and other weapons of mass destruction. They welcomed the current efforts of the United Nations Disarmament Commission to bring about the elimination and prohibition of such weapons and hoped that the Commission would be able to reach an agreed solution to this problem urgently. The Prime Ministers were of the opinion that pending such an agreement, no further explosion of the Hydrogen Bomb should take place and that the United Nations and the powers principally concerned should take steps to publish authoritative information regarding the destructive capabilities and the known and probable disastrous effects of these weapons. They believed that such publication by rousing the conscience of the world would help in the search for an agreed solution of the grave problem that threatened humanity.

The Prime Ministers considered the question of representation of China in the United Nations by the Government of the People's Republic of China. They felt that such representation would help promote stability in Asia, ease world tension and assist in bringing about a more realistic approach to the problems concerning the world, particularly in the Far East.

The Prime Ministers discussed the problem of colonialism which they regretted still existed in various parts of the world. They were of the view that continuance of such a state of affairs was a violation of fundamental human rights and a threat to the peace of the world.

SIR JOHN KOTELAWALA'S WELCOME ADDRESS TO ASIAN PREMIERS

The Conference of South East Asian Prime Ministers met at Colombo on April 28. In the course of his welcome address Sir John Kotelawala, Prime Minister of Ceylon, said:

I have been perturbed as I am sure you all have been, with the way things have been going on in Indo-China recently, he said. For seven years that country has been the grim battleground of what appeared to be a civil war but has to-day become an international issue with most explosive possibilities. It seems opportune indeed that the Geneva conference for the discussion of this issue as well as the settlement in Korea is in session as we meet here. And it is my sincere hope that the nations participating in that conference will find it possible to approach these problems in a spirit of realism.

We too if and when we get down to the subject must bring realism very much to bear on our discussions of the situation in Indo-China.

What happens in Indo-China in the immediate future will have the most far-reaching consequences for everyone of us and it is our urgent duty to consider what we must do to safeguard ourselves against dangers that loom ahead. Certain proposals have been made by certain people and these also must be considered despassionately and with care.

Sir John referred the threat to democratic freedom by expansionist desires and policies of others and said this latter comes from aggressive Communism and retention of and attempt to perpetuate colonial rule.

And I think it would greatly conduce to the Preservation of peace if there could be close association of our five countries as well as other like-minded countries that may wish to join us.

Such an association would not presuppose much more than mutual understanding and trust amongst ourselves with pledges to shun war and aggression, to oppose intervention in any form in the affairs of other States and to conduct ourselves in our relations with one another and with other States strictly in accord with canons of international propriety. With all that we have in common in the way of our religious and cultural background and with the identity of our interest, we cannot see any real difficulty in our getting together in such an association. Time is running short and with pressures that are developing all round us we shall have to do something as a matter of urgency if we are not to be submerged in world conflict that seems dangerously close.

Sir John said:

Another matter which has been vividly before us in the last few weeks is the dreadful fate which awaits the world if the mad race in atomic

weapons is allowed to go on unchecked. All attempts to control and regulate the manufacture of atomic weapons have so far been abortive and new and more deadly instruments of destruction are being produced both by Western nations and the Soviet Union which, if used, can only result in annihilation of humanity. The argument that development of this deadly atomic power will be the best deterrent to a third World War can hardly find acceptance with millions of human beings all the world over, who will have no say in how and where it may eventually be used.

Sir John added:

We in Asia cannot afford to stand in the idle although these weapons are being made, neither side will take the risk of resorting to their use for fear of retaliation. I am sure that humanity in general will support us in the appeal to the Powers principally concerned to pause and consider the grim consequences of proceeding along the course they have set for themselves and from which there may be no retreat.

Sir John said in the economic and cultural fields there was much opportunity for closer co-operation.

MR. NEHRU'S SPEECH

The Prime Minister of India, Mr. Jawaharlal Nehru, told the South-East Asian Prime Ministers' Conference that Indo-China was probably the most important problem of the present time.

It is being considered or is going to be considered at the Geneva Conference very soon and any success there—let us say for instance cease-fire—would itself be a tremendous gain from the point of view of both the world and our respective countries. Immediately tension would be eased, and it would be possible for the countries concerned to think in a somewhat leisurely way of the next step.

Mr. Nehru said he was glad the Geneva Conference had thus far begun rather well. They had got over the initial hurdles and were going to consider the problems now without losing themselves in a morass of discussions and arguments about the procedure. That showed certain measure of earnestness amongst those well-known statesmen who were meeting at Geneva.

They want to get to grips with the problems and some of us who are meeting here might consider the matter in a constructive spirit so that we can be helpful to them and such weight as we possess might be thrown on the side of peace and an approach to the problems by negotiations,

NEW MADRAS MINISTRY

The new Madras Ministry headed by Mr. Kamaraj Nadar was sworn in on April 13 by the Governor at the Secretariat. It consists of eight Ministers, five of whom are from the out-going Rajaji Ministry.

One more seat has been kept open for Malabar which will be filled up shortly.

Members of the new Ministry are:—

1. Mr. Kamaraj Nadar, Chief Minister, Police, and Home Affairs.
2. Mr. A. B. Shetty—Health, Co-operation, Housing etc.
3. Mr. M. Bakthavatsalam—Agriculture, Industries and Labour, Animal Husbandry etc.
4. Mr. C. Subramaniam—Finance, Education, Food and Law.
5. Mr. M. Parameswaran—Transport, Harijan Welfare, Religious Endowments and Prohibition.
6. Raja of Ramnad—P. W. D.
7. Mr. S. M. Manickavelu Naicker—Revenue.
8. Mr. S. Ramaswami Padyachi—Local Administration.

FRENCH POSSESSIONS IN INDIA

Prime Minister Nehru, in a statement in the House of the People on developments in the French Possessions in India, repeated his suggestion to the French Government that they should effect immediate *de facto* transfer of these territories to the Indian Union pending *de jure* transfer.

The Prime Minister, who was making a statement on the happenings of the last few days in French India, said that 90% of the people of these settlements had demanded immediate merger with India and so a referendum was unnecessary.

Maintaining that the Indian suggestion would help to promote a settlement, he said that the Government was prepared to enter into negotiations with the Government of France on the basis of this suggestion.

About the independent villages he said the Government of India had informed the French authorities that it had no intention of assuming control unilaterally of any part of the French Possessions. At the same time, use of Indian territories for the purpose of suppressing a popular movement could not be allowed.

PORTUGUESE POCKETS IN INDIA

Immediate withdrawal of Portuguese troops from Goa was suggested by Prime Minister, Nehru, in the House of the People as an earnest of Dr. Salazar's guarantee that Portuguese territories would not be used as bases against India. Sri Nehru felt that the withdrawal of troops would ease the tension and prepare the way for peaceful negotiations over the future of Portuguese possessions in this country.

He informed the House that as in the case of French settlements, the Government of India had suggested *de facto* transfer of authority in Goa also to be followed by *de jure* changes.

Sri Nehru was making a statement on the contention of Dr. Salazar, Prime Minister of Portugal, that the North Atlantic Treaty and the Anglo-Portuguese Treaty of 1642 extended to Portuguese India. Reaffirming his view that the foreign colonial enclaves in free India were anachronisms, Sri Nehru declared that the use of these enclaves as bases by foreign Powers "will meet with opposition from us." The reference was to the reported move to construct aerodromes in Goa.

The Prime Minister categorically denied the right of any foreign country to establish bases on these enclaves on the ground of her alliance with a colonial Power. He said:

India does not recognise the right of the colonial Power itself to continue there and to impose its rule on our people.

ISSUE OF FINANCIAL CONTROL

Prime Minister Nehru told a Congress Parliamentary Party meeting at Delhi on April 9 that differences of opinion between him and the Finance Minister over certain aspects of financial control over the administration had been ironed out. He did not make any reference to Sri C. D. Deshmukh's resignation.

At the Party meeting it was decided to appoint a Committee consisting of the Finance Minister, the Home Minister, Sri V. T. Krishnamachari, Vice-Chairman of the Planning Commission and one or two others to review the progress of the Five Year Plan and also to find out the reasons for the short-fall in the expenditure sanctioned by Parliament.

THE LANGUAGE QUESTION

The Congress Working Committee concluded its two-day session at Delhi on April 5 after adopting resolutions detailing its policy with regard to media for examinations for all-India Services, and media of instruction schools and colleges.

The Working Committee has recommended that progressively, examinations for the All-India Services should be held in Hindi, English, and the principal regional languages, at the option of candidates choosing Hindi, or a regional language for the purpose of his examination, he should pass separately in English also.

The resolution on the media of instruction in schools and colleges says that while Hindi, as an all-India national language, should be a compulsory subject at various stages in schools and colleges, it is necessary that people in the Hindi-speaking areas should learn at least another Indian language.

At the primary stage instruction should be given in the mother tongue of the child, at the secondary stage ordinarily in the regional language with Hindi as a compulsory second language, and at the University stage, also in the regional language with option for the use of Hindi.

In the teaching of scientific and technical subjects the translation from English to Hindi or the regional language, should be so arranged as to be gradual, and not to bring down standards.

The resolution also approves generally of the 15-year programme which the Education Ministry of the Union Government has drawn up in three stages of five years each, so as to complete the replacement of English by Hindi at the end of the period.

FREE EDUCATION

"The Travancore-Cochin Government is working out a scheme to make education free up to the middle-school standard", Sri Pattom Thanu Pillai, Chief Minister of the State told Pressmen in New Delhi.

In view of the manifold issues involved, the Cabinet might prefer to implement the scheme in two stages rather than immediately. When implemented in full, the scheme would cost the State an additional sum of not less than Rs. 45,00,000 a year.

UNIVERSITY GRANTS

The University Grants Commission has allotted a sum of Rs. 1,73,950 to the Madras University and Rs. 3,63,315 to the Andhra University during 1953-54. Annamalai, Travancore and Karnatak Universities are to receive Rs. 5,97,385, Rs. 1,03,000, and Rs. 25,000 respectively.

The total amount of the grants is over Rs. 72 lakhs. Of this amount Rs. 42,41,790 have been given to universities for the development of higher scientific and technological education.

The other recipients are: Aligarh Rs. 3,41,000, Allahabad Rs. 2,51,000, Banaras Rs. 9,12,890, Baroda Rs. 35,000, Bombay Rs. 1,50,000, Calcutta Rs. 5,14,250, Delhi Rs. 75,000, Gujarat Rs. 10,000, Lucknow Rs. 1,50,000, Nagpur Rs. 15,000, Osmania, Rs. 60,000, Poona Rs. 1,25,000, Punjab Rs. 1,50,000 and Saugor Rs. 1,90,000.

In addition an amount of Rs. 29,47,091 has been disbursed as grants representing the fourth instalment of the block grants and other grants to meet deficits on various approved items to the Central Universities. Of this Delhi University received Rs. 8,06,469, Banaras Hindu University Rs. 13,65,622, Aligarh Muslim University Rs. 6,62,500, and Visva Bharati Rs. 1,12,500.

An amount of Rs. 32,264 has also been given to the Indian women's University, Bombay, towards the cost of completion of its buildings.

C.-IN-C.'s NEW PLAN OF EDUCATION

General Rajendrasinhji, Commander-in-Chief of Indian Army, has suggested the establishment of "a chain of schools in all cantonments in the country having identical syllabai for the benefit of the children of officers serving in the armed forces."

Inaugurating the Montessori Wing of the Ambala Armed Forces Children's School Gen. Rajendrasinhji said he had in mind a scheme to raise money for the type of public schools he had envisaged for officers' children. If every officer had agreed to contribute one rupee per month, they hoped to collect Rs. 1,25,000 annually. This amount supplemented by local donations, would go a long way in meeting the expenses likely to be incurred on the implementation of his scheme.

LOTTERIES ACT

Mr. Justice Desai, at the Bombay High Court, on April 22, held the Bombay Lotteries and Prize Competitions Control and Tax Act of 1948, as amended by the Amendment Act of 1952 in so far as it affected persons carrying on prize competitions contained in newspapers, and periodicals, printed and published outside Bombay State legislature.

Strong objections. His Lordship said were taken to some features of crossword competitions on behalf of the State. His Lordship expressed the view that it was not possible to regard prize competitions as lotteries. Strong opinions were held both for, and against these competitions by newspapers, some regard them as affording an interesting form of entertainment, and others regarded it as a mild form of gambling. It was not for the Court to set itself up as a general censor forum.

His Lordship added: "It might be felt that some sort of control was necessary on inter-state business, and intercourse in regard to prize competitions. Parliament would, undoubtedly make such reasonable regulations, as the case might demand it applied to."

The petitioners were R.M.D.C. (Mysore) Ltd., the Express Newspapers Ltd., the Crosswords Ltd., both of Delhi, and promoters of New Kasoti Harifai of Indore.

MADRAS HIGH COURT JUDGES

The Madras Government may represent to the Union Government the need to reduce the number of Judges of the Madras High Court on the ground that there will be a considerable fall in the work of the Court after the establishment of the Andhra High Court at Guntur on July 5.

It is stated that 60 per cent of the work has been coming from the Andhra area, and to that extent, the work of the Madras High Court is expected to fall from July.

There are now 16 Judges in the High Court, of whom three are expected to join the Andhra High Court, and one will retire shortly, leaving 12 Judges. The Madras Government wants to reduce the number of Judges to less than 12.

HINDU RELIGIOUS ENDOWMENTS

The Madras Hindu Religious and Charitable Endowments (Andhra Amendment) Act, 1954, which had been reserved by the State Governor for consideration by the President, has received the assent of the President on April 19, states a notification in the Andhra Gazette extraordinary.

The Governor notified April 21, 1954 as the date on which the Act comes into force.

The Act empowers the Government, among other things, to reconstitute the trustees of religious and charitable endowments and the Board of Trustees of the Tirumalai-Tirupathi Devasthanams, all of whom cease to hold office on the date on which the Act comes into force.

The Andhra Government will be constituting a new Board of trustees for the Tirumalai-Tirupati Devasthanams.

The term of the existing Board expired on April 21.

The new Board, which will have 11 members, will include three legislators and a Harijan.

Mr. Tenneti Viswanatham, Finance and Law Minister, who is in charge of Religious Endowments, said that the personnel of the new Board would be announced shortly.

ANDHRA HIGH COURT

At a meeting of the Madras Advocates' Association, held on April 21 at the High Court, Sri T. M. Krishnaswami Ayyar, President, presiding, two resolutions were adopted.

One urged that provision be made for advocates of residuary State High Court to appear, act, and plead, without restriction, in the Andhra High Court, to be constituted.

The other resolution urged that in allocating the judges, of the composite Court to the two courts, the proportion between the Judges recruited directly from the Bar, and those appointed otherwise should not, as far as possible, be disturbed.

The barrister became acrimonious in his cross-examination, but the little woman in the witness-box remained calm.

Eventually the barrister said:

"You say you had no education, but you answered my questions smartly enough."

Replied the witness: "Yo don't have to be a scholar to answer silly questions."

NATIONAL PLAN LOAN

The Government of India announced the issue of a new (unlimited) National Plan loan which will remain open for subscriptions until further notice.

The loan will bear interest at 3½ per cent per annum and will be repaid on April 19, 1964. The loan will be issued at Rs. 98-8-0 per Rs. 100 nominal from Apr. 19 to Apr. 24, 1954, and thereafter at prices increasing by nine pies per cent per week.

Subscriptions will be received from Apr. 19, 1954, in the form of cash-cheque at the offices of the Reserve Bank of India at Bombay, Calcutta, Delhi, Madras and Bangalore, at the branches of the Hyderabad State Bank at the branches of the Bank of Mysore Ltd., at Mysore, Shimoga and Mandya in Mysore State, and at all Government treasuries.

The interest on the new loan is payable half-yearly on Oct. 19 and Apr. 19 every year. The interest is liable to income-tax at the maximum rate unless the holders produce certificate of exemption or deduction of income-tax at a lower rate from the Income-Tax Officer concerned.

MORE TAX RELIEFS

The Finance Minister, Sri C. D. Deshmukh, agreed in the House of the People on Apr. 22 to a few more reliefs—comparatively minor—in his taxation proposals.

Any factory, manufacturing not more than 100 tons of household and laundry soap, and 50 tons of toilet or other kinds of soap, will be totally exempt from excise duty. The first 125 tons of household and laundry soap, and the first 25 tons of toilet soap cleared from any taxable factory will also be exempt.

As regards footwear, power-operated footwear factories, not employing more than 49 workers, and not using more than two horse power will be exempt from the excise duty. The standard rate of import duty on betel nuts, proposed by him was reduced from Rs. 1-1-3 per lb to Re. one.

NEW TEA BOARD

Inaugurating the newly-constituted Tea Board in Calcutta Sri T. T. Krishnamachari, Union Minister for Commerce and Industry, stressed on the quality not only of tea which was grown, manufactured and processed but also on the improvement and maintenance of a high standard in packing as also the quality of the service provided by both industry and trade.

The new Tea Board which comes into being under the Tea Act, 1953, succeeds the Central Tea Board (which was formed under the Central Tea Board Act, 1949) and the Indian Tea Licensing Committee, (formed under the India Tea Control Act, 1938).

One of the outstanding features of the Tea Act, 1953, Sri K. C. Basak, Chairman, Tea Board, pointed out, was the merger of propaganda and cognate activities on the one hand and control over production and export on the other, in one and the same body, i.e., the Tea Board, instead of two separate bodies, i.e., the Central Tea Board and the Indian Tea Licensing Committee, being responsible for them as hitherto. As the two sets of activities were complementary to each other, it might be hoped that there would be better co-ordination under the new scheme of things.

INDIA GOVERNMENT'S LOAN TO KASHMIR

During the question-hour in the Kashmir Assembly, the Prime Minister stated that the total amount received by the State from the Indian Government since signing of the Instrument of Accession was Rs. 8,61,50,000. He stated that nothing had been paid back so far. He, however, said that Rs. 49,87,854, had been paid as interest and Rs. 22,54,000, still remained to be paid as interest.

A QUESTION OF TASTE

"So you complain of finding sand in your soup?"
 "Yes, Sir."
 "Did you join the Army to serve your country or complain about the soup?"
 "To serve my country, Sir—not to eat it."

QUEEN ELIZABETH IN CEYLON

Guns boomed royal salute as British Royal Yacht "Gothic" bringing Queen Elizabeth and the Duke of Edinburgh steamed into Colombo harbour on the morning of April 10.

Escorting "Gothic" into the gaily decorated harbour lined by many eager spectators was Ceylon's "Vijaya" naval vessel named after the first King of Ceylon who landed from India 540 years before Christ.

In her special message to the people of Ceylon broadcast over the Radio Ceylon later in the afternoon, the Queen expressed hope that her presence in Ceylon would give her people "a sense of unity and nationhood" and would help them feel their membership of "that wider family of nations which share the same hopes and ideals."

Ceylon granted amnesty to 835 prisoners in honour of the visit to Ceylon of Queen Elizabeth.

WOMEN'S CRUSADE AGAINST "HELL BOMB"

Women Members of Parliament on April 12 appealed to women all over the world to condemn the use of highly destructive weapons "at any time and under any circumstances." In a joint statement they said,

In view of the known damage caused by the explosions of the hydrogen bomb we desire to add our emphatic protest to those already made against any further experiments being carried out."

They added:

Along with thinking people everywhere we believe that the danger to civilisation is greater today than at any previous time and the growing fear in men's hearts is likely to result in the total collapse of those values of faith and morality without which humanity will become a ship without compass or stars to guide its course through a stormy sea.

Living as we do in a scientific era, we must remember that science hands out with complete impartiality the tools of human progress or the weapons of man's destruction. Our hope for peace must be based, therefore, on something more fundamental than the discovery and manufacture of weapons of terror and destruction.

We do not believe, they said, that the end justifies the means and that good can ever come through the mass destruction of innocent human beings. The alternative to fear is hope based on wise and courageous leadership which recognising differences, continues a patient search for a common pattern in which a diverse world society may live together in security and peace.

LEGAL RIGHTS OF WOMEN

In connection with the observance of the Removal of Women's Legal Disabilities Week, a meeting of women was held, on April 18 at the Rajaji Hall, Madras under the auspices of the Women's Indian Association, when resolutions demanding the early passing of the Hindu Code Bill and other Bills conferring further legal rights on women were passed.

Mrs. P. N. Rajam Ramaswami, who presided referred to the Dayabhaga and Mithakshara laws and said that unrestricted power to the head of the family should not be given and the courts must be vested with power to revise in cases of abuse of the rights. She urged that daughters should have legal right for a share of the property of the father's family say, half the son's share. The woman should have the right to adopt and she must be made the heir of the estate after the husband's death. She condemned the dowry system.

Dr. (Mrs.) Muthulakshmi Reddi said that measures to confer adequate legal rights for women should be speeded up.

There should not be any discrimination between the sexes in the punishment accorded for offences committed under the Act, the resolution added.

WOMEN DEFY LAW

Women with babes in arms defied law and courted arrest for the first time on April 12 in the French India Liberation Movement in the Capital town of Pondicherry.

Six women belonging to working class with their sixmonths to one-year-old babes in one arm and Indian tricolour in the other led a 31-strong batch of volunteers who marched in the hot sun through the principal streets of the town shouting promerger and anti-French slogans.

A French Indian Armed Police who took into custody the whole batch at Mahatma Gandhi Road at midday had let off only the women with a warning never to take part in these demonstrations in future.

According to a reliable source the rest of the volunteers numbering 25 were not given any food till ten p.m. in the police lockup.

THE LATE MR. K. G. MENON

The death of Mr. K. G. Menon I.C.S., Inspector General of Prisons, Madras, soon after an operation at the General Hospital, is deeply regretted by all who have known him as a popular official



and a genial friend. Mr. Menon who was barely 44 had put in 20 years' service in various capacities in the Madras State, the Government of India and the Government of Travancore-Cochin.

As Development Secretary of the Madras Government he was responsible for the investigation and preparation of a number of projects, including the Neyveli lignite mines in the State.

Mr. Menon was the first Chief Secretary of the Travancore-Cochin Government after the integration of the two States and held that post for over three years.

A Government of Madras notification records that Mr. Menon was "an able and hard working officer who never spared himself in his work and was popular with all those with whom he came into contact". Mr. Menon, says the official note from Travancore, "displayed devotion to duty, administrative ability, organising capacity and commendable initiative and industry". Apart from his official duties Mr. Menon had a passion for studies and he was deeply read in Shakespeare and the classics. His shrewd commonsense and his engaging manners attracted many friends who now mourn the passing away of one to whom they looked up for friendly advice and guidance.

I.C.A.

The technical background of I.C.A. (ignition control additive) is explained in a brief and well reasoned pamphlet issued by the Burma-Shell. I.C.B. available at all sales points from Shell and B.V.C. petrol pumps is a vital step forward in the development of automotive fuels. The writer emphasises the proved effects of Shell's new additive on the engine. He shows with cogent reasons how I.C.A. gives smoother running and more power: 'the plug protected by I.C.A., he says, retains the full insulation resistance needed for reliable sparking.

STANDARD CIRCULAR TOUR TICKETS

The Southern Railway are introducing with effect from 1st April 1954, Standard Circular Tour tickets available for three months from the date of commencement of journey for a tour covering a distance of 4,755 miles and touching a number of places of historical, religious, scenic, cultural and other interests in Northern India such as Mantralayam Road, Pandharpur, Bombay, Surat, Baroda, Dwarka, Abu Road, Mathura, Delhi, Kurukshetra, Hardwar, Ayodhya, Prayag, Allahabad, Banaras Cant., Gaya, Howrah, Puri and Waltair at a concession fare equal to three-fourth of public tariff fare. The Standard Round Tour Tickets hitherto issued for 4 tours to Northern India at full tariff fares have been cancelled.

SWIMMING CHAMPION

Forty-Four-Year-Old Jaffna swimming champion, M. Navaratnaswamy, set up a world record for a long distance sea swim. He crossed the Palk Strait, 34-mile sea stretch between Velvettiturai, in North Ceylon, and Point Calimere, in South India.

He is the first man ever to swim the Palk Strait.

AIR MARSHAL MUKHERJEE

Air Vice-Marshal S. Mukherjee assumed the Rank of Air Marshal with effect from April 1, 1954, on being appointed Chief of the Air Staff and Commander-in-Chief, Indian Airforce in succession to Air Marshal Gibbs.

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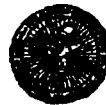
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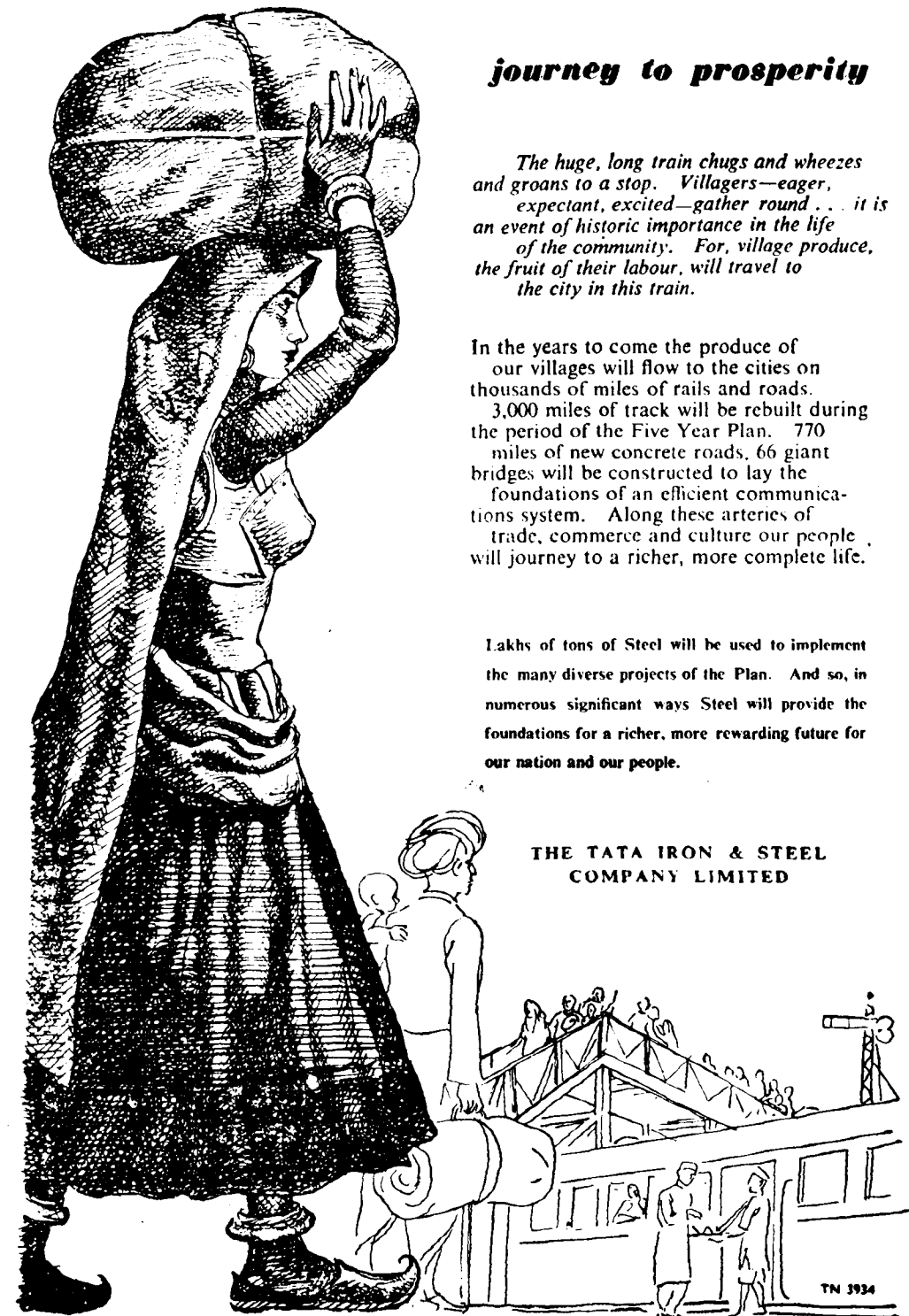
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(For further particulars, please refer to the current Time Tables and Guide No. 6 (Pages 211 & 212) or apply to the Chief Commercial Superintendent, Park Town, Madras).

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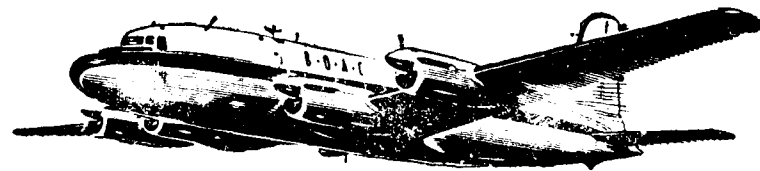
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[No. 6

INDIA'S CONTACT WITH GREECE

By Prof. K. C. CHAKRAVARTHI, M.A.

—o—

The earliest Greek imbued with Indian ideas was Pythagoras. How he imbued them, whether he came to India—these are still a mystery but his ideas of the theory of Karma and the Transmigration of the Soul, the ideal of final bliss, his elementary mathematics and geometry, the five elements of which *akasha*, corresponding to modern ether is one, his ascetic observances and prohibition to eat flesh—are essentially Indian in origin. He may not actually have come to India, as is believed by some but as an Asiatic Greek within the Persian empire which included the North West of India, he must have come across many Indians in the Persian capital. He lived at a time when fermentation of great ideas—Zoroastrianism in Persia, and Buddhism and Jainism in India took place. There is a tradition that some Indian philosophers found their way to Athens and interviewed Socrates. It is, again, difficult to hold the many points of similarity between Indian philosophy and Plato's ideas to be accidental. Plato's vision of Er the Pamphylian with which the *Republic* closes, is clearly a prototype of the Indian ideas of *reincarnation* and *karma*, and the division of the ideal polity into three orders—guardians, auxiliaries and workers, corresponds strikingly to the Indian castes—Brahmins, Kshatriyas and Vaishyas. The points of similarity between Indian philosophy and Greek philosophy struck even the Greeks of the fourth century B. C. and Megasthenes expressly mentions them. From the fourth century B. C. the Greeks had a direct and first hand knowledge of India. Of Alexander's companion, three persons—Nearchus, Onesicritus and Aristobulus—chiefly enriched the Greek conception of India. From them we know that at Taxila there was a marriage market where poor parents disposed of their daughters by auction—obviously a Babylonian practice; that some people disposed of the dead bodies by exposing

them to birds, a Zoroastrian custom still prevailing with the Parsees of Bombay; that one *Yogi* whom they called *Kalanos* was persuaded to accompany Alexander. He possibly used to greet others with the words *Kalyanamasthu* i.e., good luck to you, and hence he received this name. While in Persia, Kalanos suddenly announced his resolution to live no longer. In the presence of the whole Greek army, on a pyre Kalanos sat erect chanting hymns. When the torch was applied and flames wrapped the figure of the *Yogi* the onlookers saw him serene and motionless. The real test of a faith does not lie on the logical consistency of the theory itself. The real test is in the degree of conviction which the holders of the faith have. When Jesus Christ talked of *God* and the *Kingdom of Heaven*, many people considered them as mere talks. But when the followers of Christ in Rome began to court martyrdom and allowed them to be torn and eaten by wild animals in the amphitheatre, the onlookers were convinced that there must be truth in what the Christians held and talked. Had there been a few more Kalanoses and had there been systematic attempt at proselytisation, many in the West might have accepted the Indian faith. After Alexander's death, Seleucus succeeded to his Asiatic territories but failed to regain the Indian provinces from Chandragupta with whom he concluded peace and sent his ambassador Megasthenes whose account of India is famous. To Bindusara's court came Daimachus who also wrote something on India but nothing has survived. Ptolemy Philadelphos II sent his ambassador, Dionysius to Pataliputra but nothing is known of him. From Western sources we further know that Seleucus I received some strange medicine from Chandragupta; that Bindusara asked Antiochus I to buy and have conveyed to him some sweet wine, some figs and a Professor to teach him to argue;

that Antiochus replied, forwarding the figs and wine but explaining that professors could not be bought and sold in Greece. After Bindusara his illustrious son Asoka sent missions to Antiochus Theos of Syria, Ptolemy Philadelphos of Egypt, Magus of Cyrene, and Alexander of Epirus. What happened of these missions, we do not exactly know. But Buddhist ideas may have influenced some sections of the people in those countries. Some sects like the Essenes of Palestine and the Therapeuts of Egypt bore clear marks of asceticism of the Buddhist type. Afterwards when Christianity rose, the Roman Catholic Church developed many rites and ceremonies, particularly monasticism from Egypt. St. Anthony lived the life of an ascetic in the deserts of Egypt and founded the first Order of Christian monks. Some of his ideas—the ringing of bells for prayer and meals, the use of the rosary and strict discipline on the monks—may have been influenced by the similar system of Buddhist monasticism. From Egypt it spread to Rome and to Europe. Several generations after, Bactria, modern Bulkh north of Kashmir, became independent. One Greek ruler conquered the Punjab and came to be called the king of India in Western literature. For the next few generations the Indians of these areas were ruled by Greek Kings. Coins were struck in both the languages just as the Indian currency notes of today bear both the English and the Indian version. One king of this time Gondopharnes or Gaspar is known to the Christian world. He was one of the *Wise men of the East* who, led by the star, went to Bathlehem and paid their respects to the infant Saviour. To his court came St. Thomas, one of the direct disciples of Jesus Christ. He converted Gondopharnes and according to tradition again, went to Malabar where near Madras, he was martyred. Christianity was thus established in India from the earliest time. Preachers from the West used to come and devotees from India used to go on pilgrimage and thus through them ideas and institutions crossed frontiers. During this time many of these Indo-Greek kings adopted the Hindu and Buddhist religion. A stone pillar with the figure of Garuda was found at Besnagar in Central India. It contains an inscription which says that the man who got it erected was a Greek, Heliiodorus by name, who came as the ambassador of the Greek king Antialkidas of

Taxila to the king of Besnagar. He became a worshipper of Krishna to whom he dedicated the pillar. Similarly, Menander was another celebrated Greek king who became a Buddhist. Those Indo-Greek rulers and nobles, Greek in birth and upbringing but Hindu or Buddhist in religion, engaged artists who applied the Greek technique on Buddhist themes and the result of this combination was the Gandhara School of Art. This School dominated the North West and the Punjab for a few centuries and extended upto Mathura but did not penetrate further. There must have lived many persons who knew both Greek and Sanskrit. Taxila had a reputation for Brahmanical as well as Buddhist learning and Bactria contained as many as sixty Greek towns. To many, the variety of subjects both in Greek and Sanskrit was available. They must have compared one with the other. Interchange and assimilation had taken place. Through them Indian religion, philosophy, literature, medicine, chemistry and mathematics reached Europe and through them, again, Greek drama, art and astronomy influenced India. Greek astronomy had deeper significance. In the Gupta period when the Indian genius reached its climax, Varahamihira compiled his *Pancha Siddhantika* i.e. Five Books on Astronomy, where he devoted one book to the Greek system, called *Pabisha Siddhanta* and another to the Roman system called *Romaka Siddhanta* and expressly praised the Greeks for their learning. The *Rashis* in Hindu astronomy today, bear literally the Greek names.

A few centuries after Europe sank into barbarism and Bagdad became the greatest civilizing centre. Europe had no doctor worth the name even as late as the fifteenth century. Witch craft, exorcism and superstitions dominated Christian Europe. The Arabs knew something of the theory and practice of medicine. From Arab sources we know that king Harun-al-Rashid had two Hindu physicians, Mankah and Seleh by name. The Hindu treatise on medicine, *Charaka* was received by the Arab world and through them medical knowledge spread in Europe. The Arab Serapion mentions another *Charaka* by name and Xarach. Avicenna quotes him as Scirak and Ahazes who is prior to Avicenna calls him Scarac. During the reign of al-Mansur the *Surya Siddhanta* of India was translated by al-Fazari and was called *Sirhind* on the basis of

which Mohammed ibn Musa al-Khowarizmi, the greatest Arab mathematician based his astronomical tables. Besides astronomy he wrote on arithmetic which was translated into Latin under the title *Algoritmi de numer Indorum*. He is, however, best known as the first author bearing the name *Algebra*, a treatise based on the Greek model. The title of the book was *ilm al-jabr wal mugabalah* i.e. the science of reduction and calculation. The terms *Patiganita* and *dhulikarma* of the Hindus were translated into Arabic as *ilon hisale al-takt* (science of calculation) and *hisal-al-gholar* (calculation on dust). But the greatest achievement of the Hindus was the invention of the numerals and the decimal place value system. With nine symbols and one zero, on the additive principle any number can be expressed with ease and convenience. All operations of arithmetic have become astonishingly simple by this system. Alberuni, the celebrated Arab scholar in the eleventh century has noted it with profound admiration but the earliest to note it was Severus Se okt, a Christian bishop in Syria in the seventh century.

Indian contribution in juvenile literature was another unique thing. Its spread through the Arabs in Europe is an interesting story by itself. One *Gunadhyia* wrote a story book for

children in a vernacular language called *Brihat-katha*. Such stories where birds, reptiles and animals talk wise'y and do clever things are very attractive to small children and it is very easy to teach them reading and writing through such books. It proved very successful and books in simple and plain Sanskrit came to be compiled. One such Sanskrit collection of stories is *Panchatantra*, a copy which, along with the game of chess which is also of Indian origin, was presented by an unknown Indian king to king Khosru in the sixth century. It was translated into Arabic and the title became *Kalilah wa Damnah* — a corruption of the Indian names Karataka and Damanaka, the names of two jackals who took a leading part in the story. In the eight century it was translated into Syriac, in the eleventh century into Greek and in the thirteenth century into Hebrew, Latin and Spanish. The Latin version had the title *Aesops of the Old*. When translated some adaptation took place in order to suit the children of a new country and the original stories were considerably changed. In the fourteenth century one Greek monk of Constantinople, Planudes made a collection and boldly called it *Aesop's Fables* although nothing authentic of Aesop, a Greek author of the sixth century B. C. is known.

—(o)—

Excise tax Vs. Poll Tax

By SRI P. KODANDA RAO

It is common ground that the consumers of intoxicants in India form a very small percentage of the population but contribute a large share of the provincial revenues because of the high incidence of the tax. The Andhra Prohibition Enquiry Committee said that the consumers were not fewer under Prohibition than before, but consumed illicit liquor instead of licit. If prohibition was withdrawn, they would consume licit liquor, but *their number would be about the same*. It estimated it at eight lakhs. Since the population of Andhra was about 200 lakhs the consumers constituted only about four per cent.

According to the Wanchoo Report, the excise revenue of Andhra before Prohibition was about Rs. 560 lakhs. It amounted to Rs. 70 per consumer! A small minority of

about four percent of the population, which is the poorest and the weakest, contributed Rs. 70 per head to the provincial revenue! It is inequitable and should go.

If the Poorest section of the population must be taxed, in addition to the present indirect taxation, it is more equitable to levy a *poll-tax on all adults*. As a direct tax, it will be better than an indirect one. With low incidence and broad base, it is likely to yield about the same revenue as the excise tax, with its high incidence and narrow base. It will be collected directly and not through speculating contractors. It will be paid when the tax-payer is sober and not inebriate as in the case of the Excise tax. Its administration will be comparatively easy since there is a National Register of adults kept upto date for election purposes.

THE HYDROGEN BOMB

By

DR. G. N. RAMACHANDRAN,

Professor of Physics, University of Madras.

THE series of tests carried out by the United States in March-April this year to evaluate the possibilities of the Hydrogen Bomb has produced a stir throughout the world. The first explosion of this new weapon was announced in January 1953 under the quiet name of a "thermonuclear test". In August 1953, Malenkov made the startling revelation that "the U.S. no longer has the monopoly of the Hydrogen Bomb". But the reaction in the world at large to either of these announcements was nothing compared to the furore that has been raised after the present series of tests in the Pacific. The reason for this difference of attitude is due to be found in two circumstances: firstly the statement put out that the violence of the explosion startled the scientists who planned the test and that its power was much more than anticipated, secondly, Japanese fishermen were showered with radioactive ash several hundred miles away from the centre of the explosion producing burns and serious symptoms. This opened the eyes of the public to the horrible possibilities of a full scale attack with this new weapon. A doubt also arose in their minds whether the scientists would not perhaps make a mistake and a future explosion may not go completely out of their control, engulfing the whole world in the huge conflagration.

According to Lewis L. Strauss, Chairman of the U.S. Atomic Energy Commission, the destructive power of the hydrogen bomb is "greater than the fission weapons by a degree of magnitude comparable to the difference between fission bombs and conventional bombs". This is so because the hydrogen bomb is different in principle from the atomic bomb even though both derive their power from the energy contained in the atoms of matter. Chemists are accustomed to list the atoms of elements according to their weight in an arrangement known as the periodic table. Ninety two such elements were known prior to the discovery of the atomic bomb. Uranium, the source of its "fuel" was the last in the list and the heaviest among the atoms

then known. Eight more atoms heavier than uranium are now known, produced artificially as a result of researches on the atom bomb—the hundredth element was reported only two months ago. Some of these, notably plutonium, are used as explosive in the older type of atomic weapons. Hydrogen, which is one of the explosives in the new weapon is the lightest among the atoms.

The reason why only the heaviest and the lightest of the atoms are used for obtaining atomic energy is that the atoms of middle weight are stable and inert while those at the two ends of the list have stores of energy in them. If the latter could therefore be induced to change over to the middle-weight atoms, either by breaking up or by joining together, then large amounts of energy could be released. The atomic bomb is based on the process of "fission", while the hydrogen bomb makes use of the second process of "fusion".

It is interesting that scientists had known of the possibility of obtaining energy from hydrogen much earlier than by the other process of fission. In fact, it is by the method of fusion that the Sun and the other stars are able to radiate huge amounts of energy. But there is a snag in realizing this process on the earth; it is necessary to heat hydrogen or the other light atoms to a very high temperature of the order of several million degrees before they can be made to fuse into heavier elements. The process is exactly akin to kindling a fire—the fire has first to be lighted before it is able to maintain itself. When it is remembered that a white hot tungsten wire in an electric bulb is only 2500 degrees hot and that at 10,000 degrees any matter on the earth, including stone, steel and sand, would all vapourise, one may imagine the difficulty of producing a temperature of several million degrees. So it was that astrophysicists stopped with speculation about "thermonuclear" reactions.

However, the observation in 1939 in some European laboratories that uranium atoms can under suitable conditions split up into

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smaller atoms and thus release nuclear energy produced an entirely new outlook. Here was a process of obtaining energy from the atoms at ordinary temperatures. How such an observation in the laboratory, using quantities of uranium that could scarcely be weighed in a balance, was developed to a point where an explosive weapon of unprecedented power could be manufactured is too well known to be repeated here. The difficulty with the atom bomb is that, by its very nature, it is self-triggering; once its size exceeds a certain critical magnitude, it explodes, releasing the whole of its energy. Not only does this limit the destructive power of the atom bomb, but the limit in size is what makes possible the peaceful production of atomic energy. There is a size just below the critical size, where the fissile material may be made to release power at a controlled rate.

The hydrogen bomb on the other hand needs a trigger producing a temperature of several million degrees to set it going. At the centre of the explosion of an atom bomb, such temperatures are in fact produced, and so the atom bomb now becomes the trigger for the even bigger monster—the Hydrogen Bomb. Weight for weight, the union of hydrogen atoms produces eight times the energy released by the splitting of uranium atoms. Further since the constituents of the hydrogen bomb are perfectly safe under normal conditions and since they will not ignite unless heated to such tremendously high temperatures, there is no limit to the amount of explosive that may be contained in a hydrogen bomb. The limit is rather set by the aircraft which must carry it to its destination, which puts its destructive power at about a thousand times that of a fission bomb. The radius of destruction is thus about ten times greater than for the bomb dropped on Hiroshima and Nagasaki, that is almost complete destruction within a radius of ten miles.

The effects of the bomb in the form of radioactivity would be felt over a much wider area. Most of the radioactive dust would settle down in the vicinity of the explosion, but an appreciable amount would be carried away by the prevailing winds high up in the atmosphere. These could conceivably spread throughout the earth; in fact after every atomic explosion sensitive instruments in laboratories situated in various parts of the

world have recorded a slight increase in radioactive background. This was the way in which the Russian tests were detected by the U.S. scientists. However, there is no danger from this to human beings, animals or crops who are sufficiently far away from the centre of the explosion.

It has been suggested that, just as the atom bomb triggers the hydrogen bomb, the latter may perhaps set fire to the common elements found on the earth and in the air. However, there is no possibility of such a thing. Although we use the term 'hydrogen bomb' the fuel in it is not ordinary hydrogen, but a modified heavy form known as deuterium. Two atoms of this heavy hydrogen can combine to form an atom of helium and the temperature required for this is only a few million degrees, as compared to a temperature of about ten times as much required before ordinary hydrogen can be made to explode. In fact, the most useful "nuclear reaction" is the fusion of an atom of deuterium with an atom of lithium having 6 particles in it to form two stable atoms of helium. It is almost certain that the fuel used in the latest hydrogen bomb was this combination. According to Mr. William L. Lawrence, a scientific correspondent of the New York Times, a chemical compound of the two, known as lithium 6 deuteride, has revolutionised the construction of hydrogen bombs. Near about the temperature required to ignite this substance, no other atoms can be made to fuse, and so there is absolutely no danger of the explosion going out of control.

However, we have not seen the end of these monster weapons. One more is there, standing just round the corner—the Cobalt Bomb, of which Prof. Einstein wrote in 1950, "if successful, radioactive poisoning of the atmosphere and hence annihilation of any life on earth, will have been brought within the range of technical possibilities". Since the hydrogen bomb is a reality now, there is no further technical problems to be solved for making the cobalt bomb—it would only mean the replacement of the steel shell covering the bomb by one made of the metal, cobalt. As mentioned before, the radio-active materials formed in the explosion of the hydrogen bomb are active only for a short period of days, after which the ash is quite safe. Cobalt,

on the other hand, is converted into a strongly radio-active material, emitting deathdealing rays which are 300 times more powerful than radium. It takes several years for its strength to decay even to half its previous value. One can only hope that saner counsel would prevail and that this bomb would never be made.

Can we at all harness the energy in the hydrogen bomb for useful purposes? At present, there seems to be no possibility whatsoever, for by its very nature, the energy-release can occur only under circumstances in which nothing can survive not even matter as we normally conceive of it. In the development of the atomic bomb at least, there was a dim ray of hope that under more propitious circumstances, it could be used for the common good. There is no such saving feature in the hydrogen bomb, which can be nothing but a weapon of destruction. Even as a weapon of war, it is too big to be used for purely "military" objectives. Any factory or concentration of troops could be as readily wiped out by the earlier weapons as by the hydrogen bomb. The superiority of the new weapon would be found only when aimed at very large cities. Its use for such purpose could at all be justified only as a measure of "reprisal". It is not surprising therefore that the hydrogen bomb has been characterised in certain quarters as a weapon of peace. The fact that the power blocs in

the world today both possess it, should make it highly unlikely that it would ever be used in a future war.

The threat still remains and the problem of preventing the construction of the hydrogen bomb cannot be readily set aside. But the control of the hydrogen bomb is closely linked with the control of the ordinary atomic bomb. It is clear that any country having a fission bomb can construct the super-weapon within a reasonably short period. This is evidenced by the fact that whereas there was a difference of several years between the U. S. and Russia producing their first atom bombs, the gap was only a few months in the case of the hydrogen bomb. It is therefore necessary to control the production of materials needed for the atomic bomb itself. President Eisenhower's proposal of last year regarding the establishment of an internationally controlled stockpile of atomic materials, which would be utilised for peaceful purposes, is one which must be very seriously considered by the elder statesmen of all countries, now more than ever.

It may be mentioned that an average thunderstorm releases about as much energy as an atom bomb, while a cyclone or an earthquake is thousands of times more powerful than the hydrogen bomb explosions witnessed so far. One may perhaps seek consolation in this fact that judged against the forces of Nature, the weapons of destruction created by man are quite small indeed.

100 Facts about Indian Agriculture

By SRI M. G. LALL

AGRICULTURE is India's largest industry. The 1951 census showed slightly over 69.8 per cent of the country's population under the livelihood category "Agriculture". Income from this source is not, however, proportionately large. In 1943-49, 17.6 per cent of the national income was derived from "agriculture". This amounted to Rs. 41,500 million.

With its wide range of rain and climatological conditions, agriculture in India varies considerably in kind and scope. There is scarcely any cultivated crop of the temperate,

sub temperate, or tropical zone which cannot be grown in some part of this vast country.

India has a total area of 782 million acres, out of which statistics are available only for 544 million acres. Out of this, 82 million acres are under forests, 369 million acres are fit for cultivation, and the rest of the land is under towns, roads, railways, waterways etc. The area actually under cultivation is 253 million acres, or 68 per cent of the cultivable area. About 49 million acres are under irrigation, the balance depending upon rain fall. The chief characteristics of Indian rain

fall are its unequal distribution throughout the country, seasonal irregularity of Precipitation and liability to failure or serious deficiency in many tracts. The average annual rainfall in the country as a whole is about 45 inches but in individual tracts, remarkably wide variations in the total annual rainfall are found. The extremes are found in Cherrapunjee, with an annual rainfall of about 500 inches, and some parts of Rajasthan State, which get an annual rainfall of only about five inches.

WATER RESOURCES AND IRRIGATION

India is fortunate in her immense resources in land and water. Her waterways are generously dispersed over the whole country. However, on a rough calculation, out of 1350 million acre feet of water available in the country's rivers, only about six per cent is at present utilised, the rest flowing wastefully into the sea, doing incalculable damage to life and property on its way, through uncontrolled floods.

Irrigation in India has been practised from ancient times, but it is mainly during the past 100 years that extensive State-controlled works have been constructed extending the benefits of irrigation to vast areas. The area under irrigation at present is the largest in the world. It is more than the combined irrigated area in the United States of America or in Pakistan, the next two biggest countries in respect of irrigated area.

Irrigation waters are obtained in three ways: directly from natural channels; from storage of flood or rain waters; and from sub-soil waters.

Sub-soil waters have been used in India for irrigation purposes from times immemorial by means of ordinary percolation wells. During recent years, electrically-driven tubewells have opened up new means of utilising ground waters on an extensive scale.

RATIONING AND IMPORTS

As a result of partition, 77 per cent of undivided India's area and 82 per cent of the population remained in the Indian Union, with only 75 per cent of the principal food-grain production.

The annual average production of cereals in the Indian Union at present is 45 million tons, against a requirement of 51 million tons needed to feed the population. As the population increases at the rate of 4,000,000 per year, the requirement by 1961 is estimated to be 56 million tons.

The National Planning Commission has in its draft Five Year Plan, envisaged an increase in cereal production of 7.2 million tons in the five years ending on March 31, 1956. Out of a total outlay of 14,930 million rupees under the Plan, 30.2 per cent has been devoted to irrigation and power development schemes and 12.8 per cent to agricultural and rural development. A large number of schemes are already under execution.

To meet the deficit in her food supplies, India has to import foodgrains from foreign countries. An estimated 13.3 million tons were imported during the first four complete years after independence (1948-51) representing a value of over Rs. 5,700 million.

To ensure that the available food supplies go round the country equitably, a system of food rationing was introduced during the war. At the end of 1951, there were 46.8 million persons under statutory rationing and 75.5 million persons under non-statutory rationing, or roughly 12.9 per cent and 20.8 per cent of the country's total population respectively. Ration and food controls have been abolished in some parts of the country, while in others similar action is under consideration.

CHIEF CROPS

Cotton is one of the most important commercial crops in the Indian Union. Next to the United States of America, India is the world's largest cotton producing country—this in spite of the fact that one-third of undivided India's raw cotton production went to Pakistan as a result of partition. Production of cotton has nearly doubled in the three years—from 1,767,000 bales in 1948-49 to 3,400,000 bales in 1951-52. (A bale is 400 lbs.).

Rice crops occupy the largest proportion of the cultivated area. In 1951-52, the acreage under rice was estimated at 73.5 million acres, which is about 29 per cent of the total cultivated area, and production at 20.5 million tons. The average yield is 723 lbs. of cleaned rice per acre compared to 2,350 lbs in Japan.

Wheat is grown widely throughout North India as a winter crop, occupying about ten per cent of the total cultivated area.

Millet is grown mostly in rain-fed areas supplying food for the poorer classes and fodder for the cattle. Two of its best known varieties are *jowar* and *bajra* which, between them, occupy about 50 million acres.

Pulses play a vital role in the Indian diet as they form a primary source of protein for the vegetarian population of the country.

India is one of the principal oilseeds producing countries of the world. The major oilseeds occupy about 24 million acres or nearly 9.5 per cent of the total cultivated area.

Jute is one of India's most important cash crops. Its production has nearly trebled since 1947-48—increasing from 16.58 lakh bales in 1947-48 to 46.78 lakh bales in 1951-52. There are 112 jute mills in India with a production capacity of 1,200,000 tons of jute goods per annum.

India is the world's largest single sugar producing country. About 90.95 per cent of undivided India's sugar cane acreage and sugar production remained in the Indian Union. The sugar industry, with nearly 160 sugar mills, is the second biggest in the country (next to the textile industry) and the sugar-cane crop plays a vital role in her rural economy. Sugar production exceeded 1,400,000 tons in 1950-51, and the sugar-cane area exceeded 4,000,000 acres. Over half of the cane is utilised for producing *gur*, which is the most important source of carbohydrate in use in rural India. *Gur*-making is a cottage industry of national importance. The yield per acre is one of the poorest in the world, and a five-year sugar-cane development programme has been launched by Government.

The tobacco acreage in India is concentrated in certain areas which form tobacco growing centres of considerable importance. Madras and Bombay States are amongst the most important growers of tobacco crop. The area under tobacco in 1950-51 was 839,000 acres and the total yield of raw tobacco cleared for home consumption was 219,000 tons. Exports amounted to 51,000 tons. The Indian version of the cigarette

used by poorer sections of the population is the *bidi* jocularly called the khaki soldier, after its colour. Roughly 126,667 million *bidis* valued at Rs. 633 million are manufactured in the country annually.

MINIMUM AGRICULTURAE WAGES

Rates of minimum wages for agricultural workers have so far been fixed in six States and in one district of a seventh State. These are: Punjab, Delhi, Kutch, Bilaspur, Himachal Pradesh, Ajmer and the Patna district of Bihar.

As a preliminary to general fixation of minimum agricultural wages, the Central Ministry of Labour has completed what is probably one of the world's largest socio-economic surveys, embracing 813 villages, selected on the principle of stratified random sampling, and situated in all the States as well as in Jammu and Kashmir.

GENERAL

Farming in India is carried on with the minimum of capital and there is practically no outlay on buildings, fencing and agricultural machinery. The cultivators are, for the most part, illiterate, yet very skilful at their own job. In recent years, much progress has been made in the co-operative credit movement in many States in the rural areas.

Practically all cultivation is done by bullocks. Bullock-power is also used for raising water from the wells, for driving the chaff-cutter and the sugar-cane crusher and for thrashing out the grain in the thrashing yard. The draught bullock constitutes the most important part of the farmer's movable property.

Cultivation implements are few and simple and remarkably well-suited for the tillage operations for which they have been evolved. A notable development of recent years is the large extent to which improved types are now being manufactured and sold by the village craftsman. Mechanical cultivation has in recent years gained in popularity, and is done particularly in large estates and newly opened up areas. The reclamation of weed infested land is done by tractor, mainly by Government.

IRISH

"Begorra! Pat, I thought you were dead!"
"Oh," said Pat, "they did get a story around that I was dead, but it was another man. I knew it wasn't me as soon as I heard it."

PROGRAMME FOR SURVIVAL

By

DR. K. C. VARADACHARI, M.A., Ph. D.

LEWIS Mumford in his latest book with the above caption has most eloquently pleaded for the moral rearmament of the individual, for the restoration of the inhibitions which romantists and scientists seized with the incurable disease of curiosity had ruthlessly removed much to the discomfiture of theologians and moralists at the beginning, but at the present moment which is promising the entire extirpation of all Life, thanks to the discovery of the atomic structure and the manufacture of the atomic bomb. Mankind is heading towards utter destruction; and not merely mankind but all life. Science may be a search for truths but the applications of these truths or laws of physical nature have not the same genuine stamp of science. The ends of science are not merely discoveries and inventions, which make for more search for individual or communal pleasure. They ought in the final accounting be made for the growth of integral personalities. Atomic bombs are dangerous toys and should not have been entrusted to minds that have never known the guidance of self-protection. To live dangerously, as the Italian Dictator said, may be fun at the beginning. It may pitch up the individual's vanity of fearlessness which is but the reverse complex of fear. Almost all acts of heroism have been committed by persons who have fear of being called afraid. Fearlessness is improvidently being used as the panacea for all modern ills. But then the cosmic danger that we now face is not something we can trifle with. Further we find in this very romantic world which is fast threatening to lead us not to the primeval heaven but to the very hell of freedom, all moral values have been reversed. Adult values have been forced to yield place to the values of the nursery and the infants. The noble values of restraint and obedience have been replaced by the values of disobedience and all by persons whose intelligence is so very great, whose constructive 'destructive theories' have got universal bearing and even have been lifted up to the status of gospels, that the denouement is tragical in the extreme.

The enquiry after truth which science boasts of as making is indeed abstract. For truth is as the Ancients well knew not merely abstract law; it is good law; it is not merely natural

law, for even Nature is not without goodness. Modern science has forgotten the truth that nothing exists merely except for the Good, and man must know not merely the truth of things in their being but also in their goodness or harmony; the scientific mind must know that divorce of truth from goodness will lead to unrestrained power-madness. This will not be permitted. The ages of darkness that have supervened between ages of enlightenment have been mainly due to spiritual processes of the Divine which put a stop, interrupted the unrestrained and immoral exploitation of scientific knowledge by individuals who have been unregenerate, who have not been sanctified by love, supracosmic Love, a Love that makes ruthless use of power, scientific or yogic power impossible that is beyond the seductive self-murdering attractiveness of 'black magic'. Yoga siddhis are self-destructive, say the Yoga sastras. And any reader of the Mahabharata can see that these terrible *astras* (weapons) are not entrusted except for a 'single' use in the case of Jayadratha, Karna etc. who belonged to the party of Duryodhana—the asuric forces. Not so in the case of the Pandavas. The atomic bombs should certainly be outlawed, till men become regenerate. But such a decision as to who is regenerate or otherwise cannot be left to interested parties or nationals. Like the Erewhonians, men must all decide to abjure the atomic researches, and yet we know that, despite all pious wishes, a few 'asuric powers' or persons can bring about the ruin of the worlds,—as an experiment! Moral disintegration in all is not necessary; it is enough if we have a few persons who are. As Lewis Mumford says time is the essence of the present situation. We cannot wait for a saviour; we cannot experiment with Love; we cannot wait for a perfect biological creature to emerge. The very immediacy of the danger, the consciousness of the precariousness of life itself on this planet must be capable of fostering a spirit of cooperative organisation to outlaw this dire threat of extermination.

This threat to life itself in all its forms is itself a welcome feature, the most welcome feature in the situation. Mankind will make its greatest bid to universal consciousness.

Among earlier religions, the Religion of the Buddha pointed out that all life was misery, but also pleaded for the evolution of man out of his misery by refusing to add to the misery, by means of right conduct, right speech, and right understanding, reverse the wheel of misery and transcend it. The inner law of real living was granted, the animal cravings were rooted out. The Yama and Nyama of Yoga and Vedantas have helped to reverse the movement of the self-destructive instinct within us. Destruction was brought about to the destroying forces, the soul-destroying propensities. *Vinasena Mrtum tirtva*—by means of death death was crossed. The law of Christ of Love again pointed out that the truly divine activity was the obverse of the animal and the human being was more truly nearer the Divine nature and ought to accept the law of love. So too did other religions teach. The esoteric schools insisted upon fulfilling absolutely the conditions of absolute non-egoism, selflessness in every form, racial, national, communal, ideological, and the inhibitions or nishedas regarding conduct were inviolable; it is because of these qualifications their schools could go deeper and deeper into the spiritual fields. The spiritual life may, for the outer man, the materialist and the materialistic scientist, appear to be a world of bondage to restraint, but then he must be aware that he too has to conform fully and absolutely to the conditions of his experiments. A bad scientist,* and they are too many in this country—, will not understand the value of complying with every minutest detail of the experiments he has to do. Hindu Yoga insists upon the details as fully as any science does and yet it is possible to enter the path only after a full moral and ethical and religious preparation and apprenticeship under the masters. It is illogical to say that there are no masters; but then if in small things there is obedience to moral law and directions, there can always be the growth of the spiritual life. For one who has mastered his senses and has learnt the fine arts of self-restraint which alone is most fully praised in the Hindu *sastras* as in all religions, masters will be found. This indeed is the promise of the Scripture which

*Every Student of Science is not a Scientist, nor for the matter of that every lecturer or professor of Science. Our standards are too low nowadays.

declares that when the pupil is ready the master is ready.

Lewis Mumford considers that men should be educated into the ultimate value and necessity of being 'human'. The quality of humanness must be put in the forefront and even if the so called scientific and economic conditions of man were thereby to suffer they must, lest civilization, humanity, and all life get endangered by this unbridled passion for pleasure-securities and scientific curiosities. Adopting the words of Dostoevsky he writes: "Every day, and every hour, every minute we must walk around ourselves, and watch ourselves and see that our images are seemly ones". No habits must be uncriticised; no values must remain unexamined; no institutional procedures must be regarded as sacred; no life-denying goals must remain unchallenged" (p. 6). Every individual must mobilise himself for the sacred task of meeting the present danger. Men must remake themselves individually and develop within themselves the power and the conscience to meet the powers that are evil, life-denying and irrational. Every power and force must be met with an irresistible force of conscience. For as it was said by J. Krishnamurti 'the world problem is the individual problem', and the remaking of the individual in his fullest awareness beyond the conflicts arbitrarily raised between individual and society, race and individual, instinct and reason and so on, is the absolute necessity. Hindu Yoga was always individual; its account of liberation was also individualistic and that is because it discovered the truth that all universality expresses itself in and through the individuals. Wherefore it was able to affirm 'That art Thou', the universal can be realised not in the 'general' but concretely in the individual. This is the eternal message of the eternal philosophy. We have so long walked the path of group salvation, communal elevation, racial renaissance, national resurgence, almost forgetting the individuals, the individuals that really matter to the group, the community, the race and the nation. Clinging to gregarious values we have almost neglected the individual. Communism has over emphasized the group; its truth is that it instinctively knows that the individual is not essentially a private being but a social being, and no individual can be affected without affecting the social harmony in

some way. As Sri Aurobindo points out it is necessary to understand fully and as clearly as possible the status of the individual. The individual is the portion of the eternal Divine, is one of the eternal multiplicity of His eternal oneness. It is in the individual, who is not the private ego which is but the ignorant formation of the reflection in the Ignorance, that the fullest manifestation of the eternal nature of the Divine is possible. The salvation of mankind lies in every individual becoming conscious or aware of the Oneness of the supreme Divine who is variously manifesting Himself in every one of the eternal many of His Being and Bliss and Consciousness-Force. In the individual then lies the secret of eternal life. That is the reason why Sri Aurobindo also urges that if we have to survive if mankind has to survive this latest and not yet the fullest threat of undivine forces, unleashed by science and materialism, it has to ascend to higher levels of consciousness, or rather the most clear and indubitable plane of consciousness which has the same permanence as the mentality which has now become the distinctive feature of mankind. Such a mentality or rather 'beyond-mentality', ever-present in the Divine, is the supermind, which was not fully apprehended by mystics till now, or if apprehended they could not embody it in this terrestrial organism. It was not an evolutionary possibility so far as they were concerned, though it was capable of being reached through series of intuitions in yoga and after death. Sri Aurobindo reveals the possibility of such a mind incarnating or descending into the evolutionary scheme and emerging within the individual so as to bring about fundamental changes in the ways of thinking and perceiving, changes which would have tremendous consequences for the welfare of the universe as a whole. Such a supermind is universal in its action and not private, because it realises the oneness of the eternal many, permits the individuals to realise the Oneness inside and outside, and transfigures the relationships that our mentality has shaped in the course of its long and eventful dialectical career. It would once and for ever abolish the forces of division and the institutions living on such dividing conscience, for it is that which brings to the consciousness the message of oneness, which makes sharing or cooperative action disinterested and profoundly intergrating. It is the reverse of

the distintegrating action of Ignorance, expressed by the mind, instincts and physical nature. Though integrative activity is not absent even in the most ignorant activities, it occurs therein through conflicts, arbitrary combinations, and fall away sooner or later giving rise to new conflicts. This dialectical opposition, which is the 'form' under which Hegel construed the whole process of evolution is a truth only of the mind and the levels below. That is perhaps one of the reasons why it was thought that a terrestrial evolution or progress must only take place under this 'form'. That it is not the only 'form' even for the terrestrial way of evolution, there is another 'form' under which evolution can take place, that it is actually the 'form' under which the higher evolution will take place has been shown by Sri Aurobindo's Yoga, which is a fuller and more vital representation of the ancient Yoga of realisation of Oneness of the Divine, Oneness of Reality which holds in perfect integration the many, the three, and is All.

Survival is possible, is necessary. A programme for Survival is bound to consider the immediate possibility of transforming men into real individuals who feel the oneness of the whole of Reality, not merely mankind but all life. On man's immediate decision rests the future of mankind and life. There is no need to think that the Gods are not aware of the momentous consequence of indecision as much as ourselves. As Sri Krishna warned Arjuna if you will not fight your nature will itself force you to fight later. A multiple preparation for the restoration of inhibitions of the self-denying and life-denying impulses must be first undertaken; a deep and inward urge to discover the secret fundamentals of inner unity with all life and existence and the nature of the individual soul is also necessary; and an insistent check up of oneself introspectively and in relation to all is urgent. And above all there must be the urge to higher evolution by means of the consciousness of the Divine Spirit, the One in all.

The Dean of Canterbury: "When Senator McCarthy goes to heaven he will get a shock because he will find that angels have left wings".

Bhoodhan and Economic Revolution

By

PROF. S. N. AGARWAL

THE recent Sarvodaya Sammelan at Bodh Gaya was of special significance from several points of view. It was of a very representative character this year; besides thousands of constructive workers from all parts of the country, it was attended by the President, the Vice-President and the Prime Minister. A number of Ministers both at the Centre and in the States, about a dozen members of the Parliament and important representatives of the Congress and the Praja-Socialist Party also participated in the deliberations. Acharya Vinoba Bhave with his Bhoodan Yagna has now rightly become the symbol of a great economic revolution which is sought to complete the process of political freedom through peaceful and democratic methods. As the resolution of the Sarva Seva Sangh pointed out, Bhoodan is only the first step towards the bloodless revolution which Vinobaji desires to bring about in India by the end of 1957. The year 1757 marked the beginning of the British rule in India at the battle of Plassey; in 1857, the people of India revolted against the foreign rulers and laid the foundations of a political revolution in this country. Acharya Vinoba earnestly feels that the year 1957 must witness the success of a peaceful economic revolution in India. Bhoodan Yagna will naturally be the spearhead of this revolutionary movement; but the establishment of economic equalities in both rural and urban sections of society through a radical change in the basic values of life would require a far reaching reorientation in the pattern of industrial organisation in this country. The Sarvodaya Sammelan was of the definite view that "a self-supporting decentralised economy" was the only means "for the achievement of economic emancipation of the people." As regards the land policy, the Sammelan laid great stress on the need for redistributing the Bhoodan lands among the landless peasantry without any further delay. Out of about 25 lakh acres collected so far, less than a lakh acres have been distributed among the people. The slow pace of land distribution has been mainly due to certain legal difficulties as also the dearth of constructive workers for the purpose. We, therefore, welcome the decision of the Sam-

melan to expedite the process of land redistribution. The target fixed by Vinobaji is the collection and distribution of a 5 crore acres of land by the end of 1957. The achievement of this target would, surely, require the spontaneous and sincere help from all sections of the public.

Conflicting opinions were expressed at the Sammelan regarding the role of legislation in the task of land reforms. Some leaders were of the view that the Bhoodan movement was capable of solving the land problem in India without the assistance of legislative measures. They went to the extent of stating that legislation would thwart the very objective of Bhoodan by interfering with the non-violent process of persuasion and a change of heart. Others felt that land reforms could not be effected without introducing radical legislative measures. We think that there is no inherent conflict between the Bhoodan movement and the legislative process; the two can supplement each other for achieving the common objective. Acharya Vinoba has rendered conspicuous service to the noble cause of ushering in a non-violent economic revolution in this country through his *Bhoodan* and *Sampatti-dan* movements. But the popular and democratic State Governments cannot get rid of their own responsibilities by leaving the whole task of land-redistribution on the shoulders of Vinobaji. They can undertake legislation in consultation with Acharya Vinoba to further the cause of making the actual tillers of the soil the owners of land. In fact, several State governments have already passed Bhoodan Bills for facilitating transfers of land-gifts to the landless peasantry. Bhoodan-Yagna has eminently succeeded in creating a healthy and favourable atmosphere for the introduction of far-reaching land reforms in the country; it has demonstrated to the world that the land problem could be effectively solved through peaceful methods. Suitable legislation to speed up and supplement this peaceful process should, in our opinion, be welcomed and encouraged. In fact, we are sorry that the pace of land reforms in India has been considerably slow during the last few years. Abolition of

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BHOODAN AND ECONOMIC REVOLUTION

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Zamindari and the other intermediaries in land was, of course, a revolutionary step. But merely this abolition of feudal exploitation would not solve the problem. According to the Five Year Plan, the land census ought to have been completed by the end of 1953. It is unfortunate that the Planning Commission has not been able to get this important work done within the specified period. It is true that it would be difficult to undertake suitable land legislation without possessing the requisite facts and figures. We, therefore, suggest that the Planning Commission should try its best to complete the land census by the 15th August of this year so that necessary legislation in terms of the provisions in the Five-Year Plan may be initiated by different State Governments during the remaining portion of 1954 and during 1955.

It has been pointed by some economic "experts" that re-distribution of land would lead to a fall in production of food in the country. This is not a correct view of the problem. In fact, in China and Japan the average size of land holdings is only about 2 acres and yet their yield per acre is three times as much as that of India. Experiments all over the world have amply demonstrated the truth of the contention that with an increase in the size of the farm and with the introduction of mechanical devices, productivity per labourer increases; productivity per acre does not necessarily increase. As a matter of fact, in thickly populated countries like India small-scale and intensive farming is the only correct solution of our economic problems. It is, of course, necessary that the small farmers should be provided with the requisite facilities of good seed, manures, irrigation and cooperative marketing. Mechanization in Indian agriculture should be undertaken with great care and discrimination. Excessive use of tractors and other machines would be both uneconomic and inhuman in a country like ours where the basic national problem is that of providing gainful employment to the millions of our people.

One of the arguments against quick land reforms is that simultaneous legislation for limiting incomes in the urban sector should also be undertaken. Ceilings on land holdings should be followed by the fixation of ceilings on city incomes as well. We fully appreciate this view. It is quite evident that

an economic revolution cannot be confined to land alone; it must touch all sectors of our national economy. The existing gulf between the rich and the poor must be bridged or filled up. We have abolished feudalism in land; we must now proceed to abolish feudalism in industry. We regard the system of Managing Agents in India as a relic of feudalism. So far as we know, the system of Managing Agency in this shape and form does not exist in any other civilised and industrialised country in the world. It was a creation of alien rulers in this land. It must, therefore, be radically transformed without further loss of time. The existing Indian Companies Law should be amended by the Government of India in such a way that the intermediaries between the shareholders and the Directors of industry should disappear. In fact, we should go a step further and gradually make the workers themselves the owners of industry. This far-reaching reform in our industrial organisation is absolutely essential for achieving a real economic revolution in India. It must be fully realised by all of us that our democracy cannot succeed as a political ideal unless it is achieved as an economic ideal. Political freedom without social and economic freedom would remain a vacant dream. Land is a gift of Nature; it can neither be increased nor decreased by man. Its re-distribution on a more equitable basis is, therefore, of paramount importance and land reforms should naturally receive the highest priority. But such land legislation must be quickly followed by industrial reforms which would set into motion the process of economic equality and social justice in the urban areas. We earnestly hope that the Government of India would take up these economic problems with a sense of urgency in order to usher in true Swaraj of Gandhiji's dreams.

THE RETORT COURTEOUS

The American League of Patriotic Women addressed a petition to the American Government asking that Einstein should not be allowed to enter the U. S., as "a Communist and a menace to American institutions."

This tickled Einstein's sense of humour. "Never yet," he replied in an open letter to the League, "have I experienced from the fair sex such an energetic rejection of all advances; or if I have, never from so many at once."

EMERSON'S PHILOSOPHY OF INDIVIDUALISM

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RALPH Waldo Emerson, celebrated philosopher, essayist and poet, was perhaps the first American to expound in clear, ringing tones the gospel of individualism.

Reading Emerson, whose 151st birth anniversary fell on May 25, reminds one of his own soul and of the stern duty to be true to his own highest ideals.

The core of Emerson's message is to be found in his essay entitled "Self-Reliance". It tells people not to seek truth by opening the books of wise men. It does something more shocking. To those who had been accustomed for generations to look to their preachers for guidance, it declared that the clergy could give them no help. The only place where truth can be found, Emerson asserted over and over again, is in one's own soul.

"Nothing is at last sacred but the integrity of your own mind."

"What I must do is all that concerns me, not what people think."

"Insist on yourself; never imitate."

"Nothing can bring you peace but yourself."

"The purpose of life seems to be to acquaint man with himself."

Aphorisms like the above are inspiring because they lead to independence of judgment and to a wholesome effort to look at life with one's own eyes. It is, in a sense, the essence of democracy, and reveals Emerson as a brother of Thomas Jefferson. Both believed in the goodness of human nature and both considered the common man the best judge of his own welfare.

Every constituent part of Emerson's philosophy could be traced to European or Oriental sources, where he found his inspiration. Compensation (the balancing of good and evil in nature and fate), self-reliance, and the "over-soul" (akin to the modern subconscious)—each had its advocates elsewhere from early times. But he was the first American writer to synthesise these concepts and to weave them into a fabric stout enough to serve as a sail against the winds of opposing doctrine. This fabric, although derided and

opposed by many of his contemporaries, has since gained an honoured place in the American heritage.

Emerson was born in Boston, Massachusetts, on May 25, 1803, in a family of clergymen. His father died when he was only eight, and as his mother found it hard to support her six children, his aunt Mary Moody Emerson, aided in Emerson's upbringing.

Entering Harvard University in 1817, Emerson earned his way as a messenger and waiter. His studies at the Harvard Divinity School, which he joined on his aunt's advice, were interrupted by incipient tuberculosis. He was however, "approbated to preach" in 1828, but four years later he gave up the clergy and sailed for Europe. There he met the three men whose work and ideas meant most to him—Carlyle, Coleridge and Wordsworth. He returned with his life work clearly set before him.

In 1834, he settled in Concord, Massachusetts. Around him in Concord gathered a group which came to be known as "the Concord School"—Bronson Alcott, Henry David Thoreau, Nathaniel Hawthorne and Margaret Fuller. These were the Transcendentalists, the idealists who would reform the world from within out, who relied on intuition and the perfectibility of mankind. Emerson disclaimed their label, but he was their inspiration and the core of their association.

Meanwhile, Emerson earned his living by annual lecture tours, which each year extended farther and farther. These lectures were also the source of most of his essays. When he was not on tour, he lived very quietly, studying and reading, drinking in new inspiration from the few of his like-minded friends. As the years passed, however, he tended to lose most of his early radicalism.

The first publication of his philosophical thought was in *Nature* (1836). In 1837 he gave the Phi Beta Kappa (scholastic society) address at Harvard in which he called for independence from European cultural leadership. His first volume of *Essays* appeared in 1841, and the second three years later. In the latter part of 1846, his first collection of

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EMERSON'S PHILOSOPHY OF INDIVIDUALISM

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Poems appeared. By this time his fame had spread throughout America and Europe.

Emerson made a second trip to England and France in 1847, when he again visited the Carlyles and met the literary notables of the day. In the 1850's he became absorbed in the anti-slavery issue and national events. His attitude toward the Civil War was one of rejoicing for the national spirit which it called forth.

As a poet Emerson was most uneven, capable of only bare, bad verse. But his poems dwell upon truth, universal in its application rather than upon those personal feelings which every reader may share. His dozen great poems possess, as Van Wyck Brooks remarked, "a nervous, intellectual style, swift, clear and cold as a mountain stream."

His essays are full of epigrams which have become household words. He is one of the most quotable and, with Shakespeare and Pope, among the most quoted—the fragment of his wisdom frequently outshines the works in which they are scattered.

After 60 he wrote and thought nothing new. His last years, however, were brightened by the honours heaped upon him. Harvard conferred on him an honorary LL. D. degree and made him a trustee; the great of the world flocked to his Concord doorstep; he travelled like a king to California and then again to Europe and to Egypt. He was nearly 80 when he died of pneumonia on April 27, 1882.

Emerson belonged to one of the greatest creative periods in American literature and remains one of the most inspiring.

Production of Atomic Power in Britain

By a correspondent of the "Petroleum Times", London.

THE development of atomic energy in Britain has generally been associated, in the minds of the public at any rate, with the Government installation at Harwell. It has not been appreciated that, side-by-side with the fundamental and long-term research proceeding at Harwell, a programme of actual production has been taking shape. This programme is described in "Britain's Atomic Factories", a publication prepared by the Ministry of Supply and the Central Office of Information which tells the story of the Division of Atomic Energy Production.

The circumstances in which work on atomic projects was resumed after World War II are sufficiently well-known. The establishment of a research installation at Harwell was announced in the House of Commons in October, 1945; and in January, 1946, it was further announced that a manufacturing organisation to produce fissile material had been formed, with Sir Christopher Hinton, a distinguished engineer, as director of design, construction, and operation. His instructions were simple enough, as described in "Britain's Atomic Factories"; he was asked to "produce annually a certain quantity of plutonium, to a given specification, in water-cooled piles".

IMMENSE ACHIEVEMENT

The difficulties which faced the organisation in fulfilling this instruction were formidable.

The 12 men and women who formed the nucleus of the Supply Division included only one man who knew anything about atomic energy; and although the research organisation at Harwell was getting into its stride and fundamental information was becoming available, many incidental problems of a scientific and technical nature had to be overcome as the projects went along.

Further, the enterprise was hampered by post-war shortages to an even greater degree than other forms of industrial development, since the requirements of the Division were unfamiliar to manufacturers, and comparatively unrewarding. It was an immense achievement that the first bulk output of plutonium was accomplished on the specified date and that "in less than five years the Division built a new industry worth some scores of millions of pounds; every factory came into operation within a month of the estimated date, every plant cost within a small percentage of the estimated sum".

FOUR STAGES OF PRODUCTION

The production of fissile material at the present time requires four distinct operations, each with numerous subsidiary operations and each with its own peculiar problems. These stages involve the necessary treatments to produce uranium metal or uranium hexa-

fluoride; to irradiate the metal in piles; and to extract and refine plutonium from the irradiated metal. In addition, the uranium isotope 235 is needed to replace loss in piles and also as fuel; this is manufactured by passing uranium hexafluoride through a gaseous diffusion plant.

The plants performing these operations are three in number: Springfields, where uranium metal and the hexafluoride are manufactured; Windscale, where the metal is irradiated and the chemical separation of plutonium takes place; and Capenhurst, where a gaseous diffusion plant is partly in operation. The account of the design and construction of these installations is fascinating and impressive; the reader cannot but feel that he is sharing vicariously in the enlargement of technological frontiers.

BASIC PROBLEMS

The final chapter is, however, even more engrossing. There are three applications for which the products of Britain's atomic factories are destined: research; the manufacture of weapons; and the generation of industrial power. The problems of the last-named are discussed at some length, and the background of future development sketched in.

There are three main kinds of reactor which may be used in a power programme. Converters are reactors basically similar to the Windscale pile—a slow-fission plant using natural or slightly enriched uranium as fuel, from which stocks of fuel for other plants would be extracted by a chemical process, either in the form of plutonium derived from uranium or in the form of uranium 233 derived from thorium 232. Breeders are reactors which produce fresh quantities of the fuel they consume. Power may be derived from either of these types of plant; the breeder reactors indeed may become “the backbone of a future atomic energy power system”. But it may also be necessary to have power producers pure and simple, whose function it is to extract “the last watt out of every ounce of fuel”.

The basic problem associated with all these methods is how best to use the energy generated as heat as a source of power. Various heat transfer systems are being studied at present with various types of coolant such as molten metal (an alloy of sodium and potassium) or

gas under pressure. This coolant, having absorbed the heat generated by the process would be passed through heat exchangers to produce superheated steam to drive electricity generating plant. A further basic problem is the most economical method of extracting fuel from converters or breeders; this is a key factor in the economics of the process.

FUTURE DEVELOPMENT

The next step in the development programme is the experimental power station at Calder Hall, where a gas-cooled converter reactor is being installed. The reactor core—a conventional uranium-graphite pile—will be enclosed in a mild steel shell capable of withstanding the pressure of the coolant gas—in this instance, carbon dioxide. The gas will transmit heat to a boiler supplying superheated steam to a turbo-alternator. A further step is the design and construction of a fast reactor of the power-breeder type. The major design problem here is the removal of vast quantities of heat from a relatively small surface; it is here that the molten metals may be of service.

What are the prospects of commercial atomic power? The author of “Britain's Atomic Factories” states that if certain assumptions are proved correct it may be possible for atomic energy ultimately to replace coal in the country's economy. This is, however, a long-term consideration, but it may be possible in the next 20 years to set up a reactor system that would save 20 million tons of coal a year—the amount by which estimated coal production will fall short of demand within the next 15 to 20 years. The installations in such a system would be similar to current types of converters; they would also produce a stock of plutonium available for use in power breeder reactors which may be feasible and economic in 20 years time, at which point the supersession of coal in power generation might well begin.

Judge Ben Lindsay was lunching one very hot day. A politician stopped beside the table. “Judge,” he said, “I see you're drinking coffee. That's a very heating drink. In this weather you want to drink iced drinks. Did you ever try gin and ginger ale?”

“No,” said the judge, “but I've tried several fellows who have.”

Is Astrology a Science?

By

PROF. U. C. BHATTACHARJEE

ASTROLOGY has its advocates in all ranks of life and in all countries. And it has its enemies, too; those, that is to say, who denounce it and condemn it as a quackery. Still others are there who have a soft corner of their heart for it and would even consult it in secret, without, however, owning allegiance to it in public. In spite of its calumniators, it provides a decent profession for many not only in the east but also in the scientifically-minded west. It is an undoubted solace to the weak, the depressed and the care-worn who are anxious to know how they will fare the next day.

There is the story of an Indian lecturer touring in the west in his long robes and curly hair being accosted by a member of one of his audiences in an American lecture-hall immediately after the lecture. Taking the lecturer to be a great *yogin* who naturally knew the invisible and the inscrutable—knew, at any rate, very much more than other mortals—the man put out the palm of his hand before the lecturer and asked: “Can you tell me where my wife is?” Poor soul! His wife had deserted him and he was so crest-fallen! He wanted to have her back. Could not the *yogin* who was to ordinary thinkers indistinguishable from an astrologer, help him in his predicament?

If you pass by any astrologer's windows any morning or evening in any of the cities of India, you will find dozens of men and women anxiously waiting there to know their future and to invoke the aid of the mystery man to undo the evil influences of the stars and other heavenly and earthly bodies. And in these motley crowds you may also find many Europeans and Anglo-Indians with tattoo-marks all over the body. These men go there to settle a love-affair or a law-suit or to win good luck or a Derby race or the Viceroy's cup and hundred other purposes. If evidence was wanted of the astrologer's influence and position in society, here it is.

We know of an astrologer—an M. Sc. and a B.L. to boot—who owns more than one car and several houses in Calcutta and lives the life of a prince. He started life as a lawyer.

Although law is jugglery according to many, it was not jugglery enough for him. He turned then to this and that profession but none suited him. At last, he hired a small room in a street corner and put up a large sign-board with the palm of a human hand painted on it and all sorts of real and imaginary titles added to his name and thus began to advertise his new trade—astrology. And behold, today he has a steady monthly income equal to that of a district magistrate.

If pecuniary success and popularity could determine the character of a science, astrology is a science of the first rank without doubt. And if acceptance by men of superior calibre is a proof of its infallibility, astrology has that too in its favour. No one, we hope, will deny that Adolf Hitler of Germany, the author of a famous book and of many more infamous deeds, is a historical personage. We on this side of the globe do not like him. But he had done so much mischief—more certainly than the Corsican peasant's son, Napoleon—that humanity will not forget him soon and history will have to allow him a page in its annals. Now, the story goes that even such a person as Hitler believed in astrology. Hitler never said it himself. But there are others to say it for him. And we are told that Hitler never started any big undertaking without consulting his horoscope or something like it and the position of the stars and planets.

Hitler, the soldier, the man of action, the builder of new states and the destroyer of old ones, the most hated German outside the Germanic races and the most adored by the Nazis—even this Hitler believed in astrology. That should have been sufficient evidence of astrology's veracity. But there is more.

The real man of thought, the philosopher and the sage, Sri Aurobindo also was favourably inclined towards astrology. His own words are: “Either astrology is a true science and should be investigated, proved, improved where defective and generally rehabilitated in opinion, or else it is a pseudo-science and should be investigated and disproved so as to cut the ground away finally from all secret belief or open credulity.” Having stated the

question thus, the conclusion that he arrives at is: "As a matter of fact astrology has never been scientifically disproved, nor has any rational ground ever been advanced for treating it as a pseudo-science." And further he adds that on empirical grounds there is a strong *prima facie* case in favour of astrology. He gives several instances of forecasts in his own case all of which turned out to be true. He does not deny that sometimes such forecasts are false; but, he contends, such unfulfilled predictions can be found in science proper also, e.g. meteorology.*

But in spite of Hitler's alleged support and Sri Aurobindo's professed sympathy, men of science are still disinclined to accept astrology and would call it a fake. Here is what the *Scientific American* says in one of its issues: "In fact we feel that, in the main, no direct attack on astrology is likely at all to have more than limited effect until the general standard of education has been raised—a long slow process. When that has been done there will automatically be little need to refute astrology." Again: "Most of the people who accept astrology have had no background in the scientific world and therefore have no way of seeing the difference between science and pseudo-science; to them each looks about alike." Still further: "Arguing with the typical astrologer is not likely to prove very satisfactory. You find that his arguments are not so much rational as emotional. And he is shifty—though we do not necessarily mean dishonest." (*The Modern Review*, February, 1942, p. 203).

We thus find two opposing views regarding astrology. There are the believers and the unbelievers. Of the believers, there are those whose faith is unflinching and there are the half-believers who would not discard it until totally disproved. But the unbelievers call it a fake and have no respect for it. Cannot the real character of astrology be determined finally once and for all? The question ought not to present any difficulty. If astrology possesses the characteristics of science, it is a science; if not, it is not a science. The only condition necessary for such an investigation is intellectual honesty and freedom from pre-

conceptions. Without this we can have only confusion of thought and shifty arguments.

One of the most important characteristics of science is that it is a body of clear and definite propositions. Take any of the propositions of astronomy which has apparently some affinity with astrology. The laws about the planetary system, of the movement of the earth round the sun, of the radiation of light and similar other things, have no vagueness about them.

Another characteristic of science is that it can predict results and its predictions are verifiable. For instance, astronomy can predict an eclipse and it comes true. Predictions can be made about high explosives that science has invented for use in war and the predictions are fulfilled. Even the course of a disease can be predicted within limits and the predictions are fulfilled. And what is more important, science draws a line between what is known and what is not. This is why some of its predictions are hypothetical: if something, *x*, happens, something else, *y*, will happen. But whether *x* will happen or not, may be unknown in the existing state of knowledge. Thus, if I am shot through the heart, I shall die; but it is not known whether I shall be shot through the heart at all, and if so, when.

Still another characteristic of science is the universality of its truths. Scientific laws do not admit of any exceptions. If matter gravitates, it does so everywhere.

Do we find these marks of science in astrology? In the first place, the language of astrology, of horoscopes and forecasts, is delightfully vague; so that, if you are a believer, you will easily find in the fact a fulfilment of the prophecy; but to an unbeliever, the contrary also is not ruled out. There is a popular story about this. A king had a son born to him. Exactly at the same hour and minute, a servant of his also was blessed with a son. The king had his son's horoscope cast by the best astrologer of the realm. His servant took a copy of this for his son. At one stage of life, the boy prince was to have gain. The king gave him a horse to ride and the prophecy was fulfilled. The servant ran home to see how it was fulfilled in his son's case and found to his astonishment that the boy had captured a

frog and was trying to mount it. Thus was the forecasted gain realised in the two cases. At another stage, a physical injury was foretold. The king's son was playing with a knife and cut his finger. The servant ran home this time also and found to his horror that his son had a nasty fall from a tree and had broken a leg.

The language of astrological forecasts is usually such that anything happening in a case can be interpreted by a sympathetic believer as fulfilment of the prophecy. Any ordinary horoscope, you will find, is couched in such a language that many meanings may be read into it. At about the fifteenth year, we are perhaps told, the person will suffer from some stomach trouble. Now, is there any man in whose case this will be absolutely untrue? Or perhaps we are told that the man will earn money and also spend and may not save much. Who ever feels that he has saved enough? So this prophecy will be true in all cases. Again, sometimes the forecast probably is that the man will incur the king's displeasure. Now, this will be true if you become a state prisoner and also if you have a quarrel with a street constable.

Can astrology give us a universal proposition? Can it say, for instance, that if a man is born on a Sunday when the moon is in a particular position, he will be a munsiff? There are no doubt some general formulæ—more vague than sensible—such as if a man is born in a particular month or on a particular day, he will tend to have such and such characteristics. But these are hedged about in so many ways that any definite conclusion is impossible. We may be told that if a man is born in July, he will be phlegmatic, and if on a Sunday, he will be dear to his wife and if born on the fourth day after the new moon, he will tend to be religious. Supposing a man is born like this, have we any exact idea of the sort of man that he will be? Will not the description be applicable to other men also who are not born under these conditions? Are not there phlegmatic men who are not born in July and is no one dear to his wife unless he is born on a Sunday?

There is such a thing as intermixture of effects in science also. But there the effect of each individual cause is definitely known. It is a universal relation; and when several

causes act together, the resulting effect can be mathematically calculated. When a doctor prescribes a mixture, he knows the effect of each ingredient and knows the effect of the combination also. Can astrology do anything of the kind? Can it calculate the result of all the conditions of a man's birth—the month, the day, the position of Saturn and all the rest—and declare beforehand that the man so born will be a jockey, or a cinema artist, or a lyric poet? We have yet to find such prognosis in astrology. Instead of this, we are usually dismissed with a hazy mess of probabilities which lead us either nowhere or everywhere. Surely this is not science.

Astrology has become more ambitious nowadays and ventures to forecast the fate of kingdoms and countries also. Here is a forecast of the last year: "In Bengal individuals will feel want.—In Thailand there may be floods, cyclones and earthquakes. Some of our poets, journalists and literary men may suffer illness and physical injury. &c. &c." We have not heard of any flood or cyclone in Thailand but Thailand is at war with Britain. As to individuals in Bengal, some certainly have experienced want and poet Tagore died subsequently. So the prophecy was both true and untrue.

If you are an intelligent student of world events, you can make forecasts some of which will of course be true. So far as the horoscope of countries is concerned, astrology does no more. It is only a question of ordinary cleverness; there is little of specialised science in it.

We find then that so far as its actual performances are concerned, astrology does not possess any of the characteristics of a science. It can lay down no clear, unambiguous and definite, universal propositions; it can make no absolutely accurate calculation; and its predictions are not verifiable. It serves out to us only vague generalities and hazy probabilities.

We remember an attempt made by an erratic scholar to settle the date of the philosopher Sankara with the help of astrology. He took the life of Sankara as a whole, so far as it is known, his scholarship, his early death, his renunciation and devotion to his mother &c.; and argued that such a man could be born only under a particular conjunction of

* Sri Aurobindo: Views and Reviews, pp. 76-77.

stars and planets which took place on a particular day sometime before Christ. So Sankara was born on that day.

If astrology were an exact science, such a calculation could be made. We may take a man as an effect; but it is so complex that the composition of its cause cannot be analysed into simpler elements in the same way as the cause of a complex physical phenomenon; much less can it be accounted for merely by the position of a few heavenly bodies. There are some certainties about a man, e.g., his death; and there is a long list of probabilities, such as, income and expenditure, liver troubles, quarrels with wife, &c. Any intelligent man may make guesses about them, and if he avoids definiteness and uses vague and elastic language, ninety per cent of these guesses will turn out to be true. Astrology does no more than this. Only, by bringing in the constellations and the planets into the bargain, it gives a sombre appearance to the whole business.

Up till now, in its present condition, in spite of the fortunes that men earn from it and in spite of the advertisements it puts forward and the certificates it holds, astrology is not a science. But can it ever become one? Has it the promise and potency of a science in it? Sri Aurobindo was inclined to think that it has. We demur.

II

In deciding whether astrology possesses the foundations of a future science, a reference to the general question of determinism is inevitable. Astrology assumes that man is determined and that he is determined by certain heavenly bodies. In the first place, is man determined at all or is he a free agent and therefore the architect of his own fortune? In the second place, is man's whole life—his joys and sorrows, his property and family, his position in society and in the state and in the world of letters, his physical health and mental make up—is everything about him determined by the few stars and planets that astrology knows?

Determinism is a vexed question. European philosophy stubbornly resists the idea and refuses to accept man merely as an effect to be classed with natural phenomena and explained in the same way. Man is believed

to be a free agent. This means that he can be good or bad by *choice* and is not bound to be either by anything outside himself. He is made what he is by himself and not by the stars.

In Indian philosophy, the theory of *karma* stands midway between determinism and freedom. According to it, man has the power of free initiation, but his start in life with his initial mental tendencies and physical make-up is determined by his previous *karma*, i.e. actions done in preceding births. In other words, the fact that a man is born a pauper or a prince, with intelligence or without it, with or without spiritual tendencies—is all due to his previous *karma*. So far he is determined. But he can initiate new lines of activity—he can acquire knowledge and perform religious deeds and thereby undo the evil effects of his previous *karma* and thus attain a new and more desirable state of existence. And in a similar way, by voluntary misdeeds, he can descend to lower levels also. In this conception of life, the stars and planets do not play any part. If the course of a man's life is not determined at all in the way in which a physical phenomenon is determined, then analysing the position of stars and planets at the moment of a man's birth for understanding his future life, is a wildgoose chase.

But all science proceeds on the assumption that nature is determined and the law of causation is of universal application. With the exception of ethics and metaphysics, even anthropological sciences like sociology and psychology are inclined to accept this basic principle. So we may grant, for the sake of argument, that man—the whole of him, his fortunes and misfortunes, his physical, mental and moral self—all is determined. Even then, the question remains: What are the determining factors? Are they the few heavenly bodies that ancient astrology knew? Modern Astronomy has discovered many more heavenly bodies than antiquity knew. But astrology sticks to an arbitrary list of them drawn before these discoveries and seeks to interpret man's life with their help. No reason has ever been given for the selection that astrology has made. Why should the Bull have an influence on man's life and the milky way have none?

Again, assuming that only the stars and planets selected by astrology have influence

on man, why should they use their influence once for all and only from the position they occupy at the moment of the man's birth, and shed no influence on him from the other positions through which they pass in their course?

Attempts are often made to explain the character of individuals, of races, of civilisations and of other human and historical phenomena according to the principle of causation. There must be some reason why civilisation appeared in Egypt and Greece and not in central Africa; and there must be reasons for the difference in character between the Nordic and the Malayan races. But the reason for these is never sought in the position of the planets and a few groups of stars. Geographical position, climate, the proximity of the sea and similar other earthly causes are considered enough to explain these facts.

In the determination of the character of individuals, in addition to these factors, social and political environment, food and heredity play an important part. In fact, heredity in science is far more important than the position of the Ram or the Bull at the time of birth. There are diseases which are propagated by heredity, no matter where Mars or Jupiter may be; and a child born in a cultured family will be different from a criminal's progeny, even though their birth may synchronise. Astrology has never shown nor does it pretend to show why the few heavenly bodies chosen by it must be regarded as the sole determining factor of man's total being.

Do we deny that the heavenly bodies influence our life? No. In a general way, even a tiny flower born to blush unseen may be credited with *some* influence on our life. But it is not the greatest influence nor is it feasible to measure its extent. In the same way, it may be granted that the heavenly bodies dear to the astrologer also help in determining our character; but have we any reason to think that they alone shape our destiny or even that theirs is the maximum influence?

The influence of the sun and the moon on planet life is a well-known fact. They exercise profound influence on human life also, directly as well as indirectly. But this is a continuous influence exercised not from a particular spot in the sky but all throughout their journey in the heavens and all

through the life of the planet or the man. If it could be said that a tree planted when the moon is in the scorpion or the sun in the lion, will bear fruit and other trees will not, then that would be astrology. But science has not discovered any such correlation yet.

We do not deny that the past of a man can be known and his future predicted. Predictions about international situation also are possible. One may base these predictions on the position of the planets and be correct in some cases. Another may base them on the knowledge of geography, history, sociology, psychology and heredity and be also correct perhaps in more cases. But the fact that some calculations of the first kind are correct, does not prove that they are based on unassailable scientific grounds. We are thus led to the inevitable conclusion that astrology *has not* become a science yet.

But does it promise to become one? By efforts and wishes, could it be made into a science? If by long and laborious researches, the kind and quantity of influence exercised by each one of the stars and planets in any of the many positions it occupies in the sky, could be found out for each one of the many spots of the earth in which a man be born, then and then alone could astrology claim to be a science. But this is a mathematical effort to which astrology has not even made an approach. And it must be apparent to everybody that it is a stupendous task worthy of a Hercules and almost a baffling enterprise even for an Einstein.

To be a science, astrology must show that (i) man's life is wholly predetermined and that (ii) it is determined exclusively by the few heavenly bodies it speaks of and that (iii) it is determined once for all at the moment of birth, actual life being only an unfolding of the already completed film-picture. But this astrology has never attempted to show. So, in spite of Sri Aurobindo's blessings on it, we must say that it neither is nor attempts to be a science. What, then, is it? To call it a 'fraud' would be using strong language; 'hoax' is equally bad. It is a lucrative profession which feeds fat on the stupidity and credulity—the weaknesses of ordinary mortals.

FROM MY NOTEBOOK

BY "BEE"

WHAT IS TRUTH?

One day, when Socrates, the celebrated Greek philosopher, was bathing, a youngman came to him and said, "Master, I have travelled a long distance to see you. Will you tell me what is truth?"

Socrates invited him into the water; then pushed his head under and held it until the youngman struggled and gasped for breath. When he indignantly demanded to know the reason for such treatment, Socrates replied: "When you want truth as much as you wanted air just now, you will find it."

LIFE

A NOCTURNE

So this is life: this awareness of everything
That is going on around us:
This sense of things happening.

The clatter of crockery on the dinner table
downstairs,

The whizz and hoot of a passing car.....
The muffled undertone of people talking in
the neighbouring house,

The barking of the neighbour's dog,
All these are solid and tangible:

Sounds that stab the night air with consci-
ous clearness:

Sounds that I can hear, understand, appre-
ciate, take to my brain:—

All this is part of my life:
I am alive and can hear it Even while
hearing

I can sense the dreadful moment
When I shall hear nothing at all:
Even these insignificant sounds
Have tremendous
Significance and meaning:

They are the very stuff and essence of life:
But when I am dead
And cold, with fingers stiff and clenched
Then I shall hear nothing at all:
But the gay turmoil of life
Will move on relentlessly.

And other ears will hear
These dear familiar lovely sounds,
And other lips will kiss.
And other eyes will see.

The lizards chasing each other
Across the white expanse of the wall'd
universe.

—S. K. Chatter.

MUSIC IN SHAKESPEARE

Who does not know Shakespeare's eloquent
denunciation of those who "are not moved with
concord of sweet sounds"? To his ear music
was "the God of Love." In an exquisite scene in
the Merchant of Venice music intensifies the
happiness of the youthful lovers:

"How sweet the moonlight sleeps upon this
bank
Here will we sit and let the sounds of music
Creep in our ears, soft stillness and the night
Become the touches of sweet harmony."

And Jessica deepens into tenderness as she
breathes into the ear of Lorenzo,—

"I am never weary when I hear sweet
music"

Or see how the Duke in The Twelfth Night
asks for a repetition of the music he has just
heard!

That strain again.—it had a dying fall:
O, it came o'er my ear like the sweet south,
That breathes upon a bank of violets,
Stealing and giving odour.

And Again:

That old and antique song we heard last
night

Methought it did relieve my passion much,
More than light airs and recollected tunes
Of these most brisk and giddy-paced times:
Why even in the starry wilderness of space he
heard the music of eternity:

Look, how the floor of heaven
Is thick inlaid with patines of bright gold.
There's not the smallest orb which thou
behold'st

But in his motion like an angel sings,
Still quiring the young-ey'd cherubins:
Such harmony is in immortal souls
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

THE USE OF WEALTH

The only noble use of surplus wealth is
this: That it be regarded as a sacred trust, to
be administered by its possessor, into whose
hands it flows, for the highest good of the
people.

—Andrew Carnegie.

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FROM MY NOTEBOOK

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INDIAN WEAVERS

Next to farming weaving is the most common
and popular industry in India and the poet here
tries to interpret that industry in terms of human
life and relate it to human feeling. Sarojini skil-
fully uses the varied work of Indian weavers as
symbols of the partners—grave and gay—woven by
life. The harmony of the three different times—
day—break, night fall and moonlight—with the
work woven in each makes the symbols peculiarly
appropriate.

Weavers, weaving at break of day,
Why do you weave a garment so gay?
Blue as the wing of a halcyon wild
We weave the robes of a new born child.

Weavers, weaving at fall of night
Why do you weave a garment so bright?
Like the plumes of a peacock, purple and green,
We weave the marriage-veils of a queen.

Weavers, weaving solemn and still,
What do you weave in the moonlight chill?
White as a feather and white as a cloud
We weave a dead man's funeral shroud.

—(Oxford University Press)

One is reminded of a similar piece by Charles
Kingsley. For "The Three Fishers" also refers to
three stages punctuated by a pathetic refrain:

Three fishers went sailing away in the west,
Away to the West as the sun went down;
Each thought on the woman who loved him the best
And the children stood watching them out of the town,

For men must work, and women must weep,
And there's little to earn, and many to keep;
Though the harbour bar be moaning.

Three wives sat up in the light house tower,
And they trimmed the lamps as the sun went down,
They looked at the squall, and they looked at the shower,

And the night-rack came rolling up rugged and brown.

But men must work, and women must weep,
Though the storms be sudden, and waters deep
And the harbour bar be moaning.

Three corpses lay out on the shining sands
In the morning gleam as the tide went down,
And the women are weeping and wringing their hands
For those who will never come home to the town;

For men must work, and women must weep,
And the sooner it's over, the sooner to sleep,
And good-bye to the bar and its moaning.

ON GIVING ADVICE

The young are always ready to give those
who are older than themselves the full benefit
of their inexperience.

—Oscar Wilde.

F. E. SMITH 1st EARL OF BIRKENHEAD

Judge Willis was the trial judge in the South-
wark County Court in a case in which a tramway
company was sued for damages on behalf of a
boy who had been run over. Frederick Edwin
Smith appeared for the company. The case for
the victim was that the accident resulted in his
becoming blind. The judge who was a sympathe-
tic but a somewhat garrulous person allowed
compassion to outrun judicial decorum with the
result that the following merciless interchange
between judge and counsel resulted:

Judge: "Poor, poor boy, blind! Put
him on a chair so that the jury can see him.

F. E.: "Perhaps your honour would like
to have the boy passed round the jury box."

Judge: "I consider that a most improper
remark."

F. E.: "May I say that it was provoked
by a most improper suggestion?"

Judge: "Mr. Smith, Have you ever heard
of a saying by Bacon—the great Bacon—that
youth and discretion are ill-wedded compan-
ions?"

F. E.: "Yes, your honour, I have! And
has your honour heard of a saying by Bacon
— the great Bacon—that a much-talking judge
is like an ill-tuned cymbal?"

Judge: "You are extremely offensive,
young man."

F. E.: "As a matter of fact, it would
seem that we both are; but I am trying to be,
and you just can't help it!"

Judge: "What do you suppose I am on
the Bench for, Mr. Smith?"

F. E.: "Alas, your honour, it is not for
me to attempt to fathom the inscrutable
working of a benign Providence!"

OF OFFENCE & DEFENCE IN WAR

There is military wisdom of wide import in
Cassius' advice to Brutus when the latter insisted
on marching to Philippi—wisdom and prudence
packed in so few words:

'Tis better that the enemy seek us,
So shall he waste his means, weary his
soldiers

Doing himself offence; while we lying still
Are full of rest, defence, and nimbleness.

LIFE IN JAPAN

By

MASASHI SHIMIZU

Since the termination of the last war the Mainichi Newspapers have annually published *New Japan* for the last six years in an endeavour to introduce abroad the outstanding activities of that country. The 1953 Edition of *New Japan* is a monumental record of Japanese life in its varied phases—home life, industries, commerce, shipping, railways, agriculture, mining and films—indeed every aspect of Japanese life and effort vividly portrayed in its pages with numerous illustrations and coloured plates. The following article on life in Japan is by Masashi Shimizu, President of the Hankyu Department Store, Osaka. (Ed. I.R.)

SOME twenty years ago, I spent about two years in Paris, living in an apartment near Etoile.

Our household consisted of myself, my wife, our child, and a French maid. I was studying in Paris after I had graduated from a Japanese college, so I had no special professional responsibilities. Thus our daily life was a happy and carefree one, with routine limited to the visit of a French language teacher.

Thus, I was able to inhale the Parisian atmosphere to my heart's content.

The French maid would announce the meal with "Madame est servi." The meals were about the same every day—coffee, bread and eggs.

In those days, I certainly thought that Parisian life was a blessed one, even just the delicious bread, unique to France, and the fine coffee with a delightful aroma.

The concierge lived near the entrance to the apartment. We had no particular intercourse with other families at the apartment. There was no fear of burglary even when all of us went out. When returning late at night, all you had to do was to ring the bell and the concierge would open the grilled door.

The complete absence of annoyance and vexation must be the same for apartment dwellers in other foreign countries but it is entirely different in Japan because of the limited number of apartment houses.

Thus, it is not easy for a Japanese family to go out together. In addition, there are many troublesome details to attend to in Japanese family life and the design of living because of the long-standing tradition of the family system.

In the first place, the clothes we wear are divided into two categories, Western and Japanese. Western apparel is used when going out or for working but when one returns home, Japanese costume is the general rule. I wonder how many Japanese sit down to dinner at home in Western clothes?

The architecture of Japanese dwelling houses demand "tatami" mats on the floor and it is natural that Western mode of living is difficult. Thus the Japanese wear light and airy "yukata" in the summer and heavily padded "tanzen" in the winter. All these details add to the complicated and troublesome mode of living.

Most of the dwellings are of Japanese architecture and homes of well-cultured families in the metropolitan areas almost in every case have one Western style room as a parlor to receive visitors. This is most natural because the visitors are almost always in Western clothes. When the visitors leave, the family resumes life in the "tatami" part of the house.

Older women are almost all in Japanese attire. The younger womenfolk, on the contrary, are in Western dress almost without exception. The younger generation have adopted Western apparel for both within and outside the home, indicating a strong foreign influence in this phase of national life.

The almost complete absence of home heating equipment in Japanese houses may be cited as one of the reasons that the older womenfolk have been reluctant to adopt Western fashion. Even women who wear Occidental dresses during the warmer months revert to Japanese clothes in winter.

These are the reasons for the dual or duplex character of Japanese life. At the time of the

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Meiji Restoration, Japan was in a hurry to adopt Western way, and the two-sided pattern of living still continues naturally.

However, what has been said so far is relative to metropolitan life. No such progress can be seen in rural areas where the traditional life of Old Japan continues to hold sway.

When it comes to the dietary life of the Japanese, the situation becomes more involved—I believe that no other nation has as complex a pattern of housing and dietary life as Japan—with Japanese food, Western dishes, Chinese cooking... Almost all foreign style of cooking and diet have been assimilated by the Japanese. And the Japanese culinary art in itself is very complex—vinegared fish and vegetable entrees, raw fish tidbits, boiled dishes, soups and so on down the long long list of Japanese menus.

The Japanese—it could be said that there are only few other people comparable in this respect—have adopted unconditionally the dishes of other nations and assimilated them without rhyme or reason.

It is true that the household environment such as fostering the children, house cleaning, washing and other chores are instrumental in making it difficult for Japanese housewives to find time for recreation, social and cultural activities.

But after all, it is clear that the complex culinary life of the people demands long hours to be spent in the kitchen.

For Japan advancing on to a new international stage, this aspect of home life demands serious thought and reconsideration.

Needless labor has been eliminated in the United States due to such modern conveniences as automobiles, refrigerators and washing machines.

In observing the efficiency of American living—a week's supply of canned goods in the refrigerator and family laundry all done by the washing machine—and comparing it with Japanese family life in which the burden of the housewife is indeed heavy, it is natural for cultured people to ponder over the question of how to simplify daily living.

But as a practical problem, we immediately confront the question of daily meals when we attempt to adopt the American way of life.

Unlike the life in Paris in which shopping for food consisted of buying croissant, bread, butter and sausages, in Japan, the rice must first be boiled.

In France, all you had to do was to put the meat and vegetables in the pot and place it on the gas range in making pot-au-feu or choux clou (dishes that require lots of detail) but, in Japan, rice has to be washed, foreign matter taken out and other tedious steps must be completed in even preparing the rice to be eaten.

Boiled rice in Japan is bread in foreign countries. For the simplest Japanese meal, "miso" soup and pickles must be added. There is much trouble and labor. You cannot just open canned goods and have your meal as in foreign countries.

An elaborate dinner requires much preparation. The housewife must go to the fish store to buy fish for "sashimi," prepare vinegared entrees, do a lot of boiling and frying to complete the menu. Cooking is indeed the cancer of Japanese household routine. The housewife will be forever nailed to the kitchen unless some radical improvement and simplification of the cooking procedure are introduced.

One of the great pending problems before Japanese home life is how to transform the above-mentioned complicated procedure into a simplified one.

To be sure, long-standing traditions and customs cannot be changed easily. And kitchen life still continues very elaborate and troublesome in spite of the fact that Japanese canning industry has shown considerable progress.

In the agrarian sections of the country, the family system is still firmly rooted. There still exist rural families in which families spanning three generations are living in one large house. Such a situation adds further to the complicated nature of the Japanese household.

Love and respect for the aged is a traditional virtue of Japan and it can be seen in such large rural households. Leaving aside the pros and cons relative to the family system itself, it cannot be denied that Japanese family life is very complicated and is made further complex by the elaborate character of cooking and clothing.

Home and Foreign Affairs

By "AN INDIAN JOURNALIST"

Geneva

THE Geneva Conference is still in session and the five weeks' protracted talks over proposals and counter proposals are beginning to bear fruit, thanks to Mr. Eden's persuasive manner and the timely mediation of Sri Nehru's personal envoy Mr. V. K. Menon. With the rejection of one after another of the plans suggested by the contending parties there were fears that the whole thing would end in a fiasco.

Britain, however, played the role of mediator to win unanimous support for a plan to speed the end of the seven-year old Indo-China war. In the first major decision taken at the peace conference, delegates of the nine nations agreed to summon representatives of the opposing armies to Geneva this month to open talks on an actual cease-fire and related questions.

An official communique said the meeting adopted two basic proposals put forward by the British delegation:

(1) Representatives of the two commands should meet immediately in Geneva and contacts should be established on the spot.

(2) They should study the dispositions of forces to be made on the cessation of hostilities, beginning with the question of regrouping areas in Viet Nam.

At the same time, Communist and non-Communist delegates agreed that the territorial and political unity of Viet Nam should be respected in the regrouping of forces and fixing of boundaries. Viet Nam is the largest of the three States of Indo-China and the country's main battlefield. The Communists had previously refused to consider it separately from the other two States, Laos, and Cambodia.

Though delegates welcomed the agreement as an "important step forward," they warned that many serious obstacles remain to be overcome before the shooting ends.

East Pakistan

Events in East Bengal have moved to a dramatic climax since the riots; and the Ministers' determined opposition to unitary form of Government and their demand for restricting the centre's authority to defence, foreign

affairs and currency have presumably incited Karachi to drastic action. As we go to press the Governor-General of Pakistan Mr. Ghulam Mohammed has dismissed the Fazlul Huq Ministry and imposed the unwanted Governor's rule on the province.

The Pakistan Prime Minister, Mr. Mohammad Ali, in a broadcast to the nation said that the Pakistan Government had come to the conclusion that the administration of East Bengal had broken down and that the Ministry was unable to inspire confidence in the people.

Mr. Huq, who is head of the United Front, came into power only April last after inflicting a crushing defeat in the East Bengal general elections on the ruling Muslim League Party. This was the first non-Muslim League Ministry in Pakistan.

Doubtless a grim situation has emerged in which the Karachi authorities and the Government and people of Bengal do not see eye to eye. The report that security steps have been taken and that the Chief Minister himself has been put under house arrest only adds to the seriousness of the situation which can hardly be met by mere firmness on the part of Karachi.

Arms aid to Pakistan

The U.S. arms aid pact with Pakistan signed on May 19 in Karachi paves the way for sizable shipments of American weapons to modernise Pakistan's army. India and America must now agree to differ in their view of this important transaction. America thinks it is a preventive measure while we hold that the signing of such a pact is definitely provocative.

The United States and Pakistan simultaneously exchanged notes setting forth "their mutual understanding" that the Agreement:

1. Does not involve granting of military bases on Pakistan soil to the United States; 2. Does not establish a military alliance between Pakistan and United States.

To talk of bases when the whole country is placed at the disposal of U. S. A. is presumably a kind of euphemism the real meaning of which is obvious to all except those who will not admit. However it is Pakistan's affair

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and a good neighbour can only warn the people and Government of Pakistan of the possible implications of this deal.

The publication of some of the main heads of the U. S.—Pakistan agreement bears out the predictions of our Prime Minister. Even so no more serious infringement of a nation's sovereign rights can be conceived than is set out in the Agreement.

One wonders if all the clauses have been published. This is unlikely.

Article 4 of the published Agreement says that Pakistan will receive personnel of the U. S. Government and will accord them not only facilities but "authority to observe the progress of assistance furnished."

Let us remember that this assistance stems off from the U. S. Mutual Security Act. The main aim of that Act is to maintain the security and promote the foreign policy of the United States. That policy is global in its sweep. What that foreign policy is and where the security of the U.S.A. is threatened have been made plain these few years past. "The U.S.A.'s frontiers are all over the globe and naturally everywhere her security seems threatened." Already East Pakistan has registered a protest against the new alignment.

The agreement was described by the Opposition in the Pakistan Parliament as "selling away the country's independence to American Imperialism." Strong words were used by Mian Iftikhar Uddin who wanted an adjournment motion in regard to "the humiliating and far reaching commitments".

"Mr. Jaffer himself in 1757, could not have been more jubilant and less unceremonious as we appear to be, in bartering away the freedom of our country in 1954. I am sorry that the adjournment motion was not admitted in the House, because I thought this was a fit subject for discussion, as such events take place only once in a couple of centuries in the history of a country."

Malan's misleading propaganda

Dr. Malan, the South African Prime Minister has threatened again. He told the House of Assembly that South Africa would leave the United Nations' Educational, Scientific and Cultural Organisation, if the latter made any more serious attacks on South Africa's internal policy. He said that the South African Government was watching the position carefully, however, and if further steps were necessary, it would not hesitate to take them.

The Prime Minister went on to add that "Sri Nehru has his eyes on Africa. Sri Nehru, and I say this deliberately, is an enemy of the white man."

"Sri Nehru is not hiding this fact. He is very clear about it. He wants the European and the white man out of Africa. Therefore, he has embarked on a policy of 'anticolonialism'."

Dr. Malan, who was discussing South Africa's position in Africa said there were four main dangers threatening the Continent.

First was the United Nations whose Charter of Human Rights advocated racial equality, which to Dr. Malan is obnoxious. The second danger was the Gold Coast policy of granting the franchise to the people most of whom were illiterate. The third danger was, of course Communism, a target which will easily pass in the Red baiting mood so rampant abroad. But the fourth and the worst of all dangers, according to Dr. Malan, was India in particular.

Dr. Malan accused Sri Nehru of encouraging defiance campaigns in South Africa. Sri Nehru had appealed to Indians in Durban and elsewhere, Dr. Malan said, to ally themselves with Africans.

This was true even in respect of the Mau Mau, Dr. Malan said. He asked whether the time had not come, while so much attention was being paid to the black man, "to let us think a little about the white man's position in the world."

Nehru answers Malan

Speaking in the House of the people the Prime Minister characterised Dr. Malan's statement in the South African Parliament that the Prime Minister of India had his "eyes on Africa" as "totally false and misleading allegations."

"The Prime Minister of South Africa and some other Ministers there" said Mr. Nehru, "have gone so utterly beyond all bounds of decency and propriety in international affairs, that I find it rather difficult to deal with the matter."

Asked about the steps being taken to counteract "this misleading propaganda" the Prime Minister said:

"Government do not consider it necessary to take any special steps", said Mr. Nehru, "to refute such totally false and misleading allegations. The views of the Government of India on colonialism are well-known. I would draw attention to the unanimous view expressed at the recent Conference of South East Asian Prime Ministers that colonialism is a violation of fundamental human rights and a threat to the peace of the world".

Clemency for War Criminals

Prime Minister Nehru told the House of the People that the Government of India took a "grave view" of India's exclusion from the clemency arrangements for Japanese war criminals.

"In our opinion," said Mr. Nehru, "the exclusion of India (whose representative had all along functioned as a member of the International Military Tribunal of the Far East even after the partition of India) is completely arbitrary and has no justification whatever. Equally arbitrary is the inclusion of Pakistan. The fact that India did not sign the San Francisco Treaty and Pakistan signed that treaty has no relevance to this question. A treaty signed by some of the countries and not signed by India cannot bind India in any way and cannot affect India's rights".

It was clearly laid down at the time of the partition of India, that all international commitments and membership of the international organisations previous to the partition devolved solely on India.

"The interpretation, therefore, put by the other countries (U.S.A., U.K., France, Canada, Australia, New Zealand and the Netherlands) has no justification. The Government of India take a grave view of the arbitrary use of authority regardless of the principles of international law and practice and the circumstances governing this 'particular cause'." (Cheers).

Kashmir

The text of the President's order published in another page makes it clear that another decisive step has been taken in regard to our relations with Kashmir. That seems inevitable in the context of events. But as Pandit Nehru reiterated there is no going back on any of our commitments or assurances in the past.

Pandit Nehru said in the Council of States that the recent Order of the President did not alter India's international assurances. The order, only gave effect to the Delhi Agreement which had been ratified by the Indian Parliament and the Kashmir Constituent Assembly.

Pandit Nehru added that while India stood by those assurances and commitments, "difficulties have come, and might come in the way of its fulfilment—difficulties not of our seeking but of others."

Working of Panchayat in India

The Congress Working Committee concluded its two-day session at Delhi after appointing a six-man committee headed by Dr. Katju to consider the question of extending the Panchayat system throughout the country.

Prohibition in Andhra

The Andhra Assembly passed on May 27 a resolution urging Government immediately to implement the recommendations of the Ramamurthy Enquiry Committee on Prohibition.

The amendment, tabled by four members of the Opposition—three Communists and one Independent together with a Government motion read: "That the report of the Andhra Prohibition Enquiry Committee appointed by Government on January 6, 1951, be taken into consideration and on such consideration this Assembly resolves that the recommendations contained in the report be implemented by the Government forthwith."

The Government did not challenge any division and both the amendment and the resolution were passed by voice vote.

Film Production Board

The Government of India have decided to establish a film production bureau and a film institute and, to ensure proper co-ordination, to constitute a national film board, according to a statement prepared for presentation to Parliament by Dr. B. V. Keskar, Minister for Information and Broadcasting. This is a move in the right direction welcomed by leading men of the Film Industry.

The statement shows the action taken and the conclusions reached on the report of the Film Inquiry Committee. It says a majority of the recommendations had been accepted, with certain modifications in some of them, while several recommendations have already been implemented.

Pay and Allowances of M.Ps.

The question of salary and allowance of Members of Parliament has been finally settled. It has been decided that the members can draw a fixed salary of Rs. 300 a month plus a daily allowance of Rs. 20 for the days attended or a daily allowance of Rs. 40 during the session as at present. Members will have the freedom to opt for either of the two scales.

As regards travelling allowance, it has been decided to sanction to members two second class and one third-class tickets.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION.)

LA MYTHOLOGIE HINDOUE et son message (in French), by Jean Herbert (Publishers: Albin Michel, Paris).

A most interesting book for those possessed of some knowledge of Indian thought and desirous of delving deeper into its message. Jean Herbert, who has written a great deal on Indian thought, and who has been associated for many years with the philosophy of Sri Aurobindo, has taken great pains to present mythology as something more than mere fantasy, and charged with inner meaning. With the sacred Sanskrit texts to support him, along with famous commentaries, interpretations, and discussions by eminent thinkers, the author explains the myths of *Saranyu* and the *Burning of Khanda*, a very ably and convincingly. A very complete index, and wide bibliography in the form of footnotes are useful additions. The illustrations are not, unfortunately, of the same standard as the written word.

POPULAR POETRY: Selected by John Pudney, *News of the World*, 30, Bouverie Street, London, E. C. 4.

Some of the best lyrics in English, the popular memorable poems, that linger in our mind years and years after they were read, are to be found within the covers of this book. Naturally they are short pieces. No less than hundred poets in their different moods, grave or gay are represented, from Shakespeare and Spencer down to Dylan Thomas and A. P. Herbert. In the nature of things there can be few surprises in this collection, except that like A. N. Mathuen in his anthology, "From Shakespeare to Hardy" the Editor has deliberately succumbed to the chances and hazards of an alphabetical order. Altogether it is a pocket book of excellent companionship reminding us of the old familiar songs which have become part and parcel of our being, lyrics to which we love to sing as we go through woods and fields trekking with the sound of our own voice echoing in our ears.

TIRUKKURAL: With English translation and commentary and an introduction by Prof. A. Chakravarti, M.A., I.E.S. Rd., Diocesan Press, Vepery, Madras-7.

This is a complete edition of the Sacred Kural—complete that is to say, with text and translation with commentary and an introduction, expounding the 2000 years old scripture with the piety and scholarship befitting this great task. Mr. Chakravarti who has followed the line of thought taken by Col. Ellis in his translation has furnished a copious introduction throwing light on the special features of what may be called the fifth Veda. But whether the author of the Kural was a Jain is a disputed point. There is reason to think he was a Hindu. Yet the Kural owes nothing to the Vedas or the cult of Buddhism. Ahimsa, pure and unadulterated ahimsa, according to the Editor is the bedrock on which the structure of Tirukkural is raised and the rampart has stood the test of time and circumstance, till in recent years it became under Gandhi's inspiring lead at once the source and inspiration of the new State in India. The beauty and grandeur of the Kural are its universality and its teachings embrace every aspect of life, the individual, family, community, the State and so on. There is not a single aspect of the life of the citizen or State which is not touched and illumined by the lofty teachings of this poet-philosopher. We have all the 1330 couplets expounded with consummate learning and lucidity. The Kural is at best an ethical treatise—meant for all mankind; but it is full of shrewd wisdom on the management of one's own self, his home, his country, and everything appertaining to his social or moral life. There are illuminating chapters on love and friendship no less than wise precepts on the art of war and the governance of men. How then could it be a treatise on Ahimsa only? Evidently the Editor has expounded it from the Jain point of view. Here is a book of wisdom and compassion comparable to the maxims of Marcus Aurelius. This valuable edition is specially designed for the English reading public—with the text in Roman script as well.

THE CHALLENGE TO DEMOCRACY A Symposium. The Publications Division, Delhi-8. Price Re. 0-8-0.

It is not very easy without appearing humble like Uriah-Heep or being accused of super-reogation to review the concentrated contents of addresses of this galaxy of broad-casters. M. Shiva Rao warns us of the dangers of believing that counting heads instead of breaking them or giving a proper value of their contents may make democracy worse than any other form of Government. Sri Lakshmi Menon is worried that the revolutionary potential that is available in our youth is wasted and not channelised into constructive activities. Sri C. P. Ramaswami Aiyar almost recalls Emerson's words in his robust optimism "So nigh is grandeur to our dust, So near is God to man, When duty whispers low, thou must, The youth replies I can." Acharya Kripalani recalls what was said with Anglo-French bluntness by Lord Bryce in his "Hindrances to Good Citizenship." Being an Acharya, he wants more Acharyas. The Rev. Fr. Jerome D'Souza, like a sensible Jesuit says "You cannot divorce God and man and the surest basis of Liberty, Equality, and Fraternity among men is belief in an immortal soul and the spiritual destiny of men." Dr. John Matthai in the best Balliol and London School of Economics manner, balances facts and ideas and explains the functions of the permanent public servant and the temporary holder of political office in democracy. Mr. Jaiprakash Narain is rather confused in his mind whether economic comfort or freedom with starvation is really preferable. Mr. V.K. Krishna Menon is essentially a lawyer and says "desires without deeds breed pestilence" which reminds one of Shakespeare's Prince Hal's exclamation on Falstaff "how strange that desire should for so long outlive capacity." He recalls aptly Burke's saying that we must "rear to the most perfect vigour and maturity every sort of generous and honest feeling that belongs to our nature. To bring the dispositions that are lovely in private life into the service and conduct of the commonwealth, so to be patriots as not to forget we are gentlemen." Altogether like Addison's Cato the leaders have given a good lead by saying :

"It is not in mortals to command success,
We will do more, Sempronius, we will deserve it."

RACE MIXTURE. By Harry L. Stapiro. Published by the United Nations Educational, Scientific and Cultural Organisation; Orient Longmans Ltd., Madras. Price 1s. 6d.

This is the tenth pamphlet issued by the UNESCO, under the general title, "The Race Question in Modern Science." It maintains the high standard of all UNESCO publications and discusses in popular language, but supported by scientific data, the various and growingly urgent problems of Race Mixture in the modern context in different parts of the world.

The word "Race" is difficult to define and is often used perhaps more often misused in writing and speeches. Various misconceptions have grown round the subject, based largely on ignorance, faulty generalisations, and prejudice social and political. Intermixture of populations and races is one of the most ancient phenomena in the history of humanity. The racially mixed group as a distinct entity, however, within a population is, generally speaking, a modern phenomenon. The present races in the world are all descended from a common source, and differences or variations among different races are attributable to social, economic and environmental factors rather than to biological or psychological reasons. Scientific investigations in recent years have clearly established (1) that there is no absolute purity or superiority of any one race over another (2) that race mixture as such does not lead to any biological deterioration of the population affected by it and (3) that the different races do not differ psychologically in any necessary or significant way. This ancient process of race mixture and hybridisation is still going on and at an increasing rate, so much so, that some prophets would hold that the future world will be inhabited only by varying degrees and kinds of racially mixed populations.

The detailed study given in the book of the Polynesian-English mixed Pitcairn Islanders in the South Pacific, of the great race crossing between Negroes and Whites in Jamaica, and the bewildering, but wholly satisfactory, race mixture in Hawaii between Europeans, Americans, Puerto Ricans, Chinese, Japanese, Koreans, Filipinos and others are full of interest and significance to students of Social Sciences. The pamphlet deserves careful study by all persons interested in saner Human Relations.

JAPAN AS I SAW IT.—By K. D. Kapur; published by Rama Press, Lucknow; (P. P. xxxviii and 379); Illustrated; Rs. 8/-

Mr. Kapur is a leading educationist of Uttar Pradesh. He represented the Higher Secondary institutions of his province in the Board of High School and Intermediate Education for twelve years and edited *Education*, leading educational monthly of India, for another twelve years. In 1936 he visited Japan to study the educational system of that country, then at the zenith of her power. In the book before us are recorded his observations on Japanese Education in the background of India's needs. The book was completed in 1940; but war and consequent disaster to Japan having intervened, the book has been published only when that country has secured Peace and a semblance of Independence.

Japan today is different from what it was in 1936. The reader would like to know what it was then and what it is now. The former is provided by the author in 17 chapters of the book covering 369 pages; while the reader gets a glimpse of the latter from the 38 page Foreword contributed by Professor Mitoji Nishimatsu of the International Christian University of Tokyo and a 10 page chapter on Buddhism in Japan by Professor Yuten Ito of the Buddhist University of Nagoya.

The book meets a real need of the parent, the teacher and the educational administrator in the India of today.

SRIMAD BHAGAVAD GITA:—Translation by K. Venkat Rao, B.A., Hony. Secretary, S. M. S. O. Sabha, Chirtanur, Tirupati. Price Rs. 2-8-0.

Yet another edition of the Gita with text in Sanskrit and English translation. Mr. Venkata Rao's English version is simple and graceful and designed to bring out the spirit of the original in the light of Sri Madhava's classic commentaries and interpretations. That is its distinction—for most of the versions usually follow Sankara's commentary. There is a lucid and scholarly introduction by Dr. R. Nagaraja Sarma who holds that the Gita is a thrilling testament of Theism. One would think that Dr. Sarma's learned thesis would gain in weight and importance were it only less polemical. Altogether a valuable addition to the ever growing literature on this Song of songs.

GREAT WOMEN OF INDIA: Edited by Swami Madhavananda & Rameshchandra Majumdar, Advaita Ashrama, Mayavathi, Almora.

This memorial volume in celebration of the Birth Centenary of Sri Sarada Devi, the Holy Mother, is all that could be desired of a well planned and finely executed work which the Ashrama had conceived so appropriately. The Holy mother typified in a sense all that was noblest and purest in the Indian conception of womanhood and the volume under review is a fitting tribute to the memory of the greatest woman character in modern times in India.

The 24 chapters that comprise this work are contributed by well known writers who have attempted to present the ideals of Indian womanhood through the ages besides biographical accounts of great women who have made their mark in various spheres of activity and in different periods of our history. The book is divided into two main sections; the first giving a general survey of the position and ideals of women in the past and present day India and the second dealing with the lives of celebrated women and women characters in the epics, puranas and classical sanskrit literature.

Giving a Kaleidoscopic picture of 'Women' in Indian society through successive ages and surveying their prospects, hopes and dreams and visions through illustrative studies of the lines and achievements of the more outstanding of them this volume offers a fascinating study to the student.

THE MADRAS DIRECTORY & WHO'S WHO—1953 Published by V. Balakrishna, 39, Second Line Beach, Madras-1. Rs. 15/-

New features and rearrangements of old features carried out in the light of six years' experience are bound to make the seventh issue of this Directory altogether valuable and attractive. The ten sections which comprise the volume are packed with up-to-date facts and figures relating to trades and personnel presented with an eye to easy reference. A directory of this kind is of use to tradesmen and businessmen, politicians and the public in general for constant consultation, and no library or merchants' chamber can be complete without it. The list of trades and addresses and the illustrated Who's Who at the end add to the usefulness of a book which is bound to grow in size as in popularity with the passing of years.

DIARY OF THE MONTH

- May 1 Government of India announce issue of 10-year Saving Certificates as part of National Plan Loan, available at all Post Offices.
- May 2 Colombo Conference of Asian Premiers concludes: results published in Sir John Kotelawala's communique.
- May 3 Companies Bill referred to joint Select Committee of both Houses.
- May 4 France agrees to negotiations at Paris regarding French pockets in India.
- May 5 John Foster Dulles tells Congress leaders that U. S. has no plans to send force to Indo-China. Ike declares that a S. E. Asian collective security arrangement is "in process of formation."
- May 6 M. Laniel wins vote of confidence in respect of Indo-China policy.
- May 7 Viet Minh capture fortress of Dien Bien Phu in French Indo-China.
- May 8 Nine power conference for peace in Indo-China opens at Geneva.
- May 9 Commerce Member moves for re-constitution of the Rubber Board.
—Development plans for Districts proposed.
- May 10 Viet Minh proposes cease-fire.
- May 11 U. S. observers in Kashmir are not to be replaced.
—Export duty concessions on pepper, cotton, oil and cigars announced.
- May 12 Bill moved in Andhra Assembly to establish University at Tirumalai-Tirupati.
- May 13 British Bank rate reduced to 3 p.c.
—Indian and Indonesian ambassadors in Washington consulted about S. E.—Asia Security Pact.
- May 14 Queen Elizabeth returns to London from Commonwealth tour.
- May 15 100 killed in East Pak mill riot.
—Burma tells U. S. that she is not interested in Pacific Pact.
- May 16 19-member interim administration called French India Liberation Council formed to day.
- May 17 Segregation held invalid in U.S. Public Schools.
—Indo-French talks open in Paris.
—Sixth Buddhist Synod opens at Rangoon.
- May 18 Modified Madras Education Scheme dropped.
- May 19 Pakistan and U.S. sign Mutual Defence Agreement at Karachi.
- May 20 Lok Sabha discusses Civil Marriage Bill.
- May 21 De Valera's party wins in Irish elections.
—Estimates Committee report on financial control placed before Parliament.
- May 22 Congress Working Committee meeting at Delhi approves proposals for amending the constitution.
- May 23 V. K. Krishna Menon meets Chinese Prime Minister Chou En-lai, at Geneva for three-hour talks.
- May 24 India backs Eden plan for Indo-China.
—Mr. Menon meets Molotov and Bedell Smith.
- May 25 Nehru invites Prime Minister Yoshida of Japan & party to be State guests at Delhi on their way back from Geneva.
- May 26 Supreme Court holds Bombay Government order regarding English medium schools *ultra vires*.
- May 27 Andhra Assembly backs Prohibition body report; opposition win on amendment.
- May 28 Tax evasion enquiry procedure held *ultra vires* by Supreme Court.
- May 29 East Pakistan Ministers declare unitary form of Government limiting centre, unsuitable, and demand authority to defence, foreign affairs and currency.
- May 30 Governor's rule proclaimed in East Pakistan and Mr. Huq Chief Minister, dismissed and put under house arrest.
- May 31 15-year annuity certificates as part of Small savings scheme announced.
—Gen. Naguib removed from Supreme Council.

◆ READERS' DIGEST ◆

U.S. AID FOR INDIA

Following is the text of a statement made on May 4 by George V. Allen, U.S. Ambassador to India, before the Foreign Affairs Committee of the U.S. House of Representatives:

"I welcome this opportunity to appear before you to support the proposal for economic and technical assistance to India as recommended by the President.

"First, let me say that the leaders of India desire our aid and will welcome its continuance. And from personal experience and observation I believe that past aid has been used effectively and that the proposed programme for 1955, if approved by Congress, will be effectively used.

"Indians are well aware of what we are doing to help them. Americans today are advising in the various ministries in New Delhi and throughout India. They have established personal relationships of a very friendly character and their work is being made more immediately effective because the economic aid plan supports their technical advice. They are working with Indian experts in bringing to the Indian people some realization of the people's hope and demand for economic improvement.

"In my opinion, it is in the national interests of the United States to continue our aid in a manner so that its effectiveness will not be impaired.

"The people of India and their leaders believe in a democratic form of government and are trying to make economic progress through democratic institutions. This is in sharp contrast to autocratic, dictatorial Communist methods. The present leadership of India and the Congress party are politically committed to achieving such progress. I admire their courage and aspirations. It would be a tragic day for us if their present confidence in democratic methods should fail and they thereby would abandon hope for the future under a democratic form of government. It is fully in our own interest to do what we can to assist in the present effort now being made in India.

"I am keenly aware of the difference of opinion and policies between India and ourselves. The foreign policies of the Government of India and of the United States are frequently divergent. But we should keep in mind that democracy and freedom of opinion go hand in hand and that freedom must accept diversity of views. It is my belief that an independent India is a source of strength to the free world.

"Let me say that my views on next year's aid programme for India were not arrived at lightly; indeed I have considered this question seriously and continuously over a period of 12 months. I have come to the conclusion that it is wise to continue a substantial programme and that the results of such action will be beneficial to both India and us."

PUBLIC SCHOOLS IN INDIA

A new role for public schools has been indicated by Prof. Humayun Kabir, Secretary, Ministry of Education, in the leading article of the latest issue of the *"Education Quarterly."*

The article states that children are sent to secondary schools, not because they have any special competence, but because parents have the economic means to send them to continue their studies. This inertial momentum also explains in many cases the continuation of education beyond the secondary stage. But the secondary stage covers the whole period of adolescence with its profound physical, psychological, and emotional changes. In this stage, therefore, students need specially careful and sympathetic treatment.

Secondly, reform of secondary schools has become still more urgent by the adoption of Basic Education as the pattern of elementary education throughout the country. Pupils of basic schools receive training in academic skills only in the context of other socially useful activities. The public schools are in a fortunate position in the continuation of this craft-based education, and to give facilities for specialisation, because of their greater resources. However, certain reforms are necessary.

The public schools in India must be brought nearer to the pattern of our life by considerable simplification of the standards of school life. They should also draw closer to the general educational system of the country. Cost should be brought down, and this could be done by using the income drawn from the craft work of pupils. Facilities given to children in the light of their aptitudes will make the reformed education equalise opportunity within the community.

Lastly, while the leaders of society, who will emerge, will definitely have greater native gifts, the realisation and the social implementation of their programmes will need a large cadre of secondary leaders. Here also the reformed type of public schools can shape the right kind of human material.

ETHICS OF CONTROVERSY

The American Committee for Cultural Freedom, issued, on March 4, 1954, a statement signed by a leading group of anti-Communist writers, scholars and scientists deploring the recent trends (which can be described as McCarthyist trends) of political discussion in the United States.

The text of the statement is as follows:

In recent public controversy, Americans have made grave accusations against other Americans, including the charge of wilful treason. These accusations climax a long series of irresponsible public statements by men of all parties. Political opponents have been pictured as enemies of the democratic system. Harmful consequences of an action or policy have been considered sufficient evidence of evil intention. Attacks on motives and personal character have too often replaced criticism of opinion and policies. Relevant evidence has been ignored and suppressed. It is shocking to see how persons in positions of trust have thus abandoned logical persuasion as a form of discourse and have instead resorted to demagogic talents for the spreading of calumny and confusion.

It is our duty as citizens and scholars, and as observers and opponents of Communism to call the attention of the public to the fact that the techniques of controversy presently employed by some speakers, writers, and public officials are dangerously similar to the techniques long used by the Communists to confuse and control their subject peoples. Those who now consciously and maliciously turn Americans against Americans are causing what may be irreparable damage to the strength we have derived from our unity. We do not know of anyone who can benefit from this state of affairs but the Communists.

This destructive demagogy can be resisted only if all of us insist that those who speak for us and to us respect the following standards of ethical controversy:

1. Nothing and no one is immune from criticism.
2. Everyone involved in a controversy has an intellectual responsibility to inform himself of the available facts.
3. Criticism should be directed first to policies, and against persons only when they are responsible for policies, and against their motives or purposes only when there is some independent evidence of their character.
4. Because certain words are legally permissible, they are not therefore morally permissible.
5. Before impugning an opponent's motives, even when they legitimately may be impugned, answer his arguments.
6. Do not treat an opponent of a policy as if he were therefore a personal enemy, or an enemy of the country, or a concealed enemy of democracy.
7. Since a good cause may be defended by bad arguments, after answering the bad arguments for another's position, present positive evidence for your own.

8. Do not hesitate to admit lack of knowledge or to suspend judgment if evidence is not decisive either way.
9. Because something is logically possible, it is not therefore probable. "It is not impossible" is a preface to an irrelevant statement about human affairs. The question is always one of the balance of probabilities.
10. The cardinal sin, when we are looking for truth of fact or wisdom of policy, is refusal to discuss, or action which blocks discussion.

POPULATION CONTROL

Dr. S. Chandrasekhar, a leading Indian authority on population questions, holds that India was the first country in the world "to give official sponsorship to a policy of population control."

Dr. Chandrasekhar who is Professor of Economics at Baroda University and a Nuffield Foundation Fellow, told the East India Association that India's population might reach 50 crores in another 20 years if the rate of birth of the last half century continued. "Of the many major socio-economic issues facing India, none is more grave or more urgent than her population problem," he said.

But in India today,

"the issue is not whether birth control is good or bad, or whether the country needs birth control. The issue is how best to disseminate knowledge of it among the people."

"The Indian Government is more progressive in outlook than the Government of any other country confronted with a comparable situation," the Professor said. Generalising from the findings of random sample surveys, it would appear that the majority of Indian mothers favoured planned parenthood; also the religious attitude on the question was relatively unimportant.

"for the Hindu position in general is one of tolerance. Since the Catholic community in India constitutes a very small minority, organised and vocal opposition to birth control has been practically non-existent."

The obstacles confronting a birth control programme were also impressive. But

"India has become aware that her population growth constitutes a problem and jeopardises the realisation of her desire for a better level of living. This awareness has induced a perceptible change in individual and group attitudes and motivations in favour of planned parenthood."

Dr. Chandrasekhar has been elected an Honorary Life Fellow of the Eugenics Society on the basis of his work on the population problem. He is the first Indian social scientist to be elected to this honour.

"GENEVA NOT ANOTHER MUNICH"

The opening of the Geneva negotiations on Indo-China finds the American public debate on Asian policies still high in volume but understandable only if viewed as two parts on separate tracks, writes a PTI correspondent.

The first is the conference itself where much American opinion professes to see a Munich in the making. More acute opinion, such as that of Howard Smith, European chief of the Columbia Broadcasting System, says such a parallel is faulty. Czechoslovakia was read to fight for its freedom while so far no Viet Nam voice has been heard asking for armed help. Indeed, says Smith, a Viet Nam-Viet Minh deal behind the scenes at Geneva is not unlikely if the conference drags too long.

Joseph Harsch of the *Monitor*, writing from Washington, draws a lesson by comparison with Korea. In Korea, he says, the Government had patriotic people at the back of it. The defence was against outside aggressions. Its integrity was backed by the United Nations. "These conditions do not exist to-day in Indo-China," says Harsch.

The *Monitor*, in an editorial sizes up the facts this way. Citing Korea-Indo-China difference, it adds its estimate of voting probabilities.

"In East Germany an honest vote would clearly go against the Soviet; in Viet Nam, Laos and Cambodia even free ballots might favour Ho Chi Minh as a symbol of anti-Colonialism. For these reasons it is hard to persuade India for example to join a defence group which would attempt to shore up French power in Indo-China. There was more ground on which to build a Pacific Pact of Powers that would guarantee a truce line drawn at Geneva, or the integrity of adjoining countries."

Many commentators find that the Soviet role at Geneva is aimed at neutral countries' opinion. Mr. Molotov's modification of the Viet Minh proposals, for example, including his acceptance of the neutral nations' role in supervising the agreement, if any, on Indo-China, are cited. Some observers see Molotov playing the role Stalin used to play at the Yalta and Potsdam conferences when Molotov himself made tough demands and Stalin modified them in time for agreement.

The second is the shape of American policy after Geneva. Shorn of vagaries of news flow from the conference, emerging premises for America's next steps appear to be these: Mr. Dulles is moving to create a basis for international responsibility for South East Asia.

Whether Indo-China would become another Czechoslovakia is beside this particular point. Observers hold a significant new note in comments here is the appraisal given to French demands for a definition of American military intentions. Analysis makes it clear that any American action will be with the Allies and not unilateral.

Comments range from the judgment of the Alsops that

it seems roughly right to say there is now one chance in three of the White House asking Congress for authority to enter the war sometime in the next month or six weeks"

to the feeling of Harsch that the time is past for Washington to try to bolster the French by appearing to promise something it does not already provide. "Its hand had been called once. Dulles has no intention of being called a second time." The sarcastic *New York Post* says, of Mr. Dulles' Williamsburg contribution to the debate.

"It is now possible to sum up Dulles' stand of middle May 1954 as: co-existence is an impossible, and an intolerable goal and he hopes to achieve it shortly"

INFANTILE MORTALITY IN INDIA

There has been an uninterrupted decline in infant mortality over the last 50 years, reports the W.H.O.

A 30-country study reveals that the decline has been greatest in the countries having the lowest rates at the turn of the century. Among the 30 countries, India is one of four still having infant mortality rates over 100 per 1,000 infants under one year. Egypt had the highest rate — 163, while Chile had 134, Yugoslavia 125 and India 116. The Indian rate has dropped from 206 in 1921-25. There are still areas—unspecified—in which one out of every two babies die before reaching one year of age. Sweden had the lowest rate (20).

Because of the cuts in the mortality rates of the nations with the low ones to begin with W.H.O. concludes: "There is no barrier to still further improvement in this field, and the day may come when social progress and medical advances will reach a point where early all children survive their first and most dangerous period of life."

The W.H.O.'s main conclusion from the study is that "every social and health advance has a marked effect on child survival."

SOCIALISTS' PLAN TO EASE WORLD TENSION

A nine-point Socialist programme for easing world tension, including Far East peace talks and increased East-West trade, was presented to the opening session of the Socialist International Conference at Brussels by a leading Belgian Socialist, Mr. Victor Larock.

Delegates from 12 European countries attended the two-day conference.

Mr. Larock, the first speaker, said:

"Everything contributing to the peaceful co-existence of East and West helps the evolution of the Soviet regime towards more democratic forms and the progress of the Western democracies towards Socialism."

He suggested that the Socialist parties should:

1. Insist on the general cease fire and peace talks in the Far East.
2. Demand the recognition, on conditions, of the Chinese Communist Government.
3. Press for increased East-West trade.
4. Foster travel between the Soviet Union and the free countries of Europe.
5. Reject "aggressive Western Propaganda", against Soviet Russia and other communist States.
6. Insist that the Western Governments remind their military leaders of the rule of silence and of non-interference in politics.
7. Suggest the creation within the U. S. A. of a permanent committee, including States outside the Atlantic and Soviet blocs, to arbitrate international conflicts.
8. Campaign for steady reconversion of war industries to peaceful purposes.
9. Advocate financial aid to under-developed countries from military budgets and try to associate Soviet countries with this plan.

M. Mollet, Secretary-General of the French Socialist Party, introduced a report on the proposed six-nation European Defence Community and other forms of European integration.

THE ANTISEPTIC

"The Antiseptic" which was founded by the late Dr. U. Rama Rau in 1904 has just celebrated its Golden Jubilee and the occasion has been marked by the publication of a special number which contains over 600 pages with many portraits and illustrations. Many medical men of repute have contributed special articles to this issue. *The Antiseptic* has done good service in the cause of humanity and we wish it a still more useful career in future.

"HANDS OFF ASIA"

The suggestion that Ceylon should consult the other South Asian countries on the desirability of issuing immediately a preliminary "Hands off Asia" warning to U. S. was made by the influential evening newspaper *Times of Ceylon* in its issue of April 20.

Editorially commenting on the Dulles-Eden proposal for a South East Asian defence organisation *vis a vis* the forthcoming Asian Prime Ministers' meet, the paper wrote. With Dulles, apparently determined to set in motion a NATO for the Pacific without even bothering to consult free Asia and with the threat of active U.S. intervention in Indo-China, we suggest that Sir John Kotelawala should forthwith consult his conference colleagues about the desirability of issuing immediately a preliminary "hands off Asia" manifesto to the State Department.

America whose global strategy depends on maintenance of outposts against Russia as far away as possible from the American soil has for a long time now been pumping into Indo-China billions of dollars to prop up a decadent French colonialism. And now with Baodai threatening to go the same way as Chiang Kai-shek for similar reasons, American strategy is determined it seems to "liberate" Indo-China from communism.

Free Asia, the paper added, refused to be exploited from the strategy of fear that motivated both Washington and Moscow and to some extent now London. Free Asia was sentimental about having peace in which to defeat her worst enemies, hunger, disease and illiteracy. She was also sentimental about having peace in which to defeat her worst enemies, hunger disease and illiteracy. She was also sentimental about the design of living which did not involve her in either cold or hot war.

USE OF SUN'S RAYS IN INDUSTRY

The sun's rays are being used experimentally and industrially in Soviet Russia to produce hot water, power and refrigeration, according to a book by a Soviet scientist, Mr. Boris Valentinovich Ptukhov, reviewed by Moscow Radio.

Moscow Radio, quoting the book, said the energy of the sun's rays is being used on an increasing scale in Russia for industrial and domestic purpose.

INDIA'S INDUSTRIAL PRODUCTION

India's industrial production increased more than the world average increase in output between 1951 and 1953. This is gathered from the *United Nations Monthly Bulletin of Statistics*.

In a special feature on world industrial production, the *Bulletin* says the world increase in production in 1953 over 1951 was 10 per cent and India's rise for the same period was 14 per cent. The United States' increase was 12 per cent and United States' data out of the calculation the world increase was only 8 per cent.

Japan the only other Asiatic country listed in the tabulation, had an increase for the period of 30 per cent largest of any shown.

With 1948 as the base year that is equalling 100 and comparing 1937 with 1953, India and Japan fare differently. In 1937 Indian industrial production was 88 per cent on the 1948 base, and by 1953 it has reached 123 per cent.

Japan was 283 of 1948 in 1937 and has come up to 273 in 1953.

The world pattern was closer to the Indian, the *U. N. Bulletin* shows. In 1937 the world index of industrial production was 77 and by 1953 it had reached 137. The United States and Canada were the lowest of the countries reported in 1937, being 59 and 55 in 1937 as compared to a 1948 100. By 1953 they were 129 and 126, respectively.

Europe, as a whole, was just above the 1948 level in 1937, her index being listed as 109. By 1953 it had reached 148.

KALANDEI

Here is a bright little journal of 48 pages packed with short stories and detective fiction coupled with some light attractive features. There is a typically French story, and a Russian story besides a study of a well known murder trial in South India. "Jewel among Men" by A. S. P. Ayyar is a beautiful account of Buddha and Ambapala; while the first instalment of Capt. G. S. S. Sarma's "Folk Tales from India" provides a chain of absorbing stories in the manner of the Panchatantra, one story leading inevitably to another. Edited and published by Sri P. A. Prabhu at 32, Palatope, Mylapore, this monthly magazine gives full value for the modest subscription of Rs. Three per annum.

ELIZABETH'S VISIT TO GIBRALTER

General Franco said in an article published in Madrid under a pen name that Queen Elizabeth's visit to Gibraltar added to the differences of opinion already existing between Spain and Britain. It had "united Spaniards in the sad decision that Gibraltar shall not go on living at the expense of Spain", he said.

Writing under the pen name "Macaulay" in the Falange daily newspaper *Arriba*, General Franco made the first authoritative comment to appear in the Spanish Press on the Royal visit to Gibraltar. The article said in part:

"I do not know what reason the British had for deciding on this visit and for disregarding the Spanish request that it should not be made. But I can say that it has added to the differences existing between Spain and Britain."

The article continued:

"Spain continues to remember that a time when Britain's position was grave, Mr. Churchill promised the Spanish Ambassador the return of the fortress of Gibraltar if Spain remained neutral."

"The matter is so clear that it stands out for itself and so to the permanent geographical and historical right to Gibraltar is added the pledged word of the great nation given through the mouth of her Prime Minister."

Mr. Churchill has denied that there was any such promise.

SPACE SHIPS

Inter-planetary flights and journeys to the moon will soon be possible, A. S. Sternfield, President of the Scientific Technical Committee for Cosmic Navigation, told the Chkalov (South Ural region) Aero Club Moscow on April, 2.

Sternfield said that "flights through space will be possible with rockets operated with thermo-chemical fuel. But there is no doubt that we shall soon be able to build a cosmic atomic ship which will go beyond the thermo-chemical rocket. With this ship, flights to the moon and other planets will be possible even without stops at inter-planetary stations."

"But", he stated, "there is a reason to believe that this speed can be increased up to four kilometres per second. If this speed is reached, it will be possible to build a space ship not only for reaching the moon or other planets but also for returning to the earth."

THE DANGER OF SURRENDER

The *Spectator* strikes a warning note in a leader on Indo-China. It says:

"Whatever was the case in the beginning, Ho Chi-minh is now the agent of communist China. He is financed by the Chinese, fed by them, armed by them, dominated by their interests. There is no real reason to suppose he is, or ever will be, a Tito."

* "Thus, if the war between the Viet Minh on the one hand and France and Viet-Nam on the other ends now in circumstances that permit Ho Chi-minh to assume control of the country, it will amount to a victory for orthodox Communism. It will mean China or Russia, or both, will have captured Indo-China. That will have two results. First, there will then be nothing but Siam between the expanding forces of communism and Malaya. And Siam is not, and cannot be made, a reliable buffer. Secondly, the other young States of South-East Asia, particularly Burma and Indonesia, will have seen the forces of anti-Communism defeated on their frontiers."

"These States are new to their independence; they are not entirely happy with it; they are trying to sublimate their own explosive tendencies by experiments in progressive democracy."

What conclusion are they likely to draw from the fate of Indo-China? What effect is it likely to have on the strength of their own Communist parties?

"From Egypt to Japan, surrender in Indo-China would be taken to mean that the West has neither the will nor the ability even to hold its own, much less to win in the end. It would be too late then to argue that Nationalism and Communism are dialectical enemies. It may be true, but the opposite would have been proved for long enough at least to plunge South-East Asia into darkness."

THE HORROR IN FIGURES

The United States is today assessing with blood-chilling prescience the terrifying physical consequence of hydrogen bombs like those now in America's possession being rained on this country in another war.

Civil Defence Administrator, Val Peterson, produced shattering figures in an estimate of the likely effects of bombing 67 major American cities.

Nine-million people would be killed instantly and 22,000,000 seriously wounded.

Hospital treatment for most would be impossible for there were not enough beds in the whole Western hemisphere to handle them.

And disposal of 9,000,000 corpses raised a problem unprecedented in magnitude.

SURVEY OF THE WORLD PRESS

The English language Press is the world's largest says UNESCO.

In a survey printed in the *Unesco Courier*, studies covering all the world that would contribute figures, indicate that Europe has the greatest daily Press circulation—92 million—while North America has the greatest number of dailies—2265.

On a global basis (minus China, North Korea, USSR, Albania, Bulgaria, Czechoslovakia, Hungary and Mongolia), there are 88 copies of daily papers available per 1,000 of the population. The English language Press accounts for one-third the total with a circulation of 96.5 million daily.

The United Kingdom, Australia and New Zealand ranked one, two, three in circulation per 1,000. Their respective figures were 611, 416 and 358. In Central and Southern Asia, including India, Pakistan, Indonesia and Iran, the figures vary, says UNESCO, from one to six papers per day per 1,000 population.

There are six world news agencies, the cultural organisation notes—three American, one British, one French and one Russian. But only eight per cent of the world's population receives world news from all six, according to UNESCO. It lists Afghanistan, Indonesia, Iran, Japan and Lebanon, Hongkong and Berlin which "can be said actually to receive world news through all six agencies."

National news agencies fail to develop for basically economic reasons, says UNESCO:

"A news agency must have clients willing to pay enough for its services to cover at least its cost of operation. The moment an agency is forced, in order to cover its cost, to accept money other than for services rendered, be it a Government subsidy or a grant from any Private body, its status and services tend to be regarded with suspicion."

"Hence, though temporary measures, including Government subsidies may be considered practical necessities to assist in their creation, in the long run, independent agencies can only exist where Press and broadcasting enterprises have first been sufficiently developed."

WASPS FROM INDIA

Five species of wasps that are parasitic upon the pink bollworm (*Pectinophora gossypiella*), considered one of the most destructive cotton pests, have been introduced into the United States from India and now are being used in conjunction with other methods, to control that insect on U.S. cotton.

FOREIGNERS IN INDIA

Chinese outnumber Tibetans, Afghans and Burmese among aliens in India, according to the latest report of the Union Home Ministry. This is mainly because Calcutta has a Chinatown right in the heart of the city. The Chinese work as tanners, artisans, etc.

The official statistics do not cover minors or those equipped with diplomatic passports. Citizens of Commonwealth countries are also excluded, but it may be mentioned that the resident aliens in 1953 included 6,251 Americans against 4,472 Iranians who are, of course, in the restaurant business in Bombay. It is clear that there has been a reduction of Iranians in India in recent years while the number of Americans has definitely increased.

Among the visitors to India during the year Americans again preponderated and the resumption of commercial relations led to the visit of 806 Japanese who received visas to travel in India.

SMOKING AND CANCER

There is a real association between smoking and cancer of the lung, says Harvey Graham M.D. in *Family Doctor*. It is not the only factor. Nonsmokers do get cancer of the lung. Cancer of the lung is not connected with any special income group. Rich smokers and poor smokers are equally in danger from it. There are more cases of lung cancer in the town than in the country.

Risk of death from cancer of the lung increases in direct proportion to the amount of tobacco smoked. Whether you inhale or not doesn't make any difference. Whether you roll your own cigarettes or smoke the manufactured variety doesn't make any difference.

What does seem to make a difference is any device that will filter out some of the substances in tobacco smoke before it reaches your lungs. Pipe and cigar smokers seem significantly free from cancer of the lung.

Thus three things are clear:

1. Not smoking never did anybody any harm at all.
2. Smoking in moderation does little or no harm.
3. Smoking more than, say, 25 cigarettes a day or its equivalent in pipe tobacco may lead to trouble.

ELECTRONIC BRAIN

An electronic brain that will tell engineers in advance whether the aeronautical design of a new airplane is sound was demonstrated recently at an engineering conference in Washington.

The new computer, in effect, can "fly" unbuilt airplanes. If the design of a plane is shown to be faulty, it can be reworked and checked by the instrument until the best design has been obtained. A tremendous amount of time is saved, since a substantially good plane can be created at the first attempt. Monetary saving afforded by the calculating device of course runs high and the instrument's value has been incalculable in making it possible for the aircraft industry to deliver planes to its customers in record time.

The computer is "told" what the problem is through a series of differential equations fed into the machine by dials and wiring hookups. The machine goes to work and reels off the answers on an attached graph record, or sometimes on the television-like screen of an oscilloscope.

The computer's versatility appears to be almost unlimited. It can solve many problems not related to aviation. Automotive engineers, for example, can use it to predict the smooth-riding qualities of new cars by feeding it information on the designed tyre-inflation pressure, shock absorbers and spring stiffness. The machine can give the car the equivalent of a year's road testing in only two hours.

"WAR CRIMINALS"

A university professor in a letter to the *New York Times* said "At Nuremberg, we judged war criminals on the basis of personal responsibility for acts of brutality committed under higher orders. What about our own political leaders who, in face of international questioning and protests, pay no heed, but insist that experiments must go on?" The writer said that there was "no real protest" within the United States when Japanese fishermen got burnt and this "seems to indicate how insensitive we have allowed 'ourselves' to become."

INDIANS OUTSIDE INDIA

Ceylon

"STATELESS" INDIANS

The Ceylon Government has decided to introduce legislation to illegalise employment of "stateless" category of persons and stop issue of rice ration books to them.

The decision, it is understood, was taken in pursuance of the interim recommendations of the Cabinet Sub-Committee of the Government which had been considering measures to implement recent Indo-Ceylon agreement on citizenship of persons of Indian origin.

According to the amendment of Immigrants and Emigrants Act, employment in Government or commercial establishments is sought to be made illegal of any person other than:

(A) Citizen of Ceylon by descent. (B) Citizen of Ceylon by registration. (C) Applicant for citizenship by registration. (D) Holder of valid passport with valid visa. (E) Person of Indian origin who is registered as Indian national with the Indian High Commission.

The existing regulations will be amended so as to prevent issue of rice ration books to persons other than these specified categories. It is understood that this decision will relate only to fresh issue of ration books. Ration books already issued will continue to be valid for periods specified in them.

The idea underlying these decisions would appear to be to "induce" persons of Indian origin whose applications for Ceylon citizenship were rejected to become Indian nationals and to make it difficult for them to remain "stateless." The aim is in due course to eliminate "stateless" category altogether.

MADRAS ASSEMBLY'S CONCERN

The Madras Legislative Assembly on May 13 adopted a non-official resolution expressing "grave concern over the growing deterioration of the condition of Ceylon-nationals of Indian origin" after the signing of the Indo-Ceylon agreement and urging that steps be taken to arrest the worsening situation and improve their lot.

An amendment was moved recommending early arrangements with Ceylon to enable Indian nationals residing in Ceylon to carry on their lawful occupations and make remittances to their dependents in India but after discussion it was withdrawn and the main resolution passed without dissent.

Malaya

INDIANS IN MALAYA

Replying to a question in the House of the People, the Deputy Minister for External Affairs, Mr. A. K. Chanda said that an Indian had been appointed in the Cabinet in Malaya and he held the portfolio of Communications. The permanent services under the Government of Malaya, he said, were equally open to all Federal citizens without any distinction of race except for the Malayan civil service to which recruitment was made on the basis of one non-Malaya Asian (including Indian) for every four Malaysians. There was no specific reservation for Indians.

Mr. Chanda denied having received complaints of discrimination against Indians in Malaya. "There is no discrimination," remarked Mr. Chanda "and those who are Malay citizens are eligible for appointment without discrimination."

East Africa

SECURITY MEASURES

New security measures have been instituted to deal with the campaign of intimidation launched by a few Africans against a section of Indian traders in Nairobi. An Asian home-guard unit has been formed to patrol the affected areas in the day time. A police post has also been established in the area.

For some weeks past shopkeepers have been receiving handwritten letters demanding money as protection. Two or three Asians who refused to pay the sums demanded, were shot at.

KENYA'S FIRST INDIAN Q. C.

For the first time in the history of Kenya, an Indian barrister has been made a Queen's Counsel. He is Mr. Nahar Singh Mangat hailing from Punjab. Mr. Mangat was born in 1901, and educated at Lahore, Canada and England. He came to Kenya in 1929 where he was enrolled as an advocate.

Mr. Mangat was the first President of the Law Society in 1950-51. He was the first Indian elected member of the Kenya Legislative Council in 1938.

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

QUESTIONS OF IMPORTANCE

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PRESIDENT'S ORDER ON KASHMIR

The President of India issued on May, 14 an order under Article 370 of the Constitution implementing the decisions of the Jammu and Kashmir State Constituent Assembly on the constitutional relationship between the State and the Indian Union.

The order which came into effect immediately fully covers the points included in the Delhi agreement of 1952 except in regard to the Head of the State provisions relating to whom will be embodied in the State Constitution.

Under the order, parts 1 to 3, 5 and 11 to 22 of the Constitution of India will be applied to Jammu and Kashmir with appropriate modifications. These relate to citizenship and fundamental rights, the legislative, executive and judicial organs of the Union and their powers, relations between the Union and the State, finance, trade, commerce and intercourse within the Union, elections to the Union legislative bodies, etc.

In applying these parts of the Indian Constitution certain modifications have been made, it is stated in view of the special circumstances of the State and in implementation of the Delhi agreement. To remove any apprehension that a closer union might prejudicially affect the interests of the permanent residents of the State, the State legislature has been authorised to make laws in regard to matters like the acquisition of immovable property, settlement in the State and employment under the State Government. The legislature has been given power to impose such restrictions of the exercise of rights relating to freedom of speech and expression, right to form associations and unions and to move freely within the State as may be necessary to safeguard the security of the State, part of whose territory is now in occupation of an alien Power but this special authority would be available only for five years from today.

The order makes provision to safeguard the land reforms effected in the State a few years ago.

SUPREME COURT OF INDIA

The supreme Court of India, it is stated will exercise practically the same jurisdiction in Jammu and Kashmir as in other part of the country.

Besides being the guarantor of the fundamental rights the Supreme Court will have original jurisdiction under Article 13, of the Constitution and appellate jurisdiction in regard to civil and criminal cases. It will be the final judicial authority to interpret the Constitution.

The financial relationship as well as the allocation of taxation powers between the Centre and Jammu and Kashmir State will now be the same as those existing between the Central Government and other Part 'A' or Part 'B' States.

All the important provisions relating to the freedom of inter-State trade and commerce are being applied in full. As a result, customs duties levied by the State Government are being removed. Trade between the State and other parts of the Union will now be free and is expected to expand.

IMPORTANT EXCEPTIONS

While the bulk of the Union List will be applicable, there are important exceptions e.g. the State will retain exclusive competence in regard to matters relating to industrial and mineral development, census and company laws. Similarly powers relating to the constitution and organisation of the State High Court, its powers and jurisdiction are also matters within the exclusive competence of the State. The Concurrent List will not also apply. Again residuary authority vests in the State. These exceptions mark the special position accorded to the State with the Constitutional framework.

NEHRU ON FOREIGN POLICY

Moving the motion that "the present international situation and the policy of the Government of India in relation thereto be taken into consideration," the Prime Minister said in Parliament on May 15:

"At the present moment our representatives are discussing with the French Government in Paris the future of the French establishments in India. Our viewpoints and position in regard to these French establishments are very wellknown.

"We have gladly accepted the invitation of the French Government to send our representatives to Paris with a view to negotiate about the future of these establishments. I would not like to say very much at this stage about this except this, as is well known that the recent developments in Pondicherry and round about there are rather remarkable.

"There have been a completely spontaneous movement. Not only the Central Assembly there but every Commune in Pondicherry, Karaikal and Mahe decided unanimously for merger with India without any referendum or the like. We have not in any sense intervened or participated in this movement. We had to take certain steps to avoid conflicts in Indian territory. Therefore, we decided and informed the French authorities in Pondicherry that we cannot allow armed police or any other armed French forces to pass through Indian territory from one part of these establishments to another.

NEGOTIATIONS BEST WAY

"As a result of this popular and spontaneous and extraordinarily unanimous movement, roughly one fifth of these French establishments are in some kind of popular control and in the rest too there are strong movements. We have no desire to interfere in this matter unilaterally as we thought that the best settlement would be a peaceful settlement by negotiations with the French Government. Therefore, we are now negotiating with them and I hope this negotiation will lead to satisfactory result."

INDO-CHINA AGREEMENT

Referring next to the recent agreement between India and China in regard to Tibet, Prime Minister Nehru said that agreement deals with a large number of problems. Each one of them perhaps is not very important in

itself, but important from the point of view of our trade, pilgrim traffic, our trade posts, our communications and the rest. It took a considerable time to arrive at this agreement, not because of any major conflict or difficulty but because the number of small points was so many and had to be discussed in detail.

"The major thing about this agreement to which I should like to draw the attention of the House is the preamble of the agreement. The principles and the spirit which govern our mutual relations between the two countries and their approach to the two countries are as follows:

- (1) Mutual respect for each other's territorial integrity and sovereignty.
- (2) Mutual non-aggression.
- (3) Mutual non-interference in each other's internal affairs.
- (4) Equality and mutual benefit, and
- (5) Possible co-existence.

MR. GEORGE ALLEN ON
U. S. AID TO INDIA

The United States Ambassador to India, Mr. George V. Allen, said in Washington that further economic assistance to India is clearly in the national interests of the United States. "India", Ambassador Allen said over the radio network of the Columbia Broadcasting System, "has used effectively the aid we have given and can usefully absorb the aid provided for in the 1955 programme."

"It is surely a matter of the greatest importance" Ambassador Allen went on to say "that India should continue to succeed in the most enormous experiment in democracy he world has ever seen. Over the last few weeks, we have come to understand the stakes for the free world in the tremendous and vital struggle that has been taking place in Indo-China. India has achieved a stable political status, which, if it could be duplicated in Indo-China, would cause a large part of the world's worries about the latter country to vanish.

"The leaders of India desire our aid and I believe will welcome its continuance". "Our economic and technical aid programmes in India provide tangible proof that our policy is not one of exploitation but rather one of enlightened self-interest, striking at poverty and ignorance which are the basic causes of aggression and chaos; and that we have not decided that there are only military solutions to Asian problems."

"We are not trying to put out a fire in India", the Ambassador declared "but we are taking constructive fire-preventive measures."



MISSIONARIES IN INDIA

The Government of India's policy of "strict adherence to our principles of full religious tolerance" has been conveyed by Prime Minister Nehru in a letter written by him last year to the Primate of Sweden and released now for publication. In his letter, the Prime Minister says:

"It seems to me that there has been much misunderstanding about the attitude of the Indian Government in regard to the work of Missionaries from abroad. There has been no difference at all in our policy of full religious tolerance. Every religion has complete and equal freedom in India.

"The question of Missionaries coming from abroad came before us in its political aspect and not religious. In fact, we found that some Missionaries serving in the North-East Frontier of India, had not only participated in political activities but had encouraged the tribal people of these areas to start movements against the Government of India. Partly this was a legacy of the last days of British rule, but it had continued even after that. These areas were frontier areas and this particular area had become rather important for us in recent years because of various developments. We could not view with favour any political development there which might embarrass us and lead to difficulties. There is, in fact, an area in the North East Frontier where entry is allowed by special permit. It was because of this that the question of Missionary activity was mentioned in our Parliament.

"Another aspect of the question that came up before us was that some Missionaries from abroad had a tendency to run down India and Indian culture. This was resented by people and organisations in those areas and led to serious conflicts. This was more so in certain tribal areas in Central and other parts of India. We had, therefore, to be a little careful about their activities in those areas.

"A third approach to this question was that as far as possible the Indian Church should be independent. That did not mean that they should not have helpers from abroad. We have in India the Syrian Church which has been here for 1,800 years and more. We have our own Catholic Church which has flourished in India for more than 300 years, chiefly in the South, and we have various Churches of the Protestant persuasion for the last 100 or 150 years. These periods are long enough to build up an indigenous Church which need not rely too much on external assistance.

"None of these considerations had anything to do with any limitation of full religious tolerance. Humanitarian and educational work is always welcome, and though we may not be enthusiastic about purely evangelical work, we do not wish to come in its way. But when this evangelical work gets associated with some form of condemnation of Indian culture, then it creates conflicts and difficulty and is resented by many people. You will appreciate that nationalism is a dominant urge in India as in many other countries."

"It is for this reason that we have been a little cautious so as to avoid internal friction between Missionary activity conducted by foreign Missionaries and

the nationalist urge that moved many of our people. This has, I believe nothing to do with what might be called religious tolerance. It has something to do with the feeling of national self-respect when some Missionaries from abroad, or for the matter of that non-Missionaries, adopted an attitude which is not looked upon with favour here. The old idea of Missionaries going to backward countries to convert the heathen, who were supposed to be primitive and very backward people, obviously has little application in the India of to-day. Sometimes, however, that idea persists still and comes in the way of that free and equal intercourse which we would like to encourage."

"There are many kinds of foreign Missionaries in India and there can be no doubt that very fine work has been done by them. We would not like to come in the way of that work. Indeed we would like to encourage it. But among these large numbers, there are some who have not been so successful and who have not been able to adapt themselves to the new conditions that exist in India."

"I have written to you frankly about this matter. I do wish to assure you that we shall strictly adhere to our principle of full religious tolerance. There may be sometimes some mistakes made by our administrative apparatus or at least in regard to the issue of visas. That fear cannot always be avoided, but, where our attention is drawn to this, we shall certainly look into the matter."

HINDU MAHASABHA CONFERENCE

Mr. N. C. Chatterjee, President of the All-India Hindu Mahasabha, said that the Mahasabha was of the view that Pakistan had entered into a military alliance with the U.S.A. "with a view to coercing India into accepting its unjust claim on Kashmir" and called upon all Indians to stand united as one man against what he described as "the Washington-Karachi axis".

Mr. Chatterjee, who was delivering his presidential address to the 31st session of the Mahasabha at Hyderabad, warned the U.S.A. that her act in giving military aid to Pakistan was bound to weaken the cause of democracy in the world. "In the context of the Pakistan-American pact", Mr. Chatterjee said, "our people should take serious note of the activities of foreign missionaries which, having regard to the developments in the international sphere, may constitute a threat to India's security and integrity."

In the resolution adopted on the subject the Mahasabha expressed belief that American military aid to Pakistan would be misused for aggressive designs against India, especially on the Kashmir question, and called upon the Government of India to counter the Pakistani threat by taking adequate steps to purge the nation's defence services and war industries of fifth columnists.

MODIFIED EDUCATION SCHEME

The Madras Government announced their decision to drop the modified scheme of elementary education and to revert to the scheme of elementary education in force prior to its introduction in July 1953.

Mr. C. Subramaniam, Education Minister, making the announcement in the Madras Legislative Assembly on May, 18 said that the necessary acceptance, support and co-operation of the people were not forthcoming for the scheme and the "atmosphere" was not propitious for the success of the scheme.

The Education Minister added that the entire subject of elementary education would be examined *de novo* and that the Government had decided to take necessary steps to constitute a Committee to consider this matter.

Making a personal explanation of his own position consequent on the change, Mr. Subramaniam said that as long as he continued as Minister, he felt bound by the mandate of the party. He had great faith in the modified scheme and its potentialities and had in his speeches laid great emphasis on its virtues. It was difficult for him, he said, to decide whether he should "continue to accept the mandate of the party or take any other decision," and he was still "groping in the dark."

SCHOLARSHIPS
FOR NEWSPAPERBOYS

The number of college scholarship programmes for young newspaper carriers has greatly increased during the last decade in the United States. Between 300 and 400 boys are currently receiving part or all of their college or preparatory school expenses as a result of scholarship programmes sponsored by newspaper publishers, circulation managers, news-dealer organisations, schools and colleges.

One of the largest programmes is the Frank E. Gannett Newspaperboy Scholarships established in 1952. Gannett newspapers in 14 cities (located in New York State, New Jersey, Connecticut, and Illinois) participate in the programme, which provides 33 four year scholarships of \$300 each. The Frank E. Gannett Newspaper Foundation contributes \$2000 for each scholarship and the sponsoring newspaper provides \$1000. The awards are made on merit—scholastic record, ability as a newsboy and standing in the community.

ELE. EDUCATION IN MADRAS

"Elementary schools reopening in June next will work on the basis of the scheme of elementary education which was in force before the introduction of the Modified Scheme of Elementary Education last year," Mr. K. Kamaraj, Chief Minister, told Pressmen.

The Chief Minister said that no decision had yet been taken in regard to the composition of the Committee which is to be set up for examining the entire field of elementary education and evolving a suitable system.

Mr K. Kamaraj added: "In the coming year we will work the old system. There is plenty of time to constitute the Committee for conducting the inquiry."

ELE. EDUCATION IN ANDHRA

The Andhra Elementary Education Committee has recommended the rejection of the Modified Elementary Education Scheme and the shift system as it exists now. Instead, a new scheme is proposed by the Committee which is said to be an "integrated plan," providing for a five-hour school period for a day. There would be two sections—Academic and Activities—the Activities section working on the lines of the Kindergarten system (combining play as well as education). However, the option to send their boys to the Activities section has been left to the parents. This section will be a regular feature in the daily routine consisting of the necessary equipment for play-reading. A teacher will be in charge exclusively for this purpose.

The Committee has also suggested a "uniform" type of books for all schools throughout the State.

FREE EDUCATION IN T.C

Travancore-Cochin Government have announced their decision that with the commencement of the academic year 1954-55, education will be free in all schools in the State in respect of first and second forms.

This is in partial implementation of their policy of providing free education to all pupils in middle school classes in the State. The question of extending the concession to students of the third form class will be examined later in the light of working of the present scheme.

This will involve, it is stated, an additional expenditure of about rupees twenty-six lakhs.

Primary education is free and universal in the State.

INDIA AND JAP WAR CRIMINALS

India has protested to seven Governments (United States, Britain, Canada, Australia, New Zealand, France and the Netherlands) against her exclusion from the consideration of the question of clemency in respect of Class A category of Japanese war criminals raised by the Japanese Government.

India had been a member of the International Military Tribunal of the Far East along with other countries since its inception. When the Japanese Government took up the clemency issue with the Governments of India and other countries represented on the Tribunal, the United States took the unexpected view that the jurisdiction to deal with the issue was restricted to countries which were represented on the Tribunal and which had signed and ratified the San Francisco Treaty.

The United States, supported by the other six Governments, also asserted that as India had not signed the treaty, her vote should go to Pakistan which had signed and ratified the treaty and which "should now be deemed the successor State to India."

India has rejected both these contentions as contrary to international law and practice. India's view was that with the winding up of the Supreme Command of Allied Powers, the power to grant clemency automatically reverted to member-Governments which imposed the sentences and that the San Francisco Treaty concluded at a later stage between third parties could not take away this right.

PRESIDENT'S ASSENT WITHHELD

For the first time since Independence, the Head of the State has withheld his assent to a Bill passed by the Indian Parliament.

The House of the People was told by the Speaker that the President had withheld his assent to the P.E.P.S.U. Appropriation Bill, which was passed by Parliament, and presented to the President for his assent on March 8, 1954. In returning the Bill, the Ministry of Law said that the proclamation issued under article 356 of the Constitution in respect of P.E.P.S.U. (imposing President's rule there) having been revoked on Mar. 7, 1954, it was considered that the competence of Parliament to enact the Bill also had come to an end on that date. Thereafter, it might not be proper for the President to assent to the Bill, and thereby give it the appearance of a valid law.

PROHIBITION ACT SECTIONS
HELD VALID

Their Lordships the Chief Justice and Mr. Justice K. Umamaheswaram delivered judgment on May 7, answering the reference made by the Third Presidency Magistrate, Saidapet regarding the validity of certain sections of the Madras Prohibition Act.

Their Lordships held: "We hold that none of the impugned provisions including Section 4 (2) of the Prohibition Act, is invalid on the ground that there is repugnancy to the provisions of the existing Indian law in respect of subjects covered by Concurrent list..... We hold that none of the provisions of the Prohibition Act is invalid or unconstitutional on any of the grounds alleged by the accused."

CIVIL MARRIAGE LAW

The Council of States made rapid progress with the Special Marriage Bill and passed number of clauses.

The Council took advantage of "a free vote" and cutting across party lines, carried by a narrow majority of 55 votes, against 5 an amendment raising the marriage age under the Special Marriage Act from 18 years to 21. This provision was hotly debated on May 10.

The Law Minister, Mr. C. C. Biswas, in his reply commended the retention of the age at 18, in view of the fact that parties below 21 could marry only with the consent of the parents.

Mr. Sundarayya said that raising the marriage age to 21 would only "sabotage" the bill while supporters of the move denied it. In the division, though all the members of the Government, excepting Mrs. Lakshmi Menon and the whips voted against it, the amendment was carried.

The Council rejected, however, a move to provide that the parties must produce a medical certificate of their fitness to marry before their marriage could be solemnised.

ANDHRA HIGH COURT

The Andhra Government have decided to appoint Mr. Justice K. Subba Rao as Special Officer to make preliminary arrangements for the establishment of a separate Court for Andhra at Guntur from July 5.

INDUSTRIAL DEVELOPMENT CORPN.

The first step towards the establishment of an Industrial Development Corporation by the Government of India, was taken on May 20 when Mr. S. Boothalingam, Joint Secretary of the Commerce and Industry Ministry, took charge as Special Secretary of the same Ministry, to be in charge of the work connected with the setting up of the Corporation.

The idea of having such a Corporation was originally mooted by the Commerce and Industry Minister, Mr. T. T. Krishnamachari, and the Cabinet is reported to have approved the policy and programme underlying it.

The Corporation is intended to promote essential industries by the Government themselves wherever the private sector is not in a position to have either the capital formation necessary for such enterprise or technical and other facilities required for the purpose. It is felt there are some industries in which rapid developments are called for in the interests of national economy and where the private sector is not in a position to assume the role. It is proposed that the Government in these cases should step in and promote the industries and, after setting them up and putting them on a sound basis, permit the private sector to acquire these industries.

The concept of such a corporation did not find a place in the first Five-year Plan. The idea became crystallised after the Plan was finalised and published and could not, therefore, be incorporated in it.

The proposed Industrial Development Corporation is apart from the one which the World Bank, in collaboration with the business and industry community in India, is sponsoring for giving encouragement and assistance to the private sector in India.

INDIA'S EXPORTS

An optimistic view of India's trade with particular reference to exports was expressed by Mr. D. P. Karmarkar, Commerce Minister, at the meeting of the Export Advisory Council on May 19. He said that in spite of a fall in export trade, the year 1953-54 closed with an adverse balance of about Rs. 38 crores only as compared to Rs. 83 crores in 1952-53.

Mr. Karmarkar reiterated Government's determination not to allow any exports of groundnut oil. The Minister thought that the

need to promote exports remained as great to-day as at any time in the recent past, and promotion of exports was an essential ingredient of India's developmental effort.

Mr. Karmarkar said that taking an overall view, the six months which had elapsed since they had met last witnessed a marked improvement in the general economic situation in the country. "In the field of foreign trade our balance of trade and payments positions has, broadly speaking, been satisfactory. This is reflected in the increase in our sterling balances held by the Reserve Bank, which rose from Rs. 706 crores at the end of December 1952 to Rs. 742 crores by the end of February. At the end of April these balances stood at Rs. 752 crores."

BRITISH BANK RATE CUT

It was officially announced in London, on May, 12 that the British Bank rate had been reduced to 3 per cent from 3½ per cent.

The Bank rate was reduced from 4 to 3½ per cent on September 17, 1954.

The bank rate, the minimum rate at which the bank discounts approved bills of exchange (4 per cent till then) and the special rate at which it lent to the money market (3½ per cent till then) were unified on the date.

The lowering of the rate means that the borrowing of money in business generally will be at cheaper rates of interest. It is a move that can stimulate industry and assist Britain's overseas trade.

The Treasury's move follows increased world confidence in the pound sterling and substantial movement of foreign funds to London.

1,286 RICH PEOPLE IN INDIA

There are 1,286 rich people in India. This figure was given in the House of the People by the Finance Minister Sri Deshmukh, while replying to the Budget debate. He said he included among the rich only those with an income of rupees one and a half lakhs.

The total income of these 1,286 rich people was Rs. 43.39 crores and out of these treasure collected Rs. 29 crores as income-tax any super-tax. That left 14 crores which when divided gave them each rupees one and a quarter lakhs. In other words the rich people with an income of over rupees one and a half lakhs had only Rs. one and a quarter lakhs left after paying all the taxes.

POLITICAL RIGHTS FOR WOMEN

Pakistan signed the Convention of the political rights of women. Prof. Ahmed Bokhari, Pakistan's permanent delegate to the United Nations, signed the Convention on behalf of his Government on May 13.

The Convention will come into force on July 7, 90 days after six Governments have ratified or acceded to it, it provides that women shall be entitled to vote in all elections on equal terms with men, that they shall be entitled to hold public office and to exercise all public functions on equal terms with men without discrimination.

Pakistan was the 37th country to sign the Convention which to date has been ratified or acceded to by eight countries.

TRIBUTES TO LATE MISS HARRISON

Messages from the President of India, Dr. Rajendra Prasad and the Indian Prime Minister, Mr. Nehru, were read at a memorial meeting for the late Miss Agatha Harrison held by the Quakers in London on May 17.

Dr. Rajendra Prasad said that "Miss Harrison's devoted services during the period of India's struggle for independence will long be gratefully remembered by us."

Mr. Nehru, in his tribute to the memory of Miss Harrison said that "her quiet unostentatious work for India's freedom, for friendly relations between the United Kingdom and India and for peace everywhere bore substantial fruit and endeared her to innumerable friends in India."

Miss Agatha Harrison, a prominent Quaker, died last month at Geneva. The memorial meeting was held at Friends' House the international centre of the Quakers in London.

TRUST FUND FOR NETAJI'S DAUGHTER

A trust fund of Rs. 2,00,000 out of the Indian National Army Funds has been created for the benefit of Anita Bose, daughter of Netaji Subhas Chandra Bose.

Interest on this amount will be given monthly or utilised every quarter for the maintenance and education of Anita Bose.

The Congress President, Mr. Nehru, gave this information to the Congress working

Committee which concluded its two-day deliberations last month at Delhi.

The trust will consist of Mr. Nehru and Dr. B. C. Roy. It will remain till Anita Bose attains the age of 21 when the amount will be handed over to her. In the event of her not being available, the amount will be made over to Frau Schenkel, wife of Netaji Bose.

TO STUDY JOURNALISM IN THE U.S.

Indian women students in U.S. seem to be a fine lot. Prof. Wolseley of the Syracuse University, who was teaching journalism in the Nagpur University some time ago, is all praise for them. He says that our women students have by "their charming ways, enhanced by their flowing sarees, jet black hair and shining, soulful eyes," endeared themselves to the American people.

A perfect picture of these and other admirable virtues is Neela Sattanathan, a budding Indian woman journalist-student who left for the States last month.

Neela, daughter of Mr. A. N. Sattanathan, President of the Bombay Tamil Sangham and Collector of Customs, Bombay, is one of the very few Tamil women to aspire for a career of active English journalism, and also, perhaps, the first one of her sex to pursue journalistic studies abroad.

Neela is quite promising. When she passed her B.A. Hons. exam. last year from the Madras University, she topped the list of those who were in the First Class. She then joined the *Times of India* in Bombay and worked in different capacities.

UPLIFT OF RURAL WOMEN

Mr. G. V. Mavalankar, Speaker of the House of the People, said at Amritsar that educated women in the country should devote some time to the uplift of women in rural areas.

Mr. Mavalankar, who was delivering the convocation address to the graduates of the Modern College for Women there, said that the superstitious and poverty-stricken women in rural areas were still backward. If they were not uplifted, how could they exercise their right of vote and enjoy other privileges guaranteed by the Constitution of Free India.

He said that the people should realise their obligations and duties to the country before asking for rights and privileges.

PERSONAL FILES

Replying to a question in the Legislative Assembly on May 5, Madras, on the maintenance of personal files of Government's servants, the Finance Minister, Sri C. Subramanyam, stated that though this system was introduced by the British it had been found good and suitable.

In the absence of such a system, it would be difficult to promote officers, except on seniority. When an adverse entry was to be made on the file of any officer, it was communicated to the officer concerned, and his explanation considered before entered.

The system had been in vogue for a long time, even before 1900, and the object was to have on record all information necessary, correctly to assess the character, merit, ability, etc., of an officer, necessary when considering promotion to higher, and more responsible posts. Promotion otherwise would have to be made merely by seniority, which was obviously not desirable.

Sri V. Balakrishnan, Pudukottai, who put the main question, stated that the system was out-moded, obsolete and ancient, and should be replaced by a modern, fair one. The Minister said "we consider the system good enough. It is working very well as far as I know."

YOUNG AT 62

At 62 Sri G. Venkatachalam is as active as ever. In recognition of his long and distinguished services to art and culture the Government of India recently nominated him to the Academy of Fine Arts, pending its establishment soon in Delhi. He has held offices both at the Centre and in the States of Madras, Hyderabad, Mysore and Bombay.

Sri D. P. Roy Choudhry's fine work in bronze which was exhibited the other day in Madras is an appropriate tribute by an artist to a discerning critic of art.

A MILLIONAIRE BECOMES PRIEST

Seth Motilal Hirachand, 58-year-old millionaire, renounced worldly life to become a Jain priest.

He took a vow before the chief priest, Acharaya Vijaya Premureshwarji, to keep no

money, not to use any vehicle, but walk barefoot, beg for his food and lead a life of celibacy. The Diksha ceremony was witnessed by his wife and six children.

The entire Jain community of Nasik attended the ceremony on May 8.

SECOND CHAMBER

Sri N. Ganga Ram writes:

Towards the end of my article on "The Need For A Second Chamber" published in your issue of May 1954, obviously I have got confused in explaining how the voting in some cases may virtually be the House of the People Vs. the Council of States. The correct explanation is as follows:

"Supposing the House of the People rejects a Bill by 260/240 and the Council passes the bill by 140/110. In the Joint Meeting of the two Houses the Council will triumph. (240 & 140 greater than 260 & 110)." I very much regret the error.

HOUSE OF PEOPLE TO BE CALLED "LOK SABHA"

The House of the People will hence-forward be officially known as "Lok Sabha." This was announced by the Speaker, Mr. G. V. Mavalankar in the House on May 14. The announcement was greeted with cheers.

The Speaker said that members knew that the House of the People was an English expression and as a further step towards the adoption of Hindi as the national language in the House "I have decided with the concurrence of the Leader of the House that this House should be officially known as 'Lok Sabha.'"

The Secretariat would be known, he said, as Lok Sabha Secretariat or Lok Sabha Sachivalaya in Hindi.

SIZE OF POSTAL COVERS

The Government of India have fixed the minimum size of covers for letter and packets as 4 inches by 2½ inches. It has, however, been decided that no penalty should be levied in respect of letters and packets not conforming to this size, for sometime. Members of the public are, therefore, requested in their own interest not to use covers smaller than the prescribed minimum size.

JUNE 1954

THE INDIAN REVIEW

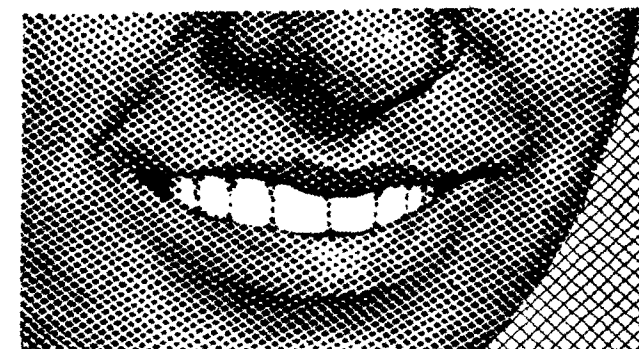
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