

# The INDIAN REVIEW

FOUNDED BY G. A. NATESAN

(1900)

Vol. 56.]

NOV-DEC 1955

[Nos. 11 & 12]

## Economics of the Ambar Charkha

By Prof. Shriman Narayan

## Panch - Shila

By Sri Salla Kumar Mukherjee

## All About North Africa

By Mr. Joseph Kraft

## Modern Indian Painting

By Sri G. C. Gangoly

## Exaltation of the Low

By "Socratist"

## The Adolescent Criminal

By Prof. Y. S. Mehendale

## Memories of the Mahatma

By B. N.

## World of Books

## Indians Outside India

## Diary of the Month

## Readers' Digest

## Questions of Importance

## Utterances of the Day

## Political and Personal

## Educational

## Legal

## Trade & Finance

## Women's Page, etc.

20 JAN 1956

this

ANNUAL SUBN. INDIAN RS. SIX. FOREIGN 15 sh. G. A. NATESAN & CO., MADRAS.

## CONGRESS PRESIDENTIAL ADDRESSES

(From 1911 to 1934.)

This book contains full text of the Addresses of all the Presidents of the Congress from 1911 to 1934.

As this volume is likely to serve as an authentic book of reference, advantage has been taken of the issue of this volume to supply a comprehensive and exhaustive index at the end.

### SELECT OPINIONS

*The Hindusthan Review*:—"A perusal of the speeches serves, to give a connected political history of the times and reveal the increasing complexities of the political problems. They form an interesting historical record of the politics of the country, with a good deal of creative criticism of the present-day problems."

*The Official History of the Congress*:—"The gratitude of the Public is due to this enterprising and patriotic firm—forerunners in the field of national literature—for this act of additional service to Indian Nationalism done in the "Jubilee" year of the Congress."

Price Rs. 8 Postage extra.

G. A. NATESAN AND CO., PUBLISHERS, MADRAS.

(NEW EDITION)

# VALMIKI RAMAYANA

CONDENSED IN THE POET'S OWN WORDS

The Text in Devanagari and English Translation

BY VIDYASAGARA VIDYAVACHASPATI

PROF. P. P. S. SASTRI, B. A. (Oxon), M.A.

WITH A FOREWORD BY

*The Rt. Hon. SRINIVASA SASTRI, P.C. CH., LL.D.*

"The compiler Mr. A. M. Srinivasachari has succeeded in the almost impossible task of presenting a condensed version in the poet's own words of the immortal Indian epic *Valmiki Ramayana*. The story is told by the poet himself; the passages placed before the reader are selected passages from the poem itself. We have the story of the epic in full together with the renowned dialogues, the beautiful character sketches and the many inimitable descriptions."

## SELECT OPINIONS

*Prof. E. O. Rapson:*—"It was ingenious idea to tell the story of the Ramayana in this simple manner, and I hope this little book may fulfil its purpose of providing an easy and pleasant introduction to the original."

*Prof. Dr. F. O. Schrader:*—"I am delighted to see in what pleasant and unobjectionable way the Sanskrit Ramayana has now been made accessible to even a tiro in Sanskrit who knows enough English to use the translation."

*The Twentieth Century:*—"The distinguishing feature of the book is the scholarship, the taste, almost the genius that the compiler brought to bear on the text in condensing it so as to make the work neither too small nor too large."

**Price Rs. 3.**

UNIFORM WITH THE ABOVE

THE MAHABHARATA  
SRIMAD BHAGAVATA  
UPAKHYANAMALA

UPANISHADS  
PRAYERS, PRAISES and PSALMS  
SANKARA'S SELECT WORKS

**Price Rs. 3. (Three) each**

G. A. Natesan & Co., PUBLISHERS & BOOKSELLERS, MADRAS.

OF DE 1111

THE INDIAN REVIEW

# Prayers, Praises & 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 students 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 heavily 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.

# THE INDIAN REVIEW

Managing Editor : **MANIAN NATESAN**

| Vol. 56]                                                            | NOV-DEC 1955 :--DETAILED CONTENTS | [Nos. 11 & 12 |
|---------------------------------------------------------------------|-----------------------------------|---------------|
| Economics of the Ambar Charkha<br>By Prof. Shriman Narayan .... 337 | World of Books .... 363           |               |
| "Panch - Shila<br>By Sri. Saila Kumar Mukherjee .... 340            | Indians Outside India .... 366    |               |
| All About North Africa<br>By Mr. Joseph Kraft .... 343              | Diary of the Month .... 368       |               |
| Modern Indian Painting<br>By Sri G. C. Ganguly .... 345             | Readers' Digest .... 369          |               |
| Exaltation of the Low<br>By "Socratist" .... 349                    | Questions of Importance .... 377  |               |
| The Adolescent Criminal<br>By Prof. Y. S. Mehendale .... 352        | Utterances of the Day ... 378     |               |
| Memories of the Maha'ma<br>By B. N. .... 360                        | Political and Personal .... 379   |               |
|                                                                     | Educational .... 380              |               |
|                                                                     | Legal .... 381                    |               |
|                                                                     | Trade and Finance .... 382        |               |
|                                                                     | Women's Page .... 383             |               |
|                                                                     | General .... 374                  |               |

## INDEX TO ADVERTISERS IN THE "INDIAN REVIEW"

|                                | Page  |                                    | Page      |
|--------------------------------|-------|------------------------------------|-----------|
| Addison's Paints               | F. 9  | Indian Librarian                   | .. 7      |
| Advaita Ashrama                | .. 5  | Lexin                              | .. 7      |
| African & Colonial Review      | .. 6  | Maha Bodhi                         | .. 7      |
| All-India Astrological Society | .. 3  | Mysindia                           | .. 4      |
| B. O. A. C.                    | F. 16 | Ramtirth Brahmi Oil                | F. 5      |
| Curzon & Co.                   | .. 4  | Southern Railway                   | F. 3      |
| Daibabal Ashram                | .. 5  | Sunday Times                       | F. 12     |
| Dalda                          | F. 15 | Shrik Md. Rowther & Co., K. P. V.  | F. 14     |
| Bombay Mercantile Co           | .. 13 | Spunpipe Co.                       | 4th Cover |
| Emmess                         | F. 8  | Tata Iron & Steel Co.              | F. 6      |
| Free India                     | F. 10 | Travancore Cements Ltd.            | F. 8      |
| Hyderabad Govt.                | F. 13 | Travancore Rayons Ltd.             | F. 11     |
| India Cements                  | F. 7  | The United India Life Assurance Co | .. 6      |
| Indian Overseas Bank           | F. 5  | Thought                            | .. 2      |
|                                |       | T. V. S. Units                     | F 13      |

NOV-DEC 1955

THE INDIAN REVIEW

3

## THE SOUTHERN RAILWAY

**has many attractions for the Tourist, the Pilgrim and the Student of History**

BIJAPUR is the ancient city of the famous Adil Shahi dynasty. It is now in ruins and the gigantic structure called the Gol Gumbaz contains a perfect whispering gallery.

CAPE COMORIN OR KANYA KUMARI is the land's end of India where the waters of the Arabian Sea, the Bay of Bengal and the Indian Ocean meet. It has a famous temple dedicated to the Goddess Kanyakumari.

CHIDAMBARAM has a famous temple of great antiquity dedicated to Nataraja or Siva in His aspect as The Cosmic Dancer. Within a mile of Chidambaram Railway Station is the Annamalai University campus.

CHINGLEPUT is the Railway Station for Tirukkalukunram or the 'Hill of the Sacred Kites' and Mahabalipuram with its famous sculptured rock-cut temples.

CONJEEVERAM is famous for its Siva and Vishnu temples.

HASSAN is the best place from which the famous temples of Belur and Halebid can be visited.

HUMPI (Vijayanagar)—The capital of the Never-to-be-forgotten Hindu Empire where the marvellous ruins of the old city spread square miles.

KALAHASTI one of the greatest shrines of Southern India where the element of Vayu, or Air is worshipped.

MADRAS the third largest city in India, is the metropolis of the State of Madras and the headquarters of the Southern Railway. The city covers about 50 sq. miles and has a population of nearly 1½ millions.

MADURA the famous capital of the Ancient Pandya Kings is the second largest city in the Madras State. The chief attraction in Madura is its massive temples dedicated to God Siva and Meenakshi the fish-eyed Goddess.

MYSORE is the city of lights. The enchanting BRINDAVAN GARDENS are only ten miles from Mysore.

RAMESWARAM contains one of the most venerated Hindu shrines and one of the finest examples of South Indian architecture.

SRIRANGAM (via Trichinopoly) is the most important Vaishnava shrine in South India.

TANJORE has the famous Bhiladeeswara temple and Saraswati Mahal Library which contains a rare collection of ancient books, manuscripts and palm leaves.

TIRUCHENDUR is famous for its sea-side temple dedicated to Lord Subramanya which is 1,000 years old.

TIRUPATI is held in the highest reverence by Hindus and has a perennial flow of pilgrims. The hill temple is an example of early Dravidian architecture and is one of the richest in South India.

TIRUVANNAMALAI—The large Siva temple at the foot of the hill is one of the largest in South India. The famous Ramanashram is about two miles from the Railway Station.

TRICHINOPOLY is noted for its shrines at Srirangam and Tiruvanaikoil. It is a flourishing city on the right bank of the river Cauvery and the headquarters of the Southern Region of the Southern Railway.

TRIVANDRUM is now the capital of the United States of Travancore-Cochin. It has a lovely beach, a famous art gallery and museum and is well known for its ivory work.

# 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**

Gram: "MYSINDIA"

Phone: 4550

## THE INDIAN OVERSEAS BANK, LTD.,

**Central Office, Madras**

Chairman: M. Ct. MUTHIAH, Esq.

General Manager: C. P. DORAICANNU, Esq.

Assistant General Managers

Rao Saheb S. R. V. Arasu, P. E. Briers, Esq.

G. Lakshminarayanan, Esq.

**BRANCHES : INDIA**

Alleppey, Bangalore City, Bombay-Fort, Bombay-Mandvi, Calcutta, Cannanore, Cochin, Coimbatore, Devakottah, Guntur, Karaikal, Karaikudi, Kilasavalpatii, Kozhikode, Kumbakonam, Madras, Mount Road (Madras), Theagarayanagar (Madras), Mangalore, Madurai, Mayuram, Mysore, Nagapattinam, Perumbavoor, Pondicherry, Pudukottai, Pudukutti, Qulon, Salem, Shiyali, Sivaganga, Sivakasi, Tanjore, Tirunelveli Town, Tiruvarur, Tiruchirapalli, Tuticorin, Trivandrum.

**PAY OFFICES & OUTSTATIONS**

Kootanallur, Kuttalam

**BRANCHES : OVERSEAS**

BURMA—Rangoon; CEYLON—Colombo; MALAYA—Ipoh, Kuala Lumpur, Malacca, Penang, Singapore; THAILAND—Bangkok; Hong Kong

**FOREIGN CORRESPONDENTS AT IMPORTANT CENTRES :**

The service of the Bank's Foreign Department are available to all constituents. Direct contact with the Correspondents in all important world centres enables the speedy handling of all types of Foreign business and provide constituents with introductions to Foreign Exporters and Importers all over the world.



## RAMTIRTH BRAHMI OIL

AYURVEDIC MEDICINE (REGD.)

Ends Baldness, Increases Memory, Insures Eyesight, Induces Sound Sleep, Removes Grey Hair, Stops Falling Hair, Removes Dandruff. Useful to everybody in all seasons. Big bottle Rs. 2/8/- & small Rs. 2/- Available everywhere. Send M.O for Rs. 5/13/- for Big bottle and Rs. 3/13/- for small bottle, including Postage and Packing. No V. P. P. sent.



### SHRI RAMTIRTH YOGASHRAM

DADAR (C. RLY.) BOMBAY 14.

### YOGIC ASANAS

To be healthy and to keep fit ask for our attractive Chart (Map) showing YOGIC ASANAS, which will be sent on receipt of M.O. for Rs. 1-12, including Postage. The Asanas can easily be performed at home.

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. Lectures on every Sunday at 10 A.M.

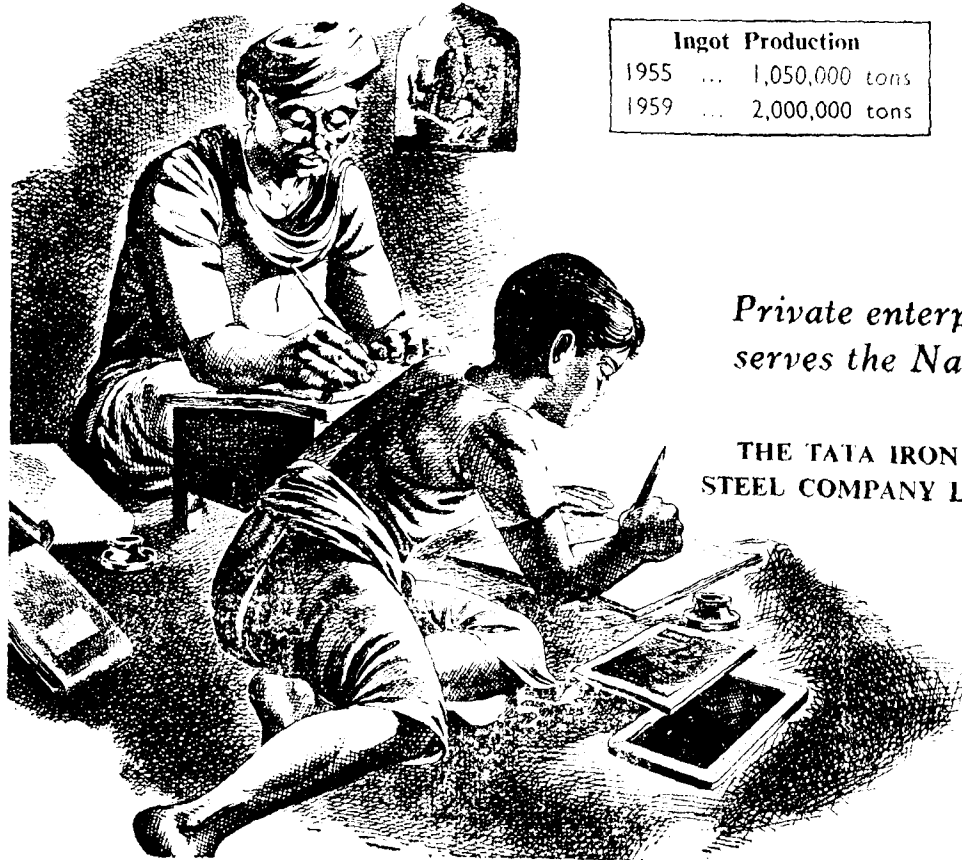
## Where do you begin to spell prosperity

*We talk about Progress and Prosperity. Yet, how many of our countrymen could even read these words? Four out of five are illiterate. They must be educated, made to understand the country's problems, and so help to solve them.*

Mass education needs more paper. Our Paper Industry is ready to meet this challenge. Thirty-two paper mills in India produce 158,000 tons of paper annually. The target for 1956 is 287,000 tons involving an

expenditure of Rs. 50 million. In our developing economy steel is essential. That is why the Tata Iron & Steel Company has launched an expansion programme which will raise its capacity.

| Ingot Production |     |                |
|------------------|-----|----------------|
| 1955             | ... | 1,050,000 tons |
| 1959             | ... | 2,000,000 tons |



*Private enterprise serves the Nation*

THE TATA IRON AND  
STEEL COMPANY LIMITED

**FOR ALL CONSTRUCTION JOBS  
MAKE CERTAIN IT IS...**

**SANKAR BRAND  
PORTLAND CEMENT**

*For*  
**SOUNDNESS  
STRENGTH  
STABILITY**

**THE INDIA CEMENTS LTD. MADRAS-1**

# EMMESS

AIR CONDITIONERS

*Remote and Portable Types*

*for*  
*Dependability, Efficiency & Economy*

— o —

MAKERS OF "EMMESS" PRODUCTS:

THE MADRAS SERVICES

Refrigeration, Air Conditioning

and

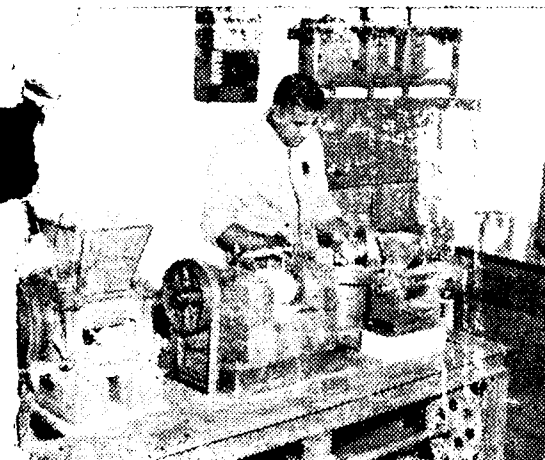
Electrical Engineers

DINROZE ESTATE 1-17-G,

Mount Road, Madras-2

PHONE : 86597

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



**RESEARCH  
DEVELOPMENT  
PROGRESS**

*The Superfine*  
**Spartan**

*In the service  
of Indian Industry*

Automobile Lacquers, Synthetic Enamels,

Varnishes, Paints and Industrial

Finishing Materials.



**ADDISONS PAINTS & CHEMICALS LTD., MADRAS-II**

# FREE INDIA

SOUTH INDIA'S BEST PICTORIAL WEEKLY

## PRINCIPAL FEATURES:

Beautiful Front Cover  
Full Page Pictures  
Film & Fun Pages  
Bombay Letter  
Delhi Despatch  
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

# TRAYONS

THE TRAVANCORE RAYONS LIMITED

*Rayonpuram, P. O.*

*Travancore-Cochin State.*

Indian Poiner Producers

of

Rayon Yarn

and

TRANSPARENT CELLULOSE FILM.

MANAGING AGENTS:—

EMCETE & SONS (Travancore) Ltd.

# 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.

Wanted Agents in unrepresented areas

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

**IT GIVES YOU THE  
NEWS BEHIND THE  
NEWS!**

SUNDAY'S BEST

## 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 to 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. Sir M. Visweswarayya
45. Sardar Patel

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

Price 1 anna each

● Postage 1 anna for any four

THE SUNDAY TIMES BOOKSHOP, MADRAS-6

## Aspects of SRI AUROBINDO

By J. VIJAYATUNGA

Foreword by

SYAMA PRASAD MOOKERJEE

Price Rs. 1—4—0 Postage Extra

## YOGASANAS FOR HEALTH

(ILLUSTRATED)

By V. MUTHUSWAMY

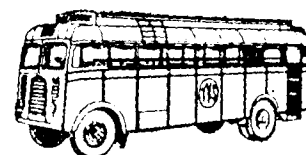
Being a reprint of articles which appeared in  
"Sunday Times"

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

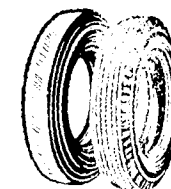
# T.V.S.

UNITS

## STRIVE & SERVE



**T. V. SUNDARAM IYENGAR  
& SONS LTD., MADURAI.**  
Automobile Engineers & Body Builders.  
BRANCHES: TIRUCHIRAPALLI,  
TIRUNELVELI, PUDUKOTTAI,  
SALEM & COIMBATORE.

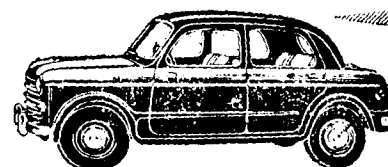


**SUNDARAM INDUSTRIES LTD.,**  
Tyre Retreaders with  
Full Circle Moulds  
PUDUKOTTAI & MADRAS.



**MADRAS AUTO SERVICE LTD.,**  
Largest Motor Parts and  
Accessories Dealers.  
MADRAS & BANGALORE.

**SOUTHERN ROADWAYS LTD.,**  
Largest Independent Road Transport  
Company in India.  
MADURAI,



**SUNDARAM MOTORS LTD.,**  
Fiat and Plymouth Cars,  
Fargo Trucks, Ferguson Tractors,  
Willys Jeeps, & Utility Vans.  
MADRAS-6.



**THE MADRAS MOTOR  
INSURANCE CO., LTD.,**  
MADRAS.



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

POST BOX NO. 1264

41, Linghi Chetty Street, G. T. Madras

Branches at

MASULIPATAM, KAKINADA, NEGAPATAM AND KARAIKAL

Telegraphic Address:

General: "SHAIK"  
Coastal Service: "JALANATH"  
U. K. America Service: "SAMUDRAPAK"  
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.)

# Diwali



To the housewife Diwali means many extra dishes and sweets to prepare. So the *practical* housewife uses an economical cooking medium that she can trust for freshness, purity and food value — Dalda Vanaspati. And Dalda is as good a source of health-giving vitamin A as ghee. Be practical too — and don't forget Dalda is good for you!



**FREE**

**RECIPES FOR SPECIAL  
OCCASIONS**

Send today for this handy booklet —  
it's full of practical hints for  
festive cooking.

Write to:

**THE DALDA ADVISORY SERVICE,  
P. O. Box No. 353, Bombay, I.**



*May happiness and prosperity  
be yours in 1956...  
and may we have the pleasure  
of flying you on your journeys!*

BRITISH OVERSEAS AIRWAYS CORPORATION

# THE INDIAN REVIEW

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

Managing Editor : MANIAN NATESAN

Vol 56]

NOV-DEC. 1955

[Nos. 11 & 12

## Economics of the Ambar Charkha

BY

PROF. SHRIMAN NARAYAN

□ Late, there has been considerable controversy regarding the Ambar Charkha and its place in the Second Five Year Plan. This four-spindle improved type of spinning wheel has become a symbol of the renaissance of small-scale and cottage industries in the country with a view to solving the problem of unemployment and under-employment in both the rural and urban areas. It was invented about two years ago not by any Government or private qualified engineer but by a young village constructive worker, Ekambarnathan, of Tamilnad. The original design was experimented upon by several experts of the Sarva Seva Sangh at Wardha and Sabar-mati. It has now been possible to evolve a design which is mostly made out of wood, costing only about Rs. 40/-. This improved spinning wheel, worked by hand, spins five times the ordinary Charkha and the cloth woven out of this yarn costs only about half the price per yard of ordinary khadi. In accordance with the plan prepared by the All India Khadi and Village Industries Board, it would be possible to set up 25 lakhs of Ambar Charkhas throughout the country during the next five years, providing employment to 50 lakh persons and

Producing 1500 million yards of cloth woven on handlooms. In addition, this scheme will give employment to 12 lakh weavers, 72 thousand carpenters, 40 thousand artisans engaged in washing, dying and printing, and 20 thousand other workers in administrative and commercial spheres. The spinners will be able to earn Annas 12 and the weavers Rs. 2 per day.

The above mentioned facts clearly indicate that the invention of the Ambar Charkha has, indeed, been a great gain in the Khadi movement. In his life time, Mahatma Gandhi had offered an attractive prize for an improved type of Charkha. But it was not possible for any worker or manufacturer to produce a really good type of spinning wheel which could increase the per capita productivity of yarn and at the same time be simple enough to be made and repaired in the Indian villages. Thanks to the ingenuity of Shri Ekambarnathan, we have now with us a spinning wheel which fulfils in a large measure the expectations of the Father of the Nation. Of course, nothing in this world is perfect. There will always be scope for further improvements in such machines. Wherever possible, electricity could also be used for improving

the speed of the Ambar Charkha. But as it is, this new Charkha is surely a great revolution in the art of spinning by hand, and deserves every kind of encouragement both at the hands of the Government as well as the general public.

Why, then, this controversy about this spinning wheel? In fact, the main reason for the controversy was the limited issue of granting more licences for spindles in the textile mills. The Karve Committee has recommended that during the next few months while field experiments would be conducted on the Ambar Charkha, the Government should not grant any additional licences for spindles. But the Ministry of Commerce and Industry, without showing any consideration to this recommendation of the Planning Commission's Karve Committee, sanctioned recently about 90,000 additional spindles. It was rightly felt by a member of constructive workers in the country that if no limit is imposed on the new spindlage even for the next few months, there may not be any scope left for the new spinning wheel during the second Five Year Plan and all the labour devoted to numerous experiments on the Ambar Charkha might be completely wasted. The view of the Ministry was that any such restriction on new spindles may result in scarcity of cloth in the country and lead to serious inflation. It was not desirable to undertake such a risk because the recurrence of inflation might upset the whole national economy. Others feel that there is no risk involved in restricting the grant of new licences for spindles because the idle capacity of the existing spinning mills and the spindles which have already been sanctioned would give us all the cloth required by

the nation during the second five-year period. If and when necessary, the mills could also work the third shift in order to meet any shortage of cloth. These arguments are based on certain facts and figures which require careful study and examination.

But we should bear in mind that the basic problem that we have to face in India is essentially a human problem. Millions of our people suffer from enforced idleness for several months in a year; millions are without any work, part-time or whole-time, with the result that there is physical, mental and moral deterioration. The Indian Constitution lays down in its Directive Principles that the State shall endeavour to provide full employment to all its able-bodied citizens. The Avadi session of the Congress promised employment to the citizens of India within the next ten years. Will it be possible to provide this employment through the mills and factories which today engage only about 3 million people out of 55 crores of our population? According to the Census figures, about 1.8 million working force is being added every year in this country. It is, therefore, necessary to make adequate arrangements for this additional man-power as well in our economic planning. It is neither possible nor desirable to provide for "doles" to our unemployed people in India. Giving of doles is an expensive luxury which a poor country like ours can ill-afford. The system of doles is twice cursed. It curses him who gives and him who takes. It is against the genius and traditions of India. The only

possible solution of our unemployment problem, therefore, is a net-work of village and cottage industries throughout the country in a systematic and scientific manner.

It would be very wrong to think that the plea for village and cottage industries is essentially a plea for backward techniques of productions. Far from it, no body would like to plead for the retention of out-of-date techniques in this age of modern science. We must try to use the latest scientific and technological developments for our instruments of production. But these techniques have to be adapted to the actual requirements of the situation. In a country like India where there is abundant manpower and scarce capital resources, it is the small machine which would successfully meet our needs. So far as the basic or key industries are concerned, it will still be necessary to employ large-scale techniques. But so far as the consumer goods like cloth, oil, sugar etc. are concerned, it is essential that we use labour-absorbing techniques in place of capital-intensive machinery. From this standpoint, the Ambar Charkha contains immense potentialities for the development of a decentralised textile industry not only in India but in other similarly situated countries like China and Japan. We should welcome such inventions without any mental reservations and not do anything which would dampen the enthusiasm of the inventors. In fact, the Government engineers should be asked to invent and perfect such

small and efficient machines rather than try to find fault with them as compared with the big machines.

It is, therefore, essential that the Government of India gives every possible encouragement to the new Spinning Wheel during the next Five Year Plan. Conditions should be created for its fullest expansion. If, at a later stage, there is more yarn than the actual demand, the Government should undertake to use the hand-spun yarn and restrict the mill yarn in a variety of ways. According to the calculations of the Khadi Board, the gap between the prices of mill cloth and the Ambar-cloth will be only about four annas per yard, whereas the present gap is of the order of rupee one and annas four. This gap could be further reduced with more improvements in the Ambar Charkha. The possibilities of providing employment to our people are immense in the Ambar Charkha scheme and we are confident that nothing would now be done by the Commerce and Industry Ministry to mar the bright future of this new spinning wheel. The Ambar Charkha is only the beginning of a new revolution towards decentralised industrialisation in India. If handled with proper sympathy and understanding, it is bound to clear the way for many such small machines which would make each Indian home a tiny and creative factory for increasing national production and raising the living standards of the people through gainful employment.

## Panch -- Shila

By Sri SAILA KUMAR MUKHERJEE  
Speaker, West Bengal Assembly.

THE Panch-Shila or the five principles of international relationship have been the logical culmination of independent India's foreign policy constantly and openly advocated by our beloved Prime Minister since attainment of independence and since he assumed charge of the Department of External Affairs. To fully appreciate Panch-Shila it would be necessary to state the background of Pandit Nehru's mind even prior to independence. It was Pandit Nehru chiefly who in his books and from Congress platforms, had from time to time given expression to his views on the kind of foreign relations that independent India should pursue. In successive Congress plenary sessions prior to Independence it was Pandit Jawaharlal Nehru, who under the inspiration of Mahatma Gandhi sponsored the resolutions on foreign policy which independent India should adopt.

Since attainment of independence it has been the consistent policy of India's Prime Minister to allot a number of days for debate on the foreign policy of India as it was developing in the midst of explosive situations prevailing in the neighbouring countries in Asia as also in other parts of the world. We have before us exhaustive records of parliamentary debates from 1947 onwards from which it is easy to get a glimpse of the view which the leaders of the country held as also the other different views which the different political parties held. Today in the year 1955 it is much easier for us to have retrospective analysis of the various view-points on the foreign policy of independent India as reflected in the debates of the Parliament and expression of views outside. The doubts and fears, distrust and

apathy that were reflected in the earlier years after independence are gradually being replaced by trust and confidence, respect and courage about the soundness of India's foreign policy. This is not my assumption or inference but I am speaking with reference to the records of parliamentary debates during the last seven years that confidence is gradually dawning on the leadership of India at least, so far as the foreign policy is concerned.

The architect of this foreign policy, Prime Minister Nehru, has in his various utterances during these seven years given unmistakable evidence of his deep debt of gratitude to Gandhiji's teachings and it is but natural that his foreign policy should bear the indelible stamp of Gandhian philosophy. In his last public utterance at Delhi at the public reception after his historic tour of Soviet Union and East European countries with whom treaties based on Panch-Shila were for the first time executed, the Prime Minister declared in the language of Mahatma Gandhi that "an answer to Atom and Hydrogen bombs was not more of them, but truth and non-violence" and he pleaded with the huge audience to observe in their individual and social life the principle of peaceful co-existence by being tolerant towards all religions.

Let us now analyse these five principles. What are they?

- (1) Mutual respect for each other's territorial integrity and sovereignty;
- (2) Mutual non-aggression;
- (3) Mutual non-interference in each other's internal affairs;
- (4) Equality and mutual benefit;
- (5) Peaceful co-existence.

NOV-DEC 1955]

PANCH - SHILA

341

They are called Panch-Shila according to the Buddhistic language prevalent in Burma and Indonesia representing five principles or codes of human conduct. They for the first time came into limelight of international politics when on 29th April, 1954 an Agreement was entered into between the Republic of India and the People's Republic of China on trade and cultural intercourse and facilities of pilgrimage and travel between India and Tibet. These principles form the preamble of the Agreement and are its most important part. The legal quibble over exercise of 'suzerainty' or 'sovereignty' by China over Tibet vanished as soon as China could effectively control Tibet and her sovereignty became a fact. China's sovereignty over Tibet had a historical background of centuries even recognised by some foreign powers. New India was not therefore interested in merely treating Tibet as a buffer State as was done by the British in her own colonial and Imperial interest. In consistency with another fundamental policy of India, *viz.*, not to align herself with either of the two power blocs but to remain friendly with all countries, especially with her neighbours, she never took up a position which would have strained her relations with China and at the same time made the position of Tibet worse. Tibet never belonged to India and the charge commonly levelled that India sold Tibet to China is unwarranted. Judging from the above background the entire provisions of this trade and travel agreement have been based on these five principles and with a view to promote each one of them effectively so that friendly relations between two great Asian neighbours may grow. The working of the Agreement for more than one year by implementation of its provisions justify the hope of its framers.

This Agreement of course has only a limited scope. Shortly thereafter, that is within two months, on 28th June, 1954, the two Prime Ministers issued a joint statement from Delhi with regard to mutual relationship between the two countries in which they reaffirmed their faith in the five principles mentioned above and they expressed the hope that these principles should be applied in their relations with other countries in Asia and other parts of the world. They further felt that if these principles are applied not only between various countries but also in international relations generally, they would form a solid foundation for peace and security and the fears and apprehensions that exist today would give place to a feeling of confidence.

Let us examine if these hopes have been fulfilled. Subsequent to the signing of the Agreement between India and China, similar agreements on international level have been entered into between India and Burma, India and Indonesia. In the Bandung Conference 29 nations of Asia and Africa have adopted these five principles with further extension to suit the need of other countries who due to special problems of their own wanted collective security pacts for self-defence. Further, the principles of their agreement have also, as hoped for by its sponsors, been extended to other parts of the world. An agreement based on five principles have been entered into between India and Yugoslavia, India and Poland and lastly between India and Union of Soviet Russia. The hopes expressed by the two Prime Ministers in the Panch-Shila Agreement about lessening the tensions in the world and creating a climate of peace as a result thereof are also on a fair way to fulfilment as will be apparent from records of

world events in the East and in the West during the last 14 months which I need not repeat.

Let us now trace the background of these principles of peaceful co-existence. The question of peaceful co-existence can arise between two nations only when they do not exist on equal basis or differ in fundamentals and stand on opposite social or political structures. No question of co-existence can arise between nations who exist on equal terms and identity of interest and on uniform social and political systems. Therefore, peaceful co-existence can only arise between nations who have different political and social systems. India and China, two of the greatest nations of Asia, have entirely two different political and social systems now. But their historical and cultural associations date back to centuries—such contacts only having been snapped during the last two or three centuries. Both having shaken off the colonial and Imperial dominations almost simultaneously both countries in their own democratic interest of rapid development and progress wanted peace above anything else. They wanted peace not only for themselves but for the whole of Asia and the world because in the context of the present-day world a conflict at any part is bound to have its repercussions on other parts. Therefore, they wanted to evolve a method of working out effectively the goal of peaceful co-existence and they devised the basis of peaceful co-existence as firstly mutual respect for each other's territorial integrity and sovereignty. I want to lay emphasis on the word *respect*. The first principle, therefore, enjoins creation of a mental make-up and attitude of mind of each State and its people to develop a sense of respect for other nations'

not only integrity but sovereignty also—be it sovereignty of the people or the party or the dictator. The second and third principles involve some action to implement the first principle of development of mental attitude. Both are negative actions, *i. e.*, not to do some acts, such as aggression and interference in each other's internal affairs. The third principle needs a little elucidation. It had been a consistent cry for years past in democratic countries that totalitarian States through extra-State organisations but backed by the resources of such State infiltrate into democratic countries totalitarian ideas through seemingly innocent organisations. This principle has been further amplified in the latest agreement between India and Soviet Russia, to define and extend the scope of noninterference in internal affairs to the extent of economic, political and cultural fields. This is the strongest safeguard against preserving the sovereignty of a nation. The fourth principle is a principle of positive action. Both countries are at liberty to take such political, economic and other measures as would mutually benefit them as equals and not with a superiority or inferiority complex. If these five principles therefore are fostered in each country on a national basis and gradually receives international recognition—human ingenuity fails to understand why nations should fight unless it be for the purpose of beastly instinct in men of self-interest and selfpreservation alone at the cost of others. Panch-Shila therefore is an extension of the scope of human conduct in society between individuals, between different groups in the same state and further extended to the relationship between different nations in the world. As in society individuals want to live in peaceful coexistence with different

views and outlook on life, as different groups within the same state having different social or political outlook want to live in peaceful co-existence for the benefit of the State, so too nations with different political and social ideologies can live in peace for the benefit of each nation and the world as a whole.

In the very first speech as foreign minister in the Parliamentary Debate on foreign policy, Prime Minister Nehru observed:

"A country's foreign policy ultimately emerges from its own traditions, from its own urges, from its own objectives and more particularly from its recent past."

The corner-stone of India's foreign policy is her desire to have peace and prevent war. Her policy of non-alignment in any power bloc arises out of this desire. She wants to be friend of all and it is with that view she has pinned her faith in the United Nations in spite of its weaknesses and failures.

This foreign policy of India which ended in that dynamic Panch-Shila is the logical outcome of the struggle for freedom under the leadership of Gandhiji. Gandhiji held that "end cannot justify the means and that everything must be fair in politics." It may sound utopian still to many but I may conclude by quoting the memorable words of Gandhiji uttered in 1927:

"If India has patience enough to go through the fire of suffering and to resist any unlawful encroachment upon its own civilisation which, imperfect though it undoubtedly is, has hitherto stood the ravages of time, she can make a lasting contribution to the peace and solid progress of the world: If we are to be saved and are to make a substantial contribution to the world's progress, ours must emphatically and predominantly be the way of non-violence and peace."

## All About North Africa

BY Mr. JOSEPH KRAFT

North Africa has been called a "continent within a continent." Two deserts (the Libyan and Sahara) isolate it from the rest of Africa. Two seas (the Mediterranean and Atlantic) separate it from the Western world. It includes three territories large enough to be countries by European standards—Algeria (850,000 square miles, over four times the size of France); Morocco (158,000 square miles), and Tunisia (48,000 square miles).

Most of the land is arid desert. But there are rich mineral deposits in a mountain

system extending from northern Tunisia through the Aures massif in Algeria and the wild Atlas ranges of Morocco. And in valleys among the mountains the land, properly irrigated, is suitable for agriculture.

Because of its situation at the juncture of the Mediterranean, Atlantic and African worlds, North Africa has been a strategic prize since the days of Hannibal. It is the gateway to France's extensive colonial holdings in West Africa. The U. S. has five air bases in Morocco.

## THE PEOPLE

The indigenous stock in North Africa are the Berbers, wild mountain tribesmen about whose origin little is known. Arabs fired by the missionary teachings of Mohammed overran the coastal lands twelve hundred years ago. The French came in the nineteenth century.

At present the total population is more than 21,000,000 (9,500,000 in Algeria; 8,500,000 in Morocco; 3,700,000 in Tunisia) and rising rapidly. The bulk of the people are Arabs or Arabized Berbers. In the Atlas Mountains of Morocco there remain about 3,000,000 Berbers relatively untouched by alien incursions. The French number about 1,500,000.

For many of the French—notably in Morocco, "France's Texas"—North Africa is a booming frontier land. But 80 per cent of the natives eke out their livings on tiny plots, too small for mechanized farming, badly irrigated and with yields only a third of what modern farms produce.

## THE POLITICAL SITUATION

All three North African states are part of the French Union but in different ways.

Algeria is ruled by a Governor-General, currently Jacques Soustelle. Its coastal fringe, Northern Algeria, is divided into three French Departments, administered as part of Metropolitan France and represented by deputies in the National Assembly in Paris. Southern Algeria, comprising nine-tenths of the area but only one-tenth of the people, is ruled as a colony.

Tunisia and Morocco are French Protectorates. Theoretically, they are ruled by native monarchs—the Bey of Tunis, and

the Sultan of Morocco. Actually, French Resident Generals—currently Boyer de Latour in Tunisia, and Gilbert Grandval in Morocco—have run the show for years.

But alien rule and stark contrasts in wealth are the stock combustibles of the nationalist flames that have been sweeping Asia and Africa for a generation. In North Africa the result has been mounting tensions that reached a high point in the clash between Arabs and French.

## THE ARAB POSITION

At bottom what Arab nationalists want is no more than what their French teacher taught them they should have: *liberté, égalité, fraternité* in the language of modern politics, national independence and spreading of wealth and opportunity.

In Tunisia the nationalists have come long way toward their goal. An Arab Cabinet under Premier Tahar ben Amroun was established a year ago. In May it negotiated with the French Government a treaty, since ratified by the French National Assembly, providing for Tunisian home rule. There were no nationalist disturbances in Tunisia.

In Algeria many of the most prominent city Arabs are French citizens ("beni oui-oui," yes-men, the nationalists call them). But nationalist leaders have organised a *Fellagha* (outlaw) army, 2,500 strong, based in the fastnesses of the Aures Mountains. Over the past year they have repeatedly launched guerrilla raids against the French and pro-French Arabs.

In Morocco the nationalists lost a lead of influence two years ago when Sultan Mohammed ben Youssef was deposed by the French. They have had to reckon with opposition from a pro-French Border leader, Thami el Glaoui, Pasha of Marrakech. Still, they have gained ground steadily. The signal for trouble was the second anniversary of the deposing of the former Sultan.

## THE FRENCH POSITION

Virtually all Frenchmen agree that the French must stay in North Africa. But how to maintain "la présence" is a matter of dispute. In general, the French Left has favored concessions leading to home rule. In general, the French Right—including most of the settlers—has favoured stern repression. In general, the Right has had its way. Since 1948, French military expenses in North Africa have risen from \$50,000,000 to \$200,000,000 annually. More than 200,000 troops, including a division removed from the NATO command last spring, are trying to keep order. The Government of Premier Edgar Faure is sending no more.

Premier Faure, heading a Coalition based on support from both Right and Left, has tried not to rock the boat. He has followed through on Tunisian home rule. He has continued military repression in Algeria. On the eve of the troubles in Morocco his Resident General, M. Grandval, presented a plan for launching reforms. Under pressure from the Right, M. Faure hesitated.

In short, France has repeatedly fallen back on military repression to maintain its position. Force has bred only trouble. The question is whether France can organize a policy of concessions in time to prevent North Africa's going the way of Indo-China.

[New York Times]

## Modern Indian Painting

BY SRI O. C. GANGOLY

To make even a short survey and summary appraisal of Modern Indian Painting it is necessary to indicate the chronological limits and the implications of the phrase Modern Art. It is when mediaeval art terminates and expires that modern art comes into existence by discarding all marks of mediaevalism, that is to say by rejecting timeworn and traditional conventions of forms, by discarding old-world types and techniques which for centuries had dominated the ideals and methods of mediaeval art. The period of extension and continuity of the mediaeval manners have varied in different countries according to the peculiar circumstances and historical reasons governing each country. Thus in England, the mediaeval era was followed by the productions of the Victorian era more or less marked by modern tendencies

and ideals. In India the mediaeval era and its older outlook and methods of art have continued to a much later time, almost touching the beginning of the 19th century. In Indian Painting the older era ended about the year 1830 with the death of Molaram, the last representative of the Kangra School (Gharwal Branch), which itself was the last phase of mediaeval era in pictorial art. By the middle of the 19th century European ideas had begun to penetrate and influence Indian culture in its many phases. This contact with European ideas brought about a modern outlook in literature as well as in the visual arts. And the importation of large-size canvases painted in oil brought in a temptation to the Indian painters to try and imitate the realistic and naturalistic methods of European Painting and to discard the flat,

shadowless, and disproportionate conventions of Indian methods of the mediaeval times which still lingered here and there in remote corners of India. The most successful imitator of the naturalistic manners of European technique was Raja Ravi Varma, who brought about a new era by illustrating the themes from the Indian epics by a vivid naturalism, correct and proportionate anatomy, and a new manner of treating lights and shadows borrowed from the paintings of the European studios. He never attempted to enrich Indian methods of painting by adapting or assimilating his elements from European manners of painting. He totally ignored the language of Indian pictorial art and totally adopted a foreign language with all its stylistic tricks and techniques. Bengal had also her European imitators who came after the establishment of the Government School of Art in Calcutta, who took their lessons from the new School of Art in which the art of painting from living models, studies of actual costumes, and drawing live human types and natural contrasts of lights and shadows were taught. These Anglo-Bengali painters began to interpret the stories of Indian mythologies in the new realistic technique they learnt from their European teachers in the Government School of Art. Their productions, reproduced in crude colour lithographs became famous as the pictures of the "Bow Bazar Art Studio" and decorated the rooms of prosperous Bengali Zemindars and merchants. The quality of these productions was somewhat equal to, but poor in colour values in comparison with the work of Raja Ravi Varma. The superficially attractive pictures of Ravi Varma with their theatrical heroes and heroines in their artificial poses and gestures continued for a long time to govern the tastes of the Indian

people in their popular and sentimental appeal. And his methods of realistic and incongruous representation of super-human types and supernatural episodes of our national epics were continued in Western India by the students of the Sir J. J. School of Arts opened about the year 1865. The "School of Art" methods, following the paths of European naturalistic techniques, was typically illustrated in the later works of Visvanath Mahadev Dhurandhar, a talented Marathi artist who introduced many improvements in the illustrations of Indian mythological themes, particularly in the background sceneries and architectural framework many details of which and of costumes and jewellery were borrowed from the wallpaintings of Ajanta. But in the meantime, people were getting tired of these realistic presentations of the ideal and romantic themes of Indian mythology and a new movement was ushered in by Dr. Abanindranath Tagore, a nephew of the Poet Rabindranath. Led by E. B. Havell, Abanindranath discovered the language of Indian art, the old pictorial native dialect of India. Having collected some masterpieces of Rajput and Moghul paintings, Abanindranath discovered the threads of the old idiom of Indian painting and he found that the old language was not dead but was capable of being used as a living language of Indian painting to interpret the thoughts and ideas of modern times. His paintings were designed as an organised protest against foreign influences, and as a passionate plea for artistic expression through indigenous forms, a plea for the use of the old vernacular Art of India as the medium of a truly National Art. He came as a rebel against the domination of the Western standards of art and as an able demonstrator and interpreter of the finest elements of Indian

nous Indian painting. As an artist, his reputation was built in a day when in 1914 his works were exhibited in Paris, where the famous critics and connoisseurs of Europe gathered to heap on the works of Tagore a unanimous verdict of warm and reverent tributes. It was not only a triumph of Abanindranath but a triumph of the ideals and standards of Indian painting. Tagore soon brought up and trained a brilliant group of disciples and followers to help him develop the growth of this new movement of Indian painting with a new national and spiritual outlook absent in the works of Ravi Varma or Dhurandhar, and soon this new movement spread all over India and broke the back of European imitation in modern Indian painting. For the last few years some critics have attempted to discount the merits of the works of Tagore on the wrong charge that Tagore has been a revivalist of old traditions ignoring the demands of the new age demanding new and fresh methods of expression and asking for representations of sights and happenings of daily life in which old mythology has no place. But it is a mistake to suppose that Tagore has been a revivalist or champion for a return to the past. He has gathered lessons not only from Indian, Japanese and Chinese masterpieces but in a free and eclectic spirit derived valuable lessons from the methods of European painting, and he introduced in his productions methods of European compositions of pictorial art and Western ways of space-compositions, perspective, and new uses of lights and shadows absent in Indian pictorial conventions. The modern protest against the illustrations of Old Indian mythologies is a fallacious and arbitrary protest. For if we realise that beyond the narrow circumference of about ten per cent of English-educated

Indians the majority of the Indian population has still passionately clung and adhered to their religious beliefs and are steadfast in their devotion to the legends of Radha and Krishna, Shiva and Parvati, which still continue to embody and stimulate the spiritual culture and religious beliefs of the ninety per cent of the Indian population. The spiritual needs of this major portion of the Indian people can only be met through the pictorial visualization of old mythological legends and the great systems of religious beliefs and doctrines. The second phase of modern Indian painting is represented by the works of another Bengali painter still living, Jamini Roy who specialized in the exploitation and development of the language of the old Folk Art of Bengal. He studied carefully the surviving relics of Bengal pictorial paintings, the products of the Bengal *patuas*, the successors of the village painters of mediæval times deriving his inspiration from the collection of old Bengali picture scrolls made by the late Guru Saday Dutt. This new exponent of old Bengali folk art has succeeded in putting life and spirit into an obsolete language and to revive it in a newly rejuvenated form and a new power of expression which could appeal to the modern mind. But his stock-in-trade is very limited, being confined to a few types of Gopinis, Yashodas and cowherd boys copied and derived from the decorations of the old ritual and processional car of Bengal folk religion.

An inherent defect and incapacity in this modern endeavour to resuscitate the forms and formulas of old folk painting is the sophisticated and artificial city life of most of our modern practising artists who pretend to rejuvenate folk art by trying to recapture the elusive folk mind which most of our art

ists have left in their native villages many years back many miles behind. Indeed, it is one of the standing jokes of some of the artists in Calcutta that these new exponents of old Bengali folk art have been incessantly manufacturing "Folk Art" from their fertile factories in the heart and hubbub of the city of Calcutta.

The third phase of Modern Art in Bengal is the activities of a group of young artists in Calcutta, who grouped themselves under the label of the "Calcutta Group" and began to paint pictures in frankly European techniques, borrowing their methods and mannerisms from the Modernists of Paris and London repudiating not only the claims of native Indian pictorial traditions championed by Abanindranath, but also repudiating the cheap and literal naturalism of the academic painters of the Victorian Era. Their association did not survive long and they have now disbanded, each going on his own way without subscribing to any agreed doctrine of art. The late adherents of the Tagore movement are very few and are not worthy exponents of the principles of Indian Art discovered and demonstrated by Tagore.

We now come to the most active dynamic section of modern painting, the contemporary painters of Bombay and Delhi. The Bombay Group, though not knit together by the ties of an agreed creed of Art, consist of independent individuals all having their gaze fixed on the lessons to be derived from the past—Impressionists, Cubists and the Abstract Painters of Europe. They are united by a common and unqualified rejection of the native, indigenous language of Indian painting, which they believe are useless for interpreting modern ideas and modern thoughts cropping up from the dynamic

life the modern Indians are living to-day. But, with a few exceptions, most of these contemporary Indian painters are not in direct touch with life, and rarely fraternize with the common people or even the cultured and educated groups of modern Indian society, so that they receive no social, intellectual or spiritual stimulation from the people around them and live a life in a "vacuum," shut up in their own studios, painfully copying the manners and mannerisms of the Modernists of Europe from reproductions in albums rather than from actual originals. Many of these contemporary painters pretend that they are utilizing and developing the best elements of Indian folk art. But the amusing joke is that except in a private collection in Calcutta, now locked up and inaccessible to students, there is no collection of Indian folk painting in any museums in India, private or public. But early Guzerati paintings and the primitive Ragini masterpieces of Rajasthan could indeed provide valuable lessons to our contemporary experimentalists, but no example of Ragini "primitives" can be seen in any public museum in India, and of early Guzerati folk painting only a few stray copies are to be seen in one or two museums and are never studied by our living painters. Ever since Gauguin and Picasso began to call attention to the dynamic qualities of Primitive Art and of Negro Sculpture and Polynesian Art of the East, it has been the fashion with many of our imitators of European modernistic painters to talk glibly about the qualities of folk art and of the masterpieces of primitive art. But it is nothing but a hollow pretension, as our Modernists, excepting Jamini Roy, have never studied in originals the folk art of any culture-areas of India. There are greater opportunities to European artists

to study the actual masterpieces of Negro and Polynesian Art in some of the European museums. But no such opportunity exists in any Indian museum to study at first-hand typical examples of the folk paintings of India. So that the claims of our contemporary artists that they are assimilating and developing the traditions of Indian folk art are, at best, naive and childish illusions. Any contemporary artist who attempts to free himself from the fetters of academic tradition in search for a spontaneous and sincere approach to the subject-matter of his studies must study at first-hand actual examples of folk painting, at one time current in various culture-areas of India. Their aim should be not to introduce another kind of "ism," but to get rid of certain modern brands of "isms," by recovering the spontaneity and the artlessness of folk art which ac-

ademic artists of Europe have largely lost. But wise critics have pointed out that the artist of to-day can never capture or recover the original naivete of folk art and can never produce really "primitive" works of dynamic quality. Art is the expression of the artist's mentality, and is inseparably bound up with his whole life, surroundings and history. Civilized man cannot unlearn all that he has learnt, or rid himself of the centuries of science and technical knowledge which have become an inherent part of his nature. Imitating the mere "primitiveness" of primitive art or aping the forms of folk painting is like rejecting all modern comforts and modern spiritual and intellectual possessions, and going back to "caves" and to "skins." It is not only against all rules of logic, but utterly opposed to the brilliant lessons of human history.

— 0 —

## Exaltation of The Low

BY "SOCRATIST"

Every student of the Bible remembers the glorification of God by the blessed Virgin Mary in which she pours forth her gratitude that He hath pulled down the mighty from the seat and exalted the humble and the low. As Vice-President Radhakrishnan said "If every saint has had a past, every sinner has a future." The growth and decay of empires justify the worst curse that injured innocence can hurl at the oppressor. "May this moment be the heights of your accomplishment and prosperity so that the future holds for you only regress and not progress."

This is provoked by 'Transformation: The Story of Modern Puerto Rico' by Mr. Hanson which gives the heroic story of a small island with meagre natural resources and a backward undeveloped society emerging from its past and to-day standing as a symbol of progress. In this respect, it has many lessons to teach for us in India when we are emerging from centuries of misrule and oppression and exploitation by invaders by sea and land to undertake the difficult

TRANSFORMATION THE STORY OF MODERN PUERTO by Earl Parker Hanson, published by Simon and Schuster, New York, Price \$5-00.

smoking, gambling and the like. Such an irresponsible behaviour creates occasions for frequent quarrels with elders leading some day to violent assault.

(c) *Harsh and Cold Treatment by the Father.*—This is noted as an important factor leading to patricide and attempts to commit suicide.

(d) *Loose Parental Control.*—This is a factor of some significance, especially in cases of theft. The offenders usually start committing theft in their own homes. Strikingly enough their parents do not complain and allow their sons to lead an unruly and unrestrained life. The unpleasant result is that the boys come under the influence of gang leaders, habituals and other criminals who exploit them and initiate them in the art of thieving and housebreaking.

(e) *Poverty.*—The significance of the poor home is greatest in crimes against property. In several cases, the youths, being considered an economic burden, had to leave their homes in search of employment, chiefly, in cities, where bad company and unwholesome occupations soon made them yield to low pleasures and deviate into paths of crime. In cases where the offenders were faced with financial embarrassments due to unemployment, indebtedness and fear of starvation, crimes against property were committed as a last and desperate attempt to get money. There are a few cases where unemployment drove the disappointed boys to commit suicide.

(2) *Companionship.*—A remarkable feature of adolescent criminality is that not a small amount of crime is ascribed to the influence of persons with whom the offenders were associated.

Outside the family, caste is the next immediate social circle into which one gets absorbed. The influence of caste members is apparent in the majority of crimes connected with factional and land disputes. Companionship is found to be one of the most dominant factors in the crimes against property, where the youths, most of whom were without any previous conviction, were conveniently used as fitting instruments for carrying out criminal operations. It is bewildering to note that there are also cases where the police patels engineered and plotted the crime and induced the simple and innocent lads to commit theft and house-breaking.

Women, especially of a loose moral character, were responsible for not a few crimes against person. Thus, in some cases wives abetted the young offenders to kill their own husbands, in order that they might be able to gratify their lust without hindrance. In several cases of sexual crimes, they either took the initiative or offered no real resistance when being taken away for illicit purposes. In a few other cases, women helped young men to elope with girl victims. In yet other cases, mothers through fear of social ostracism instigated their adolescent paramours to do away with their illegitimate offspring.

(3) *Jealousy and Revenge.*—Jealousy and the desire for revenge is probably the third most important cause of crimes against person. Most of the crimes connected with family feuds, abuses, imputations and social ostracism, and dismissal from service were motivated by revenge. Sexual jealousy led the offenders to kill the persons who came in the way of satisfaction of their sex in

pluse, whereas sexual revenge culminated in murders of those lovers who misbehaved with the offenders' kinswomen. There are a few cases of property crimes which must be attributed to no other motive than revenge. Obviously where revenge or jealousy was the motive, the crimes were very well planned and the murders were characterized by the thoroughness of a method.

(4) *Intoxication.*—Not a few crimes of violence are due to intoxication. Curiously enough, the victims were offenders' own friends, co-workers and even kinsmen, most of whom were, at the time of the crime, themselves under the influence of liquor. There was no ill-will between the parties and no adequate motive to explain the commission of the crime. This leads to the finding that nothing but intoxication operated as a contributory factor.

(5) *Adolescent Disturbances.*—The offenders under investigation were aged between 16 and 25 years. That is to say, they were passing through a period when the rate of physical and mental growth is often most uneven, the emotions are most unstable and experience uncertain. Again it is during this period that the inborn and instinctive tendencies, namely, those of sex, acquisition, aggression and assertion become more direct commanding and importunate. The criminogenic significance of these tendencies has been brought to light in crimes connected with (i) sexual motive, (ii) robbery, (iii) land disputes, (iv) money quarrels, (v) exceeding right of self-defence, and (vi) revolt against police authority.

(6) *Crime, a Social Heritage.*—Perhaps the most striking feature of crime against property is that there are certain castes which regard crime as a duty and right sanctioned by descent, with elaborate rules of discipline and code of conduct amongst themselves, according to which they would, for instance, commit only crimes of a specific nature and would never attempt to encroach upon the thieving rights of other criminal castes. Quite a large number of adolescent offenders convicted of housebreaking and theft, robbery, dacoity and counterfeiting belonged to the so-called criminal tribes and castes.

*Prevention of Adolescent Crime.*—After this brief review of the main causal factors, it may now be asked: What is the future of adolescent crime? Can it be cured? If so, how? Can the environment be so changed as to make it adjustable to each individual?

It must be confessed that questions like these are more easily asked than answered, perhaps none of them can be satisfactorily answered. It is a common obsession that every evil must have a remedy; that if it cannot be cured to-day it can be tomorrow; that man is a creature of infinite potentialities and possibilities, and all that is needed is time and patience.

Although one may not be convinced that every evil can be cured, that all trouble can be banished, or that every maladjustment can be corrected, yet one may reasonably hope that perhaps here and there society can be made to run a little more smoothly; perhaps some of the chief frictions incident to life may be avoided; perhaps a little higher social order may be developed; perhaps it

Easterner. Thus all kinds of douches, rubber goods and pastes and abortives are more or less openly advertised and publicised by leaders of both sexes. If a plain blunt man says that the cut slices of a lemon and honey have been in use for ages from Kabul to Cape Comorin and Bombay to Burma without provoking the inquisitiveness of immature children, exclamations of shock are heard at the obscenity of such discussion and exclamations of disgust at the failure to keep in touch with the march of science by buying the foam pessaries which Government have recently started to import and to manufacture. Cultural changes also have to draw a mean between fantastic westernisation and crude reaction.

The problem of migrant Puerto Rico is similar to the problem of Indians who have migrated and wish to migrate in future. The concluding Chapter is "Where Now?"

in which the prospects are discussed consequent on the United States reporting in 1953 to the United Nations that Puerto Rico was no longer a dependent territory. Naturally the whole book ends on a tone of smug self satisfaction as follows :—

"With the world torn between two fundamentally different basic philosophies, thousands of visitors to the island, from all parts of the free world, see what Puerto Rico has done and is doing, and go home again, saying, 'This is America's answer to communism.' And that expresses Puerto Rico's greatest importance to the United States and the modern world."

In conclusion, I earnestly entreat every one to read this book in the spirit of our Prime Minister Jawaharlal Nehru and of the ancient swan to distinguish and gather the nourishing milk and to eliminate the excess extra water added to give body to the fluid.

## The Adolescent Criminal

BY PROF. Y. S. MEHENDALE

A reader who carefully examines the many different crimes committed by criminals cannot fail to be struck by the fact that, although criminality may be, in its essence, the same all over the world, there are certain crimes which are typically Indian. They can be committed only in the peculiar social atmosphere of this country. The motives of these crimes spring from the established relations and traditional taboos of the Indian society. In other words, they are to be traced not to human nature but to Indian nature which is the product of the Indian mode of living and is dominated by the Indian way of thinking, cultural traditions, habits and customs. Thus for example, Indian dacoits

are not like American gangsters. They are not bred out of the corrupt background of ill-gotten wealth, but are a result of brutal poverty. Again, compared to the dark and complicated wickedness of European murders, compared to the fundamental savagery of the actions of such men as Palmer or Orsini, most of the crimes of murder and homicide in India appear almost accidental. In some cases, the culprit regard himself as an executioner rather than a murderer. He believes his act to be entirely justified. In others, simple and unsophisticated youths unable to make their case understood in the courts, which use another language and whose ways and outlook

so different from theirs, take the law into their own hands. Few of the offenders under study would be fit heroes or villains of a detective story.

It may now be asked whether there is any principle of causation in these crimes. When one considers the problem of crime dispassionately, one will find in it the fact of a multiple determination. Crime is assignable to no single cause, nor yet to two or three; it springs from a wide variety of causes, usually from a multiplicity of alternative and converging influences.

Yet in any given case, amid the tangle of necessary factors, some single circumstance not infrequently stands out as the most prominent or the most influential. This may be termed the immediate cause or influence. For purposes of exposition, the various causal factors have been grouped and dealt with under different headings.

*Home Conditions.*—(a) Ill-adapted husband-wife relationship is obviously the most serious factor in the causation of violent crime. This is evidenced by the fact that the largest number of cases under investigation have the background of a home in which husbands killed their wives. The following factors have been found to be responsible for the husband-wife maladjustment:

(i) *Wife's Adultery*—Evidently this is the most frequent and grave cause of marital conflict. The conception of adultery is very elastic and is determined by certain notions, often mistaken, existing among the people. Thus, for example, the wife is regarded as the property of the husband, who must be subservient to him in everything. Even if the husband contracts extra-marital relations,

the wife must remain faithful to him. Since the husband's personal and family honour is associated with the chastity of the wife, a woman who commits adultery is held to bring shame to her husband and his family and hence is severely punished.

(ii) *Wife's Running away to Parental Home.*—Another very important cause for friction between the husband and wife is her frequent return to her parents' house and her stout refusal to return to her husband. Not infrequently, the parents of the wife too side her, which usually leads to trouble. Crimes springing from such social situations are a reflection on the dualism of cultural patterns existing between the families of the bride and the bridegroom.

(iii) *Wife's Refusal to Sexual Intercourse.*—Sometimes, a rare cause of disharmony between the husband and wife is the wife's refusal to sexual intercourse. Crimes arising out of such situations are rooted in the sense of sexual ownership which, the husband thinks, he has over his wife.

Besides, there arise some situations which prove to be the last in the chain of events and give rise to criminal outbursts, for which however, personal factors, such as, high irritability, fatigue, etc., must be held responsible rather than the social ones.

(b) *Irresponsible Behaviour of Adolescents.*—The growing adolescents fail to realize the importance of their new responsibilities and duties. Instead of assisting their parents in their agricultural work or other occupations, they spend time in idle gossips and are very often addicted to harmful and vicious habits, such as, keeping mistresses, visiting prostitutes, drinking,

may be possible to get rid of some of the cruelty incident to social organization. But how?

An attempt has been made here to suggest some remedies for the prevention of adolescent crime.

(i) *Improve Home Conditions.*—Since many a crime is rooted in the defective, unwholesome and inadequate family life, the first and foremost task is to improve the family. On its social and moral side, the family must breed and cultivate a higher social and moral character, develop mutual forbearance, exercise a decent control and maintain a proper discipline among the various members who are related to one another either by blood or by marriage.

The husband-wife relationship calls for special attention. Wives ought to improve their moral character. They must remain faithful to their marital bed; they must respect their husbands; they must endeavour to keep their husbands in comfort and happiness. On the other hand, husbands must change their traditional attitude towards wives. They must not look upon them as property, a slave or as a mere object of sexual gratification, but must give due respect to them. There should not only be love and affection, but also a sense of equality between the husband and the wife. Finally the husband must recognize that killing his wife is certainly not a method of correction.

A radical change in the attitude of parents-in-law towards sons-in-law is also necessary. The parents-in-law must treat their sons-in-law with due respect and consideration. They must see that their daughters return to

their husbands' houses, without giving occasion to any untoward action; they must also hold their daughters in proper check, because there is every probability that, in the absence of any proper and adequate parental control, what the daughters call freedom may become licence to do whatever they please.

When one looks back at the relationship between parents and sons, one feels that there is also an urgent need for change in the parental control and treatment. The parents should not be excessively harsh, absolutely unsympathetic and awfully cruel towards their sons. They should not, at the same time, allow their sons to go out of control. They must understand the peculiar significance and handicaps of adolescence and must help and encourage their growing sons to develop their own personality.

Similarly the relationships between youth and other members of the family should be so regulated as to make the home wholesome adequate and well-adjusted.

Since poverty, unemployment, indebtedness and other financial embarrassments frequently lead one to crime, the crying need of the moment is to secure economic security for the family. It means, among other things, the planning of a better economy, based on the Russian system.

It means increasing opportunities for employment and regularising existing employment. It means the introduction of fair wages and such legislative measures as will fully safeguard the interests of the industrial worker. It means protecting the family against accidents and diseases which result in so much suspension of employment, loss of income and family breakdown. It means a genuine interest in housing and in carefully conceived programmes of slum clearance.

Just as defective home conditions contribute to criminality, so a satisfying family life is one of the greatest safeguards against antisocial behaviour. Hence it is essential that the State and Society should strengthen and stabilise the home.

(ii) *Spread of Education.*—Another crying need of the moment seems to be introduction of compulsory education. Indeed, figures are not required to prove that India ~~one~~ of the countries with the largest percentage of illiterates. By far the largest number of offenders were illiterate; they had received absolutely no education. Very few could read and sign only, and an extremely small number could be called literate. The ideal would be compulsory free education upto sixteen years of age for all boys; but if that is not possible, it should be upto fourteen years at least, and compulsory attendance at special or night schools for two years more for boys who have to work.

The education imparted in schools will have to be such as to serve the requirements of the society, giving scope for various kinds of talent. Besides schools for literary education, there should also be schools for technical and agricultural education as well as schools for education in forestry for boys of the hill tribes, etc.

However, what seems more important and urgent is the need for moral and cultural education. It is through such education that individuals should be taught that they are part and parcel of society and hence are in duty bound to help in the achievement of social good; that social institutions are for their good and hence they must be respected; and that life and property are fundamental to all social progress and hence must be val-

ued most. In fact, the aim of such education should be social rather than individual good.

(iii) *Provide wholesome facilities for recreation.*—Since crime is to some extent the result of excessive and unhealthy recreational habits, a plan of prevention must provide facilities for healthy and wholesome recreation.

In areas where it is not practicable to clear any space, unfrequented streets could be closed to traffic at certain hours and workers could organise play in the streets under the control of trained and able play-supervisors or directors of recreation. The cost of maintaining a corps of such play-supervisors will be much less than the cost of maintaining prisons and Borstal schools. Though play cannot by itself solve the problem of crime, it has a recognized place in every programme of crime prevention.

Closely allied to supervised play or recreation is the formation of boys' clubs and boy scouts movements. Adolescence is a period when the youth longs for adventure and for wider social contacts. An adolescent youth seeks to satisfy these cravings in the larger group—generally the neighbourhood in which he lives or the caste group to which he belongs. There should be organized clubs for various age groups to meet the specific needs of the neighbourhood. The aim of these clubs should be to assist the youth to steer clear of all unhealthy influences of the neighbourhood.

(iv) *Make Police Supervision More Effective.*—Absence of, or lax supervision by the police is a condition most favourable to pickpockets, robbers and pilferers. A really careful watch by the police at crowded and busy places, such as, markets, weekly bazaars, railway stations, banks, post offices, busy streets, temples, cinema theatres, bus stands and the like, will certainly act as a deterrent to the potential offenders who are ready to catch every opportunity offered by the crowd. Similarly the police should also keep a sharp look-out for persons who harbour criminals, brothel keepers, gamblers, habituals, local bad characters and other vicious persons who use young lads as fitting tools for their criminal activities.

(v) *Improve the Penal System.*—When one glances back at the relatively high incidence of recidivism as also the frequent recurrence of violent crimes connected with factional disputes, land disputes and family feuds, one cannot but doubt the efficacy of punishment as a deterrent measure. Even capital punishment does not seem to deter criminals. When a man commits murder, he often does it under some obsession or on sudden and serious provocation. At such time, he can hardly be deterred by the probable consequences of his action. In the several cases of murder, under review, the murderers, knowing as they did that they would be hanged, committed a murder or a series of murders and readily gave themselves up to the police. Under such circumstances, one cannot venture an opinion. But it may

be thought that if the death penalty is to be given at all, it should be given consistently, and that wherever a premeditated murder has been proved, it should follow as a matter of course.

It has been noticed in some cases that the real authors of the crime, remaining as they do in the background, go unpunished. The arm of the law fails to catch them. This escape from law and punishment gives them a faulty sense of pride and chivalry, with the unhappy result that they become more and more lawless and violent. If crime which is instigated by such persons is to be checked, it is necessary that they should be brought to book and punished adequately.

In several other cases it has been found that the receivers of stolen property appeared in courts as witnesses and not accused, in spite of the fact that it is a cognisable offence to receive, or assist in concealing, stolen property (sections 411-14 I.P.C.). These 'receivers' of stolen property must be severely dealt with, if the indirect exploitation of adolescents by them is to be stopped.

Punishment, it may be further suggested, must be such as to suit the offender and not the offence only. To dole out the same punishment in each case, taking only the offence into consideration, is neither fit nor just.

Since criminals in India come from different cultural backgrounds, the court should endeavour to investigate into the

sociological setting of each offender paying due attention to caste, educational and economic status, religion, etc., lest it should become inclined to give a disproportionate value to certain phenomena which are described in books based on experience in western countries. Wife-beating may be taken as a case. In European families and modern Indian middle class families, wife-beating is very rare. The scene of the father beating the mother would make a very grave impression on the lad. But the same phenomenon may not be such a rare occurrence in other classes and it would hardly have the same psychological effect. It is not unknown in orthodox Hindu families, even amongst the higher castes. Amongst the lower castes, it is very common. Curiously enough, wives, too, do not resent very greatly an occasional beating from their husbands. In fact they may think their husbands lacking in manly qualities if their sauciness goes unpunished. Similarly among certain castes certain types of property crimes are treated as socially approved practices.

Therefore, it follows that a careful study of all the factors is very necessary, to judge an offender accurately. It is unnecessary to add that under existing conditions, the courts have neither the time nor the means of carrying out any such investigation. The court judges crime fairly accurately, but not

at all the criminal. There is, therefore the need for a department of experts, specially trained in criminology. Such a department can function in co-ordination with the law department.

(vi) *Make justice Cheap, Speedy and Fair.*—It has been noticed earlier that the complicated nature of criminal law and procedure, the delay and uncertainties of the courts, the costliness of justice and the prodigal waste of time and energy which lawsuits involve react unfavourably on the poor, unsophisticated rural people. If law and justice are to be respected, and the temptation to take the law into one's own hands is to be removed, then it is essential that the courts must be made easily and readily accessible to every one, and that justice must be cheap and really helpful to those who being helpless, run to courts to get immediate redress.

These are some of important and urgent measures for the prevention of adolescent crime. How these measures are to be implemented is beyond the scope of the enquiry; but until such time, the present methods of dealing with crime and the criminal can only hope to patch things on the surface while their root causes lie underground, unexplored and untreated.

## Memories of the Mahatma

BY B. N.

[T seems to me that as years pass by, the memory of the Mahatma, his words and actions, will continue to dominate men's minds even more than during his life-time; and his martyrdom, like the great crucifixion, seems to be in the nature of a historic destiny—a fitting crown of thorns to a career destined to cast its spell on generations yet to come. Have we not noticed the singular appropriateness with which his name and memory have been coupled with our celebrations on the anniversary of our independence? Not a greeting from abroad but was reminiscent of this lengthening shadow that has pursued us, through all our triumphs and disasters from year to year. Far from depressing us, it has lent dignity and restraint to our national festival of August 15. It is fitting that it should be so. Gandhiji himself would have liked nothing better than that our rejoicings should be tempered with a keen sense of responsibility. For the times are out of joint and we have need for the wisdom and patience and that serenity that comes of all-comprehending vision now as never before. For, bereft of the guiding hand of the master our quest is now to know what he would have advised us to do, if he had been with us. That, I gather, is the touchstone or ought to be the touchstone of the policies and actions of most of those called to guide our destiny in these critical times.

### ENDEARING TRIVIALITIES

And then it must be remembered that Gandhi was great not only in the big things that make a difference in the fortunes of Governments and groups of nations great and small but in the little things that mean

so much in our petty lives. Much has been said and written of the Mahatma as leader and statesman, as saint and seer. But most of us who have known Gandhiji at close quarters would rather dwell on those trivialities of daily life, which endear him to us, all the more for their charm and simplicity—his infectious laughter and unfailing humour. My own recollections are full of the memory.

Of that best portion of a good man's life His little nameless, unremembered acts Of kindness and love.

I came to know of Gandhiji early in the first decade of this century when my chief, the late Mr. G. A. Natesan, tried to do his bit for the epic struggle in South Africa. His correspondence with Natesan at that time bear witness not only to the great work he was doing but to his extraordinary generosity in appraising the services of those in any way associated with him in his campaign. It was Natesan's privilege to possess some of Gandhiji's invaluable letters at the time dealing with the South African struggle—letters which I thought should be preserved in our national archives for their historic value or embodied in an authentic biography. My late chief had more than once referred to these invaluable documents in articles and talks on Gandhiji and had had occasion to quote extensively from his correspondence in his reminiscences of Gandhi contributed to the commemoration volume published on the eve of the Mahatma's 75th birth-day. I may now give one or two more episodes in illustration of Gandhiji's high character and his uniform courtesy revealing at the same time the firmness and ardour with which he followed his convictions.

### A HISTORIC MEETING

Though Mr. Natesan was one of the earliest of his friends and associates in public work, he could not claim to be either his disciple or colleague in any of his later activities. In fact, more often than not, he happened to be critical of Gandhiji's actions and utterances. But this did not make the slightest difference in their mutual respect and affection. That is one great trait of Gandhi which often struck me as extraordinary in a leader of his stature. He never tried to impose his convictions on others by force of any kind, though he had a queer way of fasting for others' sins which ultimately had the effect of coercion of a different and perhaps more painful kind. He never once insisted on friends of Natesan's way of thinking either to spin or wear Khaddar or join a particular group to carry out any of his boycott items. He was so utterly loyal to his friends that he was always ready to excuse their human failings. I remember how generous and sympathetic he was to good old Yakub Hasan when he came out of prison after a formal apology. He was catholic enough to welcome every kind of work as contributing to the great national upheaval. It takes all things to make a world and he was tolerant of varying opinions to a degree seldom realized even by his closest friends and co-workers. And then he had vision and understanding enough to perceive good in actions so apparently different from his own programme chalked out, as they were, with meticulous exactness of action and appeal. For all his intimacy and close work with Congressmen he seldom indulged in the cheap sneer of Liberals then in fashion. He was in fact respectful and deferential to men like Tej Bahadur Sapru and Srinivasa Sastry though at all times he held his own with unfaltering steadfastness.

It was at an informal meeting of the Madras leaders at the office of the *Indian Review* in George Town that Gandhiji hatched his fourfold scheme of non-co-operation in protest against the Rowlatt Legislation. Before the scheme took a definite shape, there was a select gathering of the elite of the City in Natesan's office in Esplanade. The great Srinivasa Sastry was there, brought up under a different school and swearing by the Gokhalean tenets of moderation. The cultured and urbane K. B. Ramanatha Iyer was there also with his disdainful distrust of all that savoured of mass hysteria. Good old Govindaraghava Iyer, a lawyer and politician of great repute, whose eloquence and verbosity seemed to captivate the youth of those days, he too was there. Others reputed to be men with a keen sense of the limits of the practicable were also there: men like the stately Venkatarangam of the Land-holders' Association, and Mr G. A. Vaidyarama Iyer of *Practical Life*; both dressed in long coat and white turban. Most of these were Liberals in outlook and constitutionalists, whatever that word might mean in the context of those days. Sastry and others, knowing Gandhiji's great dialectical skill and his inexorable logic, were content to be passive listeners of the Gandhian monologue. But loquacious L. A. G. would not be the learned lawyer he was if he too could only sit mute. So he conducted the parrying with his accustomed skill in argumentation, as became a lawyer of his standing. Gandhiji was for direct action if every thing failed—prayers, petitions and protests. By direct action he meant defying the police and the executive authority and doing actions banned by Government. "If we do that we

would be imprisoned", said the redoubtable L. A. G. as if imprisonment was the worst calamity that could fall to the son of man. Gandhiji who had defied the Government in South Africa and had known prison-life at its worst, smiled mischievously and simply said: "Then we will fill the prisons"—a thought which stupefied the legal sense of the local orator. This, I may venture to say, was the genesis of the great movement that was to grow to such gigantic proportions later on.

Another typical incident has been reported to me. During his first visit to Madras in 1915, Mr Natesan had placed the first floor of his premises in Esplanade at his disposal. An assistant in the office of the *Indian Review* was also there, night and day, to keep company. He was one of those young enthusiasts whose passion for freedom was confined to day-dreaming and argumentation and he rejoiced at this rare opportunity of intimate talks with the great man. Nor was he disappointed. According to him, Gandhiji would wake up at four in the morning, quietly slip into the back-yard for his ablutions, wash his clothes on the stone by the tap and bring them upstairs to dry. And then at break of dawn he would wake up his young friend and start on his morning walk along our glorious first line beach. At the High Court turning they came upon a slab inscription marking the spot hit by a shot from the *Emden*. The assistant, while describing the strange and fearful experience, to a city foreign to such experiences, ventured to poke fun at Gandhiji's non-violent technique and posed the question "What would have happened if our fort had not answered the impertinence of the *Emden* in the same

coin? We would not be where we are." Gandhiji quietly asked him why the *Emden* chose Madras of all places for such an attack and not any other coastal town like Porto-Novo or Negapatam. He was given the obvious answer that Madras was a fortified City and the laws of war forbade the bombing of unfortified areas. Quickly came answer from Gandhiji: "Then let the fort go! The fort seems to invite the enemy." To a plain, unmetaphysical mind the solution seemed strange and out of touch with realities. It looked as though when particular food did not agree with the child you did not throw away that food and try another, but threw the child out of the window and asked for another child. But then there was a completeness and finality in the answer and a strange vindication of non-violence from which there could be no escape. It was not merely a dialectic victory but the triumph of principle and a conviction that armed him with the power of a modern Bhishma who could say with the poet:

Come, peace, thou daughter of God's  
own great suffering,

Come with thy treasure of contentment  
thy sword of fortitude,

And meekness crowning thy forehead,

Be not ashamed, my brothers, to stand  
before the proud and the powerful  
with your white robe of simpleness,

Let your crown be of humility, you  
freedom the freedom of the soul,

Build God's throne daily upon the ample  
bareness of your poverty,

And know that what is huge is not great  
and pride is not everlasting.

—/o—

## WORLD OF BOOKS

ITALIAN GENOCIDE POLICY against the Slovenes and the Croats - A selection of documents - Published by the Institute for International Politics and Economics, Beograd,

This purports to be an objective compilation of documents illustrating Italian policy towards the Slovenes and Croats between the two world wars, with a resume of recent Italian policy. Genocide started as early as the days of Parasurama, who, because his father had been killed by some Kshatriyas, started extirpating the Kshatriyas root and branch. Pogroms there will always be in some part of the world or other. Attempts to impose the Italian language and the Italian way of life will naturally be resented by nationalistic ideologists as long as Nationalism persists. Even in our India, we have pro-Hindi and anti-Hindi cliques with a further division between Urdu-Hindi and Sanskrit-Hindi. As the preface says "It is a book which aims to confirm the thesis that the primary task of Italy today is to italianize the aliens whom we have made citizens of Rome and compatriots of Dante, whether they be of Germanic or of Slav origin." The tragedy of it all will be as set out in Sir Hugh Clifford's "Downfall of the Gods". The leader of the revolt against the Earth-Gods will be found to be recently or remotely of the blood of the Earth-Gods themselves. The documents may be true but they make very depressing reading to one hoping for a One world approach to Civilized Co-existence."

GLOSSARY OF TECHNICAL TERMS IN DAILY USE (FOR THE LAYMAN) Central Board of Irrigation and Power. Printed in India by the Manager, Govt. of India Press, Delhi.

Like attempts by bureaucrats to simplify things for a layman, this book otherwise useful, sometimes explains the less unknown by the more unknown. Thus compare its definition of 'Anicut': "In South India, weirs across rivers are frequently termed 'Anicuts' this being the Tamil word for river weirs. The Concise Oxford Dictionary on the other hand merely says "Anicut-River-dam in South India built for irrigation purpose (from Tamil anail-kattu dambuilding)." Take again "Caisson: A chamber (usually sunk by excavating within it), for the purpose of gaining access to the bed of a stream or other body of water." The Concise Oxford Dictionary here again scores with "Caisson large water-tight case used in laying foundations under water."

PROCEEDINGS of the Ninth Meeting of the Crops and Soils Wing of the Board of Agriculture and Animal Husbandry in India held at Indore. Printed in India by the Manager, Govt. of India Press, Nasik Road. Published by the Manager of Publications, Delhi, Price: Rs. 12-2-0 or 10sh.

These proceedings keep up the high level of papers read at Conference inspired by the then enthusiastic Minister of Food and Agriculture, Sri Munshi and attended by knowledgeable agricultural experts from all parts of India. It is well worth the price.

THE CONSTITUTION OF THE ARAB EMPIRE by Mawlwi S. A. Q. Husaini, M. A. (Madras : Arabic & Urdu), M. A. (Islamic Hist.), M. A., (Aligarh : Ind-Hist.), Lahore. Price Rs. 6/-

Scientific analyses of historical material are generally defective and it is a pleasant surprise to find one executed by an erudite scholar like Prof. S. A. Q. Husaini on the Islamic basis of State Government. Time was when following the lead of Lord Bryce one concluded that political government started with the Greeks and the Romans and could not develop beyond its flowering under British Liberalism. Prof. Husaini has corrected this impression beginning with the nature of the Arab Constitution, its sources, its development and the position of the Sovereign, The Khalifah and the Wazir in its structure. He has described the tolerance of the Arab judicial system which allowed Non-Muslims to have their own law and law courts. His description of rural, district and metropolitan local Government though rather brief emphasizes the liberal attitude of a religious government in respect of those not belonging to it. It is an extremely interesting and well-written book.

ISLAMIC SOCIAL FRAMEWORK by Prof. M. Raihan Sharif, M. A. (DAC.), M. B. A. (PENN.), Lahore, Orientalia, Publishers and Booksellers, 8, McLeod Road, Lahore-Price Rs. 6/-

Criticism has not been wanting that the communal bias of the Islamic approach to social life and its levelling tendencies might make Islam a fertile field for the propagation of western Marxist Communism. Prof. Sharif shows that like the Roman Catholic church it is Islamic Socialism which can resist Materialistic Communism better than

any other ideology. Chapter Five on the "Meaning of Zakat" emphasizing the need of balance between saving and spending shows that one can tread a middle path between Capitalism and Communism. On the whole, it is a very ably argued plea for a mixed economy.

AFRICAN DIVERSIONS by Ernest Juenger Translated by Stuart Hood, published by John Lehmann; Price 10s. 6d. net.

As the blurb says this was originally to be "The Last Sentimental Journey" recalling the First "Sentimental Journey" of Lawrence Sterne. It is a story of the French Legion and from the days of P. C. Wren "Their name is Legion." The plot though thin is woven finely. The descriptions are good and the style and characterisation have not lost their Teutonic directness and beauty by a translation. We must permit ourselves the luxury of a few extracts. "His features were at once those of a scholar and a rake a mixture which has become exceedingly rare." "Whatever his situation, man remains faithful to his real passion." Education is as important to man as bread and water—even here he has a right to be fed which can under no circumstances be denied him. If anyone expresses the wish to attend my lectures, he must be permitted to do so even if he be a prisoner charged with the most heinous crimes. And there was some truth in that; he had listeners who had themselves escorted from their cells to his classes—either from real interest or in search of company or to smuggle cigarettes and so forth." The word 'Ernst' means a man who is serious from being angry and the word 'Juenger' means an impotent youth. This lively Autobiographical sally of an impatient young man is in the true tradition of the Sentimental Journey of Sterne and the Philosophical Vagabond of Oliver Goldsmith.

GANDHIJI AS AN EDUCATIONIST: Edited by V. S. Mathur Metropolitan Book Company. Calcutta.

It was a quality of Mahatmaji that to whatever he applied his mind he was able to bring originality and sanity at the same time. This combination of the two usually irreconcilables was especially remarkable in his views on education; and Mahatmaji's educational views and activities deserve to be looked at from different points of view. Hence it has been a good idea to get a number of persons interested in and qualified to speak about education to write about Gandhiji as an educationist.

Smt. Amrit Kaur has indicated in her Message some of the salient facts about Gandhiji as an educationist: He was always humble enough to learn; he loved children and youth; he always wanted to know the why of things; he loved teaching; and he knew that knowledge comes not only from books but also from action. The essays that follow are elaborations of Gandhiji's ideals and practices in education from various points of view.

At the very start, there is a fine selection made by Vimala Rani from Gandhiji's own words of his ideals. Here are some: "Literacy is not the end of education, nor even the beginning. An intelligent use of the bodily organs in a child provides the best and the quickest way of developing his intellect..... All your scholarship would be vain if at the same time you do not build your character."

Since all the writers are well qualified to write about education it is only natural that the book as a whole is a comprehensive

study of what one of the writers, Humayun Kabir calls New Education. The true nature and value of basic education, the need for craft centre, the great importance of the brahmachari life, the philosophy behind all Gandhiji's educational ideas—all these are clearly brought out. Prof. N. G. Ranga, K. G. Saiyidain, K. D. Ghose, D. C. Sharma, R. L. Mehta, E. A. Pires and all the other writers have made very good contributions.

MUSIC IN EDUCATION; International Conference on the Role and Place of Music in the Education of Youth and Adults—Brussels, Publishers; UNESCO, Paris.

This interesting record of the Brussels Conference contains some very thought-provoking addresses by experts in their subjects. The most instructive of the several sections is the first, General Exposes, in which such personalities as Georges Duhamel of France, Dr. V. Raghavan from Madras, Domingo Santa Cruz, from Chile in South America, have defined the role of music in civilized life and in the culture of peoples. The general feeling that emerges from this reading is that self-expression through music (that is, of course, song in most cases) is an essential factor in the development of a human being. Music exteriorises those feelings which words are so often inadequate to do; lack of music or song or dance in life, and its substitution by ready-made performances tends to atrophy the person—the human personality must create in all spheres of life, and music stands as high as any other sphere; it should not be relegated to the music concert hall, in fact, that is where it so often ends, without giving room to another beginning. The other sections of this volume contain reports on technical matters relating to the non-professional teaching of music in schools and in classes for adult.

# INDIANS OUTSIDE INDIA

## Ceylon

### INDIANS IN CEYLON

Under the present Ceylon Government, administrative pressure is being exercised on employers through the lever of the Indian Immigration and Emigration Control Department and the Import and Export Control Department for the Ceylonisation of personnel in their staff, irrespective of the essential nature of work entrusted to non-Ceylonese. The indirect result is the curtailment of employment of Indians.

The present Government has also embarked on a policy of repatriation of Indian nationals whose rights of residence in Ceylon were thus brought to an abrupt end.

And now by her agreement with India, Ceylon had taken care to deny mobility of employment to persons who might register themselves as Indians; benefits under the proposed scheme of inducements are restricted to those who continue in such employment as they were in at the time of their registration as Indian nationals. Further, Ceylon also took care to stipulate that when a person, registered as Indian, reached his fifty-fifth year, he should take with him away from Ceylon, his wife and minor children, in terms of the Mr. Senanayake's assurance, all of them had a right to be in the Island as long as they chose.

## China

### INDIANS IN SHANGHAI

The Lok Sabha sometime back voted the demand for a supplementary grant of Rs. 1,60,000 to make ex-gratia payments to about 1,000 Indian nationals who were thrown out of employment from the Shanghai Municipal Council, following the occupation of Shanghai by the Chinese in 1943. They were repatriated to India on an assurance that their dues would be paid in India.

## U. K. INDIANS IN U. K. MIDLANDS

An imaginative scheme, aimed primarily to promote the welfare of Indian workers in the British Midlands, is attracting attention among other non-European communities who may benefit.

The scheme is sponsored by the Birmingham Indian Association to systematise the present piecemeal efforts on behalf of several thousand Indians working in Birmingham and the industrial area of which it is the centre.

A conference, opened by the Lord Mayor of Birmingham on October 29, brought the local authorities and Indian and other organisations together to set up an Indian Welfare Council. This will be a permanent body, co-ordinating all present welfare activities on behalf of the Indians.

## Pakistan

### HINDU MIGRANTS FROM PAKISTAN

The excess of Hindu migrants from Pakistan to India over Muslim migrants from India to Pakistan was 17 lakhs on the basis of the data available with the Government of India.

This was stated in a written reply by Prime Minister Nehru in answer to a question by Mr. J. R. Metha in the Lok Sabha.

The Prime Minister said the number of Hindus who had migrated from East Pakistan to India up to July 31 this year was 35 lakhs. Ten lakhs of Muslims who had migrated to East Pakistan earlier had returned to India during this period. The number of Hindus who had migrated from West Pakistan to India was 47 lakhs. Sixty-one lakhs of Muslims went to West Pakistan from India.

# DIARY OF THE MONTH

OCTOBER

- Oct 1 U. N. Assembly agrees to place Indian issue in S. Africa on agenda.
- France withdraws from U. N. Assembly as the question of Algeria was inscribed on the agenda.
- Oct 2 Prime Minister Nehru inaugurates the Integral Coach Factory at Perambur and puts the first Indian built coach on the rails.
- Oct 3 Pak Governor-General gives assent to the one Unit (West Pakistan) bill.
- Maulana Azad inaugurates all-India Council of Secondary Education.
- Oct 4 Nehru announces Development plans for Pondicherry.
- Mr. S. P. Limaye, Goa Satyagrahi is sentenced to 10 years' R.I. by the Goa Tribunal.
- Oct 5 Prime Minister Nehru inaugurates Book Trust of South India.
- Oct 5 Presidium of the Supreme Soviet ratifies treaty establishing East Germany as a sovereign state.
- Oct 6 Govt. of India decides to set up National Book Trust.
- Mr. M. A. Gurmani is appointed Governor of West Pakistan.
- Mr. Nehru opens machine tools factory at Bangalore.
- Oct 7 U. K.'s right to rule Honduras and Aden is challenged in the U. N. Assembly.
- Oct 8 Australian Minister for External Affairs Mr. Casey meets Mr. Nehru at New Delhi.
- Oct 9 Mr. Kamaraj opens the Malampuzha Dam.
- Oct 10 Report of the States Reorganisation Commission is published.
- Oct 11 Dr. Khan Saheb forms the West Pakistan Cabinet.
- Oct 12 Iran adheres to Turco-Baghdad Pact: Soviet Russia lodges protest.
- Oct 13 Congress Working Committee discusses the States Reorganisation Committee's recommendations.
- Oct 14 France announces the formation of a Throne Council for Morocco.
- Oct 15 Mr. Nehru opens Kopar Dam, Rs. 10 crore multipurpose project in Bihar.
- Oct 16 Afghan envoy at Karachi is recalled.
- Indian Film festival opens at Peking.
- Oct 17 The Kabaka of Buganda returning to Kampala after 2 years' exile.
- Oct 18 Afghan National Assembly approves Afghan Govt's policy on 'Pakhtoonistan.'
- Oct 19 Sir John Kootlewala announces in Ceylon Parliament that Sinhalese and Tamil will be official languages.
- Oct 20 U. S. A. announces willingness to include India in the International Committee for the control of the atom.
- Egypt and Syria sign military pact.
- Nobel prize for medicine is awarded to Prof. Hugo Theorell of Sweden.
- Oct 21 U. Nu Prime Minister of Burma arrives in Moscow.
- Oct 22 Chief Ministers of States meet in New Delhi to consider the S. R. C. Report.
- Oct 23 Karachi alleges troop movements across Afghan Border.
- Oct 24 S. African Delegation walks out during U. N. Debate on apartheid.
- Prime Minister of Saar resigns as a sequel to the rejection of the plan for Europeanising Saar coal and steel territory.
- Oct 25 Egypt and Saudi Arabia conclude a bi-lateral military pact.
- Red China demands return of Macao from Lisbon.
- Oct 26 South Vietnam is proclaimed as a Republic by Mr. Diem, the Prime Minister.
- Oct 27 Big-four foreign Ministers meet in Geneva.
- Oct 28 Britain rejects Russia's all-European security plan and Russia rejects Western plan for European Security and German re-unification.
- Oct 29 Mr. Nehru inaugurates the Indian Industries Fair at Delhi.
- Oct 30 Mr. John Foster Dulles protests to Russia against shipments of Communist arms to Egypt.
- Oct 31 The Madras Zoo, the oldest in India celebrates its centenary.
- Russia signs a treaty of friendship with Yemen.

## DIARY OF THE MONTH

NOVEMBER

- Nov 1 Pondicherry celebrates its first anniversary.  
 —Princess Margaret announces her decision not to marry Group Captain Townsend.  
 Nov 2 The Nobel Prize for Chemistry is given to Prof. Vincent du Vignend of Carwell University.  
 Nov 3 Egyptians and Israelites attack each other in the El Auja area.  
 —Edgar Faure wins a vote of Confidence by 350 to 211.  
 Nov 4 Syria and Iraq assure help to Egypt in the event of aggression by any one.  
 Nov 5 The Speakers' Conference meets in Shillong.  
 —John Dulles meets Tito.  
 Nov 6 All India Anthropologists and Sociologists' Conference meets in Madras.  
 —Egypt and East Germany sign a trade pact.  
 Nov 7 Pakistan lodges a strong protest with Afghanistan against violations of Pak-Afghan Pact.  
 —26 Pradesh Congress Committee Chiefs meet in New Delhi and discuss S. R. C. Report.  
 Nov 8 King Zahir Shah of Afghanistan summons Grand Jirga (Assembly) to review the question of Pakhtoonistan.  
 Nov 9 South Africa recalls her U. N. Delegation because the present session disfavours her apartheid policy.  
 Nov 10 Big four Foreign ministers admit failure re their talks on German unity.  
 Nov 11 Rajendra Prasad inaugurates the Sanskrit Viswa Parishad at Tirupati.  
 Nov 12 Coup in Brazil; The Ag. President Carlos Luz is deposed.  
 Nov 13 President Prasad arrives in Madras.  
 —Ike and Bulganin greet Mr. Nehru on his 66th birthday.  
 Nov 14 Big-three Powers' leaders meet in Geneva to settle Arab-Israeli dispute.  
 —Dr. Rajendra Prasad inaugurates the Employers' State Insurance Scheme.  
 Nov 15 A committee of British M. P's headed by Fenner Brockway is formed for freeing Goa.  
 Nov 16 Big four talks end; deadlock on all the issues.  
 —Egypt warns America against giving further aid to Israel as it encourages aggression.  
 Nov 17 Marshal Bulganin leaves for India.  
 —Mr. Nehru opens work on Bhakra Dam the highest straight gravity dam in world.  
 Nov 18 Marshal Bulganin arrives in New Delhi and is given a rousing reception.  
 Nov 19 Western and Middle East Political and military leaders meet in Baghdad.  
 Nov 20 Marshal Tito agrees to mediate in Arab-Israel dispute.  
 —The President entertains Marshal Bulganin and Khrushchev at a Banquet in New Delhi.  
 Nov 21 Bulganin and Khrushchev address the members of both the Houses of Parliament.  
 Nov 22 Prime Minister Hatoyama of Japan resigns; but he is voted back to power.  
 Nov 23 Portugal declines mediation offer re Goa.  
 Nov 24 Eden turns down suggestion re arms embargo in Mid-East in the House of Commons.  
 Nov 25 King and Queen of Nepal arrive in Madras.  
 —The B & C Mills' dispute is referred to a Tribunal.  
 Nov 26 The king of Saudi Arabia arrives in New Delhi.  
 —U. N. General Assembly adapts Indian motion to shelve Algerian issue.  
 All parties Kashmir Conference meets in Karachi.  
 Nov 27 Russia explodes new type of Bomb.  
 Nov 28 Marshal Bulganin and Khrushchev arrive in Madras and are given rousing reception.  
 Nov 29 Bakshi Ghulam Mahomed emphasises Kashmir's resolve to be with India.  
 Nov 30 The French Government falls.  
 The voting was 318 against Govt. and 21 for.

## READERS' DIGEST

### SHRAMDAN MOVEMENT IN INDIA

*Bharat Sevak* has an article on the above topic from the pen of Sheo Shankor Singh.

The movement of shramdan is now gaining ground. In order that this movement is maintained and even extended in an underdeveloped country like that of ours, every citizen must understand and appreciate the basic ideas of this *Shramdan*. The idea of *Shramdan* is not a new-fangled idea borrowed from China or any other country of the world. Our Vedas reveal that "He eats only in sin, who eats alone." The Gita teaches us that one should perform *Yajna* (bodily labour) and partake of the fruit of that labour.

Unfortunately enough as a result of foreign influence on our way of life, we all forgot the very wheel of our machine, i.e., *Shramdan* and began to consider bodily labour as an activity of a lower strata of people. The concept that dominated the ideas of the day was in the words of Pandit Nehru, "The great person is one who gets work done through another." Today a fundamental change is visible in this concept and "the great person is he, who does his work himself and does *seva*."

The need of the hour is not individual *shramdan* in one part or the other of this great country but "Mass Mobilisation" as Nandaji once indicated. Our needs are varied and innumerable, the budgetary resources at our disposal are very meagre. But the greatest of all our resources is the vast man-power. Our country in population is next only to China in this whole world. The only thing that is needed today in India is the re-awakening of vast potential power. We have to arouse a spirit and a will for work and we shall see that our most formidable task is completed within the twinkling of an eye.

47

Fortunately enough the significance and importance of *Shramdan* has been fully realised by our National Leaders. The Father of the Nation had gone to the length of saying that "Unless one does bodily labour, he can neither lead a celibate life, conquer his palate nor can he be a non-hoarder. He cannot desist from stealing, because one who lives in society only for himself, also is a thief." The *Shramdan* movement will not only bring material progress but remove the artificial gap which is existing today between a *Majoor* (labourer) and a *Hajoor* (Master).

*Shramdan*, according to Bapu, not merely brings economic gain and social justice in its train but also provides mental peace to mankind. He once remarked that if a man was in distress, the key to his happiness is labour. God did not create man to eat, drink and be merry.

This *Shramdan* must be prompted by an inner urge for constructive social service as laid down for us by the Father of the Nation. Let us all offer *Shramdan* with '*Raghupati Ragh Raja Ram*' on our lips and with work tools in our hands. Let us work for the rebuilding of this great Bharat. Let us not be the Nation of critics and spend our greatest of all resources, i.e., human resources in idle gossip.

We have to break and shake the mountain of inertia that has surrounded us all. Let no history say that Indians could not keep pace with the civilised nations of the world due to the lack of finance and lack of organising a crores of people.

We have to imbibe the saying of Carlyle "Not what I have but what I do is my kingdom." We need a change in our values.

## COLONIALISM IN N. AFRICA

"There is no future in colonialism," is the subject of an unsigned article in the *Newsletter* published by the committee for Moroccan Studies and Surveys" at Rabat, French Morocco. The article says:

"There is no future in colonialism. M. Edgar Faure, the French Premier, has admitted it, and it is safe to say that the greater part of French public opinion is now convinced of this inescapable fact—especially since the emancipation of so many millions of people in Burma, India, Pakistan and elsewhere. Recent developments in Indochina and North Africa have served to strengthen this conviction.

The United States of America, born of the desire to be free from a foreign yoke, has always been a staunch defender of peoples caught in the net of colonialist expansion and, naturally as well as wisely, Americans would like to see the right of self-determination accorded to Moroccans.

Great Britain, too, the world's greatest colonial power which has in the last decade withdrawn its tutelage from a large part of its empire, would also like to see a similar solution found for each of France's North African territories.

Thus the three Western Allies, Britain, France and the U.S.A., are in complete agreement on this question of principle. Like good friends, and the primary promoters of democracy in the world, we agree that there is no future in colonialism. Colonialism must end—Yes. But how?

This is the vital question. How are the French Government and the new Resident-General, M. Gilbert Grandval, going to bring colonialism to an end in Morocco? It is

in order to find the answer that M. Grandval has been sent to the country, to examine on the spot the ways and means of putting Moroccans on the shortest road to autonomy.

But, first of all, let us eliminate the impracticable solutions. Suppose France walked out of Morocco tomorrow. It is unthinkable that she do so of her own free will, but some foreign interests are bringing pressure to bear in order to force her to do just that. The result, without a shadow of a doubt, would be chaos.

There are too many factions and local rivalries in Morocco. Divisions are deep between rural and urban populations, between religions and races, between nationalist parties and traditionalists and in each of these groups there are internal divisions between moderates and extremists. As soon as the firm authority of France is lifted prematurely, these factions would fly at each other's throats.

Moreover, standing on the sidelines and doing all in their power to excite and provoke, are the great and sinister powers, the Communists and their myrmidons, who are waiting to take over as soon as chaos comes. An abrupt or violent upheaval would be an incalculable loss to both Moroccans and the West for only the Kremlin could reap any benefit from it.

France's withdrawal from Morocco now would create a political vacuum which only the Reds could fill—despite the nationalists and the Arab League—as is happening in Indonesia. A walk-out would therefore be a cowardly (and a catastrophic) capitulation.

Another solution which readily comes to mind is international intervention. Without wishing to deprecate the magnificence

mission of the United Nations it is reasonable to say that the U.N.O. is not competent in the case of Morocco.

Let us forget the question of legal competence, whether the U.N.O. can or cannot interfere in the internal affairs of the French Protectorate. The major criterium is practicability.

First of all, Morocco presents an extremely urgent problem which the slow-moving U.N.O. could not solve in time. Albeit a well-intentioned and within certain limits, capable agency, this international forum is by its very nature unsuitable for the application of rapid solutions to extremely urgent and complicated problems.

Secondly unlike U.N.O. agencies in a general way, France is superbly equipped for the job which faces her in Morocco. Frenchmen know the people and their problems. France has fifteen decades of experience in Moslem countries behind her, she has the many hundreds of experienced experts needed to execute a program of power-transfer with myriads of facets and ramifications.

Finally, France is in duty bound to see Moroccans through to autonomy. The Protectorate Treaty made it incumbent upon her, and on her alone, to equip Morocco for its place in the modern world.

France must therefore go it alone, but with the moral support and understanding of her Allies, and with their material aid also when necessary.

The foregoing hypotheses are not entirely negative, for they also reveal the dangers, the complexities and the difficulties of the Moroccan problem. Moreover, they should be borne in mind when discussing details of the only possible and practicable solution—negotiation.

Negotiation of a peaceful and amicable agreement between France and Morocco is M. Grandval's mission in a nutshell but it is not as simple as that, for his primary task is a reconciliation, the reopening of the dialogue which has been in suspense for many months.

During his first four weeks in the country, the Resident-General has been trying to bridge the gap between Frenchmen and Moroccans, consulting all shades of opinion independently, and searching for the common ground on which negotiations can begin. He has given himself to the job tirelessly and, conscientiously, despite the attempts at sabotage by extremists of all shades, and now the fact-finding part of his mission is terminated.

To negotiate means that France must have some proposal to make and M. Grandval therefore has a plan which he hopes to submit first to his Government for approval and then to Moroccan leaders. But the ensuing negotiation must not be a dialogue between deaf men, in which each side makes intransigent demands without ceding one iota to the other.

Since 1950 there has been a deaf men's dialogue in Morocco. The nationalists, for example, first demanded independence, or nothing at all, then they demanded the return of the ex-Sultan... or else. The latter threat was put into effect by some nationalist elements with their reign of terror. But such intransigence is destructive. In Morocco nothing can be achieved without a certain amount of compromise or concession on each side.

A compromise must be sought and this requires mutual confidence. By putting the Protectorate house in order first, M. Grand-

val has given tangible proof of France's goodwill, of her readiness to make concessions and face realities—and this realism should inspire confidence. It remains for the opposite camp to prove its goodwill also, to show evidence of its confidence as well as a sincere desire to reach a workable solution.

### POLISH NATIONALISM

Writing about Polish Nationalism in the *Unesco*, Maximeteroy observes:

"ADAM Mickiewicz, Poland's greatest poet, died a hundred years ago on the shores of the Bosphorus. His contemporaries compared him with Shakespeare, Byron and Goethe. Yet he was more than a poetic genius: he stood for the freedom of Poland, and a whole nation fell under the spell of his eloquence and burning patriotism.

His country had had a tragic history; repeatedly partitioned by Prussia, Russia and Austria, Poland had never ceased to believe in her resurrection. And no one played a greater part than Mickiewicz in giving her soldiers in her struggle and a soul in her suffering.

An ardent patriot, Mickiewicz was nevertheless an internationalist, combining the two sentiments in a curious manner. He believed that Poland, a Messiah nation, had been invested with the mission of liberating the other Slav peoples. But he also believed that France, another Messiah nation (the term was in keeping with the romanticism of the time), had a similar rôle to play in inspiring Poland to action.

His idea of the future was both vague and splendid. It was to be an era of peace among the peoples. And this tremendous victory over warlike traditions was to be won by France and Poland together. It

would be a victory of the human mate and final fulfilment "Love on..."

Mickiewicz was not content with expressing this beautiful dream in verse. As Professor of Slavonic Literature at the College de France, in Paris, he turned his lecture-room into a political forum, and its influence was tremendous. This was not only due to Mickiewicz' eloquence and the sympathy aroused by the sufferings of martyred Poland. At that time, two other professors at the College de France—the historian Michelet, and the writer Edgar Quinet—were also active in the political arena, and in the eyes of public opinion the three men formed a single body of passionate opposition to the regime then headed by King Louis-Philippe and his minister Guizot. Their lectures, followed with great enthusiasm, often gave rise to riotous incidents, and finally, on the eve of the French revolution of 1848, their courses were suspended.

By their very diversity, these three men represented Europe, and it was certainly in that light that Michelet regarded himself and his two colleagues, whom he called a band of brothers, a band of friends. "Between France and Poland," he wrote, "surrounded as I was by so many illustrious foreigners, Italians, Hungarians and Germans, I felt a soul in my breast, the soul of Europe."

In many countries at that time men pinned their hopes of peace in the union of peoples. The three professors gave their best to the movement; but they did not believe that unity was possible until the oppressed minorities had been liberated. Peace could be achieved only at that price, and those who preached this doctrine did not hesitate to say that war was necessary to win freedom. The following lines, quoted by Mickiewicz, are a good illustration of these trends:

But when the oppressors' yoke is to be broken, Freedom, poetry and war, these three, are sisters.

The combination of these opposing tendencies had been brought about by force of circumstance—the international circumstances of the time. 1848 has been called the Year of Revolutions. It was a year of bloodshed and of terrible disappointment to the minorities: though they triumphed in poetry, they were defeated in arms.

In 1848, when the revolution overthrew the monarchy in Paris, Mickiewicz was in Rome, raising a Polish Legion to fight against Russia. A few years later, in 1855, when France and England were fighting Russia in the Crimea, Mickiewicz again sought to raise Polish troops to join the Anglo-French armies. It was to be his last effort: he contracted cholera, which was taking a heavy toll of the belligerents, and died on November 26 in Constantinople, with his hopes of liberation still unfulfilled, leaving behind him a great name as a poet and patriot. Hungary was then honouring Kossuth, Italy Mazzini, and people spoke of the three men together as symbols of the oppressed nations, struggling to become free and sovereign States.

In 1890, Mickiewicz's remains were transferred to Poland and buried in the chapel of royal castle of Wawel in Cracow. In 1929, a very fine monument, by the sculptor Bourdelle, was erected to him on the Place de l'Alma, in Paris. His memory is thus imperishably linked with France, which he loved as dearly as he did his own country.

### THE ART OF TOPIARIST IN BRITAIN

*The Coming Events* has an interesting article on "Figures in Foliage" by Kenric Tickson. The writer says that Topiary—the art of producing figures and geometrical patterns in trees, usually in yew and box—is among the oldest of garden crafts: indeed, its true origin is lost in antiquity.

"The word is derived from the Latin *topiarius*, meaning an ornamental landscape gardener, and the art was first practised in Britain during the period of the Roman occupation in the first centuries A.D.

The fashion was short-lived, and it was not revived until the sixteenth century, from which time we can date the beginning of the Golden Age of Topiary. One survival from this period is believed to be the maze, or labyrinth, which was laid out by Cardinal Wolsey at Hampton Court Palace.

Figures in foliage became more and more the vogue. At first they consisted merely of simple designs, such as balls, pyramids, circles and spirals, but by the end of the seventeenth century trees and shrubs were assuming all sorts of fantastic shapes: peacocks, swans, lions, mushrooms, crosses, giant chessmen—even a judge's wig.

The popularity of topiary reached its height in the early eighteenth century when the excellence of a garden was judged by its formality, but the extremes to which the cult was carried brought about the inevitable reaction and a movement advocating a return to "natural" landscapes was begun. The fashion now was for the Arcadian parklands which are still regarded as part of the typically English scene, and in such a setting the device of topiary was supremely out of place.

The formal gardens were dug up, and some fine examples of the topiarist's art were ruthlessly destroyed. But by no means all—and now that the tide of fashion in British gardens has brought about a harmonious marriage between formality and "Arcadia," topiary is once more in favour. In many of Britain's loveliest gardens, now regularly open to the public, this intriguing "conceit" may be enjoyed in all its original glory. Certain gardens, indeed, owe their chief fame to their topiary.

Outstanding among these are the gardens of Levens Hall, near Kendal, in Westmorland, which possess what is considered to be the finest display of topiary in the country. Many of the trees were planted 250 years ago and have been cut to all kinds of unusual shapes—a bird, a boat, an umbrella and a cup and saucer—and where a tree has died it has been replaced by another trained and clipped to exactly the same size and design.

Other fine topiary gardens may be seen at the Duke of Marlborough's Blenheim Palace, Oxfordshire, where there are hundreds of yards of dwarf hedges formed of clipped box trees only a foot high; at the Marquess of Salisbury's Hatfield House, Hertfordshire, where there is a famous maze; and at the Marquess of Northampton's Compton Wynyates, Warwickshire, which is surely one of the most beautiful of Britain's historic country houses. Another historic home, Chastleton House in Oxfordshire, possesses a remarkable group of trees clipped into the shapes of animals, heraldic beasts and ships.

Clipped yews are a feature of many old churchyards and at St. Mary's Church, Bedford—a village near Staines, Middlesex—two yew peacocks form an arch to the church porch and are said to represent a pair of hau-

ghty local maidens described by Thomas Hood as being "as proud as peacocks". Another churchyard which is famous for its topiary may be seen at Brenchley, Kent; and in the churchyard at Painswick, Gloucestershire there are ninety-nine beautiful old yews—local legend has it that all attempts to grow the hundredth tree have failed. The annual "Clipping" ceremony takes place at Painswick in September.

In addition to these more formal places, the traveller round Britain may come across some very fine and curious examples of topiary in the gardens of the humble cottager, where an ancient and treasured yew, occupying a place of honour, represents the gardener's pride and joy—and demands his constant attention!

#### LORD RUSSELL AND WAR

In view of the new turn in the cold war the following interview that the *Worldover Press* correspondent, Maurice Cranston, had with Bertrand Russell is of interest.

It will be seen how even this philosopher-scientist had to change his views when the "other side" also got the "know how" and the technique of atomic weapons:

"Undeterred at the brushing aside of his appeal for the ending of war by some American scientists, Bertrand Russell talked to me about the importance he still attaches to that statement, backed by many eminent scientific figures and addressed to the governments of the world. Lord Russell does not intend to slacken his effort.

"Scientific methods of warfare," said the 83-year-old philosopher, "have had the unexpected result of making war absurd. War can no longer be used as an effective instru-

ment of policy, because nuclear weapons will destroy most of the participants in any war and may even destroy the human race."

I asked Lord Russell whether he did not think the traditional moral justification of war was obsolete. He said it was. "We can no longer say it is right to go to war to defend freedom, because war can no longer defend freedom. It can only serve to destroy freedom together with almost everything else." He did not accept the view many people hold, that it would be a good idea to ban nuclear weapons alone. "To say 'Let us ban nuclear weapons' is as futile as saying 'Let us go back to bows and arrows.' We must outlaw war."

Asked whether, while it might be impossible to defend freedom by nuclear war, it might be possible to defend it by the threat of nuclear war, Lord Russell replied: "That was the view I put forward myself five or six years ago, when the West had an overwhelming superiority of atomic weapons, and I thought an atomic threat might force the Communist to come into an international organization for peace. But now, of course, one can see that the threat of nuclear war can be used to uphold tyranny against freedom just as easily as to uphold freedom against tyranny. Behind such threats is the reality that neither side could achieve its object by acting on such threats. Both sides have the power to inflict enormous damage on the main cities of the other side is a matter of hours, but neither side has the power to destroy the other's power to retaliate with the same weapons. That is one reason why a nuclear war is a war which cannot be won."

Lord Russell did not suggest there was any prospect of international friendship eliminating all disputes; he only recommended that there should be an international machinery for settling such conflicts by peaceful means. "This is a long and arduous task," he admitted, "and it is not likely to be completed quickly."

At a recent conference of scientists on nuclear warfare held in London, several eminent scientists said they were reluctant to sign such appeals as that drawn up by Lord Russell because they did not think the scientist as such had any authority to speak on moral questions. "I have never claimed that the scientist has any such authority; what I have said," declared Lord Russell, "is that it is the duty of scientists to warn mankind of the disasters war must inevitably bring to the world now that nuclear weapons have been devised. It is also the scientist's duty to tell mankind about the immeasurable harm which science might bring if the danger of war is removed."

Lord Russell said it was certainly not for scientists to decide how their knowledge should be used; the statesmen and politicians would have to decide that, and they in turn would be guided by public opinion.

"We have reached a point in history where human beings must make the great decision," Lord Russell said. "On the one hand there is the prospect of war which may bring death not only to all mankind, but also to all living things on our planet. On the other hand, there is the prospect of peace and happiness, with scientific knowledge being used for the elimination of misery and want. That is the choice. I allow myself to hope that men will choose peace."

## Mr. KHRUSHCHEV ON GOA

Mr. Khrushchev reiterated at New Delhi on 13th Dec. that Goa was part of India and must come to India. No country, he added, had any right to dominate over another country.

Mr. Khrushchev said that during his tour of India and Burma, he had made certain remarks against colonialism which had been strongly resented in America and some other countries. They had started saying a lot of things against Russia. What he said was not meant to incite one nation against another. He wanted the best of relations with both the U. S. and Britain. But he would not refrain from telling the truth. He had condemned Portuguese possession of Goa because Goa really belonged to India. If the Portuguese had remained in Goa for 400 years, it was no argument that their hold over this small territory should continue.

"I had said that Goa must come to India on which she has a rightful claim. But that annoyed America, and they came out with a strong support of Portuguese possession of Goa," he added.

Mr. Khrushchev concluded: "I said that the Portuguese forcibly occupied Goa. They perpetrated atrocities and cruelties on the people of Goa. They committed all sorts of thefts in that territory. They have no right to continue to maintain their hold over Goa. I want to make it clear that it is not our intention to antagonise one country against another. But I strongly believe that no country has any right to dominate over another country and interfere in her internal affairs. We will go on saying and repeating what I feel to be correct. I do not mind if our remarks are disliked and resented by certain countries".

## BULGANIN'S MESSAGE

In his parting message to India Mr. Bulganin said:

"It is well known to you that the relations between the Soviet Union and the republic of India are based on the stable and reliable foundation, on the well-known five principles of "Panch Shila".

"The Soviet Union steadily follows the Lenin principles, based on the respect of territorial integrity and sovereignty of other States and non-interference in their internal affairs.

"The relations between the Soviet Union and India are a striking example of friendship and co-operation of two States with different political systems.

"The exchange of views between Mr. Nehru, a number of other leaders of the Indian Government and ourselves has shown that there is full mutual understanding on all questions of Indo-Soviet relations and there are also many similar attitudes to most important international problems. We are confident that the good-neighbourly relations and friendship between our countries will be developed and strengthened. And this will favourably affect both the development of our countries and strengthening of peace throughout the world."

## GRAHAM'S WARNING

Evangelist Billy Graham said at Ashville on Dec. 28 that "India hangs in the balance between Communism and freedom. If India goes to the left, all of Asia will go with it, and if all of Asia goes, no power in this world will stop us from soon beginning to hear the "tramp, tramp, tramp, of the hungry peoples of the world on the march".

Mr. Graham, who leaves for a three week tour of India on Jan. 15, added that the U. S. was losing the "psychological war". He called the recent tour of India by Soviet leaders "a mass brain-washing scheme, unprecedented in the history of the world"

## DR. CUNHA ON GOA

Dr. Paulo Cunha, Foreign Minister of Portugal, told a Press Conference at Ottawa on Dec. 13 that his country would defend Goa if it was attacked by India.

"I do not believe that India will attempt to take Goa by force", he said. "This would be wrong and unjust and would be contrary to India's role as a peaceful State and champion of international law."

But if India attacked, "Portugal would defend Goa by force with all her power" he said. "We know very well that we would be smashed in such a war. But we would defend Goa and die there with honour."

Dr. Cunha said Goa would be defended because it was a province of Portugal and not a colony as claimed by India and Russia. "We have a moral reason for being there" he said.

"Goa is part of Portugal and our main reason for wanting to stay there is not economic profit. At present, Portugal is spending something like one million dollars a year in Goa and is receiving nothing in return through taxes."

Dr. Cunha said the people of Portugal would be "grief-stricken" if Western nations refused to help Portuguese forces to prevent Indian invasion. "The loss of Goa to Portugal would be the loss of a free country to the Western world", he said.

There were no problems between India and Goa which could not be solved. Portugal was ready at any time to open negotiations with India to settle differences.

The present problems were being used by Communists to stir up hatred between people of India and Goa. The campaign was part of the Communist attempt to divide the Western world from Asia.

Dr. Cunha also said, "There was danger that India would seek to expand in Africa. Any loss of territory in Africa by Western world will be serious, because that continent is one of the world's major sources of raw material resources.

## KHRUSHCHEV ON SOVIET HELP

While he left India for Russia Khrushchev said:

"We are ready to share our knowledge and experience, so that your country may rapidly cross the complicated and difficult way of creating her industry, which was passed by our country. We speak about this not for teaching you, but we only want to help disinterestedly the Indian people and the Republic of India, because we wish the free and sovereign Republic of India to be developed and strengthened.

"The Soviet Union and India are following different ways of development. We have always maintained that the question of the ways of development of each country is an exclusively internal matter for each people. Our mutual relations with different States are based on the well-known five principles, which are followed now by many countries. Peaceful co-existence of the States with different social systems is now an undisputable fact."

## U. K.'s RECORD AS COLONIAL POWER

Sir Anthony Eden, the Prime Minister, on Dec 12 described in the House of Commons as "fantastic" statements made by the Soviet leaders in India.

Winding up a debate on the Middle East, he referred to the speeches made by Marshal Bulganin and Mr. Khrushchev during their Indian tour and said, "We are told we are the wicked colonialists in Asia and Communism the liberator."

"Is that really true anywhere on this earth to-day?" asked Sir Anthony Eden amid cheers from both sides of the House.

"Has it really been true at any time since the war? Where is there freedom now at the moment, Hamburg or in East Berlin? In Brussels or Warsaw? Or, to take the East, in Colombo or in the capital of Outer Mongolia?" he asked.

## THE ORIENTAL CONFERENCE

The 18th session of the All-India Oriental Conference was inaugurated at Chidambaram on 26th Dec. at the Srinivasa Sastri Hall, Annamalai University, before a large and distinguished gathering of scholars from all over India, Ceylon and other places.

Dr. S. Radhakrishnan, Vice-President of the Indian Union, presided.

Mr. T. M. Narayanaswamy Pillai, Vice-Chancellor of the Annamalai University and Chairman of the Reception Committee, welcomed Dr. Radhakrishnan and others.

Over 700 scholars from different parts of the country interested in various aspects of orientology, attended the conference which meets once in two years at various University centres or seats of oriental research.

This year's session comprised of fourteen sections devoted to different aspects of orientology. Various Universities in India and State Governments and the P. E. N., India centre, have sent their delegates.

Among those who participated in the conference are: Mr. John Brough and Mr. R. E. Asher, representing the University of London (Oriental and African Studies), Dr. R. N. Dandekar of the Bhandarkar Research Institute, Rev. A. V. Buddha of Ceylon, Gustav Roth of Germany, Jikido-Takasaka of Japan, Jan Yunhua of China, Dr. Fairbanks of the United States, K. A. Fitter of Iran, Jakidi Takaseka of Japan, Mr. Bright, Miss Madelene Duckwitz of Germany, Mr. Ernest Bender of U. S. A. and Mr. and Mrs. Maleki of Turkey.

Dr. Radhakrishnan, in the course of his Presidential address, called on the different religions of the world to abandon the tradition of opposition and yield to co-operation on the basis of "the hidden common substratum," if the world was to overcome nihilism, lack of faith, and irreligion.

"If the message of religions is to be articulated in relation to the problems of our age, we must give up the view that any one religion contains the final, absolute and whole truth."

He added: "We must adopt the eastern attitude that the faith is realised in historical patterns though no one of these patterns should regard itself as the sole and exclusive truth for all."

Between the believers in different historical patterns there existed a hidden common substratum. If they overlooked this they would not be able to overcome nihilism, lack of faith and irreligion. "We are wandering in the obscurity of the future. We must be on our guard against the enemies of truth, men of fixed ideas and fanaticisms."

Dr. Radhakrishnan said the witness of the different major religions of the world strengthened the view that religion "is the hope of man and can sustain the new world." Even as the interplay of Jewish, Christian and Muslim had enriched the experience of the West, that of the Hindu, Buddhist and Confucius had enriched the experience of the East. The cross fertilisation of the living faiths of the world would tend to foster spiritual life leading to universal ethical standards, he said.

## HINDU SUCCESSION BILL

The Deputy Speaker, Mr. Ananthasayanam Iyengar on Dec 13 ruled out a point of order raised by a Ram Rajya Parishad member that the Hindu Succession Bill was *ultra vires* of the Constitution.

When the House was about to take up further consideration of the Bill, Mr. Nandlal Sharma rose on a point of order and quoted a number of Articles of the Constitution to show that this measure was *ultra vires* of the provisions of the Constitution.

Mr. Sharma said that the Bill offended the fundamental rights in the Constitution regarding freedom of religion. It also changed the immemorial Hindu traditions and discriminated against Hindu shastras.

Replying to these points, the Minister for Legal Affairs, Mr. Pataskar, said that there was hardly any substance in the point of order. Mr. Sharma referred to immemorial traditions and shastras but as a matter of fact, this was not so much a matter of religion as a matter which had already been decided by customs or codes. "I do not think there is any provision in the Constitution by which laws, which could until now be interfered with or changed by judicial decision, cannot be changed or altered by this sovereign Parliament."

Mr. Pataskar said that the objection was raised that it interfered with the religion of the Hindus only. This contention had no substance as the measure would apply not only to the Hindus, but also to the Sikhs and the Jains. The form of worship in these religions was different and the present Bill only related to property.

The Deputy Speaker said that he did not think that there was any point of order involved in this case. Nor was the measure *ultra vires* of the Constitution because it did not touch religion. As a matter of fact, Parliament had passed the Marriage Act which had greater relationship with sacramental traditions and religion than the present measure.

## CODE OF CIVIL PROCEDURE

The Joint Select Committee which reported on the Code of Civil Procedure (Amendment) Bill has dropped the clause which sought to provide that ex-parte decrees passed before the commencement of the Constitution by courts in former Indian States shall not be executed by courts in India and vice versa.

The report of the Committee was presented, on Dec 13 to the Lok Sabha by its Chairman, Mr. Upendra Nath Barman.

Six minutes of dissent have been appended to the report by Mr. C. C. Shah, Mr. H. G. Veishnav, Mr. N. R. M. Swamy and Mr. P. S. Rajagopal Naidu, Mr. Braja Kishore Prasad and Mr. K. S. Raghavachari and Mr. Sadhan Chandra Gupta and Mr. Bijoy Chandra Das.

Regarding the clause of the Bill about ex-parte decrees, the report said: "This clause sought to provide that ex-parte decrees passed before the commencement of the Constitution by courts in the former Indian States (regarded as foreign courts) shall not be executed by courts in India under Section 39 of the principal Act nor any ex-parte decrees passed before the commencement of the Constitution by courts in India shall be executed in any of the former Indian States."

"The Committee are of the view that High Courts of India are sharply divided in their decisions in this regard and a uniform procedure as envisaged in the clause will neither be practicable nor desirable and therefore, this clause should be dropped."

## INDIA'S TRADE WITH RUSSIA

India will purchase one million tons of steel from the Soviet Union during the next three years beginning from 1956 and the USSR will increase "substantially" its purchases from India, both of raw materials and of manufactured goods, a joint communique regarding economic relations between the two countries issued at New Delhi on Dec 13, said that India would also purchase from Russia equipment for the production of oil and mining."

Representatives of the two Governments were of the view, said the communique, that it would be to the mutual benefit of the two countries to increase the volume of the trade between them to "as high a level as possible."

The communique was issued simultaneously with the joint statement of Prime Minister Nehru, the Soviet Premier, Mr. Bulganin and the Soviet Communist Party Secretary, Mr. Khrushchev. It was signed by Mr. H. M. Patel, Finance Secretary, on behalf of India and Dr. P. N. Kумыкин, Deputy Minister for Foreign Trade, on behalf of the USSR.

Both the Governments, the Communique said, considered it necessary to organise regular shipping services to be run by Indian and Soviet ships between the ports of India and the ports of the USSR "in view of the increased volume of trade now envisaged in order to provide adequate shipping facilities." The two Governments had also agreed that delegations from either country should visit the other at the earliest possible date "to discuss terms and conditions and to enter into agreement to implement the above understanding."

The following is the text of the joint Indo-Soviet communique regarding economic relations between India and the USSR:

"In the joint statement issued by the Prime Minister of India, Jawaharlal Nehru, the Chairman of the Council of Ministers of the USSR, N. A. Bulganin and the Member of the Presidium of the Supreme Council of the USSR, N. S. Khrushchev, reference has been made to the desire of the two countries to develop economic cooperation and export and trade relations. In this connection the representatives of the Government of India and of the Government of the USSR have had preliminary discussions and are of the view that it will be to the mutual benefit of the two countries to increase the volume of trade between them to as high a level as possible. As a first step in this direction the following understanding has been reached.

## INDIA TO BUY RUSSIA'S STEEL

"(a) The USSR will supply, and India will purchase, one million tons of steel during the next three years beginning from 1956, including 300,000 tons in the first year and 350,000 tons per year in the two subsequent years. The terms and conditions of the supplies are to be settled by subsequent negotiations.

"(b) During these three years the USSR will sell, and India will purchase, such equipment for the production of oil, mining and other equipment, and goods as may be agreed upon between the parties. The terms and conditions for the sale and purchase of these goods and equipment will be settled by subsequent negotiations."

## ALL INDIA WOMEN'S CONFERENCE

25th annual session of the All India Women's Conference met at Mangalore on Dec. 21. Mrs. Lakshmi Menon, Parliamentary Secretary to the Minister for External Affairs, Pandit Nehru, presided.

Srimathi Bhanumathi Rao, Chairman, Reception Committee, welcomed the gathering and Srimathi Rajalakshmi Rajaram inaugurated the conference.

About 200 delegates from all parts of India including Miss Evelyn Hersey, Social Welfare *Attache* to the American Embassy in India, Lady Dhanvanthri Rama Rao, and Srimathi Kamaladevi attended the Conference.

Mrs. Lakshmi Menon, in her presidential address, said that women's backwardness in education and social conditions which gave them so little leisure from their domestic work have been responsible for the disparities in India. She said "the social backwardness of women has kept them in a state of unawareness and insensitiveness to the vast currents of reform sweeping the country. Hence they do not know either what their rights or duties are or how best they can contribute their talents for the service of their country".

She said the effort to bring this awareness among women is still limited to the city and its environs. In the villages the task is, one of teaching the villager basic things like cleanliness, medical aid, better methods of cultivating crops, etc. Although women are associated with these things in the traditional way, their participation can be effective only when they are relieved of the pressure of heavy manual work necessitated by the general backwardness of our social system and economic condition. When we ask for better facilities for women in our rural areas, our chief aim should be primarily to mitigate the physical hardships under which they live.

## UNEMPLOYMENT AMONG WOMEN

Speaking of the problem of unemployment, Mrs. Menon said that it was a regrettable fact that even the existing limited opportunities were tending to produce unemployment among educated women.

If the insistence on university degrees for employment was abandoned and special skills were given preference, there would be a desirable diversion of youth to other channels of training and this might to some extent help in solving the problem.

Mrs. Menon referred to the Special Marriages Act and the Hindu Marriage Act and said that their passage had created better conditions for women. These and the Hindu Intestate Succession Bill passed by the Rajya Sabha, she said, were symbolic of the progressive tendency of our Government.

Referring to the report of the States Re-organisation Commission, Mrs. Menon said that the branches of the All-India Women's Conference had shown their sense of discipline by abstaining from all futile controversies about boundaries and areas. The recommendations of the Commission may not be ideal. "The primary and perhaps the only consideration for us, Indians, was the unity and strength of our country", she said.

Speaking of secondary education, she said while there was marked improvement in its growth, it had also produced marked increase in unemployment. It was hoped that the institution of multi-purpose secondary schools would meet the problems of employment as well as increase the availability of adequate personnel for both educational and social work.

## GENERAL

— o —

## THE THEOSOPHICAL CONVENTION

Declaring open the 80th International Convention of the Theosophical Society at Adyar on Dec 28, Mr. Sri Ram, president of the Society, reminded the 800 delegates who had gathered from all parts of India and 25 foreign countries, of the motto of the Society "there is no religion higher than truth" and said that he would define a true Theosophist as one who had realised that the welfare and happiness of each and every people on this earth were of equal importance.

"Suppose", said he, "the members of the Society everywhere stood in all possible and practicable ways for this one truth would we not then be running a new humanity made whole and unregimented by any external factors?"

Mr. Sri Ram quoted the famous words "The world is my country" and said there never was a time when these words had a greater living significance than today. If the Society wished to exert its influence on the changes that were now taking place, then, he said, "our studies must be equated with action and our action with life." The world crisis through which we were passing was not only material but also moral, and it was necessary to discover the way to a happier future.

Reading brief extracts from the reports from the various sections all over the world, Mr. Sri Ram said, "I personally have the trust that in a society which stands for so beautiful a teaching as Theosophy, all discussions and differences due to our human frailties and ignorance must disappear sooner or later like mist before the sunshine."

He gave a brief account of the work at Adyar and appealed to members to realise the need for building up the A. B. C. Fund to the intended figure.

Concluding, he said, "Let us turn our thoughts with fraternal affection and goodwill to Theosophists all over the world. Let us be one in seeking to know our unity even more deeply."

The Headquarters Hall where the Convention was inaugurated was decorated with the flags of over 50 nations. Greetings from all over the world were read.

## GIFTS TO PRIME MINISTER

In reply to a question by Sri Panigrahi regarding presentations by foreign countries to the Prime Minister during his recent tour of Russia, and Europe, Sri Anil K. Chanda laid the following information on the table of the House:-

"The Prime Minister received presents from the Governments of the following countries:- 1. Czecho-slovakia 2. U. S. S. R. (including the various Republics he visited) 3. Poland 4. Austria 5. Yugoslavia (including the various Republics he visited).

It is difficult to calculate the value of these presents.

It is not the Prime Minister's practice to treat these as personal gifts. They are treated as public property and kept in museums and other Government buildings."

## GRANTS FOR STATES

A Sum of Rs. 3,83,29,546 has been sanctioned as grants for 1955-56 by the Union Education Ministry to 16 States under its scheme for reconstruction of secondary education, according to official figures.

The largest amount sanctioned is for West Bengal, namely Rs. 91,36,176. Bombay coming next, has been sanctioned Rs. 61,72,350. The third is Travancore-Cochin with Rs. 41,26,755.

Of the amounts sanctioned, the amounts actually made available to the States so far total Rs. 1,48,91,746. Proposals from U. P., Madras, Mysore, Bihar, the Punjab and Coorg are under consideration. Revised proposals are awaited from Rajasthan, while proposals have yet to be received from Delhi, Himachal Pradesh, Manipur, Madhya Bharat and Jammu and Kashmir.

## 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 Dakshinamurthi; 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 juxta-position 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 &amp; CO., PUBLISHERS &amp; BOOKSELLERS, MADRAS.

"... for us a solemn occasion when we must look back in a spirit of thanksgiving and humility while viewing our success and achievement."

*Dr. Rajendra Prasad's message to the nation on Jan. 26, 1955.*

On

## INDEPENDENCE DAY

another such solemn occasion

## THOUGHT

will survey India's development since August 15, 1947. Prominent political leaders, eminent economists, wellknown writers and critics will comment on

■ Politics

■ Economics

■ Arts

■ Literature

TO BE OUT ON AUGUST 13, 1955. A special issue of THOUGHT worth reading and preserving at the usual price of ANNAS FOUR

Book your copy now with your local Newsagent.

THOUGHT

36, Faiz Bazar,

DELHI-7.

You should read and advertise in

### THE MAHA BODHI 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 500 persons of all classes and creeds. A high class magazine for thinking people, catering to those who value Art, Philosophy, Archaeology, and all aspects of Buddhism as well as Culture in general.

Annual Sub:

|                         |            |
|-------------------------|------------|
| 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,  
MIHIJAM, E. I. R.

Representatives:

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

—O—

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 Internationally famed Baranashi Pandit Maha Sabha of Benares and All India Astrological Society of Calcutta.



RAJ-IYOTISHI

Jyotishsamrat Pandit Sri Ramesh Chandra Bhattacharyya Jyotisharnab, Samudrikratna Jyotish Shiromani Raj Iyotish M. R. 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 lawsuits, 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, 1944 of the declaration of last world war, prediction of the achievement of 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 Varanashi Pandit Maha Sabha of Benares—a signal honour that has not been endowed on any astrologer in India so far. Panditji

is now 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 Aithgarh says:—"I have been astonished at the superhuman power of Panditji." Her Highness The Dawager 6th Maharani Saheba of Tripura State says:—"He is no doubt a great personage with miraculous power." The Hon'ble Chief Justice of Calcutta High Court Sir Manmatha 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 Manmatha Nath Roy Choudhury, Kt, says:—"on seeing my son, his prophecy about my future is true to words." The Honourable Chief Justice Mr. B. R. Roy of Orissa High Court says:—"He is really a great personage with super-natural 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 Keonjar 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 Tempa, 2721, 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. Issic 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.

#### WONDERFULL TALISMANS tested by thousands all over the Globe.

DHANADA 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 power! Rs. 184-4.

SARASWATAI KAVACHA:—For success in examination and sharp memory Rs. 9-9, Special Rs. 38- MOHINI KAVACHA:—Enables arch foes to become friends and friends more friendly. 11-3. Special Rs. 34-2, Super powerful Rs. 387-14.

Detailed and descriptive Catalogue with testimonials free on request.

#### ALL-INDIA ASTROLOGICAL & ASTRONOMICAL SOCIETY (Regd).

Head office & Residence 50-2, Dharamtola Street 'Jyotish Samrat Bhaban' (Entrance on Wellesly Street). Calcutta-13, Phone: Central 4065. Consultation hours: 3 p.m. to 7 p.m. Nabagraha & Kali Temple & Branch 105 Grey Street, 'Basanta Nivas', Calcutta-5 9 a.m. to 11 a.m. Phone B. B. 3685.

Central Branch Office: 47, Dharamtola Street, Calcutta-13.  
LONDON OFFICE:—Mr. M. A. CURTIS, 7-A, Westway, London.

1954

**A YEAR OF OUTSTANDING SUCCESS FOR UNITED INDIA !**

|                           |      |      |              |
|---------------------------|------|------|--------------|
| Policyholders number      | .... | .... | 1,29,800     |
| Life Assurance in Force   | .... | Rs.  | 35,56,26,000 |
| Total Assets              | .... | Rs.  | 9,73,00,000  |
| Total Income              | .... | "    | 1,68,00,000  |
| Life Assurance Fund       | .... | "    | 8,77,00,000  |
| Total Claims paid in 1954 | .... | "    | 52,85,000    |

NEW BUSINESS SECURED .... Rs. 52,85,000

OUR BIENNIAL VALUATION as at 31-12-54:

BONUS RECOMMENDED:

Rs. 17/-per thousand per annum Whole Life Assn.

Rs. 15/-per thousand per annum Endowment Assn.

SURPLUS DISCLOSED .... Rs. 11,31,221.

Ask for particulars of our Policies for Provision of Retirement Income

## **The United India Life Assurance Co., Ltd.**

(ESTABLISHED: 1906) HEAD OFFICE: 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 and 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.

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

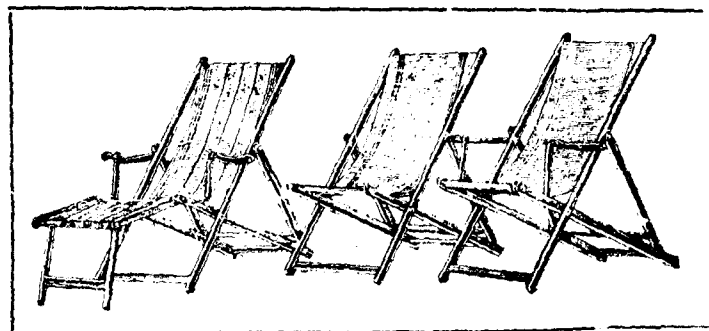
**Annual Subscription 14 Shillings.**

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

Distribution and Advertising Agents wanted throughout India.

Specimen copy and all particulars from:

**The Manager, 12, Kensington Park Road, London, S.E. 11.**



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.

—O—

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 1954 issue of the *Prabuddha Bharata* is a special Number to commemorate first Fifth 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. Mukherji, 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. Kunhan Raja, M.A. Ph.D., Dr. V. M. Apte, M.A., Ph.D., Sri R. R. Dwivedi, Governor of Bihar, Srimati Lila Majumdar, Sri C. Sivaramamurti, M.A., St. Nihal Singh, Swami Gambhiranand, Swami Paramatmananda, Prof. P.S. Naidu, M.A., Sri C.T.K. Chari, M.A. Sri C.C. Biswas, Dr. S.O. Chatterjee, M.A., Dr. Prof. S.N.L. Shrivastava, M.A., AND MANY OTHER DISTINGUISHED WRITERS FROM ALL OVER INDIA.

PRINTED ON IMITATION ART PAPER

Profusely Illustrated

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 isms in a comical way—but behind the laughter there are tears. The technique of the court trial is the theme as a glove to a hand, the clever twisting of the names of celebrities, men of power and of leaders of movements is sometimes uncannily clever.

**Rupee One.**

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