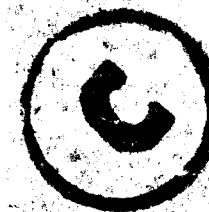


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Vol. 57.]

JANUARY 1956

[No 1

India's Spiritual Heritage

By Babu Rajendra Prasad

Disarmament and Nuclear Weapons

By Sri Arvind Malaviya

The Unity of India

By Prof. Shriman Narayan

World Underground Railways

By "A Railwayman"

Indo-Russian Link

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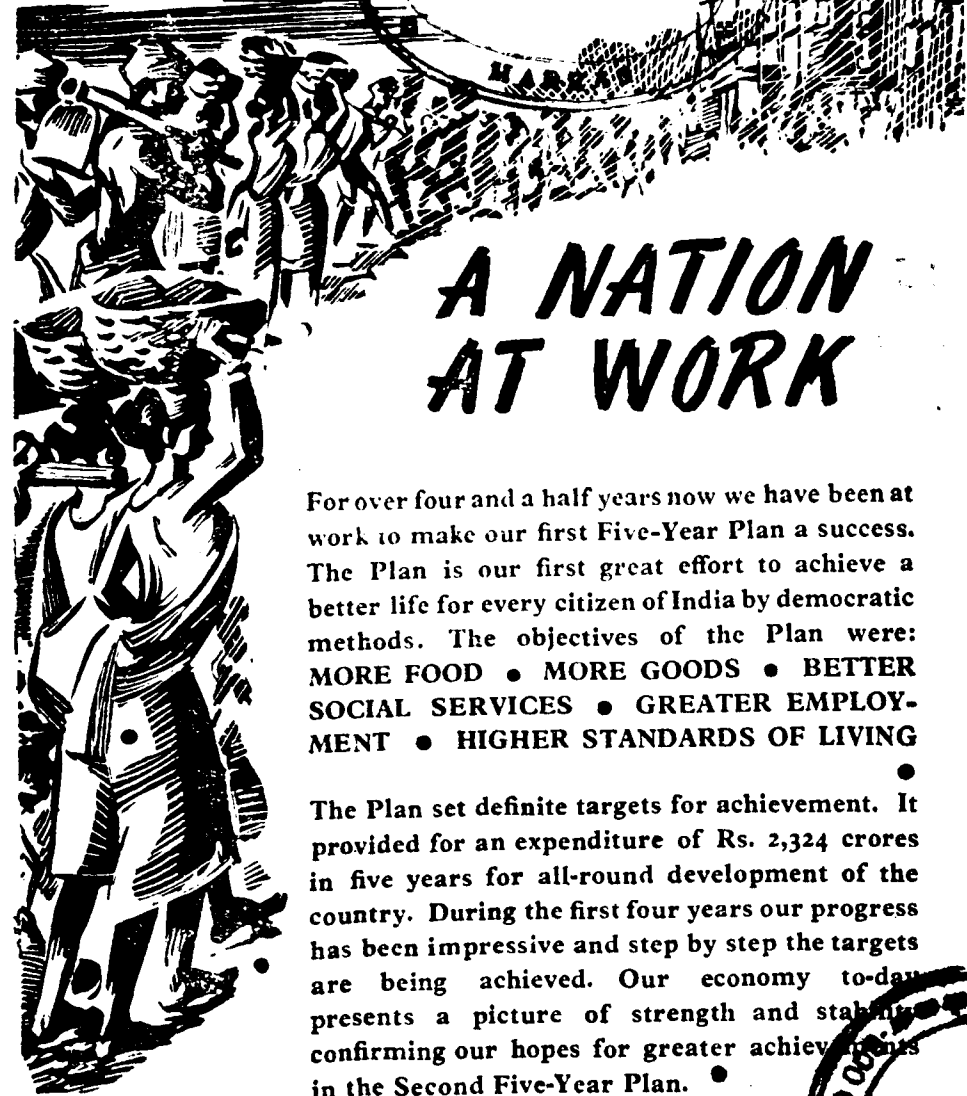
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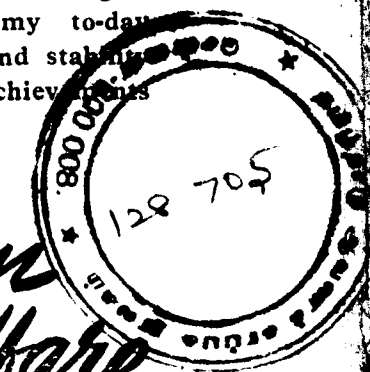
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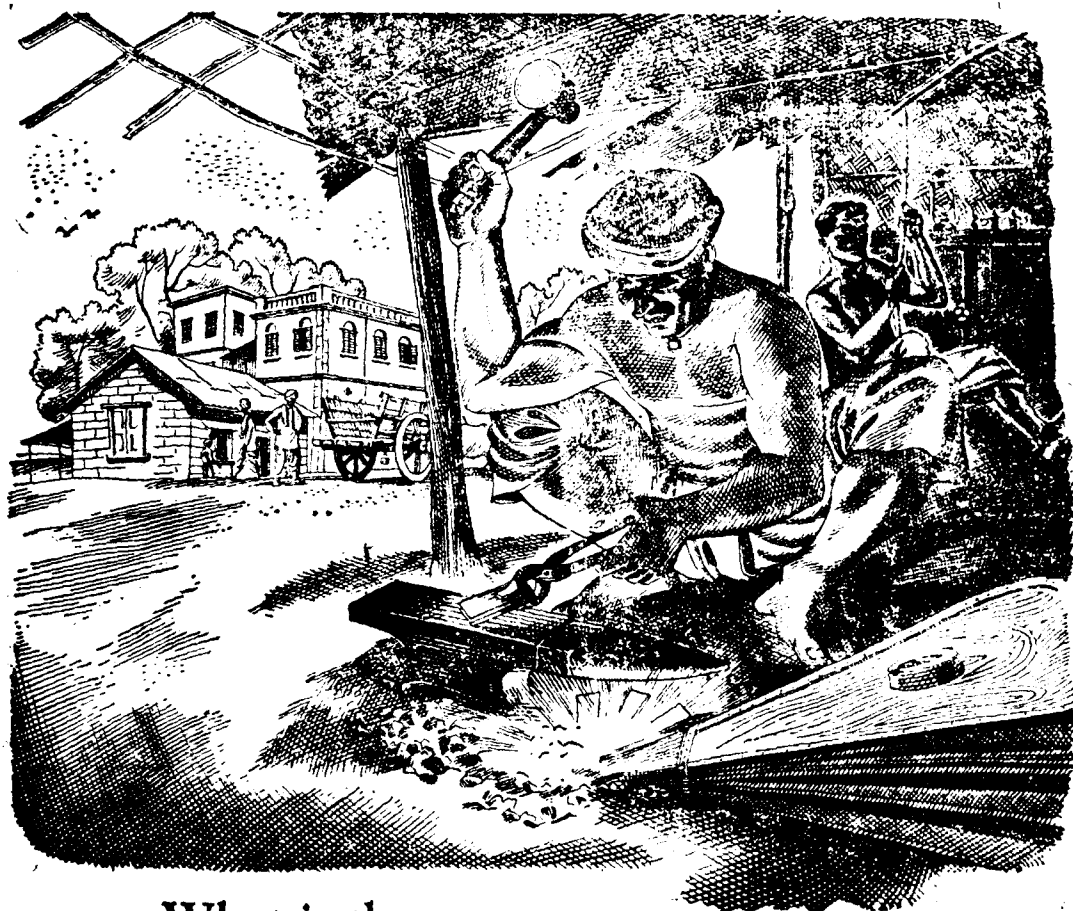
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Managing Editor: MANIAN NATESAN

Vol 57]

JANUARY 1956

[No. 1

India's Spiritual Heritage

By

BABU RAJENDRA PRASAD (President of India)

— o —

In India, we are passing through a stage of transition. All old values and old ideas are more or less in the melting pot. New things, new ideas and conceptions are also equally in the melting pot before us. We have to make our choice, whether we shall stick to our old ways as far as possible, of course, adapting them and adjusting them to modern conditions, or we shall give up what is ours and adopt what is not ours and thus go into wilderness for ages. That is the choice which we have before us. To every thinking person it should not be a difficult choice to make, to vote in favour of preserving the best that we have and adopting the best that we can get from others. There is a line in Tulsidas which says: 'Do not accept anything and do not give up anything without clearly understanding it and examining it.' That is exactly what we have to do at the present moment.

Very often our approach to many questions is to dub them unscientific. Many of our ideas are simply cast aside because they are considered by some people to be unscientific. I do not know if there is anything more unscientific than accepting or rejecting a thing without examining it. And we are at the present moment more or less in a mood of rejecting many things without un-

derstanding them, without caring to study them and of accepting other things in their place without at the same time examining or understanding them.

Our forefathers were wise in establishing such institutions and in placing in their hands facilities and resources with the help of which they could not only keep up our traditional knowledge and culture, but also in course of time go on adapting them according to the experience freshly gained. And if there is any society in the world, it is the Indian society which through the ages, centuries, has been able to adapt itself to changing conditions, without giving up its fundamental position and that is why after so many thousands of years we still exist where as many other nations and civilizations which had their time, are no longer in existence and some knowledge about them can be gathered and gleaned from only books and other records available today. This is the great heritage which we in India have, and we would be foolish to throw away that heritage, at any rate, without examining it fully. I have therefore pleaded more than once that there is a great deal in our culture, in our religion and in our mode of life which requires to be studied, to be preserved and propagated also.

To-day we are, of course, carried away by a current. We are trying to adopt things physically, bringing them from other countries and establishing them in our midst. We are now able to see that many of these things which looked so noble and splendid, have not lasted long enough, have not been tested by time, have not had opportunity of being buffeted by the world during the long period and of surviving these buffets. In our own country, we have these things which have stood the test of time and experience, and which have still maintained us. Why should we give them up, why should we not try to understand them and adapt them to modern conditions or rather adapt modern conditions to our ideas as far as that is possible? I do not believe that it is not possible, because in the past we have successfully done that, times without number. Whereas in politics and administration we have suffered, we have been defeated, we have had our misfortunes but after every misfortune, and after every fall, we have been able to rise. I would therefore humbly suggest to all well-wishers of the country to give thought to these spiritual values which have been at the basis of our life and culture through centuries and ages and in so doing, we shall be doing only what is the minimum that can be expected of us not only by ourselves but also by the world. At best we can only be successful imitators of the West and cannot have anything original to contribute to what they have possessed or what they have invented. But we have something which is absolutely original so far as they are concerned and I am quite sure in my mind that the world needs what we have got and what the rest of the world

has not got at present. It is that which we have to preserve and develop and present in a form which will be easily intelligible to the modern world and which modern world can understand and accept. That is the great responsibility which has devolved on us after Independence. Undoubtedly the same is correct that you cannot have big or high thoughts on an empty stomach. So we are trying our best to fill our stomachs, but we should not be content with filling our stomachs and starving the mind and the spirit. We should fill the stomach but we should also try to fill the mind with noble thoughts and develop that kind of spiritual and moral force which has enabled us even in our difficulties to reach the stage which we have so far reached.

It is really astonishing how soon after Gandhiji's death we have forgotten so many of the things which appeared to us to be absolutely clear and open and almost self-evident while he was living. It is really astonishing how those things now appear not only to require proof but also appear to us to be wrong in many matters. What was the fundamental thing which Gandhiji said? Of course, he has often stressed the importance of the economic condition of the people, removal of hunger and disease; he was not ignorant of or indifferent to all these. In fact, he did his best to remove these. But at the same time he built up the whole thing upon the solid foundation of the spirit and morals. This foundation we are not able to see today, but if we build upon it, we shall be able to build correctly and strongly in future.

— o —

Disarmament And Nuclear Weapons

BY SRI ARVIND MALAVIYA

— o —

The future of the world has become very dark and serious due to the mad race of different nations for armament and production of nuclear weapons. Humanity today faces a total annihilation in case of a third world war in which nuclear weapons are bound to be used. Not only politicians and administrators are worried about this danger to humanity but even scientists—those very scientists who produced or help in producing nuclear weapons, as, for instance, the late Dr. Einstein are appealing to the nations in possession of these horrible weapons, especially the U. S. A., to stop production of them and cut down armament.

RAJAJI'S APPEAL

In India, Shri C. Rajagopalachari, one of the wisest, most experienced and aged leaders of this country, has recently said something in this connection which deserves the urgent and sincere attention of the whole world. Rajaji said: "Distrust and fear are at the rest of the present international malaise. If we desire to change the situation, we should do something to remove the causes of fear and distrust. May be it is a vicious circle but we should cut it somewhere and in any case, the opposite, viz., doing what will create more distrust and fear, is no remedy. But that is exactly what you are doing through nuclear weapons and by the stand you are taking in respect of them. We are told that war is the real enemy and not the nuclear weapons, and we should, therefore, all try to prevent war and meanwhile both sides should go on making nuclear weapons as an instrument of terror in order that men may agree to end war."

The 18 Nobel Prize scientists deemed it a delusion if Governments were to believe that they could avoid war for a long time by the fear of nuclear weapons and appealed to the world not to use these weapons which would contaminate the world—the entire human population, including animals, birds,

beasts, green vegetation—with radio-activity and wipe out entire nations. Sir Anthony Eden, British Prime Minister, has recently welcomed the earlier statement signed by Bertrand Russell and others that it is war itself and not nuclear weapons which must be abolished.

REGARD FOR EINSTEIN'S "REGRET"

Under the present context of world situation, when there is a growing feeling of world peace and avoidance of war—as is evident by the deliberations held recently at the "Summit" talks in Geneva—the scientists and politicians must pay sincere and effective regard to the profound "regret" that the late Dr. Einstein expressed after disclosing the discovery of atomic power to the late President Roosevelt. "The ominous developments in respect of atomic and hydrogen bombs are a menace not only to world peace but to civilization itself. Even the experiments of the hydrogen bombs, if continued, threaten the entire world by their far-reaching and unascertained effects, which may lead to grave and permanent damage to human life and civilization. The total prohibition of the manufacture and use of atomic and hydrogen and other weapons of mass destruction is imperative if civilization is to be saved from destruction"—thus said the resolution of the Avadi session of the Indian National Congress.

USE ATOM FOR PEACE

In fact, from one angle of view, the atomic scientists of today are to be thanked for one thing: they have discovered something which, while at one side, is a dreadful and sworn enemy of humanity, is also, at the other side, a sincere and valuable friend of the same. It is for the latter side that the atomic scientists have to be thanked. Atom can be used more for peaceful and constructive purposes than for war and destruction. But what has been done so far? The act of

should be made from outside the State concerned. This arrangement will make for greater sense of unity in the country and would check unhealthy regional narrow-mindedness. The suggestion of the Commission that the Government of India should create more All-India services is also a sound one. I feel that there should be new All-India services for engineers, medical officers and economic administrators. As recommended by the Commission, it will also be a good practice to have at least one-third of the number of judges in a High Court consisting of persons recruited from outside the state. In democracy, the High Court will be an effective safeguard for the enjoyment of the fundamental rights under the Constitution. Our Courts, therefore, should be above any kind of suspicion. The practice of learning languages of the South in the educational institutions of the North and the learning of Hindi in the Southern States will also promote the psychological and emotional integration of India.

The ultimate success of the new States will naturally depend on the sense of security and confidence that is created among the linguistic and other minorities. It will be a sacred duty of the new administrators to see to it that the fundamental rights of language, culture, business and commerce are guaran-

teed to all citizens within all the States without any discrimination. The Union Government will surely keep a vigilant eye on all such matters so that there may be no infringement of fundamental rights in any part of the country. We are sure, the Government of India will not hesitate to intervene and set things right in case of misbehaviour anywhere. The Regional Councils will also be very useful instruments for ensuring the enjoyment of all the fundamental rights of citizenship in our country.

It should be clearly understood by all concerned that the Congress or the Government of India will not tolerate any acts of indiscipline or civil disorder in any part of the country. If these who indulge in such disorder and violence, have the slightest impression still lurking in their minds that such acts would help in achieving their objectives, these mistaken notions should be removed completely. Such acts are bound to go against the very cause which those who indulge in them profess to cherish. We have full faith in the sense of discipline amongst Congressmen and a keen sense of patriotism among the people in general. It is fervently hoped that this great experiment of States Reorganisation in India will serve as a model for other countries to follow.

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World Underground Railways

By "A RAILWAYMAN"

To England goes the credit for having given to the world its first underground railway, when the London Metropolitan line was opened to traffic way back in 1863, followed in 1890 by the first electrified tube railway built by the City and South London Railway Company. To Italy goes credit for giving the world its newest underground system in Rome, to the U. S. A. for possessing, in New York, the longest and busiest of all the 16 underground railway systems

located in the world's major cities and to Russia, the most beautiful and perhaps too one of the most efficient for that is what the Moscow subway is. The New York, Paris, Moscow, and Rome subways and all the rest of the other underground railway systems that exist all over the world today, were evolved much after the London tubes, the 6½ mile long Rome subway being the most recent, having been opened to traffic.

The New York subway, beginning with a 9-mile section, was first opened to traffic in 1904. Its builders had the advantage of studying the railway well-advanced London system for, by 1908, the entire network of the tube railways in the Central London area, virtually as it exists today, had been completed. In fact, many of the engineers who designed and constructed the New York subway had already worked on the London project and brought to bear, on the newer line, the experience they gained back at home.

But one of the newest and certainly the most beautiful of the world's underground railways is the Russian system which spreads in a neat pattern for a length of 38 miles under Moscow. The first section, extending over some 7 miles and having 13 stations in its length was opened to traffic in 1935, whilst the second section, passing through the heart of Moscow, was completed in 1938. No effort or pains were spared in designing the entire network and with the aid of noted engineers from other parts of the world, whose services were employed only for the first section, a technically perfect and aesthetically superb network was got underway. Today Russian engineers, who are the equals of the best in any other part of the world, working unaided, are extending their fine system and are at present engaged on the construction of two new lines running to the Exhibition grounds and the University in the Lenin Hills on the outskirts of their vast and rapidly growing Capital.

The municipally owned and operated 237-miles long New York subway serving 525 stations with its 13,328 trains per day is both the longest and the busiest intra-urban railway in the world with the London Underground coming next, having a total route mileage of 223 serving 277 stations and operating 7,526 trains a day. The Moscow subway which is at present 38 miles long serves 41 stations but it is being expanded. It is claimed that approximately 2½ million passengers a day use the Moscow subway as

against a shade under the two million who travel by the London underground and some 4 1/3 millions who use the New York subway every day. The last-named system employs no ticket checking staff nor does it have the usual booking offices and slot ticket-issuing machines. Entry is gained to platforms by dropping a 10-cent coin into a slot that controls the turnstyle allowing one passenger entry for every single fare of 10 cents collected. Entry to the platforms in the other systems is gained by the orthodox method of purchasing a ticket. The average length of a passenger's journey by sub-way is about 5 to 6 miles in London and Moscow whilst in New York it is 7 miles.

Whilst the Moscow subway certainly has all the advantage of modernness of construction, it must be admitted that its operation over the past twenty years has been astoundingly good, even beyond what may be expected of a normally efficient service. It offers the most dependable and the most rapid of the city's transportation facilities. It has been claimed by the Russian Railway Authorities that they have maintained a 99.98% punctuality and that not a single train has run late by more than 5 seconds since the inception of their subway twenty years ago. Punctuality claimed for the New York subway ranges between 99.86 at the highest to 85% at the lowest.

In the matter of briefness of intervals between trains, the 90-second headway in peak periods on the Piccadilly and the District lines of the London Underground is the record. Day after day this fine system fits 40 trains into the peak hour on a single line. On the Moscow subway the minimum headway between trains is 105 seconds in the peak period whilst on several of the 37 different lines of the New York subway trains are provided at 2-minute intervals in the busy hours.

Mechanisation in operation, signalling and train control has perhaps been carried furthest on the Moscow subway. It is claimed that the high degree of punctuality main-

tained on this system in the matter of train operation is due to the intensive use of high grade technical equipment and automatic control. Complete safety is ensured on all lines, as with the London underground and the New York subway by adoption of the automatic block system of train working coupled with the provision of automatic train stops in the case of running against signals into a section already occupied by a train. In the matter of provision of such passenger conveniences as escalators (moving staircases), the Moscow subway is second to none for they have no less than 145 escalators of a combined length of over 13 miles to serve their 41 stations.

The piece de resistance of the Moscow subway is its aesthetically designed stations. They are large, spacious well-lighted, and perfectly ventilated. Decorated elaborately in marble, figure granite and ceramics with ornamental sculptures, the interiors of some of the more important stations look like miniature palaces. One may descend from the grime and bustle of a busy street, in an industrial centre of Moscow into the refreshing warmth and pleasing surroundings of the large lobby of an underground station almost as if into a new city. Despite the high quality of finish and the excellent decor, which is much superior to anything the London underground or the New York subway has to offer, the cost of the finishing comes to no more than 4 per cent of the total cost.

Although the Moscow subway is but one-sixth of the length of the New York and London Subways, the layout has been so skilfully planned as to be of optimum convenience to the city's industrial workers and urban dwellers. Not merely does the Moscow subway serve as a means of transporting the people from home to work and back but also for getting them to parks, theatres and other places of recreation. The appeal is more individualistic in the case of the older systems which are not only more far-flung but are also more closely interwoven so much so that in virtually no part of Central London or New York is one ever more than a stone's throw from an underground railway station. The same cannot be said by a

Moscovite of his subway which is sometimes more than just a stone's throw away, especially in the outlying areas.

The Moscovite is proud of his subway and rightly too, for apart from its technical perfection, its usefulness, its complete reliability and its aesthetic beauty, the State has spared no pains in the proper maintenance and upkeep of this national asset. Stations and platforms are kept spotlessly clean all the time by vacuum cleaners floor-sweeping and floor-washing machines. Tunnels are cleaned out once a week by pressure-washing machines which squirt water at pressures of six to eight atmospheres over the entire surface. The all-metal subway coaches with their fine interior and their brightly shining exterior finish are kept scrupulously clean. Beautiful stations like Komsomolskaya-Koltsevaya lying on the newly constructed circuit line, which is also the largest of the subway stations with a capacity for handling a lakh of passengers per hour, are a matter of great pride for the Moscovite. This and similar stations have their architectural and artistic decorations devoted to the history of the Russian people. The decorations are set forth in mosaic panels depicting events in the struggle of the Russian people for independence.

Comparisons seem inevitable and the Moscow subway judged against the background of the London Underground and the New York subways, certainly strike one as being no less an efficient machine even though it is but one-sixth the size of either of the latter subways and far less busy as an intra-urban form of passenger transport. But the two older systems lack the beauty and charm and the modernness of all Moscow subway which the builders of the latter were determined to achieve regardless of cost. Each has its merits and its appeal and each has its disadvantages but the Moscow subway has a well-assured future of service to those who dwell in the Russian Capital, for it has been put on a big developmental programme and is already undergoing expansion. The 20 kilometre big circuit line was completed recently linking the seven mainline stations of Moscow.

Indo-Russian Link

By SRI DURGA PRASAD SHASTRI
Secretary, India International Club.

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EVEN the wood cutters spoke Sanskrit during the reign of Prince Bhoj of Dhara in India some twelve centuries ago. How surprising would it be to the readers to learn that in Russia the wood-cutters and factory workers as well as the statesmen and the scholars even today speak to each other in the words that follow:—

"Tat vash daum, etot nash daum"

and that may be compared with its Sanskrit version:—

"Tat vas dham, etat nas dham"

meaning thereby 'that is your house, and this is our house'. And the sentences are perfectly correct according to their grammar which is co-incidentally the same in this case.

The origin of the words 'vas' and 'nas' in Sanskrit could not be traced during my research for over ten years now. The mystery remains that they, being seemingly different from their original words 'Yushmad' and 'Asmad' in Sanskrit, existed in the language long before Panini.

Co-incidences do not play a small part in this field or that and philology is no exception. Yet let us see in the following few cases associated with the Aryans for ages, having sacred place in our religion, and decide whether it is only co-incidence which is at work. The Sanskrit 'Om', meaning the 'Supreme Intelligence' or the 'God' is 'Gom' in Russian and means 'intelligence, mind and soul'. In India, too the word is more commonly written as 'oom' though pronounced differently as 'om'. Our 'vid' meaning 'knowledge' or 'thought' is used in Russia for view' or 'darshan'. Sanskrit 'chit' 'the Conscience' or 'knowledge' is an every-day word to the Russians and means 'to read'. A teacher commands his pupil "Chitaya", "read." Here is a sentence:

'(Mvi) sami znaem eti dyevi' (Russian)
'(Vayam) svayam janimah eta devih' (Sanskrit)

We ourselves know these girls. (English)

The word 'dyevi' in Russian was used only for 'girls' and is plural whereas in Sanskrit it stands for 'girls' and 'ladies' alike. A commoner word in Russian for 'girl' is now 'devushka' apparently with an indigenous suffix.

Let me give another Russian sentence and leave it to the reader to compare it with its Sanskrit version in details and wonder at the similitude presented.

'Sa kem moy'sin smeyas idyot' (Russian)
'Sah ken mam sunuh smayan yati' (Sanskrit)

With whom does my son go smiling? (English)

The words 'sa' and 'seh' mean 'with' and need instrumental case in both languages alike, and the instrumentals of both are 'kem' and 'ken'. Further, the words 'idyot' and 'yati' come from similar roots 'itti' (R) and 'i' or 'ya' (S.) And the interesting point is that both the words mean 'movement' and can almost equally be used for 'come' and go' in both the languages. The whole sentence may look like a philological wonder as does the similarity between both the great languages cut off from each other by thousands of miles and thousands of years.

Verbs are supposed to be the most changeable components of a language. Let me enumerate just a few of the roots and see if they can be recognised,

Sanskrit	Russian	English.
Pa	Pi	drink
Stha	Sto	stand
Ash	Es	eat.
Jna	Zna	know.
Iih	Iiz	lick.
sup	spa	sleep.
shi	shi	sew.
da	da	give.

The conjugational forms of 'da' which are 'dam, dashi, dast' (R) for future naturally remind us of 'dasyami, dasyasi and dasyati, of Sanskrit, which mean 'I shall give, you will give and he will give', respectively.

The Russian language takes prepositions before the words they qualify, whereas in Sanskrit, they are mostly used as postpositions. Still the Russian phrases like 'pyered dveryu', 'in front of the door' 'v nyeve' 'in the sky', or 'ot vodapada' 'from the waterfall' fare well with their. Sanskrit versions, 'Dwarah puratah,' 'nabhasi' and 'udapata'. 'Protiv neva' (R) finds the same order 'pratinabho' in Sanskrit, meaning 'opposite the sky.'

Here is another sentence:—

'Mvi va chashke voda pyom, myasa ne edim' (Russian)

'Vayam chashake udakam pibamah, mansam na admah' (Sanskrit).

"We drink water in a cup, we do not eat meat." (English).

The Russians make a liberal use of the letter 'v' in the beginning of a word in case of some difficult sounds for them to pronounce. Here are some examples.

Sanskrit—Udakam,	Prashna,
Nichaih,	Atra.
Russian—Voda.	Vopros,
Vnize,	Vot.
English—Water,	Question,
Lower,	Here.

And the word 'Vyengria' is no other than "Hungary"

There exist a number of words in both the languages in group-combines. As for example 'Bhavati' 'to be' has additional present forms 'asti' and 'santi' in Sanskrit which remind us of Russian 'Bviti' 'To be' with 'est' and 'suti' in present tense for same numbers. 'Mans' and 'Pishit' (S) are both found as 'myaso' and 'pishch' (R) for meat, 'shru' and 'shri' (S) are 'slush' and 'slish' (R) for to 'listen' and to 'serve' respectively. The use of now-antiquated letters 'ri' and 'lri' of Sanskrit has been frequent in Russian. In 'matri', they pronounce 'ri' just as a vowel and not like a consonant as we do. It is 'i' or 'soft sign' for them.

It should not be forgotten that Russian is spoken in the vast landmass that stretches from the Pacific in the east right upto the heart of Europe in the west, covering more than ten lakh square miles as has been the case with Sanskrit in this sub-continent. Now Russian is the lingua franca of the entire U. S. S. R. A systematic study of one language with relation to the other is most necessary in both the countries, so as to further cement the fraternal feelings brought about in Russia by the visit of our Pt. Nehru and in India by the distinguished guests Marshal Bulganin and M. Khrushchev and their party.

Let me finish my article with this prayer from the Upanishads.

"Jivem shatam sharadah. Prabrawam shatam sharadah." which in Russian would translate as

"Zeom shto goda Gavriom shto goda "

Let us live a hundred years. Let us speak for a hundred years.

How Legal Advice Is Provided In The USSR

BY MIKHAIL FEDOROVICH,
Member of the Moscow Bar.

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"District Legal Consultation office" is the sign which may be seen in any city or rural district, and in the big cities there are several law offices where the members of the bar are employed. The trade unions maintain their own law offices where trade union members may turn for advice. Legal advisers are usually employed permanently by big factories or institutions. Correspondence Departments of the big newspapers also employ legal advisers whose consultation is given free of charge by correspondence to all people who may ask for consultation of this kind in their letters to the editors.

The fees charged at the legal consultation offices for an advice, for preparing a complaint, or for trying a case in court, are very moderate and within the means of any citizen. Some categories, as, for example, invalids, pensioners or persons suing for alimony, are entitled, to legal advice free of charge. Trade union members receive legal advice free of charge at the special offices maintained by their unions.

What are the most typical cases in which Soviet citizens seek legal advice?

They cover a very large range of questions. Advice is sought on questions relating to housing, family affairs, labour legislation, taxation, pension laws and legacies.

Some people may be interested in the laws governing the purchase and sale of buildings (any citizen in the USSR has the right to buy a house for himself and his family) others want to know how they could receive an allotment for building a country home, or a state loan for building a house.

Some come to inquire about the allocations due to them from enterprises or institutions where they are employed (for example, in cases of transfers which involve the removal of the family to a new place; travelling and adjustment expenditures are covered by the state in such cases).

Mothers come to the legal office to inquire about the benefits paid to mothers of big families; persons come to ask about the procedure in adopting orphaned children; some citizens come to consult a lawyer before filing court proceedings in one or another case.

Citizens displeased with court rulings often apply for assistance to the legal offices. Under the Soviet legal code, the defendant is entitled to a legal counsel; he is given every possibility of proving his innocence in the case of unfounded accusations.

The defendant has the right to see the materials of the case, and to employ a lawyer who must be given by the judicial authorities the possibility to study the case.

Soviet lawyers (i. e. persons with a legal education who appear in courts as legal counsels for the defence, or give legal advice on various legal questions) belong to the bar at the place of residence and work. These organisations receive guidance from the Ministry of Justice which also stipulates the fees to be charged for legal advice to the population. The bar assists its members in improving their knowledge and skill, considers questions relating to ethics and conduct in the legal profession.

While assisting the court in establishing the circumstances of a given case, in establishing the truth, the lawyer renders at the same time assistance to the defendant, by upholding the legal rights and interests of the latter. If a Soviet lawyer knows that his defendant is guilty of one or another offence, he digs down to the reasons for this offence, and, finding mitigating circumstances, brings them to the attention of the court. When the lawyer is satisfied that the defendant is not guilty of the charges, it is his duty to submit to court all the facts proving the innocence of his client.

Very often both the defendant and plaintiff have lawyers representing them in court. In that case comradely disputes may arise between the two lawyers, each citing arguments in favour of his client. The judges and jury must give a hearing to the lawyers of both sides and adopt a correct ruling on the basis of the materials of the case and the arguments presented by the lawyers.

Should one or another side disagree with the ruling, it may ask the lawyer to appeal to a higher authority.

The public prosecutor (if he takes part in the trial and supports the charges) and the legal counsel for the defendant consider the case from two different viewpoints, but with one purpose, which is to find the truth. Without distorting the facts of the case, the defence lawyer should do everything to secure a verdict of not guilty, or lighten the sentence.

In order to be equal to his calling, the Soviet lawyer must possess a high sense of duty, a broad cultural and political vision and thorough knowledge of law.

The lawyer must be able to uphold his viewpoint truthfully, consistently and with faithfulness to principle. In that case he can always count on success in court. In the case of a defendant or plaintiff coming from a different Union or Autonomous Republic, and having no knowledge of the language in which the proceedings are conducted, the court must provide an interpreter, and it is always possible to find a lawyer who knows the national language and is prepared to assist his client.

These in brief are the principles on which the work of the Soviet bar and of every lawyer is based.

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Intellectuals and Politicians In America

By Prof. EDWARD SHILS

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IN its origins the American Republic was the creation of intellectuals. Merchants and gentleman farmers with an interest in the Latin and Greek classics, in theology and liberal political philosophy, learned lawyers and amateur scientists were among the founders of the Republic. The American Constitution was the creation of intellectuals and the debate over its form was conducted by Madison and Hamilton from one side and Thomas Jefferson from the other. The former produced in the Federalist Papers, one of the classics of modern political philosophy and Thomas Jefferson was a philosopher, scholar and sage whose ideas were of a piece with those of his great French contemporaries, Voltaire, Diderot, d'Alembert, and Rousseau. Franklin and the

Adamses were not on a lower level hegemony of this patrician intelligentsia was severely damaged by the "Jacksonian revolution" which instituted universal suffrage and the recruitment of the public service by patronage distributed to the supporters of the victorious party. The patrician mercantile and banking class was weakened politically by this development and the situation was aggravated in the middle of the century by the great influx of Irish peasants fleeing from the great famine. The Irish who already knew the language of the ruling class, who were kept tightly together by their attachment to the Roman Catholic Church and their hatred of England became the political enemies of the more genteel, more prosperous and far better educated

upper class which even at this time and despite many reservations expressed a close affinity with the cultural life of England.

By the end of the Civil War the Irish immigrants had already gained control of the urban party machines in the States of the Eastern Seaboard. In the United States, control of the big city party machinery means a very powerful position in the national party as well, since local national politics are much more closely intertwined than they are, for example, in Great Britain. The defeat of the South in the Civil War also destroyed, economically and politically, the planter class and its professional dependents from whom important intellectuals were drawn. Then after the Civil War the United States began a dramatic development as an industrial economy. The great "robber barons" who played such an important part in the economic growth of the nation and whose business ethics left so much to be desired, now replaced the more refined Boston and New York and Philadelphia commercial and financial aristocracy by a rough handed, vigorous industrial plutocracy. Thus, from these sources the class from which American intellectuals had been predominantly recruited in the first half of the century and whose way of life and tradition guided their outlook in the second half of the century underwent serious attack. On both the economic and political fronts they were much weakened in the North and crushed in the South.

This is the origin of the estrangement of American intellectuals from the public life of the country. It is an estrangement which has been amply documented by the greatest American writers,—Emerson, contemptuous of the politician and businessman, Melville, withdrawn into philosophical meditation which averted his gaze from economic and political life, Henry Adams, rancorous and carping about the decline of culture and of the quality of political life, Henry James, taking refuge in England and ultimately renouncing his American citizen-

ship. These were the responses of those who came directly from the great tradition of the intellectuals who had founded the country.

The reaction of others was not very different. In America, at the turn of the century the naturalistic method in the novel was used to criticise the genteel morality which refused to face the harsh facts of man's animal nature. But it was also used to utter a severely critical judgment of the great powers of public life. Dreiser's *Sister Carrie*, *The Titan* and *The Financier* showed politicians and businessmen from their seamy side, Frank Norris's *The Pit* and *The Octopus* likewise depicted the ravenous character of the new plutocracy and David Graham Phillips did the same. What was the work of the "muck rakers" of whom Lincoln Steffens and Upton Sinclair were the greatest of a large army of bitterly critical intellectuals, if not a campaign to show the filth and unworthiness of American political and economic life? The emerging social sciences in the universities, especially sociology and political science and certain branches of economics were also directed against the ineptitude and dishonesty of politicians.

Intellectuals remained apart from politics but they were not apolitical. They were angrily anti-political. When they did join in political movements they did so as reformers who sought to control the capitalists or to supplant them and to abolish politics. The populist movement in the West in which journalists and professors in the State Universities were active sought to restrict the freedom of politicians by the initiative, the referendum and the recall. University professors of social sciences in the Eastern states, many of them trained in German universities, sought to establish post-graduate education along the lines they had experienced in Germany—to produce civil servants who would serve the state and restrict the ravages of the politicians. The steady and ultimately successful work

of Civil Service Reform on the Federal level was intended to replace political appointees by university graduates, i.e. to replace politicians by intellectuals.

In the few instances where intellectuals participated actively in party politics they brought with them a special flavour of utopianism and moral righteousness which aroused the distaste and the feelings of inferiority of the politicians. This was the secret of both the success and the ultimate defeat of Woodrow Wilson, the greatest American political intellectual of this century. (He had been a renowned professor of political science and the President of Princeton University before he became President of the United States in 1912.)

Against this background it is easy to see why many politicians have disliked intellectuals. In the first instance, the politicians, who have tended in the main, to spring from families of lower social status than intellectuals, have disliked the contemptuous attitude of the intellectuals. But this primary source of the politicians' dislike of intellectuals has been fortified by the resentment of the less educated against the highly educated—there are no educational qualifications for elected offices in the United States,—by the resentment of the lower middle class against the upper middle class, of the Irish (and the Germans and latterly the Poles) against those of British stock or Anglophile outlook, of the Middle West against New England, and of the politician against the Civil Servant.

II

Until the Administration of Franklin Roosevelt, the situation was usually not turbulent. The intellectuals and the politicians did not meet. Each went his own way in his own sphere except for occasional crises like the period just after the First World War. The New Deal changed all that. The Civil Service was greatly expanded to meet the needs of a modern welfare state and in the crisis of the Great Depression greatly increased powers were conferred

on it. This expansion in the size and power of the Civil Service was accompanied by a great influx into the Civil Service of University teachers and Ph.D.s in economics, political science, sociology and statistics and the final triumph of the "merit system" which practically eradicated the classical powers of patronage of the politician. The forceful and fascinating personality of President Roosevelt protected the civil servants from the animosity of the politicians who saw their powers and prerogatives taken from them and the intellectual civil servants, aware of the protection they enjoyed, often did not hesitate to show their contempt for the less well educated, cruder politicians.

The entry of the university intellectuals into the executive branch of the Government was accompanied by a new sense of concern for social justice and human welfare. It was a period of great unemployment, of the prosperity of Fascism and Nazism and of the Peoples Front policy of the Communist International. The Soviet regime had of course, shown its true visage to those who were qualified to understand it, but for those in the first flush of uninformed enthusiasm, that visage could still not be clearly perceived. It was only natural that many young people should fall victim to the Pied Pipers of the People's Front. It should be remembered that, at this time, the policy of the Peoples Front involved supporting many of the measures of the Democratic Administration in domestic affairs. The fact that a small handful of these intellectuals later confessed to having been or were shown to be spies for Soviets was later cruelly used by a resentful group of politicians to assail a far larger number who had never been spies—who were in fact the innocent victims of the Communist International and the American Communist Party, just as later they became the innocent victims of Senators McCarthy, McCarran, Jenner, and Representatives Velde and Walter and about twenty other members of both Houses of Congress.

III

After the death of President Roosevelt and the accession of a weaker President, there came the atomic bomb. Soviet refusal to permit the establishment of an effective system of international control of the atomic bomb gave scientists an even greater importance than they would have otherwise had. They became the artisans of national security and the custodians of the secret knowledge on which that security depended. It was a secret knowledge from which the politicians were excluded; it was a secrecy which the politicians resented and of which they were jealous.

Bitterness and anger over the deterioration of their position vis-a-vis the intellectuals were strong in the hearts of a vigorous and vociferous minority. Most of the politicians had more or less adjusted themselves to the new situation, not completely comfortable, it is true, but sufficiently to allow the new pattern to work. But a small band of die-hards—it is not accidental that two of the greatest trouble-makers alone speak volumes about this traditional antipathy—refused to yield.

The post-war disclosures of Soviet espionage, Soviet expansion into Eastern Europe and the political naivete of the American intellectuals in the 1930s when they flocked in vast numbers into the Communist Party and its front organisations gave irreconcilable enemies of the intellectuals a golden opportunity. The long exclusion of the Republicans from power and their appetite-whetting proximity to it in the post-war years, heightened their readiness to use the opportunity. This is the background of McCarthyism.

In assessing the damage it has caused we should not over-look the injustice done to hundreds of individuals in the Government service and in some State Universities and lesser colleges. The intellectual freedom of the great Universities like Harvard, Chicago, Columbia and Yale has not been confined in any way. In the entertainment profession and in the government service there was more real injustice done and harm was done to the scientific work of the Government itself. The real damage done by McCarthy rests in the setback it has given to the healing the breach between the intellectuals and the politicians. For twenty-five years, the unwholesome century-old gap between politicians and intellectuals has been improving in slow and sometimes faltering and roundabout ways. Even the enormous fellowtravelling detour of the 30s and 40s was part of this process of renewed acceptance of public responsibilities on the part of the intellectuals—an effort which should have been condoned and understood as a product of an insufficient tradition of political responsibility among American intellectuals. It is this recovery of the original tradition of the American republic which McCarthy has slowed down by appearing to confirm the prejudices of a politically long-alienated intelligentsia. The healing of the breach seems nonetheless very certain and the setback must be interpreted in the perspectives of a century of American history. Seen in that light the sputtering fire of the House Committee on Un-American Affairs seems to be no more than the futile rearguard struggle of an expiring tradition, as no more than an annoying but transient resistance to the improved political, social and economic position of the American intellectuals and to their own increasing acceptance of the corresponding responsibilities.

History of Tamil Literature

BY

PROF. R. P. SETHU PILLAI

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The early history of the Tamil language is veiled in the mist of the distant past. According to legend, the language originated from Lord Siva and its first grammar was composed by Saint Agastya who lived in the Pothiya Hills of South India. Poets of eminence have paid their tribute of gratitude to this saintly grammarian who formulated the principles of Tamil grammar for the first time. But nothing authentic is known about this grammar.

The earliest grammar available to us is *Tholkappiam* and its author is said to be a disciple of Agastya. It consists of three parts. The first deals with orthography and phonetics; the second deals with etymology and morphology; and the third deals with the subject-matter of poetry, prosody and rhetoric. The age of *Tholkappiam* has not yet been finally settled. It is generally assigned to the third century B. C. "Whatever antiquity may be attributed to *Tholkappiam*", says Dr. Caldwell, "it must have been preceded by many centuries of literary culture. It lays down rules for different kinds of poetic composition which must have been deduced from examples furnished by the best authors whose works were then in existence."

The literature belonging to this period has not survived the ravages of time. Nevertheless, anthologies compiled during this period have come down to us. The *Pattu-Pattu* and *Ettu tokai* are store-houses of information on the princes and peoples of the ancient Tamil country. They are cherished as "wells of Tamil undefiled."

The great literary work of this period was the *Sacred Kural* of Tiruvalluvar. No poet of the Tamil country commands the respectful admiration of poets and people alike as this great poet. He is praised by a Western savant "as the bard of universal man". His

work entitled *Tirukkural* is a code of morals expressed in poetical aphorisms. Very little is known of the life of Tiruvalluvar, but he is generally believed to have lived in Mylapore which is now a suburb of the city of Madras. A distinguished European missionary who translated the first two parts of the *Kural* into Latin, says that "the prefix 'Tiru' in the name Tiruvalluvar signifies 'divine', in the sense in which we say 'the Divine Plato'". It is no exaggeration to say that every noteworthy poet who came after Tiruvalluvar has deemed it a privilege to incorporate in his poem the luminous ideas and lucid expressions of the *Sacred Kural*. The Buddhists and Jains, the Saivites and Vaishnavites vie with one another in adoring it as their scripture. This unique feature is perhaps responsible for its being called 'Podumarai' (Common Scripture) and 'Tamil Marai' (Tamil Scripture).

The ancient kings and princes of the Tamil country were patrons of Tamil learning and some of them were scholars and poets of no mean order. The pride of place among them is given to the Pandya kings who established a Tamil academy in their capital city of Madurai and patronised scholars by munificent gifts. The reputation of the academy was so great that authors and poets sought its recognition and approval for their writings. Tradition has it that Tiruvalluvar submitted his *Kural* for the approval of this academy and secured its approbation after answering the searching questions put to him by the learned critics. This period is generally called the Sangam Age of Tamil literature.

The age of the SACRED KURAL was followed by the Epic Age of Tamil literature. Five great epic poems are said to have been composed in the Tamil language but of these, two have almost perished. The remaining

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HISTORY OF TAMIL LITERATURE

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three poems have been critically studied and they have contributed greatly to an appreciation of ancient Tamil civilisation and culture. 'Silapathikaram', the *Lay of the Anklet* and 'Manimekalai' are considered to be twin epics, and their authors are said to have been contemporaries. In elegance of style and wealth of information on the arts of poetry, music and dancing, the *Lay of the Anklet* stands out as a unique literary composition. Chastity which has always been cherished in the Tamil country as an inestimable virtue of womanhood, is deified in this great poem. Kannaki, the heroine, has been the object of adoration ever since this epic poem came into existence. The other epic poem 'Manimekalai' presents the ideal of renunciation which captured the imagination of the Tamils after the advent of Buddhism. The heroine called Manimekalai devotes herself to a religious life. She is courted by a handsome prince, but remains firm and faithful to her vow and ultimately renounces the world and embraces Buddhism. Incidentally the author describes the six schools of philosophy which were popular in his time and shows himself to be a master of logical subtleties.

This Augustan Age of Tamil literature was followed by a period of confusion which is called by historians the Kalabra Interregnum. It is possible that during this dark period, Buddhism and Jainism gained popularity in the Tamil country. The Pallava kings of Kanchi then came on the scene and for three centuries there was a vigorous struggle for supremacy between Buddhism and Jainism on the one hand and Saivism and Vaishnavism on the other. Tirugnanasambandar was the chief exponent of Saiva faith. He was challenged at Mathurai by the Jaina monks who were basking in the sun-shine of royal patronage. The challenge was taken up and in the memorable contest that followed, the Saiva saint came out triumphant. The great opponents of Buddhism were the Vaishnava saint Tirumangai Alwar and the Saiva saint Manickavasagar. The defeat sustained

by the Jains and Buddhists evoked great enthusiasm in the country. The atmosphere was surcharged with religious spirit. Devotional hymns were composed by the Saiva and Vaishnava saints, which were chanted by the people throughout the country. "The emotional theism of these masters of popular song", says a historian, "running in the parallel channels of Vaishnavism and Saivism is in many ways the most characteristic product of Tamil religious experience. The Sacred hymns of the Saiva saints known as *Tevaram* and *Tiruvacakam* and the bulk of four thousand sacred hymns of the Vaishnava saints laid the foundations of the Bhakti cult. In a memorable poem entitled 'Tiruthondathogai', Saint Sundarar, the last of the Saiva hymnists, paid his homage to the saintly persons who attained salvation through Bhakti. This poem formed the basis of the illustrious work known as *Tiruthondar-puranam* or *Periyapuram*. The author of this work was the Prime Minister of the Chola Empire during the reign of Kulothunga, who honoured him by the title *Thondar-sirparavuvai*—the singer of the glories of the saints.

Although Buddhism and Jainism ceased to be a vital religious force in the Tamil land after the great religious struggle, their contribution to Tamil literature and culture was substantial. One of the five great epic poems, *Chintamani* was composed by a Jaina monk in the 10th century A. D. It was the first epic in Tamil literature to employ the metre called *Viruttam* which has gained increasing popularity as the medium of poetic expression ever since. *Yapparungalam*, a treatise on prosody, was written by a Jaina ascetic. It offers an exhaustive treatment of the variety of metres in Tamil. The author of the medieval Tamil grammar known as *Veerasoliyam* was a Buddhist. Metrical lexicons like *Nikantu*, *Chudamani* and grammatical treatises like *Nunnul*, which are considered to be standard works by the Tamils even to this day, are contributions of Jaina Scholars.

The age of the Imperial Cholas constitutes the most creative epoch in the literary history of South India. Three great poets flourished during this period and they are known to Tamil literature as Kavichakravarthis. One of them was Kamban, of immortal fame. His 'Ramayanam' is the greatest epic in Tamil literature. "His work" says a historian, "is no mere translation nor even an adaptation of the Sanskrit 'Ramayana'." In the treatment of the incidents in the story and in the portrayal of the chief characters in it, Kamban made a very wide departure and handled the subject matter with a mastery and originality and a depth of poetic experience seldom equalled in Tamil literature. A war poem known as Kalingattuparani earned the title of Poet Laureate for the poet Jayangondan. The conquest of Kalinga by a Chola king is celebrated in the poem. The pomp and circumstances of war are depicted in a masterly way, which has made the Kalingattuparani a model and masterpiece in that kind of literary composition. The third Poet Laureate was Ottakootan who was patronised by three successive Chola emperors.

The age of the Imperial Cholas witnessed the vigorous growth of the Saiva Siddhanta philosophy. Dr. Pope has characterised it as "the product of the Dravidian intellect". Saint Meikandar formulated the principles of this philosophy in forty lines of poetry, which have been expounded and elucidated by his disciples. "This system", says Gowdi, "possesses the merits of great antiquity. As a system of religious thought, as an expression of faith and life, the Saiva Siddhanta is by far the best that South India has produced. A clear and authoritative exposition of the doctrines of Saiva Siddhanta is the Sivagnana-siddhiyar. It is a classical treatise on Tamil Saivism and has been the subject of several commentaries.

In the field of literature some of the great commentaries on the classics came into existence during the period of Imperial Cholas. The Sacred Kural had nearly ten commenta-

ries of which the commentary of Parimelazhagar is considered to be the best and last. Students of literature are greatly indebted to Naccinarkkiniyar who has written erudite commentaries on the Pathuppattu, Kalithogai and Chintamani. The commentary of Adiyarkkunallar on Silappathikaram is a valuable mine of information on the ancient arts of music and dancing that were popular in the Tamil country in the early centuries of the Christian era. Several treatises on music and dance are cited in his commentary. Of these we have no other information besides the references in this work. The commentaries on Tolkappiam were also written during this period.

The language of these commentaries gives us an idea of the ancient and medieval prose of Tamil literature. There are a few passages of prose in Silappathikaram and in the commentary of Nakkirar on a treatise on love. The prose style of these works is almost as terse and elegant as classical poetry. In fact, it may be called rhythmic prose or poetic prose.

In the mediaeval period of Tamil literature, a new style of writing known as Mani-pravalam was employed by some of the great writers of the Jaina and Vaishnava religions. A sacred book of the Jains known as Sripuranam was written in that style and the valuable commentaries on the Tiruvaimozhi of Nammalwar, the greatest of the Vaishnava saints were written in the Mani-pravala style. The Mani-pravalam was the quaint style in which phrases of Sanskrit and Tamil are harmonised in rhythm. In spite of the eminence of the scholars who sponsored the style, it died a natural death in course of time. In order to preserve the philosophic thoughts contained in the commentaries, attempts are now being made to render them into Tamil.

After the fall of the Chola empire religious institutions known as Matatheenams became centres of learning and culture. There are several such in the Tamil country where life

and religion are fostered. The Tiruvaduthurai and Dharmapuram Mutts are great centres of learning in the heart of the Tamil country. The ascetics belonging to these institutions have made valuable contribution to the growth of the Tamil language and literature. One of these ascetics, Saint Kumaraguruparar, lived in the sacred city of Benaras for several years, expounding the philosophy of Saiva Siddhanta and the elegance of Tamil literature. It is said that he was able to obtain the grant of a plot of land from the great Moghul Emperor of his day by his persuasive eloquence. The Mutt

that he erected on the site still exists on the banks of the Ganges. There is a tradition that he gave a series of discourses on the KAMBARAMAYANAM in Hindustani, for the benefit of the Rama Bhaktas of the North. Tulsidas who is said to have attended the lectures was greatly inspired by the Bhakti or devotion portrayed in the KAMBARAMAYANAM. There is a Mutt in South India dedicated to the memory of this great saint, who in the 17th century sought to interpret the literature and culture of South India to the peoples of North India.

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Mahabharata As Philosophy

By

SWAMI NISREYASANANDA

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The Mahabharata is noted for its grand concept of Dharma. Suka wanted to know about it from his father Vyasa, the composer of the great epic. Suka asked:

"What is that principle or Dharma, beyond which there is nothing worthier to understand and practise?"

We can alter the language a little and ask, "Is there not an inexhaustible creative Principle, cementing the apparently separate and conflicting units and forces of the visible world—a principle acting invisibly in and through them all, harmonizing them and enlightening in its nature?" When put in this way, the question demands serious attention even today. The Mahabharata shows that there is such a unifying Principle and instructs us how to realize it. Philosophy may call it Brahman. Religion calls it God. It is really nameless. But devotees regard it as a Person and give it a thousand names. We must realize this Supreme Truth within and without, in our own little selves and in others. We shall then spontaneously dedicate ourselves for the good of all beings.

What is the method adopted? It is one of telling charming stories. They are all fitted into a bigger framework describing the fortunes of the virtuous Pandavas. Many people of that day were unable to have access to the highest sources of knowledge. Many factors, including orthodox restrictions, stood in the way. Vyasa's heart was full of compassion. So he specially wrote Mahabharata, putting all scriptural wisdom into it, called it the Fifth Veda and made it spread far and wider. He saw, as all educators see now, that stories of heroic and saintly men and women help the masses—and children particularly—to assimilate principles more quickly than formal philosophy. Let us take only three women, out of many presented in the book. First, Kunti. When her sons were unjustly exiled and humiliated, she roused them into heroic endeavour. But when victory came, she gladly left its joys to serve blind Dhritarashtra and his blindfolded queen in the forest. Damayanti and Savitri will ever remain unforgettable.

With their virtue, wisdom and resolution they saved their husbands, and thereby themselves, from all dangers, earthly and celestial.

Like gems in an ornament, there are philosophical discussions in the midst of stories. One such is the well-known Bhagavad Gita, showing Krishna's answers to Arjuna's questions. Likewise there are the Santi and Anusasana sections, containing Bhishma's discourses. It was through them only that peace came to Yudhishtira, whom the bloody victory had completely upset. Bhishma was not merely a formidable military commander, but a person of unmatched self-sacrifice and unbounded wisdom. When Vyasa and Krishna failed to convince the king, Bhishma succeeded.

How did Bhishma himself look upon his own wisdom? He saw it to be a mode of God's presence in him. So he remained humble, and often answered the king by citing ancient discussions on similar topics. In fact, he shows us a magnificent procession of great teachers and students. It includes sages like Narada, Agastya and Yajnavalkya, kings like Janaka, a grain merchant Tula-dhara, chaste ladies like a Naga queen, and even a wandering nun (Sannyasini) Sulabha. The sincere reader or listener is made to feel that he must seek knowledge himself, from every possible source and give it away freely when it comes. He sees too that the Supreme Vision comes as an awakening from within and not as a product of wealth, scholarship or rituals. His mind stands fully attuned when the original narrator, Sauti, finally exclaims,

'It is from Dharma that profit and pleasure spring. With uplifted arms I am crying this aloud. But no one hears me!'

Synthesis is the keynote of the Mahabharata. Orthodox people of the day used to perform sacrifices, involving slaughter of animals. Earthly pleasures and heaven were their goals. The Mahabharata shows saintly men, stressing *Ahimsa*, using only

grains for oblations. They say that *Aja* means grains, not goats. Some consult Uparichara, a famous king. He wrongly advocates animal sacrifice and forthwith gets a calamitous fall!

The Yoga and Sankhya systems, on the contrary, condemn heaven as unsteady and point out liberation as the highest goal. They uphold mercy against slaughter, sacrifice of self or self-control in the place of oblations of material objects, and knowledge instead of rituals mark the contrasts! Although each of these two schools claims superiority for itself, Bhishma agrees with both equally, 'like all good and wise men'. He advises Yudhishtira to accept either of them, since both emphasize 'purity of conduct and mercy towards all.'

What did the Sankhya gain by upholding multiplicity of souls? Surely, it helped them to assign a worthy place to the giver and receiver of mercy and knowledge. But what was the harm? simply this: it kept a wide gulf between soul and soul and between souls and Nature. How did the Mahabharata bridge it? Quite easily, by 'making every diversity, of soul or Nature, a manifestation of One supreme soul. The Sankhya had made the same synthesis by making all elements and egos expressions of one invisible Nature. Mark our own dream. It hides the unity of our waking ego and shows a multiplicity instead. Mark the deep sleep. In it our sense organs and body lose their separate existence in a unified awareness. Unluckily, our perceiving apparatus can never grasp how and why the states come and go or how the rotating states leave the soul as the witness, unaffected all the time! It is more or less this same individual drama enacted on a cosmic scale that makes the Supreme Soul appear as conscious souls and inanimate nature, and yet remain Perfect and Free. What we see and hear is thus really He, the Supreme Soul. He, indeed, is the food and the eater, the child and its toy. He alone appears as the triad of knower, knowing process and goal, or of actor, action and beneficiary. Man and the world are not

merely creation or His abode, but *fully He*. Actions, secular and religious, done with this intellectual conviction slowly purify the aspirant's outlook, till the total vision comes making him see and say, 'He that is yourself is verily myself, and He that is myself is truly yourself. Myself, yourself and all other creatures are even now That which is our Supreme Abode!' When he continues his virtuous actions, he values them henceforth as a veritable downpour of the Lord's grace. Bhishma regarded his own fighting and teaching in that light.

For whom is this philosophy meant? For people of *all grades*, even for boys and girls of school-going age, as in ancient Gurukulas. If suitably presented, all can grasp it. All their acts of social service, then become transformed into habitual worship of the Lord as *man*. All pettiness, all ideas of running to a heaven, of intrigue against another for earthly gain, or of crying over the past will easily fall off from their minds, as water from a lotus leaf. This path is called Ekantika. It will replace sectional and egocentric views by the cosmocentric, error by wisdom, splits

by unity, oppression by service, and anxiety for the future by peace and certainly *here and now*, mark the force of these opposites! The first half of Santi Parva is rightly devoted to Raja-dharma, royal duties. For spiritual teaching is often ignored, *if not thwarted*, without the strong arm of a saintly king and virtuous officers to compel obedience. The harmony of teaching and administration is symbolized by the combination of Vyasa the saint, Bhishma the teacher and Yudhishtira the ruler working under the eye of the Lord as Krishna. Such an arrangement canalizes social energies anywhere and at all times. It helps the rising up of men and women *from all walks of life* to gain this wisdom and bring out their BEST, putting the stamp of divinity wherever they look and on whatever they touch. They will then function like beautiful flower-plants spreading their fragrance from a well-kept garden. May each one of us draw sustenance from this Supreme Beneficent Light and blossom forth from proper places in this Cosmic Park!

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Synthesis in Indian Architecture

By

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A singular characteristic of Indian art has been its capacity for assimilation of the varied elements it has received from outside. It is this feature which has kept the continuity of Indian art unbroken through the ages. This process of synthesis not only saved the soul of India in the midst of political changes, but led to a cultural alliance between the two rich and potent cultures—Hindu and Muslim. In all spheres of cultural activity, there was an exchange of ideas which provided a meeting-ground between the two major communities.

This process of synthesis and assimilation was nowhere more spectacular and concrete than in the sphere of architecture. And, this was no coincidence or chance, but a result chiefly of royal patronage or initiative. The fusion of Hindu and Muslim ideas was fostered by Muslim rulers as much as by Hindu Rajas. The blending of architectural styles produced a new and spontaneous revival of art. This architecture was one whereof both the Hindus and Muslims could be equally proud.

The manner in which the fusion resulted from an impact of the Muslim on the Hindu artistic forms is of peculiar interest. It resulted from the action and reaction of two different and independent styles upon each other, and this artistic interaction was so complex that it is often difficult to ascribe any of the constituent elements to its original source. Rarely in the history of architecture has the spectacle been seen of two forms, so distinct and so well developed, as the Hindu and Muslim, meeting and interacting on each other. The very differences which mark each of them make their fusion peculiarly instructive.

The building of mosques, tombs, palaces and cities was the favourite hobby of the Muslim rulers. But, as the number of foreign artists was always comparatively negligible, they had to depend upon local craftsmen. The latter evinced a remarkable capacity for adaptation. They adhered to Muslim tastes and conventions as far as possible, but found ample scope for the introduction of some of their own ideas and conventions which were not in harmony with the ideals of Muslim art. This led to a blending of ideas which gave the Muslim monuments of India a look perceptibly unlike that of similar buildings in Muslim countries outside India.

It is this glaring difference which led E. B. Havell, an outspoken admirer of Hindu art, to reject the term, Indo-Saracenic, as an unscientific classification. However, even Havell, with all his bias for ancient Indian art traditions, had to admit that the traditional Indian styles were influenced by the works of Muslim art in Medieval times. Even assuming, therefore, what authorities like Havell and Coomarswamy have stated about the continuity of Indian art, one cannot deny that the Hindu craftsman of Medieval India was not merely a lender of ideas, but was also a borrower in no small a degree.

Medieval Indian architecture was thus built on the principle of give-and-take which in effect amounted to unity in diversity.

The earliest mosques in India were built in Muslim style, yet the craftsmen who were mostly Hindus adapted local elements of construction and decoration. In the Quwat-ul-Islam mosque of Delhi, for example, the local craftsmen, unfamiliar with the erection of arches, created false arches by means of horizontal courses of masonry which are seen in temple 'shikharas.' The Qutb Minar which is Muslim in character was built by Hindu workmen under Muslim supervision in a manner which bears testimony to the admixture of Hindu features. The Alai Darwaza built by Alauddin Khilji, which shows the climax of 13th century Indo-Muslim art, is Muslim in general appearance, yet in its decorative details there is much that indicates Hindu taste and Hindu convention.

Even though Muslim puritanism was much in evidence during the Tughluq period, the architecture both in Delhi and the local centres like Jaunpur once again showed the process of fusion from the 15th century onwards. The architecture of Gujarat or Jaunpur or Bengal bears witness to a blending of Indian and Islamic ideas and techniques. The tendency reached its high-water mark in the Mughal period when Indian and Persian elements mingled to produce a new and harmonious style of architecture. Hindu style based on the principle of horizontal or trabeate construction and characterised by a profusion of decorative detail got blended with the Muslim emphasis on the arch and the dome and with the Muslim accent on grace and harmony, no less than on symmetry and artistry. Where this synthesis was a real success, there could be wonders of art like the Taj Mahal.

Indeed, the Taj Mahal is a gem of which there is no parallel in other Muslim lands. It is Indian in form and in spirit, but is in fact neither purely Hindu, nor purely Muslim. It is the finest illustration of Hindu-Muslim copartnership in architecture. The design of the Taj Mahal is so Indian that it may be regarded as an important link in the long chain of India's art traditions from

ancient times. The juxtaposition of five domes is the Hindu "Pancharatna" symbolism for the five elements. Even the bulbous dome which is the most pleasing feature of the Taj Mahal is, according to E. B. Havell, ultimately traceable to the old Hindu-Buddhist canon based on the lotus and the water-pot. The dome of the Taj is clearly unlike Arab, Persian or Turkish domes. The apotheosis of womanhood which the Taj Mahal symbolises was inspired by Hindu idealism.

Mughal monuments at Fatehpur Sikri, Agra and Delhi are veritable masterpieces of design, construction and decoration, which are all of a style which may be called Indian, for they are neither Hindu, nor Muslim completely. In the monuments of these centres, there is a communion of Hindu, Buddhist, Jaina and Persian features and ideas. For example, the insertion of Jaina serpentine brackets in Shaikh Chisti's tomb is a remarkable piece of a blending of dissimilar styles. The Panch Mahal at Sikri or Akbar's tomb at Sikandra likewise suggests a Buddhist monastery or "Vihara". The lotus-pillared Diwan-i-Khas at Sikri is another great example of a brilliant Hindu symbolism in a Persianised setting—a triumph of Hindu-Muslim copartnership. In short, there is a fundamental Indianness in all the thirteen so-called Indo-Saracenic styles enumerated by Fergusson, although it might not be visible always to the same extent everywhere.

How Hindu art motifs were adopted by the Muslim builders is a matter which is as interesting as it is significant. The lotus which is typically Indian was freely inserted in Muslim buildings as a decorative motif in both religious and secular monuments. The lotus motif is seen in mosques as freely as it is used in royal citadels and palaces. The "Mahapadma" on the dome of the Taj Mahal reminds one of an ancient and popular symbolism of the Hindus. The "Amalaka"

or the "Kalasha" would also remind one of Hindu influence on Muslim art. Bell and Chain are other familiar Hindu motifs which were freely used in Medieval buildings.

The Muslims also borrowed many structural points from Hindu convention. Lintels and bracket-capitals are good instances. Projecting balconies, window openings and doors no less than heavy dripstones and plinths and mouldings are Hindu features to be found in Muslim buildings. The use of carving and sculpture was also inspired by Hindu tradition. Thus, even where the general outlook is Persian, Hindu tradition may still be seen in many features. For example, the combination of a Persianised dome with the Hindu kiosk is at once a reminder of a beautiful synthesis of two distinct streams of art. The same may be said about the combination of the arch and the pillar, or of the minaret and the projecting window. In short, every important Muslim monument shows that Hindu and Muslim styles could be blended into a unique amalgam.

The intermingling of ideas was not one-sided, for it was as much to be found in Hindu buildings as in contemporary Muslim monuments. Examples of pure or unalloyed Hindu style are to be found mainly in the Deccan. But, the contrast between the temples of the North and those of the South is so glaring that it catches the notice even of the hurried visitor. The emphasis on line and angle which characterises the Deccan temple is not to be seen in the Northern temples. The latter show a suitable adaptation of the Muslim arch and the dome. Again, the profusion of ornamentation which is the distinctive feature of Deccan style is absent in the North. The restraint which is seen in the North Indian temple so far as sculptural decoration con-

cernet, is evidently a result of Muslim influence. The Hindu palaces of Rajputana and Central India are Hindu in structure, but they show considerable influence of Muslim taste in decoration.

With the advent of the puritan Emperor Aurangzeb, Mughal art rapidly declined, and before long disappeared as a distinct entity. The craftsmen of the Indo-Muslim school took refuge in Hindu states of Rajputana, and Central India where they kept up the old traditions long after the eminence of Delhi had passed away. That the real greatness of Mughal architecture was a result of the cooperation between Hindu and Muslim genius is thus negatively proved by the sudden deterioration that came in the reign of Aurangzeb himself.

In the later Mughal period, the tombs and mosques show a distinct falling off of stan-

dard and taste which resulted from the sudden snapping of the ties of copartnership between Hindu and Muslim artists and craftsmen. The historic communion of ideas came to an end when Aurangzeb drove out all but orthodox Muslim builders, and banned the Hindu traditions of art. In other words, the decline of Medieval Indian architecture started only when the links of inter-communal alliance in art were suddenly snapped.

The characteristic greatness of the architecture of Medieval India may thus be justly ascribed to the fusion of ideas, which arose in the course of centuries of Muslim rule. Architecture symbolised a physical and external objectification of the will to unity and collaboration which formed the keynote of India's ageold artistic traditions.



V.I.P. VISCOUNT FOR INDIAN PRESIDENT
The first Vickers viscount airliner designed as a V.I.P. aircraft, built specifically to the requirements of the President and Prime Minister of India, arrived recently at Palam, New Delhi.

The African and the Commonwealth

By

MR. JORDAN K. NGUBANE

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It seems to me both the White advocates of the Commonwealth connection and African leaders of thought make unfortunate errors in their approach to the whole problem of the Union's connections with the Commonwealth and to the possibility that these connections might be severed. It is time both sides assessed their strategies and outlooks in the light of the two very real dangers that either the Strydom-men might walk out of the Commonwealth or anti-Apartheid members of the Commonwealth might walk out of the Commonwealth and expel South Africa from the Commonwealth.

On the White side those who want to keep the Commonwealth connection and for this reason have ranged themselves against republicanism fight as though the drift to a republic were a matter for the White people only.

This should not be the case. The Commonwealth is a very mixed family; one in which the importance of colour as a unifying factor has been reduced to the minimum, if not almost eliminated. The really important thing in the Commonwealth is that it is a family of the likeminded; a group of sovereign independent nations with different racial and cultural backgrounds whose peoples are bound together by values and ideals they cherish together.

I am for the Commonwealth connection not because "God Save the Queen" arouses profound patriotic reactions in me. As a matter of fact I am an out and out republican. But I am for the Commonwealth because its survival is a guarantee to me that the values

and ideals I consider precious in life will not be trampled underfoot forever in this part of the world. For this reason, it does not matter to me who the other Commonwealth citizens are; what matters is that all of us uphold the values I believe in.

For the White anti-republican in this country to fight as though he was defending values which can have meaning and significance for persons with a White skin only is, in my opinion, to weaken the side which is for the Commonwealth; it is to give strength to the Strydomist republicans. I reject the Strydom brand of republic because it will be totalitarian and will thrive on the oppression of the man of colour.

But there is something else to it than the foregoing. To regard the anti-republican fight as something for the White people only is, in fact, to repudiate the ideals and values which make the Commonwealth what it is. This fact explains, to a very large extent, why the anti-republicans have not succeeded in awakening the nation to the real dangers of a Strydomist republic. They give the impression that they themselves are for White domination within South Africa whereas White domination has for a very long time been a dead thing in the Commonwealth.

If the White friends of the Commonwealth have been in error the African too has been in error. The tendency has been to ignore the real significance of the Commonwealth connection for the man of colour. The fashion has been to believe that the Commonwealth is on the side of Strydom. But the facts of the situation should have long taught us that this is not the case.

It is true that the City of London has given generous transfusions of financial blood to Strydom's Apartheid economy. It is true also that in the United Nations—where we can often tell our friends from our foes—some Commonwealth countries have not been on our side. The role played by the representatives of the British government in particular has often been disappointing. But it is also true that the finest champions of our cause have been countries which are important members of the Commonwealth—India and Pakistan, to name only two.

As the Commonwealth family grows it is inevitable that race oppression will be attacked from within the Commonwealth with increasing force. The Gold Coast is at the door to independence. Nigeria and Uganda have joined the independence queue. I cannot imagine Dr. Nkrumah, Dr. Nnamdi Azikiwe or the spokesmen of Uganda sitting around the same table with Strydom's representatives and all agreeing that Apartheid and race oppression are domestic matters for South Africa.

Against this background it is the height of folly to ignore the Commonwealth as one more front where can we carry on the fight against race oppression. The Commonwealth is in the position to exert tremendous moral and economic pressure on South Africa in the direction of liberal policies.

For us then to agree to a situation where the fight to preserve the Commonwealth connection remains a matter for people with a White skin is to weaken our own side. We have a vested interest in the survival of the and in the preservation of the Commonwealth connection. Let us make no mistakes about it.

There is another reason why we cannot be indifferent to what happens to the Commonwealth link. Great Britain controls the Protectorates which lie within or on the borders of the Union. The Union wants to incorporate these. We on the African side of the colour line are determi-

ned that this should never happen. We can best ensure that we have our way only if we make the Commonwealth conscious of our attitude to it and to the Protectorates.

I have read some very angry things from the Afrikaner side as the Afrikaner's partiality for what has been described English-speaking. I have even heard or read of wild charges of an Anglo-African conspiracy against the Afrikaner. There is nothing of the sort. The African is not partiot to the English-speaking South African as such. He has not joined any conspiracy against any racial group. Our support for the Commonwealth connection is a blow against Apartheid. We find in the Commonwealth a world in which the values of personal freedom are the guiding lights of life. We think these are precious values and that they hold not a bright future for us and our children. Apartheid rejects the concept of personal freedom;—particularly where the man of colour is concerned it stands for the supremacy of the Whiteman. A White idiot is supreme above an African scientist, apartheid says. That is the best things in life must be for the Whiteman and the worst for the African. A world in which these things are believed and practised is a world hostile to us: a world we have no future whatsoever; a world in which we shall be destroyed slowly. How can we, in all honesty, be expected to go with those who promise us only slavery in a world where the Whiteman would always be Boss?

If the Englishman promises as partnership in a greater family of nations where the Afrikaner Apartheid promises us Wit Baasskap, people must be fare to us and realise that we cannot vote for our enslavement. To refuse to be a slave is not to say we hate anybody. Only, we do not want to be owned by anybody Afrikaner or Englishman. He who wants to own us; to dictate to us how we shall live is our enemy no matter where he comes from.

WORLD OF BOOKS

A NEW WORLD VIEW. By N. Subrahmanya Aiyar. Veerabhadrasramam, Pattom, Trivandrum.

The erudite author is almost with reference to the public in the position of the Moses who was not known to the later Pharaoh. A graduate of the Madras University in arts, law, medicine, and if I remember aright in teaching also, from the post of Durbar Physician to the Travancore Maharajah he became District Magistrate and Diwan Peshkar and after provoking the suspicion of the British Raj in his attempts to give a Hindu Dharmic angle to administration retired to edit the *Indian Thinker* and become President-Founder of World Welfare Mission. The work is more an agglomeration than a conglomeration for various ideas like advocacy of pre-puberty marriage, avoidance of living by employment in public services of the Brahmana organ in the Hindu Organism as he calls it, are all melted in the fierce heat of the author's brain into a rich and provocative mass. His religion, too, is an eclectic affair, compounded of the agnosticism of the priestly Brahmin to whom the treasures of scientific medicine were opened, mellowed by the atavism of old age consequent on replacement of daily and intimate touch with medical science as physician, by preoccupation with social and religious ritual incumbent on a Diwan Peshkon in a state like Travancore where even the Maharajah held his kingdom as the Servant of God Padmanbha. Ernest Kapp in his *Philosophy of Technique* in 1882 said you could trace all scientific knowledge by merely studying the human body and how it works. Sri. Subrahmanya Aiyar, says you may treat the world as an Organism by which he means apparently a living physiological organism and guide yourself towards World Welfare. How far this new philo-

sophy that "the World is its own God, in the sense of being a Self, Existent, Eternal, Self, Controlling, Animate, Whole" will appeal to and convince the reader, I hesitate to assert or deny. But as an unconscious autobiographical peep into the impact of western science and learning on an eastern mind the volume is precious and well worth perusal.

THE SPACE FRONTIERS by Roger Lee Vernon. Published by THE NEW AMERICAN LIBRARY. Original Publisher NAL Original.

This is a science thriller in the best Conan Doyle, H. G. Wells, Jules Verne style. Some clichés are interesting like the following:-

(1) In ease of emergency, mental double talk was desirable in dealing with aliens (page 25).

(2) Robots are made only to obey orders. But as the people inside were no longer alive and we had orders to let no one unless requested to so do by the people inside, so we could not let those with ships who came to help us from outside enter the city. (Page 70).

(3) The anti-chess society are mostly in jails or asylums. (page 84),

(4) A conscientious officeholder, Randall, was not called upon to vote; he knew he would not be alive in fifty or sixty years when the problem again confronted the Council but felt sure that when that time came, there would be no solution whatsoever. (page 128).

And so the stories conclude with the grim reflection of Ibn-Seven that 'because death was allowed, it could be postponed.' (page 152).

ECONOMIC ESSAYS by P. B. Sanyal, Book store, College square, Calcutta-12.

These essays by Professor Sanyal of St. Paul's College, Calcutta, have been gathered from many daily and monthly journals. It is not without significance that Sir Jadunath Sircar has said "There can be no hope of real industrial expansion in India as long as foreigners are allowed to compete without restraint." It is also not without significance that the first realistic criticism of the Mahalanobis, statistical approach to planning has come from the Bengal Chief Minister, Dr. B. C. Roy. The factual background for this realistic approach is contained in this book, which, as the author frankly confesses, brings together information scattered in reports, books and journals. As he says, England always played with India as a cat with a mouse adapting cruelly the gambling phrase "The heads I win and tails you lose." Whether the foreigner has formerly associated himself in Indian commercial and industrial life at the head of things or has now professed only to be the tail with figure-head Indians at the top, the body of nourishment goes to the British cat for maintaining a superlative standard of living for the luxurious upper classes and a high standard of living for the labouring classes. That is why as soon as the Indian grey cloth began to compete in markets in England, the Labour Party was even more vociferous than the Conservatives about the unfair competition from India. This tabloid book of essays is full of good meat not only for the students but also for the publicists and the statesmen.

THE LABOR UNION MOVEMENT IN POSTWAR JAPAN Edited and Published by the Daily Labor Press, Inc., Tokyo.

Under American inspiration, the Labour Union Movement in Japan has ensured that there are now six crores of Union members in Japan against only four lakhs before the war. Labour Unions are growing from strength to strength in determining such matters as do their counter-parts in the most advanced western nations. Their emergence to political power is only a question of time.

MEMORIAL SUBMITTED TO THE GOVERNMENT OF INDIA, NEW DELHI, regarding the "Restriction on Possession and Ownership of Land" Bill of the Travancore-Cochin Government by various Associations in the T. C. State.

This copy of the Memorial submitted to the Government of India by various Associations not to proceed with hasty land reforms especially in regard to ceilings is a masterpiece almost of German thoroughness and exhaustiveness. Persons from all walks of life including retired High Court Judges, Land Revenue Commissioners, Chief Secretaries to Government, Advocates and others have supported the broad principles of the opposition. Even apart from the restricted objective of opposition, the Memorial gives a graphic account of the hard struggle the land-owner has against Nature and the soil in lands which have often to be reclaimed from the sea and which from their porous nature have to be protected from drought in spite of a heavy rainfall during the restricted season of the year. Kerala, with its teeming population and disheartening land will always be a problem State even if it becomes a separate one in the near future.

PERFECT HEALTH THROUGH BUDDHIST MENTAL SCIENCE by Dr. B. Jayaram, M. D., published by The Maha Bodhi Society of India, Calcutta-Price Re.1/-.

The relation between mind and matter which is now known as psychosomatic medicine was known to the ancient Hindus and their off-shoot, the followers of Buddha. That courage and co-ordination and harmonious living can cure apparently incurable diseases and that worry and indolence can kill, are beautifully expounded with appropriate quotations from the Dhamma. Altogether a very cheap and helpful book.

TRUTH IS GOD (Gleanings from the Writings of Mahatma Gandhi bearing on God, God-realization and the Godly way) compiled by R. K. Prabhu-Navajivan Publishing House, Ahmedabad.

This is another set of extracts from the writings of Gandhiji and as Rajaji says it gives us an insight into the workings of the mind of one who called Dadhabai Naoroji the Father of the Nation and who was in turn hailed by the same title by our renowned Prime Minister. Gandhiji's quest was truth and it led him into various paths of experimentation not only in philosophy but also in material things like diet, cloth, etc. In one sense, Gandhiji's high ideal of non-possession in respect of both material things and also of thoughts and learning is impossible of acceptance even as an ideal in this world of warring nations and political chicanery. It was realising this that Gandhiji said he was not interested in Independence Day of 1947 and was not interested even in living up to 125 years and allegorically foretold his own martyrdom by telling Meera Ben that he would be a corpse by February 1948. The complex nature of Gandhiji's psychology is seen on the one hand regarding secrecy as a sin and on the other thanking God on the impenetrable darkness which keeps things secret beyond the immediate step which we have taken.

EGYPT'S REPUBLIC IN ITS FIRST YEAR

by Hassan Khadr and Amin Hassouna, published by the Department of Public Relations of the Egyptian Armed Forces.

This is a publicity pamphlet by the Egyptian Department of Public Relations of the Armed Forces giving a survey which has marked the first year of Egypt's Republic. The pictures are interesting, the printing is excellent and the analysis shows concentrated profundity of thought. The problems of land reform and social reform and welfare schemes in Egypt cannot but help us to solve our own problems of a similar nature.

TRANSPORT DEVELOPMENT IN INDIA by S. K. Srivastava, published by K. Bahadur, Deepak Publishing House, Ghaziabad, India-Price Rs. 5.

This is an excellent compendium tracing the development of transport in India. It deals exhaustively with railway transport development and fares explaining clearly problems of economics, and goods and passenger traffic. The chapter on Motor Transport and the discussions in Chapter XIII as to the relative merits and suitability of cycle rickshaws, carts etc. are clear and illuminating. Fresh water and sea water transport leads on gradually to the consideration of air transport and transport coordination in all branches. This is a very sound book full of statistics and explanations and quite cheap.

THE POSSIBILITIES OF DISARMAMENT. By Mr. Henry Ramsey, American Consul General, Madras. United States Information Agency.

This reprint partly intended as a counterblast to Rajaji's anti-atom bomb propaganda is well worth perusal. The statement that the Soviet Union and its satellites are overwhelmingly strong in conventional weapons and in man power and so the United States cannot alter its position of strength and increasing strength in respect of nuclear weapons recalls a similar position in the Pancha Tantram. The bull Sanjeevaka is strong in physical strength and horns and the lion is strong in surprise tactics and attacks and jackals who promote international distrust incite both to waste their energy in piling up armaments and attacking one another. Of course on the other hand, Sri Rajaji, who still believes and proclaims his faith in capital punishment in deterring individuals and gangs within a country from committing murders, cannot logically object to the U. S. A. believing in threats with hydrogen and atom bombs to deter Russia from attacking the "Democracies".

INDIANS OUTSIDE INDIA

ANDAMANS

COLONISATION IN ANDAMANS

The Government of India have informed the State Government that 70 agriculturist families from Travancore-Cochin will be selected this year for settlement in the Andamans under the Five-Year Colonisation scheme, sponsored by them.

Each family will be allotted the usual quota of about five acres of cleared land for cultivation, and an equivalent area of uncleared hilly land for homestead and horticultural operations. Each family will also be given a recoverable loan of Rs. 1,730 towards expenses for house building and the purchase of utensils and seed, and manure etc. and an ex-gratia grant of Rs. 1050 towards expenses for passage and subsistence allowance.

CEYLON

INDIANS IN CEYLON

The Prime Minister, Sir John Kotelavala, tabled in the House of Representatives at Colombo on 20th Jan. a new set of regulations framed to implement the Immigrants and Emigrants Amendment Act adopted by both Houses of Parliament last year.

Although this piece of legislation was brought into force in the latter part of last year against vehement protests by the Indian Government, actual operation of it was kept in abeyance pending the framing of suitable regulations. The "Amending Act," it may be recalled, abolishes altogether the issue of residence permits to Indian nationals resident in Ceylon, cancels the statutory obligation, on the part of Ceylon to renew the residence permits of those resident on the island, five years prior to 1949 and substitute the issue of visas in the place of the residence permit.

Under the regulations the following are the new features: (i) Applicants for resident visas should furnish such number of copies of photographs or finger prints or

both as the authorised officer may specify; (2) he may demand the deposit or the execution of bond as security, the amount being liable to be forfeited if the terms of the issue of the visa were contravened; (3) the competent authority, in his absolute discretion, may cancel; vary or amend visa any term of condition specified therein; (4) the visa is liable to be cancelled if the holder is engaged in any employment or business other than that specified in the visa without express written permission from the prescribed authority; (5) fees for residence visa to be two rupees for twelve months or part thereof.

These are the main features of the new regulations which materially differ from existing regulations.

MALAYA

TAMILIANS IN MALAYA

Tamil will be made one of the official languages of the Legislature in Malaya shortly, stated Dr. A. Chidambaramathan Chettiar, Head of the Tamil Department in the Annamalai University, speaking at a meeting held in honour of the Tamil Cultural Delegation to Malaya on Jan. 21 at Madras.

Prof. M. K. Shanmugam said that there was great unity among the Indians living in Malaya. He paid a tribute to the valuable work done by Mr. Sarangapani, Editor of *Tamil Murasu* of Malaya, who organised the Tamil Representative Council and worked for revival of Tamil language and literature. The Council had collected Rs. 27,000 and presented the amount to the University of Malaya for organising a chair in Tamil language. Sir Sydney Cain, Vice-Chancellor of the Malaya University, had approved their proposal and arrangements were being made to send a Tamil scholar from Tamil Nad to take up the chair there.

DIARY OF THE MONTH

DECEMBER

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- Dec 1 Soviet leaders arrive in Rangoon. —Russia accuses U. S. in U. N. of inconsistency on disarmament.
- Dec 2 Motion in House of Commons to suspend Atomic tests.
- Dec 3 U. N. Assembly reiterates resolution recommending that South West Africa be placed under International Trusteeship System.
- Dec 4 Russians promise aid to Burma: Mr. Khrushchev's assurance to Burmans.
- Dec 5 Cyclone hits Tanjore, Trichy, Madura & Ramnad Districts resulting in heavy loss of life & property.
- Dec 6 Iran rejects Soviet Protest against the Baghdad Pact.
- Dec 7 Mr. Clement Attlee resigns Labour Party leadership.
- Moroccan Premier-Designate S. I. Bekkal forms the first representative government in Morocco.
- Dec 8 U. N. Assembly urges Council to admit 18 new members.
- UNESCO Economic and social Council rejects East Germany's application for membership.
- Dec 9 The Maharaja of Manipur is dead.
- Dec 10 U. N. Security Council deadlocked over procedure to admit 18 new members.
- Dec 11 Soviet Leaders back in Delhi.
- Joint declaration by Nehru & Ibn Saud is issued.
- Dec 12 U. N. Political committee urges early start on Arms Cut.
- Dec 13 Nehru — Bulganin — Khrushchev declaration published.
- Dec 14 Lok Sabha passes constitution bill empowering President to fix time limit for expressing the views of the states.
- Dec 15 United nations admit 16 new members.
- Dec 16 Nato Pact Powers express fear in the Atlantic Pact council at the Soviet influence in East Asia.
- Dec 17 Dr. Cunha, Portugal's foreign minister reiterates Lisbon's stand on Goa.
- Dec 18 U. N. General Assembly endorses Eisenhower's "Pilot" disarmament plan.
- Dec 19 India proposes to establish relations with Outer Mongolia.
- Dec 20 Sudan decides to become a "fully sovereign republic."
- Dec 21 Dulles announces plan to Counter Soviet aid offers to Middle East.
- Dec 22 The Prime Minister Nehru announces his "Zonal units" proposal.
- Dec 23 Portugal files an application in the World Court against India with regard to Goa.
- Dec 24 Pope appeals for fair & progressive freedoms to colonies in his Christmas message.
- Dec 25 Mr. Chow-en-lai & Otto Gotewohl, East German Premier announce their support to India's claim over Goa.
- Dec 26 Russia cuts her Defence Budget by 10 percent.
- Dec 27 Ben Gurion, Israel Premier agrees to meet Col. Nasser in settling the dispute.
- Dec 28 Pak Constituent Assembly adjourns without taking any decision on constitution making.
- Dec 29 Marshal Tito in Cairo.
- India and Indonesia sign a cultural Agreement.
- Dec 30 M. Thirumala Rao is appointed Lt-Governor of Vindhya Pradesh.
- Dec 31 Pak Muslim League Parliamentary Party decides to become "Islamic Federal Republic".

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DIARY OF THE MONTH

JANUARY

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- Jan 1 Sudan becomes a Republic: Britain and Egypt recognise it.
—Industries Fair ends.
- Jan 2 Iraq & India extend their Trade Pact for another year.
- Jan 3 Nationalist Government of S. Africa gives notice to Africans to quit Urban areas.
- Jan 4 Ike appeals to Congress for authority to give more Economic aid to non-communist countries.
- Jan 5 India & U. S. sign an agreement by which 1 lakh tons of Steel will be sent to India by the latter.
- Jan 6 Bank employees throughout India go on strike.
- Jan 7 Pakistan Government publishes draft Constitution.
- Jan 8 State of emergency declared in Jordan capital Amman after demonstration against Baghdad Pact.
- Jan 9 Pak military attache at Kabul is served with quit order.
—Britain decides not to press the new Jordan Government to join the Baghdad Pact.
- Jan. 10 America announces her 50 million dollars for economic development in India.
- Jan 11 Syria, Egypt & Saudi Arabia offer economic aid to Jordan.
- Jan 12 Syria & Lebanon conclude a bilateral military accord.
- Jan 13 Tamils in Ceylon Government Party ask P. M. to drop "Sinhalese only" move.
- Jan 14 India & Pakistan reach an agreement re. transfer of Evacuee Bank accounts.
- Jan 15 Russia announces her sixth Five year Plan for harnessing of atomic energy.
- Jan 16 Govt. of India's decision re S. R. C. report is published.
— 4 lakh mill hands in Bombay on strike re. S. R. C. decision on Bombay city.
- Jan 17 Mr. Thirumal Rao takes charge as Lt. Governor of Vindhya Pradesh.
- Jan 18 Riots in Bombay as a sequel to Govt's decision re. S. R. C. Police open fire killing 50 people.
- Jan 19 Government of India nationalise all Life Insurance in the country: President issues an Ordinance to that effect. (3)
—Delhi-Bonn pact on technical aid is signed in New Delhi.
- Jan 20 Sudan joins the Arab League.
—Tamil members resign from the Ceylon Legislature as a protest against the language issue.
- Jan 21 Maharashtra members of the Bombay Cabinet resign.
—Mr. V. K. Krishna Menon arrives in New Delhi.
- Jan 22 Sir Alexander Korda, the British Film magnate is dead.
- Jan 23 8th Session of E C A F E meets in Bangalore.
—Merger of W. Bengal & Bihar is announced: Congress Working Committee hails decision.
- Jan 24 Egypt accepts plan proposed by U. N. Secretary-General Hammarskjöld for ending strife in El Auja.
- Jan 25 Syed Fazl Ali & Mr. M. Trivedi are awarded Padma Vibhushan.
—M. Troquer is elected President of French National Assembly.
- Jan 26 Republic day celebrations throughout India.
- Jan 27 C. R. opens the Gandhi mandapam at Raj Bhawan, Guindy.
—Eisenhower rejects Soviet offer for a non-aggression pact.
- Jan 28 The Eight Warsaw Treaty Nations meet in Prague.
- Jan 29 All Parties conference in Madras advocate English as the official language of India.
- Jan 30 Sir Anthony Eden arrives in New York to meet Eisenhower.
- Jan 31 Babu Rajendra Prasad arrives in Trivandram.

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READERS' DIGEST

MISSIONARIES IN INDIA

"The motives for the new restrictions in India upon foreign missionaries are mixed. A recently has had a good deal of trouble with missionaries," writes the *Manchester Guardian* in a leading article recently on the activities of "Missionaries in India."

The Guardian adds: "After it became independent there was a large influx of American missionaries, some of them free lances not controlled by old-established societies. By an unfortunate impulse many of them wanted to work among the wild peoples of the Himalayan foothills. Since some of these peoples have been restive politically, especially the Nagas, the Indian Government was naturally suspicious."

"Temperamentally many American missionaries are against the Government. The instinct which in the days of the British Raj made them side with Congress against the British Government may now cause them to take sides against the Congress Government. The North-East Frontier, which has attracted many of these missionaries, has become in the last few years the border which India must watch most carefully. Given the feeling of India about America's foreign policy alertness over the missionary enterprise is understandable, even if the missionaries have no connection whatever with their home Government."

"There are, however, other motives behind India's new measures. When they were first announced—in a slightly less rigid form last autumn—the people who had been pressing for them were the orthodox Hindus. They have always regarded mission-

ary activity as one of the worst afflictions which the West brought to India. They believe that missionaries are always the advance guard of political aggression: and they resent any movement aimed at breaking up the unity of Hindu civilisation.

"How the memory of missionary endeavour rankles is not always understood in the West. It is surprising to read the observations upon it of Hindus of great learning and, in secular matters, of great enlightenment. Missions to the untouchables and the poorer classes are regarded as an attempt to create a kind of fifth column in India, and to blow up Hinduism. The feeling is so strong that sooner or later the India Government was probably bound to take notice of it. (Some Hindus are so touchy that recently in the Delhi administrative district, they have banned as irreverent Mr. Aubrey Menen's entertaining book "Rama Retold"). Perhaps it should be regarded as a good thing that the restrictions are still relatively mild.

"It should have been understood that the triumph of nationalism in Asia was bound to bring with it a reaction against Christian proselytising. The new measures may be enough to pacify the Hindu extremists without doing harm to the Christian Churches. Hindu feeling cannot be lightly ignored. After all, the old East India Company, in its efforts to placate it, restricted Christian missionaries more drastically than it is now proposed to do. Most Christians have recognised that the best hope for Christianity in India is that it should be regarded as indigenous and not dependent upon missionaries from the West. Exaggerated protests about the new measures will affect the Churches adversely."

CHINA TODAY

Jana—Ceylon's well illustrated news magazine of resurgent Asia and Africa, in its section on Economics gives an account of China's progress. The details of the First Five Year Plan 1953—57 of China were revealed recently at a meeting of the National People's Congress early in July in Peking by one of China's Vice-Premiers Li Fu-Chun, who is also Chairman of the State Planning Commission.

The plan follows broadly the pattern set by Lenin for achieving a socialist state.

As Russia did, China will rely on: 1. Socialist industrialisation; 2. Developing co-operatives in agriculture and handicrafts; 3. Electrification; 4. Carrying out a cultural revolution and 5. Transforming private industry and commerce gradually into public concerns.

"Without industry", says Man Tse-Tung, "there can be no solid national defence, no people's welfare and no national prosperity and power. Without the socialisation of agriculture no complete Consolidated socialism".

Approximately 80 per cent. of China's population resides in rural areas. 75 per cent. of the national income is derived from agricultural sources.

By the end of September, 1952, the landlord class had been eliminated in areas with a total population of 300 millions. Their land had been confiscated and redistributed among the landless and land-poor peasants. Under this scheme one half of the total cultivated land has been distributed among the peasants.

There are several factories and industrial plants owned by individual capitalists and private concerns. But state ownership is the predominant fact of the national economy.

There are individual peasant holdings.

Agricultural producers' co-operatives, collective farms and state farms are still few. Only about 0.2 per cent in co-operatives and only about 0.3 per cent. in state farms.

By October 1952 about 80 per cent. of heavy industry and 40 per cent. of light industry had been nationalised; the state controlled over 90 per cent. of all loans and deposits and state trading companies responsible for about 90 per cent of imports, 50 per cent. of wholesale trade and 30 per cent. of the nation's retail trade.

In his address to the National People's Congress Vice-Premier Li Fu-Chun said; "China is a big country with complex conditions. Its national economy was very backward from the outset. Socialist industrialisation and socialist transformation in China is therefore a Herculean task.

It will take 15 years to change China into a socialist country. The process will be achieved through three five year plans."

Mao Tse-tung says: "In a country like ours with its six hundred million people and its heritage of economic and cultural backwardness it is no easy task to complete the socialist revolution. With fifteen years of intensive work and energetic construction we shall in the main be able to build a socialist society, but to build a powerful country with a high degree of socialist industrialisation will require decades of effort, say 40 or 50 years, or in other words the whole second half of this century."

The change of capitalist industry and commerce into socialist will be in two stages:

(a) first private concerns will become statecapitalist; (b) they will then become socialist.

The individualistic peasant economy is to be changed gradually into collectivisation through co-operatives.

The first stage is the setting up of mutual aid teams. Here the members work together in a simple way. There will also be mutual aid teams in which labour is pooled and a certain division and specialisation of labour is introduced. A small portion of the property will also be held in common.

At a later stage these teams will be turned into agricultural producers' co-operatives. In these the land is pooled and represents shares in the co-operatives.

These will be later developed into collectives where the land is collectively owned by the peasants who are its members and run entirely on socialist lines.

There will be employment for 42 million more people.

Average wages for factory and office workers will go up by 33 per cent.

Houses covering 46 million square metres will be built for factory and office workers.

State expenditure on economic construction, on cultural and educational development during the first Five Year Plan will total 76,640 million yuan. This is more than 700 million ounces of gold. For finding the money it points out:-

Funds for industrialisation must be raised mainly from domestic resources.

They will come from:

Agricultural tax: taxes paid by the peasants. In the 1950 budget the peasants made up 29.63 per cent. of the revenue. In 1954 they made up 13.43 per cent. or roughly 31 million yuan.

Private enterprise will pay taxes equal to one fourth of their net profit. The relative significance of private enterprise in the national economy is declining. Consequently the amount of taxes turned in by it is also declining. It fell from 32.92 per cent. in 1950 to 15.4 per cent. in 1954.

Revenue from state-owned enterprises has advanced to first place among receipts. 69.07 per cent. of revenue in 1954 came from the socialist and semi-socialist sectors of the economy.

In a period of large-scale economic construction steady increase in productivity and continuous reduction in costs provide capital for the country.

Campaigns for savings and purchase of state bonds.

PAK SUPPORT TO PORTUGAL

Describing the Pakistani Government's attitude towards Goa as anti-Asian, Jakarta's English daily *Times of Indonesia* says in an editorial in a recent issue as follows:—

"Pakistan, as every schoolboy knows, is at loggerheads with India over the State of Kashmir. To us in Indonesia, it is a dispute between neighbours which will solve itself in time and no good can be served by our taking sides. In fact, left to themselves, India and Pakistan will some day—soon we hope—come to a settlement. Intervention by others will make a rapprochement harder.

"But Pakistan is a signatory to the Bandung Charter, pledged to end colonialism. She also signed the Pacific Charter which seeks the same objective. In those circumstances, it is impossible to reconcile Pakistan's present conduct of aiding and abetting the Portuguese to maintain their hold on the police State of Goa except when seen in the light of utilising this opportunity to embarrass India and pay off some old scores.

"Deliberately and obnoxiously anti-Asian though the Pakistani Government's pro-Portuguese actions are, it is comforting to see that Pakistani newspapers do not support their Government's policy of cutting off its nose in order to spite its face."

The paper then gives extracts from the editorials of Lahore's *Pakistan Times* and the *Civil and Military Gazette*. Referring to the *Pakistan Times'* remark that the Pakistan Government's stand over Goa issue was not expected to raise Pakistan's prestige in the democratic world, the paper said: "It certainly has not in Indonesia."

SYRIA AND SOVIET MOTIVE

In an editorial in the Damascus daily *Al Insha*, editor Mr. Wajih Haffor warns Arabs against accepting Soviet economic aid without considering underlying political aims. Discussing a Soviet offer to build a Syrian oil refinery, the writer asks:

"Are we looking for the cheapest bid as traders ready to draw a contract with the lowest bidder or should we examine the question with the eyes of alert statesmen? If somebody answers that the deal is purely commercial and should be given to the lowest bidder or to someone who offers the refinery as a grant, then I must reply: Why did we reject point Four which would provide millions of dollars of American aid as it did to other Arab countries?"

"In studying the offer, the basic consideration should not be cash but the conditions and their relations to our best interests. If we reject Western offers even when they take the form of grants, it is natural to refuse the Soviet offer. The Russians do not work to serve our interests but to serve their own. Let us consider the danger seriously. Politics is different from commerce".

In another editorial comment, the Damascus daily *Dimashk Al Masa* examines Communist activities in the recent Jordan difficulties and concludes that they can only be described as ignoble exploitation. The editorial said: "On any occasion affecting the future of a nation, those who make exploitation their profession add another example of their destructive conduct. Disturbance and friction are necessary for these elements who use the demonstrations for their own ends and who accuse real nationalists of treason and disloyalty. Their purpose in the demonstrations is to raise a cowardly cheer to Moscow and their masters."

THE CHURCH IN INDIA

Rev. R. M. Bennett in the course of an article in the *National Christian Council Review* on "The Church and Foreign Personnel" says: "To begin with I ask myself whether the missionary from abroad indeed a place in the new India. We live in a new age, and with the outgoing of the age went many fine things as well as many of doubtful value. But long before Independence came to India, say some thirty years before the old time, 'pioneer type' of missionary left these shores, or passed on the Glory." In the main over the last twenty-five years the missionary forces in India from abroad have been more ready to hand over what little authority they have possessed than the Indian Church has been willing to receive. There is a great difference between being in a place of leadership and possessing authority (whatever that greatly over-used word may mean). It was often true of the missionary from abroad that he was more expectant of national independence than was his national colleague. There were of course, splendid exceptions within the Indian Church and many less admirable within the missionary group.

But for all this, do we fit into the New India? Personally I am an enthusiastic 'nationalist' both as a Canadian in Canada and for India while I am here. Being a Canadian and living in a country that is dominated by a giant of a neighbour, I appreciate what it is to have the best intentioned visitors come, and then forget to go home. We have too many examples of that in our own Canadian business world of nice people who come, and do not become citizens, but by virtue of their position, dominate their immediate situation. We try to be polite, and usually we are but most of us very much disapprove and resent the situation which allows foreign capital to maintain its hold in situations which Canadians could

handle just as well. Could it be that as a non-Indian missionary I myself am in the same position of being the target of the resentment (although politely veiled) of the people amongst whom I came to work? I can be genuinely sympathetic with that stoutly nationalist view that wants to see the Indian Church truly Indian, and if my presence here is an obstruction to true nationalization of the Church, then it were better that I went home. Were my Indian colleagues as a people able to conceive of us as colleagues and our position one purely of spiritual partnership, whatever our particular branch of service, perhaps I could see my place better. As it is, as long as I have to administer money, or be in a place where my 'authority' is the deciding point, then I begin to wonder whether my presence here in India is more of a hindrance than a blessing.

Nor can we expect that the Government of India will continue to be happy about the presence of a large number of foreign missionaries. Religious freedom, religious tolerance and the right to propagate our religion to others has been guaranteed in the Constitution of India. We are proud of that clause. It means that the Christian sadhu who is holding a meeting a hundred yards away from where I am writing will have the law of the land behind him when he preaches—at least the law will say he has the right to preach in the way he is doing. But the Government of India may quite rightly insist that that clause is primarily applicable as a right to Indians, and as a privilege to non-Indians. One official not long ago in talking about this matter said: "If Christians in India want to evangelise this country, that is their right under the Constitution, but let this be done by Indians, not by foreigners".

There is quite a mass of evidence to show that the Government does not intend to go on for ever admitting non-Indian missionaries, e.g., the new regulations being framed in regard to Commonwealth missionaries, the difficulties of non-Commonwealth missionary societies to secure visas for their missionaries, the continued cutting down of missionary numbers in places like Assam, Kashmir and Agency or Hill Tribe Areas, regardless of national origins. Where sections of the country are disturbed, or the area is of strategic military importance, as in Kashmir, this is understandable. In some other areas, however, where some missionaries from abroad have been refused re-admission or permission to enter, the reasons, if ever given, are particularly unconvincing except to anyone who is anxious to attribute doubtful motives to the Christian cause. In some other places, particularly in 'tribal areas' one cannot help but wonder if effectiveness is one's mission is not the criterion in determining that the bar be lowered.

The evidence adds up to the fact that as a group of missionaries from abroad our days in India are numbered. We may wish to think otherwise, but in this writer's opinion the sooner we face up to it the better for us all whether in the sending countries or in India.

HOW GOA WAS CEDED

"A direct descendant of the Rajas of Vijayanagar and Vellore" claims Goa from Portugal (says a NAFEN message). Veera Bhoga Vasantha Rayalu of North Arcot, Madras, has sent a representation to the Portuguese demanding the "restoration of Goa to me which was ruled by my forefathers before 1565 A.D.". Veera Bhoga says his forefathers, the "Rajas of Vijayanagar and Vellore, gave Goa to the Portuguese, Pondicherry to the French and the Madras sea coast to the British for trade in South India."

EAST AND WEST IN DANCING

Envoy, the new monthly magazine has an interesting note on the above topic by Arnold Haskell. He says:

"Indian dancing is far more closely related to Indian plastic art of all periods than is ballet to European art. In the *Vishnu dharmottara* the importance of dancing as a key art is stressed and its relationship to the other arts underlined. Anyone familiar with Indian sculpture immediately understands something of Indian dancing. But European art and ballet only truly meet in the more decorative high Renaissance sculpture.

Indian dancing is an act of worship that is not yet fully acclimatised to the stage; ballet is consciously designed for theatrical entertainment and has no link with religion.

"Modern" dancers such as Wigman and the American Martha Graham have been searching for a truly expressionistic dance. To my way of thinking they have largely failed because dance technique like language must be evolved over the centuries and cannot be deliberately invented. (There is no esperanto literature.) It seems to me that the Indian dance, particularly the Bharata Natya school, penetrates far more deeply into the emotions than any other form of dancing.

I think that in dancing India has a major export and I am also sure that India does not realise this fact. Indian dancers have found their way over here in dribbles and without the resources to show themselves to full advantage. I have seen performances of great and moving beauty presented in ridiculous halls, badly lit and in no way produced. The means should be found for the best that India has to offer to be assembled and shown in the grand manner in such a theatre as the Royal Opera House, Covent Garden.

It seems to me that expressive movement is essentially something that is intensely national, buried deep in religious feeling, folk-lore, race, breeding and education.

Paradoxically, it is only if we are prepared to admit that fact and to forget the facile nonsense about an international language begins to exist.

I would suggest that if one avoids the jargon so beloved by Western and Eastern critics, that, absurd as it may at first seem, Indian dancing and Western ballet have sufficient in common for anyone who is a stranger to either idiom to enjoy it from the very first viewing.

I would say that Pavlova understood the depth and felt the beauty of the Indian dance before it was generally esteemed in India.

Here then are my basic rules for the appreciation of all forms of dance.

If a dancer is worth watching at all, he must have personality. The quality is easy to recognise. The absence of it is even easier to sense through the yawns, coughs and shuffles of the audience. The more classical the technique the stronger the personality required to make a worthwhile use of it.

Movement should at all times be harmonious. That is to say, that if at any given moment the dancer were suddenly frozen, the resulting composition should be pleasing.

If this is the case, then it really does not matter if one can follow the story of Krishna and the milkmaids or Odette and her double, Odile, though to do so may add to the pleasure.

There must be a fluidity of movement. The dancing must appear to be a visual aspect of the music. And all great dancing seems to be natural and inevitable.

The great dancer always gives one the impression that he has enormous reserves of strength, physical and emotional.

Surely these basic resemblances are enough to make all good dancing accessible to the sensitive and unprejudiced."

INDIA U. K. RELATIONS

Addressing the Delhi Rotary Club, recently Mr. Macdonald said India and the U. K. "are coming up against certain practical difficulties, certain temperamental differences, certain divergences of thoughts between us which need positive efforts by both sides if mutually satisfactory adjustments and, where necessary, compromises are to be made."

The U. K. High Commissioner referred to certain international questions on which India and Britain "do not see eye to eye" and cited the SEATO and Baghdad Pacts.

He said the differences of opinion between the two countries might cause serious friction unless the two Governments were ready to treat them with patience, with comprehension and with tolerance. He said the disagreements on military alliances arose partly from differences in our past experiences.

In Europe, they had bitter experiences of military and semi-military aggressions committed by nations professed to be peace-loving. He said the purpose of the military pacts was to protect the freedom and independence of the small nations in the areas concerned.

"We believe in the right of the peoples of the Middle East and South-East Asia to enjoy the same liberties as you, in (India), and we in Britain enjoy," he said.

INDIA'S EMINENT PLACE

Mr. Macdonald said one of the most remarkable developments of modern times was the way in which, in a short period of six years, "India has grown to be one of the half-dozen most heeded, most influential, most politically powerful nations on earth".

Another notable feature about the change, he said, was that India had achieved her eminent place by typically Indian methods. India's international influence had been achieved largely by exercise of moral force. Her leaders had pursued a peaceful yet passionate diplomacy, which appealed to men's reason, to their anxiety to be friends together, to their longing for peace.

By those means India had gained the ear of all the world and made a unique contribution to goodwill amongst peoples.

Mr. Macdonald said India's most important international friendship was that with Britain.

SOVIET PACTS

Defending the "grand purposes" of the SEATO and Baghdad Pacts—the strengthening of peace and the spread of prosperity—Mr. MacDonald said: "In a dangerous world we think it is prudent to support such pacts in other areas which appear to us to be threatened by possible aggression."

Mr. MacDonald dismissed as "nonsense" suggestions by some commentators on public affairs that Russia and India thought alike on military pacts. The Russians, he said, were the leading members of two military alliances—the Russo Chinese Treaty in Asia and the network of military arrangements which culminated in the Warsaw Pact in Europe.

INVOLVED IN MANKIND

"Our stake in Asia is essentially the same as our stake in any of the world's major regions," says a writer in the U.S. magazine *Commonweal*. "Unless we can help (the Asian)...to attain a political and economic level worthy of his spiritual and cultural heritage, we cannot expect his understanding of, and cooperation in, the world-wide problems which we face. Our stake in Asia is our stake in the future of half of mankind."

CRISIS IN INDONESIA

The Government of Indonesia is again passing through a crisis. The present one is the direct result of the decision of Defence Minister Mr. Kusumasumantri to foist on the Army a junior officer as its chief. Commenting on this the journal *Freedom First* says editorially as follows:—

"The Defence Minister's action was motivated by political considerations. Mr. Iwa Kusumasumantri is a Moscow-trained communist who had participated in the communist *coup d'etat* of 1946. The *coup* failed and Mr. Kusumasumantri was one of those who were arrested and sentenced for his part in it. Later on the President, Dr. Soekarno pardoned him and gave him a post in the Cabinet as the Defence Minister. The political consideration which prompted Mr. Kusumasumantri's action was obviously the desire to pack the Army with communist officers.

The action of the Army, which was supported by the Opposition parties and by some of the parties belonging to the governmental coalition, has forced the Defence Minister to tender his resignation. But that has not resolved the crisis. The fate of the government was for long hanging in the balance but it has now been forced to resign.

The government of Mr. Ali Sastromidjojo had all along been a minority government, keeping itself in office with the support of the communists. In order to retain that support, the government had been required to take many steps, advantageous to the communists, and to suppress in a high-handed manner many voice of opposition. The government had never been keen about the elections, knowing full well that free elections would unseat it and place in power the Masjumi Party, singly or in alliance with

the Socialist Party. It had therefore been the constant endeavour of the government to postpone the elections and to do all that it could to influence the climate in its favour.

To all these things that are happening in Indonesia the Indian press has, for reasons best known to it, turned a blind eye. The Indian people therefore know very little of what is happening there and can hardly any sense of the disjointed news items which appear in the press from time to time. *Freedom First* carried two months back an article by an Indonesian, Mr. Hasan Muhammad Tiro, giving information about how the communists were trying to take over the country through infiltration in the Cabinet and Army.

It is on the basis of that information that one can understand the significance of the crisis that has now developed in Indonesia.

ATOMIC SHIPS

Kiupps of Essen, once the German arms kings, are working on blueprints for atomic ships, it was disclosed at Hamburg according to Reuters' news.

Herr Paul Luigs, Senator for Economic Affairs in the Hamburg City Government, disclosed that the work was being handled by a Krupp subsidiary, a dockyard company which specialises in large tankers.

Herr Luigs said that a ship driven by energy derived from an atomic pile would have no funnel. Useful space would be much greater than in conventional ships, because the atomic fuel was 1,500 times more concentrated than fuel oil. The motive power would be derived by using heat freed in atomic fission to turn water into steam which would drive turbines.

Herr Luigs said that the disadvantages of atomic propulsion were the need to build in protection against deadly radiation and to dispose of radioactive waste.

The only known atomic-powered ship afloat is the United States navy submarine Nautilus.

MULTUM IN PARVO

NEWS 0 DEPARTMENTAL 0 NOTES

QUESTIONS OF IMPORTANCE

NATIONALISATION OF INSURANCE

The Government of India have decided to nationalise life insurance in the country. As a first step the President has promulgated an Ordinance on Jan. 19 bringing under Government management all life insurance companies.

The Ordinance provides for compensation to shareholders on suitable basis, reflecting the allocations to shareholders in the past for the period during which management is vested in Government.

Mr. C. D. Deshmukh, the Union Finance Minister, in a broadcast said that Government proposed to place before the coming session of Parliament a Bill in this connection.

The Life Insurance (Emergency Provisions) Ordinance, 1956, vests in the Central Government with immediate effect the management of life insurance business. For purposes of this Ordinance, capital redemption business and annuity and certain business which are akin to it are deemed to be life insurance business. In the case of insurers carrying on only life insurance business, the entire management of the insurer vests in Government. Where the insurer carries on other classes of business in addition to life insurance, the management of only the life insurance business vests in Government.

The provisions of the Ordinance apply also to the foreign business of Indian insurers and the business in India of foreign insurers. In the case of Provident Societies their entire business is affected.

General insurance business will be unaffected and will continue to be managed as at present.

U. S. AID TO PAKISTAN

The Congress President, Mr. Dhebar, addressing a meeting on Jan. 28 at the Quaker Centre, New Delhi on the Second Plan said that the policies of the U. S. Government had indirectly created problems for India.

Mr. Dhebar said it was heartening to know that the U. S. wanted to continue its aid to India but because it was giving military aid to Pakistan it was throwing an indirect burden on India.

The amount the U. S. would give India in 1956, he said, would not mean as much as it would have meant in 1950 because India's defence needs were increasing in view of the American military aid to Pakistan.

"The policies of the U. S. have certainly created some problems for us. I do not say it is deliberate, but in the context of the international situation we will have our difficulties," Mr. Dhebar said.

WEST GERMANY AND INDIA

Prime Minister Nehru has accepted the West German Government's invitation to visit Bonn, conveyed through Dr. Bluecher, West German Deputy Prime Minister. The exact date of the visit will be announced later. The present indication is that on his way home from London, after attending the Commonwealth Prime Ministers' conference in June next, Mr. Nehru will visit West Germany for about three days.

A joint statement issued on Jan. 19 at New Delhi which contains the announcement, declared that Mr. Nehru and Dr. Bluecher agreed that relations between the countries should be governed by the principles of non-interference in each other's internal affairs.

Prime Minister Nehru expressed the hope that the parties concerned will reach early agreement about the peaceful reunification of the two parts of Germany, in accordance with the wishes of the German people.

NEHRU ON UNITY OF INDIA

Prime Minister Nehru on Jan. 25, made an impassioned appeal to the people to "understand and feel" the full importance of the unity and oneness of India.

Mr. Nehru, who was addressing the Lok Sahayak Sena (National Volunteer Force) trainees at his residence at New Delhi said: "We must fully understand the unity of India. It is one thing to know in your mind that India is one country. But more essential than this is to realise and cherish it fully in your heart".

Mr. Nehru said: "The redistribution of States in India is being done for administrative convenience. If anyone did not agree with any particular decision, then this disagreement should be expressed in a peaceful way. If any decision has been taken on the reorganisation of States, it is not to remain so for eternity. There is no finality of that kind about these decisions. A decision can be changed later on. But what happened in Bombay and Cuttack and elsewhere shows an approach of utter stupidity to these questions. Such an approach harms India and may shatter its unity. This is an absolutely wrong approach. In these disturbances, we have seen the eruptions anew of the old disease of India of fighting with each other and not of pulling together. People outside laugh at us when we behave like this."

KATJU'S CALL TO FORCES

Dr. K. N. Katju, Defence Minister, on Jan. 26 asked India's Armed Forces to uphold the highest standards of good conduct "enshrined in our ancient traditions."

Dr. Katju told them in a Republic Day message broadcast in the Armed Forces programme of All-India Radio that a change of relationship between the people and the men of the armed forces had come since Independence. "Your countrymen not only depended on you always for the defence of the land, but also look up to you as their own brothers in the hour of dire necessity and difficulty."

"For all of us, an Indian soldier, sailor and airman has become a symbol of uprightness, courage and fine bearing. He is a good neighbour, a good son, a good father and a good brother, and in him are collected all these attributes of goodness," Dr. Katju said.

The Defence Minister assured the Armed Forces that Government was fully aware of their problems and "every effort would be made so that you may be able to work and discharge your vital responsibilities in good surroundings."

MOLOTOV ON DANGER OF WAR

Mr. Molotov, Soviet Foreign Minister, told the leaders of Eastern European countries which met at Prague on Jan. 28:

"The spirit of Geneva achieved the support of wide circles in all countries. But it is necessary to be aware that the success of the peace-loving powers and a certain easing of international tension cannot blunt our vigilance. We cannot think that the danger of a new war is over."

"We cannot forget that dangerous efforts are being made by imperialistic aggressive circle who are increasingly afraid of the easing of international tension and co-operation between States," Mr. Molotov said.

Mr. Molotov called for an "extensive co-ordination of effort to increase the defence capability of the Warsaw Treaty States."

He said: "The danger arising from the aggressive military blocs and from the renewal of German militarism, forces us in the interests of world peace and security, to discuss joint measures arising from the Warsaw Treaty and leading to an extensive co-ordination of effort for the increase of the defence capability of the States participating in the Warsaw Treaty."

INDIA'S OFFICIAL LANGUAGE

English should continue to be the official language of the Governments of India and the language for communication between the Union and State Governments and between one State Government and another, was the unanimous view expressed by prominent leaders of Madras State at a 'Round Table' Conference held at Madras on Jan. 29, to consider and discuss the Union language issue.

The Conference which was convened under the auspices of the Academy of Tamil Culture, Madras, a non-political organisation, at "Tamilagam" was attended, amongst others, by the following representatives of various schools of thought: Messrs. C. Rajagopalachari, P. T. Rajan, E. V. Ramaswami Naicker, M. A. Muthiah Chettiar, C. N. Annathurai, S. Swayamprakasam, M. P. Sivagnanam and R. P. Sethu Pillai.

The conference, was of the view that since all the educated citizens of India had adequate knowledge of English, it should continue to be the official language of the Union.

INDIAN MINISTER FOR BR. GUIANA

Mr. Lionel A. Luckhoo, 43-year-old Indian barrister and City Mayor, was appointed Minister without portfolio in British Guiana's interim Cabinet.

As member of the State Council during the regime of the People's Progressive Party, Mr. Luckhoo flew to London during British Guiana's political crisis in 1953 and supported the suspension of the Colony's Constitution.

CONSUL-GENERAL FOR INDIA IN NEW YORK

Mr. Gopala Menon, India's High Commissioner in East Africa, is to be Consul-General for India in New York.

Mr. Menon in 1947 was secretary to the Indian delegation to the U. N. General Assembly and for sometime in 1948 and 1949 acted as head of the delegation. He came to Kenya 16 months ago after three years as Indian Government Representative in Malaya.

FRANKLIN AWARD FOR EISENHOWER

The annual Benjamin Franklin award for distinguished service was awarded to President Eisenhower as "a man to whose greatness all respond."

The award marked the opening day of "Printing Week" which this year memorialises the 250th anniversary of Franklin, one of the founders of the U. S. and a printer who is regarded as the patron of his craft.

The Defence Secretary, Mr. Wilson, accepted the Franklin award on behalf of the President.

"G. B. S. OF AMERICA"

H. L. Mencken, the famous critic and writer whose death was reported on Jan. 29 was known as "the George Bernard Shaw of America."

Mencken's barbed pen provided for half a century a running commentary on the foibles and customs of American life, often attacking with satire things held sacred by Americans. His writings ranged from sharp-edged comment on women, through some of the most caustic theatrical criticism ever written, to a monumental and scholarly study of the American language.

For the past seven years "the Sage of Baltimore" as he was called, has been unable to read or write because of a stroke.

Mr. K. SANTANAM

The President has approved of the appointment of Mr. K. Santhanam, till recently Lieutenant Governor of Vindhya Pradesh, to be the Chairman of the next Finance Commission.

Dr. H. P. SHASTRI

Dr. Hari Prasad Shastri, wellknown in Britain for many years as a lecturer on Vedanta philosophy, died in his London home on Jan. 30th at the age of 74.

He was warden of Shanti Sadana, institution which had as its objective the study of Advaita philosophy.

C. P. ON AIM OF UNIVERSITY

Dr. C. P. Ramaswami Aiyar, Vice-Chancellor of the Banaras Hindu University, said at Lucknow on Jan. 23 that a general, all round course in several subjects should be the aim of each university in order that the available funds might be used to the best advantage.

Dr. Aiyar, who was addressing the Lucknow University Convocation said: "A university would not have served its purpose unless, in addition to scholarships in the humanities, research in the sciences and efficiency in professional and technological studies, it produces citizens who perceive and seek prayerfully to realise the vision of a united, harmonious and self-reliant India, anxious and able to make its special contribution not only to the arts and sciences but to the enlightenment and peace of the world."

Dr. Aiyar stated that it was worthwhile pointing out that colleges and universities should serve purposes different from and higher than the mere circulation and study of books, periodicals and pamphlets.

A university, he said, was not only, or even mainly, a place where many professors foregather, but as Cardinal Newman has emphasised, 'it is a place of concourse where students from every quarter assemble for every kind of knowledge.'

SOUTHERN LANGUAGES
BOOK TRUST

Mr. G. V. Krupanidhi, till recently Joint Editor of the *Hindustan Times*, New Delhi, has been appointed General Manager of the Southern Languages Book Trust, Madras, and has taken charge.

The Trust, which was inaugurated by the Prime Minister in October last, has been formed by the Vice-Chancellors of Universities in South India to sponsor the publication and distribution of high quality low-priced books in large numbers in the South Indian languages.

ENCOURAGEMENT OF
SANSKRIT STUDIES

Mr T. P. Meenakshisundaram Pillai, Professor of Tamil, Presidency College, Madras, presiding at the final day's session of Thirumanthiram Conference convened by the Thiruvavaduthurai Adhinam at Thiruvaduthurai, on Jan. 14, opposed any invidious distinction sought to be made by some in the study of Sanskrit.

Such an attitude was suicidal, he said, and added, "It is a delusion to think that Sanskrit is something apart from Tamil Nadu and not of it."

All seers and saints of Tamil Nadu, had had studied both Tamil and Sanskrit. All the Saivite Mutts had been storehouses of Tamil and Sanskrit learning. Sanskrit was the common language at one time throughout India. If anybody and more so the Non-Brahmins, were to ignore the study of Sanskrit, that would only be tantamount to a son abandoning his patrimony.

COMPULSORY ELE, EDUCATION

The Central Advisory Board of Education has tentatively fixed a period of ten years for introducing compulsory primary education throughout the country.

The Board, which concluded its deliberations at Delhi on Jan. 18 has discussed the question of compulsory primary education and tentatively fixed a period of ten years for introducing it in the country.

The Board has decided to fix the minimum basic salary of untrained primary teacher at Rs. 40 per month and that of the trained primary teacher at Rs. 50 per month. Besides the salary, the teachers will be paid dearness allowance.

WITHDRAWAL OF CASE AFTER
FRAMING CHARGE

Mr. Justice Gajendragadkar and Mr. Justice Gokhale of the Bombay High Court set aside on Jan. 30 the conviction and sentence on a postoffice clerk by a Special Judge of Ahmedabad on a charge of misappropriation, holding that once a case was withdrawn after a charge had been framed, the accused would stand acquitted in respect of the offence in question.

WRIT ISSUED AGAINST
A BRITISH FIRM

A writ from a British court has already been issued against the British firm S. C. K. Agencies (Limited) for the recovery of losses sustained by the Government of India in relation to a contract for the purchase of jeeps.

The Government of India, it is understood, directed the High Commissioner in London to file a suit against the firm three months ago, and the suit has been filed and the necessary writ issued.

ADMINISTRATION OF JUSTICE

The Law Commission has drawn up a detailed questionnaire for eliciting the views of all persons concerned on problems relating to the administration of justice in the country.

A Government press release says this was being done with a view to improving the system of justice and making it speedy and less expensive.

The questionnaire will shortly be sent to the High Courts, State Governments, Bar Councils, Bar Associations etc.

The public also is invited to place its view on the subject before the Commission. Persons interested could write to the Deputy Secretary of the Law Commission Secretariat at New Delhi for a copy of the questionnaire.

ANDHRA COURTS BILL

The President gave his assent to the Madras Civil Courts (Andhra Amendment) Bill, 1955 on Jan. 4.

The Government of Andhra drew up the bill which seeks to amend the Madras Civil Courts Act suitably so as to enhance the appellate jurisdiction of the District Judges upto Rs. 10,000/- with a provision to fix the same at such lower limit as the State Government may, by notification, determine in consultation with the High Court.

It will be recalled that the High Court Arrears Committee constituted under the chairmanship of Justice Mr. S. R. Das to suggest ways and means to reduce the accumulation of arrears in High Courts suggested, among others, the enhancement of the appellate jurisdiction of District Judges upto Rs. 10,000. This will have the effect of reducing the heavy file of first appeals in the High Court to a large extent.

THE INSURANCE BILL

The Union Finance Ministry is preparing a Bill providing for implementation of Government's decision to nationalise life insurance. The Bill is expected to be introduced and adopted at the budget session of Parliament.

The Bill will contain detailed provisions regarding compensation to shareholders, interests of policy holders, staff agents, etc. Officials of the Finance Ministry are now said to be busy working out the details.

A Statutory Insurance Corporation is expected to be formed for the purpose of taking over all the assets and liabilities of all life insurance companies. Meanwhile, Custodians are being appointed to administer different life insurance companies.

NEW CHIEF JUSTICE OF INDIA

The President has accepted with regret the resignation, on grounds of ill-health, of the Chief Justice of India, Mr. Bijan Kumar Mukherjea, and has been pleased to appoint Mr. Justice Sudhi Ranjan Das as the permanent Chief Justice of India with effect from Feb. 1, 1956.

INSURANCE FIRMS IN INDIA

The Insurance Ordinance, published on another page vests in the Government, preparatory to nationalisation, the life insurance business in the country, affecting 149 Indian companies and 16 non-Indian companies.

On October 31, 1955, for which figures are available with the Controller of Insurance, there were 109 Indian companies and three foreign, doing purely life insurance business. The entire management of their insurance now vests in the Government. Besides these, there are also 40 Indian insurers and 13 foreign insurers doing life and other business also. In their case the management of their life insurance business vests in the Government. While no figures of the present value of the life insurance funds and their relative investments are available, on December 31, 1954 for which figures have been published by the Controller of Insurance, the total life assets of Indian insurers amounted to Rs. 301.33 crores, and those of foreign insurers to Rs. 50.91 crores. Of this, Rs. 174.90 crores of assets of Indian insurers or 54.6 per cent is invested in Central and State Government municipal, port trust and improvement trust securities. Investments in debentures, preference and ordinary shares of Indian companies amounted to Rs. 48.57 crores or 16.1 per cent of the total assets. Besides these, Rs. 15.07 crores or 5 per cent was invested in mortgages on property and Rs. 15.90 crores or 5.3 per cent on land and house property.

Of the assets of foreign insurers, Rs. 30.15 crores or 69.2 per cent was invested in Central and State Governments, municipal, port and improvement trust securities, Rs. 7.22 crores or 13.2 per cent in British Colonial and Foreign Government securities while Rs. 6.64 crores or 13 per cent was invested in debenture, preference or ordinary share capital of Indian companies.

Dr. P. S. LOKANATHAN

Dr. P. S. Lokanathan, Executive Secretary of the ECAFE will retire in June this year when his present term of office will expire.

After retirement from the ECAFE, Dr. Lokanathan, it is understood, will be appointed Director of the Institute of Economic and Industrial Research to be established in India, with the aid of the Ford Foundation.

The 62-year-old Indian economist, Dr. Lokanathan, has rendered outstanding service to the ECAFE and to the United Nations as a whole. He has guided the ECAFE since its inception in 1947 at Shanghai.

TRANSFER OF BANK ACCOUNTS
FROM PAKISTAN TO INDIA

In accordance with the agreement reached between India and Pakistan on the transfer of bank accounts, the Reserve Bank of India has decided that in the case of the following categories of account holders, the balances in their accounts as on Feb. 27, 1951, (less any subsequent withdrawals) will, on application by the depositors, be considered by the Pakistan Government for transfer to India.

(1) Individual evacuees (including minors not under the guardianship of courts) having accounts with banks in Karachi and erstwhile provinces of Sind, Khairpur State, Baluchistan and N.-W.F.P. in Pakistan.

(2) Provident fund accounts in the names of individual evacuee teachers of private institutions in West Pakistan.

(3) Companies, firms and partners having accounts with banks in West Pakistan.

Persons desiring to transfer their accounts to India have to make applications to the Deputy Chief Officer, Department of Banking Operations, Reserve Bank of India, New Delhi, not later than June 30, next.

THE INDIAN SARI

India's sari makers can really look forward to boom business from Britain, or so it seems.

After one or two false starts in recent times, saris have now well and truly "caught on" and by all the signs will be the mode at fashionable affairs all over Britain.

Queen Elizabeth herself has given Royal approval to the trend by buying two saris herself for evening wear. And as the Queen chooses, society follows.

Indian model girls display saris to a large, admiring and representative audiences including leading socialites, prominent members of the film and theatrical worlds, diplomats and other leaders of fashion.

And at the other end of the social scale, working girls and housewives are busy measuring themselves up for leisure wear based on Indian silks and gauzes.

Mrs. JATAR

The highlight of this year's Republic Day celebrations was the presentation of the Ashoka Chakra Class 1, to Mrs. Jatar, widow of the late Captain D. L. Jatar, Commander of the ill-fated Air-India International Corporation's Constellation, "Kashmir Princess." The President, Dr. Rajendra Prasad personally handed over the medal at the presentation parade which was composed of 150 men drawn from the three services the Army, the Navy and the Air Force.

Mrs. PANDIT

The Queen Mother of Britain, Queen Elizabeth, conferred the honorary degree of Doctor of Laws of London University on Mrs. Vijayalakshmi Pandit, India's High Commissioner in London. The Queen Mother is the Chancellor of London University.

MORAL AND SOCIAL HYGIENE

The fifth annual session of the All-India Moral and Social Hygiene Association which concluded at Jaipur on Jan. 30 urged the Government of India to expedite passage of the Suppression of Immoral Traffic in Women and Girls Bill now pending before Parliament keeping in view the suggestions made by the conference.

It emphasised the need for fully extending and implementing the existing State Acts in this behalf and urged the State Governments to constitute forthwith the necessary machinery for their "proper implementation" pending the application of the Central Act.

The conference appealed to educational authorities in the various States to include a course of social hygiene education at school and college levels as also the inclusion of the science of sex and reproduction in the curriculum of medical colleges.

The conference urged the Central and State Governments to take immediate steps to ban "cheap, provocative, exciting and obscene literature, posters, illustrations and films."

THE MALAYAN WOMEN

Malayan women in Johore are planning a campaign against their princes marrying Europeans, because they fear mixed marriages will deny them access to the throne, according to the newspaper, *Singapore Tiger Standard*. The paper said, Malay women did not approve of the recent marriage between Tengku Mahmud, son of the Regent of Johore and a grandson of the Sultan, and Miss Josephine Trevor, an English girl. The paper said the women were further stirred to action, following the recent announcement, that another grandson of the Sultan, Tengku Osman is to marry Sandra Redman, daughter of a London head-waiter.

GENERAL

TRIBUTE TO LEATHER RESEARCH INSTITUTE

Academician Alexandre Toptchiev, leader of the Soviet delegation to the Science Congress held in Agra, said at Madras on Jan. 19 that he would try to get Soviet scientists to work in the field of leather research and to get them acquainted with the methods of work adopted in the Central Leather Research Institute in Guindy, and in firms like Gordon, Woodroffe Leather Manufacturing Company.

Mr. Toptchiev, who with other members of the delegation, visited the Central Leather Research Institute said that the institute had impressed them very much with its well-equipped laboratories and its adoption of the latest technique in leather research. "We do not know if such institutes, so well equipped, exist in other countries," he said. Paying a tribute to the work done by the staff under the guidance of the Director, he stated that what had been done was of very great importance to the development of the national economy of India.

SIGNIFICANT EVENTS OF 1955

Leading Indian diplomat and former President of the United Nations General Assembly, Mrs. Vijayalakshmi Pandit, said at London on 5th January that the most important event of 1955 was the 29-nation conference of Asian and African countries which met in April in Bandung.

Replying to a question at a conference she held for Indian journalists, Mrs. Pandit listed as number two event of 1955 the International Atoms for Peace Conference in Geneva in August under the presidency of the Indian atomic scientist, Dr. Homi Bhabha.

She said that the fact that an Indian was selected to preside over the conference was recognition of India's role in the development of atomic energy for peaceful purposes.

The third place in the happenings of 1955 was allotted by Mrs. Pandit to the visit of the Russian leaders, Marshal Bulganin and Mr. Nikita Khrushchev to India, Burma and Afghanistan.

She attached considerable significance to the fact that this was the first time that top Soviet leaders had left their country and travelled outside. Their visit to India, Burma and Afghanistan must undoubtedly have left a considerable impact on them as on the world outside the Soviet Union, she said.

INDO—GERMAN FRIENDSHIP

"Bharat Bhavan", a cultural centre is expected to start functioning in Stuttgart; West Germany, shortly under the aegis of the Bharat-Majlis, a society for promoting Indo-German friendship and co-operation. The cultural centre will house a reading room and a library of Indian books and journals as well as records of Indian Music.

The Bharat-Majlis was started in 1954. There are both Indian and German members in the club. Dr. T. K. Anantaraman is the President of the club. Besides subscriptions, one of the main sources of income for the Majlis has been voluntary donations and generous help from lovers of India.

There was a sudden and appreciable rise in the Indian population of Stuttgart towards the end of 1952 owing to the arrival of a number of trainees and students under different technical schemes. On the initiative of Dr. S. V. Kini, the Indians there decided on organising themselves with a view to presenting a correct picture of India to their German friends and also to promoting greater understanding between India and Germany. As a result of their efforts the Bharat-Majlis was formed.

JANUARY 1956

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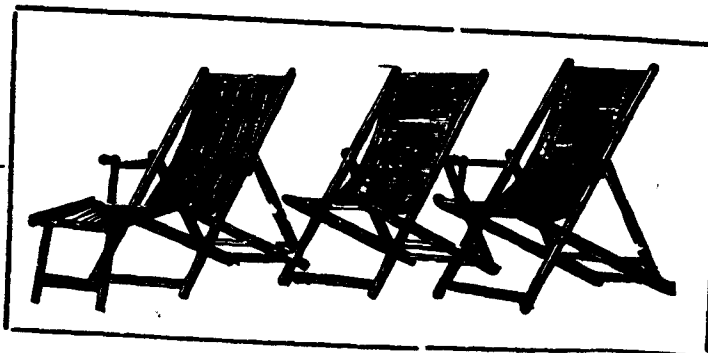
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