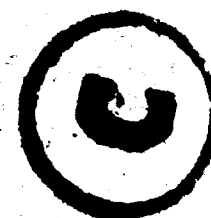


592.

THE INDIAN REVIEW

JAN. 1955.



JL
212, ACCUR
N 55 56.1

129697

(NEW EDITION)

THE MAHABHARATA

CONDENSED IN THE POET'S OWN WORDS

Text in Devanagari and English Translation

COMPILED BY

PANDIT A. M. SRINIVASACHARIAR

TRANSLATED INTO ENGLISH

BY DR. V. RAGHAVAN, M.A., PH.D.

WITH A FOREWORD BY

DR. SIR S. RADHAKRISHNAN

The great epic of Sage Vyasa has been admirably condensed in this handy book. The thread of the main story is seen here clearly together with the best portions of the dialogues and the discourses. Indeed, it is Vyasa himself speaking, not the compiler.

Neither the ignorance of Sanskrit nor the mammoth size of the original need now stand in the way of any one enjoying the immortal epic of Vyasa.

SELECT OPINIONS

Dr. Sir P. S. Sivaswami Ayyar, K.C.S.I., C.I.E. (in a letter to Mr. G. A. Natesan):—"You must be congratulated on your attempt to condense the most unwieldy and voluminous Epic in the world...The translation is accurate and readable and reflects credit upon the translator, Dr. V. Raghavan."

The Rt. Hon. Dr. V. S. Srinivasa Sastri, P.C., C.H.:—"The MAHABHARATA is a literary marvel. I venture to congratulate Mr. Natesan on the boldness of the conception. The Pandit who picked the main thread of the story out of the labyrinth has shown a rare power of selecting and piecing together. The translator's work, in some ways the most difficult, reaches a high standard of merit."

Dharmarajya:—"To compress the Mahabharata in a pocket volume is almost an impossible task...the verses comprising the volume give us the Mahabharata story in a fairly continuous manner and Pt. Sreenivasachariar deserves to be congratulated on his task. Dr. V. Raghavan has given a vigorous translation of the Sanskrit work."

The Leader:—"This popular edition of the great work should find its way to thousands of houses in India and abroad."

Price Rs. 3.

UNIFORM WITH THE ABOVE

VALMIKI RAMAYANA
SRIMAD BHAGAVATA
UPAKHYANAMALA

UPANISHADS
PRAYERS, PRAISES & PSALMS
SANKARA'S SELECT WORKS

Price Rs. 3. (Three) each.

Foreign 5sh. Postage 1sh 6d.

Foreign orders must be accompanied with remittance.

G. A. NATESAN & CO., PUBLISHERS & BOOK-SELLERS, MADRAS

PRAYERS, PRAISES AND PSALMS

Selections from

THE VEDAS, UPANISHADS, EPICS, GITA, PURANAS,
AGAMAS, TANTRAS, KAVYAS AND THE WRITINGS
OF THE GREAT ACHARYAS AND OTHERS

TEXT IN DEVANAGARI AND ENGLISH TRANSLATION

FOREWORD BY

MAHATMA GANDHI

The selection covers the entire field of Sanskrit Literature from the Vedas down to the latest writers of devotional poetry. No sect has been ignored; no religious bias has prejudiced the selection and the differing needs of persons on various levels of spiritual and religious development have been kept in view. Effort has been taken to avoid repetition of ideas and to present to the scholars the richness of expression in devotional poetry. Indeed, no effort has been spared to render this book representative, comprehensive, and up-to-date.

Mahatma Gandhi says in his Foreword:—"The collection presented in this volume does enable.....one like me to know how our ancestors prayed to the One Supreme Lord of the Universe and in what words they derived solace in the hour of their trial or gave praise in the hour of their so-called triumph. May this collection help the reader to dispel his unbelief or strengthen his belief."

Dr. T. M. P. Mahadevan, Professor of Philosophy, Madras University:—"It is at once grand in conception and grand in execution. I trust that it will serve as a sure and unfailing guide-book to all those that are heavy-laden and cry out to the Infinite for succour and light."

Illustrated Weekly of India:—"This handy volume, Prayers, Praises and Psalms in Sanskrit with reliable English renderings forms a comprehensive collection of devotional lyrics."

Price Rs. 3.

UNIFORM WITH THE ABOVE

VALMIKI RAMAYANA
THE MAHABHARATA
SRIMAD BHAGAVATA

UPAKHYANAMALA
UPANISHADS
SANKARA'S SELECT WORKS

Price Rs. 3. (Three) each.

POSTAGE EXTRA

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

	PAGE		PAGE
PEACE AND GOODWILL		HAND PRINTED TEXTILES	...
By His Grace Dr. Louis Mathias	1	HOME AND FOREIGN AFFAIRS	...
NETAJI OF INDIA		By "AN INDIAN JOURNALIST"	25
By "R. D."	3	THE WORLD OF BOOKS	...
PRESIDENT TITO	5	DIARY OF THE MONTH	...
SHARING ATOMS FOR PEACE		READERS' DIGEST	33
By Mr. J. S. WALKER	7	INDIANS OUTSIDE INDIA	40
SRI THYAGARAJA: HIS MIND AND ART		QUESTIONS OF IMPORTANCE	41
By Sri R. B. PINGLEY	9	UTTERANCES OF THE DAY	42
PRIVATE ENTERPRISE IN		POLITICAL & PERSONAL	43
ASIA'S PROGRESS By Sri B. M. BIRLA	13	EDUCATIONAL	44
FROM MY NOTEBOOK		LEGAL	45
By "BEE"	16	TRADE AND FINANCE	46
INDIAN MEDICAL SERVICE		WOMEN'S PAGE	47
By Sri P. S. NAIR	17	GENERAL	48
THE LOYAL INFORMER: A STORY			
By Mr. ALEXANDER V. PERUMBA	21		

INDEX TO ADVERTISERS IN THE "INDIAN REVIEW"

	PAGE		PAGE
Advaita Ashrama	...	New Book Society of India	8
African & Colonial Review	...	Public Affairs	F. 10
All-India Astrological Society	...	Ramtirth Brahmi Oil	F. 5
Curzon & Co.	...	Southern Railway	F. 3
Daibabal Ashram	...	Sunday Times	F. 14
Dalda	F. 13	Shaik Md. Rowther & Co., K.P.V.	F. 15
Emmess	F. 8	Spunpipe Co.	F. 12
Free India	F. 11	Travancore Cements Ltd.	F. 9
Lexin	...	Travancore Rayons Ltd.	...
Macleans	F. 16	The Tata Iron & Steel Company Ltd.	7
Maha Bodhi	...	The United India Life Assurance Co.	6
Mysindia	F. 4	Thought	...

4TH COVER

SOUTHERN RAILWAY

Tour South India

During your visit to Madras for the Congress Session

To enable visitors to the All-India Congress Session at Avadi, near Madras, to see places of historical and religious interest in South India, four Standard Round Tour Tickets at concession fares have been introduced.

These tours cover all important pilgrim and other centres in South India including Conjeevaram, Chidambaram, Kumbakonam, Tanjore, Trichinopoly, Madura, Rameswaram, Dhanushkodi, Srirangam, Vriddhachalam, Tiruchendur, Varkala, Trivandrum, Srivilliputtur, Palani, Salem, Calicut, Mangalore, etc., etc.

		Second Class	Inter Class	III Class
		Rs. A. P.	Rs. A. P.	Rs. A. P.
First Tour	Adult	56 8 0	36 14 6	21 2 0
(895 miles)	Child	28 6 0	18 7 3	10 9 0
Second Tour	Adult	56 8 0	36 14 6	21 2 0
(895 miles)	Child	28 6 0	18 7 3	10 9 0
Third Tour	Adult	* 87 12 0	58 10 6	33 9 0
(1423 miles)	Child	* 43 14 0	29 5 9	16 12 6
Fourth Tour	Adult	96 4 0	63 2 6	36 2 0
(1536 miles)	Child	48 2 0	31 9 3	18 1 0

* Includes Inter class fares between Tinnevely and Tiruchendur, as II class accommodation is not provided over that section.

TICKET ISSUED FROM 15-1-1955 TO 31-1-1955

Period of availability: ONE MONTH

Break of journey permitted enroute for as long a period as desired, within the period of availability viz., only one month.

How to obtain Tour Tickets:—Passengers should apply for these tickets to the Station Master concerned well in advance. Journey may be undertaken from any station of the Southern Railway situated on the route of the tour.

For further particulars apply to:

CHIEF COMMERCIAL SUPERINTENDENT,
SOUTHERN RAILWAY,
PARK TOWN, MADRAS - 3.

OR

PUBLIC RELATIONS OFFICER,
SOUTHERN RAILWAY,
18-A, MOUNT ROAD, MADRAS - 2.

MYSINDIA

The National Weekly with an International Outlook

EACH WEEK PROVIDES A RICH BILL OF FARE

- Authoritative and thought-provoking articles on politics, philosophy, the sciences, art and current topics . . .
- Short stories, humorous skits and cartoons, illustrated articles; feminine fancies . . .
- Reviews of the latest books and survey of world literature . . .
- Sport, etc.

The Weekly that enriches your mind
and at the same time entertains you

Annual Subscription
Rs. 10/8 (Post free)

Single Copy
Annas THREE

Editorial and Publication Offices
38-A, MAHATMA GANDHI ROAD
BANGALORE - 1

Grams: "MYSINDIA"

Phone: 300

RAMTIRTH BRAHMI OIL

AYURVEDIC MEDICINE (Regd.)

HAIR & BRAIN TONIC

- Stops falling hair,
- Increases growth of hair,
- Turns grey hair into natural black



(SPECIAL No. 1)

- Removes dandruff and baldness
- Induces sound sleep
- Greatly increases memory

PRICE: BIG BOTTLE—Rs. 3/8/-, SMALL BOTTLE—Rs. 2/-
SOLD EVERYWHERE

Send M. O. for Rs. 5/13/- for Big Bottle & Rs. 3/13/- for small Bottle
(Including Postage & Packing charges as no V.P. is sent.)

YOGIC Classes are regularly conducted from 7-30 a.m. to 9-30 a.m. and evening 6 to 7-30 p.m.
at the above address. (Sundays closed).

TO BE HEALTHY AND TO KEEP FIT ask for our attractive CHART (Map) showing YOGIC
Asanas, which will be sent on receipt of Rs. 1/12. These Asanas can be easily performed at home.

SHRI RAMTIRTH YOGASHRAM

"DADAR (Central Rly.)"

Gram: "PRANAYAM" BOMBAY No. 14

Tel.—62899

G. A. NATESAN & Co.,

Publishers, "Indian Review".

ESPLANADE, MADRAS.

DEAR SIRs,

Please enrol me as a subscriber to the INDIAN REVIEW from
M. O. for Rs 6 (Six)

I am sending an _____ Foreign 15sh. (U. S. A. 4 Doll)

Cheque for Rs. 6-4
one year's subscription.

Name

Designation

Address

Yours faithfully.

Sankara's Select Works

Sanskrit Text and English Translation

By MR. S. VENKATARAMANAN, B.A.

Contents:—Hymn to Hari; The Ten Versed Hymn; Hymn to Dakshinamurti; Direct Realisation; The Century of Verses; Knowledge of Self; Commentary on the Text; Definition of one's own self.

The main object of this invaluable publication is to present, in simple English, some of the works of Sri Sankaracharya in which he tried to expound in a popular style, the philosophy of the non-dualistic Vedanta of which he was the well-known founder. With this view, the present translation has been rendered free of technical words and phrases, and, in some instances, literal and technical accuracy has been purposely sacrificed in order to make the translation readable and comprehensive by itself independently of the text. It is, however hoped that the juxtaposition of the Sanskrit text and the English translation will serve the double object of enabling the student of Sanskrit to understand the text better and to correct by a reference to the text, any defect of expression in the translation as an inevitable result of the attempt to grab it in a popular style. A publication of this kind should be specially helpful for a proper understanding of the broad outline of Sankara's Philosophy of non-dualism.

Price Rs. 3.

UNIFORM WITH THE ABOVE

VALMIKI RAMAYANA
THE MAHABHARATA
SRIMAD BHAGAVATA

UPAKHYANAMALA
UPANISHADS
PRAYERS, PRAISES & PSALMS

Price Rs. 3. (Three) each.

POSTAGE EXTRA

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

SRIMAD BHAGAVATA

CONDENSED IN THE POET'S OWN WORDS

Text in Devanagari and English Translation.

COMPILED BY

Pandit A. M. SRINIVASACHARIAR

TRANSLATED INTO ENGLISH BY

Dr. V. RAGHAVAN, M.A., Ph.D.

WITH A FOREWORD BY

Dr. Sir P. S. SIVASWAMY AIYER

This edition contains an account of the Avatars of the Lord and the Stories of Dhruva, Priyavrata, Jadabharata, Vritrasura, Ajamila, Gajendra-moksha, etc., etc. Also all the important episodes in the life of the Lord Krishna—the killing of Kamsa, the marriage of Rukmini, the story of Kuchela, the famous discourse to Uddhava, the passing of the Lord and the salvation of King Parikshit.

Dr. Sir P. S. Sivaswamy Aiyer says in the Foreword:—"We find in the Bhagavata the highest truths of religion and philosophy and the highest principles of ethics. The lilt of the verse in the Bhagavata has a peculiar charm of its own. There is a solemnity and grandeur in the devotional songs which attunes the mind to the high theme.....No other work in the Hindu religious literature has made a more careful study of the psychology of Bhakti."

Price Rs. 3.

VALMIKI RAMAYANA
THE MAHABHARATA
UPAKHYANAMALA

PUANISHADS
PRAYER'S PRAISES & PSALMS
SANKARA'S SELECT WORKS

Price Rs. 3. (Three) each.

POSTAGE EXTRA

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

THE SUNDAY REVIEW 8 JANUARY 1944

EMMESS

AIR CONDITIONERS

*Remote & Portable Types
for
Dependability, Efficiency & Economy*



MAKERS OF "EMMESS" PRODUCTS:

THE MADRAS SERVICES

Refrigeration, Air Conditioning
and

Electrical Engineers

DINROZE ESTATE 1-17-G,
Mount Road, MADRAS-2

Phone : 86597

*Servicing of:—Refrigerators, Air Conditioners & Electrical
Equipments and Machinery of every description.*

W
L
Y

TRAYONS

THE TRAVANCORE RAYONS LIMITED

Rayonpuram, P. O.

Travancore - Cochin State.

INDIAN PIONEER PRODUCERS

OF

RAYON YARN

AND

TRANSPARENT CELLULOSE FILM.

MANAGING AGENTS:—

EMCETE & SONS (Travancore) Ltd.

Notice to Subscribers

Subscribers are requested to give their numbers printed on the wrapper of the Review sent to them, either when intimating their change of address to this office or when remitting their subscriptions, to facilitate prompt action on their communications.

The Circulation Manager

"INDIAN REVIEW"

G. A. NATESAN & CO., MADRAS-1

PUBLIC AFFAIRS

Bi-Monthly Journal of the G.I.P.A.,
Bangalore 4.

Devoted to the Country's Political, Economic and Social problems from an independent point of view and in a Scientific Attitude.

Has a wide & influential circulation among public-spirited citizens of all classes and in Universities and Educational & Cultural Institutions throughout India and in many foreign countries.

Effective Medium for Publicity.

A Journal for all, especially for persons aspiring to participate in public life.

Annual Subscription:
Rs. 4/- (Post Free)

Single Copy:
As. 12

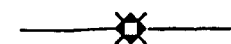
Further particulars from:

The Secretary,

GOKHALE INSTITUTE OF AFFAIRS
Basavangudi, BANGALORE 4.

FREE INDIA

SOUTH INDIA'S BEST PICTORIAL WEEKLY



PRINCIPAL FEATURES:

Beautiful Front Cover

Full Page Pictures

Film & Fun Pages

Bombay Letter

Delhi Dispatch

Pakistan X-rayed

Snappy Leaders

Opinions of the Week

Plan with Planets

Cartoons

Up-to-the-Minute Photos

Short Story

and

Hindi Lessons

Besides

STRAIGHTWORDS

the straight and simple contest giving away Rs. 4,500 in prizes.

SINGLE COPY: 3 As. 6 MONTHS Rs. 4-8-0 ONE YEAR Rs.9.

Please ask for a Specimen Copy.

Further Particulars From

FREE INDIA WEEKLY

77, General Patters Road : : MADRAS - 2.

THE INDIAN REVIEW 12

EMBANAD CEMENT VEMBANAD CEMENT VEMBANAD CEMENT

From

Travancore-Cochin State, THE VEMBANAD BRAND CEMENT is the best material of its kind. You get this Brand: you help Indian Industry in the various stages of production. You can depend on VEMBANAD BRAND PORTLAND CEMENT. Insist on it for all your building programmes

VEMBANAD BRAND

TRAVANCORE CEMENTS LTD
REGISTERED OFFICE KOTTAYAM

FACTORY: NATTAKOM. KOTTAYAM

EMBANAD CEMENT VEMBANAD CEMENT VEMBANAD CEMENT

THE INDIAN REVIEW 13

I could have danced all night...



WHEN I heard the applause at the final curtain, I was the happiest girl alive. And when the clapping changed to cheers I could have gone on dancing all night. My joy was complete when the judges awarded me the first prize and I came back on the stage to receive my gold medal. The first person to congratulate me was my master who said proudly to my mother, 'Who would recognize her as the same delicate girl I started to train two years ago?' Mother couldn't speak she was so thrilled.

What my master had said was perfectly true. Two years ago I didn't have the energy to dance for more than fifteen minutes. Mother even asked our doctor. 'Nothing to worry about,' he told her after a complete examination. 'What she needs is a regular balanced diet which includes, above all, fats. Pure, fresh fat is an essential part of our daily diet because it helps supply the energy we need everyday.'

You should have heard my mother talking to her dealer the next day. 'I must have a really good cooking fat,' she said. Without hesitating for a second he produced a tin of Dalda Vanaspati and remarked, 'You can't get better value than that!'

From the first Dalda-cooked meal mother served, my appetite returned. For Dalda Vanaspati brings out all the natural flavours of every kind of dish. Soon that awful 'tired out' feeling disappeared and it wasn't long before I was rehearsing for three hours. There's nothing better than Dalda Vanaspati for energy. Dalda now contains vitamins A and D. You can be sure that it's always fresh, pure and wholesome in the air-tight sealed tin. It's so economical too. Why don't you start using Dalda Vanaspati for your family? Get a tin today!

The Importance of Body Building Foods.
For free advice write today to:
THE DALDA ADVISORY SERVICE
P.O. Box No. 353,
Bombay, 1.

AVAILABLE IN 10 lb., 5 lb., 2 lb. and 1 lb. TINS

DALDA VANASPATI
COOKS BETTER—COSTS LESS



Look for the tin with the Palm Tree

SUNDAY TIMES

26th YEAR OF PUBLICATION

SUBSCRIPTION RATES

	Inland.	Foreign.
One Year	Rs. 9 8 0	10 8 0
6 Months	„ 4 12 0	5 8 0

Subscriptions are not accepted for less than 6 months.

THE BRIGHTEST NEWS
AND VIEWS ILLUSTRATED
WEEK-END NEWSPAPER
— IN INDIA —

IT GIVES YOU THE
NEWS BEHIND THE
NEWS!

SUNDAY'S BEST

Wanted Agents in unrepresented areas.

MY MOTHERLAND PAMPHLETS

In appreciation of these, Acharya P. C. Ray writes:—

"One can gain much useful information and will derive much benefit by going through these pamphlets."

Only the following are now available:

2. Sri Ramana Maharshi
14. Gandhism in Action
20. The Way of Prosperity
22. Dayananda Saraswathi
30. The Dope Plague
35. Mrs. Annie Besant and Her Fight for India
36. Chanakya
37. Guru Nanak
38. Guru Govind Singh.
39. Asoka the Great.
40. Vikramaditya
41. Sri Krishna Chaitanya
42. Emperor Harsha
44. Sri M. Visweswarayya
45. Sirdar Patel

For all the 15 Pamphlets send Rs. 1-9-0
(Inclusive of registered postage.)

Price 1 anna each

● Postage 1 anna for any four

THE SUNDAY TIMES BOOKSHOP, MADRAS - 8

Aspects of SRI AUROBINDO

By J. VIJAYATUNGA

Foreword by

SYAMA PRASAD MOOKERJEE

Price: Rs. 1-4-0 Postage Extra

YOGASANS FOR HEALTH

(ILLUSTRATED)

By V. MUTHUSWAMY

Being a reprint of articles which
appeared in "Sunday Times"

Price Rs. 0-12-0 Postage 0-1-0

K. P. V. Shaik Mohamed Rowther & Co.,

POST BOX NO. 1264

41, LINGHI CHETTY STREET, G. T. MADRAS

Branches at

MASULIPATAM, KAKINADA, NEGAPATAM and KARAİKAL

Telegraphic Address:

General: "SHAIK"

Coastal Service: "JALANATH"

U. K. America Service: "SAMUDRAPAR"

Singapore-Australia Service: "EASTSHIPCO"

Agents For:

THE SCINDIA STEAM NAVIGATION CO., LTD., BOMBAY.
THE EASTERN SHIPPING CORPORATION LTD., BOMBAY.
THE UNITED STATES NAVIGATION CO., Inc., NEW YORK.
THE ALEXANDRIA NAVIGATION CO., S. A. E., ALEXANDRIA.
THE STANDARD VACUUM OIL CO., MADRAS.

Steamer Service:

Regular Cargo and Passenger Service to Coastal
Ports of India, Burma and Ceylon: India/U. K. and
Continent: India/America: India/Australia & Far East:
Madras/Rangoon: Madras/Singapore.

TELEPHONE No. { 4972 (2 Lines) Office.
3677 (After Office Hours.)

Did you

MACLEAN

your teeth

to-day?

Of course I did!

For an attractive smile you must have healthy teeth. That's why I clean them with MACLEANS Peroxide Tooth Paste, twice a day—every day. A special ingredient in MACLEANS removes the dingy coating, and brings out the natural whiteness and sparkle of the enamel. For whiter teeth, firmer gums and sweeter breath—use MACLEANS!



Also available with **CHLOROPHYLL**

MTY-39



"...Macleans
Tooth Paste
is by far the
finest of the many
brands on the
market to-day."

THE INDIAN REVIEW

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

Managing Editor: MANIAN NATESAN

[Vol. 56]

JANUARY 1955

[No. 1]

Peace And Goodwill

*His Grace The Most Rev. Dr. Louis Mathias S. D. B.,
Archbishop of Madras*

"GLORY to God in the highest and on earth peace to men of good will"—that was the first Christmas message sung by the angels to the shepherds announcing to them the birth of Christ. What better Christmas message can there be than this, repeated though it may be, year after year. Repetition has not made it stale. For the need of repeating it is ever there. And no more so than in



practice of good will among men. Does not the history of peace between individuals or between nations prove this? Why is there peace between individuals and communities within a State? You say it is on account of the police. But surely if all the people or the bulk bore ill-will towards one another, tried to steal from one another or beat one another, all the police of the State cannot keep them down. Even if the army were brought into action, if the whole people rose up against the Government or against one another, it could not keep them down. It is because the vast majority of the people are well-disposed towards one another, are determined to live in friendship with one another, practice goodwill towards one another that there is peace in a State. And it is to the extent to which the people of a State practise good will to one another that the peace of the State is secured. The more the people of a State envy each other, covet each other's goods, hate each other, the less secure is the peace of the State.

this generation which has suffered under two world wars cowering under the threat to another. But note the conditional implication of the latter part of the message. Peace on earth is promised to men of good will. That is the Catholic version of the message. For the Anglican version of the message is "Glory to God in the highest and on earth peace and good will towards all men." I am not going to argue here which is the true version. I am only concerned to draw out the implication of the Catholic version which implies that peace is promised only to men of good will. It is the condition precedent to the reign of peace on earth that it can come only from the

As it is within a State so it is between States and Nations. Unless Nations, States and Governments are well disposed towards each other, practise good will towards each other, do not envy each other's lands, wealth, and resources, have no wish to interfere in one another's affairs there cannot be peace between them. What is the use of pacts of co-existence and of mutual non-interference if the will to power, to expansion, to forcible extension of one's ideas is not eliminated? The history of these pacts of co-existence proves my point. They are not new in history—they were known by other names. They were called Treaties of Alliance or Friendship or Mutual help and Assistance. What became of all these? They were observed as long as they served the purpose of one or the other

and as soon as they ceased to serve that purpose they were torn to pieces as scraps of paper. Why was this so? There was no will to peace—the will to power continued to be just as strong as before. And as long as the will to power overlays the will to peace, we shall have international irritations, misunderstandings, envy, jealousy, resort to force to solve the problems, thus created we shall have war or the threats of war.

If we want peace, that is enduring peace, not an interval of fear and anxiety between the last war and the next, the will to peace must be cultivated among Nations, Governments, Rulers. There must be general, universal education in the will to peace. That is the message of Christmas to individuals and nations. That is the message of Christ on whose behalf the first Christmas message was delivered. "Peace to men of good will" Christ neither approved of war nor condemned it for He knew that war was only a symptom of a disease. The disease lay in the mind and will of man, in his envy, his jealousy, his covetousness and greed. And He spent his active life of preaching and teaching in trying to eliminate the cause and sources of strife among individuals and war among nations. He attacked the root cause of war which lay in the mind and will of men.

And that has been the teaching and practice of the Church that He founded. St. Augustine taught that peace between man and man is well-ordered concord, the peace of all things is the tranquillity of order, order is the distribution of things equal and unequal, each to its own place. Order, says St. Thomas Aquinas is a result of justice tempered by order. Peace and the continuance of peace depends on the right attitude of minds of the people concerned. As Pope Benedict XV said in 1920, "Society would run the risk of great loss if while peace is required latent hostility and enmity were to continue among the nations." He reminded his generation that nothing was so often inculcated in his disciples by Jesus Christ as the precept of mutual charity as the one which contains all the others and that the Gospel has not one law of charity for individuals and another for States and Nations. He hoped that Nations that are naturally drawn together by the need they have for another and by the bonds of mutual good will, bonds which are to-day

strengthened by the development of civilisations and the marvellous increase of communication, would be called to a general reconciliation not only from motives of charity but of necessity. Pope Benedict's successor Pius XII drives the point still further when he said in 1951: "To create an atmosphere of lasting peace neither peace treaties nor the most solemn pacts, nor international meetings nor conferences, nor even the noblest and the most disinterested efforts of any statesman will be enough unless in the first place are recognized the sacred rights of natural and divine law." And it was clinched in the famous Five Points of Peace of 1939 of the present reigning Pope Pius XII, later endorsed by the leaders of the Churches in England, i. e. national independence even for small nations, disarmament all round, the strict observance of treaties till they are revised by mutual agreement of the parties not unilaterally, the rights of minorities and above all the moral law of justice as the foundations of any international agreements.

Fifteen years after these principles of international peace were proclaimed after 6 years of a war which was caused by the denial of these principles and fought to victory to vindicate them can we say that peace is secure in the world? Still small nations are being kept under the domination of powerful States by sheer force, treaties are broken whenever it suits one of the parties that concluded them, minorities are persecuted and force not justice is the sanction of international peace. Two deadly wars have not converted the generation which witnessed and suffered from them to the will to peace.

What could not be done by war must be done in peace time—while there is yet time to avert another war. Men and Nations must be educated towards peace. The will to peace must be strengthened in nations and their rulers. The old maxim was "If you want peace, prepare for war," our maxim ought to be, "If you wish peace, prepare for peace." This education for peace must begin as all education in the home and in the family. Fathers and mothers must set their children an example of living in peace with each other and their children. Quarrels, bickering, back-chat between parents will bring up their children to a life of quarrels. In the schools, and colleges peace must reign between teachers

d teachers, between teachers and students. Will Persuasion must be the method of discipline, punishment being reserved for the ultimate resort. In Social life countries must learn to live at peace with one another, majority or forward communities must treat minorities and backward communities not only with tolerance and justice but with sympathy and benevolence. In political life majorities must not throw their strength about but treat political or social and religious minorities with justice they must look upon one another, as St Paul advised the early Christians, as members of one another, or as political wisdom should teach, as members of a Common State entitled to equality and freedom. Differences between political parties, between the Government and the Opposition must be solved by persuasion, by compromise, by co-

operation-and not by constant and continuous exercise of the *brutum fulmen* of the majority vote. In the Press, on the platform, in Parliament in the relations between Labour and Capital the practice of mutual good will must be the note of public activity. If peace and methods of peace are taught on the national level we can hope to have these practised in the intercourse between nations. Peace is indivisible, men and nations cannot limit their practice of peace to this or that level. It must be practised in daily life so that it may be practised on great occasions.

That is still the message of Christmas, 1954 years after it was first uttered. "Glory to God in the highest and on earth peace to men of good will."

—A. I. R. Madras.

NETAJI OF INDIA

By "R. D."

A youngman of twenty-four, with brilliant academic career, stood fourth in the I.C.S. but wrote to his brother from Cambridge in 1921—"If C. R. Das in his age can give up everything... I am sure a youngman like myself is much more capable of doing it... The very principle of serving under an alien bureaucracy is intensely repugnant to me. The path of Aurabinda Ghosh", who also passed I. C. S. but did not serve," is to me more noble, more inspiring, more lofty, more unselfish, though more thorny... Personally I am not afraid of suffering..." That youngman is no other than Netaji Subhas Chandra Bose. Having resigned from I.C.S., he straightaway placed his services at the disposal of Deshabandhu C. R. Das, whose colossal sacrifice, fearless nationalism, wonderful resourcefulness and self-confidence and complete freedom from communal feelings marked him out not only as a leader but a leader of leaders in India. Soon he became the right-hand-man, nay the "best man" of the party of Deshabandhu Das, whose classical utterance—"If love of country is a crime, I am a criminal"—was made when he (Subhas Chandra Bose) was placed under arrest in 1924. Equally soon he developed all the qualities of a leader. In fact, he was the youngest leader of India and one of the youngest Presidents of the Congress.

He had "only one goal—the freedom of India and only one will—to do or die in the cause of Indian freedom". "Let there be one solemn resolve—either liberty or death—" was his vow and this he inculcated upon his 'comrades and officers'. To attain that goal, he was prepared to make any sacrifice, to hazard any risks and to continue to fight without being deterred by any trials and tribulations and even defeats. To him nothing seemed impossible if only it led to the attainment of freedom.

Not only did he "sacrifice his all for the hardwon freedom", as remarked by Sri Jawaharlal Nehru, he never accepted any personal advantage for himself. In fact one of the pledges he prescribed for applicants before enlisting as his Volunteers was "I shall seek no personal advantage for myself". His surrender of Rs. 1000/- from his pay as Chief Executive Officer of Calcutta Corporation was one of the earliest instances of such voluntary surrender.

He was completely fearless and discharged all risks to attain his goal in life, as will be evidenced by his escape from his guarded house in Calcutta in 1941 in the face of all vigilance and abnormal war-time risks through Afganistan and Moscow to Berlin as Signor Orlando Mazzota under an Italian passport,

his dangerous journey in submarine from Germany to Singapore in 1913 which he himself described in a letter in Bengali as a "perilous journey in which very likely he might not live to reach his destination" and his Azad Hind Government and Azad Hind Force. Like risks, he conquered difficulties in almost impossible situations. In 1941, he found himself a stranger in Germany during the critical days of war for that country and yet he succeeded in making the German Government agree to bear all expenses for his "Free India Centre", to supply technical personnel for his Azad Hind Radio and to train, by German military training personnel, the volunteers of his "Free India Legion" who were to have the same facilities and amenities as German units but were not to be mixed with any of the German formations nor to be put on any German front except for India against British forces and for the first time an Indian Flag flew in Germany, as we learnt from the articles contributed by Sri A. C. N. Nambiar and Sri N. G. Ganpuley. So he was always undaunted by any difficulties or even by any setbacks. "I am a born optimist", he said, "and I shall not admit defeat under any circumstances."

His organisations were from the beginning thorough and perfect, be it procession, picketting, hartal, Volunteer or Relief organisation. He threw himself entirely into what he did and organised and he always insisted on strict discipline and proper training. That was how he endeared himself to his co-workers and officers and that was why things were unhesitatingly left to him by Deshbandhu Das in political organisations, by Dr. P.C. Roy in Relief Organisation and by Sardar Vithal-bhai Patel in the matter of his will. All these ultimately contributed to the organisations of his "Free India Centre" in Germany and of the famous I. N. A. in which diverse elements of different languages, religions, castes and races were welded into a wonderful homogeneous whole. The brave deeds and deaths of the warriors of I. N. A. with the name of Netaji in their lips only testified to his unique organising genius and cementing influence. Even after his reported death, a General of I.N.A., on coming to his house in Calcutta, bitterly wept crying out the name of Netaji.

As a true leader of India, he was always guided by the all-India spirit and the principle of "Nation First". In his historic

letter to Sir John Herbert, Governor of Bengal on the eve of his hunger-strike in November 1941, he wrote—"Individuals must die, so that the nation may live. Today, I must die that India may win freedom and glory". His organisations of "Free India Centre" and I.N.A. were completely non-communal and one of the pledges prescribed by him for his Volunteers was—"I will regard all Indians as my brothers and sisters without distinction of religion, language and territory". He was so proud of his country and nation that he insisted that "the only Flag to fly over Indian soil would be the National Tricolour" and not the Japanese Flag and that "the officers and men of Azad Hind Fauj would be under their own military law and not under the Japanese military law and Police". Even in 1941 when starting his "Free India Centre" in Germany, he formulated our national salutation as 'Jai Hind' and selected our national anthem as 'Jana Gana Mana' and Hindusthani as our national language and it was since then that he was being called 'Netaji' in right Indian style. Whenever he inspected his men of "Free Indian Legion" in Germany, he always appeared in national dress. Though most unfortunately he could not see the inauguration and celebration of Independence in Delhi, yet 'Onward to Delhi' ('Delhi Chalo') and 'the road to Delhi is the road to freedom' were his inspiring slogans in I.N.A. and he realised in his heart of hearts that "there is no power in earth that can keep India enslaved any longer" and that "the future generation of Indians will be born not as slaves but as free men" as he said in 1954.

All these again flash before our mind as we look forward to his next birth anniversary on the 23rd January, 1955 on which the whole country will again pay homage to their great NETAJI. But as Sri Jawaharlal Nehru said on his previous birth anniversary, "It is not enough to remember our great men on occasions like these. We should emulate their code and principles of life to improve future wellbeing of our fellowmen." In this connection, the nation cannot help remembering that these two idols of India had many things in common in their life as they were two earliest advocates of Independence of India. "To me Subhas was like a younger brother, a brave and beloved co-worker and he had endeared himself to me within a very short time" said Jawaharlalji at Kalyani in January last.

President Tito

A vast gulf—historical, ethnical, cultural—separates the small Balkan country of Yugoslavia and the teeming sub-continent of India. But the two nations play a common role today in the East-West struggle. Both seek to remain neutral. Last month the heads of the world's two leading "neutrals" met face to face for the first time. Marshal Tito of Yugoslavia arrived in India for a three week visit to this country and for talks with Prime Minister Jawaharlal Nehru. The visit culminated in a joint statement by Mr. Nehru and Marshal Tito on the theory, practice, and virtues of co-existence.

PRESIDENT TITO, who was on a visit to India last month on the invitation of the Government of India, was born in 1892, in a small Croatian village, the son of a poor peasant; the world into which he was born was different from what it is today. England was still the leading industrial and commercial nation; three autocratic monarchies, the Czar, the Kaiser and Francis Joseph seemed settled on their thrones. The Austro-Hungarian Empire, of which Croatia was a part, was an anachronism, feudal in structure and economy, sprawling across Europe and oppressing different nationalities, the Slavs, the Czechs, the Romanians and the Poles. Already, the rising tide of Slav nationalism was seeking to batter down this imperial structure and assert the freedom of the unified South Slavs in a single state.

After early schooling in his native village, Josip Broz, the name by which he was christened, left for a nearby town Sisak to become an apprentice waiter. Discontented with waiting and washing dishes, he joined a locksmith workshop as an apprentice. It was during this apprenticeship that he learnt from a Social Democratic journeyman, the significance of May Day, the Trade Union Movement and the principles for which the Social Democrats were fighting. After completion of his apprenticeship, young Josip Broz set out to seek jobs in Bohemia, Germany, Trieste and Austria. In these travels, he acquired a knowledge of German and studied the socialist and trade union movements of those countries. While working in Austria, he was called up for military service.

THE FIRST WORLD WAR

In 1914, Josip Broz was looking forward to the completion of his military service and resuming the threads of his trade union and socialist activities. In the meanwhile, Gavrilo Prinzip, a Bosnian student, had

fired at and killed Archduke Ferdinand, the heir apparent to the Austrian throne. Austria backed by Germany issued an ultimatum to Serbia. The complicated system of European alliances and secret agreements drew all the great powers of Europe into the conflict and the world was plunged into the First World War. Josip Broz, now a soldier in the Austrian Army, was sent to the front, soon promoted a Sergeant-Major and assigned to reconnoitering duties, as the head of 80 privates. He was wounded and taken prisoner by the Russians. After varied adventures in Russia, he witnessed the Russian Revolution and was one of the first to enlist in the International Red Guard.

When the war was over, he returned home with his Russian wife. Europe had emerged out of the war, with frontiers completely redrawn. There was no longer the Austro-Hungarian Empire; German Revolution arrested at its height had led to the tame Weimar constitution. Czarism, overthrown by the revolution, had yielded its place to the Bolshevik Party, headed by Lenin. For the first time, after centuries, the South Slavs emerged as a single state and the Yugoslav State was born. But the Yugoslavia that was formed in no way corresponded to the Yugoslavia that the people had dreamed of. Effectively, the monarchy was an expression of Great Serbianism, oppressing the Croats, the Slovenes, Macedonians and national minorities. Oppression of nationalities and denial of most elementary democratic rights to the people was accompanied by heavy taxation and concessions to the foreign capitalists.

WAR SHATTERED YUGOSLAVIA

Josip Broz, returned to his native land which was already in the throes of post-war convulsions. The country had been laid waste by the ravages of the war; the cost of living had rocketed sky high; and

the wages of the workers lagged behind the prices. The Yugoslav Communist Party was born amidst such convulsions. Josip Broz, on his return from Russia, inspired by the spectacle of the Revolution, plunged into revolutionary politics. Living precariously, applying himself to trade union and party organisation, constantly exposed to police persecution, he steadily advanced in the ranks of the party, finally facing a prosecution in 1928. That historic trial and his defiant stand in the court was the beginning of a new chapter in the history of Yugoslav Communist Party. Sentenced to five years' imprisonment, he came out of the prison in 1934.

When Josip Broz came out of prison, he found the Communist Party in a deplorable position. The directive centre and the leadership of the Party were abroad in Vienna. The leadership had no contact with the rank and file or the political situation in the country. It was maintained by subsidies from the Comintern. Personal ambitions and the constant need to prove their loyalty to Moscow divided the leadership. The reports submitted by the centre to Moscow bore no resemblance to the Yugoslav situation nor had the directives issued to the Party any relevance to the conditions. Confusion prevailed in the party and the Cadres were dissatisfied. Josip Broz was deputed to go abroad to meet the Central Committee and clear up the confusion.

SOJOURN IN MOSCOW

With this began his travels abroad and his sojourn in Moscow. It was during this period that he assumed the name of Tito. During his stay in Moscow, he had access to books which he could not obtain in Yugoslavia. He read widely and pondered deeply over the problems of Yugoslavia, the Balkans and the socialist movement. Much of what he saw in Moscow disconcerted him, but he held steadfast to the idea that the country in which the workers had obtained power first, was the bastion of socialist and working class movement. Returning to France, he was put in charge of organising Yugoslavia volunteers for the Spanish Civil War. Later many of these volunteers who participated in the Spanish war, were to prove their mettle in the Yugoslav struggle for liberation.

In 1937, the Secretary of the Yugoslav Communist Party Gorkich was discovered to be having unsavoury connections, arrested and shot in Moscow. Tito was appointed provisional Secretary. From that day began a reorganisation of the Yugoslav Communist Party. Tito laid down the principle that the leadership of the Party should reside in the country with constant and close relations with the rank and file. He emphasised that the party should be self-supporting and not be dependent on outside subsidies. In the selection of cadres, he was on guard against careerists and in assigning responsible tasks to members he was unerring in his judgement. All the time, he knew that the period ahead was one of preparation, that the world would be plunged into a Second World War, that the old regime in Yugoslavia would collapse and that the Communists would lead the struggle for power.

When the war broke out in 1939 following the Soviet-German Pact, the Yugoslav Government was rapidly veering towards the Axis Powers. Cynically disregarding the interests of Yugoslav people, and sacrificing the independence of the country Prince Paul's Government signed an agreement with Germany. The Yugoslav Communist Party, alone among the Communist Parties of the world, had taken a decision to organise resistance against the invaders, despite the Soviet-German Pact. In March 1941, when the Yugoslav-German Agreement was signed, there were mass demonstrations in Yugoslavia under the slogan "Better War than an agreement." The demonstrations were organised by the Communist Party.

CERTAIN INVASION

Hitler's reply to demonstrations was to order an invasion of Yugoslavia to destroy the country as a "state and an independent country". As Tito had anticipated, the old regime after only a show of resistance collapsed. Prominent politicians and functionaries fled from the country and those who remained behind became Quislings in the German and Italian administrations. The country was partitioned and several zones of occupation were established.

On the eve of the War the Communist Party had a membership of 12,000, with

12,000 in the Communist Youth League. In 1937, when Tito became the Secretary of the Party, it had a membership of 6,000. The party faced its greatest task. At the outset, while assuming the leadership in the struggle for freedom, it had to rally the mass of people behind its banner. It had to telescope and explain to the people that the struggle for freedom was also a struggle for a new social order. Military experts have testified to the brilliance of strategy and tactics Tito adopted to stave off repeated German offensives. In the course of the liberation struggle for the first time differences between Stalin and Tito came to the surface. These differences were to loom large in the post-war period.

With the end of the war, the new Yugoslavia emerged with Tito at the head of the Government. Already in the liberated areas during the war far reaching economic and political changes had been effected. The Yugoslav leaders now undertook a thorough-going transformation of the entire economic and political structure. Industries and banking were nationalised, the big land owners were expropriated. Radical land reforms were effected and a plan for large scale industrialisation was initiated. In the early stages, the entire economic life of the nation was controlled by the administration.

TITO-STALIN SPLIT

It would be superfluous now to trace the course of Stalin-Tito split. The Russians

sought to convert Yugoslavia into a semi-colony, providing raw materials for Russia and accepting her political dictation. Isolated politically as Yugoslavia was then, Tito did not flinch from the consequence of the split. In the last six years, Yugoslavia has succeeded in breaking through the isolation and occupies an honoured place in the United Nations. These results have been achieved without compromising her independence and without becoming a pawn in the game of big powers.

Under the constitutional law adopted in 1945, Marshal Tito was the Prime Minister of the Federal people's Republic of Yugoslavia until the end of 1952. On January 1, 1953, he was elected the President of the Republic and on January 29, 1954, he was re-elected as President by a joint session of both the Houses of the Federal Assembly.

A bare recital of these biographical details and the political background suffices to indicate President Tito's stature among world leaders today. An indefeatable revolutionary, a great leader in the war and an equally great and courageous leader in peace—these qualities are quite evident. But more than any of these, he has a firm place in the hearts of the Yugoslav people. He is a leader who is loved by the people. The qualities that endear him to the people are essentially human.

Sharing Atoms for Peace

BY MR. J. STUBBAS WALKER,
Science Editor of the "Daily Mail", London.

The statements at the United Nations that Britain and the U. S. A. are prepared to supply fissile atomic material to friendly nations to enable them to start their own programmes of peaceful applications of atomic energy may have come as a surprise to some countries of the world but not to those of Western Europe.

For years, Britain has been acting as atomic fairy godmother to many of the smaller

nations. They have been supplied with the British "know-how" on atomic research to a much greater extent than has been generally known.

A great deal of atomic information has been classified as secret; only after it has been cleared by the British, Canadian and U. S. authorities has it been released for the general assistance of other nations. A tripartite meeting is held almost every year to decide what

atomic information can become public property and what must remain secret.

Britain's help to Europe, however, has been wider than this purely formal distribution of scientific papers. From France, Belgium and the Scandinavian countries, comparatively young scientists, who are establishing the basis of nuclear energy research in those countries, have been enabled to hold discussions with scientists from Harwell, headquarters of British atomic research, and Risley, where the planning of the U. K. atomic energy programme is formulated.

ATOMIC POWER STATION

They have, on occasion, been given the opportunity of visiting some of the enormous atomic "factories" in the North of England which have enabled Britain to come to the forefront in the development of atomic power. The world's first full-scale atomic power station is nearing completion in Cumberland; a second station is already being built in the North of Scotland.

There has been little formality about this help. People of the calibre of Sir John Cockcroft, Director of Research, and Sir Christopher Hinton, the man who controls the production side of the Atomic Energy Authority, have themselves given personal assistance to a number of oversea scientists who are anxious to begin the development of atomic energy for peaceful purposes in their own countries.

When Britain started her own atomic programme immediately after the war, the fact that she had contributed very largely to the Allied success in producing the atomic bomb made little difference, and she started with little more than the brains of her scientists who had worked on the original programme.

There is, in fact, almost a touch of irony that Britain now offers to other countries 44 lb. (20 kilograms) of fissile material—the active element of atomic energy—whereas her own research programme which, starting from scratch, has already produced atom bombs and has been able to lead the world in the development of atomic power for industry, began with only 20 milligrams (about 0.57 oz.) of the material.

From that 20 milligrams started the whole of the research programme out of which has

grown the British atomic industry. The secret of how to separate the minute particle of plutonium from uranium after it had been exposed to reaction in an atomic pile worked out from this sprinkle of material which was supplied to Britain by America.

SUPPLY OF MATERIAL

Supply of atomic material to some European countries has, in fact, been going on for years. Belgium, France and the Netherlands have all benefited from the British atomic "factories", which can now produce not only sufficient plutonium for the manufacture of atom bombs but which, experts believe, are capable of supplying the "fuel" that will be needed for the atomic power plants which may well change the industrial face of Britain.

In Britain, the question of atomic power is a very real one. With dwindling coal resources and almost no useful natural supplies of oil, the whole economy of the country in the future is dependent on the production of another form of power. It looks as though the atom will supply the answer.

The development of the breeder reactor is, perhaps, a most important aspect, because this, as its name implies, is capable of producing power from uranium and at the same time breeding equally useful atomic fuel. The breeder reactor, in fact, is the nearest approach that has ever been made to the scientist's dream of something for nothing.

RADIO-ACTIVE ISOTOPES

Apart from the distribution of information and the supply of uranium, Britain has, for several years, been adding to the world's knowledge of making the atom an instrument of peace rather than war by supplying all over the world radio-active isotopes for use in industrial and medical research. They are now being produced in the atomic piles at Harwell for such diverse uses as diagnosing glandular trouble in babies, and discovering leakages in underground pipelines. Research is now progressing on using isotopes for the preservation of food, particularly meat. These developments are not only destined to play an important part in the future welfare of humanity; they have an immediate psychological effect in showing people throughout the world that the atom has every promise of giving to civilisation more than it can ever take away in the form of a weapon.

SRI THYAGARAJA, HIS MIND AND ART

(1767—1847)

By Sri R. B. PINGLAY

—o—

WI

OVER one hundred years ago there lived in Tiruvarur, a suburb of Tanjore, a Telugu orthodox Brahman by name Ramabrahmam. He was compelled by dire poverty to leave his native home for Tiruvaiyar, a place adjoining Tanjore, with his three sons, the youngest of whom was Thyagaraja. Before he was sixteen, Thyagaraja lost his parents. The first two brothers were worldly in their habits; but Thyagaraja was religious and devout. He had entire faith in the family God, Sri Rama. He was also deeply engrossed in music which he considered the easiest stepping stone to reach God. He learnt the art of music under the Asthana Vidwan of the Rulers of Tanjore.

One day a sanyasi by name Ramakrishna visited Tiruvaiyar. Thyagaraja met him and found in him the real guru who could teach him the way to eternal happiness. He begged the guru to show him the Light, and the guru convinced of his sincerity poured into his ears the sacred words of *Rama Taraka Mantra*, and advised him to recite it ninety six crores of times. This ordeal Thyagaraja completed before he was forty years of age and thus controlled his mind and body.

Thyagaraja's two brothers were angry that he was not earning anything for the family but always spent his time worshipping the Idol. So they threw the Idol into the street, and turned Thyagaraja out of the house. After much consideration he and the Idol were readmitted into the house. Thyagaraja felt very much at the rash act of his brothers.

One day a mendicant came to see Thyagaraja and to hear his songs. Thyagaraja received him well and requested him to take his food. The mendicant accepted the offer and then left to bathe in the river with the promise that he would return soon, but before departing he gave him a book called *Swararnava*. Thyagaraja decided not to take his food till the guest should come. While thus he fell asleep, in the dream the *yati* appeared and revealed that he was Rishi Narada and that he could study, and in Kali Yuga he could praise the glory of Sri Rama by his songs like Valmiki, author of Ramayana.

Thyagaraja had to confront many evil practices by others, but the greatness of his

scul spread far and wide. Many a famous musician visited him and many braggarts were humbled. The Maratha Ruler of Tanjore, Sarabhoji, learning of the greatness of Thyagaraja and wishing to have him as Court musician, sent gorgeous presents to him. Thyagaraja declined to receive them and said that treasure is not happiness; service to mortal man is not of worth, but to serve the Lord is real happiness. At such a blunt refusal as this which indeed was provocative, the brothers became angry, for the material happiness was thus denied to them. They thought that Thyagaraja was intentionally doing such acts, and so one day they again threw away the Idol of Sri Rama, this time into the river Cauvery. Thyagaraja felt deeply for the disappearance of his most loved object and began to pray for His return. After searching diligently and not finding the Idol anywhere, he sat in *dharana* to recover the Idol. God appeared to him in his dream and told him that it was lying in the Cauvery. Immediately Thyagaraja ran to the spot and recovered it and as usual with his devotion began worship it daily. He worshipped the Idol as if it were a live being. He awoke the God with a morning song and left him to retire with a lullaby song. He gave offerings through the medium of songs.

After a time, he started on pilgrimage to various sacred places in Southern India. He visited Conjeevaram, Tirupati, Madura and other places. When he came to Tirupati to have darshan of Lord of the Hills, he found the temple closed with a screen. It was too late for propitiation. As he had come from a long distance and as he had to proceed a long way on his onward journey he grieved at not seeing the Lord. He therefore prayed the Lord to remove the intervening screen. The Lord, it is said, heard the prayer and the screen gave way and Thyagaraja had darshan of the Lord Venkateshwara.

While on his way from Tirupati he heard through his disciples that a devotee on his way to Tirupati with his family had had to stay for the night at a village. As the place was infested with wild animals the devotee, afraid to be in the open during the night, had attempted to get into a temple nearby. As the entrance

was locked from within he had to scale the temple wall and in attempting to jump down inside, he fell into a well adjoining the wall and lost his life. The family was therefore in deep distress. Thyagaraja thought God was not justified in punishing an innocent soul in that manner. He went to the spot and prayed to Sri Rama to restore the devotee to life and Sri Rama heard his prayer and the deceased revived.

Further on his way Thyagaraja halted at Kovvur as the guest of a rich mirasdar. He left the place after staying there for a few days. The mirasdar offered Thyagaraja a well filled purse which he refused saying that he did not need it. But his host without his knowledge left the purse in the palanquin. Thyagaraja's journey lay through dense forest and some robbers thought it a good opportunity to rob the saint and began to terrify him. When Thyagaraja heard of this he calmly said that there was nothing for the robbers to take from him. When the disciples told him of the action of the host, Thyagaraja prayed Sri Rama to safeguard the wealth if He wanted to have it. Sri Rama heard his prayer and he with his brother Lakshman drove away the robbers by a volley of arrows. The robbers saw the two divine brothers but Thyagaraja did not and grieved at his misfortune. The robbers had more luck in that they had darshan of the Lord.

After his return from the long pilgrimage Thyagaraja composed innumerable kirtans and sang them all to the joy of the people. Thyagaraja's great desire to see the Lord was not fulfilled. Every day and every hour he begged the Lord for darshan. Sorrow came on him, for his wife died; the pang of separation was so great that he thirsted for early departure from the world. He prayed for release from mortal coil. The Lord appeared in the dream and promised to take him in five days to his Abode and asked him to take up to Sanyasa. Exactly at the end of the fifth day Sri Rama gave darshan and blessed him. Thyagaraja saw the Divine Light; saw Sri Rama and attained Samadhi. Thus he left his mortal life. Such in brief is the history of this Great Saint.

HIS MIND AND ART

In their writings authors generally bring in the autobiographical element. Likewise in the thousands of songs composed by Thyaga-

raja, we get an insight into his ancestry, life, his mind, his art and his attitude towards God and his dynamic personality. Thus his songs are autobiographic and are pointing out the Way of Life to all humanity.

Thyagaraja was born of a line of Bhagavata who were very pious, religious and devoted. True to his ancestry he had love to his elders to the traditional institutions, and admiration, and intense faith in Sri Rama. Though born of humble parentage he was endowed with talents for composing music and verses; to this end he was blessed by spiritual gurus. He has expressed his reverence to the forerunners in music such as Narada, Purandara Dasa and others, "*Verevare neevagali*". Sage Narada blessed him by presenting him the Book on Music, *Svaranava*, appearing in the guise of an ordinary mendicant. Having come to know that he was the Sage Narada, he sang the song, "*Sree Narada Mouni Gururaya, Kanti*" revealing that he saw the Sage, and glorified him. (Song rendered into English).

Thyagaraja became the disciple of an eminent musician of his time, Sonti Venkataramaniah, who really admired the learning of his disciple. Like Ka idasa Thyagaraja was gifted. His one definite feeling was that a person can realise God on earth by pursuing the path of Music. His Song, "*Sangeetha gnanamu, Bhakthi vina, Sanmargamu kalade, O Manasa*" emphasises that there is no other virtuous path than the path of Music, which is Bhakthi in itself. Like the great saints, he believed in the spiritual force of music and that *Nada* is the foundation for the birth of Man and Universe. His several songs, "*Nado Pasanache, Shankara Narayana vidhulu velasiri*", "*Nadatharu manisham Shankaram, Namami*", "*Nadaloludai Brahmananda mandaue*" and others explain that *Nada* is supreme for attaining self-realisation. This has been practised by great men in the past.

Thyagaraja was also a great composer. He has to his credit three operas and thousands of kirtans both in Telugu and Sanskrit. Besides being a Composer, he was also a performer of music, a Bhagavata. Many of his songs were composed by him during moments of inspiration, and hence they depict deep feelings. There is simplicity and seriousness in his work which appeal to the hearts. The writings are so perfect that it is very difficult to improve upon them. His first serious attempt

he art was the famous song, "*Ela needaya Wlu*". Why has not Thy Grace come, which he has glorified Sri Rama to the utmost. In singing songs he was very particular that they should be sung with clarity, clearness of expression and appealing to the heart. He was annoyed at musicians who masqueraded as Vidwans in music and made merely an intellectual display. Just as a speech or an oratory moves the audience to action, Thyagaraja desired that music in its real sense should be able to win the hearts and lead them on to betterment. With this end in view he has couched his kirtans in simple and delightful language. He hated the intellectual feat displayed in music. By his perfect music he won many musicians and humbled the arrogant.

Looking into his own character, Thyagaraja was averse to all evil, wealth and material happiness. He believed in the existence of the all powerful spirit in Man and its invincibility. He firmly believed in the sovereign powers of the Divinity without whose aid nothing could be possible. To him it was all Sri Rama and no other. He sang, "*Uchhi Ramudokadu*". Sri Rama was his *Ishta-devata*. He staked all his life for that wonderful deity which had come into possession of the ancestors of that family, ages ago. When it came to the question of division of property between himself and his brothers, he volunteered to have for his share only the sparkling Idol of Sri Rama discarding all material wealth to his brothers. That Idol was his one refuge, unchallenged and incomparable. When Thyagaraja became widely known for his compositions, the Ruler of Tanjore sent enormous presents to him and requested him to become the court musician. In a trice he dismissed all the treasure placed before him and sent words that there is no greater treasure on earth than service to Sri Rama and that no man should stoop to *narastuthi*, praise of man. His Song, "*Nidi chala sukhama, Ramune Sannidhi seva sukhama*" is a brilliant composition. (See English rendering). He did not wish to have patronage from any mortal being.

He was always averse to all mundane acts, to all ephemeral things. People in his time had lost faith in God and religion and they had no fear of after life. Without the fear of the future, they were merely like animals.

The result of this was suffering. In his song "*Paralokha bhayamu-leka*", he speaks of the corrupted minds of the people, their arrogance and their disregard to the divinity. His songs, in this respect, are the result of a close study of the people. Similarly he condemned the Kings too. He wanted sincerity and simplicity, but not show.

He had studied astrology too, but his faith in Sri Rama's sovereign powers made him say, "*Grahahala memi, Sri Ramanugraha bala-me balamu*", that before Sri Ramanugraha bala, no *graha bal* (no planetary effect) would exhibit its prowess. His trust in the supremacy of God will obviate all evil effects of planets. At the same time he has said, "*Ranidi radu, ponidi podu*", that what should not come will not and what should not go will not. This confirms the view that God is the refuge. During his days there were different religious orders. Yet he had no *matha-beda* nor *deva-beda*. He worshipped all deities, whether Vaishnavite or Saivite, but he placed Sri Rama above all Gods. With these in view all his songs are glorification of Sri Rama.

He believed in the supremacy of the virtue of Patience (*Shantam*) for enjoying real happiness. He has proclaimed, "*Santhamu lekha, Soukhyamu ledu, Sarasa dala nayana*". Without this virtue there is no peace of mind for any being on earth, either in family or elsewhere, either to a saint or a *grahasta*.

He knows the value and characteristic features of Mind. In many of his songs he has addressed the Mind, "*Manasa*". Unless one controls his mind, there cannot be any steadiness and all efforts will be vain. There will be no need for chanting mantras, there will be no need for doing penance and other austerities should a man keep his mind under control. He has brought out in many of his songs excellent morals and sayings. These songs guide us well.

His life was not one of escapism. He wanted every man to lead a perfect life on earth, enjoy all deserved happiness, with a feeling of brotherhood. He never wanted man to be an ascetic to begin with. He wanted man to lead the married life, family life and then resort to sanyasa. In the evolution of man's life on earth all the four *ashramas* are quite necessary.

He created a peculiar relationship with his God. He knew that he was separate from God and so pined to join Him. "*Innadu choothuno, Inakula Tilaka*"; "when will I see you, gem of Inakula," describes his deep yearning to see Him. His unquenchable thirst for seeing Sri Rama is vividly felt. He visioned that the Idol of Sri Rama was pulsating and living with him, and watching him. Therefore during worship he offered flowers, fruits, milk and betel and entreated Him to share them. The songs composed on such occasions—"*Aragimpave, palaragimpave*", requests the Lord to accept the milk offering and "*Vidaniu Seyave, nanu vidanadakave*", requests Him to accept the betel, and begs Him not to neglect him.

Whenever he was in distress and despondent, he tells Sri Rama of his woes and these songs move us to deep feeling. Here is *karuna-rasa*. His Song, "*Kshiraagara sayana*" is sufficient enough to see his deep emotions (See English rendering). He had a wonderful power of imagination to move his hearers. When in spite of his entreaty he does not get redress he questions the Lord why he had not been able to fulfill his desire, what prevented Him from coming to his relief, who His advisors were to so neglect him, and what acts he had committed to displease Him. What a fine relationship Thyagaraja had with his Lord! He always wished for the welfare and good conduct of his fellow beings. He bore ill will to none. He believed in the invincibility of the spirit in man.

When the brothers threw away the Idol in the river, Thyagaraja could not trace it. He appealed to Sri Rama, "*Nenendu vedukudurn, Hari*", to tell where to search for the Idol, and when he recovered it he cried out, "*Kanu kontini, Sri Ramuni nedu*", that he has seen Him that day.

He gained supreme powers by his austere life. He restored to life a devotee who accidentally died by singing his song, "*Sri Rama Padama*", (See English rendering) addressing Him as the saviour of Ahalya, and requested Him to restore the dead man to life. Saints and Mahatmas gain supernatural power to live to the benefit of mankind. When he stood before the deity at Tirupati the screen, as we said, prevented his having darshan of the Lord. Through his song, "*Theratheeyaga radha toni, Tirupathi venkataramanani*", he

prayed the Lord to remove the screen. This was heard by the God and the screen gave way and Thyagaraja had darshan.

Sri Rama was always with Thyagaraja whether he travelled through cities or forests. Thyagaraja commanded the presence of the Almighty as his body guard? His intense Bhakthi was the cause. At the end of his life, having fulfilled his duty on earth, he appealed to God to take him to the celestial abode. Sri Rama appeared before him and promised to take him in five days, and asked him to take to sanyasa. Thyagaraja obeyed and eagerly waited for that sacred day which he expresses in his songs, "*Giripai nala-komma, Ramuni guri tappaka kanti*" and "*Pari-tapamu kani adina matalu marachithivo*". On the appointed day and hour, Parabhava nama year Pushya Bahula Panchami of the year 1547 (December) Sri Thyagaraja left his mortal coil and reached his Lord, by entering Samadhi on the banks of the Cauvery.

There was a great *sadhana* in his life. His identification with the God is a noteworthy feature. In his own time Thyagaraja had disciples who recognised his greatness and followed him, and since his days, generations of men and women all over South India had "followed the gamut of his emotion" and found beauty and peace.

He has left as heritage thousands of songs of highly philosophical thought, and these are sung everywhere in music academies, at bhajans and at temples on all festive occasions. As an enthusiast in the path of devotion Thyagaraja by virtuous habits, moral discipline and mental devotion attained the God.

Song: *SRI RAMA PADAMA*

Blessed are the Feet of Sri Rama!

Sufficient if Thy Grace is bestowed,
Come ye to aid.

Adored and worshipped by Lakshmi,
Adi Sesha and Narada are those Glorious Feet.

On the wayside petrified Ahalya lay in tears,

On account of extreme agony for years:
Warrior, Thou saw her and raised her original.
In that way, accord blessings, Thyagaraja begs.

Song: *SRI NARADAMUNI GURURAYA*
Wise Narada, great among preceptors, I saw;
Thro' what past sacrifices!
That I desired with longing heart,
Today with these eyes, I saw,
Of the pleasure to serve thee,
Gone away are the earthly bonds, Great Teacher.

Happily enlightened art thou,
Freed art thou from all ignorance, Great Teacher.
Possessed with pleasant veena, art thou,
Thou hast blessed Thyagaraja, Great Teacher.
Great among Preceptors, Sage Narada, I saw.

Song: *NIDHI SALA SUKAMA*
O Mind, speak the Truth:
Is material wealth more comfortable,
Or serving Sri Rama in nearness at his abode?
Are sweet curds and butter more palatable,
Or, praying and singing in praise of Sri Rama?
O Mind, speak...
Is bathing in the sin-absolving Ganges a happiness,

Or, a bath in the springless bounded well?
O Mind, speak...
Is worship of man in endless bondage a joy,
Or, the divine kirtans of Thyagaraja?
O Mind, speak...

Song: *KSHIRASAGARA SAYANA*
O Rama, reclining on the silvery bed of the Milky Ocean,
Why dost Thou put me into distress?
How quickly hath Thou hastened
To the aid of helpless Elephant King, I have heard!
That Thou hath offered numberless garments
to the destitute Draupati, Jewel among women, I have heard!
That Thou hath graciously released from
the iron bars Thy devotee Ramadas, I have heard!
That Thou hath crossed the Ocean
for the sake of the Lotus Eyed, Sita, that glory, I have heard!
O Rama, Thus mercifully protect me,
Thyagaraja submits.
O Rama, . . .

PRIVATE ENTERPRISE IN ASIA'S PROGRESS

By Sri B. M. BIRLA

I have just returned from an extensive tour of some countries in Europe and of the United States. And there is one dominant impression that I carry with me. It is that the disparity between the Western and the Eastern countries, already wide, instead of narrowing down, is tending to widen.

It is a sad thought that the Asian economies which were lagging behind in the pre-war years have not only not succeeded in catching up but are, if anything, lagging behind more and more.

This disparity in the growth of real income, by itself, should be a cause for concern. In addition, there exist in the background wide disparities in the real incomes enjoyed by Asian countries and

Address to the Third Session of the Commission on Asian and Far Eastern Affairs in Bombay on Dec. 17

those by the relatively more prosperous regions of the world.

In the production of goods, the Asian countries with over half the world's population contribute at present insignificant proportions of important manufactures which form the basis of modern industrial economies.

The richer countries constituting 18 per cent of the world's population enjoy something like 67 per cent of the world's income. On the other hand, the poorer countries—and these include the whole of Asia—which constitute 67 per cent of the world's population enjoy something like 15 per cent of the world's goods and services.

The disparity in living standards is so great that it is reflected even in the ideas or concepts of living standards. While the

FROM MY NOTEBOOK

BY "BEE"

A SALUTARY THOUGHT

"I believe in the perpetual evolution of humanity and in its ever-changing forms, and consequently I abominate all those frames which men try to cram it into by main force,—all the formulas by which they define it and all the plans they devise for it. Democracy is no more man's last word than was slavery, or feudalism, or monarchy. No horizon perceived by human eyes is ever the shore, because beyond the horizon lies another, and so on for ever. Therefore it seems idiotic to me to seek the best religion or the best Government. For me, the one on its death-bed is the best since it is then making way for another."

—Flaubert, writing to L. de Chantepie, 1857.

ART FOR ART'S SAKE

Pater's "Studies in the History of the Renaissance" had appeared in 1873, and in a famous passage of this work (a passage which he suppressed in the edition of 1877) he had remarked:

A counted number of pulses is given us of a variegated dramatic life. How can we see all that is to be seen in them by the finest senses? How can we pass most quickly from point to point and be present always at the focus where the greatest number of vital forces unite in their purest energy? To burn always with this hard, gemlike flame, to maintain this ecstasy is success in life... What we have to do is to be forever curiously testing new opinions and counting new impressions... We have an interval, and then our place knows us no more. Some spend this interval in listlessness; some in high passions—the wisest, in art and song... for art comes to you professing frankly to give nothing but the highest quality to your moments as they pass, and simply for those moments' sake

KEEP YOUR TEMPER

When right, you can afford to keep your temper; when wrong, you can't afford to lose it.

—Frank E. Park.

THE KINDLY WORD

The kindly word that fills today may bear its fruit tomorrow.

—Mahatma Gandhi.

WALLS OR BUILDINGS

People are lonely because they build walls instead of buildings.

—Newton.

THE GOLDEN STRING

William Blake, the inspired poet, wrote:

I give you the end of a golden string
Only wind it into a ball,
It will lead you in at Heaven's gate
Built in Jerusalem's wall.

Jerusalem was the symbol used by Blake for his vision of the 'Kingdom of Heaven' which, he believed, would be finally established on earth. And his golden thread was the practice—the thread which will bring us safely through the intricate maze of circumstances and release us into the 'Kingdom of Heaven'.

JUVENILE DELINQUENTS

The great lovers of history would be looked upon as juvenile delinquents today. Helen of Troy was 12 years old when Paris carried her off to Sparta.

—Bertrand Russell

GUARANTEES

Montagu Norman, Governor of the Bank of England for over ten years, was faced with a problem in the early thirties when his secretary informed him that Schacht, Hitler's chancellor, had approached the Bank for a huge loan.

"Against those reichmarks? What guarantees does he offer?"

"He states that they have gold underground, and the Fuehrer above."

Norman passed a moment or two in characteristic contemplation before he spoke. "If he could arrange to reserve the situation we might consider the loan."

ON LOOKING BACK

If we look back on our past life we shall see that one of its most usual experiences is that we have been helped by our mistakes and injured by our most sagacious decisions.

Now that I think of it, if I had not turned back to get that matchbox which I left behind in my dugout in Flanders, might I not just have walked into the shell which pitched so harmlessly a hundred yards ahead?

—Winston Churchill.

EPITAPH ON A PESSIMIST

I'm smith of stoke, aged sixty-odd,
I've lived without a dame
From youth-time on; and would to God
My dad had done the same.

Indian Medical Service

By Sri P. S. NAIR

—(o)—

WI

THE most disturbing element in the Indian Medical world today is ignorance, ignorance of the advocates of the modern medicine about Ayurveda, and of the exponents of Ayurveda about Allopathy; ignorance of the Government about the people and of the latter about their representatives who constitute the Government. When big men brush aside the faith of the common people in the Ayurvedic system as born of "mere patriotic pride" and due to the "identification of modern scientific medicine as western import associated with British occupation" they are as much from truth as men of the earth from the men of the moon. Ayurveda was able to survive the onslaught of centuries and still remains the nightmare of these partisans of modern medicine because of its intrinsic merit and beneficent service to the suffering humanity. Aristocrats patronise modern medicine partly because it is more fashionable and not because of its merit alone. Common people prefer Ayurveda because it is cheaper, easily accessible and effective in the Indian environment. If patronage of allopathy is made compulsory through an Act of Parliament people will go to the more expensive system but that is not certainly due to its beneficial results.

Ayurveda has got its own limitations born of its neglect and ignorance for centuries. It is not "nurtured on mysteries" as spoken of it but has a thoroughly scientific system based on the Tridosha Theory of diseases as elaborated in Ashtangahridaya. Institutions and methods depend upon the dynamism of the people for development. Ayurveda is static because Indian people have been in a stagnant pool for long and depending on borrowed feathers. As soon as they get back their initiative—that process has already begun. Ayurveda will also regain its old glory in spite of these prophets of gloom.

According to the First Health Atlas of India just completed by the Union Ministry, "India has a comparatively low rate of net population increase only because the death rate is here among the highest in the world". Of the 22 countries which are compared, only Egypt's death rate exceeds that of India. Even Ceylon and Spain are better off than India. It is often repeated that people's health is bad

because there are not sufficient medical men and hospitals. But what use these paraphernalia to the common people when they fall sick as they do not eat sufficiently nutritious food to brave the wrath of the environments and die without medical attendance as they cannot afford to get even the Ayurvedic treatment, not to speak of the costlier variety. Rajakumari Amrit Kaur, Union Health Minister inaugurating the All India Nutrition Conference at Ambala in November last year said: "The result of the diet surveys in India conducted from 1935 to 1948 has shown that the average diet of an Indian is lopsided primarily because of its extremely high cereal content. It has also been shown that there is a deplorable insufficiency of intake of protective food like minerals and vitamins. The surveys have shown too that two thirds of the families do not consume any fruits or nuts at all. About one third did not consume sugar or meat and a quarter of the family groups did not consume either milk or milk products or leafy vegetables." Another presumption is that our Medical service is manned by the 91,930 registered doctors, 38,407 compounders, 31,517 nurses, 23,938 Midwives, 5,928 Vaccinators and 3,283 Dentists. But the truth is that 75% of the people still call for Ayurveda when they fall sick. When Sri. Gulzarilal Nanda, Union Minister came all the way to Trichur to get Ayurvedic treatment, we were really surprised and cheered by the fact that there are still some people in the Government who personally realise that potentialities of Indian Medicine. India's rural medical services can be run mainly through Ayurveda backed up by a sympathetic Government. Every village has got Ayurvedic Vaidas practising it with his hereditary skill. It is unfair to call them not learned as they study the art at the house of their Guru for years before they set up independent practice. If a little encouragement is given to them to study by giving scholarship or benefits of fresh research, they will turn into efficient leaders of rural medicine. There are some people who doubt the properties and medical use of minerals, herbs and plants. But they will acquire these medicinal qualities like Midas' touch if the same medicine is presented by a M. D. and purchased from Chemists shop in a bottle

with a fascinating label. Minister Bhakthavatsalam said in the Madras Assembly recently that a herb Pambukkalavar was being exported to Britain, U. S. A. and Germany. The roots of this herb were used in India in preparation of medicines for reducing blood pressure. The crude drug was tested in General Hospital 25 years ago and was found effective. Therefore the need of the hour is that Ayurveda should also be made modern by resorting to all those ways through which modern medicine has reached its present position through efficient instruction, up to date research and modern methods of hospitalisation.

Dr. S. C. Sen in his presidential address to the 30th All India Medical Conference at Hyderabad last December is reported to have said: "To try to revive Ayurveda as it is and to give it artificial props would be futile. What would be a more sensible approach is for doctors of modern medicine who possess sufficient knowledge of Sanskrit to take up the study of Ayurveda and to practise it whenever feasible. I would even go further and plead for the establishment of Post Graduate courses in Ayurvedic medicine and for the inclusion of a compulsory course in the subject for undergraduate medical students as well. This is preferable to starting separate Ayurvedic Colleges and instituting Ayurvedic diplomas and degrees". What right have these doctors of modern medicine to give advice on a system they do not know and therefore not qualified to be an authority? Their opinion is as useless as the opinion of an Engineer on a work of painting or sculpture. A more sensible approach seems to be to allow it to develop according to its genius aided by the discoveries in science. Just as Western medicine gained much from Indian medicine in the distant past, now it is the turn of Ayurveda to develop assimilating the latest scientific discoveries. It is therefore refreshing to learn that the first State owned Ayurvedic College and hospital was opened on August first at Lucknow to impart training in the advanced Ayurvedic system correlated with modern medicine and surgery. The college will have a separate section and the students will be trained in modern surgery. Pandit Shiv Sharma, President of the All India Ayurvedic Conference presiding over the Health Conference held under the auspices of the International Aryan Conference at Hyderabad

said that modern science had merely replace the diseases of infection by the diseases of degeneration. Instead of Cholera and Smallpox, heart failure, kidney troubles and gastric ulcers were now taking the toll in alarming proportions. The danger of germs becoming resistant and the patients more sensitive to many potent poisons was increasingly becoming manifest. An intimate study would make it clear that Ayurveda is not just a system of treatment as modern medicine but a complex art of living with positive health and longevity and elevation of mind and spirit as its main goal. The increasing faith which the people put in Yoga Asanas is a clear testimony to the beneficial influence and superiority of the Indian system over modern medicine to cope with the tensions of life.

The real enemy of Ayurveda is not modern medicine but the short-sightedness of the Indian people. The destruction of forests which is now going on merrily will certainly affect the stock of raw materials for Ayurvedic preparations. So one vital step in the development of Indian medicine is the preservation and culture of these herbs and plants on an extensive scale. The Western Ghats is famous for its precious plants and herbs and to allow them to be extirpated will be suicidal to Ayurveda.

Ayurveda, rejuvenated from its present state of helplessness, will be our first line of defence in our rural as well as urban medical service. Its present position is the same, though we do not recognise it for want of faith in ourselves and in our old institutions. But in the modern world where we have increased our stock of diseases in proportion to our progress, Ayurveda is not inutile. It will be interesting to learn that in the Influenza Epidemic of 1918 the total mortality was greater by two millions than the number of deaths, military and civilian, caused by the two Global wars. Ayurveda is inadequately organised to cope with such calamities. Ayurveda has its own system of surgery, but it remains unpractised for a long time. For quickness of effect, Allopathy is undoubtedly superior to Ayurveda. Lastly as a result of modern discoveries which Allopathy was able to assimilate with quick results, it has developed far beyond the reach of Ayurveda in its present decadent state. The superiority complex of the exponents of modern medicine and the vested interests they have created have com-

to create a sort of hostility against Ayurveda among the intelligentsia. The half-hearted patronage extended to it by the Government have not mended the matter. We cannot dispense with modern medicine in the same way as we cannot dispense with the English language in the modern world. It has caught up with the time spirit while Ayurveda cannot be said to be up to date. We cannot but preserve Allopathy as our second line of defence against diseases and ill-health. What harm is there if the two systems of medicine are allowed to develop side by side? The present state of cold war must stop and both should extend their helpful hands to the suffering humanity not in a competitive but in a complementary spirit. What is more important is we should not encourage second rate stuff in our hurry to produce quick results in both the systems. To create more doctors, proposals are being mooted to reduce the standard. The recent attempt of the Madras Government to this effect is a dangerous thing. "Drink deep or taste not the Pyrian spring", is cent per cent true in medicine. The authorities of the Colleges of Indian Medicine have a scheme to cut short the syllabus of studies pertaining to Ayurveda, and the facilities for clinical experience in their subjects and to increase the number of hours devoted to the teaching of modern medicine at the expense of time originally allotted to the Indian system. It is not understandable how in an institution specially established for Ayurveda, the number of hours for its study is reduced as low as 1917 from 2130 while the hours allotted to Allopathy have gone up to 3955. This sort of treatment clearly shows that the authorities responsible are lacking in self confidence and faith in Indian medicine as an effective scientific method.

It is purely illogical to say that rural areas are starved of doctors. There is Ayurveda easily available and allopathy at a short distance. It is more a problem of the Transport department than of the medical. With our expanding communication facilities, the divorce between rural and urban areas will become a thing of the past and people will be enabled to get urban facilities while living in rural areas. The need of the hour is not more colleges and hospitals but the mobilisation of existing facilities for the prevention of diseases and preservation of peoples' health. With-

out raising the standard of living of the people it is impossible to preserve their health. Better food, more houses and expanding education are the three necessities for a higher standard. As the Bhoze Committee remarked "Drugs, vaccines and serum can in no way replace such essentials as fresh air, a safe water supply, hygienic home and good Food". A doctor is helpless in all these cases; but he can advise them to eat the best food available, to keep his body and the house as clean as possible and to have sound civic sense in the rural areas. Dr. K. M. Rai, Director of the Barnard Institute was of opinion that "in some parts of India especially Madras State, the incidence of cancer of the teeth, tongue etc., was higher because of the habit of chewing betel leaves with chunam". Another cause of cancer according to Dr. Snalpage, President, International Cancer Research Institute, Australia, is the smoke of the paper covering the cigarette; but tobacco is not so much a cancer producing agent. Similarly no amount of medicine will do on a semi starved unclean people. Every hospital should be given a certain area to look after and the doctor is to be made the custodian of the health of the people, not merely a passive figure whose sole business is to take money for the magic of a prescription. The proposal of the Union Government to set up a Health Education Bureau at Delhi is only a modest attempt in the line because every hospital should have a separate Bureau attached to it functioning under the direct supervision of the doctor.

The role of the nurse in this connection is second to none in the modern medical system. In fact she is more conspicuous by her superior human appeal to the sick and suffering. She is therefore the fittest person to take up the leadership of the campaign for better health in rural parts. D.T. Pederson, nursing adviser, W. H. O. for South East Asia, states: "The nurse provides a good portion of the health services in hospitals, health centres, clinic 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". She can visit rural homes periodically carrying the message of improved living and advising the womenfolk in family planning. As the report of the Planning Commission states: "The main appeal of family planning is based on considerations of the health

and welfare of the family. Family limitation or spacing of the children is necessary and desirable to secure better health for the mother and better care and up-bringing of children. Measures directed to this end should therefore form part of the public health programme". A New York specialist writes from his personal experience:—"Every day I have to watch helplessly while men and women commit suicide by cancer simply because they did not go to the doctor in time. There are various reasons for it—fear and false modesty for example. In any case I call it death by stupidity". In similar cases every nurse can be a Miss Florence Nightingale if she has a will for it.

We talk loosely of medical insurances for industrial labour, but these people constitute only 50 Lakhs out of 36 Crores of the population. According to this scheme the Government will arrange to provide general medical services to insured persons at clinics of medical practitioners who have undertaken to provide medical services under Government rules. As regards labourers alone, how to bring the agricultural labourers who constitute more than 90% of the group will be a baffling problem. The only thing that can be done under the prevailing circumstances is to increase the medical facilities so as to make it cheap and easily available to all. Mass production of important medicines like penicillin, D. T. T. etc., will bring them at the door of everyman, high and low in every nook and corner of the country. But it is most important that there must be a compulsory medical examination of all people every year and every individual should be provided with a chart of his own health. An X-ray examination survey of 2,300 students of Madras University sponsored by the World University Service disclosed that 3 to 4% of them are suffering from Tuberculosis. This is an alarming state of affairs for the future citizens of India. This makes it imperative that those who are suffering from any disease should be treated at Government expense. But the problem as to what they can do after the treatment to prevent further attack is more important because poverty prevents them from acting according to the doctor's advice. Socialisation of medicine is possible in U. K. because the country is small and manageable. The standard of life of the people is so high that average health is quite sound and people

fall ill only due to unavoidable causes. Medical services can be easily made available to them through socialisation. For a long time to come we cannot but encourage private practitioners to supplement the work of Government Institutions. It is often criticised that private practice is not paying and doctors like school masters find it difficult to eke out a decent living. It may be true, but it is not fair to pick out doctors alone because they only share the prevailing low standard of living of the people. If national income increases, doctors also will fare better. As Mr. Bevan, the one time Minister of Health for Britain has put it: "The doctors-patient relationship should be freed from what most of us feel should be irrelevant to it—the money factor: the collection of fees or thinking how to pay fees, is an aspect of practice already distasteful to many practitioners. Yet it is vital to see that it did not carry with it either any discouragement of professional or scientific freedom, any unfair worsening of a doctor's material livelihood." This difficulty can be surmounted if private practitioners form associations or partnerships for collective practice. This will free them from individual worry while at the same time insuring them a moderate income every month.

AT SEVENTY-FIVE

BY ROBERT HAVEN SCHAEFFER

—(c)—

Some pity me because I'm old;
Some think me in an awkward fix,
Now that the plates of my books are sold
For lead, and I hobble on two sticks.

But it is good to hang about
This droll, exciting, comely Earth;
And melting books cannot wash out
The fun it was to give them birth.

My feet are poor at treading ground,
But on the hills where dreamers mix
Color or verse or sculptured sound
With friendship and love—I need no sticks.

I'd bid the present: "Do not fly,
You are too lovely; linger here,"
Were I not sure that by and by
Moments as lovely will appear.

Gladly I'd send a Christmas treasure
Potent to make your years alive
With all the beauty, zest and pleasure
That I enjoy at seventy-five.

—New York Times

The Loyal Informer: A Story

BY MR. ALEXANDER V. SEQUEIRA

—(o)—

W.

THE inspector was sipping his beer slowly and moodily. When he was not thus occupied, he could be heard cursing the torrential downpour. But either because he considered cursing a monotonous form of recreation or because the beer was exceptionally good, he soon fell into a reminiscent mood and kept quite silent. And none of us at the club ventured to draw him into a conversation, for it was common knowledge that these periods of silence were usually followed by modest but entertaining accounts of true episodes in his detective career.

When therefore, he broke the silence with a question, nobody was taken by surprise. "Has anyone here heard about the Clayton Jewellery Case?" It was a purely rhetorical query and needed no answer. Everyone of us had heard about that unsuccessful attempt at burglary. But it seemed strange to us that the inspector should choose to speak about it; for, as far as we knew, there was nothing spectacular in it.

But the inspector's burst of eloquence soon showed us how deceptive appearances can be. "The case seems rather ordinary, doesn't it?" he asked. "But believe me, it isn't as simple as all that. If you remember the case as it was reported in the papers, an unassuming country constable named Perry caught a whole gang of thieves in the very act of burglary. Later, when he was giving evidence in the court-room, the constable said he had acted on information given him by Burton, a former member of the gang. Ordinarily, I should have believed him, because in most cases this is what happens. But knowing the set in question and the man who was the brain behind the burglary, I found that statement a trifle difficult to believe.

"You see, Jimmy Matcher who headed the gang was a very clever fellow. We, at the Crime Detection Office, knew him well enough. Matcher had been shrewd enough to elude us all on several previous occasions. There was neatness and method in the execution of what we called his 'jobs.' We

had a very strong hunch that of the fourteen large-scale jewellery thefts in Baystead, at least ten had been engineered by Matcher. But careful and clever as he always was, we were seldom able to pin anything definite on him. Twice we had thought the evidence sufficient to frame a charge, but we had failed to get him convicted. And here was our wonderful constable, disclosing the marvellous simplicity of Matcher's arrest. It was simply incredible that such a clever crook should be trapped in such a simple way. Besides, even if a gang of this calibre should split up, it is very rarely that a crook of high timber takes revenge on his former contrerers, by turning informer.

"Frankly, my curiosity was aroused. I was determined to find out more. What whetted my appetite still further was Matcher's remark when he was being taken to the lock-up. You see, I happened to be on hand when they put him on the van to be taken to the jail. I had been watching his behaviour for some time previous to this, and I had found him pretty badly cowed down. But at this moment, when he set his eyes on me, all his old arrogance returned, and he stuck up his chin proudly. 'I ain't a sucker' he said. 'That constable is a downright liar. Can you imagine me, Matcher, getting caught like that?' he inquired pompously. Then followed a volley of unrepeatables. I let that pass. I wanted to see if he would say something to satisfy my curiosity. I felt I had scented right. The case was not so simple as Perry had made it out to be.

"Matcher went on: 'And you know why that constable of yours is a shameless liar? Because not even Burton knew I was going to visit Clayton Villa, and therefore he could not have informed Perry.' Then the van moved on. My curiosity had been fully aroused, and I could not rest till I had solved this puzzle.

"I waited patiently for an opportunity to meet Perry alone. I had begun to doubt his statement in the Court-room. Weeks passed; but finally I did meet him alone. I took my chance. It wouldn't do to show

him just how much in the dark I was, especially if my suspicions about his statement were correct. So I called a bluff. Putting on an I-know-all-about-it appearance I asked, 'What on earth did you tell that lie in court for?' Perry was obviously surprised. 'What on earth are you talking about?' he shot back. But I was determined to make quite sure it wasn't put on innocence. So, I thrust still further. 'Why did you say Burton had informed you about Matcher's plans? You knew all along it wasn't true.' I looked up to see his reaction. He was sincerely indignant. He felt he had been insulted. 'Look, Inspector,' he said hotly, 'You may be an ace detective, but you had better take jolly good care to have proofs with you the next time you make wild charges like that. You and your reputation! Bah! Just because a man has been clever to elude all your smart guys at the Crime Detection Office, you seem to think he can never make a very silly mistake and get caught in an ordinary fashion!'

"Were it not for my rank, I suppose he would have cursed me roundly. He was simply foaming. I was patient. Experience had taught me that when a man is in this state, he is usually hotly eloquent; and this eloquence generally pays rich dividends by way of clues, even if the man interrogated is innocent. For all you know, he may be thoughtlessly withholding something trivial to him but all-important to you.

"As I had guessed, the constable did let off steam. But his furious verbiage provided no clue whatever. It seems he had arrived at the local inn quite by chance that Tuesday, in time to witness the closing stages of a quarrel between Matcher and Burton. Not unnaturally Perry had found interest in the proceedings. And his interest was further heightened when he heard Burton yelling out: 'Okay, you conceited idiot! We'll see how your job to-night comes through!'

"By this time, both Burton and Matcher had spotted Perry and the quarrel ended abruptly. But that last threat of Burton! Perry could not forget that! He had to find out more. So he followed the departing Burton and asked him to come to the station for a little questioning. Perry was still foaming when he finished telling me all

this. He asked me sarcastically 'Are you satisfied that I know how to handle my job?' I meekly refrained from answering. I had got what I wanted—more details.

"But somehow the details wouldn't fit in. Matcher was clever, extremely clever, and it was incredible to me that he should have been trapped in such a simple manner. This had been my hunch all along, and Matcher himself had confirmed my suspicions, by his conceited remark. There was my dilemma. I couldn't doubt the constable's word. There was no room for doubt there. Nor could I doubt Matcher's statement. The very conceit of the man was sufficient guarantee that he was speaking the truth. This was the knotty problem staring me in the face. Burton had known and yet had not known about the contemplated burglary. Burton had betrayed and yet had not betrayed his confrere. The puzzle was too interesting to be set aside, and I was determined to find out the truth.

"I felt Burton and Matcher were the only two who could help me out. But contacting Matcher in jail was definitely out of the question. He was too arrogant to provide a straight answer to a straight question, even if he were the under dog. So Burton was my man. How could I get him?

"Once again, I had to be patient. Months passed before I got my opportunity. Burton had been brought in for a rough-house fight and had been awarded to two months for it. 'Serves you right' I said to him on the way to the jail. 'I wish you had received a couple of months more. Even that would be too good for a cheap informer like you. Wanted to get rid of Matcher eh?' I had deliberately spoken like that. If in spite of Matcher's statement to the contrary, Burton had somehow secured information and passed it on to Perry, there would be a display of temper and nothing further. Burton would probably flare up, and perhaps tell me to mind my own business. If on the other hand he had not betrayed Matcher, he would also flare up; but at the same time, he would probably deny the accusation vehemently and in so doing provide me with the necessary clue, to the riddle. This was the line of reasoning which prompted me to speak as I did.

"My reasoning was accurate and I was amply rewarded by what followed. Burton was furious, 'Matcher! That pig-headed fool!' he began. 'He jolly well deserves what he got. But get this right, Inspector. I had no hand in his arrest. It's his own doing. That idiot couldn't trust me, just before that quarrel, he told me, his job for the night was Wendell House, and I was careful to keep this from the Constable.'

"In a flash, the solution dawned upon me. All my hunches had proved correct. Burton had not betrayed Matcher. Matcher had betrayed himself. So there is a code of honour among thieves, as I have maintained always. Only there is no trust."

The Inspector gulped down the rest of his beer, and looked up, only to see us staring at him blankly. The solution which was obvious to him had not yet dawned on us.

"What! You haven't caught on, yet!" he exclaimed. "But it is extremely simple! As I reconstruct the case, this is what must have happened. Perry accidentally overheard Burton's threat. He was eager to find out more. So he caught Burton alone and questioned him. Now, Burton's shre-

wdness and Matcher's lack of trust proved to be the latter's undoing. Matcher had told Burton some time prior to their quarrel that the scene of his crooked operations would be Wendell House; "Percy, as I told you, had overheard Burton's threat in the course of the quarrel. Hence, Burton could not pretend ignorance, and he still had a twisted code of honour which didn't allow him to betray Matcher. He knew, that if he pretended ignorance, he would be subjected to the 'third degree'. He didn't quite relish that. He did not want to disclose the venue as he knew it—Wendell House; that would be betraying Matcher. So he had to think fast, and put the Constable on a false scent. And he had to make that lie sound true to convince Perry. A crook of Matcher's calibre would be after big game. And Burton knew that unless the alternate venue he mentioned held the rich dividends known to suit Matcher's tastes, Perry would not be convinced. So he must have put on a revengeful appearance and must have said something like this to the constable: 'Give him the works! He's after the Jewellery at Clayton Villa!'

Handprinted Textiles

The All-India Handicrafts Board set up by the Ministry of Commerce and Industry in November 1952 with Srimati Kamaladevi Chattopadhyay as Chairman, advises Government generally on the problems of handicrafts industries and in particular to improve and develop production and promote sales in India and abroad and further give publicity to the handicrafts goods. The tasks that face the handicrafts industries and the artisans engaged in these, are mainly to organise the existing production and to afford facilities for popularising and marketing them in India and abroad. Therefore the Handicrafts Board has decided to hold periodical exhibitions of our handicrafts. Such exhibitions will not only afford visual instruction, but will also become in time virtual trade centres.

In order to give an idea of the hand-printed textile industry and in pursuance of holding periodical exhibitions, the All-India Handicrafts Board organised an all-India exhibition of Handprints Textiles to be shown in various places. Efforts were made to obtain printed fabrics from all over India—both historical and contemporary and the display was arranged in a very comprehensive manner to facilitate the study of the progress or deterioration of the industry, as the case may be. Contemporary fabrics were collected from Punjab, Delhi, U. P., Bihar, West Bengal, Gujarat, Rajasthan, Mysore, Madhya Bharat, Saurashtra. Historical specimens were also collected from different museums in the country.

ANCIENT INDIAN INDUSTRY

Dyeing and printing are as ancient industries as cotton weaving. Before the advent of the synthetic dyes they were to a large extent the hereditary occupation of certain classes, but this exclusiveness no longer exists. Dyeing was then an art which required a thorough knowledge of the various vegetable dye stuffs and the proportions in which they had to be mixed to yield different shades. It has now become an industry that can be carried on without much special skill. Particularly in South India, dyeing of cloth and yarn is carried on in the Circars, North Arcot, Salem and Chingleput Districts. Block printing on cloth is done in the Circars and in the Madura District. In Masulipatam the ancient art of Kalamkari printing with indigenous dyes is still carried on by a few families. South India was once famous for this kind of export and the fame of the Masulipatam Kalamkaris spread far and wide, a magnificent piece of which is seen in the Exhibition. Every province in India had developed some special designs and in a variety of durable colours.

An important task of the Board is to revive this old vegetable dye industry which gave our prints richness and durability. There is a large demand for this fine hand-printed cloth both in and outside India. No elaborate tools and appliances are required for this handprinted textiles. In most places the industry is well organised and does not generally suffer from serious handicaps except difficulties in securing markets for the production. Schemes of research on vegetable dyes are in progress under the auspices of the Government of India.

DIFFERENT PROCESSES EXPLAINED

This collection of exhibits gives the people a clear idea about the different styles which exist in different parts of India and they also exemplify the following:—

(a) The direct application process: This implies the use of the wooden block or silk screen directly on the fabric. This is commonly known as the block-printing and screen printing process.

(b) The resist or indigo process: This implies covering or impregnating certain

portions of the cloth which are intended to be kept in the background colour, with wax, clay, gum, resin or other resist, so that when the cloth is subsequently dyed, the colours do not penetrate the portions which have been previously impregnated with the resist.

(c) The mordant, madder, alizarine or modern discharge process: In the mordant or alizarine process the cloth is prepared with various mordants prior to the use of the dye.

(d) The tinsel printing: The application of a thick pigment or "Roshan" (which is made by mixing a yellow powdered colour with castor oil and then heating the mixture) to the fabric, thereby producing patterns which appear to be entrusted on the fabric. When gold powder is used in the pigment it is known as tinsel printing.

All these types of printing are practised in India. Direct or block and screen printing are the processes mainly in use in cities. Silk, rayon and cotton cloth are used as the basic material. Discharge printing on silk is limited to a few craftsmen in the larger cities.

CENTRES OF HAND PRINTING

The indigo, alizarine or madder and "roshan" processes are employed by "chippas" (printers) in villages and towns where printing is a traditional craft, with a long and ancient history. The printers or chippas are hereditary craftsmen belonging both to the Hindu and Muslim communities. Most printing centres are concentrated round rivers, tanks or wells, the waters of which are said to contain chemicals which at one time, when vegetable dyes were in use, were essential to the production of the deepest and richest colours. It is only in the last hundred years, with the discovery of alizarine, the colouring substances of madder and of synthetic indigo as coal tar bye-products that the use of vegetable dyes have practically died out. The old processes are still largely followed but the dyes in use are chemical bye-products.

Home and Foreign Affairs

BY "AN INDIAN JOURNALIST"

What to do with the Atom?

C.R.'s Christmas message took the form of a letter to the *New York Times* (published elsewhere in this issue) in which he has appealed to the U.S.A. to take unilateral action in abandoning the atom bomb. He suggests that without waiting for Russia, America should throw the atom bombs into the Antarctic.

It is a brave suggestion and typically Gandhian in its complete disregard of consequences. But there is something to be said even for so desperate and breath-taking an assault on common sense: and C. R. says it with characteristic vigour and clarity.

He argues that negotiations for banning atomic warfare are not only useless but could be positively harmful: and he recalls how in the past disarmament negotiations had only resulted in producing "a state of things wherein cannon, tanks, torpedoes, submarines and aerial bombing have become conventional," and he rightly fears that negotiations for the control and regulation of atomic weapons are the "fatal path" which could only make the atom bomb "one of the many terrible conventional weapons the world has one by one got used to."

Mr. Rajagopalachari's appeal is directed to America which for very cogent reasons must take the initiative. In the first place America is big enough to take the plunge: secondly, so far, negotiations have dismally failed and the way to peace is not through negotiation with evil but through courage, "courage against one's own fear." And then as it was America that first started this perilous adventure which destroyed two Japanese cities in the last war, it would be her noble privilege "to set an example" to the world and prove her moral right to world leadership. For obvious reasons C. R. has preferred America to Russia in making this appeal; for he knows that even if he had the means to put his appeal to Russia it would be as futile as Gandhiji's advice to Hitler.

But will America heed this advice? Only the other day Adm. Arthur Radford,

chairman of the U.S. Joint Chiefs of Staff said that American forces were "ready to use atomic weapons" in South Korea, "in case of renewed communist aggression, if needed."

With this temper and frame of mind which seems to be fairly common in America it would be too much to expect of a country which has been called on to shoulder world responsibility to renounce a weapon which is not altogether its monopoly. Courage on the scale called for would demand caution especially in a matter of state security; and C. R. himself in a responsible position found it necessary to resort to "defensive measures" even within the borders of a nation fairly secure for the time being from external aggression. Whether in Madras or in Delhi he was not known to be particularly keen on reducing the police or the army. That his line of argument as the custodian of law and order was different does not however detract from the value and wisdom of his present exhortation, though it would have given additional force to his plea if he had acted up to his later counsel.

In this connection one recalls Mahatma Gandhi's call to the allied powers to lay down arms in face of the then advancing Japanese forces when Sri Rajagopalachari himself found "little moral justification in opposing this country's war effort against Nazism and Japanese militarism." In the end the victory of the allies paved the way for India's freedom; for if the axis powers had won India "might still be writhing in the agony of slavery."

Yet C. R.'s appeal echoes the cravings of the best minds of the country as could be seen from the violent denunciation of the atom bomb by men like Dr. C.V. Raman and our own Prime Minister. Dr. Raman is so vehement that he would rather prefer the two nations in possession of that monstrous stockpile to perish in their attempt if they were so foolish as to use it against each other. Dr. Raman went so far as to declare:

I would not mind if Chicago or Moscow is destroyed by atom bombs, but why on earth should peace-loving areas suffer atomic attacks? Let those who make atom bombs throw them on each other, destroy themselves and be dead and gone.

But response to Sri Rajagopalachari's appeal need not be altogether negative, says *Thought*:

Action on President Eisenhower's atoms for peace plan can easily be accelerated. That plan is a gleam of hope and suggests that the darkness in the valley in which mankind finds itself today may not always remain impenetrable. There is also a negative factor which has a positive significance for this plan. Since both the would-be combatants are more or less evenly matched in destructive resources there may really be no war and if there be one the atom bomb may not be used, for fear of universal annihilation. In the time that is given to us, before, if at all, the calamity of another world war overtakes us we should begin where we can. If the atom bomb cannot be outlawed let it be forgotten by mankind and allowed to pass into desuetude through concentrating attention on this significant constructive proposition. The American President's offer of co-operation in peaceful uses of atomic energy, later reinforced by his country's and Great Britain's setting apart considerable quantities of atomic energy for that purpose, is a promising point of departure.

India and Yugoslavia

After three weeks' tour of India, Marshal Tito, President of Yugoslavia left for Burma, deeply impressed by all he had seen and heard. In his farewell message to President Rajendra Prasad the Marshal said:

Our visit to your beautiful country has been an unforgettable experience. The warmth of the welcome we have received at every step from both the leaders and the people of your country, bears evidence of the fact that the great Indian nation has the same feelings of friendship towards the people of Yugoslavia as the people of Yugoslavia have towards the people of India. Nor can we ever forget the powerful impression which your country and your people have made upon us, above all, by the great success they have achieved within so short a period and which have opened up before them the vistas of a brilliant future.

Those who had closely followed the Marshal have no doubt that the sentiments conveyed by the message are by no means conventional but the expression of warm appreciation of things Indian. The Marshal himself is thoroughly human in his reactions and he made no secret of his enjoyment of Indian hospitality.

But the visit proved more important and significant than a personal triumph for the President. In a sense it was as historic as Chou En lai's visit to this country quickly followed by the Prime Minister's return visit to Peking. The Marshal is convinced that this country has played and is playing a vital part in world affairs, at least in Asian affairs.

In a message of greetings to the people India read out at the ceremonial platform on New Delhi he said:

"The whole world knows India to be a peace-loving nation and one endowed with lofty moral qualities. The people of India can truly pride themselves that they have never in their history shed the blood and tears of other nations for their selfish ends."

Marshal Tito, in a broadcast talk to the Indian people, said he wished them to achieve "much success" in their efforts to develop their country and in their "noble endeavours" for peace in the world.

On the basis of the principle of co-existence, Yugoslavia and India, he said, were endeavouring to develop "the broadest possible measure of co-operation with the widest number of States" and declared, "It is my conviction that therein alone lies the path to a better future and to a lasting peace in the world."

"To us co-existence means, on the one hand, that it is both possible and necessary that countries with different systems should exist alongside one another, and, on the other, that every nation has a right to its political and social order and to develop along its own lines."

He said also that

"the identical interests" of India and Yugoslavia with regard to the problem of peace, which stemmed from their internal developments, were fully reflected in the foreign policies of the two countries.

Now the joint statement issued by President Tito and Prime Minister Nehru gives concrete shape to the good intentions and aspirations of the two countries. It embodies principles on which there can be no difference of opinion among right thinking people the world over.

The statement says:

The President and the Prime Minister desire to state, as their considered view, that the relations of their two countries and Governments are, and must continue to be, based on the principles of the recognition of each other's sovereignty, independence and integrity, of non-aggression, of equality, of mutual respect and non-interference in the domestic affairs of each other or of other countries, and on the promotion, both for themselves and for the world, of the approach and conditions of peaceful co-existence.

The agreement is in principle the same as what between India and China; and now, with Yugoslavia's acceptance of the principle we may see the progress of the idea beyond East Asia and slowly penetrating Europe as well.

The two leaders declared that these principles of co-existence should govern international relations and constitute the foremost policy and work of the United Nations. The hope of advance of the peoples of the world and even the survival of civilisation render the acceptance of the necessity of peaceful co-existence not merely as an alternative but as an imperative.

The two leaders have repudiated the conception of a "Third Bloc" or "Third Force" of non-aligned countries and described it as a contradiction in terms as such a bloc would involve them in the very system of alignments which they regard as undesirable. At the same time, they have proclaimed that the policy of non-alignment pursued by them was not "neutrality" or "neutralism" but a positive, active and constructive policy seeking to lead to collective peace on which alone collective security could rest.

Marshal Tito and Mr. Nehru have denounced war and the accumulation of armaments as an instrument of negotiation or solution of conflicts.

It is now for other nations of Asia to make common cause with the crusaders of peace so as to widen "the area of peace and diminish the terrible prospects of war, promote greater confidence and open up greater opportunities of world co-operation."

The Role of the Scientist

Inaugurating the 42nd Session of the Indian Science Congress at Baroda Prime Minister Nehru appealed to scientists, engineers and universities all over country to take an intimate interest in the planning work. Unless they did that, they would not be discharging their function completely nor would the country be utilising their services as well as it should, he added. He reiterated his plea for co-existence, in the world. He said: "The alternative to co-existence, with the development of the nuclear weapons, is co-destruction."

Mr. Nehru said:

"We must have some form of co-existence. With the development of nuclear weapons and the rest, it is clear that the only alternative to co-existence is co-destruction. I mention these things to you because they concern more and more the scientists. Sometimes scientists have to shoulder terrible responsibilities because it is due to their labour that some big development either for the good or evil of the world may take place. But it is not a problem at present in India. We are not playing with atomic bombs at present. But it is the life-problem of the world. I do not offer any solution to that problem. Each person will have to think it out. You have somehow to bring about an atmosphere of free enquiry which is so necessary for scientific development. Today scientific development is getting less and less free under nationalistic and Governmental pressures."

Mr. Nehru continued:

"So we have to face this problem. I hope that your service and your working shall be free from any such pressures from Government or from any other source."

Over 50 foreign scientists, 1,200 delegates and nearly 2,000 invitees attended the inaugural session.

The Passing of Dr. Bhatnagar

The sudden death of Dr. S. S. Bhatnagar, Secretary of the Ministry of National Resources and Scientific Research at the age of 60 removes an eminent scientist and a great organiser from the field of his labours. For during the last seven years of independence he had been one of the ablest aides in organising 15 national laboratories for scientific research. He was in the front rank of Indian chemists and did very valuable work in magneto chemistry and industrial chemistry. As the chief executive of the Prime Minister in this line he was responsible for the chain of laboratories which, as Dr. Saha said, "would remain always a monument to his energy and scientific activity."

Paying a tribute to his work the Prime Minister said at the recent Science Congress at Baroda:

I have always associated many prominent figures with the Science Congress and among them the chief was Dr. Bhatnagar. It is not necessary to say anything formal about him. You all knew him. But I would like to pay a tribute to Dr. Bhatnagar with whom I had co-operated for the last six or seven years or more and who, I think, has done—I say this with all respect due to others—more than any-

one else for scientific development in India. We have eminent scientists in this country, people eminent in other ways, but Dr. Bhatnagar was a special combination of many things added to which was a tremendous energy, with an enthusiasm to achieve things. The result was he has left a record of achievement which was truly remarkable. I can truly say that but for Dr. Bhatnagar, you could not have seen to-day the chain of National Laboratories.

No wonder that the early implementation of the scheme of national laboratories and rapid growth of science in India had been dubbed by Dr. C. V. Raman as being a 'Nehru-Bhatnagar effect.'

Smt. Ambujammal

It was a graceful act on the part of the Congress Executive in Madras to have elected Smt. Ambujammal, daughter of the late S. Srinivasa Iyengar as Chairman of the

ensuing session of the Congress at Madras. No man did more service to the Congress in her generation than the late S. Srinivasa Iyengar. It was mainly his drive and resourcefulness that made the Madras Session of 1927 such a resounding success. But it was not merely as the daughter of her father that Ambujammal got so unanimously chosen. She had herself earned a name for service and sacrifice in the cause of the Congress; she had suffered imprisonment and participated in the national struggle—she has been an ardent constructive worker and a true follower of Gandhiji all along. Thus the honour is well deserved. Incidentally this is the first time in the history of the Congress that a woman has been chosen Chairman of the Reception Committee, although there have been women Congress Presidents in the past (Dr. Annie Besant, Mrs. Sarojini Naidu and Mrs. Nellie Sen Gupta.)



SMT. AMBUJAMMAL
Chairman, Reception Committee



SRI U. N. DHEBAR
President, Madras Congress

The WORLD of BOOKS

(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

A HISTORY OF ENGLISH LITERATURE By Emile Legouis and Louis Cazamian. Translated from the French. Revised Edition J. M. Dent & Sons Ltd. (Macmillan & Co., St. Martin St., London.

Here in one volume is a complete survey of English literature from the Seventh Century to the present time. The first part by Emile Legouis deals with the "Middle Ages" and the "Renaissance" (1650-1660) while the second part by Louis Cazamian deals with "Modern Times" bringing the story down to T. S. Eliot and Stephen Spender. Translated from the French by Helen Douglas Irvine and W. D. Mac Innes, this twelfth edition of this magnificent work of scholarship is remarkably thorough and compact.

There are of course several standard works on the history of English literature such as the "Cambridge History" in 14 volumes, Henry Morley's "English Writers" in 11 volumes and Courthope's and Leslie Stephen's. But this new work is justified by the fresh contribution it makes to our knowledge and understanding of English literature.

This is the one standard assessment of the entire field of English literature from outside the English frontiers. The singular value of this present book, says Q in his Preface, lies in its enlargement of the vision to see our own literature, magnificent as it is, the European perspective, and this not through direct comparison, but more winningly, almost insensibly, through the operation upon it of two critical minds in another great literature which more than ours, conforms with logic and measure. But what of the two great French critics—in Taine and M. Jusserand who have left such excellent landmarks in their vivid assessment of English authors? But Taine wrote five and seventy years ago and has left gaps with increasing boldness from the 18th century onwards; and then he supplies rather a series of brilliant articles than a complete, closely written, continuous story. As for Jusserand, his history stops before Milton, that is about 1625.

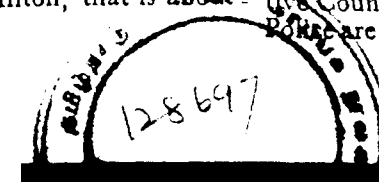
The present volume is thoroughly up-to-date and comprehensive and its survey of contemporary letters is remarkably full. It is as the *Times Literary Supplement* put it, a Cambridge History in miniature. And then for all its unbiassed approach it is not a colourless computation but has a tone and atmosphere all its own, and for a work so truly scholarly is pleasantly readable.

REPORT ON THE RESEARCH, TEACHING & PUBLIC ADMINISTRATION OF THE ECONOMICS OF AGRICULTURE FOR INDIA by John D. Black, Dept. of Economics and Graduate School of Public Administration, Harvard University, U.S.A. and Hugh L. Stewart, Production Economics Research Branch, U.S. Dept. of Agriculture, published by the Manager of Publications, Delhi.

At the instance of Prof. Ashby, Mr. Black and Mr. Stewart compiled this report during the sixty-six days of strenuous effort from 11th April 1954 to 16th June 1954. The entire statistical resources of the Government of India and the State Governments and the Universities and Agricultural Colleges and Institutions were placed at their disposal. The only criticism, which can be made of this excellent pamphlet, is that it is entirely based on records and written material especially as the work was done during the nonagricultural season between April and June. Subject to this limitation, the report will be extremely useful in reorganizing and re-orienting agricultural work and statistics in our country.

PROPOSALS OF WORLD FEDERALISTS FOR UNITED NATIONS CHARTER REVISION by Max Habicht, Transaction No. 19, The Indian Institute of Culture, Publications Department, 1, North Public Square Road, Bangalore 4 (India)—Price Re. 1/-

This is an interesting re-print by the Indian Institute of Culture of Mr. Max Habicht's 'Proposals of World Federalists for United Nations Charter Revision.' While one can agree that spending £40,000 millions a year in armaments without assuring peace seems to be the height of folly, one wonders whether the proposals for a World State and a World Executive Council and a World Court and a World Police are practical politics in the near future.



EVERYMAN'S DICTIONARY OF SHAKESPEARE QUOTATIONS Compiled by D. C. Browning J. M. Dent & Sons (London.)

Here we have the best of Shakespeare culled from all his plays and poems. Four thousand quotations and extracts presented in order of the works, those from each play being prefaced by a brief summary—this is Shakespeare in essence. It will prove an admirable companion volume to the complete works of Shakespeare. Of course those who are well acquainted with the plays will find their favourite passages for reference or refreshment.

Though the principle of selection must in all cases be to a certain extent arbitrary there is a justness and propriety which can hardly be questioned; and then it is instructive to study the relative proportion of the selections which must vary according to their quotability. *Hamlet*, of course, comes first with 350 extracts and *Macbeth* supplies 175; *King Lear* a little above the 200 mark and a little below it *Othello* and *As you like it*. For its 3929 lines *Hamlet* includes 1700 or nearly half—a fairly generous proportion even for a play in which practically every passage is memorable. The detailed index provided by the Editor enables the reader to turn at once to any piece or subject he wishes to look up. Altogether a valuable book for browsing.

THE HIVE By Carnilo Jose' Cela. Translated by J. M. Cohen. A Signet book, The New American Library, New York.

The author of this book—Carnilo Jose' Cela—is a Galician who had fought for Franco's Spain; and the translator is admittedly an anti Franco refugee now in England. Their political opinions are poles apart, but that fact has in no way deterred Mr. Cohen from appreciating the literary merit of the original. Cela's method is to present a slice of life—by which he means the ugly, sordid life centring round a middle class cafe in Madrid—the haunt of a number of amorous men and women of easy virtue. Cela is quick to perceive and portray with uncanny fidelity the more forbidding features of that life. Why only the forbidding features? Without charity and without reticence he shows the pitiful content of the lives of the unfortunates he chooses to snap-shot—hunger and greed and fear and frustration. And the life he portrays carries with it the odour of decay. But then he

claims that this slice-of-life method is the proper thing for an artist to do and defends it on principle.

THE SUPREME COURT AND JUDICIAL REVIEW IN INDIA by Sri Ram Sharma, M. A., His. S. (London), Director, Institute of Public Administration, Sholapur, published at the Institute of Public Administration, Sholapur, Rs. 2-4-0.

This useful compilation gives in brief compass an account of the Supreme Court. Its account in Appendix IV of 'minority opinion' of the present Chief Justice Mahajan in the Bharat Bank case being upheld by a fuller bench in the United Commercial Bank case reminds one of Sir A. P. Herbert's Uncommon Law. While (1) Kania, (2) Ali, (3) Sastri and (4) Mukerji J.J. held one view in the first case against (1) Mahajan J., in the second case, the same (1) Kania, (2) Mahajan, (3) Mukerji and (4) Bose J.J. held the opposite view against (1) Ali, and (2) Sastri J.J. So it almost became a gamble in which in Herbert's phrase "It looked as though one surgeon asked our appendix to be removed and removed it and another surgeon asked it to be put back and a third surgeon asked it to be removed again. The only advantage the Supreme Court has is probably the same as that of the House of Lords that it puts some finality to all cases. The Law's tortuousness and delays are inevitable as we found recently in Madras when a Crown Prosecutor promoted as a Judge and a Public Prosecutor forming a majority with a third defence-lawyer-member freed from the prisons nearly 20 persons sentenced to transportation for life whom they themselves had prosecuted to death or to transportation on the ground that the interpretation of section 27 of the Evidence Act by the Madras High Court was erroneous in view of the clarification by the Privy Council. By the way, it is sad that the families of these persons were not given any compensation.

LORD SREEKRISHNA: HIS LIFE & TEACHINGS by Makhn Lal Sen, English translator of the Ramayana, Vol. I Brindavana Leela, Second Edition. Oriental Publishing Co., Calcutta—Price Rs. 4-8-0.

It adds another to the numerous attempts made by the devout to explain the foreigner and the agnostic that the *Leelas* of Sree Krishna have a profound allegorical meaning.

What is miracle and what is allegory in mythology and legend is clearly distinguished in this interesting work.

PLANNING IN INDIA AND ABROAD by prof Santosh Kumar Ray, Uttarayan Limited, 170, Cornwallis Street, Calcutta-6.

This is a mere compendium and a very useful compendium. But, one cannot without a proper background of training of gleaning useful from useless stuff plunge into this book. It is much more like a gathering of short notes in respect of legal decisions than full report or a reasoned study of particular cases and subjects. The author says the book is "planned" to deal with planning in the East as well as in the West but as Burns said "The best laid schemes of men and mice gang aft agley"; except an intensive and exhausting attempt to make a precis of everything everywhere including the statement that "Dr. Marie Stopes does not seem to favour rhythmic method," it is impossible to see any plan or arrangement in this compendium of facts, figures and opinions. But this is not to deny that it is useful in its restricted way as a collection of miscellaneous information from various Government reports, White Papers, blue prints and journals of "the countries concerned" as the author calls them.

OUTLINES OF JAINA PHILOSOPHY by Mohan Lal Mehta, Jain Mission Society, G. 146, Chickpet, Bangalore-2 (India)—Price Rs. 5/-

OUTLINES OF KARMA IN JAINISM by the same author being a re-print of Chapter VI of the Outlines of Jaina Philosophy—Price Rs. 1/-

The essentials of Jaina Ontology, Epistemology and Ethics have been explained in clear language by the learned author. As Sri B. P. Wadia points out in the Foreword "clever talking will not work salvation." So the author has set himself the task, which he has accomplished very convincingly, of proving that the Jain religion is a practical religion based on intelligible background of metaphysics. Altogether a profound study of a difficult problem.

LIVING THE INFINITE WAY by Joel S. Goldsmith—George Allen and Unwin Ltd., London W. C. I.—

This book is one in which each sentence has to be read over and over again to grasp the full meaning. The meaning of prayer without intentions is explained. The ultimate goal should be so living that Illumination dissolves all material ties and binds men together with the golden chains of spiritual understanding. This book will help towards the goal.



TELECOBALT UNIT FOR CANCER TREATMENT
Britain's first telecobalt unit for the treatment of cancer was opened recently at Bristol General Hospital

DIARY OF THE MONTH

- Dec. 1 Pandit Govind Vallabh Pant appointed Union Minister.
—Churchill expresses regret for his Woodford speech.
- Dec. 2 Home Minister Kailash Bill conferring on the President power of Andhra State Legislature passed in Lok Sabha.
- Dec. 3 Nehru announces setting up of Law Commission.
- Dec. 4 U. N. Assembly gives unanimous approval to Western plan for atomic energy.
—Girja Shankar Bajpai, Governor of Bombay, passes away.
- Dec. 5 Death in Madras of 'Kalki'—R. Krishnamurthi, Tamil novelist & journalist.
- Dec. 6 Nehru assures Bank Employees that Govt. would enforce implementation of modified award.
—Cultural delegation from China headed by Chung Chen—To, arrives in Delhi.
- Dec. 7 Yoshida Govt. in Japan quits in face of no-confidence motion.
—Handicrafts Exhibition in Madras opened by Chief Minister.
- Dec. 8 Strike on Dec. 10 deferred to a later day until the All India Bank Association had met in special session.
- Dec. 9 Indo-Pak talks on Canal water dispute resumed by World Bank.
- Dec. 10 U. N. Dhebar elected Congress President.
—Hemingway accepts Nobel Prize honour.
- Dec. 11 President opens Fourth World Forestry Congress at Dehra Dun.
—64 mine workers trapped in M.P. Colliery.
- Dec. 12 Congress Party in T. C. Legislature decides to withdraw support to P. S. P.
- Dec. 13 Court of Inquiry set up to investigate Parasia mine disaster.
- Dec. 14 Central Music Board reconstituted.
—Rajya Sabha decides in favour of wives' right to divorce.
- Dec. 15 Indo-Iranian treaty of commerce and navigation signed.
—Mahomed Ali Nehru invites for resumption Indo-Pak talks.
- Dec. 16 Marshal Tito of Yugoslavia given a magnificent welcome in Bombay.
- Dec. 17 French Govt. of Mendes-France defeated on Indo-China budget.
—Chou welcomes U. N. Secretary's Visit to China for talks on interned U. S. airman.
- Dec. 18 Indian Philosophical Congress meets at Kandy.
—Police strike in Bengal ends.
—Opposition motion to censure speaker Mavlinkar fails.
- Dec. 19 Civic Reception to President Tito in Delhi.
—Smt. Vijayalakshmi Pandit, High Commissioner-designate, in London.
- Dec. 20 Premier Mendes-France wins confidence vote on Indo-China budget.
—Soviet note to Britain threatens to cancel Anglo-Soviet treaty because of Paris agreements.
- Dec. 21 Madras Assembly passes Dramatic Performances Bill.
- Dec. 22 Governor Munshi opens All India Economic Conference at Agra.
- Dec. 23 Joint statement by Nehru and Tito read at both Houses of Parliament.
—Beria's followers executed after trial in Russia.
—French Assembly rejects German rearmament.
- Dec. 24 Congress—K. L. P.—Praja parties alliance for Andhra Elections agreed.
—Both Houses of Parliament adjourn after endorsing Five Year Plan programme.
- Dec. 25 Peking acquaints Nehru with facts respecting case of U. S. airmen detained as spies.
—Andhra united front programme issued.
- Dec. 26 Dr. B. C. Roy inaugurates Hindustan Cables Factory at Rupnarayanpur.
- Dec. 27—Joint authority for 58 crore Nalveli scheme proposed.
- Dec. 28 Prime Ministers of five Colombo powers meeting at Bongor (Indonesia) decide to call a Conference of African and Asian countries in April.
—New U. P. Cabinet with Dr. Sampurnanand as Chief Minister sworn in.
- Dec. 29 According to joint *Communique* of Asian Premiers at Rangoon, China and Japan are to be invited to Afro-Asian talks in April.
- Dec. 30 Mendes-France wins vote of confidence.
- Dec. 31 Ike welcomes Paris vote for re-arming West Germany.
—Immigration Act to come into force in S. Africa.

READERS' DIGEST

C. R. ON THE ATOM TALKS

"Most experienced statesmen, all well-wishers of mankind are busy with negotiations about conventional weapons and inspection and control of stock. These terms will not work. At the critical moment they will be found to fail", says C. R. in the *New York Times*.

International opinion is clear that germ-warfare would be disgraceful. We have succeeded in keeping even the thought of germ warfare out. Is atom warfare more humane than germ warfare? Should we not pause to consider whether the way of negotiation is really the path to follow? Is it not indeed the fatal path, to make it one of the many terrible conventional weapons the world has one by one got used to?

"How did we arrive at a state of things wherein cannon, tanks, torpedoes, submarines and aerial bombing have become quite 'conventional'? By a process of quiet, secret competition, equivalent to negotiation.

"The state of things thus reached was bad enough even before the atom came. Now, we are unconsciously preparing the next stage of barbarity by the same process of making terms with Satan, giving and taking. We are daily and steadily progressing towards making the atom bomb too a conventional weapon.

America, he says, has evolved a thesis based on a calculation of relative potentiality in respect of conventional weapons. The weaker may invent and use any horrible weapon—this is the new thesis of America. Atomic weapons threaten to reach the same position as submarines and aerial bombing.

Let us remember that there are large nations and Governments outside America who are as interested in their own non-destruction and independence as the people of the U. S. who do not possess conventional military potential and forces equivalent to that of either the U.S.S.R. or even of the U. S. or any of the other non-Communist Powers. Are these people too, on the same grounds, entitled to think of horrible weapons of destruction to act as a countervailing power for 'peace through strength'? Atom breaking weapons are not the only horrible things that could be invented by unrestrained science. Bacterial weapons are easier still to be invented and to be used.

What then shall we do, asks C. R. if negotiation is not only useless but positively harmful?

The only way is what has been indisputably shown to be the only right way in all matters of human conduct.

Do not do what is wrong because another does it. To imagine that deliberate sin could be a means to overcome another's sin is a fatal error. Sin will thrive if this fatal method of treating sin be followed.

We shall all be soon and rapidly overwhelmed if we do not give up this method of meeting evil. Unilateral action is the only way.

Hope lies in the fact that in respect of germ-warfare we firmly believed in unilateral good conduct and we did not fail.

The resolution of the nations not to practise germ-warfare was, I repeat, not based on negotiation. It was the other way about. The resolution was the result of confident, unilateral conduct, based on instinctive abhorrence. Let us not mistake cause for effect.

So, in dealing with this new means of destruction not less disgraceful than disease germs, let us not believe that we have to secure right conduct on the part of others before cleansing our own house. Let us not, by negotiation, proceed to progressive loss of the sense of disgust. Had we followed the true way in respect of submarines and aerial bombing, the world would have been saved from those horrors. But that is now too late. Let us not be too late with atom weapons, also.

Indeed, the secret power of the good, that it will triumph if only we make no terms with evil but stand confident, is a secret of the human mind as remarkable and as important as the secret of the atom which has been so fatally explored. The mysterious energy of the good is worthy of as much attention, at least, as the mysterious energy of the atom. Alas that science has bestowed all its attention on the one and not on the other!

Is it that we really speak lies and have no faith in our hearts such as we pretend? God forbid!

Let either America or Russia begin without waiting for the other, he says. It would be impossible for the party that lags to use this dreadful weapon thereafter.

Indeed, she who committed the mistake first is in duty bound to begin now. Not as a penalty, but as a noble privilege. I believe that America can do it. She is morally big enough for it. Her national history justifies the hope. If America does it, the whole world will rally round her as men rally round a hero or a G. d. There will be no need to woo doubtful nations with soft words and go through diplomatic travail.

Let not a false realism lead us to world tragedy. Let us not accept the defeatist slogan, 'It has come to stay.' Let negotiation be scrapped as unworthy, as well as worthless, and let the good nations begin like men.

We speak the truth irrespective of others not doing it; we are kind and honourable of the conduct of others.

Let each not wait for the other, but, unilaterally, let us throw all the atom bombs in the deep Antarctic and begin a new world free from fear. This is the only way to regain what paradise we had held and which we lost in August 1915.

PREVENTION OF WAR

The British philosopher, Bertrand Russell, has suggested that India and Sweden should form an international group to investigate the probable effects of a Third World War.

Writing in *The Nation*, weekly journal of opinion, Lord Russell said that such a group should include military, air and naval experts, a first-class nuclear physicist, a bacteriologist, and economist and a man of experience in international politics.

A body so composed could, I am convinced draw up a report which would make the futility of world war undeniable by anybody who studied it.

Lord Russell said that Governments likely to be belligerents in a Third World War should be invited to express their opinions on the report.

"If they concurred in its finding—and it would surely be very difficult for them to do otherwise—the Powers on each side would be so informed.

I think that mutual suspicion could be very much diminished if both sides simultaneously expressed agreement with the findings of the neutral commission.

Lord Russell said that mutual suspicion must be allayed if war was not to break out sooner or later "through some rashness or some inadvertence." Any neutral nation undertaking such a task would need courage.

If Sweden were to undertake such a work for peace as the suggested commission could perform it would appear at once in the very forefront of heroism, and of a heroism that would be constructive non-violent and in the service of humanity as a whole.

The Government of India, while not strictly pacifist, is profoundly affected by the doctrine of non-violence as preached by Mahatma Gandhi. To show to the world convincingly that war will not only be horrible and cruel and destructive, but will also be futile from a governmental point of view, would be a fitting tribute to the memory of Gandhi and one which would enhance the moral stature of India among the nations.

WHERE U.S. MAY FIGHT NEXT

The next war for the United States may be the war now opening in Formosa strait, says *U. S. News and World Report*.

Red China is out to take four tiny islands within sight and sound of the Communist mainland. Chiang Kai-shek's Nationalists hold these islands and intend to keep them.

The U. S. is involved in this latest shooting war through the U. S. decision to keep the Communists out of Formosa, through a U.S. programme to arm and support Chiang's troops.

Quemoy, right now, is out of bounds to U.S. fighting men. But a *U. S. News & World Report* editor has visited Quemoy, and he points out what is at stake there.

The route from the mainland to Formosa is from Amoy—and that route is closed as long as Chiang's Nationalists hold these little islands.

There is a precedent for Chiang's strategy on Quemoy. The last Emperor of the Ming dynasty to rule on China's mainland finally fled to Formosa, but lost it when he lost Quemoy.

Question of "face"—always important in the Orient—is an item of major importance for both Communists and Nationalists in the battle of Quemoy.

Communists insist that Formosa belongs to them because they have conquered the rest of China. Chiang's Nationalists, in Communist propaganda, are billed as defeated leaders without followers or influence. As long as millions of people in South China know that the Nationalists have bottled up the port of Amoy, as long as the Nationalists hold the "Golden Gate" of Quemoy island, the Communists will "lose face".

Chiang's Nationalists, when they fled from the mainland in 1949, turned and fought on the island of Quemoy. As Nationalist officers tell it now, a force of 20,000 Communists was driven into the sea when the Reds tried to storm Quemoy island in October, 1949. Now as the new battle for Quemoy takes shape, the Chinese Nationalists are getting their first chance since 1949 to show that they can stand, fight and hold a position against Chinese Communists.

End of the battle for these little islands will not mean an end to Chinese civil war, whether Quemoy is held or lost. But the outcome will certainly influence the strategy of the U. S. in the Pacific and the Far East.

AID FOR ASIA

The much publicised programme of economic aid for the non industrialized free countries of Asia, designed to win them to the side of the West, will not be a multi-billion programme, as many in Congress had speculated, but something of the order of half a billion for the next year.

THE ART OF JAMINI ROY

During the second World war a small studio in the old part of Calcutta was a haunt for American GI's with an interest in art. Their host was elderly and amiable Jamini Roy, a popular Indian folk artist.

His warmth and sincerity appealed to the servicemen. During hospitable afternoon teas they relaxed, says *News week*, while Roy, in halting English, conducted seminar-like discussions on the philosophy and ambitions of art.

Recently, largely through the efforts of an ex-GI admirer, Harold Leventhal, a sampling of Roy's canvases were on exhibit for the first time in the United States at the ACA Gallery in New York.

Roy grew up in a simple, pious Hindu home, the son of a small landowner in a West Bengal village. As a boy he delighted in the work of the native artisans—the gaily colored birds on the terra cotta pots, the serene figures woven into cloth, and the brightly painted wooden dolls. He learned to copy the scrolls and highly stylized pictures which the Bengalese call "pats." He decided to become a painter and joined the art school in Calcutta. There he became a neoclassicist follower of the nationalist Bengal School—a movement which rejected Western influences and sought to revive the techniques of Indian old masters.

For a decade Roy prospered as a portrait painter in Calcutta. But he was not satisfied with the trend of Indian art.

The Bengal School failed, he decided, to recognize the importance of indigenous native folk art. So, in 1921, at the age of 34, he renounced his sophisticated style, abandoned his successful work, and turned homeward. Living in poverty and almost total isolation, painting on paper, wood, or even gunny sack when he could not afford canvas, he sought inspiration in the timeless art of the native craftsmen, who have passed their skills from father to son for dozens of generations.

For fully ten years Roy persevered in lonely obscurity. Then in the 1930s a small group of his countrymen began to appreciate his style.

Since then his prestige has risen in India and has spread abroad. Ecstatic fellow countrymen compare him with such masters as Cezanne, Picasso, and Van Gogh. Again Roy is a prosperous painter, living in a newly developed Calcutta community in a modern home which he designed. At sunset he makes a ritual of watering flowers in his courtyard.

Roy's paintings reflect the peace he has made with the world. Flat, bright figures painted in the conventional forms of Bengalese artisans reveal his reverence for the dignity of India and Hindu lore. Roy usually grinds his own pigments and normally paints in tempera. His drawings are composed of simple and economical lampblack lines. All express his belief that there is no evil in good-humored men and women.



BBC EASTERN SERVICE INDIAN SECTION

Mr. Dev Anand, the well known Indian film star, who recorded an interview for the BBC's Hindi Service during his recent visit to London

PAK CENSORSHIP OF FILMS

Any film ridiculing, disparaging or attacking any religion or containing propaganda of social superiority, shall be regarded unsuitable for public exhibition in Karachi, Sind and Baluchistan, according to the instructions issued to the members of the Karachi Board of Film Censors by the Chief Commissioner of Karachi, Mr. A. T. Nagvi, who is also the President of the Board.

The Chief Commissioner has issued instructions to the members to strictly follow the code of censorship approved by the Board.

According to the instructions Any Film will be regarded as unsuitable for public exhibition if:

1. It ridicules; disparages or attacks any religion.
2. It is likely to cause hatred among the religious sects and communities.
3. It ridicules or brings into contempt Pakistan or its people or maligns the national character of Pakistan or tends to undermine its integrity and solidarity as an independent State.
4. It contains propaganda in favour of a foreign State having a bearing on any point of dispute between that State which is likely to impair good relations between that State and Pakistan.
5. It reveals any secrets of military importance concerning Pakistan which are likely to affect the security of the State.
6. It portrays co-educational institutions or mixed social life or mixed-cultural in such a way as to reflect laxity of morals or indecent behaviour. A film will not, however, become objectionable merely because particular characters in it fall in their behaviour below a general standard of decency.
7. It exhibits lewd postures, gestures or actions or contains dialogues or actions suggestive of indecent interpretation.
8. It exhibits such details of wanton cruelty, disease or deformity as are likely to arouse dispute.
9. It violates any instructions issued by the Government of Pakistan from time to time in the interests of the preservation of law and order in the State.
10. It contains propaganda of social superiority.

WORLD BANK'S AID TO INDUSTRY

The International Bank for Reconstruction and Development (World Bank) announced approval of a \$10 million loan to the Industrial Credit and Investment Corporation of India, an agency being formed by private investors to growth of industry in India.

Private investors from India, the United States and the United Kingdom will subscribe the initial share of the Corporation, which will be 50 million Rupees (\$10,500,000)

THOSE SAUCERS

At the U. S. Air Intelligence Technical Centre in Dayton, Ohio, a special project known as "Blue Book," or "Unidentified Flying Object Program," has been set up—under pressure. The pressure comes from U.S. citizens who still insist they see flying saucers. "Blue Book's" mission, says the *New York Times*, is to try to find out what it is they are actually seeing.

Over the past two years, the number of saucer reports has sharply declined in the United States compared with 1952 when saucers were whizzing all over the place. But recently there has been a rush of saucer reports in Europe. The saucer puzzle whirled right into President Eisenhower's press conference. This exchange took place:

Q. * * * I wonder if you could tell us if our authorities really do suspect that the flying objects come from outer space?

A. * * * A man whom he trusted from the Air Force had said that, as far as as he knew, it was completely inaccurate to believe that they came from any outside planet or other place.

Where do they come from? "Blue Book" says they come mostly from the mind's eye—either pure hallucination or misinterpretation of natural and man-made phenomena such as meteors, weather balloons or airplanes.

BEST FILMS OF 1954

New York film critics have listed two British films "Genevieve" and "Romeo and Juliet" among their choices for the best films of 1954.

The *New York Daily News* critic said that "On the Waterfront" was the best film of 1954 followed by "Seven Brothers," "Romeo and Juliet," "Three coins in the Fountain," "The Barefoot Contessa," "Carmen Jones," "Country Girl," "Night People," "Knock on Wood" and "Genevieve."

The *New York Herald Tribune* critic listed "On the Waterfront" first, "Genevieve" second, "Romeo and Juliet" third and "Country Girl" fourth. "M. Hulot's Holiday," a French film, was fifth, followed by "Sabrina Fair," "The Kidnappers," another British Film, "Carmen Jones," and a Japanese film "Gate of Hell," "Rear Window" was tenth.

TRIBUTE TO NEHRU

Mr. Jawaharlal Nehru, the Prime Minister of India, was the most important single statesman in the world at the close of 1954, according to Mr. Joseph Marsch, special correspondent of the *Christian Science Monitor*.

Mr. Marsch wrote that the most important single piece of world news in the closing week of 1954 was the calling by the Colombo Powers led by Mr. Nehru of an Asian-African Conference.

Mr. Marsch said: There could be little doubt and no question about it that the most important single statesman in the world at the close of the year was not Malenkov or Molotov, Churchill or Eden, Eisenhower or Dulles, it was Nehru, who more than any one other person had foreseen, had helped to shape and form and had led the trend of the times.

"He was riding the wave of the day and it was merely a symptom of the times that President Tito of Yugoslavia was the first but probably not the last to make a political pilgrimage to New Delhi to test and sample the policies and purposes of the world's most influential statesman."

ATOM FOR AGRICULTURE

Harnessing of the atom for peacetime uses may produce the 'most revolutionary development of all time in agriculture,' according to U. S. Agriculture Secretary Ezra Taft Benson.

"Aside from the vast potentialities of the atom as a source of power on the farms, the contributions of this new scientific wonder to improved plant and animal breeding may be even more startling," the chief of America's Agriculture Department told the Illinois Agricultural Association.

Mr. Benson said that nuclear research may make it possible to increase yields and at the same time speed up the growth of plant life in such a way that more than one crop can be harvested each season. He said it may also make possible mutation and other livestock breeding advances which will completely change present marketing cycles.

Rain-making may become a normal part of crop production, the Secretary said. Research has already advanced enough for men to realize that the atom will teach much more about the effective use of fertilizers.

A GANDHIAN EXPERIMENT

A novel experiment of quelling a rebellion through non-violent means, was tried last month in Tunisia, according to *Freedom First*. A party of forty-four unarmed men consisting of an equal number of Tunisians and Frenchmen was sent out by the French and the Tunisian authorities to win over 2500 Fellaghas who are in open revolt against the Government and to persuade them to put down their arms and take back their old place in the Tunisian community. The step followed the declaration of an amnesty. Reports indicate that the step is meeting with some success. This action of the French and Tunisian Governments, says *Freedom First*, may lead other Governments to think of similar steps with regard to similar difficulties in their countries. It may be suggested that the same method may be tried in connection with the Mau Mau struggle in Kenya. All this reminds one of Gandhiji and his peace mission in Calcutta and East Bengal when he set out unarmed and alone to quell the communal disturbances. Gandhiji is no longer with us, but his ideas live and they may inspire action on the lines practised by him in countries which may have never heard of him.

INDIAN HISTORY CONGRESS

Dr. N. P. Chakravarty, President of the Indian History Congress held at Ahmedabad on December 27 suggested formation of an Indian Council organised on the lines of the British Council for bringing home to other nations 'all that we consider our best.'

Dr. Chakravarty said: To-day everywhere there was a fund of goodwill towards India. Many of these countries had very little to learn from India on modern science or industry, but they were all anxious to know about India's history and culture, her art and literature. Though from time to time cultural delegations were sent to other countries such visits did not have any lasting effect on the countries visited. He was of the opinion that an Indian Council organised on the lines of the British Council would meet the need.

Mr. H. V. Divatia, Vice-Chancellor of the Gujarat University and Chairman of the Reception Committee welcomed the delegates.

Inaugurating the session, Mr. G. N. Mavlankar, Speaker of Lok Sabha, said that world peace could be established only when it was realised that all men were equal and had the same rights and obligations to each other.

INDIA FORGES AHEAD

India is moving ahead. If there were any doubts on that score, they have been removed by a report of India's National Planning Commission. The report, an interim review of India's Five Year Plan, reveals these facts:

Food Production has outstripped the goal of the Five Year Plan by three million, eight hundred thousand tons—which leaves a food grain reserve of two million tons.

In 1949, the average per capital income was forty-five dollars a year. Today it is about fifty three dollars.

The cost of living has dropped five per cent in the past year.

India's textile industry—the nation's largest—is ready to export an unprecedented one billion yards of cloth.

These are not earthshaking advances. They leave India with most of her goals still ahead and most of her problems still unsolved. But they do spell that quiet, steady progress is indisputable—and a source of considerable satisfaction to India's friends.

"PERNICIOUS PASTIME"

Not long ago a judge of the Madras High Court, giving judgment in an appeal preferred by some persons who had been convicted under the Gaming Act by a Presidency Magistrate, accepted their statement that they had been spending the day "in jolly mood" and had not used stakes. "Even if they were playing for stakes," the learned judge is reported to have said, "it would not be an offence unless the place in which they played is used as a common gaming house."

Such a pronouncement, says *Thought*, would doubtless have met with universal approval—for "once, or twice, to throw the dice is a gentlemanly game,"—but for those who take their cue from journals like *Young Communist*. In an article that official Communist Journal has described the playing of cards, with or without stakes, as a "pernicious pastime." Card games are "one of the birthmarks of capitalism"; they inter-

fere "with the education of our people, of the Soviet Youth, and corrupt Communist morals, and hamper our struggle for the new man, and for a healthy way of life." To complete the quotation from Oscar Wilde, "he does not win who plays with Sin in the Secret House of Shame." One may, of course, legitimately speculate on which side of the Iron Curtain the "secret house exists—such speculation would be easier on this side of it, though," says *Thought*.

"Bourgeois history tells us how similar precaution to save public morals were taken long ago in another European county—in England, by Cromwell. The reaction to that virtuous attempt was the appalling laxness in the time of Charles II. Shall we expect in the future a similar rebound on the other side of the Curtain too?"

DISARMAMENT

Dr. Frank P. Graham, U. N. representative in the Kashmir dispute, recently urged a two-point programme for world peace. He advocated: "universal, enforceable disarmament to prevent the suicide of peoples and their civilisations" and a "wisely planned and enlarged technical assistance and economic development programme co-ordinated with the U. N. programme in harnessing technical skills, dynamic enterprise and thermo-nuclear power towards the more productive, freer, fairer and peaceful life of all people."

Dr. Graham said that the year 1955 held "both peril and hope for the people of the United States and the people of the world".

The road ahead for the American people was "not back to selfdefeating national isolation nor down the road to a preventive war which would be the third world war, but up the difficult road of the United Nations", he said.

He urged everyone "to work and pray in all lands for the United Nations for universal, enforceable disarmament and a great humane programme".

INDIA AND U.S. IN ANTI-MALARIA PROJECT

India and the United States have signed an accord for joint financing of a comprehensive Malaria Control Programme in this country.

The programme is planned to provide protection to some 136 millions out of 200 million people living in malarious areas of India, by the end of India's Five-Year Plan period.

The total estimated joint cost of the programme amounts to \$4.4 million, representing the U.S. dollar contribution, and 22 million Rupees (about \$4.6 million) to be expended by the Indian Government for local costs, inland transport and handling of equipment and supplies.

Under the accord, part of the overall American Economic Aid Programme here, it is proposed to establish eleven new Malaria Control Units in addition to 125 units similarly organised jointly by India and the United States earlier.

CO-EXISTENCE OR "NO EXISTENCE"

Adail E. Stevenson, Democratic presidential candidate in 1952, says that "it is either co-existence or no existence in the atomic-hydrogen age."

His statement is in *Look* magazine article which contains a series of predictions for 1955 collected from national and world leaders for 1955.

"We will have to co-exist with our ruthless, ambitious implacable Communist neighbours whether we like it or not, for it is either co-existence or no existence in the atomic-hydrogen age," Stevenson said.

WHEAT HARVEST MADE EASY

A bullock-drawn disk harrow type thresher, known by the name of Olpadt thresher is becoming popular with farmers for threshing wheat.

The machine takes half the time required for threshing wheat by the usual method of bullock threshing. Unlike the traditional method it is not fatiguing to work this machine. It also provides the additional weight required to get a finer type of *bhusa* and helps to crush the nodes of the straw.

The thresher can be pulled over the ordinary threshing floor by a pair of bullocks. The machine, together with a wooden frame, costs Rs. 150.

FROM 30 MAUNDS TO 80

How it was possible for a farmer to almost treble his acre-yield of rice in a single year was narrated by him the other day.

The farmer, Sardar Gur Inder Singh of Shamgarh in the Karnal District in the Punjab, said that the Japanese system followed by him last year on three acres gave him 84 maunds of paddy per acre, as against the normal yield of 30 maunds per acre.

He had been following instructions given in a leaflet put out by the Indian Council of Agricultural Research, he said. He found that he was more than repaid for the extra dose of manure applied and trouble taken in line planting.

He also revealed that sugarcane grown this year on fields where paddy was grown last year by the Japanese system showed remarkable growth. This was evidently due to the residual effect of the superphosphate applied to paddy. Not only germination of cane was greater by ten to twelve per cent, but the crop had grown six feet high within three months.

SINDRI FACTORY

The production of ammonia in the Sindri Fertilizer Factory in December 1954 touched the record figure of 8,164 tons.

The figure is the highest for any month since the factory went into production over three years ago.

The production of ammonium sulphate during the month amounted to 29,353 tons. This was the second highest figure for any month. The highest production level was reached in October 1954 when Sindri produced 30,001 tons of ammonium sulphate.

The coke oven battery which went into production in August last and reached its rated capacity of 600 tons of coke per day within two months has maintained that level of production.

35 LAKH ACRES FOR BHOODAN

Over 35.42 lakh acres of land have been donated for Bhoodan Yagna in India up to 10 December 1954, according to latest figures released by the All-India Sarva Seva Sangh.

Of this 1.49 lakh acres have been distributed among the landless throughout the country.

Ninetyfour villages have also been donated for the Bhoodan Yagna. The State-wise figures of these donations are: U.P.—1; Utkal—74; Bihar—17; and Hyderabad—2.

INDIANS OUTSIDE INDIA

South Africa

APARTHEID WITH VENGEANCE

The concession under the Smuts-Gandhi Agreement, whereby Indians living in South Africa could bring over their wives and children living in India, ceased to be effective from New Year.

The concession was withdrawn under the Immigrants Regulation (Amendment) Act of 1953, which a proclamation in a Gazette Extraordinary issued on 31st December said, would become operative from Jan. 1, 1955.

Explaining the withdrawal of the concession in his speech during the second reading of the bill in Parliament, South African Minister of Interior, Dr. Danges, said the original disparity between Indian males and females existed no longer as parity between the sexes had almost been achieved. He said the figures for the eight years before the introduction of the Bill showed the entry of wives and children had far exceeded the number of Indians who left South Africa in the same period.

An investigation by the African National Congress shows that 26 South Africans have been banned from belonging to various organisations and from attending any gatherings in the country for two years, under the Suppression of Communism Act and the Riotous Assemblies Act.

Australia

RE-ENTRY OF INDIANS

Prime Minister Nehru said in a written reply in the Lok Sabha that there had been no change in the policy of the Australian Government in recent years in regard to re-entry of Indians into that country, and no case had been reported so far of an Indian being refused re-entry to Australia after he had left that country.

There were no set regulations governing the re-entry of Indians into Australia, he said, and added, "The Commonwealth Government usually raise no objection to the re-entry into Australia of Indians who have left that country, provided the applicant furnishes proof of his long residence in Australia and has not come to adverse notice".

E. Africa

INDIANS IN E. AFRICA

Mr. Nehru said in Lok Sabha that there were about two lakh Indians in East Africa and that in Kenya, they suffered from a statutory disability.

Indians in Kenya "are not allowed to own or lease land in the highlands for agricultural and industrial purposes", he said.

Indians in East Africa were also discriminated against by administrative orders and practice, in certain other matters e.g., appointment to higher posts, education, immigration, etc.

Burma

BURMA RICE FOR INDIA

U. Raschid, Trade and Development Minister of Burma, told a Press conference in Rangoon that out of 9,00,000 tons of rice which India had contracted to buy from Burma, under the Indo-Burmese rice agreement, 500,000 tons had already been exported to India and 2,00,000 tons more were expected to be shipped before the end of the year. (i.e. last year)

The balance would be shipped in the beginning of this year. (1955)

Central Africa

INDIANS IN SOUTH & CENTRAL AFRICA

There was no proposal to repatriate Indians from South and Central Africa, the Deputy Minister for External Affairs, Mr. A. K. Chanda, told Mr. Mr. Gurupadaswamy in the Lok Sabha.

Mr. Gurupadaswamy had asked whether it had been proposed that the Indian and Pakistan Governments should, with the co-operation of the U.N. formulate an early plan to repatriate Indians from South and Central Africa.

Fiji

INDIAN COMMISSIONER IN FIJI

Mr. Devi Diyal Bhatia, at present Deputy Secretary in the Ministry of External Affairs, has been appointed Commissioner for the Government of India in Fiji. He will be assuming charge of his new post towards the end of this month.

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

QUESTIONS OF IMPORTANCE

—0—

THE TITO-NEHRU JOINT STATEMENT

The President of Yugoslavia Marshal Tito and the Prime Minister of India Pandit Nehru declared in a joint statement issued on December 23 that "world peace cannot be based upon force or the accumulation of armaments as an instrument of either of negotiation or of solution of conflicts."

The two leaders declared that the principles of co-existence were capable of wider application and if they were so accepted they would make a substantial contribution to the lowering of world tensions.

The two leaders

repudiated the erroneous conception which has become prevalent in some quarters of a third bloc or a third force of nonaligned countries.

"This" they said "is a contradiction in terms because such a bloc would involve them in the very system of alignments which they regard as undesirable."

ASIAN PREMIERS IN CONFERENCE

The five Asian Prime Ministers, in a joint communique issued from Bogor (Indonesia) on December 29 announced that they had invited People's China and Japan, among other nations to sit at the "Afro-Asian" conference to be held in Indonesia next April.

The communique said that the subjects to be discussed at the conference would include the atomic bomb, economic co-operation and general moves to lessen world tension.

The communique announced the 25 countries which would be invited. They were:

Afghanistan, Cambodia, the Central African Federation, China (Peoples Republic), Egypt, Ethiopia, Gold Coast, Iran, Iraq, Japan, Jordan, Laos, Lebanon, Liberia, Lybia, Nepal, Philippines, Saudi Arabia, Sudan, Syria, Thailand, Turkey, North Viet Nam, South Viet Nam and Yemen.

The communique said it was hoped that each country would send either the Prime Minister or the Foreign Minister. Each country could decide itself what it wanted to discuss.

The communique said, "The purposes of the Afro-Asian conference would be:

"(a) To promote goodwill and co-operation among the nations of Asia and Africa; to explore and advance their mutual as well as common interests and to establish and further friendliness and neighbourly relations.

"(b) To consider social, economic and cultural problems and relations of the countries represented.

"(c) To consider problems of special interest to Asian and African peoples, for example, such as affecting national sovereignty and of racialism and colonialism.

"(d) To view the position of Asia and Africa and their peoples in the world of to-day and the contribution they can make to the promotion of world peace and co-operation.

"The conference will meet in Indonesia in the last week of April 1955."

IKE'S PLAN FOR ASIAN DEFENCE

President Eisenhower in his message to the Congress on January 6 called on the United States and other free nations to protect themselves from a "nuclear holocaust" by maintaining the military power to persuade the Communists of the futility of aggression.

He outlined the five fundamentals of a vast programme of United States military strength.

They were:

(1) Ability "instantly to strike back with destructive power in response to an attack."

(2) Avoidance of "undue reliance on one weapon or one kind of warfare."

(3) Balanced and flexible military planning, emphasising air power, new weapons, Continental defence and "a strategic concentration of strength through redeployment of certain forces."

(4) Improvement and expansion of U.S. supplies of nuclear weapons for land, naval and air forces.

(5) Efficiency and ingenuity to provide a programme that could be carried forward "from year to year until the threat of aggression had disappeared."

To maintain this kind of armed strength, he proposed three legislative measures for the present session of Congress: (1) Extension of the two year conscription system which expires on June 30, 1955; (2) greater inducements for the volunteer professional soldier; and (3) a programme to rebuild and strengthen the civilian components of the armed forces.

MARSHAL TITO'S ADDRESS TO INDIAN M.P.'S

President Tito, addressing the members of Parliament on December 21, said that they wished to increase the number of States and of nations who placed "the safeguarding of peace above all else and who struggle for relations based on equality, for peaceful co-operation among nations and for an active co-existence of States with different social system."

Marshal Tito went on to observe that they were not seeking to achieve this by establishing a third bloc, but "through active co-operation directed against those negative phenomena in the world which constantly loom over the heads of mankind, like a sword of Damocles, and threaten it with destruction."

The forming of blocs along military ideological lines was fraught with gravest peril for the peace in the world. Such blocs were intended to achieve superiority in military strength and potential for the purpose of settling outstanding international issues by force rather than by peaceful diplomatic methods, or most logical of all, through the United Nations, which was, precisely established for that end.

In contrast to the policy of blocs and of dividing the world along ideological lines, the real possibility that could save mankind lay in the co-existence of nation and State with differing systems. What he meant was not a sort of passive co-existence, but an active co-operation and a peaceful and agreed settlement of different problems as well as the removal of all elements liable to impede a broad co-operation between States, large and small.

Such co-existence, he added, was not only a practical possibility but was essential if "we are to avert a new world war with all the ghastly consequences such as the Atom and the Hydrogen bomb, would bring."

"We know the efforts the Indian leaders are making on the International scene to contribute their utmost to an alleviation of existing world tensions. We observe that we hold identical views on a considerable number of different problems and it is, therefore, not surprising that we should be anxious to unite our forces in the struggle for the safeguarding of peace and peaceful co-operation among nations."

"We in our country know full well the tremendous efforts the leaders and the people of India are making to build up their country and secure a better life. We are also aware of the immense difficulties against which the people of India are having to struggle."

"We are confident, however, that they will overcome these difficulties, because the riches of this beautiful country are enormous. Some of these riches are yet untapped but they will gradually be placed in the service of the people and will be used to attain a better and happier life."

"Nor is it difficult to perceive the vistas which will thus be opened up, when one knows the patience, the perseverance and the creative spirit of the people of India. The very great results achieved by the people of India, within the brief period of their existence as an independent nation, in building up and developing their country, really show that they are, advancing towards a happier and glorious future."

KOTELAWALA ON ASIA'S ROLE

Sir John Kotelawala, Prime Minister of Ceylon, addressing businessmen and leaders in politics and industry at San Francisco on December 11 said that Asia had reached the cross roads of history and must make a choice between Communism and Western democracy. The millions of Asia had to make a choice which would enable them "to lose nothing except their hunger."

Sir John said: "The end of the Second World War was followed by a social revolution in Asia, the significance of which has not, it appears to me still been fully grasped by the majority of people, particularly in this part of the world."

Sir John said: "A new world has arisen in which the East has almost overnight amalgamated and involved itself with the West in an essential and inextricable sort of way."

"The era of colonialism was one in which the East was only a junior partner in the affairs of the West. The past decade, however, brought about important and momentous changes. Country after country in Asia cast aside the fetters of colonial domination and re-emerged into full and sovereign nationhood."

"Asia, to-day, can no longer be regarded as a passive partner in your affairs but as an active cooperator. It is, therefore, most necessary that this vital change in the Asian scene should be properly appreciated and seen in correct perspective if there is to be any real understanding between the East and West in the complex of our modern world."

POLITICAL SCIENCE CONGRESS

Dr. E. Ashirvatham of the Nagpur University in his presidential address to the 17th session of the Indian Political Science Conference at Mazaffarpur on December 26 said the people of India realised today the extent to which public life had been vitiated by corruption, by nepotism, by rank selfishness, by colossal lack of civic responsibility and sense of dedication and devotion to one's task.

They naturally asked, Dr. Ashirvatham said, the question:

Had not all moralising of the teachers and prophets been futile? The change was probably true. During this century Mahatma Gandhi transformed timid, weak and an indifferent type of people into a courageous and self-sacrificing, determined people prepared to throw overboard everything for winning political freedom and strengthening their moral force.

What had been done once, he said, could be done again. Even at a time when public morality had sunk to low depths and the generosity of the people thought of themselves alone first and last. A man like Acharya Vinoba Bhave had been able to persuade people to give more than three million acres of land for distribution among the landless. The day of miracles had not yet been over, specially in India.

The three day session of the Conference was largely attended by delegates from most of the States. Dr. Charles Schleicher, Professor of Political Science, University of Oregon (U.S.A.) also attended the conference. Mr. R. R. Diwakar, Governor of Bihar, inaugurated it.

INDIA'S ECONOMIC POLICY

The Lok Sabha resolved that the objective of the country's economic policy should be "a Socialistic pattern of society."

After both Prime Minister Nehru and the Commerce and Industry Minister, Mr. T. T. Krishnamachari, had declared that this was the aim of the Government, the House, which was considering the economic policy of the country, accepted an amendment moved by a Congress member Mr. N. M. Lingam. The amendment read:

"This House, having considered the economic situation in India and the policy of the Government in relation thereto, is of the opinion that (1) the policy of the Government is in harmony with the policy statement of the 6th April 1948 (2) the objective of our economic policy should be a Socialist pattern of society and (3) towards this end, the tempo of economic activity in general and industrial development in particular should be stepped up to the maximum extent possible."

PLEDGE TO ANDHRA ELECTORATE

A 25-point common programme issued by the Congress K. L. P. and Praja Party of Andhra reiterates the faith of the three co-operating parties in prohibition "as a sound national policy."

But the common programme adds that in view of "past experience," the present plan and programme of prohibition would have to be "reorganised" as to "remove social evils and reactions which this experiment has so far created."

Fixation of ceilings of land holdings of "pattadars" with a view to redistributing land to the tillers and abolition of all such "inam" village rights, as were excluded in the Estates Abolition Act are among some of the measures of land reform proposed in the common programme.

PEACE CONGRESS

Dr. Saifuddin Kitchlew, in the course of his Presidential address at the All India Congress for Peace and Asian Solidarity, at Madras on December 30 referred to the leading part played by India in focussing the attention of the peoples of the world on the vital necessity for peaceful co-existence and stressed the need for popularising the five Peace principles enunciated by the Prime Ministers of India and China.

Delegates from all over India and from foreign countries were present at the session. Delegates from foreign countries included M. Jean Lafitte (France), General Secretary of the World Peace Council, Professor J. D. Bernal, F. R. S. (Britain), Mr. D. N. Prith (Britain), Dr. Andrea Andreen (Sweden), Mrs. Jessie Street (Australia), Mr. Andrew Hugues (Australia), Mr. Basil da Silva (Ceylon and Mr. Aziz)

Dr. Kitchlew thanked the people of Madras for the warm reception given to the delegates and said they were imbued with the same noble purpose and the same unshakable determination to end the threat of a third world war which hung over mankind.

"Particularly we are happy to note," he said "that among the delegates to-day are large numbers who represent the workers and peasants—the backbone of our country—showing the vast increase in the consciousness of the ordinary people of our country in regard to problems of peace and the urgent necessity to act for peace."

EDUCATIONAL CONFERENCE

The four-day session of the All India Educational Conference which concluded at Patna on January 3 passed a resolution demanding the right for teachers to take part in civic and political activities. Dr. R. P. Paranjpye, former India's High Commissioner in Australia, presided.

The resolution said:

The Conference strongly protests against the circulars recently issued by the Government of Madhya Pradesh compelling teachers to give an undertaking in writing that they will not take part in politics or stand for elections to Janapadas or local bodies or legislative bodies and against the amendments made to the Madras Education Rules on similar lines putting similar restrictions on teachers in Madras State.

The Conference was also of the view that the Bihar Education Code which restricted the freedom of teachers in this respect should be amended.

By another resolution the Conference urged the Government of India to establish a Central National Research Institute for Education on lines and a basis similar to the National Laboratories.

BENARAS UNIVERSITY CONVOCATION

Over 2,700 graduates, including 224 girl students, were conferred the various degrees of arts, science, technology and engineering at the 37th annual convocation of Benaras Hindu University last month.

While the number of men graduates this year increased by about 300, the number of girl recipients remained the same.

Dr. C. P. Ramaswami Aiyer, Vice-Chancellor, of the university, conferred the degrees.

Dr. P. C. Ghosh, Vice-Chancellor of Calcutta University, delivered the convocation address.

Dr. Ghosh in his address cautioned students of science and technology against followers of that school of thought which, he said, was led by very respected leaders who had been so impressed by the destructive powers of modern science that they did not hesitate to declare that the introduction of Western methods for increasing India's national wealth should be resisted.

It was, therefore, an additional burden on their shoulders to educate the followers of that school of the conservative view, he added.

VISWABHARATI

The Prime Minister, presiding over the Viswabharati University Convocation, as Chancellor of the University said that the greatest problem facing India was to find a synthesis between scientific and moral values and called upon Indian youth to find an answer to this. The future of India, Mr. Nehru said, depended on finding a correct answer to this.

Although India had to learn a lot from the West, it must not be a mere copy as problems in India were peculiar to it. The study of science should be made compulsory, he said.

In the course of his address, Mr. Nehru asked Indian Universities and students to restore the academic atmosphere and avoid all kinds of conflicts which had come to be the order of the day.

BUDDHIST UNIVERSITY

The World Fellowship of Buddhist Conference at Rangoon has called upon Buddhists to take steps "to educate their children to play their part in the promotion of peace and happiness among mankind."

The conference, which concluded its session early last month, also approved a proposal for the establishment of an international Buddhist university where missionaries could be trained and sent out to all parts of the world. The conference suggested the formation of a "Brotherhood of virtue" comprising those who pledge to follow the five precepts of Buddhism faithfully.

The assembly congratulated the Bihar Government on regenerating Nalanda and establishing a centre for higher studies and research in Pali and Buddhism.

MR. MUNSHI'S ADDRESS TO PUNJAB UNIVERSITY

Mr. K. M. Munshi, U. P. Governor addressing the seventh annual convocation of Punjab University held in Patel Park said that no plans for material advancement would earn fruit unless these were fully modernized and the university teachers were not left frustrated for want of decent pay and necessary facilities.

Mr. Munshi described the teacher as the principal force in a dynamic society whose leadership, he said, was "most essential to free India which is being built up anew from the bottom upwards."

LAWYERS IN CONFERENCE

The 9th Madras State Lawyers' Conference, at the conclusion of its two-day session on December 31, under the presidency of Sri M. Patanjali Sastri, former Chief Justice of India, adopted a resolution stating that the proposed amendment to Art. 31 of the Constitution "proceeded on a misconception" of the recent decisions of the Supreme Court.

It said deprivation of property without compensation, except as provided for in Art. 31(5), was "violative" of elementary human rights, "disruptive" of internal economy and likely to discourage investment of foreign capital.

It also stated that the elimination of judicial review, as contemplated by an amendment, would infringe the basic safeguards against legislature and executive excesses.

The Conference adopted a number of resolutions touching the legal profession.

A six-member committee, consisting of Messrs. K. Raja Iyer, K. Bashyam, V. T. Rangaswamy Iyengar, M. K. Nambiar, K. V. Suryanarayana Iyer and K. Thandavam Chettiar, was constituted to consider matters arising from the announcement of the Union Government regarding the appointment of a Law Commission.

It was also recommended that a State Law Commission be similarly constituted at an early date in order to revise the State laws in force.

The Conference expressed the view that it was not practicable to adopt Hindi within a measurable distance of time for inter-State purposes and as the medium of instruction in the University. In view of the several practical difficulties of achieving the object of making Hindi as the national language, the Conference urged that the period of 15 years be extended to 25 years by a suitable amendment of the relevant Article.

The view that any further extension of the operation of the Moratorium Act V of 1954 was "not just or proper" was also expressed by the Conference by a resolution. Among the recommendations made by the Conference were:—

Appointment of retired judges to special tribunals should be avoided; residuary pleaders who had not already been enrolled as advocates might be given the liberty to enrol themselves on payment of a sum of

Rs. 50; and suitable legislation should be introduced to the effect that the functions of the Estate Abolition Tribunals are distributed amongst the existing Judiciary of the rank of sub-judges and above and that rent control cases should be tried by District Munsiffs.

The Conference affirmed the proposals made in the memorandum prepared by the sub-committee of the Federation and submitted to the Government that a general enhancement of Court Fees as proposed in the bill before the Legislative Assembly was likely to cause great hardship to the litigant public and might result in the virtual denial of justice.

The Conference decided to change the name, the Provincial Bar Federation, into the Madras State Bar Federation.

HINDU SUCCESSION BILL

Mr. H. V. Pataskar, Minister in the Ministry of Law, introduced in the Rajya Sabha on December 22 the Hindu Succession Bill, 1954. The Bill seeks to amend and codify the law relating to intestate succession among Hindus and forms the third part of the old Hindu Code Bill.

The Hindu Succession Bill was published in May last for eliciting public opinion, with the permission of the Chairman of the Rajya Sabha.

The Bill now introduced differs from the Bill that was published only in that it now excludes the Marumakkathayam and Aliyasanthana laws from its scope.

The Bill, as published, sought to consolidate the law of succession relating to these two types of succession amongst a section of Hindus in the south western part of India. It has now been decided that these laws, which are already statute laws, need not be covered by the present enactment, but may be allowed to continue as they are. At a later stage, the consolidation of these laws—three Madras Acts, six Travancore Acts and four Acts of the former Cochin State—would be taken up through separate legislation.

THE SUPREME COURT

The President has approved the appointment of Mr. Justice Saiyid Jafar Imam, Chief Justice of the Patna High Court, as a Judge of the Supreme Court in the vacancy caused by the promotion of Mr. Justice Bijan Kumar Mukherjee as the Chief Justice of India.

NEIVELI LIGNITE PROJECT

An authority consisting of five representatives of the Central Government and three of the State Government has been constituted from January 1 to be in charge of implementing the Neiveli Lignite Project Scheme.

The scheme provides for the following :—

- (1) Production of 3.25 million tons of lignite per year.
- (2) Erection of a power plant of the capacity of 200,000 kw.
- (3) Setting up a fertilizer factory for the production of 200,000 tons of ammonium sulphate per year.
- (4) Briquetting of 700,000 tons per year (for boilers, etc.)
- (5) Preparation of 350,000 tons of carbonised briquet per year.

The conference considered in all six schemes suggested by the team of foreign experts, costing approximately from Rs. 30 crores to Rs. 85 crores.

Mr. T. T. Krishnamachari Union Minister in Commerce and Industry hinted that the Neiveli scheme would be included in the list of schemes to be taken up within the first three years of the Second Five-Year Plan.

COMMERCE CONFERENCE

Inaugurating the All-India Commerce Conference at Jaipur on December 30, Mr. A. C. Guha, Minister for Revenue and Defence Expenditure, said that the target set in the First Five-Year Plan for increase in the national income had already been achieved in the third year of the plan.

Mr. Guha highlighted, in his speech, the progress made in the implementation of the Five-Year Plan against the background of the serious problems with which the country was faced immediately after independence.

There was an important reason, he said, why the progress of the plan should be emphasized. India had been attempting to achieve economic progress in a democratic set-up, but even then the progress India had made during the first three years of the Five-Year Plan compared favourably with that made in Russia during its first five-year plan. Mr. Guha said:

"There (in Russia) the production of basic necessities like food and cloth fell during the first plan. We have achieved more and without any loss of human life or dignity that is associated with totalitarianism."

ASSOCIATED CHAMBERS

The annual general meeting of the Associated Chambers of Commerce of India which met at Calcutta last month adopted a resolution emphasising the need for greater security and encouragement to the development of the private sector of the country's commercial and industrial economy to implement successfully the current and future Five-Year Plans.

Altogether eight resolutions tabled by various constituent members of the Associated Chambers were adopted at the meeting.

In a resolution on taxation, the Chambers stressed the need for positive incentives to work, save and invest by alleviating the burden of direct and spreading the incidence of indirect taxation. A permanent and adequate solution of outstanding Sales Tax problems and greater moderation and gradualness in the imposition and enhancement of Excise Duties were also urged.

HANDLOOM AND HANDICRAFTS

The Government of India have sanctioned nearly Rs. 7 lakhs as grants and loans for the development of the handloom industry.

The All-India Handloom Board has been given a grant of Rs. 2,90,000. Of this, Rs. 2 lakhs is to meet expenditure in connection with the observance of an "All-India Handloom Week" during the current financial year to popularise products of the handloom industry.

Hyderabad gets a grant of Rs. 1,94,800 for establishing 30 dye-houses, opening six marketing depots, opening one sales depot each in Bombay and Delhi and for opening a sales emporium at Aurangabad.

On the recommendation of the Handicrafts Board, the Government have sanctioned Rs. 11,850 to Coorg for the development of bamboo and rattan craft by tribal people and development of knitting and tailoring in co-operative Mahila Samaj.

INDUSTRIAL PROJECTS

Dr. M. Visvesvaraya said at Poona that the policy of the country in inviting mechanical engineers from various parts of the world to put up factories for industrial purposes had a very unfavourable moral effect on the development of the country.

Such a step, he added, deprived the more intelligent and ambitious people among the engineers in India of the opportunity of developing, thinking and of manufacturing power by their own initiative.

SOCIAL & MORAL ADVANCEMENT OF WOMEN

Mr. C. P. N. Singh, the Governor of Punjab inaugurating at Chandigarh the fourth annual conference of the Association of Social and Moral Hygiene in India, called upon social workers to work in a missionary spirit for the eradication of commercialised vice from society.

He said that enlightenment and education of public opinion as to the true implications of the problem of commercialised vice were the most important and the very intricate task that confronted the Association.

"Many women," he said, "take up commercialised vice as a profession after coming out from broken family life, where they were the victims of the brutal treatment of their husbands and the inhuman high-handedness of relatives. Extreme poverty may have driven others to this life of shame while another group of women may have been forced to take up this line because the society refuses to accept them amidst its fold due to some single wrong step that they may have taken on account of ignorance."

He said that none but women could solve this problem effectively. Effective steps should, therefore, be taken up to train a large number of women social workers.

The Governor said that it was proposed to open a central institution to house-reclaimed victims of the commercialised vice. Such women would be trained in different vocations which suited individual talents.

Mrs. Kamaladevi Chittopadhyaya, who presided over the conference, pleaded for the creation of a Bureau of Social Hygiene to be financed by the Central Welfare Board for collecting data and preparing literature on matters pertaining to social and moral hygiene.

She also said that the association should advise the Central Government in preparing a draft legislation for the prevention of commercialised vice and also guide State Governments in these matters.

Mrs. Chittopadhyaya said:

"For any useful and effective programme of preventive work, this evil should not be treated as an isolated affair. It should form part of a programme of social health and family stability. Such an integrated approach is the very basis of social service."

Smti. KALYANI CHATTERJEE

Srimati Kalyani Chatterjee, an M.A. of the Calcutta University, has recently obtained the Master's Degree of the London University after two years of study in the School of Oriental and African Studies.

WOMEN IN CIVIL SERVICE

The sort of training that should be given to women who were eligible for inclusion in the civil service needed careful study, said Dr. A. Lakshmanaswami Mudaliar, Vice-Chancellor of the Madras University.

In his speech thanking Sardar Panikkar for delivering the Rt. Hon. Srinivasa Sastriar Endowment lectures, Dr. Mudaliar said that while even some advanced countries were backward in the matter of recruitment of women to the civil service, India had taken a bold and forward step.

Dr. Mudaliar said that Sardar Panikkar's lectures were of special interest not only to the civil services but also to all those interested in the working of democracy. All the suggestions made by Sardar Panikkar deserved serious consideration, particularly by those in authority. It was the civil service that was a stabilising force in the governance of countries where ministries changed every alternate week. Likewise the Indian Civil Service should come into its own. Now more than ever when India was being transformed into a Welfare State, members of the civil service should be students of human nature and get in touch with the latest developments in all aspects of administration. A comparison of India with other countries would leave one convinced that there was a great deal of education that was necessary even in fundamentals. They could not sit back and be content with following ancient theories. The suggestion of Sardar Panikkar that members of the services might be given such training that they might drop all parochial, provincial, linguistic or other affinities deserved serious consideration.

DR. SUMMERSKILL

Dr. Edith Summerskill, Labour Member of Parliament left London by air on 2nd January to make a three weeks tour of Israel and the Arab Countries.

At London Airport, Dr. Summerskill, Chairman of Britain's Labour Party, said "there is a great deal of ill feeling between Arabs and Jews. What I should like to do more than anything else is somehow to help them to come to some kind of understanding."

"I am in the unique position of having friends among both Jews and Arabs."

MADRAS MUSIC ACADEMY

Presiding over the 28th conference organised by the Madras Music Academy at the Sundareswarar Hall, Mylapore, on December 22, Vidwan Chittoor Subrahmanya Pillai, Head of the Music Department of the Annamalai University stressed the need for maintaining high standards in the art which tradition had built for it. In this task, he said the Vidwans and Institutions for the promotion of music, should take a leading and active part.

Sri Subrahmanya Pillai paid a tribute to the work of the Academy and appealed to musicians to co-operate in the task of preservation and development of carnatian music.

Mr. T. T. Krishnamachari, Union Minister for Commerce and Industry, inaugurated the conference.

Similar music conferences were held during the Christmas week under the auspices of Indian Fine Arts Society and Tamil Isai Sangam.

NATIONAL ACADEMY OF SCIENCES

Presiding over the 24th annual session of the National Academy of Sciences at Saugor on December 27, Pandit Ravi Shankar Shukla, Chief Minister of Madhya Pradesh, said that scientists should take up the challenge confronting them in the country in the shape of problems of health, clothing, housing and roads.

Besides problems of health and nutrition and combating of epidemics and diseases, food, fuel, clothing and cheaper methods of constructing better houses and roads were a challenge to the scientists, he said.

DR. RAMAN'S RESEARCHES

Dr. C. V. Raman, Nobel Prize winner in Physics, said that investigations made in his laboratory at Bangalore had led to the discovery that amethyst exhibited three absorption spectra corresponding to three mutually perpendicular directions and not just one as had hitherto been supposed.

Dr. Raman, who was presiding over the annual meeting of the Indian Academy of Sciences at Belgaum on December 26 said this trichroism and the optical biaxiality exhibited by amethyst showed it to be a crystal of the monoclinic class whereas colourless quartz exhibited trigonal symmetry.

MEDICAL CONFERENCE

Dr. S. C. Sen delivering his presidential address at the thirty-first session of the All-India Medical Conference held at Lucknow on December 26 said: "On reading the progress report for 1953-54, I confess I was deeply disappointed to find that hardly 40 per cent of the very modest Plan (Five-Year), with respect to medical and health programmes, had been achieved during the first 3 years, in spite of finance being available. I was still more disappointed to note that the excuse offered was 'lack of trained personnel'. It is time that this oft-repeated myth is exploded once and for all, and that the blame for non-achievement and delays is apportioned to the right quarters."

Dr. Sen, however, concluded his critical note on the India Govt.'s work in this respect with an appreciation of the steps taken by the West Bengal State Govt. in carrying out their own schemes in the Medical and Health Department.

MACHINE PRINTING ON TEXTILES

The Government of India are understood to have directed cotton textile mills to restrict machine printing on textiles in order to protect the hand printing industry.

The Government directive, it is learnt, said that 'no producer who has a spinning plant shall produce during any quarter a quantity of printed cloth exceeding one-fourth of the largest total quantity of such cloth packed by him during any of the years between 1949 and 1954'.

The Hand Printing Associations had urged the Textile Inquiry Commission to limit the printing of cloth by textile mills in order that the hand printing industry "may exist".

CENTRAL MUSIC BOARD

The following have been appointed as members of the reconstituted Central Advisory Board of Music attached to the Ministry of Information and Broadcasting:

1. Pandit S. N. Ratanjankar; 2. Mr. N. Padmanabhan Sastri; 3. Mr. Justice T. L. Venkatarama Aiyar; 4. Dr. V. Raghavan; 5. Mrs. Rukmini Devi Arundale; 6. Mr. Shiv Raj Bahadur; 7. Prof. R. Srinivasan; 8. Mr. Rebinderlal Roy; 9. Mr. Champaklal Modi; 10. Mr. Vinayak Rao Patwardhan; 11. Mr. Syamandan Sahaya, M.P.; 12. Mr. Thakur Jaideva Singh.

THE GENERAL PRINCIPLES

OF THE

LAW OF CONTRACT

INCLUDING

SPECIFIC RELIEF

BY

P. V. T. D. PRASAD

WITH A FOREWORD

BY

Hon. Mr. Justice P. V. RAJAMANNAR,

Chief Justice, High Court of Judicature, Madras.

The author has dealt with every topic of the Law of Contract including Specific Relief giving succinctly the English and Indian Law on the several points relating to each topic.

"The legal propositions are incisively stated and on leading case is left out in discussing any proposition. . . . The book will be of immense use both to the student and the lawyer, which term would also include Judges," says Chief Justice Rajamannar in his Foreword.

Price Rupees Ten.

POSTAGE EXTRA

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

THOUGHT

Has the privilege to announce that the "Unknown Indian", whose biography caused a major sensation in the world of Indian letters and who is adored and criticized with like intensity by millions of his countrymen, has agreed to contribute a series of six articles for it, beginning Saturday, January 15, 1955.

NIRAD C. CHAUDHURI's theme is India's Defence, a matter of vital concern to every patriotic Indian. The Prime Minister eloquently summed this up when he said recently that "while we hope for and expect the best... (we should) at the same time be prepared for any eventuality." But before we can do anything constructive about it we must have clear thinking on the subject. That is why it is necessary carefully to examine what this eminent Indian has to say about it.

Also beginning with the same issue a series of articles on Academic Life in Russia by Satya Dev Sharma, the Student-Group leader from Delhi University of the Indian Universities Delegation that recently visited that country on its government's invitation.

Book your copy with your newsagent or order direct.

SINGLE COPY PRICE: ANNAS FOUR
AVAILABLE AT ALL BOOKSTALLS AND
NEWS AGENTS

THOUGHT
DELHI-7

Calcutta Office:
12, Netaji Subhas Road,
CALCUTTA

You should read and advertise in
THE MAHA BODHI
A Journal of International Buddhist
Brotherhood.

It is now in its 61st year of publication, and has subscribers all over the globe. At a conservative estimate it is read by 25,000 persons of all classes and creeds. A high class magazine or thinking people, catering to those who value Art, Philosophy, Archaeology, and all aspect of Buddhism as well as Culture in general.

Annual Subs:

India, Ceylon	...	Rs. 5
Burma	...	" 6
Other Eastern Countries	...	" 8
U. S. A.	...	\$ 3
United Kingdom & Europe	...	10 Sh.

THE MAHA BODHI
4-A, Bankim Chatterjee Street,
CALCUTTA-12.

LEXIN

The Famous
Snake-Bite Cure

Also used very successfully in all
cases of cholera.

Ask for Free Booklet.

P. BANERJI,
MINIJAM E.I.R.

Representatives:

Messrs. SARMA BROTHERS,
P. O. Akbarabad, Madras.

Messrs. M. BHATTACHARYA & CO
Clive St., Calcutta.

Miracle Man with Unrivalled Power

Everybody in this country is aware of the fact that India's unrivalled and greatest palmist, Tantric, Yog, vastly learned in the Astrology of the East and the West, gifted with supernatural power of predictions, permanent President of the Internationally famed Baranashi Pandit Maha Sabha of Benares and All-India Astrological and Astronomical Society of Calcutta.



RAJ-JYOTISHI

Jyotishsamrat Pandit Sri Ramesh Chandra Bhattacharyya, Jyotisharnab, Samudrikratna Jyotish-Shiromani Raj Jyotish M.K.A.S. (Lond.) has won unique fame not only in India, but throughout the world (e.g., in England, America, Africa, China, Japan, Malaya, Singapore etc.) and many notable persons from every nook and corner of the world have sent unsolicited testimonials acknowledging his mighty and supernatural powers.

This powerfully gifted great man can tell at a glance all about one's past, present and future, and with the help of Yogic and Tantric powers can heal diseases which are the despair of Doctors and Kavirajas, can help people to win difficult law-suits, and ensure safety from dangers, prevent childlessness and free people of family unhappiness. His three important predictions (prediction about the British victory on the very day -2nd September, 1939-of the declaration of last world war, prediction of the achievement independence by the Interim Govt. with Pandit Jawaharlal as the Premier made on the 3rd September, 1946 and prediction regarding the future of India and Pakistan which had been sent to the Prime Minister of India on the 11th August, 1947 and subsequently published in various News-papers) have proved correct to the detail, amazed people the world over and have won for him unstinted praise and gratitude from all quarters including His Majesty George the Sixth, the Governor of Bengal and eminent leaders of India. He is the only astrologer in India who was honoured with the title of "Jyotish-Siromani" in 1938 and "Jyotishsamrat"—Emperor among astrologers and astronomers—in 1947 by the Bharatiya Pandit Mahamandal of Calcutta and Baranashi Pandit Maha Sabha of Benares—a signal honour that has not been endowed on any astrologer in India so far. Panditji is now the Consulting Astrologer to the Eighteen Ruling Princes in India.

Persons who have lost all hopes are strongly advised to test the powers of the Panditji
A FEW OPINIONS AMONGST THOUSANDS.

His Highness The Maharaja of Athgarh says:—"I have been astonished at the superhuman power of Panditji." Her Highness The Dowager 6th Maharani Sahiba of Tripura State says:—"He is no doubt a great personage with miraculous power." The Hon'ble Chief Justice of Calcutta High Court Sir Mamnatha Nath Mukherji, Kt., says:—"The wonderful power of calculation and talent of Sri Ramesh Chandra is the only possible outcome of a great father to a like son." The Hon'ble Maharaja of Santosh & Ex-President of the Bengal Legislative Council, Sir Mamnatha Nath Roy Choudhury, Kt., says:—"on seeing my son, his prophecy about my future is true to words." The Hon'ble Chief Justice Mr. B.R. Roy of Orissa High Court says:—"He is really a great personage with supernatural power." The Hon'ble Minister, Govt. of Bengal, Raja Prasanna Deb Raikot, says:—"The wonderful power of calculation and Tantric activities have struck me with greatest astonishment." The Hon'ble Justice Mr. S. M. Das of Keonjhar State High Court, says:—"Panditji has bestowed the life of my almost dead son." Mr. J. A. Lawrence Osaka, Japan, writes:—"I was getting good results from your Kavacha and all my family were passing a different life since I started wearing." Mr. Andre Tempe, 2723, Popular Ave., Chicago, Illinois, U.S. America:—"I have purchased from you several Kavachas on two or three different occasions. They all proved satisfactory." Mr. K. Ruchpaul, Shanghai, China:—"Everything you foretold in writing is taking place with surprising exactness." Mr. Issac Muni Etia, Govt. Clerk & Interpreter in Deschang, West Africa:—"I had ordered some Talismans from you that had rendered me wonderful service." Mr. B. J. Fernando, Proctor, S. C., & Notary Public, Colombo, Ceylon:—"I got marvellous effects from your Kavachas on several occasions", etc. etc. and many others.

WONDERFUL TALISMANS tested by thousands all over the Globe..

DHANA KAVACHA OR THE ROTHSCHILD TALISMAN:—Its wearer earns immense wealth with little struggling and it fulfills the desires without fail. Lakshmi resides at his house and gives him son, fame, vast wealth, long life, all round prosperity in life. Price Rs. 7-10. Special for Speedy action Rs. 29-11. Super powerful with extraordinary effects Rs. 129-11.

BAGALAMUKHI KAVACHA.—To overcome enemies it is unique. The wearer gets promotion in services and succeeds in pleasing higher officials. In winning in civil or criminal suits it is unparalleled. This is also a preventive to any accident or danger. Price Rs. 9-2. Special for Speedy action Rs. 34-2. (The Bhowal Kumar, winner of the Sensational Bhowal Case wore this Kavacha). Super powerful Rs. 184-4.

SARASWATAI KAVACHA.—For success in examination and sharp memory. Rs. 9-9, Special Rs. 38-9.

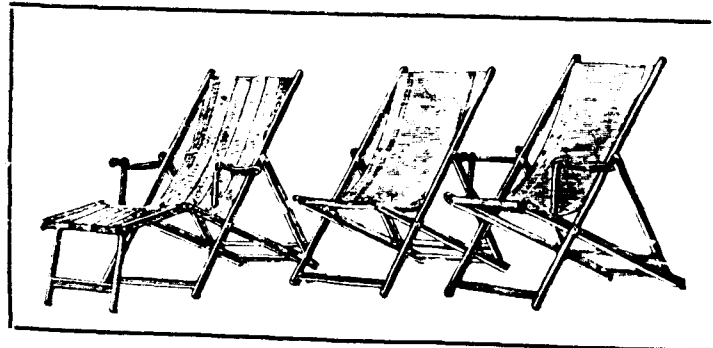
MOHINI KAVACHA.—Enables arch foes to become friends and friends more friendly. Rs. 11-8. Special Rs. 34-2. Super powerful Rs. 337-14.

Detailed and descriptive Catalogue with testimonials free on request.

ALL-INDIA ASTROLOGICAL & ASTRONOMICAL SOCIETY (Regd.)

Head Office & Residence 50/2, Dharamtala Street, "Jyotish Samrat Bhawan" (Wellington Square Junction South). Calcutta-13, Phone: Central 4065. Consultation hours: 2 P.M. to 4 P.M.
Nabagraha & Kali Temple & Branch 105, Grey Street, "Basanta Nivas", Calcutta-5, 5.9 A.M. to 11 A.M.
Phone B. B. 3685.

Central Branch Office: 47, Dharamtala Street, Calcutta-13. Consultation Hours 5-30 P.M. to 7-30 P.M.
LONDON OFFICE:—Mr. M. A. GURTIIS, 7-A. Westway, London.



Curzon's "FLATPAK" Easy Chairs, of accurate machine-made construction are light but strong. In three styles ; plain : with arms : with arms and footrest—all made to "FLATPAK" for easy storage and safe transport. A guaranteed product of CURZON SAWMILLS.

Telegrams: "CURZONCO"

Telephone : 86896



The FIFTY-SEVEN Years old firm
famous for faultless furniture.

Wonderful Talisman

IF FAILS MONEY REFUNDED.

LAKSHMI KAVACHA. It gives sound health, immense wealth, vast learning, son, high fame, good friends, respect everywhere, success in lottery, race, examinations, trade, business, recovery from fatal diseases. It has miraculous power in bringing all kinds of luck and prosperity. Price Rs. 13-10 Specially prepared for giving immediate effects, Rs. 47-5.

MOHINI KAVACHA. Enable arch foes to become friends more friends more friendly Rs. 19-10 Special Rs. 51.

OPINION: MR. V. D. JACOB, Electrical Storekeeper, Power House, Achampet, Hyderabad (Deccan):—"One Lakshmi Kavacha I bought from you, within 6 months it worked wonder of wonders, it raised me in wealth like rocket....."

Foreign orders will be booked with full advance. Detailed Catalogue Free.

DAIBABAL ASHRAM, (1) Hatkhola Calcutta.

PRABUDDHA BHARATA HOLY MOTHER CENTENARY NUMBER

The March issue of the *Prabuddha Bharata* is a special Number to commemorate the first Birth Centenary of the Holy Mother, the illustrious spiritual consort of Sri Ramakrishna. It contains a good number of interesting and learned articles on the several aspects of the Life and Teachings of the Holy Mother and on the ideals and role of women in Indian national life down from the Vedic times.

Among the Contributors to the Number.

Hon'ble Justice P. B. Madhujit, Dr. A. V. Rao, M.A., Ph.D.; Prof. Chintoharan Chakravarty, M.A., Dr. Abinash Chandra Bose, M.A., Ph.D.; Dr. (Mrs.) Muthulakshmi Reddi, M.L.C.; Dr. C. Kugan Ravi, M.A., Ph.D.; Dr. V. M. Apte, M.A., Ph.D.; Sri R. R. Diwakar, Governor of Bihar; Srimati Lila Majumdar; Sri C. Sivaramamurti, M.A.; St. Nihal Singh; Swami Gambhirananda; Swami Paramatmananda; Prof. P. S. Naidu, M.A.; Sri C.T.K. Chari, M.A.; Sri C.C. Biswas; Dr. S. C. Chatterjee, M.A., Ph.D.; Prof. S. N. L. Shrivastava, M.A., and many other distinguished writers from all over India.

PRINTED ON IMITATION ART PAPER

Pages 160

Profusely Illustrated

Price Rs. 5

Will be sent to subscribers of *Prabuddha Bharata* without extra charge

Annual Subscription: Inland Rs. 5; Foreign 14 sh.; U. S. A. \$ 4.00

(Only Annual Subscription Accepted.)

ADVAITA ASHRAMA : : 4, Wellington Lane : : CALCUTTA -13

GUARDIANSHIP OF INDIA

(A MOCK TRIAL)

BY R. JAVANTHINATHAN

FOREWORD BY

HARINDRANATH CHATTOPADHYAYA

"The Guardianship of India" is a well-drawn cartoon in the sense of the term. It shows the author is capable of a fine grip over politics and their influence at large on the various sections of the country. Our young author has dealt with the tragedy of India in a comical way—but behind the laughter there are tears. The technique of the court trial fits the theme as a glove in hand the clever twisting of the names of celebrities, men of power and of leaders of movements is sometimes uncannily clever.

Rupree One.

G. A. NATESAN & CO., PUBLISHERS & BOOK SELLERS G. T., MADRAS.

The United India Life Assurance Co., Ltd., Madras

Commend to you

THE LIFE INCOME POLICY

which is tailored to suit your individual needs.

Steady and certain monthly income from age 30

And the sum assured to heirs on death

At age 30, a monthly premium of Rs. 21-7 payable till age 55 or earlier death, secures the following benefits:

- (a) On death before age 55: Rs. 5,000 with bonus declared.
- (b) On survival: (i) The bonus declared in cash; (ii) A monthly pension of Rs. 25/- as long as the assured is alive and (iii) Rs. 5,000 - to the dependents on the death of the Life Assured.

The monthly pension may also be commuted after at age 55.

Branch Manager:

THE UNITED INDIA LIFE ASSURANCE COMPANY, LTD.

Post Box No. 281:

MADRAS 1

A new monthly journal published in London. The only paper of its kind.

THE AFRICAN & COLONIAL WORLD

Incorporating **THE INDIAN** at Home Overseas

Managing Editor: Dr. K. D. Kumria

A POLITICAL, CULTURAL AND TRADE REVIEW

AFRICAN AND COLONIAL SECTION

History is in the making in Africa and the colonial world, and the job of the new magazine is to give you the facts.

It will tell you not only what is happening, but the significance of it.

Edited and produced in London—one of the world's keenest news centres, "African & Colonial World" will attempt to reflect the opinions and aspirations of the African and colonial peoples themselves.

There is no more dynamic factor in present-day politics than the struggle of these peoples for equality and self Government.

INDIAN SECTION

Promotes the political and cultural welfare of the four million Indians overseas.

Provides means of closer contact, through its news service, between Indians in various parts of the world.

Ventilates problems and disabilities of Indians domiciled in other lands and brings them to the attention of metropolitan governments.

Presents Indians in overseas lands to the people of India, and presents Indians at home their problems and progress, to their fellow countrymen in otherlands. Publishes regular articles affecting Indians everywhere with special cultural and trade sections.

Annual Subscription 14 Shillings.

The ideal medium for manufacturers and exporters to reach Colonial and Indian merchants in the overseas territories.

Specimen copy and all particulars from:

The Manager, 12, Kennington Park Road, London, S.E. 11.



journey to prosperity

The huge, long train chugs and wheezes and groans to a stop. Villagers—eager, expectant, excited—gather round... it is an event of historic importance in the life of the community. For, village produce, the fruit of their labour, will travel to the city in this train.

In the years to come the produce of our villages will flow to the cities on thousands of miles of rails and roads.

3,000 miles of track will be rebuilt during the period of the Five Year Plan. 770 miles of new concrete roads, 66 giant bridges will be constructed to lay the foundations of an efficient communications system. Along these arteries of trade, commerce and culture our people will journey to a richer, more complete life.

Lakhs of tons of Steel will be used to implement the many diverse projects of the Plan. And so, in numerous significant ways Steel will provide the foundations for a richer, more rewarding future for our nation and our people.

THE TATA IRON & STEEL
COMPANY LIMITED