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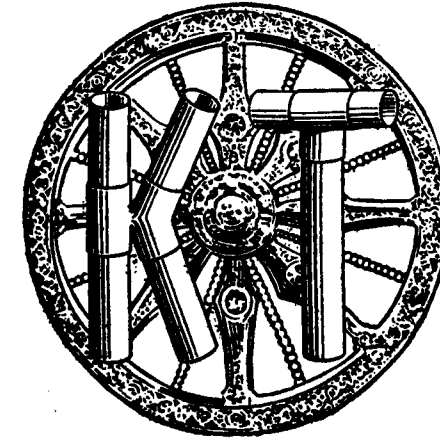
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Vol. 57]

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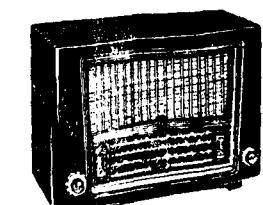
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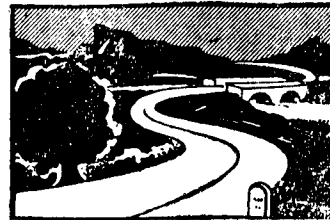
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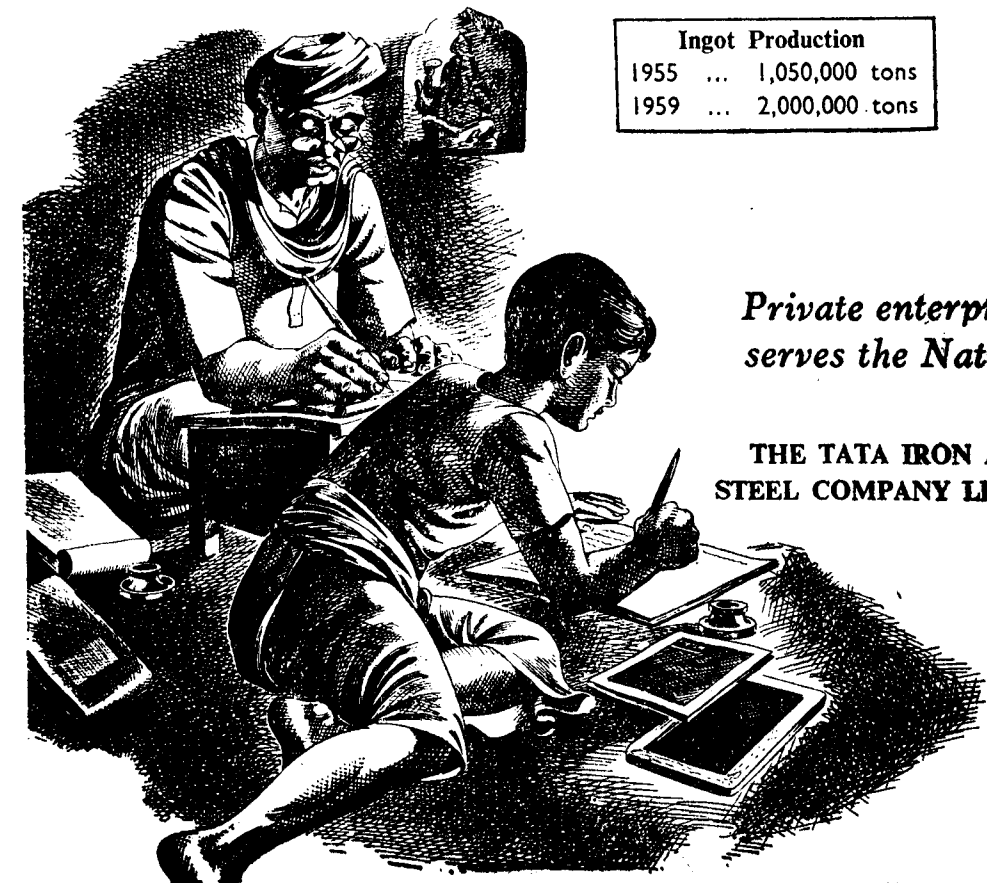
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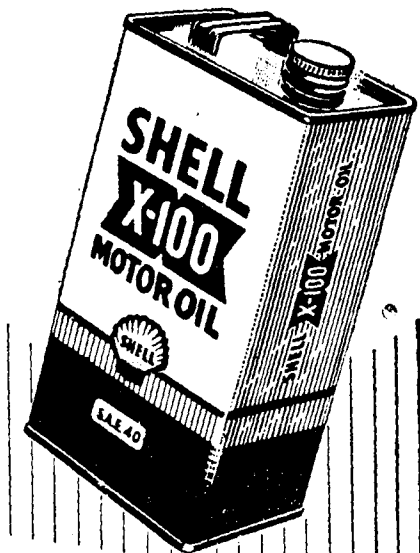
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Vol 57]

MARCH 1956

[No. 3

Language Composition of the Population in India

By PROF. C. B. MAMORIA

The Language composition of a country's population has more than ordinary demographic interest because language is not only a means of communicating with others but also constitutes a powerful tool for developing both the individual and the national personality. It has rightly been remarked that "Language can both be a dash that divides and a hyphen that unites a people". It can create and enhance social, economic and cultural diversities. It is a matter of common knowledge that almost every hamlet and village, every trade and profession, every caste and class cultivate a peculiarity of speech that becomes a badge of indentification of that particular group.

India is a land of many languages. The census report for 1901 reached a total of 147 languages. This figure was raised to 222 in 1921 i.e. whereas the population increased from 292 million in 1901 to 316 million in 1921 (without any influx of new or foreign populations) the number of spoken languages increased from 147 in 1901 to 222 in 1921 without the addition of any new or polyglot territory either. The Census Report for 1931 distinguished again a total of 240 'languages' of which Austro-Asiatic and Tibeto-chinese, which really do not belong to India, number more than 138. Owing to war the 1941 census did not include a tabulation of population by languages. The following table gives the names of the languages and the number of people who use them as their mother tongue in order of their numerical strength :—

INDIA'S LANGUAGES AND THEIR NUMERICAL STRENGTH

Languages	speakers (1) in 1931	Speakers (2) in 1941.
Hindi	79,221,607	70,000,000
Bengali	53,091,475	54,000,000
Bihari	27,926,509	
Telugu	26,213,087	26,000,000
Marathi	20,888,985	21,000,000
Tamil	20,227,545	20,000,000
Punjabi	15,811,545	16,000,000
Rajasthani	13,897,508	14,000,000
Kanarese	11,206,125	12,000,000
Oriya	11,133,583	11,000,000
Gujrati	10,832,278	11,000,000
Malayalam	9,125,397	10,000,000
Sindhi	4,005,716	4,000,000

Since the numbers are based on the 1931 census they do not give the actual number of speakers, for the population has increased by more than 81 millions during the last two decades (1930-1950). But there has also been a considerable reduction in the number of those who speak languages such as Punjabi, Sindhi and Bengali due to partition.

(1) The Population of India According to Languages based on the 1931 census (Statistical Handbook No. 2) (Delhi, 1947)

(2) Indian Year Book, 1948 p. 25.

The 1951 census, which provided for the registering of the mother tongue as returned by the citizen, has enumerated a total of 845 languages or dialects, including 63 non-Indian languages. The table given below shows that 324 million persons or 91% of population returned as their mother tongue one or other of the fourteen languages specified in the Constitution. About 12 million persons (or 3.2%) returned as their mother tongue one or other of the 23 tribal languages, and nearly 18 million persons (5.0%) returned one or other of the 24 other Indian languages or dialects. In each case the total number of persons speaking each of the languages or dialects is over a lakh.

CLASSIFICATION OF POPULATION

BY MOTHER TONGUE (3)

	No. of Languages or Dialects	Population classified according to mother tongue.	Percentage to total
Total Population	845	35,68,79,394	100.0
Languages specified in the Constitution.	15 (a)	32,39,72,607	90.8
Tribal Languages with speakers numbering a Lakh and over,	23	1,15,31,848	3.2
Other Indian Languages (or dialects) with speakers numbering a lakh & over	24	1,76,98,041	5.0
less than a lakh	720	28,60,974	0.8
Non-Indian Languages	63	2,26,251	—
Unclassified Population.	----	5,89,673	0.2

(3) India Reference Annual, 1955, p. 27.

(a) Languages have been specified in the Constitution. Since some persons preferred to return—Hindustani instead of Hindi or Urdu, the 1951 census has enumerated 15 instead of 14 languages).

The language returns of the Punjab, PEPSU, Delhi, Himachal Pradesh and Bilaspur States are vitiated by controversy. The returns relating to the languages concerned, namely, Hindi, Urdu, Hindustani or Punjabi, had, therefore, to be lumped together with the result that no all-India total could be specified for persons having the national language—Hindi—as their mother tongue. The following table shows the number of persons speaking the various languages specified in the Constitution and the percentage of each language group to the total :—(4)

Languages	Total	Percentage to the Total
Hindi)	14,99,44,311	46.3
Urdu)		
Hindustani (a)		
Punjabi		...
Telugu	3,29,99,916	10.2
Marathi	2,70,49,522	8.3
Tamil	2,65,46,764	8.2
Bengali	2,51,21,674	7.8
Gujarati	1,63,10,771	5.1
Kannada	1,44,71,764	4.5
Malayalam	1,33,80,109	4.1
Oriya	1,31,53,909	4.0
Assamese	49,88,226	1.5
Kashmiri	51,086	...
Sanskrit	555	

(4) Ibid, p. 28.

The languages of India now fall under four great linguistic families :—(5)

- (i) Indo-European
- (ii) Dravidian
- (iii) Austric (in its Austro-Asiatic Branch)
- (iv) Sino-Tibetan (mainly in its Tibeto Burman Branch)

(i) *Indo-European: or Aryan:—*Which comprises the great languages of Northern India and the Deccan. *Hindi* is spoken in U. P. Eastern Rajasthan and Madhya Bharat; *Bengali* in West Bengal; Tripura and Manipur; *Punjabi* in Eastern Punjab; *Gujarati* in Saurashtra, and parts of Bombay and Kutch; *Marathi* in Madhya Pradesh, and parts of Bombay; *Oriya* in Orissa; *Bihari* in Bihar; *Rajasthani* in Rajasthan; *Pahari* in PEPSU; Himachal Pradesh and in U. P. around Nainital, *Tehri* Garwal and Simla Hills; *Assamia* in Assam., and *Kashmiri* in Kashmir.

(ii) *The Dravidian Languages* of the Southern and Central India, which include four great literary languages, Telugu (or Andhra) in Hyderabad, parts of Mysore, and Andhra; *Kannada* (or Karnatak) in parts of Western Mysore States, Coorg and parts of Southern Bombay States; Tamil (or Dravida) in Madras; and *Malayalam* (or Kerala) in Travancore--Cochin, besides a few less important ones (Tulus of Coorg), some of which are current among the Adi-

(5) These four speech families with the people who spoke them were known in ancient India respectively as *Arya*, *Dravida*, *Nishada* and *Kirata*. Very few areas in India can show this—the languages of all the four families flourishing side by side, as in Eastern India. The dominant language of course, is the Aryan.

vasis, both in South India and in Central and Eastern India. In Eastern India three Dravidian speeches are current. Oroan in South Bihar (the language of nearly $\frac{1}{4}$ of the million of peoples) *Malto* in Bihar (to the south of the Ganga in Rajmahal hills, confined to over 70,000 people); and *Kandh* or *Kui* in Orissa. In Central India the most important of these languages is *Gondi* spoken in M. P., Hyderabad and Andhra;

The other two language families in India have never been properly cultivated except in two or three instances; and they are current among the more backward, Adivasi groups i. e. the tribal people. One of these two language-families is—(3) the Austric speech family in its Austro-Asiatic branch, under which come *Kol* or *Munda* speeches of Central and Eastern India. This group includes *Santali* (found in Bihar, Orissa, Bengal and Assam); *Mundari*; *Ho*; *Kharia*; *Bhuxij*; and few others which belong to Bihar. The languages of the *Korku* is spoken in Madhya Pradesh and Berar; while *Savara* and *Gadaba* are spoken in Orissa. Outside of this *Kol* or *Munda* group, there is the language of the *Khaists* in Assam among the Khasi Hills between Caro and Naga Hills and the Nicobarese in the Nicobar Islands and a large number of languages and dialects which passed into the lands of the East beyond India and are at present current in Burma, Thailand and Viet-Nam. (4) The fourth is the Sino-Tibetan family. This includes the tribal languages of the various people belonging to the different ramifications of the Mangolia race - the Indo-Mongoloids - who are found throughout the Southern slopes of the Himalayas, from Northern Punjab to Bhutan and also in Northern and Eastern Bengal and Assam. Most of the Sino-Tibetan dialects are nume-

rically insignificant speeches and are current among very small tribes. These languages have been divided into various branches within the Sino-Tibetan family. In the Himalayan regions as in Nepal and Darjeeling, the *Tibeto-Burman* branch is the most important. This group consists of *Murnic, Lepcha, Magari, Kanauri, Kiranti, Newari, Aka, Miri, Mishmi, Dafla, and Meitthesis* or *Manipuri* languages of Nepal and Assam and *Burushaski* of the Tibetan family in Kashmir. Dr. Suniti Kumar Chatterjee is of the opinion that while for the whole of India-cum-Pakistan 71 percent of the people speak Aryan languages and 20% Dravidian, the speakers of Austric speeches form only 1.3 percent of the total population of undivided India and those of Sino-Tibetan languages only 0.85% (6).

In a country like India many have the opportunity to know one or more languages besides their mother tongue and excluding English. Since some States are bi-lingual as Bombay (where both Gujarati and Marathi are the prevalent languages) Madhya Pradesh (where Hindi and Marathi are spoken) a citizen grows up in a bi-or tri-lingual tradition. The present demand for and the possibility of recreation of States based on linguistic boundaries may convey to the outsider that these languages and States are independent and mutually exclusive of each other. The multiplicity of languages is no bar to nationhood. Some of the important states like Canada, S. Africa, Spain, Czechoslovakia, Switzerland, China, U. S. S. R., the states of S. America and Belgium have many

(6) S. K. Chatterjee, 'Languages of Eastern India' in *March of India*, Vol VII No. 3 (1955) p. 21.

languages and people there generally speak more than one language without necessary "learning" the non-mother tongue, in India also there are many-perhaps some millions-who speak two or more Indian languages. Many speak Bengali and Bihari, Tamil and Telugu and Kanarese, Gujarati and Marathi, Sindhi and Hindi, Hindi, Gujarati and Marathi, and other combinations, but the extent of this bi-or tri-lingualism of the Indian population cannot be ascertained for want of statistics.

Too much emphasis, therefore, need not be given to the problem of languages in India. One can travel throughout Northern India and a good part of the Deccan also with a little knowledge of Hindi. But the want of a single national language in India has been long felt. It must be admitted that the imposition of the English language has provided India with a key to great treasures in that language, contact with the advanced West and all that it implies, and perhaps most important a semblance of national, if only linguistic, unity. But the fact that education was imported in a foreign language for these two hundred years and more has been taken as an affront to the culture of the people and it is now accepted that each linguistic region should use its own language and that young people should be educated even at the Universities in their mother tongue. Hindi has been declared as the official language of the country. English, however, will continue to be used for all official purposes for a further period of 15 years.

The Commonwealth and our Constitution

By Mr. B. B. JENA, B.A. (HONS.)

I like to enter into the old conflict arising out of the bonafideness of India to be called a sovereign state after she has committed to the Commonwealth of Nations. Lokamanya Tilak once said: "I will enter into an alliance with all other free countries by means of responsive co-operation and will co-operate with only those free countries who are willing to adopt the same course in regard to our country." (Vide as quoted in the Constituent Assembly Debates by Maulana Mohani, 17th May, 1949. p. 41.) Again Pandit Hridayanath Kunzru told "It is obviously to the benefit of the commonwealth that India should continue to be a member of it, but, it is no less obvious that India's Economic, defence and scientific interests require that she should remain in the commonwealth at least for some time. No International agreement, in fact, Sir,.....can have any value unless it has advantage to all the parties concerned (Vide Constituent Assembly Debates 17th May, 1949, P. 44)

It is very well understood that we had some advantages by joining it. But it remains ambiguous as to what Britain shall reap out of it, besides economic benefits. Mr. Attlee, the then Prime Minister of England, in the House of Commons on May, 1949, told on this that its advantages would be, "close consultation and mutual support". We must mark the words "mutual support" here. This term is horribly ambiguous and we will not be wrong to say that this was what Britain wanted from us and other members. Mr. Damodar Swarup was correct when he said "how we can remain free from obligations and restrictions after having joined a particular bloc. If

we are really free from such entanglement, I do not see the reason of our joining that particular bloc, nor can I understand why the other members of the bloc want you to be in it. In my opinion the membership of the bloc logically implies certain obligations on the part of any new state which joins it as also on the other members of the bloc which induce a new state to join the bloc". (Vide debates on the motion to rectify the commonwealth decision p. 27). Mr. Churchill in 1944 once said "...the conference of Prime Ministers of Dominions, among whom we trust India will be reckoned and with whom the colonies will be associated, will, we hope, become frequent and regular facts and festivities of our annual life." In all the statements cited above, I have tried to show how our commitment is, apart from other issues, against our claim of being a sovereign state. We can not blindly say that there is no function of the Crown whatsoever. We do not owe any allegiance to the Crown. It is true. But the status is maintained as crown is the Symbol of this commonwealth. It is difficult to understand why a particular head of a particular state shall be recognised as the Head of the Commonwealth though no function is there.

No international agreement, charter or treaty, has ever been created such a peculiar symbol except this. The symbol is understood as the source of co-ordination; as the convener of the conference etc. If this is so, has the crown no function? The single change in the name of the bloc does not justify that we have got a new institution. It will be not out of place to quote Mr. Attlee the then Prime Minister of U. K. when he declared in an answer to a conservative member Mr. W. Fletcher on 2nd May

"There was no agreement to adopt or exclude the use of any other terms namely commonwealth, British Commonwealth or even Empire....." Thus we see that we are not justified to tell that we have no commitment whatsoever.

Again, besides the question of its merit and demerit which is not of any interest to us now, as regards the constitution is concerned, we have to see how some republics having a different attitude towards humanity will associate with the dominions who are not free from anti-Indian activities.

Mr. H. V. Kamath said on this question "This Commonwealth is a house divided against itself. It is half slave and half free. A house divided against itself cannot stand a group of nations, half slave and half free, cannot endure". (Vide Constituent Assembly Debates 16th May, 1949 P. 22). Thus to understand the very nature of our commitment, it is pertinent to note that India's association with its anti-Indian friends loses its ground in the social, political and above all the constitutional aspect.

The king being a symbol has something to play. It is immaterial whether the crown is active or not, but our republican character acceded to a king, remains incompatible and against constitutional morality. If we wanted our affiliation to be there, there would have been nothing to bar us to have the same status as Ireland is having with U. K. It will be worthy to see how Costello solved this dilemma of "being or not being" a member. Mr. Costello said "The position of the Irish Government is that while Ireland is not a member of the British Commonwealth of Nations, it recognises and confirms the existence of a specially close relationship arising from traditional and long established economic, social and trade relations based on common interests with the nations that form the British Commonwealth." This is a formula that Eire has evolved. We fail to understand why similar formula could not have been evolved for India. We could have gained all that

we are gaining now by joining the Commonwealth. Our association with the Commonwealth is no doubt a paradox in the constitutional History of the world, as we are having a republican head with a monarch as the symbolic head of the association of which we are a member. Shri Alladi Krishna Swami Ayyar said "If you want to derive tangible concrete advantages from any particular group of people, then you must be willing to yield to the other side" (Vide Constituent Assembly Debate, 17th May, 1949, P. 55). This expression of Sir Alladi suggests that we have agreed to yield sometimes. This stands quite clear that at least in theory our association is a commitment.

Again we must remember here that the expression, Crown as the symbolic head of the Commonwealth where republic India is a member, proves that "Monarchy". It is recognised by the republican India. It is not justified for a republic to accept a king or queen as its symbolic head in any connection whatsoever. The "kingship" has been given a priority here so to say. This brings an anomaly here in our constitution.

Again it is said that we have not committed anything. If so, what is the use of this membership. To put it in a dilemma form, as Prof. K. T. Shah put it, it will be as follows:-

"If this agreement does not take us any further, if it does not involve us into any commitment, then it is superfluous.

If it does involve us into commitment then it would be dangerous.

Hence either it involves us into no commitments or it involves us into commitments, it is either superfluous or dangerous.

Thus we see that the commitment is there, in some form or other. This leads us to conclude that the membership of the Indian Republic in the Commonwealth of Nations having the King or Crown as the symbol is a constitutional paradox as such.

Britain in International Relations

By PROF. C. A. W. MANNING

Examining the record of a sovereign State as a member of the society of States is both like and unlike reporting on the character of a man. In the usage of diplomacy, the State is assumed to be a person; and its conduct can, metaphorically, be described in language which treats the assumption as true.

But in the perspective of sociology the evidence takes on a more complex appearance. For what on the formal face of things are the doings of the State are found reducible, if viewed through a different analytical lens, to the comings and goings, the moods, the calculations, and the choices of beings of flesh-and-blood, figuring now as leaders and officials, now as humbler rank-and-file.

Thus the behaviour of Britain both is, and is not, that of individual Britons; and a forecast of "her" future course is, in some sense, a guess at what men and women will think and feel.

ALTERED ATMOSPHERE

But it need not be a random guess. For it can take considered account of the conditions (so far as these are foreseeable) by which the behaviour is conditioned; or, more concretely, of the world situation—the state, that is, of international society—to which it must respond. And if that world situation is to be a novel one, then, whatever the thinking-patterns of the people and whatever the traditional attitude of the State, the look of Britain's resulting behaviour may foreseeably be, in some sense, new.

Now who will deny that, with the advent of the Bomb, the world (and Britain with it) is faced with a novel situation? It is an altered atmosphere that the intercourse of States must henceforth be carried on—though no one may as yet be able to see precisely what may prove to be the full implications of this.

Two impressions, however, seem to be winning endorsement. The first is that man's need of a social technique for the avoidance of war is more urgent now than ever; the second, that if we suppose—and do we dare not?—that need is met, it must involve not merely a marginal, but an essential, change in the *lethos* of relationships between States, giving a difference not simply of degree but of kind.

"Peaceful co-existence", to use the current term, will not, indeed be free of tensions. But, as within the circle of a happy family or among the sailors in a "happy ship", the acknowledged rules, the tacit understandings, and the forms of individual self-restraint will presumably furnish the artificial context in which, bad though things may sometimes be, the worst will yet never come to the worst.

CREATING CONFIDENCE

Now it is presumably never within the unsupplemented power of one man alone to bestow the state of happiness upon a ship. If it takes two to make a quarrel, then to make a community it certainly takes more than one. But one man, if so inclined, can do much to keep a ship unhappy. And similarly, we can think of States whose action—were they so inclined—could go far to bar the emergence, in the international context, of those community-conditions in which peaceful co-existence might endure.

But whereas it is not in the power of one State—of Britain, for instance—to dictate the attitudes of others, each State is certainly answerable, in a measure, for its own. And to one who has lived long among the British, it comes natural here to consider what there may be in the character of Britain to create confidence in her capacity—should other things, and other peoples, permit—to play a happy part in the production, internationally, of the moral and mental atmosphere of the happy ship.

One could look, to start with, at Britain's past behaviour, though that might not be decisive in itself (for it occurred in the conditions of the past). One could take Britain's traditional position with respect to international law, whether in the matter of assuming new commitments or in the fulfilling of obligations earlier assumed.

To make much, however, of the zest with which Britain has joined in the framing of multilateral conventions and subjected herself to their regime might invite the comment that, given her share in their conception, such conventions have presumably suited her book--and she need not be smug about that.

SETTING AN EXAMPLE

By contrast, in the fulfilment of promises given--and perhaps regretted since--and in the observance of general international law, there is virtue of a less questionable kind. What member of the United Nations has submitted, or offered to submit, its cause to the International Court of Justice so frequently as Britain--and this by no means only when she can have felt certain to win?

If there is to be life in community, there must be rules, and the members must be content to pay, in occasional inconvenience, the price of their imposition. Britain, it may well be claimed, has set in this respect an example second to none.

And no other member State, it may be added, has evinced a like concern at the tendency (so much more marked in the UN proceedings than in the old League of Nations setting) to underplay the importance of legal refinements and the reality of technical snags. Let go of the sanctity of law, and so much else goes with it. No country has shown as much awareness of this as Britain.

But what--someone may ask--about the expression *Perfide Albion*, coined, it would seem, in ancient times, resurrected in the French Revolution, and echoed, if faintly,

even today? No man, and no country, can take a constructive hand in public affairs without incurring enmities.

Hard things are said, hard things are invented, hard things are believed of Britain in places abroad. But of the epithet *Perfide* it may suffice to remark that, were there all that in it, her ill-wishers need not have striven so hard as they have done to give it a vogue. For the facts would have spoken for themselves.

And, if a British promise were not worth having, how would we account for the anxious and strenuous and sustained efforts put forth by so many other countries in the the inter-war years to prevail upon Britain, by one means or another, to promise something more? There need be no doubt of it. In official circles throughout the world, Britain's credit, as ally and as partner in any matter of common concern, has heretofore stood high.

DESTINED ROLE

One can illustrate this. In 1917 it became the declared British policy to foster Indian independence. No one, in the Oxford of the 1920s, had doubts as to the meaning of that. The young men who in those days, following family tradition, sought service in India saw their destined role as different from that of their fathers. They would be helping to wind up the show. And when, eventually--the task completed--they found themselves displaced, they showed no surprise at that.

Mr. Everyman, in England, who has assumed British good faith as a matter of course, does not realize how bad a press his country has sometimes had. He, for his part, retains as an element of his social heritage a picture of the world of States as a society of actual or potential friends--a veritable community in being. He believes in the majesty of law, as law; and he believes in the reality of a universal moral, as well as of a legal, order.

If at the time of Munich he was not without his qualms, that was because he knew the sentiment of of human solidarity. If in 1939 he stolidly went to war, that was because it was to the Poles--unlike the Czechs--that his country was committed, as it had been committed to the Belgians in 1914.

Of matters international he may know but little, but these to him eternal--verities he does implicitly assume. With apologies to Nelson, we may put it that Mr. Everyman expects that England every day will do her duty.

HOPEFUL OUTLOOK

And this expectation and these assumptions on the part of Mr. Everyman--coupled with those fortunes of history which have

permitted British diplomacy to play so generally beneficent a role in the affairs of States, so that participation in the full spirit of membership in a future community of mankind would involve a less violent break with tradition for Britain than it might for some--all contribute (it may perhaps, without undue complacency, be claimed) to justify a not unhopeful assessment, so far as Britain's disposition is concerned, of the outlook for "peaceful co-existence" in time to come.

If Britain in the future shows care for the interests of others as well as for her own, and regard, in the dealings of States with one another, for the requirements of morality and law, she will at least be running true to form.

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Tax on Wealth

By "AN ECONOMIST".

Search for finding suitable means of augmenting the available resources for financing the investment expenditures in the next plan period is a continuous one. One of the most important means of providing resources is additional taxation. It is reported that in the draft of the second five year plan there is a proposal for levy of an annual tax on wealth. The object of this article is to examine whether this is a practicable proposition from the point of view of equity, incentive to save and promotion of economic stability and growth.

Whether wealth is a fit subject of taxation and whether this form of taxation would provide the necessary resources would depend on what is to be included within the term wealth. By wealth is meant any kind of prosperity tangible and intangible which confers material benefits on the owners of that property over a period of time. This material benefit may take the form of a flow of money income or may

have money's worth received in kind over a period of time. Judged by this criterion, it would appear that for purposes of assessment the value of land, buildings, shares and securities and other property would have to be taken into consideration.

WEALTH IN LIQUID FORM

This would, however, exclude wealth held in liquid form which does not confer any immediate benefit of the kind mentioned above but is capable of doing so at a future date. It is, therefore, logical to include gold, cash and claims to near money within the scope of wealth. This definition of wealth again raises problems of how to value the property and determine with reasonable accuracy the amount of various types of wealth owned by an individual at a particular time. The difficulty of valuing property for which there are no marked prices current can be readily imagined. There is no easy method either of determining the exact

amount of wealth held by an individual. In cases where gold and cash are hoarded, it would be extremely difficult to assess the extent of hoarded wealth. But if for example, bank deposits are taken into account for purposes of assessment while hoarded cash escapes taxation there would be discrimination between owners of wealth, not to speak of the disastrous effect on the economy of the heavy withdrawals of bank deposits resulting from it.

VALUATION AND SALE

Individuals whose wealth is largely held in the form of fixed assets would encounter a serious difficulty when they are required to meet their tax liability by selling a part of their assets. If enough buyers are not forthcoming the value of property will fast depreciate and those liable for taxation who may be forced to sell may not find buyers. In India ownership of wealth is concentrated in a small section of the population. No potential buyer would come from this group as there is bound to be a system of graduation in the rate of tax. People with limited means would not have the necessary resources to offer in exchange for the property the taxpayer would be forced to sell for meeting his tax liability. In that case how will the Government get the necessary resources? The only conceivable advantage that the Government may have will be that to the extent to which the tax liability is met by Government securities, the national debt and the interest payment on that portion of the debt would be reduced.

To the extent to which the tax amount is paid out of disposable income there will be a strong disposition on the part of the property owners not to accumulate wealth further. This will have a serious effect on personal saving. At a time when the objective is to promote economic development and when the Government expects the private sector

to play an important role in the new investment activity, it would be sheer folly to encourage those who can promote investment to increase their consumption expenditure. If there was any likelihood that the short fall would be made good by additional investment in the public sector made possible by receipts from this source there might be a cash for such a levy. But this is doubtful in the extreme.

Another important point to be borne in mind is that 'wealth' is owned both by residents and non-residents. A tax on wealth owned by non-residents will retard the flow of foreign investment in India. Would it be desirable to impede the flow of foreign investment when the estimated gap between India's expenditure abroad and available foreign exchange resources during the second plan period would be of the order of Rs. 800 crores?

TAX ON EXPENDITURE

In view of the near-impossibility of arriving at an equitable method of determining the value of wealth owned by an individual and the harmful effects on personal saving and foreign investment, it is surprising that a tax on wealth could be seriously proposed. A tax on expenditure may have proved impracticable so far but it merits consideration nevertheless, since it can put a curb on consumption and release resources for promotion of investment.

An expenditure tax as against a tax on wealth, has several advantages. It is a good fiscal incentive for increasing savings. A tax on wealth or steeper progression in our income-tax would certainly adversely affect savings, while a tax on expenditure would discriminate in favour of savings. Thus from the point of view of economic development, an expenditure tax would tend to increase the rate of growth by encouraging savings.

Moreover, even from the point of view of reducing inequality an expenditure tax with appropriate exemption limits in the light of family needs would be much more effective than a tax on wealth or a steeper tax on income. The latter might fall on savings entirely and thus leave the disparity in living standards absolutely unaffected. What is important from the point of view of a socialistic pattern of society is not so much a reduction in income or wealth differences as reduction in consumption expenditure differences. Once the conspicuous consumption of the rich is curtailed and their savings are utilised for the purposes of economic development, we would have made much greater advance towards a real egalitarian society than we otherwise would.

In fact from both these points of view, highly steep expenditure tax is a much better tax than a highly progressive income tax or for that matter any other tax. From a purely theoretical angle, a single tax system with a highly steep expenditure tax would be a most efficient and desirable tax system. However, levying an expenditure tax, it is argued there would be many administrative difficulties. But these difficulties would not be greater than what is actually encountered in administering income tax. A tax on wealth would beat the expenditure tax any day in complexity and the latter should appeal to Government economists being much more subtle. Moreover it has the stamp of high academic approval.—
[The Economic Weekly Bombay.]

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The Amritsar Decisions

By

PROF. SHRIMAN NARAYAN

The Amritsar Session of the Congress was in more senses than one, a historical one. The 1919 Amritsar Session gave the country a new lead in political revolution after the Jallianwala Bagh tragedy. The 1956 Amritsar Session gave the country a passionate call for national unity and solidarity after the sad and disruptive atmosphere in several parts of India, due to the Reorganisation of States. The Akali Party and the Maha Punjab Front also held their conferences simultaneously at Amritsar and the air was thick with anxiety and uneasiness. But the clarion call given by our great leaders to the nation found a wonderful response in the hearts of the people and the atmosphere of uncertainty and disruption melted away like the morning mists. The Amritsar Session of the Congress was thus instrumental in crea-

ting a deep sense of national solidarity and emotional integration.

It was a rather significant coincidence that the Open Session of the Congress commenced on the 11th February, the death anniversary of Shri Jinnah who had given his all in the service of the nation and the Congress. On the next day, i.e. on the 12th February, Gandhiji's ashes were immersed in different rivers, eight years ago. Exactly at 12 noon that day Panditji reminded the nation about the great message of the Mahatma and about 2 lakhs of people who had assembled in the Open Session of the Congress observed two minutes' complete silence in a spirit of prayer and dedication. It was also inspiring to hear Shri Nehru move the very first resolution on "The

Message of the Buddha". The resolution stated that "In this age of growing violence and the terrible weapons of destruction, the message of non-violence and compassion of the Buddha is more needed than ever before." This resolution about "the great son of India whose life illumined not only the land of his birth but also distant countries" reminded the nation that India and the world were in need not only of physical and material reconstruction but also moral and spiritual regeneration. India has been great and is becoming great not because of her abundant wealth or a large army but because of her moral stature and spiritual strength. We cannot afford to forget the moral factor in our enthusiasm for physical planning.

The Amritsar Session also clarified our Economic Policy in relation to Second Five-Year Plan. It was made clear that Economic Planning should take place with a view to the establishment of a "Socialist Pattern of Society" as visualised in the Avadi resolution. Emphasis was also laid on the development of the basic industries as well as small-scale village and cottage industries. The Congress Session welcomed the nationalisation of the Imperial Bank of India and Life Insurance business as a "Significant step towards the evolution of a "Socialist" structure. A section of the Press tried to differentiate between the words 'Socialist' and 'Socialistic', the implication being that the Amritsar Session had taken a step further towards Socialism. This is, however, not strictly correct. It is true that the Congress is determined to bring about a social and economic revolution in the country through peaceful means. Systematic steps have,

therefore, to be taken towards the achievement of this goal. But, it would not be proper to make such of the verbal distinction between 'Socialist' and 'Socialistic' patterns. It may be remembered that even at Avadi while word 'Socialistic' was used in the first resolution, the term 'Socialist' was used in another resolution on Economic Policy. The Second Five Year Plan must take the country towards a Socialist Pattern of Society by providing fuller employment and by scaling down the existing social and economic inequalities. Without full employment and greater economic equalities national planning cannot have much meaning. While it is not possible to banish unemployment from the country by any magic or short-cuts, we must do our utmost to see to it that this basic problem is resolved to a considerable extent within the next ten years. The targets mentioned in the Second Five-Year Plan in regard to employment opportunities are not yet sufficiently attractive and satisfactory. The Government and the people will have to strain every nerve to spread small-scale, village and cottage industries throughout the country on a co-operative basis in order to absorb the idle man-power of both rural and urban areas. We must take up this programme of decentralised industrialisation without any mental reservation in order to achieve substantial results. It is much easier to erect a mill or a factory on a large scale. It is, however, much more difficult to set up a network of decentralised units for providing employment to the millions of our people.

The resolution of the Reorganisation of States was very helpful in educating public opinion relating to the re-drawing of India's map during recent months. It was made very clear that language cannot be the dominating factor in the demarcation of States although it is one of the important factors. The resolution also welcomed the new trend towards the creation of bilingual or multi-lingual States for promoting India's unity. Special stress was laid on the creation of an atmosphere of goodwill and co-operation. The Congress also declared that methods of violence and coercion could not be countenanced or tolerated in a free country like India. The violent incidents in Bombay came in for serious condemnation by all the speakers. These incidents not only insulted the great city of Bombay but also undermined the high prestige of India in the international sphere. Those who were responsible for these deplorable acts, directly or indirectly, were instrumental in doing the greatest disservice to Mother India. The task of re-organising the States has been undertaken mainly for ensuring better administrative and educational convenience. It is highly unpatriotic to use this reorganisation of States as a handle to disrupt the unity and solidarity of the Indian nation.

The resolution on organisational affairs underlined the urgent need for Congressmen to take up Constructive Work in right earnest with the active co-operation of official and non-official agencies. It was very significant

that the very first programme at Amritsar was the holding of the Constructive Workers' Conference which was attended by top-ranking Congress leaders, representatives of all-India Constructive Work institutions, as well as official organisations like the Community Projects and the National Extension Services. This Conference of Constructive workers was helpful in the creation of liaison and co-ordinating arrangements. As the Prime Minister observed in the course of his address to the Constructive workers, it was no longer sufficient to spin separate threads; it was now essential to weave out durable cloth out of different threads for the lasting welfare and prosperity of the nation. The ultimate strength of the country cannot lie in slogans or resolutions; it can only flow from solid and constructive work, in different spheres.

The Amritsar Session of the Congress in 1919 was the harbinger of a great political revolution in the country. The Amritsar Session of 1956 was undoubtedly, the forerunner of another constructive revolution in India. It raised its loud voice against forces of disunity and violence and was successful in bringing about a psychological and emotional integration based on common endeavour for the good of the masses. The message of Amritsar was the message of India's unity in diversity - through moral, emotional and spiritual integration and resurrection.

The Kumbha Mela of the South

By "A PILGRIM."

(Mahamakam at Kumbakonam no 25th Feb.)

The break of dawn in Kumbakonam on Feb. 25 saw lakhs of people taking a dip in the Mahamakham tank, celebrated in song and legend as the place where the Goddesses of India's nine sacred rivers, Ganga, Yamuna, Saraswathi, Mahanadi, Narmada, Cauveri, Godavari, Payoohi and Sarayu, take their bath once in twelve years to wash away the sins left in them by pilgrims. The Mahamakham festival this year, which attracted about 20 lakhs people from far and near, passed without any incident, befitting its sacred character and spiritual significance. The State Govt. made perfect arrangements for the pilgrims. [Editor "Indian Review"]

The Mahamakam festival is an auspicious occasion that occurs roughly once in twelve years, when there is the rare combination of the full moon and the Maka Nakshatra with Jupiter in the rasi Simha (Leo). The Puranas say that on the eve of Dina Pralaya, Lord Brahma felt that all the seeds of creation, the Vedas, etc., will get lost in the deluge, and on the advice of Lord Shiva, collected them together, and placing them in a mud pot filled with Amritha (nectar), hoisted it over the Meru mountain, but it too was swept away. When the waters subsided, the pot was wafted along and descended at a place, when Lord Shiva shot an arrow at it. The pot broke and the Amritha therein got spilled all over the place. Two places where the spill was greatest were the Mahamakam tank and the Pottamarai in Kumbakonam and the place where the pot descended on earth was the Kumbeswaraswami shrine. Lord Brahma overjoyed at the seeds of creation having been so miraculously saved, saw Lord Shiva enter the pot and manifest himself as a Linga. He built a shrine around it and performed a nine-day festival to Lord Kumbeswara. On the tenth day of the festival, Lord Brahma took the Gods to the Mahamakam tank which was called the Amudhavahi for Avabritha Snanam and the auspicious occasion when that happened was on a fullmoon day in Masi month, when the star Makam along with Jupiter was in Leo (Simham).

The nine sacred rivers of India, Ganga, Yamuna, Saraswathi, Kaveri, Godavari, Narmada, Sindu, Payoshni and Sarayu, represented to Lord Viswanatha in Kasi that

hundreds of pilgrims washed off their sins by a purificatory bath in them, but they could not be expected to bear all the sins, thus unloaded on them. They must be shown some device to unburden the sins. Lord Shiva (Viswanatha) stated that Brahma was performing the Avabritha Snanam in the Mahamakam tank after the nine-day festival and that all the Gods and Goddesses, Indira, Varuna, etc., come there for the Avabritha bath and they (the rivers) could go there for the holy bath which will relieve them of their burden. Accordingly, the nine river Goddesses came along with Lord Viswanatha and had holy bath on the Makam day. Every twelve years when the conjunction of stars detailed above happens, the Mahamakam festival comes off and people from all parts of the country flock here to take their bath in the tank sanctified by Lord Brahma, and the nine river Goddesses.

Symbolic of that tradition, Lord Kumbeswara with His Consort, Lord Nageswara with His Consort, and the Nine River Goddesses who have a separate Sannadhi to themselves in Kasi Viswanathar Temple near the tank, are brought to the tank on the Mahamakam day for theerthavari and lakhs of pilgrims take their immersion in the tanks simultaneously round about mid-day.

The last Mahamakam came during the war period but this time, in the free atmosphere of Independent India the Railway authorities have actually done much propaganda to persuade pilgrims to attend the festival. The whole Railway station has been completely remodelled and profusely illuminated for the convenience of pilgrims.

National Income In The Second Five Year Plan

By PROF. K. V. RAO, M.A., M.Litt.,

The Draft of the Second Five Year Plan now under discussion in India, has been prepared by Prof. Mahalanobis, and it has been supplemented by a "working paper prepared jointly by the Economic Divisions of the Ministry of Finance and of the Planning Commission. The latter gives an idea of the Second Plan in broad outline in Chapter II. Sub-title III of this chapter is called "National Income and the Structure of the Economy", wherein an attempt has been made "to compare the structure of production as it is expected to emerge at the end of the plan (1960-61) with that prevailing on the eve of the Plan (1955-56)". The object of my essay is to analyse the implications of this part of the Plan and its influence on the other objectives.

The broad objectives of the Plan may be summarised here for clear perspection. Eight broad objectives have been given by Prof. Mahalanobis which have been summarised into four by the 'Working Paper' as follows:

- A sizeable increase in national income so as to raise the level of living in the country;
- Rapid industrialisation with particular emphasis on the development of basic industries;
- Fuller employment; and
- Social justice.

The 'sizeable increase' of objective (a) has been put quantitatively at 5% per annum or an overall increase of 25% of national income at the end of the plan period. For this purpose targets of production in physical terms have been laid down and then the financial resources are estimated. A tentative breakdown of the net investment of Rs. 5,600 crores which the Second Plan aims at spending is given as below:

Allocation of Net Investment in the Economy.

	In crores	Percentage of total
1. Agriculture and Community development etc.	950	17.1
2. Power	500	8.0
3. Transport and Communications.	900	16.1
4. Industries & Mining including small scale industries	1400	25.0
5. Construction (houses etc.)	1350	24.0
6. Stocks and Misc.	500	8.9
Total	5600	100.0

With the above investment of both the public and private sectors (out of which the public sector comes to Rs. 4,300 crores), the national income of India which is estimated by the experts at Rs. 10,800 crores in 1955-56 (at the 1955-53 prices) is expected to rise to (with a 5 per cent increase per annum) Rs. 13,700 crores in 1960-61 (at the same time 52-53 price levels) i. e. an increase of Rs. 2,500 crores in five years.

This increase, the 'Working Paper' realises, "would obviously not be uniform for different sectors". An idea of the increase in the various sectors is given below as estimated by the authors themselves. (This sectorwise breakdown is in accordance with that employed in national income statistics):

Domestic product in India

(at 1952-53 prices. Rs. given in abja i. e. in hundreds of crores)

Products	% of total
1955-56	60-61
55-56	60-61

1. Agriculture and allied pursuits	52.8	63.4	48.9	48.3
II. Mining	1.0	1.5	0.9	1.1
III. Factory establishments	8.0	13.5	7.4	9.9
IV. Small enterprises	10.2	14.3	9.4	10.4
V. Railway, Communications, Banks, etc.	3.6	4.7	3.3	3.4
VI. Other commerce and Transport	15.1	18.8	14.0	13.7
VII. Professions, Govt. Services, etc.	17.3	20.8	16.0	15.2
Total Product:	108.0	137.0	100.0	100.0

In this way it has been calculated that the per capital product in India which stood at Rs. 282 in 1955-56 increases to Rs. 334 1960-61, i. e. at the end of the plan period (both the figures are at the 1952-53 price levels). The authors call it the per capita product', which is probably the same thing as the per capita income; and so far so good. But the question is: what is the relationship between the structure of the economy and the structure of the society at the end of the plan period. When the planners give us an idea of the structure of the economy, they are merely giving us the contribution made by each sector of the economy towards India's national economy as well as its percentage of each to the whole. But we have to remember that the increase in the contribution of each sector does not necessarily mean an increase in the net income of that sector of the people engaged, say in agriculture or industry, because the net project of any sector is divided among various people. Thus the contribution of agriculture is divided among the tenants, land-lords and agricultural labour; and that of industry is shared among labour, share-holder and the big capitalist; and so on. If we want to have a complete and useful idea of the effect of the plan on the structure of the society, we must rearrange these figures class-wise—calculate how much each of the sectors or

the classes of the society would gain by it. This has not been done by the planners, but it is an urgent necessity because our plan is not only for mere additional production but also for the achievement of social justice and the establishment of a socialistic pattern of society.

The planners have been wise enough not to define either social justice or socialistic pattern of society except in a vague manner that might mean anything or nothing. Thus under the sub-title 'Second Justice', the authors of the 'Working Paper' are careful enough to realise that "social justice is easy to recognise but not easy to define" and leave it there. Then they go on to say that "since the goal of socialistic pattern has now been clearly accepted, concrete steps in this direction have to be taken during the next plan period", and then indicate a few of those steps, such as land reform, state ownership or control of strategic means of production, the supply of certain basic necessities of life" to a greater proportion of the people irrespective of their ability to purchase the same, reduction in conspicuous consumption and inequalities of income, etc.

We have no objection to the acceptance of the socialistic pattern of society, though constitutional pandits point out that this has been accepted only by the political party in power in their party convention but neither by the country at the polls nor by its representatives in the Parliament. Nor can any one take objection to the taking of the "concrete steps" in the directions indicated above, because many of them are accepted also by many other countries where the socialistic pattern of society has not been the avowed end. What is objectionable from the point of the pure economist of the definition of Robbins - is whether the steps now proposed are really conducive to the goal indicated, and, which is more serious, whether the steps will not result in some other injurious consequences unintentioned by the society on whose behalf we are now planning. I am tempted to quote Sri J. R. D. Tata here:

"If it (socialistic pattern) means a society in which all have equal rights and opportunities, the underprivileged are protected and helped to a better life, economic activities are harnessed to constructive nation-building purposes and controlled by the State for the common good, and selfish abuses and anti-social acts are checked, then we should all support it. But if the means adopted were to lead ultimately to a society in which incentives and initiatives are impaired, the greater part of the industrial apparatus is owned by the State, economic power and responsibility are largely centred in the hands of Government, and the individuals loses freedom of choice, whether as producer or consumer, then, I submit, this kind of society will be incapable of producing the required volume of goods and services essential for the prosperity and happiness of our people".

While we need not take so pessimistic a view as Mr. Tata (in his address to the shareholders of the TISCO at Bombay), it is difficult to ignore the force of his argument. To plunge into a whirlwind of a plan in the name of social justice even without knowing its meaning and definition is a thing that has to be avoided under all circumstances. It is worse still when we do not try to estimate the consequences.

Let us illustrate our point by taking one example—that of land. Now land reform has come to stay and it means distribution among the actual tillers on the ground that land belongs to God - which does not? - and the actual tiller must own the land - why not the actual labourer own the factory and the actual elector own and run the administration? What will be the consequences? At the end of the second plan period, we will have in the rural areas about 90% of householders who will be owner-cultivators of small pieces of land, may be about 3-5

acres on an average. As the income from this land would not be sufficient and as there will be spare time for the family, supplementary cottage industries would form also a permanent feature of the rural economy. And all this will result in the formation of what is called 'pressure group' in India commanding a block vote and insisting on the perpetuation of such an economy. The experience of France in this connection is illuminating. 38% of the French compared with 6% of the British are farmers. About half of the farmers in France own their own lands, and some of the farm-holdings are too small for more than marginal subsistence; organised peasantry produces a new pressure group, and though it has been useful to counteract the influence of organised labour, "it is in a position to make its power felt against any government of whose policies it disapproves".* French peasantry is always opposed to mechanisation of agriculture or anything that reduces the importance of small scale production; and it has been always found necessary to protect French agriculture from competition from the U. S. A., Denmark etc. In India too we will have high cost of production from land and in India too it will be found necessary to give protection and also, as in the U.S.A. to guarantee a minimum price - the new pressure groups could see to that. And what is the experience of the U. S. A., about price-stabilisation? Today, as a recent article in "Post" shows, the agricultural Commodities Credit Corporation has in stock 7,500 million dollars worth of surplus produce which it is unable to consume or sell abroad. And where will be the middle class owner of today in the light of the new conditions? He will lose his land, and also pay a high price in future for the food he purchases!

* vide G. M. Carter and others: "The Government of France."

Things may not be so bad as depicted above. But still we have to be careful. Anybody that is acquainted with the 'process of government' in any country knows the importance of pressure groups. We have already evolved one such in the name of labour, and are we to create new ones in the name of social justice. Even if it is desirable, let us do all these things after a careful thinking of all the pros and cons. We may not have yet reached in India that condition

obtaining elsewhere whereby "mass public opinion and legislation subject to popular pressures have come to exercise dominant and dangerous influence over the executive functions of Government" (as noticed by Walter Lippman in his recent book "The Public Philosophy"), yet the day is not very distant if we do not measure our steps carefully, and plan out our future without leaping into the dark in the name of social justice.

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On Compensation

By B. N.

There is no longer grief nor joy for me
But one infinity of life that flows
From the deep ocean heart that no man
knows
Out into these unnumbered semblances
Of earth and air, mountains and beast
and trees.

—Lawrence Binyon

It is my belief that everything in life has its compensation, and suffering is not without its rewards. Suffering makes the world kin and struggle arms one with the strength to bear and to forbear. I would not exchange even this by no means enviable life for a kingdom. For years I have tended it and nurtured it and built for it a local habitation in the hearts of a well-chosen few. I would not easily be dislodged from those dear provinces. And then: it is good to be alive.

There's night and day, brother, both
sweet things;

sun, moon, stars, brother, all sweet things

There's likewise a wind in the heath.

Life is very sweet,

brother, who would wish to die?"

But man is the victim of his own fears, and the more sensitive suffer the most from mental anguish at the sight of suffering they are powerless to relieve. The tender-hearted Goldsmith cried: "Why, why was I born a man and yet see the sufferings of wretches I cannot relieve?" The eighteenth century poet envied the life of the mouse: "Thou art blessed compared with me", he said. For

The present only toucheth thee.

But, oh! I backward cast my'e

On prospects drear!

And forward, tho' I canna' see,

I guess and fear.

What a contrast between the petty struggles of man in society and the placid, uncomplaining life of the cattle in the field?

I think I could turn and live with animals, they are so placid and self-contained.

I stand and look at them long and long.

They do not sweat and whine about their condition.

They do not lie awake in the dark and weep for their sins.

No-one is dissatisfied, no-one is demented with the mania of owning things,

No-one kneels to another, nor to his kind that lived thousands of years ago,

No-one is respectable or unhappy over the whole earth.

The life of animals, yes, it looks so placid and self-contained. For certain moods it is excellent indeed, but never for all time.

I remember 'an observation of Mathew Arnold's. He said of Wordsworth that though he heartily admired the life of the peasant and was devoted to the life of nature he could not in practice live half a day with the rustics of the woodland. That is perfectly true. Their company would soon tire him and irritate him and he could hardly endure it; for the townsman dreams of the country and the country goes to the town.

Strange fits of passion have I known and life for me is a supreme adventure that comes but once and must be made the most of. However much I might appreciate in some queer moments the life of the mouse, the carefree beast, it is only for the moment. The passion will evaporate, for the excellent reason that I am not a mouse but a man with all the passions and attributes of human kind.

I seldom look back, for there is not much adventure behind. There has been nothing exceptional in my life and even the more than usually ebullient lives seldom inspire me. They are so common and

Our noisy years seem moments in the being

Of the eternal silence.

I remember many a pang of body and mind in the dreary intercourse of daily life. But even these, time has softened and touched with a kindly huc. My memories are gentle and mellowed with affection, and I have hardly had time to nourish any revenge. But I have always thought that look-

ing backward is a sign of age and I resist it with a will. And blithe as the lark that each day hails the dawn I look forward with hope for tomorrow. I am of the order of forward looking men: Yes, looking forward with hope and assurance for the life of the race. The very fact of my country's woes, her distracted condition and the infinite complexity of her problems, thrills me with a vision of the great scope and the opportunities for service and sacrifice. What a field for the labour and dedication of every faculty is opened out before me, I used to think and rejoice. My capacities, I know, are very limited. But they also serve who only stand and wait.

The thought is irresistible that so many years have slipped by, and as I face the looking-glass every morning for my shave I experience a tremor as one by one streaks of silver hair give the warning that the game is up. Even in his thirties Milton regretted.

How soon my two and thirtieth year hath fled

And yet my life no bud or blossom she-weth.

There are passing thoughts, and I have my own little plans to outstrip the work of time. Lest I should be left behind in the race, I ally myself with the young hopefuls, with the gleam of the great future dangling before their eyes. They sustain me with their vision, their buoyancy and enthusiasms, and I recover myself from my Victorian placidity. For many an old Victorian I know is consumed with the self-complacency of his age and thinks only in terms of Tennyson and Darwin and the giants of a vanished age. But that time is past, and all its aching joys and sorrows. Still the veterans look upon the world with a contemptuous sneer for the foibles of the new age whose enthusiasm have no meaning for them. For to live is to outlive, and I make an effort to keep myself abreast of the times.

New arts, new raptures, new desires,
Will stir the new-born souls of men.
New fingers smite new-fashioned lyres.
And O! may I be listening then.
That is to feel young over again.

There is also the danger of old friends drifting away from you. Death or marriage or profession removes an old friend from your midst and if you are not careful to make new acquaintances you will soon be left alone in the crowd of life without a companion. Hence the need for the renewal of friendships and constant repairs and additions, as good old Johnson used to say. For old men are reminiscent and their minds are closed and they refuse to look beyond their little self.

But old age hath yet its honour and its grace. We hope to be old one of these days, if death the enemy does not trip us up on the way. When that time comes we will smilingly welcome it with good grace, and the more of spring we put into our age the better for us. It is therefore in a sense good to multiply our passions and interests. For these alone will keep us in touch with life. With the background of life's wisdom, with hopes uplifted and a serene temper, old age can yet be made sublime. "Behold him in the evening time of life. By imperceived degrees he wears away. Yet like the evening sun seems larger at the setting." But the tragedy of growing old, said a brilliant writer, is the remaining young. "The wisdom is to be always seasonable, and to change with a good grace in changing circumstances. To love playthings well as a child, to lead an adventurous and honourable youth, and to settle when the time arrives into a green and smiting age is to be a good artist in life and deserve well of yourself and your neighbour."

And when I shall be called to make that inevitable silent crossing

I should not rise as one who sorroweth :

For I should pass, but all the world would be

Full of desire and young delight and glee
And why should men be sad through loss of me?

The light is dying; in the silver blue
The young moon shines from her bright window through

The mowers are all gone, and I go too.

Well, I am talking like a garrulous old man, but the preaching propensity of the Brahmin is persistent in me. I do not consciously attempt to preach. But the lineaments of any life, if honestly recorded, must be useful indeed, either as a lesson or as a warning. Partly by necessity and primarily by choice, my tastes are simple as my habits.

Two things I have never ceased to wonder at since first I learnt to use my eyes and my heart: the morning splendour of the great sun as he emerges from the shining sea, and the great, almost sublime gratitude of man.

I've heard of hearts unkind, kind deeds
With coldness still returning;
Alas! the gratitude of men
Has oftener left me mourning.

I have not yet known "an unkind or an unlovable person in my career, or as my friends used to point out, I could not distinguish a good from a bad man. The sense of reality is never vivid to me and I live in a vision of my own creation and go through life gaily like a gondola. All alike have been good to me and I have received more than I can repay. I am even willing to be deceived. By these and other blessings of temper I am abundantly recompensed. The fact is I have an insatiable appetite for life and a firm faith in its intrinsic goodness. Beautiful to me are the ways of children and fairer far the beauty of the landscape and the human face divine. It is restful to behold the demure cattle as they chew the cud and browse and nod their gentle heads as if

Hiding no form of creed
But contemplating all!

And the tender blooms of girls' cheeks
and the soft lines of their curved necks, and
their magnificent eyelashes arching their
luminous and eloquent eyes; and the thrilling
colour of the human voice and

Music that gentlier on the spirit lies
Like tired eyelids upon tired eyes;

And then
The glory of dawn and sunlight,
The quietude of starry skies,
The clasp of friendly hands,
The tender voice of love,

Oh! the charities that soothe and heat
and bless lie scattered at the feet of men
like flowers. Above all.

I have learnt

To look on nature, not as in the hour
Of thoughtless youth: but hearing often—
times

The still sad music of humanity

Not harsh nor grating tho' of ample power
To chasten and subdue.

I have learnt also the duty of cheerfulness. I know that aspiration is a joy for ever, that "our hopes are inaccessible like stars," "that the term of hoping is prolonged until the term of life", that "to travel hopefully is better than to arrive, and the true success is to labour"; Finally the philosophy of a bookman like me who is deeply interested in life as well is summed up in the pregnant sentence of R. L. S. which I am never tired of quoting.

"To sit still and contemplate, to remember the faces of women without desire; to be pleased by the great deeds of men without envy, to be everything and every-where in sympathy, and yet content to remain where and what you are, is not this both wisdom and virtue and to dwell with happiness?"

Well, that is an ideal worth striving for—and I hope it is not an altogether inaccessible El Dorado.

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The Eroticism of Kalidas

By Mr. UMANATH BHATTACHARYA

THE Poetry of Kalidas who lived over a thousand years before Shakespeare is the sovereign language of the human spirit expressing the feelings, aspirations, sentiments and passions of the widest humanity. In dramatic art the world is yet to produce another one equivalent to Kalidasa's *Sakuntala*. It was only fitting that Mr. K. M. Munshi inaugurated at Samastipur on March 11 the All-India Kalidasa Memorial Conference on the Sivaratri Day. [Editor, "I. R."]

From Mallinath down to Rabindranath many a critic, commentator and literateurs have discussed, analysed and explained the beauties of Kalidas's poetry. In fact the learned Orientalists of both the East and the West have written hundreds of articles on the diverse themes, culled from the works of this great poet of ancient India. They have scarcely left any stone unturned. From whatever angle of vision we

may survey his poetry, we are surprised to see that our predecessors in the past have spoken almost the last word on the subject. It is why I have preferred to stray away from the beaten track and chosen a theme which for obvious reasons has not been X'rayed yet. "Fools rush where angels fear to tread". I doubt the wisdom of selecting this precipitous subject. I may say like Michael M. S. Dutt:—

"Forgetful of the lotus pond

I dawdle in the lichen forest."

My reason is this. It is better to walk on one's own legs in the blind alleys of literature than to be driven through its high roads, chained in the chariot of the victors. It is perhaps superfluous to say that my aim is to discuss the so-called obscene verses of Kalidas, over which little light has been thrown yet. Adam, I believe, would not have tasted the fruit of the forbidden tree, had he not been forewarned not to do so. Thus I recollect how in my collegiate days when in course of his lectures on the *Raghuvamsam* or the *Abhijnana-Sakuntalam*, our professor used to ask us to omit certain verses for their delicate nature, I used to be doubly attracted to swallow them. Later on, when I studied the works of the poet, I intended to write on the subject. This is the origin of this article.

Delicate or obscene, refined or vulgar are relative terms. They widely differ in their conception according to time, place and persons. In the tender days of early youth, when it is not proper to devote to amorous subjects, it is no wonder that professors would ask their pupils to pass over certain passages. But when the mind is mature, when one has learnt to discriminate right from wrong, there is absolutely no justification to taboo writings of our master poets simply because they happen to contain certain passages which deal with love or feminine beauty. Now what were the passages which were considered objectionable in our college classes? The verses which contain direct or indirect references to love-matter, or even the mention of such words as lips, breasts, the hips and loins, the buttocks, sports in water and so on, were used to be invariably purged out.

Let me give one or two examples. The lecture was going on the 13th Canto of the *Raghuvamsam*. The subject was the innocent description of the sea. But all of a sudden a verse was abandoned—the purport of which is as follows:—

"The sea, the sole-enjoyer of the rivers, who is expert in imparting the nectar of his wave-lips, is himself drinking the honey of the lips of his river-brides, who through natural audacity, offer their cheeks to him and is at the same time letting the rivers kiss his."

For the same reason the following beautiful verse was also dropped where Rama, on his way back from Lanka, addresses Sita, on board an air-ship:—

"O thou large-eyed one! the coastal breeze is decorating thy cheeks with the pollens of the *ketaki* flowers. The wind is thus finishing thine toilet knowing me impatient to await the completion of thy embellishment and seeing that I am athirst of the ambrosia of thine lips".

Ah me! this exquisite poetical description was omitted. I dare say this is neither delicate nor obscene far from being vulgar. There are verses in Kalidas as well as in other Sanskrit poets, which are far more delicate.

Here comes the question of the place of ethics in literature. There is a great deal of difference of opinions among the critics on this naughty subject. If the creation of beauty and sentiments is the aim of poets, then poetry should be judged by that standard. Real poetry, even if it contains immodest passages at places, has never been condemned in any country. Who will condemn the great Sanskrit epics, the poems of Ovid, Tasso, Homer or Shakespeare because they contain here and there some erotic ideas? The same can be said about the great Sanskrit Lyric the *Gita-Govinda* of Jaideva and other Vaishnavite poets like Vidyapati of Mithila and Chandidas of Bengal, who made their mother tongue the vehicle of their poetry.

Here a question arises in our minds. Why the most of the Sanskrit poets did indulge in *Adirasa* or the erotic sentiment? Indeed Sanskrit literature is so very full of the amorous passion that this has been called the initial, the fundamental or the primary sentiment. Though this is no longer favoured in our days, never did the general reading public, the learned and the men of taste of this country raise their finger against it. On the contrary the *Sringar Rasa* had ever been the common favourite of our people in the past. That they used to cherish it and relish it is apparent. But why? The reason is, that whether it is frankly admitted or not, every man, particularly in his youth is prone to be strongly influenced by love and the enjoyment of sex. This is the nature of youth and youth is the proper time for cultivating poetry.

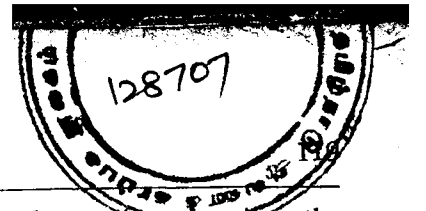
Scientists say not merely of poetry, sex is at the root of every action of man or woman, whether he or she is conscious of it or not. In whatever civilised garment the modern cultured man may appear, a primitive tendency is lurking deep in him and even the so-called cultured, sophisticated modern man has to obey that sentiment. The psycho-analysts hold that man's every action is governed by sex.

Love of all manifestations direct, perverted or sublimated in directing human action and creating diverse characters. Long before the discovery of modern science of psycho-analysis love had played its parts. Yet it can be remarked that there is a gulf of difference between our angle of vision and that of the ancients on this very subject. Take the case of modern novels and see how the sex is treated therein. Illicit love, love that kindles passions and lets loose the animal in man, has been the theme of many a writer. Crime is painted in vivid colours and very often the debauchery is applauded. Modern novels breathe too much of feminine flesh.

The ancient authors did not view the theme from the modern point. This is why we can not call Sanskrit poetry obscene or immoral even if one finds at every step the description of sexual intercourse. There may be thousand and one verses that describe a kiss, an embrace, the touching of cheeks, or pressing of breasts. Sanskrit poetry never kindles illicit love or immoral actions.

In Kalidas's poetry there are innumerable descriptions of feminine beauty and references to sexual enjoyment, yet it has never made the erotic sentiment its main theme. On the other hand the ethical loftiness and chastity have ever been his ideals. Kalidas did not forgive even his favourite heroes and heroines, whenever they give passion the upper hand. Sakuntala had to suffer the insult of rejection, and Dushyanta had to purify his mind by undergoing the pangs of separation and repentance. Uma had to suffer the refusal of Siva. Urvashi was metamorphosed to a creeper and Yaksha was banished from his home; Kalidas has thus condemned too much indulgence to sex even when they are not illicit. The ancient when they dealt in love, were sure to depict a healthy sentiment in which there was no place for filthy atmosphere. Whereas in modern literature we come across such books which kindle inordinate yearning for gratifying the carnal desire, an improper attraction for maids, widows or even others' wives.

Somewhere I have read that in moon-lit night when Sita deeply embraced by Rama, her necklace stood in the way of their close contact. When the poet says "Every limb of mine weeps for every limb of his", we completely forget the flesh and blood and love transcends the body and unconsciously a divine spiritual union flashes in our mind.



This angle of vision, this motif has saved Kalidas's poetry from being obscene in spite of prolific description of naked beauty at places.

Take for instance his early epic *The Kumara Sambhavam*. He has done full justice to the description of the coral lips, the uneven breasts, the deep navel, nay even the newly-sprouted pubic hairs, the slender waist, the heavy hips; but nowhere that description pollutes our mind. This is art—the work of the master poet. It may be possible that as the love of Divine Pair is the subject-matter of the poem, the chord of our heart is strung in high pitch so that there is no scope for filthy ideas.

In fact, that writing must be dubbed as obscene and immoral the reading of which instigates the carnal desires and filthy thoughts, even though it is garbed in chaste language, elegant words and refined style. Reversely, the themes of a poet may be the sexual love and if that poetry contains naked description of bridal chamber or unrefined words and ideas here and there, it will not be wise to condemn it as immoral without considering the intention of the poet.

The fact is the obscene has its place in art but there is no room for the unbeautiful in its domain—be it poetry painting or the sculpture. Art does not consist in merely making the work free from obscenity, on the contrary “A thing of beauty is a joy for ever” even if it borders on indelicacy. The great works of poets, painters and sculptors will bear witness to this truth. The world has its origin in the Creator's joy, who has created in the ecstasy of His joy, both the

beautiful and the indelicate. This is the supreme art. A great poet also in the fervent moment of inspiration creates both the beautiful and the unadorned.

There is another point, what is called romantic love or platonic love is simply a dalliance of emotion. It is something nothing, a perverted state of mental outlook. No poetry of a real poet can be founded on incorporeal, unsubstantial love which has no relation to reality. Enquire into the sources of real story of love, you will find that there has always been some living being of flesh and blood who has inspired it. Love of men and women yearns for its consummation in the union, not only of heart but also of bodies. Platonic love is a great ideal—the love that is independent of the bodily union is utopian but the actual companionship, partnership and the appeal of sex are surely not to be ignored. It is why in novels and poems which deal in love and youthful dreams, kissing and embracing do play their parts. What is to be considered is whether the poet is able to express it like a real poet and artist and whether he has been able to create beauty and impart joy. If he is successful to do so his work will be adored—obscene or not. That even the naked beauty can be absolutely free from indelicate ideas is proved by Venus Of Milo, *Sakuntala* and Tagore's *Ghitrangada*. *The Meghaduta* may contain some verses which may be considered obscene by our age but such immortal books are based on eternal sentiment and hence they have endured and the world will ever appreciate them as flowers of real poetry.

Theatre in Germany and India

By Mr. EGON VIETTA

THE German theatre after the Second World War cannot be compared with the German theatre at the end of the First World War. Its role today is less dynamic than it was earlier. During the last war most of the theatres had been burned down; after it ended, the actors had to start in Schools and Premises as they do in India today. The vitality of the theatre, led by actors and actresses who had to make their living however, remained unimpaired. The people too welcomed the rise of the theatre. For years all theatres were so crowded that the communities started theatre building on a large scale, partly even with the help of the Allies, as in Mainz. The birth of this new theatre has rightly been described as another miracle in West Germany.

A brief account of this broad theatre-movement in post-war Germany may be found in the Theatre-symposium of Darmstadt, which was printed in 1955, and includes the sketches and models shown at the exhibition of European architectural solutions on theatre-building which was held along with the Symposium. (Darmstadter Verlagsanstalt West Germany, *Theatre*, 1955, Darmstadt.)

The symposium, in which all the theatre professionals in West Germany, Switzerland and Austria participated, revealed that the European theatre had undergone a big change. After the First World War, in the twenties, the German theatre was still bound to the preference of acting, although important stage directors like Max Reinhard and Leopold Jessner influenced to a great extent the style of production. Now we have the prevalence of the stage-director, the so-called

“Regisseur”. This may be due to the development of the film industry, where in fact the stage-director holds the production together. The film is Montage, but not the stage performance of the play.

Practically since the end of the last century Europe has been in a humanistic and social crisis. The theatre amply reflected this crisis. But it was not until the disastrous end of the First World War that it really became dynamic.

The visit of Tairoff from Russia in the year 1922 to Europe marked a new epoch of the stage. Tairoff was probably highly influenced by the Asian, especially the Chinese theatre. He delivered his stage-ideas to a restricted audience. His visit left a deep impress on the German theatre. Thereafter neither naturalism nor realism were deemed to be enough to give the stage a new and lasting shape.

Tairoff wanted a dynamic stage design—dance, music, everything on the stage. His ideas were parallel to those of Hugo von Hofmannsthal, one of the most prosperous German playwrights (Austrian by birth). Both propagated the importance of bringing dance, music and speech on the stage. Nobody was, however, aware that for centuries this demand was the *fundament* of the Indian stage and of the Indian *Natya-Shastra*.

Yet, though these ideas were incorporated, the changes they led to were insufficient. It was still left to some promoters, “avant-gardists” to think about the problem. One of the greatest personalities in this category was the painter Oscar Schlemmer. Schlemmer

joined the famous "Bauhaus", the first European work-academy (Germany) in Dessau Weimar, after the First World War. He invented the geometrical ballet "Triadisches Ballett." Many of his ballet and stage designs have yet to be delivered to the public. But his studies on the stage, especially his sketches, brought about a dynamic orientation of the German stage.

Schlemmer gave an address on the position of the stage in a speech in 1931, which has been printed in 1951 in a theatre-magazine *Dus Neue Forum* (The New Forum) of the advanced theatre in Darmstadt. This important and basic speech shows outstanding similarities with the stage-ideas of the *Natya Shastra*.

This, however, did not wholly solve the problem of a new stage. During the First World War, Germany developed a dance movement, which has become world famous as the New German dance. Dancers like Mary Wigman, Harald Kreutzberg, and Rudolf von Laban tried a free and new approach to the dance-movement. They wanted to be freed from the systematized ballet. This movement dramatized the dance, as *Kathakali* and the *Bharata Natyam* did in India.

The dramatical dance apparently served the stage. But very few realized how the striking experiences of the dramatic dance-movement could be used. After the war, a small school tried to rearrange the stage under the influence of Asian ideas. Out of this school Germany got two profound stage-renovators: Heinrich Koch and Gustav Rudolf Sellner. Gunther Rennert, Fred

Schroer and other stage directors, partly with the help of gifted musicians like Carl Orff and play-wrights like Bertolt Brecht, abolished the old way of staging.

Germany, thereby started a stage-reform, which we find mirrored in similar directions of Paris. (Jean Vilar, Barrault.)

What was this new stage like? The actor was trained in a new sense. He had not to behave as naturally as possible, but as stylized as possible. The stage design grew in importance. The framework of the stage-design gave the performance a profound *fundament*. The actor had to learn how to move, to dance, to insert dynamic action into the dialogues.

The dance-movement of the First World War became practically absorbed into the new stage. The unification of dance and acting stylized the performance in the sense of the old Indian tradition. Only by those means was it possible to stage the Chinese play, *Cherry Blossom Fan* by Kung (17th century A. D., first European translation by Benl). This enabled us also to use songs as a part of the dialogues, as it is done, for instance, in Madras.

This change also helped us perform ancient Indian Sanskrit dramas. I adapted in the modern direction *Malavika and Agnimitra* by Kalidasa for the Indian as well as for the German stage. The streets into the future of a more formalized stage now lie open. The principles of stage are approximating to the Indian tradition.

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WORLD OF BOOKS

NETAJI MYSTERY REVEALED - Printed by J. N. Bose at the Indian Press Ltd. 93-A, Dharamtalla Street, Calcutta-13 & Published by Sri S. M. Goswami, 10, Dr. Sarat Banerjee Road, Calcutta-29.

The celebrated Dr. Whately wrote in the first quarter of the 18th century a pamphlet proving that no such person as Napoleon Bonaparte ever existed. As a celebrated American said "You can fool some men for all time, all men for some time but not all men for all time." There can be no end to the battle on both sides to prove or disprove the departure from this world of Netaji Subhas Chandra Bose unless he appears as one alleged victim of a murder appeared before the Stationary Sub-Magistrate of Kurnool when he was about to commit a number of persons to take their trial for killing him. Those who believe still believe and those who do not will still not believe.

Note:- There are two anecdotes which may be interesting to readers of the *Indian Review* in this connection.

A Nambudripad of Malabar declared that all Europeans are descendants of Hanuman and are furnished with a tail. Mr. J. F. Logan, I. C. S., undressed himself before a Parishad and demonstrated that he had no tail. The Parishad duly passed a resolution "This Englishman apparently is an exception and has no tail."

There is a temple in Thiruvvelangadu near Arkonam in which an image, all of precious stones, of God Nataraja worth many lakhs of rupees was kept encased in brick-work as mortals would be blinded by seeing such a dazzling sight. Later someone repaired the

temple and encased the brickwork in a solid granite so as to make it still more difficult to verify whether the image of precious stones still exists.

Those who have as much faith as a mustard seed can really continue to believe that the precious stones are there and they will be there and those who are sceptics will still doubt as soon as sometime has elapsed or could have seen like the doubting Thomas with their eyes the precious stones.

I LED THREE LIVES. By Herbert A. Philbric. Published by Adhunik Sahitya Prakashan, P. Box. 664, New Delhi. Price, Rs. 1-8-0. (USIS, 158 Mt. Rd. Madras-2)

This is a remarkable volume dealing with the methods of infiltration of the Communist Party into the Social fabric of the United States. The author claims to have been an agent of the F. B. I. unknown to anyone else and managed to get into the meshes of the communist network quite by accident, while pursuing an independent and respectable business job. On the advice of the F. B. I. he continued his career in the communist party and reached the topmost ranks of the party. After putting his extraordinary position in the party to the maximum use for the sake of his country the author publicly gave evidence in bringing to book some of the principals of the organisation who were planning deliberate destruction in the U. S. A. The facts revealed in the course of the volume regarding the manner and methods of the communist party in infiltrating into every kind of social and political organisation to work their way towards their objectives are astounding. Irrespective of the truth or otherwise of the facts, the volume points out the various methods which can be utilised by unscrupulous organisations to undermine nations. It is well worth study by the guardians of the nation.

THE HURRICANE. By Chou Li-po. Foreign Languages Press Peking 1955. Translated by Hsu Meng, Hsiung. Illustrations by Ku Yuan.

This novel of Revolution won the Stalin Prize in 1951. The author born in 1908 and still under fifty has many works to his credit including translations from Pushkin and Sholokov and the scenario of the film *Liberated China*. The present novel gives an account of the land reform in the North East in 1946, woven into a story of the every day joys and sorrows, and work and weal of the common people. Now that India is in the turmoil of being subjected to "agricultural and land reform", how comforting it is to note Christ's injunction not to take much luggage, and Congress President Dhebar's instruction not to take more than three sets of clothing and to travel light echoed in the following from the Preface "At the beginning the peasants did not understand us. It was not until they had found that we were actually living simply and eating even worse than they that they were convinced that we had come for their good and that we harboured no ulterior motives. We even put away our leather shoes lest we remind them of the puppet Manchuko police who had persecuted them." As Mao-Tse Tung hoped several hundred million peasants rose like a tornado or tempest or hurricane. Let us pray that in India, the rich may show enlightened self-interest and generosity and the poor patience and wisdom and non-violence so that the transformation into a socialistic pattern of agricultural society may be effected without sorrow and destruction. Whether as capitalists we call it inflammatory or as Communists Inspiring, the book is a very powerful piece of writing.

ACHARYA VINOBA BHAVE - The Publications Division, Ministry of Information and Broadcasting, Government of India - Price Re. 1. -2sh.

This is a lovely account of the life and mission of Acharya Vinoba Bhave. The essence of his life is rebellion against plutocratic economics. Mr. Ramsay Mac Donald said "It is this moral curse of plutocracy which is upon us. It is not only the wealthy people but the poor. If our people sacrifice strong moral rectitude for the flashy enticements of the day and the hour, then we are ruined as Rome was". Vinoba Bhave says that his father was anxious to see him become a barrister or a big chemist and exploit his intelligence. He denounces his father in these words: "He forgot his duty as a *Brahmin* and thought, like a *vaishya*, in terms of pounds, shillings and pence. This incensed me. I determined that I would be no party to my intelligence being prostituted". He believes that you can first transfer land to the landless and by this intermediate process finally have all land held in trust by co-operative communities. It is a daring and noble ideal which he preaches.

UNITED STATES POLICY TOWARDS ASIA - Remarks by Walter B. Smith, Under Secretary of State, in an interview over the Columbia Broadcasting System television network.

These are the remarks by Walter B. Smith over the Columbia Broadcasting System. This defence of American foreign policy is based fundamentally on the Chinese Communists singling out the United States as the imperialist threat to the peace of Asia. As long as Communist China dislikes the U. S. A. and the U. S. A. is apprehensive of the designs of U. S. S. R. and Communist China towards it, the present explosive atmosphere must continue.

TO WHOM SHE WILL. By R. Prawer Jhabvala. George Allen and Unwin Ltd. London. 15 shillings net.

This is a social tragic-comedy by a young authoress. Plot, description, characterisation, and style are the classical requirements of a good novel. The action or plot of the novel is rather meagre as it consists of a young adolescent "Studied girl (B. A.)", Amrita, who pursues an adolescent refugee boy of 22, Hari, employed in the same broadcasting station as herself with whom she takes "the bold step of imagining herself in love". The attempts of her people to 'pack her off to England or get her married to the son of Lady Ram Prashad Channa, a socialite widow dedicated to social work, make most amusing reading. The successful endeavours of Hari's people to make him prefer to wed a sweet young thing of sixteen called Sushila from his own caste and status in society close the tale with a wistful longing on Amrita's part whether it would not be better for her to transfer her affections from the callow youth to mature Krishna Sen "England-returned professor at the University who is a paying guest at her house. But the plot is nothing compared to the description of the transitional social life in Delhi after the First Revolution of 1947 which recalls many French masters in that manner of writing. The characterisation is very good and reminds one of Jane Austen's touch in respect of match-making mothers with marriageable daughters". The style, probably due to what the blurb calls the writer's "gentle Irony", often repeats many "Indianisms", some of which I have quoted above. Altogether, it is a work of great promise, and we can look forward to future books by the same author with pleasurable anticipation.

MOHAMMEDANISM - AN HISTORICAL SURVEY. By Sir Hamilton A. R. Gibb - A Mentor Book - Published by The New American Library - Price 35c - Originally Published by Oxford University Press (Home University Library Edition).

This is a Mentor Book published by arrangement with the Oxford University Press. Sir Hamilton Gibb has done an excellent job in explaining to the world one of the great religions. A few quotations will show the compression of thought and word without sacrifice of clarity and accuracy, "The fear of God's 'wrath to come' dominated Mohammed's 'thought and it was for him not only, nor even chiefly, a weapon with which to threaten his opponents, but the incentive to piety and good works of every kind" (page 39). "Before praying the worshipper must be ritually clean; before making the Pilgrimage the worshipper must be in a state of ritual consecration (ihram)" (page 57). "If Muslims are slow to follow changing fashions in thought, by their long struggle against the secular governors and secular philosophies they have done much to protect the causes of religious and personal freedom" (page 145). This book can with confidence be placed in the hands of every one who is working towards international goodwill based on a spiritual approach to life.

MATTHEW ARNOLD. By Kenneth Allott. Published for The British Council and the National Book League by Longmans, Green & Co., Price: Two shillings.

In this age of hurry, even the Sweetness and Light of Matthew Arnold, who bade the Scholar Gypsy fly the feverish contact of his age, has to be re-dressed. The author has succeeded in his task of making Matthew Arnold correct Mr. Eliot in our approach to literary opinions on the great questions of life and society.

VOYAGE THRO' WARM BLOOD.
By Temporau. A Kubera Publication.
Kubera Enterprises, Madras.

It is a very interesting novel set in the background of the second world war. The obsolete conventions in Indian Society as also flippant and exotic life of ultra modern youth are exposed in an unique manner by the author. The book is essentially Indian and the author deserves praise for this piece of work. The book is nicely got up and well printed. More such books are really welcome in our country.

SOME INDEPENDENT GOVERNMENT AGENCIES IN THE INDIAN CONSTITUTION. By Sri Ram Sharma, M.A., F. R. Hist., SOC, (London), Director, Institute of Public Administration, Sholapur, published at the Institute of Public Administration, Sholapur. Printed at the B. B. D. Power Press, Cottonpet, Bangalore-2 Price: Re. 1-8.

Though the author says that the Chief Election Commissioner, the Comptroller and Auditor-General, the Public Service Commissions, the Judiciary, the Finance Commission, the Commission on Backward Classes, the Speaker's Certificate and the Law Officers are independent agencies working in fields which lie midway between public policy and administration, it would probably be more correct to describe them as co-ordinating bodies. Once Charles James Fox exclaimed "God save the nation which has such judges." G. K. Chesterton says "Machines cannot lie; neither can they tell the truth. Only human beings can tell the truth or tell lies or do right or wrong." So as most of these independent "agencies" in practical working represent human beings with a prior history which led to their sele-

ction for the particular post, and the most independent of them is only a person working under "Conditions of Service" (if not, servitude). On the whole, this is a useful pamphlet.

GROUNDWORK IN DIALECTICS (How Thought and Things Ever Derive) - A Study in terms of Modern Thought of various religions, philosophical and scientific relations - By M. V. V. K. Rangachari, Kakinada. Price: Rs. 3.

Mr. Rangachari is well-known for his synthesis of our rationalistic approach to Hindu religious works. One is tempted sometimes to ask as Sidgwick did about Green's Defence of Hegel "How does one distinguish the inconsistencies which are proofs of Error from the inconsistencies which are intimations of Higher Truth". For those who in the twelfth chapter of the Gita want to be Dialectical Humanists, this book will be useful. Those who prefer the humbler path of Bhakthi will also profit by feeling so thankful that they need not pursue this difficult path.

MEASUREMENT OF INDUSTRIAL PRODUCTIVITY. By M. M. Mehta, D.Phil. D.Litt. (Econ.), Director of Economics and Statistics, Government of Madhya Pradesh, Price Rs. 6 (10s. nett.). The World Press Ltd. 37 College Street Calcutta 12.

This represents work completed in the Department of Industrial Research, University of Pennsylvania from September 1952 to February 1953. The author has tried to avoid "dangers of verbal algebra, metrical simplicism, pedestrian practice, and routine interpretation", in describing the significance of productivity analysis. It is a well documented learned book deserving a place in libraries catering both to academic and industrial institutions.

INDIANS OUTSIDE INDIA

UGANDA

INDIANS IN UGANDA

An appeal to the leaders and people of India to give the people of Uganda a helping hand by providing professional and technical personnel like doctors, engineers and technicians for developing that country, was made by Dr. E. M. K. Muwasi, leader of the Uganda Goodwill Delegation which came to Madras on the 22nd of this month. Dr. Muwasi also said that Uganda, like other parts of Central Africa, had a number of social, educational and political problems. They were a colonial people and the political problem in a nutshell was that while the people felt they were ready to take over power in their own hands, their "protectors" said "we cannot give you power because you are not ready."

S. AFRICA

INDIAN CHILDREN IN S. AFRICA

Powers for the Minister of the Interior, Dr. Eden Dorges, to deport any person who is not a South African citizen, if he considers it in the public interest, are contained in the Immigration Amendment Bill published on March 21 at Cape Town.

The new Bill contains a clause to regulate the admission into South Africa of certain Indian children over the age of 16.

These are children who could have entered South Africa without authority before they reached the age of 16, but who through transport difficulties arising from the war, were unable to enter South Africa before they reached 16.

The Coloured members in the Cape Provincial Council are to be replaced by Whites.

MALAYA

INDIANS IN MALAYA

Indians in Malaya do not any longer consider themselves immigrants. They have integrated with the people of the country and are playing an admirable role in the progress of the land, is the view of Mr. R. K. Tandon, India's Envoy in Malaya.

Mr. Tandon who was on his way to Delhi from Singapore, made a brief halt at Madras airport, and called on the Governor Mr. Sri Prakasa.

The Indian Envoy is all praise for the state of affairs in Malaya. The country is making rapid strides towards self-Government. A new nation will arise next year, he says. What you see now is only a passing phase.

He is sure the Indian settlers will play a glorious role in Malaya's future, enjoying equal rights.

Mr. Tandon's visit to Delhi is in connexion with the conference of heads of Indian Missions in South-East Asia.

We understand that the future status of Singapore and Malaya, with which is linked the future of Indian settlers there will figure in the talks.

PAKISTAN

HINDUS IN E. PAKISTAN

The increased minority migration from East Pakistan, which hit the peak level of 50,000 last month, was "more than alarming", Mr. C. C. Desai, India's High Commissioner in Pakistan, said on March 15.

The declaration of Pakistan as an Islamic Republic, he thought, was one of the contributory causes for the sudden rise in exodus from 20,000 in January to 50,000 in February.

DIARY OF THE MONTH

MARCH

- Mar 1 East Pak forces open fire in Assam border killing one and injuring several people.
—France recognises independence of Morocco.
- Mar 2 Pakistan Governor General gives assent to Pak Constitution Bill.
—Pope Pius XII celebrates his 80th birth day.
—S. A. Governor General gives assent to "Apartheid" Bill which removes 45,000 coloured voters from the common electoral roll.
- Mar 3 Goa Police beats to death V. A. Gavade a nationalist of Korgaon Goa.
- Mar 4 The Fourth All-India convention of Bharat Sevak Samaj meets in Subhasnagar (Nizamabad).
—Iskander Mirza is elected provisional Pak President.
- Mar 5 Mr. Nehru announces Govt. of India's decision merging Telengana with Andhra.
—Mr. A. K. Fazlul Huq is appointed Governor of East Bengal.
- Mar 6 Seato Council meets in Karachi.
- Mar 7 Seato backs plebiscite on Kashmir and supports also the Durand line for Pak-Afghan border.
- Mar 8 Mr. M. Anantasayanam Iyengar is unanimously elected Speaker of the Lok Sabha.
- Mar 9 Bakshi Ghulam Mahamed criticises Seato's stand on Kashmir and announces Kashmir's accession to India is irrevocable.
—U. S. Secretary Mr. Dulles meets Mr. Nehru at New Delhi.
- Mar 10 Pakistan protests against India's reference to Kashmir as part of India in her note to member-countries of Seato.
- Mar 11 Congress Ministry in T. C. State resigns.
—The Akalis accept Govt. plan for the re-organisation of Punjab State.
—Mr. K. M. Munshi inaugurates the All-India Kalidas memorial Conference at Samastipur.
- Mar 12 French Foreign Minister Pineau arrives in New Delhi and confers with Mr. Nehru.
- Mar 13 Greece formally requests U. N. to place the Cyprus question on the agenda of the next General Assembly
- Mar 14 Admiral Mountbatten and Countess Mountbatten arrive in New Delhi.
- Mar 15 Eden wins vote of Confidence in Parliament on the Cyprus policy.
—The Soviet Delegation headed by G. Malenkov arrives in London.
- Mar 16 Draft Bill on state re-organisation is published.
- Mar 17 Dulles and Chiang-Kai-Shaik meet and confer on the defence of Formosa.
- Mar 18 Sri Prakasa unveils commemoration tablet in Vellore Jail where Rajaji was incarcerated.
- Mar 19 India Government lodges protest with the Pak government re. the unprovoked attacks on the border.
—Editors from all over Asia meet in Tokyo.
- Mar 20 France signs Protocol granting independence to Tunisia.
—Sardar Hukum Singh is elected Deputy Speaker of the Lok Sabha.
- Mar 21 President Soekarno gives his approval to Indonesia's first elected Government.
—Ike announces 72 million dollar aid to India.
- Mar 22 India-Pakistan Generals agree to avoid border clashes.
- Mar 23 Pakistan becomes Republic.
- Mar 24 President's rule is proclaimed in Travancore-Cochin State.
- Mar 25 Maj - General Iskander Mirza becomes the first President of the Pakistan Republic.
- Mar 26 U. K. rejects Nasser's proposal that Britain should withdraw the right of Arab States to accede to the Baghdad Pact.
- Mar 27 Soviet Dy. Prime Minister Mikoyan arrives in New Delhi.

READERS' DIGEST

RUSSIA'S NEW WEAPON

The race to perfect the "ultimate weapon"—the "weapon that will wipe the earth"—is now on with the Soviet Russia having a lead on the U. S. according to a military expert Mr. Hamson W. Baldwin who writes in the latest issue of *Collier's*. Mr. Baldwin described as one of America's best known and most respected military analysts, says the I. C. B. M.—the inter-continental ballistic missile—will, when developed, threaten every city on earth, not merely with damage but with destruction.

Mr. Baldwin, now Military Editor of the *New York Times* says the goal of both the U. S. and the Soviet Union is "development of the most frightful weapon conceived by man, a virtually unstoppable 16,000 m.p.h. inter-continental ballistic missile that can drop a hydrogen warhead on a city 5,000 miles away."

"At stake," he says, "is not only the security of the free world, but the U. S. position as the world's leading technological and industrial power."

Conceived as the "ultimate weapon," the I.C.B.M., if aimed at American cities, he adds, might cause 10 to 50 million casualties and knock out perhaps a third of America's industrial capacity and turn "parts of America into radio-active deserts."

While Washington is not yet fully sware of the state of development of the I.C.B.M. in the Soviet Union, Senator Henry M. Jackson, Chairman of the Military Applications Sub-committee of the Joint Congressional Committee on Atomic Energy, warned in the U. S. senate that "there is danger" the Soviets may fire a 1,500-miles ballistic missile before the end of the year.

The U. S., it is understood, is far ahead in anti-aircraft guided missiles and the army's short-range surface-to-surface bombardment missile and is also "fat" with other good air-to-air and ship-to-shore missiles but in the matter of inter-continental ballistic missiles, it is lagging behind the Soviet Union.

The expert says the U. S. also has the "Regulus" and the "Matador"—both of them small pilotless planes with ranges of about 500 miles and the "Snark" which is a point-less plane powered by a turbo-jet engine capable of doing a distance of 5,000 miles between 500 to 600 miles an hour.

But he points out that the Russians have a complete lead in regard to I. C. B. M. which is more dangerous because it is more powerful and all because it follows a ballistic trajectory outside the earth's atmosphere and flies so high and so fast that it cannot be tracked down by radar or any known method at the present moment.

The expert says "Imagine a giant rocket—a gargantuan version of a skyrocket more than 100 feet high, weighing more than 100 tons—hurled to an altitude 600 to 800 miles above the earth into a region of no air and envisage the warhead or nose of this huge gadget slanting downward through the denser atmosphere, speeding at 15,000 m. p. h. toward a target a couple of thousand miles away. How can you hit anything with such a long range.

The U. S. is therefore presently engaged in the mightiest effort to beat the Soviet Union involving millions of dollars and the best available brains. Called Operation Atlas, the cream of American scientific talent has offered its co-operation to Government.

Says Mr. Baldwin: The I.C.B.M. will be an awesome weapon—with frightening capabilities. It is well named Atlas: truly it carries man and his future on its shoulders."

PROHIBITION

Mr. Robert H. Pearson, in the course of an article on "Fact and Fallacy about Prohibition" in the *Alert* magazine, observes:

"If wet advocates in India think they will solve the problem of bootlegging and the sale of illicit liquor by repealing Prohibition they will have a sad awakening if Prohibition should ever be voted out. We have discovered this fact in the United States. During our Prohibition days we were assured by the Repealists that all of the ills besetting our country would vanish if only Prohibition were repealed; all of the crime and lawlessness attached to bootlegging and the sale of illicit liquor would come to an end.

Prohibition went. Have bootleggers and the sale of illicit liquor disappeared in America? Listen—

A few years after the Repeal of the Prohibition amendment *The Boston Herald*, a wet newspaper, admitted that bootlegger now is more prosperous than "he ever was during the 14 years of Prohibition." *The Chicago Herald-Examiner*, a thoroughly wet daily paper, laments, "As we stand today, (since repeal) we seem to have made bootlegging safer and more profitable for the crooks."

Before the eighteenth amendment was repealed one of our Congressmen argued before the House that bootleg liquor and bootlegging would largely be abolished. What did he say after repeal had been in operation for a few years and he had an opportunity to see his mistake? "The bootleggers before the repeal of Prohibition were mere pikers as compared with the (illegal) Whisky Trust today."

Henry Morgenthau, at the time U. S. Secretary of the Treasury, several years after Prohibition had been voted out in America. Instead of eliminating or reducing the ownership and operation of illicit stills, the unlawful manufacture of liquor and bootlegging these nefarious operations have been increased to a scale hitherto unknown.

The United States Senate recently became alarmed over conditions prevailing in the country and a special Committee was appointed to investigate crime conditions in all parts of the land. Senator Estes Kefauver, Chairman of this Committee, in the following words asserted that corruption now is far worse than in Prohibition days. "Without fear of contradiction, I say that corruption continues today on a scale that makes the corruption of Prohibition days look like kindergarten play."

Thomas J. Donovan, Vice-President of the licensed Beverages Industries, declares that in the United States the productive capacity of illegal stills is "greater than the actual average of production of the entire legal distilling industry." During 1951, he said, authorities seized a total of 20,402 stills having a capacity of 715,000 gallons a day!

Some experts have estimated that for every legal distillery in America today there are a hundred illicit stills and that these bootlegging places are turning out illicit liquor at the rate of 18,000,000 gallons per year. What is more, instead of eliminating bootleggers these enemies of respectable society are being arrested at the rate of about a thousand a month!

If you want to get rid of bootleggers and illicit liquor repealing Prohibition is not the way to do it. The United States has learned from experience that such a step only causes bootlegging to flourish.

AMERICAN PUBLIC SCHOOLS

The *Harper's Magazine* has an interesting article on the above subject. The writer, Mr. Shoan Wilson, says:

"The idea that we once had marvellous public schools in this nation, and that modern philosophies of education have ruined them, is the most obvious kind of nonsense. What kind of public schools existed 50 years ago? City schools were dull and dingy buildings, with classes of 40 or more pupils common. Country schools were usually one-room affairs, with children of widely varying age and ability taught at the same time. Few of the teachers 50 years ago had anywhere near as much education of any kind as most teachers today. The elementary school curriculum was pretty much limited to the Three Rs, and the high schools confined themselves to a college-preparatory program.

As school enrolments increased, the demand of the public proved insatiable. At school-board meetings, wistful parents kept showing up to ask for something new. Why not courses in dancing and music and tennis—it didn't seem fair that the children of the poor should be entirely cut off from such things. Shrewd managers of factories appeared to ask that vocational education be tailored to meet their immediate employment needs. People worried about safety asked why courses in driving automobiles couldn't be instituted. Others requested courses in family life to help reduce the divorce rate, and instruction about alcoholic beverages to help reduce alcoholism. The schools were asked to encourage good citizenship, patriotism and international understanding.

In spite of that, an extraordinary amount of progress has been made. More education is being passed on to more children than ever before in history, as well as more health care, entertainment and all the rest of it. The advance is perfectly measurable: the average scholastic attainments of soldiers in World War II were tested and found to be much higher than those of the soldiers in World War I.

Most suburban schools in America are incredibly good, compared to any sort of school in the past. Many centralized rural schools give the children of farmers an education as good as anyone in the nation can get. The people seem to vacillate between complacency at these gains and exaggerated horror at weaknesses which have not yet been overcome. Maybe everything would be all right if the public just realized the nobility of the goal it has set for the schools, and also realized the enormous amount of money, time and thought needed to achieve it.

IRAN AS U. S. COLONY

The Soviet Government Newspaper *'Izvestia'* says that Persia was "falling more and more under the imperialistic control" only two months after it had joined the Baghdad pact.

It said the Soviet regarded Persia's membership of the British sponsored pact as "contradictory to Persia's international obligations among them those undertaken under the Soviet-Persian treaties."

'Izvestia' referred to "the extraordinary growth" in the number of U. S. servicemen in Persia since the country joined the pact and said it was now in danger of being turned into a colony.

TRANSITION IN MOROCCO

The New York Times in its leader says that there has been dancing in the streets of Rabat, French Morocco. There is a new sense of well-being and a new confidence in the near future. Why?

Because France and the Moroccan nationalists have agreed upon a formula that nullifies the 1912 treaty that set up the Protectorate and they now assure to Moroccans a government of their own choosing and the status of independent sovereignty.

This is another important forward step toward a solution of the knotty problems of North Africa. The first big break in what looked like a disastrous stalemate was the agreement on autonomy for Tunisia. Now, in the wake of that, comes a new protocol for Morocco. The even more complex question of the status of Algeria remains, but the flexibility that France has shown in the Tunisian and Moroccan cases may eventually afford the touchstone for something better in respect to Algeria.

What is happening is an enormous modification of a system of colonial rule. The French feel that they cannot wipe out their whole position at one sweep for an obvious reason. In North Africa there are literally millions of "overseas" Frenchmen to whose safety and welfare the French at home feel morally pledged. Moreover, in the case of Algeria, France has a constitutional problem that is formidable, since this region is legally and technically an authentic part of Metropolitan France. In all these situations it is not just a question of "giving up a colony"; it is rather the question of how to evolve new instruments of government that will satisfy the peculiarly exigent requirements of these several cases.

At the very heart of this problem is the question of government by consent of the governed. The so-called French Union could not endure unless it honored this principle. The charge of "colonialism" cannot successfully be met unless and until it is demonstrated that the status of any people who have a contact with alien rule in any form is determined by their own free will. If that free will can be exercised, as it has been in Morocco, "colonialism," as such, ceases to exist.

What is happening, however, is still only a prelude. Independence, in itself, solves few problems. Self-government is not automatically good government. Its merit rests on consent and its ultimate value must be proved by a performance that vindicates that consent.

Good government is not possible, moreover, in a country or an area that is racked by constant terrorism and defiance of law. The settlements that have been reached in North Africa will have their greatest significance if they make the restoration of public order not merely possible but natural. To this end the French are to be congratulated of their good sense. The North Africans must be enjoined to make the most of their new opportunities by seeking really good government.

NEGROES IN U. S. A.*

In an editorial entitled "Progress for the Negro", the *Times* says.

"The resistance in some southern states to the Supreme Court's anti-segregation ruling makes news that we often have to put on the front pages of our newspapers, but this is not the only kind of news that affects our Negro neighbours and fellow-cit-

izens. The Census Bureau brings out some figures and conclusions that show that, in spite of some setbacks, we are moving toward equal opportunity.

"The bureau reported recently that non-white residents of the United States were now holding better jobs than they did 10 years ago at the end of the second world war. The bureau finds a 'steady improvement' in job opportunities for Negroes. It describes this evolution as one of 'the most important social and economic developments of the past several decades.'

"The report still has to point to a time lag in education, income and adequacy of equipment' from which the Negro, because of historical circumstance, still suffers. Some day he will catch up and our children will probably wonder why it all took so much doing. Of course, the white man finds it easier to be patient about the slow growth in the other man's opportunities. Yet for the Negro and the other coloured races, and for all who love justice there is no reason to despair."

THE MAYA OF MONEY

Acharya Vinaba Bhava in a note to the Press points out that:

It is Man's peculiar characteristic that he gives up something of his own for the sake of society. He is pleased when he finds an opportunity to sacrifice and serve. During the British regime, however, much value began to be set on money; arts, crafts and industries in the villages were destroyed and people began to buy articles from cities. Thus, because they became slave of money they forgot love. And now these people have evolved a science of money and have named it economics. This is a science which teaches you how to increase money in your own house. This, though, is not a science but the reverse. When water enters a boat

it sinks; water is necessary for running a boat but outside and not inside it. In the same manner though wealth is necessary it is so in society and not in the individual family. When wealth enters the family it suffers the fate of the boat in which water has found its way.

We do want that crops in our villages increase that the spinning-wheel works in every home, that every family has its own bullocks and cows so that children get plenty of milk, that everyone owns his own tools and implements; that every house has enough corn and food so that outsiders who come to the village are fed well, that the gardens yield flower and fruit, and that they also supply various kinds of vegetables. Let all these things be abundant in the village, but let money be scarce. Any thief can easily run away with a two-hundred-rupee currency note in his pocket, but he would not find it so easy to run away with corn worth the amount.

The position today is that the rich do not own or have anything else but money. They do not have the knowledge of how to labour in the fields, nor how to milk the cow, nor even of how to spin on the wheel. They do not, therefore, have corn, nor do they have fruit and vegetable, nor milk, nor ghee, nor cloth. But they do possess some pieces of paper and some stones. By showing those pieces of paper they can rob anyone of anything they like. Even village folk, too, these days, have been tempted by those pieces of papers so that they sell all sorts of things they produce in exchange. Paper cannot be eaten, nor can it be drunk, nor worn on the body. But the maya of money has spread to every village. That is the reason why the value of everything has come to be reckoned in money. Time was when people used to believe that it was a sin to sell milk. They used to give it free to whoever needed it. But now even the value of land is reckoned in money. This is entirely wrong. Land is our mother. It is a gift from God to us, His children, and every one has an equal right to it.

RUSSIA'S CHALLENGE

"It is now clear beyond doubt that Moscow is compounding a formidable new challenge to the Western world—possibly the most formidable which our democratic, free-enterprise way of life has yet faced," writes Mr. Harrison L. Salisbury in the *New York Times* under the caption "Russia's challenge". The writer compares Russia's strength and weakness with the West.

In his typically bluff, self-confident terms Communist Secretary Khrushchev has stated the issue: Co-exist. Compete. Or face devastating nuclear war.

And neither Khrushchev nor his comrades seem to have any question as to the outcome. So far as an outsider can judge they sincerely believe communism will triumph over capitalism.

Does this confidence swell up from some secret knowledge of military or other advantages of which we are not aware?

Possibly. But not very likely. Communist advances in military technology are feasible but not decisive.

Has Moscow by some Communist devilry repealed the basic laws of the balance of world forces and suddenly tipped the scales to her side?

Certainly not. The advantages—and they are huge ones—still lie on our side. But it is an inescapable fact that developments of great potentiality have occurred in Moscow. We may have reached a global watershed past which our margin of superiority will begin to diminish.

Thus it is urgent that we make a preliminary assessment of the challenge which Moscow now presents, and of the strengths and weaknesses of East and West in the new confrontation.

Khrushchev and his associates assert that communism, as an economic and industrial system, has already demonstrated its superiority over capitalism. They point out, for example, that comparative statistics on industrial output since World War II show that Russia's production is expanding three times faster than that of the United States and nearly four times faster than Britain's. They say that if present comparative schedules are maintained Russian output of steel, oil and electric power should equal or exceed that of the United States in the next fifteen or twenty years (or less).

Already Russia is turning out a greater volume of machine tools. The Soviet 5-year plan calls for a 60 per cent rise in industrial output. About this the writer says:—

American experts do not doubt Russian ability to achieve these goals. And Moscow contends that in forty years communism has embraced a larger portion of the world than capitalism did in the first 150 years of its struggle to supplant feudalism.

This is the kind of tangible fact which causes Khrushchev to say at the Kremlin: "We'll stop believing in communism when the shrimps begin to whistle."

The Kremlin leaders know very well what we sometimes forget: that Russia is the world's second industrial power, a formidable competitor in war and far more formidable in peace. Russia, China and the satellites comprise a contiguous continental area occupying almost one-third of the world's habitable area. Just adjacent are the neutral and uncommitted lands which comprise the "peace block" of 1,500,000,000 people of which the Kremlin seeks the leadership. Soviet resources are fabulous, but not, of course, without defects.

In this technological age the nation with the most advanced and most numerous technical elite has a great edge and here Russia's dynamic policy is most threatening. Russia's elite already outnumbers ours. Some 1,650,000 students will graduate from Soviet technical schools this year; 2,500,300 five years hence. Soviet colleges will give degrees to 50,000 engineers in June.

The power of the police has been curtailed, labor camps improved, exiles freed. Doctrinaire ideological controls in science have been demolished and radically eased in the arts. Travel and foreign contacts, at least for a few, are permitted.

There are other incentives for an elite—prestige, a better chance at the limited quantities of consumers' hardware (300,000 to 400,000 automobiles annually five years hence; 1,000,000 TV sets per year—some years hence).

For the man on the production line and in the coal pit an automobile would cost a year's pay. But everything is relative in Russia. If the worker is not well off by Western standards at least he is doing better by the only standard he knows—his own. The rise is small, but real.

INDIA AND THE WORLD

The Manchester Guardian says that as long as there was no war, India could best help to preserve the peace by "continuing its present part of helpful mediator and potential bridge between the West and China".

India's vital role in world affairs is to maintain the liberal and democratic system in its own country. That is the best way in which it can contain Communism.

"As long as India remains a liberal State, a strong barrier exists against Communism being accepted as the inevitable political system for modern Asia, and this is true whether or not India is in military alliance with the west.

"The need to-day is to consider how to promote more effective intellectual and economic relations between Britain and India without thought to their leading on to the type of military alliance from which Mr. Nehru and the majority Congress are averse," it said.

"This is a testing time in the relations between Britain and India," the editorial said.

"Mr. Khrushchev has done his best to weaken the cordiality. Mr. Jawaharlal Nehru has protested against what he thinks to be bad or malicious reporting of Indian affairs in some British newspapers.

"Next year will be two anniversaries, the battle of Plassey and the Indian Mutiny which will cause a good deal of reflection on the passages in history.

"Certainly the friendship of Britain and India is in no real danger. Yet friendships should issue in action, and their basis should from time to time be reviewed.

"A part of the irritation which is found on both sides results from a wrong appreciation by many people in this country about the co-operation by India which we ought to hope for. "It is supposed too readily that the west is being left in the lurch by the country which professes attachment to the ideals of liberty and Liberalism. Yet it is very uncertain whether in case of war, the contribution of India in the conditions of a future war could be very decisive", the *Manchester Guardian* comments.

Surely a power higher than man's is shaping the destiny of India to make a gift of her to the world.

The Admiral who is at present leading his fifth expedition to the South Pole, in an interview with *This week* said that on his fourth expedition in 1947 he enjoyed meals out of stores he had left in Antarctica in 1928.

Another member of his expedition, he added, discovered food left at the base camp by the Shackleton expedition in 1914, and it tasted "excellent". The food was 33 years old and in "perfect condition."

PAKISTAN'S FUTURE

The writer in the *Round Table* a quarterly review of British Commonwealth affairs says that political instability may prove the bane of Pakistan, as it has, in a narrower sphere, of the Punjab and Sind, and that the country needs a strong hand at the top. But the answer to it perhaps is that parliamentary democracy on the familiar model has not failed in Pakistan: (which has since become a Republic on the 23rd of this month). Pakistan came into being with a legislature packed with a huge one-party majority and, as this was a constitution-making as well as law-making body, there was no provision for its dissolution until a constitution had been evolved and general elections for a new Assembly held thereunder. There was no effective Opposition and no possibility of the Government's being unseated by a vote of no confidence within the Assembly. In such circumstances it was inevitable that the legislature and the Government should tend to lose touch with the people and that the deliberations of the former should become, as previously described, increasingly unrealistic. This was not true parliamentary democracy at work. Let it at least, one would like to suggest, be given a fair trial in the more normal environment which will be created when the constitution is settled, electoral machinery established, and the people assume the position which is theirs by right in a democratic system; when they, in other words, can throw out a Government they do not like without having to depend on a Governor-General or a President to do it for them. It may not work, for democracy demands a high level of general intelligence and of public spirit; but there is no need to be too pessimistic, for the Pakistani public has learnt many lessons in the past eight years, not the least of which is that self-government is a poor substitute for good government. It will clearly be necessary to arm the President with emergency powers, somewhat on the lines of those with which the Governor General was furnished under the Government of India Act.

TRIBUTE TO JAIPRAKASH NARAIN

"Jai Prakash Narain's dedication of life to Vinoba Bhaveji's *Bhudan* movement just when the latter is contemplating socialization of big industries is a divine favour of great importance", says the *Prabuddha Bharata* in its "Reviews and notices" column. The journal continues:—

For organizing villages on a 'socialistic pattern of society' is a comparatively easy matter, as the organizers are to deal with simple folks and simple problems. But the socialization of industries is a highly complicated affair where one will have to deal with clever sophisticated people of widely different standards of living and culture. And the matter being of Western importation, a knowledge of Western and Indian ways and outlook of life and working is very necessary to guard against Indian inefficiency and and laziness and Western dehumanizing effects of industrial life. Sri Jai Prakash supplies this requirement finely, superbly. Left to himself, either would not have been so successful as their combination, divinely effected just in the nick of time. Who could have thought one year earlier that Jai will join Bhaveji or Bhaveji will 'meddle' in industries in the contemplated way?

INDIAN AND EUROPEAN BEAUTY

There is no fundamental contrast between the European and the Indian canons of human beauty, says the *Envoy India*—said a great intuitive critic, Wyndham Lewis, once—resembles a wider Greece. The sari, in fact, in its graceful and natural folds, is the only contemporary garment which at once reminds us of the draperies of a Greek statue. The poise of Indian women, their gift of stillness, of holding a pose without "posing" might also remind us of Greek statues. The classical art of India, especially sculpture, is like that of Greece, humanistic: based on an appreciation at once sensual and mathematical of the beauty of the human form.

MULTUM IN PARVO

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NOTES

QUESTIONS OF IMPORTANCE

PEACE IN ASIA

The United States Secretary of State, Mr. John Foster Dulles, made a strong plea for approval of the Administration's 5,000 million dollar foreign aid programme at Washington on March 23.

Mr. Dulles was reporting to the American nation over the radio and television on his recent nine-day tour of ten Asian countries including India. He warned that the area of the Far East where the "conflict most threatens" was Formosa.

But, he said, he returned encouraged. There was "profound desire for peace" in Asia and an awareness that modern war with its widespread devastation, provided no clear solution to any problem.

Mr. Dulles said of the Eisenhower foreign aid programme: "The fruits of that plan will, in due course of time, richly repay us". He went on, "That plan provides the margin of a difference between a world environment which is friendly and one which is corroded by massive discontents, dangerous both to us and to the discontented".

Mr. Dulles also appealed for American understanding of Asian culture saying, "They also have things to give". There was need, he said, for a new attitude towards the diversity that Asians provided.

"Differences of race and of culture are not measures of superiority or inferiority. Indeed, uniformity and conformity are conditions to be abhorred," he concluded.

PRESIDENT'S RULE IN T. C. STATE

President's Rule has been proclaimed in the State of Travancore-Cochin. President Rajendra Prasad, in a proclamation, on March 23 said he assumed to himself all functions of the Government of Travancore-Cochin, and all powers vested in, or exercisable by, the Rajpramukh of the State.

The proclamation published in a "Gazette of India Extraordinary" said that following the receipt of a report from the Rajpramukh of the State of Travancore-Cochin, and on considering the report and other information received by him, the President was satisfied that "a situation has arisen in which the Government of that State cannot be carried on in accordance with the provisions of the Constitution."

A separate order, published in the "Gazette Extraordinary," said all powers assumed by the President would be exercisable by the Rajpramukh of the State who would act on the advice of an Adviser appointed by the President.

The proclamation announced the dissolution of the State Legislative Assembly.

It declared that the powers of the State legislature should be exercisable by, or under the authority of Parliament.

Mr. P. S. Rao, I.C.S., has been appointed Adviser to the Rajpramukh of Travancore-Cochin. He arrived in Trivandrum on the 26th of this month.

ARAB STATES AND BAGHDAD PACT

On March 25 the Foreign Office of Great Britain rejected a proposal by the Egyptian Prime Minister, Colonel Nasser, that Britain should withdraw the right of Arab States to accede to the Baghdad Pact.

Col. Nasser said that only cancellation of the right given under the terms of the Pact to other Arab States to adhere to it would lead to an improvement in relations between Britain and the Arab world.

The Foreign Office commenting on Colonel Nasser's statement said: "No one has the right to exercise a veto of that nature".

The spokesman said Britain had no intention of bringing pressure on other States to join the Pact. But, he added, that the decision must remain a matter for the free choice of each country concerned.

Mr. MACDONALD'S HOPE

Rt. Hon. Malcolm MacDonald, in the course of his address to the students of St. Stephen's College, Delhi said:

"I should like to emphasize one point. India has had as much as Britain to do with the growth of the Commonwealth in your lifetime. It is true that Britain gave the original inspiration for this intimate partnership between free nations whom she first admitted Canada, Australia, and other Dominions to absolute equality and freedom with herself.

But you Indians gave the grand conception a tremendous new impetus when you stimulated the movement for national emancipation throughout southern Asia, when you gained your own independence, when you were a powerful influence supporting the liberties of other Asian peoples, and when you at the same time decided, voluntarily, to maintain your friendly links with Britain in the Commonwealth.

You are as much the creators of the modern Commonwealth as we British are. Without your example, it would not extend so far into the East as well as into the West. Without your influence, the prospect of additional African and other peoples taking their places in it as full partners would probably not be so close. You can feel the same pride in our common handiwork in shaping the Commonwealth as we British do."

Mr. SELWYN LLOYD ON INDIA

Rt. Hon. Mr. Selwyn Lloyd, British Secretary for foreign affairs said while he visited India early this month:

"Our two peoples have had a long association. Whatever political controversy there may have been in the past, we have a tremendous respect for your achievements, your culture and your approach to the problems of this life. At the worst period in our relationship, our respect for Mahatma Gandhi was profound, and we were always sustained by the thought that he too knew and loved England.

Whatever people outside may think, there continues between us the most intimate and friendly discussion of every matter. We try to understand your point of view, and we know that your leaders try to understand ours. We share the feeling that we have each the overriding duty in this troubled world to conciliate, to reduce tension, to resolve disagreements, to produce solutions which may not be perfect in themselves, but will enable the peace to be kept and will give hope ultimately of wider settlements."

Dr. M. VISVESVARAYA ON COMMON LANGUAGE

Dr. Visvesvaraya, who was addressing the Seminar of Headmasters of Schools on March 25 in Mysore State, at Nandi Hills, 36 miles from Bangalore, emphasised that more attention should be paid to education and industries.

He added that "until a fair *per capita* earning power is first attained, the question of adopting a common Indian language might be postponed for otherwise "the ordinary poor citizen will have too many things to do and will be unduly harassed."

Mr. NEHRU ON INDIA'S DEFENCE

Speaking at the Lok Sabha on March 22 Mr. Nehru said:—

"It is one thing to be perfectly prepared—prepared so far as we can be—for defence if somebody attacks. Whatever our policy may be and however peaceful it may be, no responsible Government can take the risk of not facing an emergency. That is true. But any kind of blustering attitude is neither becoming of a dignified nation nor is it appreciated by anybody in the world. It is a sign of weakness and not of strength. Therefore we must cultivate friendly relations and we must cultivate the feeling that no quarrel is big enough to require war to solve it. War today ought to be out of question."

THE BAGHDAD PACT

On March 24, the Prime Ministers of Pakistan and Turkey, Mr. Mohammed Ali and Mr. Adnan Menders, pledged their "unswerving support to the Baghdad Pact"—the defence pact linking Pakistan, Turkey, Iraq, Persia and Britain.

In a joint communique issued at Karachi the two Prime Ministers undertook "to do all that lies in their power to make it an effective organisation."

Mr. Menders and his Foreign Minister—Mr. Fual Koprulu, who were in Karachi in connection with Pakistan's Republic Day celebrations, have had lengthy talks with the Pakistan Prime Minister, Foreign Minister and other members of the Government.

"During these talks, the Prime Ministers of Turkey and Pakistan have also considered major problems confronting their respective countries," the communique added.

"They agreed on the need for an early settlement of these problems and decided to render each other assistance as may be necessary to that end."

RESULTS OF DULLES' TOUR

In an appraisal of Mr. John Foster Dulles's tour of South Asia, the *New York Telegram and Sun* wrote on March 17, "Mr. Dulles has clarified American policies and reassured both allies and neutrals and by inference at least conceded the need for a new approach to Asian problems."

The paper also said, "The outstanding myth about American policy that Mr. Dulles seems to have straightened out is the widespread belief in Asia that the United States looks on other nations as enemies unless they join a Western defence pact. It is true that the United States would welcome all non-Communist nations into collective security arrangements but as Mr. Dulles explained the United States Government does recognise why some countries will not sign up even though their unwillingness seems like a mistake."

The *World Telegram* another American newspaper added, "On balance it looks as though Mr. Dulles and India's Premier, Mr. Nehru, have agreed to scrutinise their policies and words more carefully in future to make possible an improvement in American-Indian relations. The next step will be Mr. Nehru's proposed visit here to talk with President Eisenhower."

The newspaper concluded; "If Mr. Dulles's trip has served no more than to step the general deterioration of relations between the United States and such countries as India, it will be a gain. Whether a trend towards better relations can be started depends on what both the United States and India do in the future."

PAKISTAN AND INDIA

War between India and Pakistan would be "suicidal" for the two countries, said President, Iskander Mirza of the Islamic Republic of Pakistan at Karachi on March 25. He declared that there could be no threat of aggression to India from Pakistan.

The President added that Pakistan was anxious to improve her relations with her great neighbour, India. These relations continued to be embittered by the dispute over Kashmir. It was imperative that this problem was solved without delay in accordance with international agreement, he said.

The President observed that the SEATO Powers at their recent meeting in Karachi had stressed the need for early settlement of this dispute and they were doing nothing but reaffirming the views repeatedly voiced throughout the world. He regretted that in India an intense propaganda campaign against Pakistan synchronised with the SEATO conference. This was preceded by incidents all along the Pakistan border. Indian armed forces were the first to open fire on the Pakistan border outposts, he alleged.

INDIA'S NATIONAL HERITAGE

Dr. Radhakrishnan, who was speaking at the Golden Jubilee celebrations of the National Council of Education Bengal, at Calcutta on Mar 17, said that the prevalent system of education suffered from two serious defects, first, that it was mainly literary in character, and secondly it ignored the national tradition.

He said: "When we speak of national education, it does not mean that subjects like physics and chemistry, engineering and technology, change with the boundaries of nations. It means that here is a national heritage, a tradition of values into which the students should be initiated".

India, the Vice-President said, was 'not a geographical abstraction but a living spirit. "The outlook associated with this country has been a spiritual one that there are higher laws of the universe than those studied by sciences and technology, that the world is more than what we see, feel, touch and measure".

He said the great Epics, the literary classics, religious pilgrimages had all proclaimed the unity of the country. Asoka's edicts, for example, were found in all parts of the country, from Travancore and Madras in the South to Delhi and Takshasila in the North.

From the beginning of history, the people of India were pledged to peace and goodwill to all. The Asokan Lions were the watchers of the four corners and his 'Dharma-chakra symbolised the triumph of virtue over vice. In a reborn India, these symbols had been revived. The national laboratories established in different parts of the country and the cultural festivals pointed to the same ideal and warned the people against the danger of breaking up the nation into fragments, Dr. Radhakrishnan concluded.

REVISION OF EDUCATIONAL SYSTEM

In his inaugural address to the two-day Seminar on "General Education-at the University Level" which began at the United States Information Service at Madras on March 24 under the joint auspices of the Association of University Teachers, the Edward W. Hazen Foundation, and the U. S. I. S. Dr. Lakshmanaswami Mudaliar said the undue stress on examinations manifest in the Indian educational system could never pave the way for "sound education."

Dr. A. L. Mudaliar, Vice-Chancellor of the Madras University, called for a revision of the present system of University education and a change in the concept of education and pleaded for a changeover from the present stress on specialisation to a broadbased scheme of 'general education.'

"The most important purpose of education is to develop good citizenship which implies a greater variety and amount of knowledge than what has been possible through our schools and colleges," he said.

Deploring the narrow specialisation which he thought was the most unfortunate trend in the educational system, Dr. Mudaliar said unless they struck a new path in the direction of a general education, their present system would continue to be lopsided. The Press in the country, he felt, could play vital part in the dissemination of general knowledge and in the promotion of an all-round education of the citizens by featuring more articles reflecting all shades of opinion on important social, political and economic subjects.

INDO-PORTUGUESE DISPUTE

The International Court of Justice at Hague has fixed the time limits for pleadings in the dispute between Portugal and India on Portuguese right over passage over Indian territory.

The Court announcement dated March 15 said June 15 had been fixed for the memorial of Portugal and December 15 for the counter memorial of India. "The rest of the procedure has been reserved for further decision," it added.

An application to the Court was filed by Portugal in December last year, just after Portugal had become a member of the United Nations. The legal action was brought against India for allegedly "occupying" the Portuguese Indian territories of Dadra and Nagar Haveli since July 1954.

The Portuguese Foreign Minister, Dr. Paulo Cunha, has said that Portugal was taking action against India for "occupation of these territories by Indian bands".

Portugal also complained of the Indian Government's alleged refusal to allow Portuguese unarmed officials to cross Indian territory to reach the Portuguese territories so that they could contact the Portuguese population and restore Portuguese sovereignty.

PRIVATE LIMITED COMPANIES

Section 24 of the Companies Act, 1956, which will come into force on April 1, 1956, requires that the Registrars of Companies shall make an alteration in the certificate of incorporation issued to an existing private limited company by the insertion of the word "private" before the word "limited" in the name of the company.

All such companies will, as from that date, be under an obligation to use the word "private" before the word "limited" as a part of their names. All existing private limited companies should therefore, present their original certificates of incorporation to the Registrars of Companies concerned for having the necessary alteration carried out, as soon as possible.

MEMORIAL FOR C. R.'S INCARCERATION

The precincts of the Central jail, Vellore wore a festive appearance on Mar 11 when Mr. Sri Prakasa, Governor of Madras, unveiled two tablets, one in English and the other in Tamil, commemorating the incarceration of Mr. C. Rajagopalachari in that Jail during the Non-Co-operation Movement in 1921-22.

Mr. C. Doraiswami Ayya, ex-Public Prosecutor, Vellore, speaking on the occasion referred to the fact that Mr. C. Rajagopalachari was committed to the Vellore Jail three times, first, in 1921-22, then in 1932, and for the third time in 1939. He described Mr. Rajagopalachari as a man with an eye on economy, who made the best use of his life in jail and wrote a jail diary, in which he described each jail visitor in his own characteristic way. The speaker was one of them. There were many, who were anxious to get some advantage or convenience or comfort, at the risk of disobeying jail rules. But, Mr. C. Rajagopalachari was quite a different person. When the speaker as a Jail Visitor, enquired of him what he wanted and whether he had any complaint to make, Mr. Rajagopalachari remarked he had not come there to complain against food or treatment, but courted imprisonment, for certain principles for which the Indian National Congress stood in the Freedom struggle.

LAWYERS AND SOCIAL WORK

Presiding over the N. A. Lawyers, Conference at Katpadi on March 24 Mr. T. M. Krishnaswami Iyer said:—

"Individual advocates had done a great deal. He commended the gifts given by Mr. V. L. Ethiraj and Sir P. S. Sivaswami Aiyer towards a college and a school. The duties of advocates could not be minimised, he said. They should contribute their best to the realisation of the schemes of improvement chalked out by Government. It was essential that a mighty mission must be set afoot to reclaim the hosts of citizens who were on the brink of cultural darkness.

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THREE STEEL PLANTS

About 15,000 Technicians below the foreman category and about 2,100 of the rank of foreman and above will be required for the construction and operation of the three steel plants at Rourkela, Bhilai and Durgapur, according to an official report.

The report says that owing to a dearth of engineers, qualified and experienced in the iron and steel industry it is proposed to recruit engineering graduates with little or no experience and to have them suitably trained.

In order to co-ordinate the demands of the three steel plants, the recruitment of qualified personnel has been centralised. For this, a Special committee has been set up with a member of the Union Public Service Commission as chairman.

Steps are being taken to secure training facilities for the engineers and technicians both within the country and abroad.

The target of steel production for the Rourkela, Bhilai and Durgapur plants for 1960 is one million tons of ingot steel each.

STATE INSURANCE SCHEME

Nearly 85,000 employees will benefit under the Employees State Insurance Scheme, which is being extended to 22 more areas in India shortly, a Press release dated Mar 25, said. These include seven centres in Rajasthan, four in Madhya Pradesh, six in Saurashtra and five in Travancore-Cochin State.

The scheme, which came into force in February 1952, at present covers 10.5 lakhs of employees in 31 centres in the country. It is applicable to employees in perennial power-using factories employing 20 or more persons.

STANDARDISATION OF CLOTH

The Commerce and Industry Minister, Mr. T. T. Krishnamachari, renewed his warning to the textile industry on Mar. 24th that if they did not "fall in line" in regard to standardisation of cloth, "willy-nilly" they would have to be brought within the "orbit" of the Indian Standards Institution.

Addressing the 11th meeting of the General Council of the ISL, of which he is also the Chairman, he said the textile industry had not been giving that measure of support it ought to give for standardisation.

The Minister recalled that he had given one year's time for the textile industry to "fall in line" at the Standards Convention held in Bombay in January last, and said one would like to see in the industry a little more enthusiasm for the Indian Standards Institution, so that it might be strengthened further and its work enlarged.

Mr. Krishnamachari reviewed the work of the Institution during the last one year and said statistically at any rate it was doing "very well". He disclosed that the next Commonwealth Standards Conference would be held in India in January 1957.

In the Second Plan, Mr. Krishnamachari said, a sum of Rs. 102 lakhs had been provided for the work of the Institution, out of which Rs. 61 lakhs was expected to be obtained from Government sources as grants-in-aid. The targets during the Plan period included an increase in the output capacity for new standards by 50 per cent and the issue of 300 certification mark licences.

The General Council approved the proposal for the creation of two new divisional councils, one to deal with structural engineering and metal and the other for electrical technology.

Miss SHANTA PAI

An Indian student has been elected President of Student Council of Briarcliff College, New York for the coming academic year. She is Miss Shanti Pai of New Delhi.

Miss Pai is the daughter of Mr. and Mrs. A. V. Pai of New Delhi. Her father is Secretary to Minister for Home Affairs, Government of India, and her mother a well known social worker.

During her freshman year, Miss Pai has served as a member of Student Council and has been an active member of the Briarcliff College Service Association, the Chorus and the Drama club. She entered Briarcliff from Lady Irwin College in New Delhi in September 1954 and is taking a general liberal arts major which leads to the degree of A. A. (Associate of Arts).

MORE WOMEN IN FRANCE

There were 17,47,000 more French women than French men at the time of the 1954 census the first details of which are published recently.

But more boys were being born than girls and among the under-fifteens boys led girls by 81,000.

Just under half of France's total population of 4,29,47,000 is married.

MISS V. KOMAN

Dr. Miss E. D. Mason, principal, women's Christian College, unveiling a portrait of Miss V. Koman, former Principal of Queen Mary's College, at the College on March 14, paid glowing tributes to Miss Koman as an educationist and organiser. Mrs. Indira Ramadurai of the College Advisory Council and Miss Fathima Basheer Ahmed also paid tributes to Miss Koman. Dr. (Miss) Iravathy, Principal, said that Miss Koman had left Queen Mary's well established.

BHARATANATYAM IN AMERICA

Some 600 persons, including members of the diplomatic corps crowded the Thomas Jefferson Memorial Auditorium in Washington to see Mrs. Sundari Shridharani perform a series of Bharata Natyam dances recently.

The performance was sponsored by the Embassy of India.

Mrs. Shridharani is regarded as one of the world's leading exponents of the classical dance. She has been in the United States for some months as an exchange instructor under the auspices of the University of California at Los Angeles.

She has crossed the United States several times and, in addition to her instructing, has given a score of recitals.

Miss KRISHNAPPA

The first grant from the Good Neighbour Fund of the National Federation of Business and Professional Women has been awarded to Miss Josephine Krishnappa of Bangalore, to assist her in completing work for a doctorate at New York University.

Miss Krishnappa is a graduate of Mysore University where she taught for two years before coming to the United States.

Miss Krishnappa has visited many of the National Federation's clubs in the United States and has gained information about the work of the group in the hope of assisting business and professional women to advance in her own country.

The grant of \$600 awarded to Miss Krishnappa on the vote of the advisory committee will help her to complete her doctorate this year.

"THE CONTINENTAL SHELF"

Mr. K. R. R. Sastri who wrote on the above subject in the February number of the "Indian Review" writes:—

"Since writing my note, The Govt. of India' has issued a Proclamation by the President on August 30, 1955, that India has always had full and exclusive rights over the sea-bed and subsoil of the CONTINENTAL SHELF adjoining its territory and beyond its territorial waters.

MUSICIANS OF THE YEAR

Srimathi M. S. Subbulakshmi and Mr (Palghat) T. S. Many Aiyar (Mridangam) have been chosen as "Musicians of the year" in the Karnatak vocal and Karnatak instrumental sections by the Sangeet Natak Akadami whose awards for musicians, dancers-actors and producers for 1956 were announced this month by the General Council of the Akadami.

The recipients of other Awards are:

Hindustani Vocal: Raja Bhayya Poonchwale.

Hindustani Instrumental: Bismillah, the shahnai artiste.

Dance: Kathakali: Guru Kunju Kurup.

Manipuri: Guru Amubi Singh.

Drama: Acting: Ganpatrao Bodas. Directing and producing: The General Council of the Akadami nominated Prithviraj Kapoor for this award, but no award would be given since Prithviraj is a Fellow of the Akadami, which is the highest honour given by the body.

Films: No Akadami awards were given this year in this section.

President Rajendra Prasad will present the Awards on April 11.

STUDY OF ENGLISH IN RUSSIA

Tass says that English has become the leading foreign language of the Soviet Union and that more people are studying it than any other.

Tass quotes an article in the Government newspaper *Izvestia* which says that millions of young Russians are learning English.

Izvestia says that interest in English literature is growing and that every year hundreds of thousands of boys and girls leave school proficient in English.

Several million copies of English text books and literary works were being published, bringing the total under the Soviet regime to 48 million copies of 2,244 books by 220 English authors. Many English journals and newspapers were imported.

MINIATURE RADIO HELPS FIGHT HEART DISEASE

Using recently-developed miniature radio equipment, scientists of the U. S. Navy Medical Corps are making a new attack on heart disease. The new device broadcasts and records on tape continuous reports of heart and lung activity while the patient pursues his normal daily activities. It is expected that the device will make a significant contribution to present knowledge of the heart and its function both in health and disease.

Previously, information on heart rates, heart sounds, and the influence of heart disease on breathing could be studied only when the patient was completely inactive in the hospital, clinic or doctor's office. Because of this, doctors may not know all of the changes that occur during exercise. With the new device it will be possible to follow the changes in heart and lung activity through a normal working day and night.

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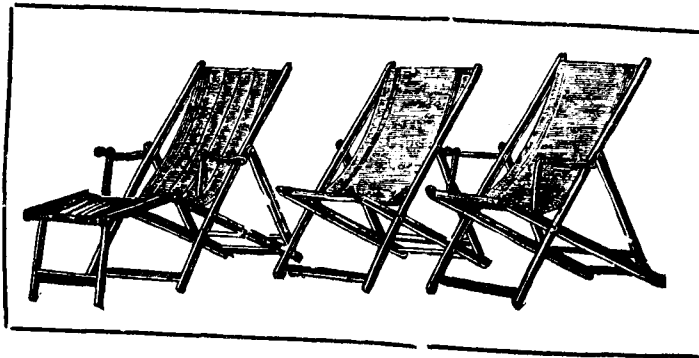
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Edited and Published by Sri Manian Natesan, No. 3, Sunkurama Chetty St. Printed
by Sri V. Kuppuswamy Chetty at the Bharathmatha Press, 39, Anderson St, Madras-1