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[No. 10

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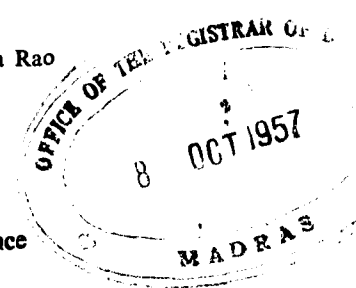
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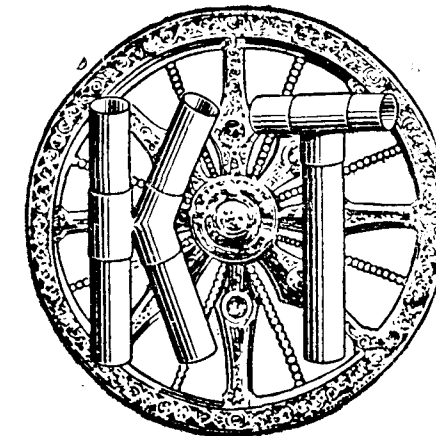
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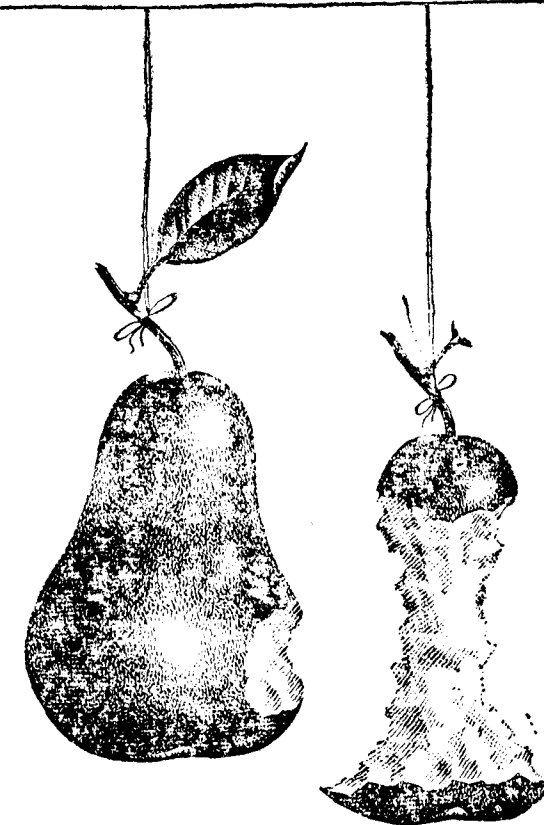
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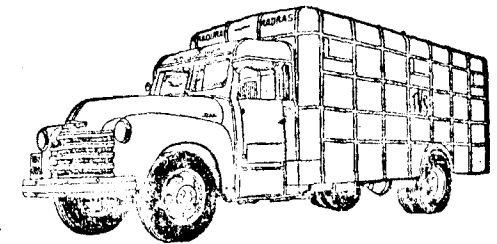
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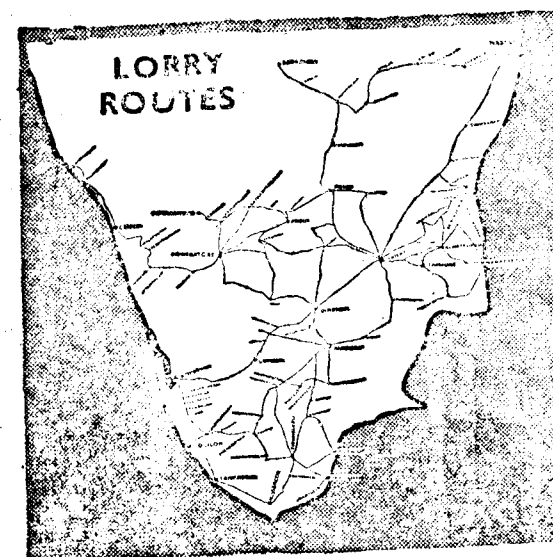
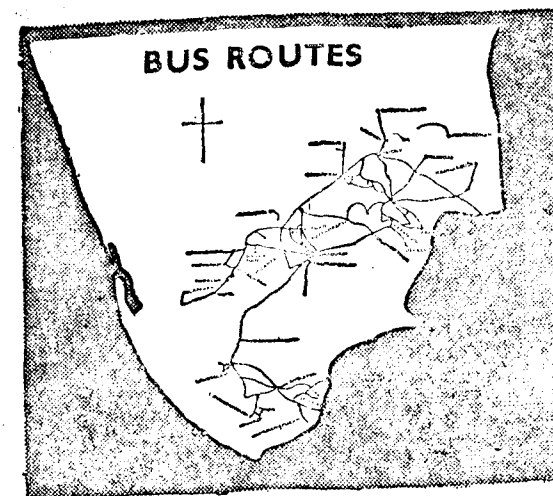

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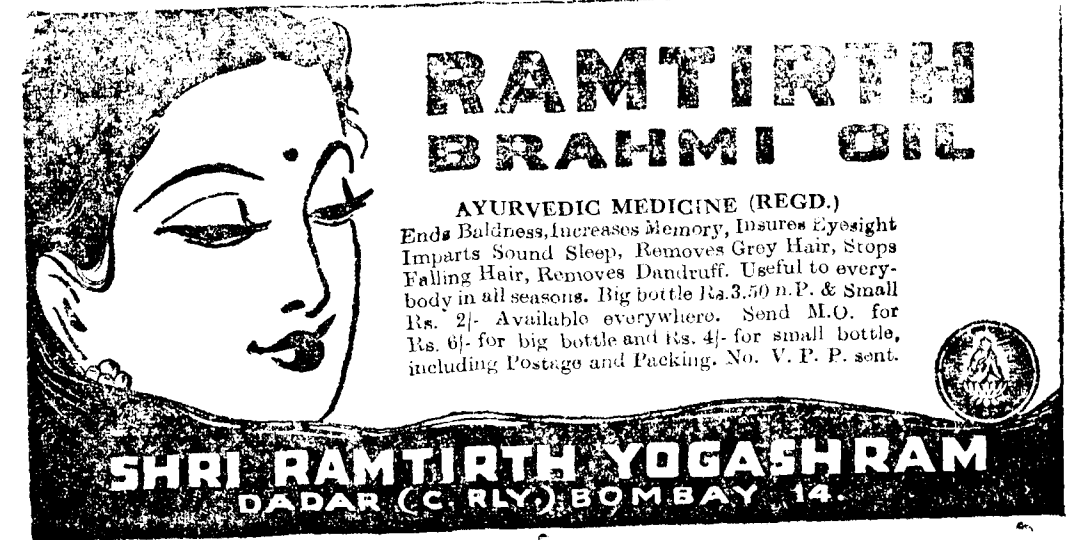
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Managing Editor: MANIAN NATESAN

Vol. 58]

OCTOBER 1957

[No. 10]

The Task Before the Indian Intellectual

BY

DR. SAMPURNANAND
(Chief Minister, Uttar Pradesh)

IT is a strange world in which we are living. No man can be absolutely certain on purely rational grounds, that his beliefs correspond to the truth. Our dearest and most strongly-held beliefs are surrounded and supported by an aura of emotion. With the weakening of the emotion, the belief grows weaker and tends to become little more than a matter of routine and habit. There have been periods in the world's history when men have clung most strongly to certain beliefs, basing their abilities on them and importing into their actions a strength of emotional fervour which no merely rational conviction could ever supply. Whether these beliefs were right or wrong, and whether the acts to which they led were on the whole beneficent or not is quite another matter. But whether right or wrong, a belief gives a definite purpose to life, it supplies an ideal to aim at, to live for, and on occasion, to die for. It weaves into one pattern individual acts which would otherwise remain isolated expressions of monetary moods. And there is always the hope that even if the belief is wrong in the beginning, it will be regulated by a right belief. Human nature is not satisfied till it has found a rational basis for its beliefs: if the rational foundations of a belief are found to be shaky, it is gradually, almost imperceptibly, substituted by something similar but more rational. It is in this way that many religious systems have assimilated alien systems of philosophy and

made them the basis of their canons of faith. The credo remains outwardly the same, but its richness of content grows with every impact from cold reason.

There are also painful periods, especially in the lives of individuals, when the emotional aura fades out from one set of beliefs without definitely attaching itself to another. It is a period of doubt. The edifice of old beliefs has fallen but new beliefs have not occupied the void so created. The mind functions like a boat without rudder or anchor. There is a sense of emptiness, of nervous strain, of a reaching out in the dark to something that is elusive. Such honest doubt may be far better than many a faith. It is painful while it lasts but is very often the prelude to some kind of faith. Once the mind is anchored to a belief, mental equilibrium is restored and life again acquires a meaning and a purpose.

The intellectual in all lands goes through such an experience and the Indian intellectual is no exception. Corresponding to the era of transitions on the political, social and economic plans of life, there is bound to be a period of transition on the intellectual and spiritual levels as well. Old values have to give place to new ones or to get modified into forms more altered to the new situation and a reconciliation between what is old and what is new has to be effected, in such a way as to bring about an organic union of the two. Much

that is time-worn has to be ruthlessly discarded along with much that has nothing to recommend it but the glamour of its novelty. The price that has to be paid in pain and mental torment is amply compensated for by the higher life to which such synthesis leads. With restoration of faith life re-acquires its emotional fullness.

But there is a danger that the period of doubt and critical analysis may not lead to the promised land after all. Mental equilibrium can be restored, after a fashion, by treating the disease itself as a sign of health. Relief from the mental strain involved in the search for something that can command one's faith can be obtained by bringing oneself to believe that nothing is worth believing in. The laws of science are there of course but their apotheosis hardly demands, or generates, that release of emotional energy which is the mark of a genuine faith. It should also be clearly understood that this frame of mind differs from that characteristic of the agnostic. The agnostic merely confesses the impotence of the instruments available to us to reveal the noumenon. He would be eager to transcend them, if this were possible. The cynic on the other hand, has convinced himself that there is nothing worth knowing or believing in except, of course, that which one cannot escape. He may conceal his sentiments by a veil of good manners but his attitude will be one of irreverence for all that is held sacred and of contempt for those who are weak enough to pin their faith to anything non-material. Early training and force of habit may make his behaviour conform outwardly to the highest standards but his approach can, at least be a moral. He may not use this word to describe his guiding principle in life but hedonism is the only word that can describe it aptly. Such a man can live only in the present. Life has no higher meaning for him and he will try to extract from the passing moment the satisfaction that another man projects into the future.

We are witnessing this phenomenon in our country to-day to an alarming extent. A profession of unbelief in anything claiming to be non-material, an attitude of irreverence and contempt for all that religion stands for, is the sign of the intellectual elite. To profess an interest in such things other than the kind of interest which the student of biology takes in the dead frog under his dissecting knife is to incur the infamy of being a revivalist or what is certainly worse, a communalist. Few have the courage to invite ridicule upon themselves. The search for truth is thus smothered, the question is not asked openly. Finally the mind escapes from its internal struggle into a state when want of faith itself becomes an article of faith. The army of unbelievers, the unbelievers by adoption, thus grows and those who have the will to question are silenced. Those who still cling to some form of belief, whether from faith or habit are too much demoralized to proclaim their faith.

Humanity cannot thrive for long on negation. The quest for reality, for something stable behind the perennial flux that is the world of phenomena, can be suppressed for a time, but it will raise its disquieting head again. With no meaning to life beyond the present moment, opportunism and selfishness will be let loose in society. Man will destroy the edifice he has built and civilization will perish. There may, probably there will, be a swing of the pendulum to the other side and disaster will be averted. But a heavy price will have been paid before sanity is restored. Turning one's face away from the truth, abandoning the quest for an object worthy of belief and faith, discarding of the deep emotional tinge which faith imparts to life, is a costly opiate.

I have said earlier that humanity does not thrive on negation, nature abhors a vacuum in the spiritual, as in the physical world. It happens very often, therefore, that instead of remaining rooted in unbelief, the mind is able to restore equilibrium in another way. Some form of belief, masquerading as unbelief by its

condemnation of all old beliefs, worms its way in. This is how Communism gradually steps into the mind of the intellectual tossed upon the waves of doubt, before he is able to make a suitable adjustment between the old and new. It fills the void with the image of glorious God. It is true that individual life, as such, has little significance in this scheme, as little significance as a single cell in the human body, but it acquires a great significance, a profound meaning, as a member of that vast organism the community. The individual lives in the present and dies, but the community is immortal. The individual is able, in this way, to project himself into the future and his self-seeking tendencies are curbed.

There is a class of intellectuals—there is such a class everywhere—which does not possess the courage of its convictions. A member of this unhappy clan has a sneaking feeling that there are things worthy of his belief, he has perhaps groped his way to some of them, but he will not profess his faith. On the other hand, for reasons understandable but not commendable, he will openly own allegiance to some other doctrine. In one context, it may be Communism, in another, pure cynicism, if anything devoid of all positive contents can be called a doctrine.

To the extent that he allows his mind to function in any of these ways, the intellectual is false to his faith. He must not follow the path of easy escape from reality. Reality is bitter, but an opiate or the refusal to face facts will not remove its stings. Losing oneself in the crowd does provide some kind of an elation of spirit but the aftermath is disastrous both for the individual and the community. The intellectual owes a definite duty to society. He must not halt in the pursuit of truth or in its profession, however, unfashionable it may happen to be at the moment.

We in India have adopted democracy as the foundation of our political structure. It must clearly be understood that democracy cannot function except in a society which treats the individual as fully responsible for his actions and endowed with certain inherent and inalienable rights. This concept is based on the recognition of the individual as an end in himself, as a person whose life has a purpose and a significance in itself. True, this purpose cannot be fulfilled except in society. Social obligations follow from this fact and derive their justification from it. What this supreme purpose and meaning of life is, is a question

for Religion and Philosophy to decide. No quest could be nobler or more urgent, because the whole conduct of man and society will be determined by the result.

It is for those of us who belong to the class of intellectuals to rise to our full stature. The Indian intellectual has a unique opportunity before him. He can mould the life of a new nation and lead it along the path of peace and liberty, both within and without. He can lift his fellow-countrymen from the barren desert of cynical intellectualism and restore to them that faith and emotional tone which makes work a source of joy and beauty and transforms the humblest citizen into a hero. The intellectual must come down from the clouds and become the prophet of a message of cheer which shall raise all men to the dignity of full manhood and give everyone a glimpse, suited to his capacity, of that world of spirit in which all differences vanish.

In an article under the caption "A Guide to Political Neurosis" in the November issue of *Encounter*, Arthur Koestler has pointed out that, in the best of conditions, the behaviour of the twentieth century man is far from being dictated by cold reason. It is more or less neurotic. To-day, the world is passing through a period of mass hysteria. Economic and social conditions in India make our young men and women, in school and college, perhaps more prone to fall victims to this condition of abnormality. Life becomes sour and any kind of activity the wilder the better, is seized upon as an escape from unbearable psychic tensions. The mind seems to experience a relief in anti-social thoughts and action, because there is a sense of paying back society for the callousness with which it appears to treat all but a favoured few.

Such a frame of mind will do nobody any good. It is the duty of the mature intellectual, the more so, if he is a teacher, a writer or an artist, to rescue youth from falling into this vortex. In his attempt to spiritualize life, if I may so put it, he may have to face misunderstanding and ridicule, but he must not allow himself to be deterred from performing his duty. The task of the Indian intellectual to-day is to impart to the younger generation the sense of a mission, suited to the times in which we live and in consonance with our great traditions, which shall help these men, in whom the hopes of the nation, are centred, to rise above their limited selves and face the present moment with hope and courage.

Organisation and Ideology

BY

Prof. SHRIMAN NARAYAN

THE recent Delhi Session of the All India Congress Committee was unique from several points of view. It adopted a new Constitution for the Congress organisation which is expected to give a new turn and a new direction merely by overhauling the Congress Constitution. As the Congress President himself observed in his concluding remarks, it will now be necessary to provide "flesh, blood and spirit" to the new Congress Constitution. This can be done only if Congressmen understand the basic ideology of the Congress and adhere to it with living faith and grim determination. It was, therefore, a matter for gratification that the Delhi Session of the AICC devoted considerable time to the serious discussion of various ideological problems connected with the current economic situation, particularly related to food production, land reforms, and co-operative farming.

It was, perhaps, for the first time in the recent history of the Congress that the AICC did not pass any formal resolutions except for sending its warm greetings to the people of Malaya on the achievement of their Independence. The discussions in the informal sessions of the AICC were conducted on a high level and were extremely helpful in thrashing out various economic issues in order to reach almost agreed solutions. Such free and frank discussion will be helpful in evolving a common and a corporate mind of the Congress organisation, much less the Congress, can exist with life and vigour without the evolution of such a common mind and a dynamic ideology. The members of the AICC were generally agreed that while various economic difficulties should be faced in a realistic manner without any attitude of self-complacency, the basic economy of India was sound and there was no cause for frustration or despair. It was also realised that it would not be desirable to cut

down the Second Five-Year Plan in any substantial measure. Of course, it was always possible to re-arrange the priorities and effect minor adjustments by "pruning" the Plan.

The AICC was also convinced that the two most important problems that faced the country today were (1) increased food production and (2) stepping up small savings. While the basic and heavy industries, the transport system and other sectors of Indian economy were important, agricultural improvement should be regarded as the very core of the Second Five-Year Plan. As an under-developed country like India cannot afford to find the necessary resources for its industrial development without growing enough food for its own population and conserving its foreign exchange for importing capital goods and not consumer goods including food-grains. Food self-sufficiency is of paramount importance even from the point of view of national defence. A hungry country cannot retain its political freedom for long. While external financial assistance is always welcome, the nation must essentially depend on its own internal resources through taxation, borrowing and small savings.

The members of the AICC were very definite that progressive land reforms in terms of the Second Five-year Year Plan should be introduced expeditiously in all the States. It was wrong to think that land reforms would hinder greater agricultural production. On the contrary, the introduction of radical land reforms was absolutely essential for enthusing the tillers of the soil to put in harder work for augmenting food production in the country. The imposition of ceilings on the existing land holdings as also on future acquisition should be imposed without any further delay. There was also much scope for the introduction of co-operative farming. While it will not be desirable to impose any rigid and stereotyped

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method of cooperative farming in all the areas, there was no doubt that there was ample scope for cooperative methods in different process of agriculture. Service Cooperative could, therefore, be established throughout the country without much difficulty. So far as the pooling of land was concerned, this experiment could also be tried especially in new agricultural colonies and the Gramdan villages.

Special attention of the members of the AICC was drawn to the problem of eviction and "voluntary surrenders." The Prime Minister was very emphatic that all such evictions and ejectments must be stopped forthwith, if necessary, by issuing the necessary ordinances. All ejectment surrenders which have taken place during the last few years should be reviewed and restoration provided in land legislation by different State Governments. Evictions on a large scale have taken place in several States mainly on account of the uncertainty about the land legislation in the minds of the people. It is, therefore, imperative that the land policy as laid down in the Second Five-Year Plan is implemented in a systematic and definite manner in order to remove existing confusion and an atmosphere of uncertainty and indecision. It is also necessary to fix fair rents in different parts of the country in accordance with the recommendations of the Planning Commission. We do hope that these matters will engage the urgent attention of the State Governments so that India may be able to increase its food production in a considerable measure for fulfilling the targets of economic development during the Second Plan period.

As was pointed out by Shri Govind Ballabh Pant, it is the sacred duty of all Congressmen to strain every nerve to help the country in achieving greater food production and a larger volume of small savings. It is neither possible nor desirable to leave everything to be accomplished by the administration. Under a democratic set up no Government can aspire to achieve substantial results without the fullest and willing co-operation of the people. Congressmen, therefore, have a special responsibility to discharge. By doing their duty towards the fulfilment of the objectives of the Second Five-Year Plan, Congressmen will not only serve the country but also the great organisation to which they have the honour to belong.

It was suggested by Pantji as well as other leaders at the AICC Session that the Congress organisation should devote almost exclusively its attention during the next six months or one year to the problems of food production and small savings. This can be done only if individual Congressmen and the different Congress Committees realise the gravity of the present economic situation and set about this work in all earnestness.

It is absolutely essential for us to realise that the Congress, as well as other political parties in India can now gain real and lasting strength only if they stick to a particular ideology and a definite programme. Before Independence, the Congress was a national organisation which fought the foreign rulers under the guidance of Mahatma Gandhi. After the achievement of political freedom, the Congress has been able to do a lot for the consolidation of Swaraj in different spheres of national activity. But it is now high time for us to decide the sections of the population to which the Congress should pay its particular attention. At present, the Congress organisation contains within itself all sections of the population which often pull in different directions. It should now be quite clear to all concerned that the Congress organisation would stand mainly for furthering the economic interests of the under-privileged sections represented by the landless labourers, the smaller peasants and the artisans in the rural areas and the industrial labour, the slum dwellers and the sweepers in the urban areas. Of course, the Congress does not believe in the theory of class conflict and violent methods as the Communists do. The Congress essentially stands for a peaceful and non-violent transformation of the existing acquisitive society into a Socialist Co-operative Commonwealth. While we do not desire to create hatred and bitterness towards the privileged sections of the society, and desire to enlist their co-operation as well through a process of conversion and persuasion, the Congress should be very clear in its mind that the interests of the under-privileged and non-privileged sections must command our urgent attention. The Congress can no longer afford to try to satisfy all interests at the same time. In our attempt to please everyone, we are likely to displease every body.

The Naga Unrest in Assam

By

Prof. K. C. CHAKRAVARTI

THE Naga unrest is not an isolated problem. It is inseparably linked with the broader issue of the reorganisation of the whole of eastern India. The consolidation of all Naga areas under one autonomous administrative unit separated from Assam and under Central control is a move in the right direction but it is not likely to solve the major problem. The Nagas are, after all, one of the many hill tribes demanding separation. The other hill tribes are also insisting on separation from Assam. If the Naga demand is conceded, there is no justification for withholding the same from others. In fact, the last General election was fought and won on this very issue. The voters in the Hill Districts of Assam unmistakably indicated their opinion in favour of a separate hill state and if their demand for the creation of a separate hill state is not conceded today, they are sure to demand complete independence tomorrow. And then, the Government will have to use force and intimidation first, spend crores of rupees on military operations afterwards and finally do exactly what the Government is going to do with the Nagas now.

Some areas of the North Eastern Frontier where the Nagas live, are administered directly by the Central Government and these areas are more or less free from disturbances. But that area called the Naga Hills District is one of the districts of Assam and is administered by the Assam Government. Most of the Nagas live in hills and jungles in small groups. They have practically no private property. Whatever they have, are held in common. Most of them, male and female, remain naked. Many of them eat dogs, rats etc. Their way of life, in short, is completely different from the way of life of the civilized people of the plain, who hate and ridicule them as savage, although the Nagas still have some of the rarest virtues which have disappeared from the adjoining

plains. Lying, theft and adultery are unknown amongst the Nagas.

Many Nagas have become Christians and are fairly educated. They feel—and quite rightly—that their interest will suffer if they are politically associated under one administration with the people of the plain of Assam. The Nagas are primitive, ignorant, poor, undeveloped, less clever, more violent and when they come in contact with the timid, clever, intriguing and resourceful civilized people of the plain of Assam, they are duped and cheated. The backward Nagas have, however, one thing in their favour. Private gain they value less and they can sacrifice everything for what they consider to be their common good. They do not care much for wealth and private property is almost non-existing. They are extremely group-conscious and a Naga's loyalty to his group cannot be broken. Led mostly by their Christian brothers they are giving up their tribal feuds and are uniting in their resistance against domination by the civilized people of Assam Valley. The Nagas bear no enmity against Indians as such. Indians outside Assam might not have seen any Naga. In the Naga country there is practically no big town. They seldom go out. Indians from outside Assam never go there. The result is that the words India or Indians produce no emotional reaction on their mind. If, therefore, they have no sympathy for India, they have no antipathy either. Indians living in Assam and officers of the Government of Assam and the Central Government are the only persons with whom they habitually come in contact. It is really the false sense of prestige of the Assam Government that has prolonged the trouble. Had the Naga Hills District been separated from Assam and joined with the other Naga areas of the North Eastern Frontier under Central control, the Nagas would have remained loyal to India and

the huge loss involved in military operation could have been avoided.

The Nagas, however, are one of the many hill tribes living in Assam. There are the Kukis, Lushais, Garos, Khasis etc. All of them differ from one another but all of them have one unmistakable thing in common. They have nothing but fear from the people of Assam Valley and they do not like to live under one government with the Assamese people. The Government of Assam is predominantly an organisation of the Assamese people and the hills people do not relish the idea of being patronised by them. In the Assam legislature they are a weak minority and, they feel, their interest will suffer in their partnership with so cultured, resourceful and numerous a people like the Assamese. The opinion of the Nagas had been clear throughout. Last time they boycotted the Assam Legislature and the three Naga seats remained vacant. In this election the representatives of the hills people fought and won election on the issue of a separate hill state. As soon as, therefore, the Nagas are allowed to separate, these hill tribes, the Kukis, Lushais, Garos, Khasis etc., will insist on a separate hill state and there is no reason why it should not be conceded.

There are, however, several difficulties. If a separate hill state is created, there will remain in Assam the Brahmaputra Valley which is inhabited by the Assamese, and Cachar which is predominantly Bengalee. Reduced in size and importance Assam will in that case be a very small state indeed and this will wound Assamese sentiment, already so touchy on the oil refinery question, in such a way that resentment in Assam against the Congress Government will be such that the Congress will have no following in Assam. The Assam Government is a Congress Government and the Assamese people are Congress-minded. But if such an eventuality ever happens no Assamese will vote for the Congress Party in the next election. In fact, it is mainly because of this

consideration that the Nehru Cabinet is not conceding the Naga demand. The second difficulty is that the areas that will separate, are not homogeneous geographically or culturally. All the hill tribes may be united in their opposition against domination by the Assamese, but amongst themselves, they are not equal in wealth, education, intelligence or development. All of them, including possibly Manipur, Cachar and Tripura, cannot form one homogeneous province. If, again, all are administered as separate units, by the Centre, and this seems to be the only feasible proposition under the circumstances—they will remain ununited and undeveloped. As these areas form the Eastern Frontier of India, the existence of a large number of units with their jealousies and rivalries may be dangerous from the strategic point of view. Assam has Pakistan on one side, Burma on another and China on the third. From the strategic point of view, it is desirable that Assam should be one, strong, unified and well-developed province. There are many, therefore, who will not advise any step that may lead to the disruption of Assam. But how long can the use of the armed forces against the Nagas continue? And how long can the demand for separation by other hill tribes be refused?

“THE DISMAL FUNGUS”

That eminent Chemist who took his walks abroad in tin shoes and subsisted wholly upon tepid milk, had all his work cut out for him in considerate dealings with his own digestion. So soon as prudence has begun to grow up in the brain, like a dismal fungus it finds the first expression in a paralysis of generous acts. The victim begins to shrink spiritually; he develops a fancy for parlours with a regulated temperature, and takes his morality on the principle of tin shoes and tepid milk.

—R.L.S.

Little Known Facts About The Hindus of Sind

By

PROF. PURAN BATRIA, M.A.

THE Hindus of Sind, who are about ten lacs and are spread all over India, look somewhat peculiar in the matter of their caste affiliations, names, religious beliefs etc. An attempt is made in this article to make known some of the little known facts about these people.

There is no caste system among the Hindus of Sind. There is however a distinction between "Bhaibands" or mercantile class (who generally wear "dhotis") and the "Amils" (who do not wear dhotis) and mostly take either to government service or to liberal professions like law, medicine, engineering, etc. Naturally the "Amils" are more educated, refined and westernised than the "Bhaibands". Inter-marriages between "Bhaibands" and "Amils" are rare. The "Amils" wear trousers or the European dress. The old women of both the classes wear a "lahinga", a shirt and a "dopatta". The younger women wear pyjamas, a shirt and a "dopatta". Now after partition, most younger women have either taken to a "sari" and a "choli" or a "salvar," a shirt and a "dopatta". Most "Amil" women had taken to this dress even before partition. The percentage of literacy among "Amil" women is higher and they enjoy greater freedom of movement than "Bhaiband" women. Some of them work as physicians, lecturers, teachers, clerks, nurses, telephone operators, etc. The distinction between "Bhaibands" and "Amils" is fast vanishing among Sindhis due to the common problems that they have had to face after their migration from Pakistan and the fewness of their number at different places. The problem of untouchability does not arise among them as no Sindhi Hindu engages himself in untouchable trades like sweeping, scavenging, shoe-making, etc. The Brahmins among the Hindus of Sind are backward and are mostly engaged in 'profes-

sional worship' which is the source of their livelihood.

Almost all the Hindus of Sind are believers in the message of the ten Sikh 'gurus'. Some of them are actually Sikhs and follow the five 'Ks' (Kes, Kara, Kachha, Kirpan and Kanga) of Sikhism. The Granth Sahab (Sikh Scripture) is found, in many a Sindhi home and most old Sindhi Hindu women know the Gurmukhi script. The Hindus of Sind revere the Sikh gurus and consider them to be the prophets and revivors of pure and militant Hinduism. A famous Sindhi Hindu saint, Professor T. L. Vaswani in his book, "In The Sikh Sanctuary" writes :

"One of the Sikh scriptures is a little book named "Sukhmani". I have loved it from the beginning of my days. It is, I think, about two thousand lines in verse. It is worth its weight in gold. The word "Sukhmani" rendered in free English means, "Mind Consoler", May I call it "Peace Chant"? As a child, I heard it chanted by my mother and my grand mother. As a boy, I learned to chant it myself, and portions of it, sometime the whole of it—I recited almost every day before attending my morning school. I meditated upon it in my college days. With the "Gita", the "Upanishads", the "Vedanta", the "Sutras" and the "Bible", I carried it with me on my pilgrimage to Europe.....I spoke of its message to Christian audiences. I chanted it as I sat up night after night by the deathbed of my mother.

In spite of their faith in Sikhism, the Hindus of Sind are however, Hindu first and last. They revere the Sikh scriptures and yet follow the tenets of "Shaivism", "Vaishnavism", "Arya Samaj" etc, at the same time. They equally revere the "Ramayana" the "Mahabharata", the "Bhagwat", etc. They perform the sacred thread ceremony. The marriage ceremonies cannot be complete until they have

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The Sindhi surnames generally end with "ani" just as Kripalani, Gidwani, Vaswani-Malkani etc. This is so because the Sindhi surnames are made up by adding "ani" (meaning belonging to) to the name of an ancestor. The Sindhi names are not really so long as they appear to be. They seem to be long because Sindhis while writing their names also write the names of their fathers along with their own names and some even add their surnames at the end. Let us take two famous Sindhi names—Jairamdas Doulatram and Choithram Partabrai Gidwani. In the former, Jairamdas is one's own name and Doulatram is one's father's name. In the latter, Choithram is one's own name, Partabrai one's father's name and Gidwani one's surname. After partition however many Sindhis have discarded this way of writing their names.

The Hindus of Sind are mostly non-vegetarians. The percentage of vegetarians has however increased among them after partition. Some vegetarians among them would not mind taking fish as they consider it to be a fruit of the great "Lal Sain" a deity who presides over the river. This God is very much worshipped by the Sindhis and many Sindhi men and women pray at the river bank for the fulfilment of their wishes. And the popular belief is that their wishes are granted. Sindhi women eat a little sparingly of non-vegetarian things. The staple food of Sindhis is wheat and rice. "Papar" as an accessory to food is also very popular in Sindhi homes. Most Sindhi women prepare their own "papars" according to their different tastes. A certain Sindhi is known to have made a fortune out of this "Papar" business by selling them abroad as Indian Biscuits.

The Sindhi language is very near to Sanskrit in the matter of its origin. In Sindhi, there are many words which are the exact equivalent of

Sanskrit words. The Sanskrit word for a frog is "dardur" and in Sindhi a frog is called "dedar". The word "dittho" (saw) is derived from the Sanskrit word "drishti." The Sindhi word "acho" (come) is clearly akin to the Sanskrit word "Agachha." Dr. Gurbuxani has proved that four out of every five Sindhi words and phrases are of Sanskrit origin. The late Mirza Kalich Beg also opined that at least twenty thousand Sindhi words are of Sanskrit origin. There are fifty-two letters in Sindhi alphabet. It is written in the Arabic script. The "bhaibands" in their shop-accounts use a different script (hatwanka) which has no vowels. It is a very crude script in which one can easily read "Calicut" for "Calcutta," "Baba for Bibi," "Dada" for "Didi" and so on. There is a move now-a-days to read and write Sindhi in the Devanagiri script with the necessary alterations.

The Hindus of Sind are highly enterprising in the matter of trade and commerce. They flourish in almost all parts of the world. The Sindhi Hindus have an "old commercial tradition and with their headquarters at Shikarpur or Hyderabad, they used to spread out over Central and Western Asia and elsewhere," writes Sri Nehru in his "Discovery of India." He further writes that "there is hardly a port anywhere in the world where one or more Sindhi shops cannot be found." Percival Spear in his book, "India, Pakistan and the West," also opines :

"The urban Hindu Sindhi is one of the most intelligent and enterprising people in the world. The Sindhi is ubiquitous throughout India and is to be found wherever Indian commercial communities exist abroad. Where money is to be made a Sindhi is to be found, and often in places where only a Sindhi could see an opportunity". The Sindhi Hindus are rather peace-loving and not given to bellicosity. Consequently they have contributed very little to the armed forces of the country. One has never heard of a Sindhi regiment.

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taken their turns around the sacred fire. They burn the bodies of their dead according to Hindu rites and those of them, who can afford, immerse the ashes in the Ganges.

The Sindhi surnames generally end with "ani" just as Kripalani, Gidwani, Vaswani-Malkani etc. This is so because the Sindhi surnames are made up by adding "ani" (meaning belonging to) to the name of an ancestor. The Sindhi names are not really so long as they appear to be. They seem to be long because Sindhis while writing their names also write the names of their fathers along with their own names and some even add their surnames at the end. Let us take two famous Sindhi names—Jairamdas Doulatram and Choithram Partabrai Gidwani. In the former, Jairamdas is one's own name and Doulatram is one's father's name. In the latter, Choithram is one's own name, Partabrai one's father's name and Gidwani one's surname. After partition however many Sindhis have discarded this way of writing their names.

The Hindus of Sind are mostly non-vegetarians. The percentage of vegetarians has however increased among them after partition. Some vegetarians among them would not mind taking fish as they consider it to be a fruit of the great "Lal Sain" a deity who presides over the river. This God is very much worshipped by the Sindhis and many Sindhi men and women pray at the river bank for the fulfilment of their wishes. And the popular belief is that their wishes are granted. Sindhi women eat a little sparingly of non-vegetarian things. The staple food of Sindhis is wheat and rice. "Papar" as an accessory to food is also very popular in Sindhi homes. Most Sindhi women prepare their own "papars" according to their different tastes. A certain Sindhi is known to have made a fortune out of this "Papar" business by selling them abroad as Indian Biscuits.

The Sindhi language is very near to Sanskrit in the matter of its origin. In Sindhi, there are many words which are the exact equivalent of

Sanskrit words. The Sanskrit word for a frog is "dardur" and in Sindhi a frog is called "dedar". The word "dittho" (saw) is derived from the Sanskrit word "drishti." The Sindhi word "acho" (come) is clearly akin to the Sanskrit word "Agachha." Dr. Gurbuxani has proved that four out of every five Sindhi words and phrases are of Sanskrit origin. The late Mirza Kalich Beg also opined that at least twenty thousand Sindhi words are of Sanskrit origin. There are fifty-two letters in Sindhi alphabet. It is written in the Arabic script. The "bhaibands" in their shop-accounts use a different script (hatwanka) which has no vowels. It is a very crude script in which one can easily read "Calicut" for "Calcutta," "Baba for Bibi," "Dada" for "Didi" and so on. There is a move now-a-days to read and write Sindhi in the Devanagiri script with the necessary alterations.

The Hindus of Sind are highly enterprising in the matter of trade and commerce. They flourish in almost all parts of the world. The Sindhi Hindus have an "old commercial tradition and with their headquarters at Shikarpur or Hyderabad, they used to spread out over Central and Western Asia and elsewhere," writes Sri Nehru in his "Discovery of India." He further writes that "there is hardly a port anywhere in the world where one or more Sindhi shops cannot be found." Percival Spear in his book, "India, Pakistan and the West," also opines :

"The urban Hindu Sindhi is one of the most intelligent and enterprising people in the world. The Sindhi is ubiquitous throughout India and is to be found wherever Indian commercial communities exist abroad. Where money is to be made a Sindhi is to be found, and often in places where only a Sindhi could see an opportunity". The Sindhi Hindus are rather peace-loving and not given to bellicosity. Consequently they have contributed very little to the armed forces of the country. One has never heard of a Sindhi regiment.

The one terrible defect which gnaws at the vitals of the Sindhi community is the dowry system. It was because of this malady from which Sindhis suffer that Mahatma Gandhi once called Sind a curse. Among Sindhis, dowry is fixed well before engagement. Even a clerk can well hope to get about two to three thousands in dowry from his father-in-law. The price varies from person to person and from family to family. A Class I Officer can well hope to get eight to ten thousands or even more. The sum bargained at, is paid in cash or kind on the marriage night or before along with other presents. Consequently, every grown-up girl is a problem in a Sindhi home. The father has to think of procuring money

somehow to get his daughter married. If the father has not got good money, he will not get a good match for his daughter. Even after marriage, the dowry process does not end as something has always to be given to the girl's-in-laws on every festival. In this matter, the mother-in-law is very greedy and makes the life of the daughter-in-law miserable if her parents fall below her expectations. Many daughters-in-law are known to have committed suicide in order to get relief from the living hell of their mothers-in-law's creation. A movement is afoot to rid the Sindhi community of this evil and some young men of progressive ideas have refused to accept any dowry whatsoever from their in-laws.



The Spirit of Hinduism

By

SWAMI RATAJANANDA

AMONG the many religions of the world, Hinduism forms an interesting study because of its antiquity. The old religions of Egypt and Greece, which played important roles in the lives of those countries, have all disappeared. This fact points out that in Hinduism there is something very valuable to human life. The country was attacked by many foreigners of different religious leanings. People were forcibly converted and places of worship were ransacked and destroyed. But in spite of these persecutions and hardships the majority of the Indians still cling to their religion, which is called not Hinduism, but the 'Sanatana Dharma'—the ancient right way of life. The religion of the Hindus is not only a set of dogmas to be accepted or of ideals for an intellectual appreciation, but a way of life backed by proper philosophical background and with a definite goal. Hence the life is permeated with a religious

outlook. Every action and idea is considered primarily for its contribution to the religious life of the individual. So the Hindu often appears to be otherworldly, although the 'other world' of his religion is not just the same as that of other religions. He does not deny life, nor does he consider life on earth to be bad and the pleasures of life sinful. But he has read and heard that the source of all joy is somewhere else than in sense objects and is far superior to earthly pleasures; hence he is in search of it.

To a person brought up in one of the modern monotheistic ideals, Hinduism will appear like a puzzle, very complicated and full of contradictions. But if we just remember the fact that it is an ancient religion and, like a big river, has many tributaries emptying their waters into it, which give their own colouring brought from different soils, we can understand how different tribal gods and goddesses of

prehistoric India have been absorbed into the Hindu pantheon and many traditions into the Hindu way of life. From the time the Vedic seers discovered that 'Truth is one, but sages call it by various names,' they never destroyed the beliefs of the people but gave the proper approach from the Vedic standpoint. So we find today that there are a large number of gods worshipped in India, whose names are not even known to all people throughout the land. But still they all believe that Siva, Vishnu, Kali and Ganesa, and even the village deities, are the manifestations of the one Ultimate Reality. The prayers addressed to these manifestations make this point clear.

Behind these conceptions, which vary from province to province, there are some fundamental ideas which are accepted by all. The first prayer, which is universally uttered in all parts of India, goes by the name of Gayatri. It is taken out of the Vedas, the Hindu scriptures, whose authority is never questioned. Whatever may be the form of worship, whether people accept the personal aspect or the impersonal aspect of the Ultimate Reality, they support their views with Vedic statements. This Gayatri, which is addressed to Him who has created the universe, requests that our intelligence be led towards Him. There is no special form of God mentioned and so the prayer suits all. Further it contains the conception that the whole universe had come out of the Ultimate Reality and at the same time it expresses the desire of the seeker to reach Him. For ages this prayer has been offered by people and even to this day the repetition of Gayatri and meditation on its meaning is the first religious training. The Hindus consider that it is the most sacred verse and that it will lead a person to the highest state.

The Veda says that this visible universe, known and unknown, in the present, past and future, is the partial manifestation of the one Reality—the 'Purusha', who is infinite. He is beyond the narrow range of our understanding, beyond the reach of thought and speech. But

He is not a void as some people imagine. Just as the idea of infinity is beyond our conception, so the Purusha is beyond the reach of our senses and even of our intellect. We can only have a very limited idea of Him, like our idea of an infinite ocean. The Upanishads, which are parts of the Vedas, explain the glory of this Ultimate Reality as it was perceived by the perfect sages, who got glimpses of It by personal experience. They also point out that since the human soul is also derived from that Reality, or Brahman, a person by trying to know the nature of his own soul, or Atman, can have direct knowledge of Brahman. The attainment of this knowledge gives the highest kind of bliss and at the same time requires the greatest sacrifices. In the famous *Katha Upanishad*, it is clearly explained how only people who have absolutely no hankering for any worldly joys are eligible for this knowledge. The ordinary man runs after sense-pleasures, but the courageous and the earnest person shuns these, for they will not give him lasting happiness. Religion imposes a very hard discipline to perfect one and prepare him to experience that supreme state of awareness. This is the end that the religious training of the Hindu has in view.

The student, when he finishes his education, for example, is given advice as to how he should live in this world. The *Taittiriya Upanishad* has a beautiful passage, giving important maxims, valuable for all generations and for all times: 'Speak the truth at all times. Lead a virtuous life. Do not neglect your studies. After giving an acceptable gift to your teacher, go home and enter the married life, so that the family line is not broken... Look upon your parents and teacher as God...' The married life is the training ground for both the husband and the wife to develop all the higher virtues. The Hindu wife looks upon her husband as God, in spite of his defects, because she tries to ignore the faults and only appreciate the merits. Whenever the husband understands his wife properly and keeps

her happy they will have a very happy married life. Hinduism does not deny life nor does it condemn the pleasures of life. It considers that people should pass through all these stages, just as they passed through the stages of childhood and youth.

Although the Ultimate Reality is, according to the Upanishads, beyond the reach of mind, in one aspect it comes within the reach of humanity. This aspect is the personal God, whom people can worship, pray to and love. The personal God has been accepted by the Hindus for thousands of years, and even to this day the vast majority of Indians are devoted to this aspect of God. The devotional attitude enters into all branches in life of India. Whether in architecture, art or music, we always find it is the theme or the relationship between man and God that is presented. Even in dancing we find the dancer tries to depict the quest of the devotee for his Lord. In India all great musical compositions and perfect poems are inspired only by the thought of God. We can see the peasant and the boatmen of Bengal enjoy the songs of Ramprasad, since he used their language, depicted pictures of their life, and showed how to win the grace of God as Divine Mother. We can hear, in the same manner, in the different Indian languages popular songs which invariably direct the ordinary person without much education to develop devotion to God. It is interesting to note how the true spirit of Hinduism is broadcast. The people are made to know the essentials of their religion, that God is very near to them and does not expect any rituals or ceremonies or hard austerities, but rather pure love. As, for example, in one of her moving songs the Princess Mira, who gave up all the comforts of a royal home for her Lord Krishna, says, 'Neither bathing in the holy rivers, nor a strict control of diet and the observances of ascetic vows will bring God near to us, but only love.' This type of devotion to God, where the devotee surrenders his all to Him, has been preached by numerous saints and mystics

throughout the land. Their direct experience of contact with God made them eloquent preachers, and it is such people that keep the spirit of Hinduism alive. Even in our own century we can notice the great power of Sri Ramakrishna, whose mystical insight in the realm of God is attracting people not only in India but also abroad.

But love is not the only path by which a person can go in search of Truth. No two human beings are alike in their tastes and temperaments. The intellectual, emotional and spiritual capacities are not equal in all people. There are people who are extremely energetic; to them to sit quiet and meditate or to enter into philosophical discussions has no value. Their field is work, and they feel completely at home if they have something to keep them active. There are others who lose themselves in the appreciation of the beauty of nature and song. There are some to whom psychic manifestations and control of the mental activities become attractive fields for exploration. In this way illustrations can be multiplied. Consequently to prescribe the same sort of religious discipline to all will never succeed. So Hinduism allows the individual freedom to choose his own path. This variety of approach is a source of tremendous surprise to people who are brought up in one fixed way of religion. When a new-comer to India sees the various gods and goddesses, people visiting the temple according to their own convenience, some never going to any temple, some talking of God with form and some talking of the Impersonal, and religious books supporting all these different beliefs, he cannot but be confused and may never find the connecting background. But even though each Indian appears to have a separate God to worship still the background is one. For it is an accepted fact that it is not the path that a person takes that is important, but the goal, which is union with God. To this end numerous paths are taught, and they are called yogas. When we take up the

Bhagavad Gita, the later scripture, we find that every chapter is called a yoga.

Although the yogas are many, broadly speaking they may be classified into four. These are the yoga of work, the yoga of knowledge, the yoga of devotion, and the yoga of psychic control. The active man chooses the path of work, since it is fitting to his nature. He works but not with any selfish motive. His work is for the welfare and good of others. He seeks neither personal gain nor eternal fame. His is the type of utterly unselfish work for the benefit of humanity. His works are all dedicated to God and are done for the purification of his impulses. There have been numerous such benefactors of humanity, who are not recorded in the history of the world. For example, the Vedic seers left a heritage of profound truths, but we know nothing about their lives. Their actions were meant only to lead people to a higher life.

The intellectual man, on the other hand, is more at home in the pursuit of knowledge than in physical work. His inquisitive nature tries to understand the one Reality behind the variety. His knowledge of the scriptures keeps him busy in search of the One about which all great seers have spoken so highly. His path is indeed a very steep road and requires an alert mind. He has to ward off all those ideas which tend to disturb his quest and to free himself from all personal comforts and joys, since otherwise he will never keep his mind on the One. The surrender of all ego-consciousness is a state only attained by a few extraordinary souls, who demonstrate to us what true selflessness means. They never suffer from any personal misery. They feel one with the whole creation. In spite of the fact that this path presents many difficulties, there have been in every age great men who have achieved the end, thereby demonstrating that it is not impossible. We may easily recall the name of Sri Ramana Maharshi, who lived in our midst up to a few years ago, who stood as a shining example of this method of jnana-yoga.

Another type of man, he with an inborn faith in God, need ask no questions about His existence. His heart goes straight to Him, like the child running to its mother or the iron filings clinging to the magnet. The very thought of God thrills him and the whole world is heaven. His intense feeling for the divine fills the devotee with joy and he sees the manifestation of God all around. With his sweet radiant face and a loving heart, the devotee charms all the people around him and becomes a very great force in the reformation of many wicked people. His love knows no barriers and even the worst sinner finds a friend in him. This path of devotion has been found to be the easiest and, as already mentioned, most of the Hindus follow it.

The yoga of psychic control is only for a few people. The hard disciplines involved and the patient practice of controlling the mental waves are not easy for an average human being. Of the eight steps that are to be climbed to reach perfection by this path, even the first one, that of perfect self-control, may seem too hard. Practitioners of this yoga consider the mind to be a lake, which is constantly disturbed by thoughts and feelings: as long as these waves last we can never hope to reach the highest state of *samadhi*. But even to this day there are people who have attained perfection by this method, although most of them live very secluded lives, while a few who have merely sensational powers are mistaken for the real yogis.

It was the *Bhagavad Gita* which first brought all these different yogas together and gave a systematic presentation of them as leading to the same end. Here we find Sri Krishna stating that no matter what form people worship, they are all worshipping the same Supreme Spirit. More than this he says that whoever sees the Lord in all human beings is very dear to him. This concept has a very great value; it can help in building up unity among different nations, and thus pave the true and correct way for world

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peace. We find many stanzas scattered throughout the book to bring home this idea. Another important theme of the *Gita* is that the highest form of devotion to God is complete self-surrender. The attitude of the Hindu is to feel the nearness of God and see His manifestation everywhere. Because of its unique presentation of all the essentials of Hindu religious practice, the *Bhagavad Gita* is the scripture most widely read by all sects. It has a message for all types of people. It preaches no sectarian doctrine, but presents various methods of reaching the same goal. The aim of a Hindu is to have direct realization of God, and in the *Gita* we see what this means and we also learn the nature and behaviour of a man of perfection.

In the above paragraphs an attempt has been made to bring out the essential features of Hinduism as accepted by the people who practise it as their religion. Man is striving for perfection, which in view of the innate weakness of his nature is hard to attain. But by repeated attempts, he goes higher and higher. The reincarnation theory gives him hope that he will reach his goal sometime later if not in this life. Whatever may have been the misfortunes of the people of India, and whatever may have been the reformations in their social life, the undercurrent of the Hindu ideals has a steady flow, unaffected by all these changes. Whatever may happen to the temples and priests, the true spirit of Hinduism will be preserved by its Gayatri and *Gita* for all time.

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Floods in India

BY

MR. D. MEHTA

(Chief Engineer, Central Water and Power Commission)

FLOODS have recently assumed very great importance in India. While this may be due to a large extent to the general sense of awakening amongst the masses under the democratic set-up, there is no doubt that vast and perennial problem causing widespread havoc in one part of the country or the other has never in the past been dealt with on a nation-wide scale. It was only in 1954 that the Union Government took the initiative of setting up a separate Flood Wing in the C.W. & P.C., the Central authority entrusted with matters relating to the control of rivers and waterways, and development of the country's water resources. Prior to 1954 our multi-purpose projects laid emphasis mostly on hydel power and irrigation of thirsty tracts of lands with flood control as a sort of by-product, although the D.V.C. and Hirakud began primarily as flood control schemes. Since the

establishment of the Flood Wing we have under consideration major projects where the chief objective is to so control and confine the discharges in the rivers that areas under cultivation and towns, big and small, which formerly lay at the mercy of the rivers could be saved and protected against the ravages of floods.

The Second Five-year Plan provides a sum of Rs. 60 crores for such projects and, while it is admitted that this is a comparatively small provision, it is a good omen that the importance and urgency of the problem has been fully recognised and the time is not far off when it would be grappled with all the technical ingenuity at the command of the country. The preparation of master plans for such river basins which come to make flood news every year so that a reasonable amount of security is provided against this recurring scourge is one of the aims of the Flood Wing. I say 'reason-

nable' security because it must be understood that flood control does not mean elimination of floods. At best it means providing certain amount of protection against overflowing banks. Complete prevention of floods is a physical impossibility. There should therefore be no confusion between a certain degree of flood control and complete elimination of floods.

Floods, which may be defined as the occurrence of flow of water of such a magnitude in a river that it overtops the natural or even artificial banks in a particular reach of the river, are generally caused by intensive and widespread rainstorms. Luckily these rainstorms are not of the same intensity everywhere in the valley which is a great redeeming feature. Besides the rainfall there are numerous other factors also which cause floods or are responsible for aggravating them. As a very recent example the floods that occurred in West Bengal in the last year exceeded all records in living memory. This was due to a combination of certain factors, the simultaneous occurrence of which is rather a rare phenomenon in nature. Rivers like the Bhagirathi, Ajoy, Damodar, Dwarka, etc., were flowing in normal flood, with normal rainfall in their upper catchment, when a real cloud-burst occurred in the lower half of the valley. Some rain gauges registered as much as 15 inches in 24 hours and 22 inches in 48 hours. This rain-storm was very widely spread and the natural drainage of the country was unable to discharge storm water in the rivers which were already in floods. As if that was not enough the outfalls of these rivers were choked by high tides in the Bay of Bengal, with the result that not only the flood water could not be drained off for days together, but the heading-up effect was so great that 12 to 15 feet of water was standing in areas which had never known floods in the past. Punjab also suffered from floods last year which were of an extraordinary nature.

It is extremely difficult to account for periodicity in high floods especially as we have not maintained in India any authentic records of the past. But even in countries like U.S.A., China, Italy, Germany, etc., where records of big rivers have been maintained for several centuries, it is impossible to predict any cycle of high floods. There may be no high floods for say 10 years at a stretch and yet there may be very high floods, reaching or even exceeding the highest recorded levels for two or three years running. It is always within the range of possibility in the engineering practice of designs and hydraulic structures that a flood can occur which exceeds the maximum in recorded history of the river. That is why we have to deal with discharge figures which may occur once in 100 years or 500 years or even in 1000 years. It would therefore be wrong to attribute any abnormal or supernatural causes for the floods which India has been experiencing for the last three years or so especially in its northern and eastern States. There is no scientific basis for the theory that this may be due to the abundance of radio-activity in the atmosphere as a result of atomic explosions in the Atlantic although this is a subject which is always open to controversy amongst leading physicists. All the same it cannot be denied that we all feel as if the floods have been of late increasing both in magnitude and in frequency and constitute a menace. What is the reason and what is the remedy? Amongst many other causes the encroachment on the natural flood planes of the rivers is a very important contributory factor, as this constitutes interference with natural drainage which is so essential for the discharge being carried rapidly and safely to the sea.

It is a well known phenomenon in nature that rivers make their own channels and tend to stabilise their own regimes. This is different in different rivers depending on many factors like the nature of the silt, its quality and quantity, the bed slope, velocity and above all the physiography of the country through which

peace. We find many stanzas scattered throughout the book to bring home this idea. Another important theme of the *Gita* is that the highest form of devotion to God is complete self-surrender. The attitude of the Hindu is to feel the nearness of God and see His manifestation everywhere. Because of its unique presentation of all the essentials of Hindu religious practice, the *Bhagavad Gita* is the scripture most widely read by all sects. It has a message for all types of people. It preaches no sectarian doctrine, but presents various methods of reaching the same goal. The aim of a Hindu is to have direct realization of God, and in the *Gita* we see what this means and we also learn the nature and behaviour of a man of perfection.

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FLOODS have recently assumed very great importance in India. While this may be due to a large extent to the general sense of awakening amongst the masses under the democratic set-up, there is no doubt that vast and perennial problem causing widespread havoc in one part of the country or the other has never in the past been dealt with on a nation-wide scale. It was only in 1954 that the Union Government took the initiative of setting up a separate Flood Wing in the C.W. & P.C., the Central authority entrusted with matters relating to the control of rivers and waterways, and development of the country's water resources. Prior to 1954 our multi-purpose projects laid emphasis mostly on hydel power and irrigation of thirsty tracts of lands with flood control as a sort of by-product, although the D.V.C. and Hirakud began primarily as flood control schemes. Since the

establishment of the Flood Wing we have under consideration major projects where the chief objective is to so control and confine the discharges in the rivers that areas under cultivation and towns, big and small, which formerly lay at the mercy of the rivers could be saved and protected against the ravages of floods.

The Second Five-year Plan provides a sum of Rs. 60 crores for such projects and, while it is admitted that this is a comparatively small provision, it is a good omen that the importance and urgency of the problem has been fully recognised and the time is not far off when it would be grappled with all the technical ingenuity at the command of the country. The preparation of master plans for such river basins which come to make flood news every year so that a reasonable amount of security is provided against this recurring scourge is one of the aims of the Flood Wing. I say 'reason-

nable' security because it must be understood that flood control does not mean elimination of floods. At best it means providing certain amount of protection against overflowing banks. Complete prevention of floods is a physical impossibility. There should therefore be no confusion between a certain degree of flood control and complete elimination of floods.

Floods, which may be defined as the occurrence of flow of water of such a magnitude in a river that it overtops the natural or even artificial banks in a particular reach of the river, are generally caused by intensive and widespread rainstorms. Luckily these rainstorms are not of the same intensity everywhere in the valley which is a great redeeming feature. Besides the rainfall there are numerous other factors also which cause floods or are responsible for aggravating them. As a very recent example the floods that occurred in West Bengal in the last year exceeded all records in living memory. This was due to a combination of certain factors, the simultaneous occurrence of which is rather a rare phenomenon in nature. Rivers like the Bhagirathi, Ajoy, Damodar, Dwarka, etc., were flowing in normal flood, with normal rainfall in their upper catchment, when a real cloud-burst occurred in the lower half of the valley. Some rain gauges registered as much as 15 inches in 24 hours and 22 inches in 48 hours. This rain-storm was very widely spread and the natural drainage of the country was unable to discharge storm water in the rivers which were already in floods. As if that was not enough the outfalls of these rivers were choked by high tides in the Bay of Bengal, with the result that not only the flood water could not be drained off for days together, but the heading-up effect was so great that 12 to 15 feet of water was standing in areas which had never known floods in the past. Punjab also suffered from floods last year which were of an extraordinary nature.

It is extremely difficult to account for periodicity in high floods especially as we have not maintained in India any authentic records of the past. But even in countries like U.S.A., China, Italy, Germany, etc., where records of big rivers have been maintained for several centuries, it is impossible to predict any cycle of high floods. There may be no high floods for say 10 years at a stretch and yet there may be very high floods, reaching or even exceeding the highest recorded levels for two or three years running. It is always within the range of possibility in the engineering practice of designs and hydraulic structures that a flood can occur which exceeds the maximum in recorded history of the river. That is why we have to deal with discharge figures which may occur once in 100 years or 500 years or even in 1000 years. It would therefore be wrong to attribute any abnormal or supernatural causes for the floods which India has been experiencing for the last three years or so especially in its northern and eastern States. There is no scientific basis for the theory that this may be due to the abundance of radio-activity in the atmosphere as a result of atomic explosions in the Atlantic although this is a subject which is always open to controversy amongst leading physicists. All the same it cannot be denied that we all feel as if the floods have been of late increasing both in magnitude and in frequency and constitute a menace. What is the reason and what is the remedy? Amongst many other causes the encroachment on the natural flood planes of the rivers is a very important contributory factor, as this constitutes interference with natural drainage which is so essential for the discharge being carried rapidly and safely to the sea.

It is a well known phenomenon in nature that rivers make their own channels and tend to stabilise their own regimes. This is different in different rivers depending on many factors like the nature of the silt, its quality and quantity, the bed slope, velocity and above all the physiography of the country through which

the rivers flow. That is why each river has its own characteristic problems with one common feature, that over centuries of its flowing in low and high discharges each river, big and small, has built for itself flood planes as it debouches into the valley. There are no flood planes in the mountainous stretches because of rocky beds and because the river is confined with rocky banks. The high velocities created by the confined channels in the upper reaches cause a lot of turbulence when the river enters the valley resulting in erosion. Thus we see the rivers getting wider and shallower in their downward descent to the sea and assuming tortuous courses, depending upon the changes in the terrains through which they flow.

The basic job of the river is to convey its water and its load of sediment to the sea. The capacity of the river to do so is dependent upon its width, depth and velocity. If the channel is too wide for its depth its velocity would be insufficient to carry the sediment. If on the other hand the river is too narrow it will overtop its banks. This process goes on in nature until an equilibrium is reached and flood planes are formed by the alternate processes of landing and borrowing sediment.

Normally the floods caused by heavy rainfall should find their way to the sea in the natural channels after spreading themselves in the flood planes wherever they have been created by nature. With the advance of civilisation man is trying to encroach upon this natural domain; he is restricting and obstructing natural channels by constructing bridges, anicuts, barrages, and other structures in the bed of the river. Worse than that, he is constructing colonies, factories, water-works, rail roads, embanked highways, etc., in the flood planes. This process, as we all know, has been going on at a rapid rate in our country during the last 5 to 8 years. While it may be a good sign for a growing and prosperous nation—or perhaps more correctly it indicates in a practical manner the pressure of rapidly increasing population—it is

potentially a very dangerous practice. There is absolutely no assurance that future floods will not exceed the capabilities of our most comprehensive measures for controlling them and our annual flood losses will not continue to increase and the people who occupy the flood planes will not do so at a considerable risk both to person and of property. It is for this reason that the flood organisation of the Ministry of Irrigation and Power has under active consideration the marking of the flood planes of the major rivers which have been causing the floods. This may not be possible all along the valley, but a beginning will be made for the urban areas where this tendency of encroachment is more noticeable.

In rural areas the farmers generally welcome the annual visitation of the floods because they deposit useful silt on their lands which acts as fertilizer and increases productivity. They are otherwise used to the inconveniences of ordinarily high floods. But it is mostly in and around big towns and cities that protection is most necessary, and it is proposed to demarcate such areas by boundary pillar indicating the flood level for the general information of the public. Perhaps in due course it may be necessary to enact State-wise or Central legislation to prevent construction of permanent and important structures like factories, power houses, waterworks, godowns, etc., in flood affected zones.

THE RIGHTS OF MAN

If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind.

J.S. Mill

Indology in U. S. A.

By

Mr. FRANCIS KENDALL

THE emergence of India as an independent nation and its increasingly important role in international affairs have resulted in a growing interest in Indic studies in the United States.

To meet this demand, several major universities which already had courses in Indic studies have expanded their curricula in this field and nearly 25 more institutions of higher education have started courses on India since 1948. Also, many secondary school systems offer courses on India as part of a general course on Asia.

Collections of books on India in U.S. universities and libraries have grown tremendously in recent years, and many scholars from the non-Indic field also are devoting their attention to India due to the richness and variety of material now available to them.

Several scholarly organisations such as the American Academy of Asian Studies, the American Council of Learned Societies and the Asia Institute of New York offer general courses on India and other Asian countries.

It is not only in numbers that we find an increase, but also in the subjects and their standards. Universities such as Harvard, Pennsylvania, Yale, Columbia and Princeton which have offered courses on India for many years have diversified them in recent years. Also several American philanthropic foundations have given grants to universities and learned societies to conduct Indic studies.

U. S. interest in Indic studies was very limited during the period of its birth and growth in the 18th and 19th centuries. In about 1880, however, limited interest in ancient Indian literature and philosophy was created in some eastern universities, notably Harvard and John Hopkins. And scholars like Lanman and Warren built up a tradition of Sanskrit and Pali scholarship, although devoting themselves entirely to philosophy, literature and religion. Till the attainment of Indian independence,

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however, Indic studies in the United States were confined to these subjects.

A survey in 1948 by Dr. H.I. Poleman of the Library of Congress revealed that six U.S. Universities offered detailed courses in Indian subjects for graduate credits, and 25 others covered India in one or more fields. Mainly these were Sanskrit, philosophy, religion, ethics, literature, anthropology and sociology.

The University of Pennsylvania is an outstanding example of the increasing importance accorded to Indic studies by many American universities. This university has been teaching Sanskrit for more than 30 years, but in the last decade has expanded its specialised courses on India to more than 20. The list includes such varied fields as "Introduction to the Civilisation and Institutions of India," "Recent History of India," "Sociology of India and Pakistan," "Art of South Asia," and "Early Indian Monuments." The University also offers both elementary and advanced instruction in the following Indian languages: Sanskrit, Hindi, Urdu, Bengali, Malayalam, Tamil, Telugu, Pali and Prakrit.

The faculty at Pennsylvania includes Dr. W. Norman Brown, well-known Sanskrit scholar who has been professor of Sanskrit at the University for the last 30 years; Stella Kramrisch, well-known authority on Indian art; Norman D. Palmer, professor of political science; and Dorothy Spencer, an expert on the anthropology of India.

About 30 students take to Sanskrit or other branches of Indic studies in the Pennsylvania University each year, with three or four obtaining their master's degree or doctorate in this field. In addition, about 30 other students take courses relating to India for their bachelor's degree.

Among other colleges and universities offering specialised courses on India are: the

Universities of California, Cornell, Chicago, Wisconsin, Northwestern, Colgate, Kentucky, Stanford and Washington; Smith College at Northampton, Massachusetts; Colorado College, Colorado Springs; and Wittenberg College, Springfield, Ohio.

Americans' interest in Indian literature, religion and philosophy is equalled, if not surpassed, by their interest in Indian art and culture. The reception accorded in the U.S. to Indian artists, dancers and musicians is striking proof of this.

Much of the credit for arousing U.S. interest in Indian art goes to the late Ananda Coomaraswamy who, as curator of the Oriental section of the Boston Museum of Fine Arts, revealed to the American public the immensely rich tradition of Indian art. The Boston Museum still houses the largest collection of Indian art in the United States. Many other large American museums also have sizeable collections of Indian art, among them the Metropolitan Museum of Art, the American Museum of Natural History and the Brooklyn Museum in New York.

U.S. interest in Indian music and dancing has increased greatly in recent years. In 1955,

New York's Museum of Modern Art sponsored a programme called "The Living Arts of India", under which dancer Shanta Rao and musicians Ali Akbar Khan and Chatur Lal visited the United States. The Indian artistes' many performances were greeted with tremendous enthusiasm. A phonograph recording of Indian ragas, with Ali Akbar on sarod and Chatur Lal on tabla, sold widely in America. Subsequently, other recordings by lesser-known musicians also proved successful.

Brief mention should also be made of the several Indian religious centres that have grown up in the U.S. since Swami Vivekananda started the Vedanta Society of New York in 1894. Now there are 11 Vedanta centres—three in California, two in New York, and one each in Illinois, Massachusetts, Missouri, Oregon, Rhode Island and Washington. Through Sunday lectures and evening classes, open to the public and well patronised, these centres impart knowledge of Indian scriptures and culture to thousands of Americans every year. Vedanta centre members include such well-known figures as Aldous Huxley, Christopher Isherwood and John van Druten.

State and Literature

By

DR. M. MANSINGH M.A. Ph. D.

WE observe in the phenomenal world, that in the very creation of each entity, Nature provides the resources for its existence as its integral part. From the colour and fragrance of flowers to the charms of the woman and from the brute strength of the Gorilla to the enormity of the whale, we can easily discern that in the very difference of an animal or plant Nature has cleverly supplied the different species, with their capacity to live and multiply. Parasitism or absolute dependence is rare in Nature. What is universal however is either

free independent growth or interdependence or mutual co-operation. Begging is man-made. There is nothing like this in Nature. In the world of Nature one either brings all one's resources to full play for existence and survival in the battle of life, or one just perishes. Nature has no tears for the coward, the weakling, or the beggar. Its entire plan is for the strong, the resourceful, the free and the independent.

Should not the poets and literateurs who are supposed to be the priests of Nature, with

the reputation of knowing its soul or of being one with it, pay heed to these patent indications of its fundamental laws? Should poets and writers ask for aids for their existence, from the State or any other person or institution? Has not literature the inherent vitality to stand on its own legs, and is it dignified to wait perpetually for others' props to raise one up?

This should set us thinking seriously about the real nature of literature and whether it is really needed by a State for its very functioning, like the railroads or a Secretariat? If it is not very vital for the existence of a State there is no point in voicing an unnatural and unjustifiable demand for States' aid for literature.

We all know that the first man in the world who thought of a planned State and gave a plan for it that has become world-famous, thought little of poets as citizens. As a matter of fact, Plato, the great Greek dreamer and thinker who has had all the makings of a first-rate poet in him, most ironically, did not want the poets to stay in his dream state.

We in India, however have no reason to look upon our poets in general, with the contempt that Plato shows to them in his Republic. In India poets are not mere imitators as Plato described them. Here they are, taking the great specimens, looked upon as saints and seers and even as divinities. The poet in India is a national legend and the purveyor of the mystic truths and the inspiring guide of the masses for a higher existence. In no other country is the poet so much a part of the people as in India. Nowhere are poetry and literature almost household articles as they are in this country of ours.

It is said in English that poets are the true legislators of the nation. The truth of this English saying however applies more to India than to England or any other Western country. If we look back at our national culture, be it good or bad, we shall easily realise that it is, on the whole, not the making of kings and Potentates, but of the poets. In the very essence of our national ideal we are only what the Vedic Seers, Vyas, Valmiki and Kalidas have

imperceptibly trained us to think of and to look for. This applies to the regional groups in India also with regard to the various vernacular literatures. Our sense of piety, the sanctity of our homes, the ideals of our womanhood, our hospitality and neighbourliness and all else that make us a civilised nation, in spite of many imperfections, have all got into our blood through the noble literature of our land, the Vedas, the Upanishads, the great epics, and the great poetry of the classical period.

What could be a State's contribution to this wonderful heritage of ours? Could the orders of a potentate, however powerful, produce the Ramayan? Could a Minister of Home have created the wonderful Tamil classic, the Kural? What State orders or patronage could produce the Chandogya Upanishad or the Dhammapada or the songs of Mirabai?

Most of the masterpieces in literature not only in India but in all other countries of the world, were created in comparative obscurity and poverty. Some of the greatest in literature had to work hard for their daily bread. Their products that have made them immortal in this mortal world of ours, came out in spite of adverse conditions or even because of the adversities. A genius is a mother in much greater sense than the average woman with whom the delivery of a baby is no more than the bearing of fruits by a plant or a tree. A genius gets the urge to produce from the inner depths of his soul. No State patronage or the orders of a potentate could either create that urge in a genius or could stop that urge from functioning properly by any tyranny or interference. A genius is a State, a Government in itself. It brings with it its own world, its own government and its own laws. A State is too crude, too corrupt, too vulgar an institution to pretend to help a genius.

It is strange indeed, that while so many great men of genius have died in poverty, we the small fry, the mediocre, the intruders into the temple of Saraswati, demand all sorts of aids and privileges. In a sense this may

appear quite a natural demand, as lacking the true creative power, we small folk, have no chance of standing on this whirling earth, without props supplied by others.

I have no justification whatsoever to speak for men of genius or for artists in literature as I have no pretensions to be either a genius or an artist. It is for those people specially blessed by Nature to fight their own case. But on the other hand I cannot disown my responsibilities for the State because none of us, not even men of genius could exist in security without the protective mechanism of a State. As a common citizen if I need security, justice, and society, I also need art and literature as food for my mind and soul. If I do not get the right type of art and literature I feel I have the citizenship right to demand of the Government to arrange supply of good literature of that as they do the consumer goods. So production and supply of good literature become in a sense almost a political necessity and a function of the State.

And knowing the inestimable value of the literature in moulding the mind of a people, the clever communists have taken it to be their first job to control literature as soon as they come to power in any country. In the so called people's regimes the only place for a free thinker is the gallows or the concentration camp and subtle indoctrination as directed by the party in power and propaganda of the achievement of the powers that be, become for a nation.

So we have thus two contrary spectacles, one of literature left to itself with men of genius prepared to die in suffering rather than ask aid or patronage from the State and the other, of the State taking over the entire responsibility of supplying literature for the people and producing literature to order and putting those who differed or protested to concentration camps.

We have the grand spectacle on the other hand in all the English-speaking countries such as England and U.S.A., where the world's

most superb literature has been flourishing for the last six centuries without either any patronage of or any interference from the State. The Anglo-Saxon is the most thrilling example among all the races of the world, of personal liberty and freedom of thought and expression. Hence true People's Government or democracy is only found among these Anglo-Saxon peoples and that spirit pervades all aspects of their lives including literature.

In the days of the Czars, Russian poets and authors suffered poverty and exile for differing from the ruling power and for fighting for the rights of the common man. But they never cared for favours from the court. On the other hand the way some Czars respected some of their rebellious but brilliant authors, provides one of the few relieving features in that dark, medieval, semi-barbaric regime. In England, the homeland of free-dom and equity, intellectuals live entirely by their own wits and the number of brilliant people who have died there in poverty and neglect is quite considerable. But no British author would ever think of asking for State aid for the promise of writing better in more comfortable conditions. True intellectual that he is, he is more vigilant about what is going to affect his liberty of expression than improvement in his creature comforts.

All over the world, the creative spirit is such a delicate substance as to get spoiled by the dust clouds of influence and pressure from outside. The best aid for a creative genius is the aid that he gets from within himself. External comforts, honour at courts or favour from politicians are no guarantee for high grade artistic production. Art and poetry like all precious objects in this world need the travail of birth. The greater the denial of the passing temptations of the external world, the greater the inner conflicts and the deeper the sorrows in the soul of a genius the clearer becomes his vision to Truth in Nature, and the finer becomes the sensibilities for Beauty external. Not to speak of Dante and Shakespeare whose souls

went through dark days of sorrow and frustration as we get even from their fragmentary biographies, any discerning reader would see even in the writings of our beloved Kalidas, whom tradition presents as leading an enviable life of comfort and prestige at a magnificent Royal court, that even he knew the human tears and the common man's sufferings.

I therefore would like to remind my comrades in letters that if they have any respect for their own noble vocation, they should not stand before Government with hats in hand asking for aids. The power with which Nature has equipped them is more precious than any favour that a potentate could bestow. If they care for expression of Truth and the vision of Beauty, they had better not let their delicate talents get contaminated or denaturalised by allowing themselves to come under the black shadows of political parties or politicians in power. They should aim solely at their own inner growth. The light and the air for the growth of a genius should never be expected to come from the direction of the State Secretariat. They always come through mysterious windows in his own soul, from an invisible world. The writer who loses sight of his own inner sources of strength and wealth, and runs for bread-crumbs of a Minister of a Departmental Secretary, may be taken as a lost soul for ever.

There has never been an instance of any Government setting up a great poet. Knowing Governments what they are, no reasonable man should expect also such miracles. On the other hand if the intriguing mediocre fears or hates anything it is the pure soul or the brilliant mind. That is why most men of genius fail to get the love and respect they deserve from their contemporaries. Even such a likeable man as Tagore—handsome and versed in all the fine arts of civilised society—was one of the most disliked persons in Bengal of his times—the Bengal which is deservedly so proud of him.

Hence when we either seek aid from the State or get voluntary offers of it for development of literature, which indirectly means help to poets and authors also, the literateurs, have to be necessarily a little wary about it. Firstly, we must not expect miracles out of it, but on the otherhand, we may be prepared to meet many undesirable consequences such as the wrong man put in the position of control if the aid comes through an organisation, or help going to wrong people or the patronage to wrong books. And secondly there is the fear of regimentation and indoctrination and com-

pulsion to write on the dictates from the throne.

Considering these justifiable apprehensions, I could fain advocate the *Laissez-Faire* policy followed in Anglo-Saxon countries. But looking at the utter back-wardness of our people whom we want to lift up to the level of the common man of other countries as quickly as possible and in which process of regeneration and reconstruction literature is an indispensable tool, we workers in literature should unhesitatingly offer our services to the State to harness our pens in the great national tasks ahead. But it is for the State to say and act as though it sincerely felt that literature was really as important as any other department of administration, if not more, in the building up of a nation or for keeping up its morale.

In the democracies like England and U.S.A. where neither the authors demand, nor does the State provide any direct aid to literature, the Governments do help literature in lots of indirect ways. Books are the authors' wares. If these sell well the author needs no help from anybody. In our country the book habit has yet to be created. With 80 per cent of the population still ignorant of letters, what could be the number of customers even for a best seller in our country? The habit of begging also is so ingrained in us that even most educated, highly placed people would expect free copies from authors or free loans from friends rather than purchase a book for themselves. Added to this hateful aspect of our national character, the condition of libraries in this country is another handicap for sale of books. In all civilised countries parts of the enormous grants to libraries from governments and Municipalities, reach the pockets of authors ultimately. Thus with books of general nature not having a favourable market, and publishers mad with the lucre from the racket of text books and caring little for general literature, and putting the authors under their octopus grip for their wretched text books, the authors in this land of ours are in a most pitiable plight.

However inspired the authors might be they by themselves cannot also perform certain specific literary works such as compilation of Dictionaries and Encyclopedias and heavy translations. State aid is indispensable here. The publishers also could take up such works, if only they could be prevented from access to the easy profits of the hateful text-book trade, the trade that is ruining our new generations, as well as destroying our literature.

The Commonwealth—Why it is a Loose Organisation?

By

SRI ADITYA PRASAD SEN GUPTA, M.A.

THE Commonwealth Prime Ministers' Conference began in London on June 26 this year. But what deserves notice is that many of the Prime Ministers who were expected to attend it could not turn up for reasons both personal and political. Mr. Solomon Bandaranaike, Prime Minister of Ceylon, had to face in his own country the threatened strike by the Tamil-speaking people. The position of Mr. John Diefenbaker was not stabilized then after the recent election in Canada. Mr. Johannes Strijdom, Prime Minister of South Africa, could not attend the London conference for personal reasons which were reported to be wholly secret. So it is clear that the London conference remained unattended by some Prime Ministers whose presence might have rendered the conference more important.

There was a time when common allegiance to the British Crown was the main factor unifying the Dominions. But this factor is now a thing of the past. All the Commonwealth members do no longer pay allegiance to the British Crown in the constitutional sense of the term, though the British Queen is the Head of the Commonwealth. Hence the question arises as to how the Commonwealth members are expected to remain united. Not only that one is tempted to ask whether the Commonwealth organisation has any moral standard, because South Africa, in spite of her discriminatory policy, is still allowed to be a member of this organisation. In the field of international politics the Commonwealth members proceed on a line which is not contributory to the growth of understanding among them. On the one hand the English-speaking dominions are members of the NATO or the South-East Asia Treaty Organisation. Pakistan, an active member of the Baghdad Pact, has concluded

separately a military pact with the United States of America. Canada also is a signatory to a separate treaty with the U.S. Government and happens to be an important member of the North American Defence Pact. But India and Ceylon, on the other hand, are opposed to any military bloc and remain neutral in the field of international affairs. They criticize openly the aims and objects of the NATO, the SEATO, and the Baghdad Pact.

In the past the sterling area was synonymous with that of the Commonwealth. But now the Commonwealth members do not consider it obligatory on their part to link up their monetary system with sterling. Canada, a member of the Commonwealth, has gone out of the sterling area. But Burma and the Irish Republic, though they have left the Commonwealth, are even now within it.

What appears to constitute at present the only unifying force in the Commonwealth organisation is the past relation of members with the British government, though this relation is not happy in all cases. Apart from this anti-communism appears to provide a common platform for them. Of course all the Commonwealth members are not equally opposed to anti-communist military blocs. Yet they are not inclined towards international communism.

A large section of the people in India is not happy that India is a member of the Commonwealth. They are of the opinion that India's membership of an organisation presided over by the British Queen and having annual sessions in London is not consistent with her status as an independent and sovereign State. But hitherto we have not come across any evidence wherefrom it may be presumed that India's political and economic sovereignty has

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EXPORT PROMOTION

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been infringed. Of course in one case only India acted in a manner which gave rise to a suspicion that India went against her declared object of anti-colonialism. It should be carefully considered whether that action was inspired by India's relation with the Commonwealth. India permitted transit through her territory of the Gurkha forces hired by Britain to suppress Malaya's struggle for independence. The question as to whether that struggle had a communist phase or not or whether violent or peaceful methods were followed in that struggle is quite irrelevant here. But it was a fact that Malaya, a then subject country, was carrying on struggle for freedom. It had its own political ideals and methods of struggle with which India or any other outside country had nothing to do. So the question naturally arises as to why India indirectly helped Britain to suppress Malaya's struggle for freedom by permitting transit of Gurkha forces through her territory. In justification of India's policy, Mr. Nehru said, that the economic condition of Nepal would have worsened if India stopped transit of Gurkha forces. India, he observed further did not act under any compulsion and the question of her sovereignty being infringed was irrelevant. One is tempted to ask whether India's parti-

cipation in the Commonwealth stands her in good stead. Mr. Nehru's statement delivered in the Parliament of India in the year 1953 appears to offer an answer to this question. He was of opinion that the Commonwealth members used to meet always on a give-and-take basis and India had no political, economic or military obligations as a result of the relation with the Commonwealth. According to him India succeeded through the Commonwealth organisation in extending indirect influence on world politics. But the common people in India are absolutely in the dark about the extent to which India's relation with the Commonwealth has contributed to the extension of this influence, because the full text of the private talks held among the Prime Ministers is not available. However good results are naturally expected from their friendly talks. But day-by-day the mutual relations among different Commonwealth States are becoming so bitter that one is tempted to ask whether hypocrisy will not come to replace a sincerity in their talks in spite of their declaration that "they themselves accept the principle and practice of co-operation. It is the foundation of their association. They will continue to work for its wider adoption."

Export Promotion

BY

SRI V. R. NATARAJAN, M.A.

THE Export Promotion Committee which was appointed on February 18 this year under the chairmanship of Dr. V. L. D'Souza, has recommended in its final report to the Union Ministry of Commerce and Industry the desirability of the acceptance of the principle that exports should be made even at some sacrifice in domestic consumption.

The Committee has pointed out that export promotion measures would have to be taken in such a way that results are obtained both in the short as well as in the long run. In the

short run they have stressed the importance of stepping up the level of exports of the country's staple commodities such as jute, tea, cotton textiles and vegetable oils. In addition, they have also suggested that a number of aids and incentives such as refunds of excise duty and sales tax, reductions in export duty and drawback of customs duty at flat rates be accorded to exports.

The Committee which during its inquiry covered a wide field, including the usefulness of trade agreements, canalisation of exports,

foreign publicity, transport, shipping and port facilities, standardisation and quality control, pre-shipment inspection and surveys, arbitration facilities and provision of export finance to promote trade, has also recommended the setting up of an Export Services Department in the Ministry of Commerce and Industry with a Standing Committee of businessmen to advise it.

India's balance of payments was unfavourable after the partition. To correct it, India devalued her rupee in September, 1949. In the year 1950, there was an increase in exports and a fall in imports. This change was, however, not entirely due to devaluation. It was purely due to the restrictions on imports, encouragement of exports and to the stock-piling in the world due to the Korean War. In order to adjust the balance of payments in the long run, the maladjustment in internal and external cost and price relationship need correction. The inflationary trends in internal price structure also need to be kept in check.

India's export earnings are derived from a few commodities. Three of them, namely, tea, jute manufactures, and cotton price goods account for one-half of the total. These major exports are meeting increasing competition abroad. This limits the scope for any substantial increase in exports in the short run. While every effort has to be made to promote exports of new items and to develop and diversify the markets for the country's major exports, it has to be recognised that it is only after industrialisation has proceeded some way that increased production at home will be reflected in larger export earnings.

The following table gives the expected earnings from major exports over the second plan period as compared to those in 1954 and 1955 :—

Merchandise Exports

(Rs. Crores.)

	1954	'55	Last Year of plan 1960-'61
1. Tea ...	131	112	133
2. Jute yarn and manufactures...	122	126	118
3. Cotton yarn and manufactures...	72	63	84
4. Oils (excluding mineral oils) ...	11	39	24
5. Tobacco ...	12	11	17
6. Hides, skins and leather ...	29	27	28
7. Cotton raw and waste ...	19	35	22
8. Chemicals, drugs and medicines...	5	4	5
9. Cutlery, hardware, vehicles, electric goods and apparatus and machinery	3	4	4
10. Others ...	130	151	150

Disinflationary measures are very essential for the correction of disequilibrium in international accounts. Bilateral agreements cannot correct disequilibrium by themselves, but they do establish trade contacts and goodwill.

The pattern of India's trade in the future will depend upon the pace and character of her industrialisation. We have to use our agricultural industrial sources efficiently, replace without equipment, invest in new lines of manufacture as well as maintain levels of current consumption. The balance of payment problem has to be attacked both on the demand and supply side.

During the first three years of the Five Year Plan India's industrial and trade policy has been re-oriented to suit her needs and the results are apparent in increased production on all fronts, namely, (a) agricultural foodgrains, jute and cotton and (b) industrial steel, cement, cotton textiles, electric power.

The accent of policy must necessarily be on maximising export earnings and economising to the utmost on imports.

The Indian Liberals

By

Mr. P. RAJESWARA RAO.

BENTHAMITE Liberalism of the 19th century in England which was the seed-bed of several useful legal, social, constitutional and religious reforms was not without its effects on India. It was responsible for the enunciation of a new principle in Anglo-Indian relations that Britain's greatness was founded on India's happiness. Though the earlier stalwarts like Mahadev Govinda Ranade, Gopalakrishna Gokhale, Rash Behary Ghosh and others represented the liberal tradition in India, the Indian National Liberal Federation was founded when the Congress rejected the Montague—Chelmsford Reforms popularly known as dyarchy and began to take to unconstitutional means by way of direct action under the leadership of Mahatma Gandhi. It is necessary to distinguish it from the South Indian Liberal Federation which is a communal organisation known as the Justice Party designed to foster the interests of the non-Brahmin Community. Throughout the world Liberalism suffered an eclipse after the First World War. The swing of the pendulum was either to the extreme left or right but never rested at the centre.

The Liberal Party in India was never a mass organisation, but a mere collection of individuals personally eminent but politically without any popular following. They established a tradition of sincere conviction, sustained service, and sound patriotism. They were no respectors of persons. They were unruffled under gravest provocation and were never rude to anybody. In moments of crisis their cold logic might not have received the attention it deserved. Their approach was objective and their conclusions were dispassionate. They were throughout constitutionalists. As a matter of fact they supplied the constitutional background for other parties and organisations in India.

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Sir Surendra Nath Banerjee was the President of the First Conference held on 1-11-1918 at Bombay. To many separation from the Congress was a painful wrench. They contributed to build up the institution with their life-blood. They nursed it from infancy to adolescence, from adolescence to maturity. Liberals sacrificed means to an end. They could not but secede because the differences between them and those who captured the Congress were fundamental. Each followed their line of work with something of the bitter reminiscences familiar to the members of the Hindu joint family broken up under the pressure of internecine strife. The extremist Congressites were the loudest in their denunciation of the liberals. The meetings organized by the Moderates were broken up by noisy demonstrations and rowdiness. The words 'traitor' and 'shame' became familiar terms applicable to Moderates. There was more brute force than soul force in these exhibitions. The ancient spirit of tolerance that has been our heritage disappeared and practices have been encouraged that are disastrous to the interests of the country and tended to demoralise the people.

The achievements of each member of this party was unique. The persuasive eloquence and poise of Mr. V. S. Sreenivasa Sastry raised the status of India in the estimation of the English-speaking world. He was a true servant of the country throughout his life. The only official position he ever accepted was the post of Agent-General in South Africa in an honorary capacity at the instance of Mahatma Gandhi. Even ill-health, advancing years and pecuniary difficulties could not tempt him. The positions he declined were a legion. He declined to be the Chief of the Interim Ministry in Madras before Sir K. V. Reddi Naidu was sent for. Similarly he refused

to accept the Presidentship of the Council of State, a seat on the Viceregal Cabinet, and membership of the Secretary of State's India Council in London. Thinking public wondered—whether he was a statesman or a politician. But every one agreed that he was a patriot at heart. As a matter of fact, he thought as he felt and acted as he thought. On this score he was often misunderstood. When he disapproved of the Home Rule Movement inaugurated by Dr. Annie Besant, it was said that he was responsible for her internment since he happened to enjoy the privilege of friendship with Lord Pentland, the then Governor of Madras. It hurt him deeply but he suffered the indignity silently. He was unsparing in his criticism of the sayings and the doings of the British rulers. Eternal conflict raged in him between extremist inclinations and moderate convictions, between the principle and the expediency, the ultimate and the immediate. People wondered whether he was a moderate in the guise of an extremist or an—extremist in the guise of a moderate. But they were bewildered when he proposed cheers to the British Empire at the Imperial Conference. Mr. T. R. Venkatrama Sastri who resigned his post as a Law Member to the Government of Madras three days after he assumed office, as the control over the Police was taken away from him, was a faithful chela of Mr. Srinivasa Sastri in every respect. He was the last to preside over the successive gatherings of the liberals from time to time and the party celebrated its Silver Jubilee under his auspices. He continued the hobby of issuing statements on all public problems even from his sick-bed. Mr. A. D. Mani, as the Editor of 'Hitavada' of Nagpur popularised the liberal way of thinking.

Next come the trio that preserved and fostered Liberalism to the last breath of their life. Sir P. S. Sivaswami Ayer, the great Jurist, was reputed to be an erudite scholar and the most accurate thinker in India. Sir C. Y. Chintamani the distinguished Editor of the "Leader" the leading daily that moulded

public opinion in Upper India for over three decades was rightly regarded as the index of Indian politics. He resigned his ministership in U.P. as a protest against interference in the discharge of his duties. Sir Chimanlal Setalvad a leading Lawyer and the distinguished father of Mr. M. C. Setalwad, the present Attorney-General of India, was noted for his keenness and clarity. These three persons proudly proclaimed their faith from house-tops as a panacea for all political ills. Chintamani's respect for constitutionalism was so intense that he never advised anyone to non-co-operate on any issue, but suggested that it would be increasingly difficult for the people to co-operate. Sir Ferozeshah Sethna and Sir Cowasjee Jehangir, the Parsi knights, were purposive and business-like in their approach. Mr. G. A. Natesan the founder-Editor of the celebrated monthly "The Indian Review" was the self-appointed publicity agent in the cause of Liberalism. But for his efforts most of the distinguished Liberals would have remained unknown. Sir M. Ramachendrarao's deep study and love of blue books endowed him with the authority of a natural element over any problem he tackled. By virtue of his receptivity and range Sir C. P. Ramaswamy Ayer is a class by himself among the Liberals. Sir R. P. Paranjpye with his characteristic mathematical precision popularised the rational approach to public problems. Pandit-Hridaynath Kunzru, President of the Servants of India Society, who is also the President of the Indian Council of World Affairs, is sincere and steadfast in his devotion to the principles of Liberalism. It is no exaggeration to say that from Ranade to Gokhale, from Gokhale to Sastry and from Sastry to Kunzru it is a sort of an apostolical succession. Mr. N. K. Basu and Sir B. P. Roy Chodhury of Bengal, Sir Maharaj Singh and Sir Jagadesh Prasad of U.P., Prof. D. R. Gadgil of Poona and Sri D. V. Gundappa of Bangalore were active Liberals. No doubt some title-holders and landed-aristocracy joined this party to further their personal ends. But Liberals as a

whole wielded power and influence with honour, dignity and independence.

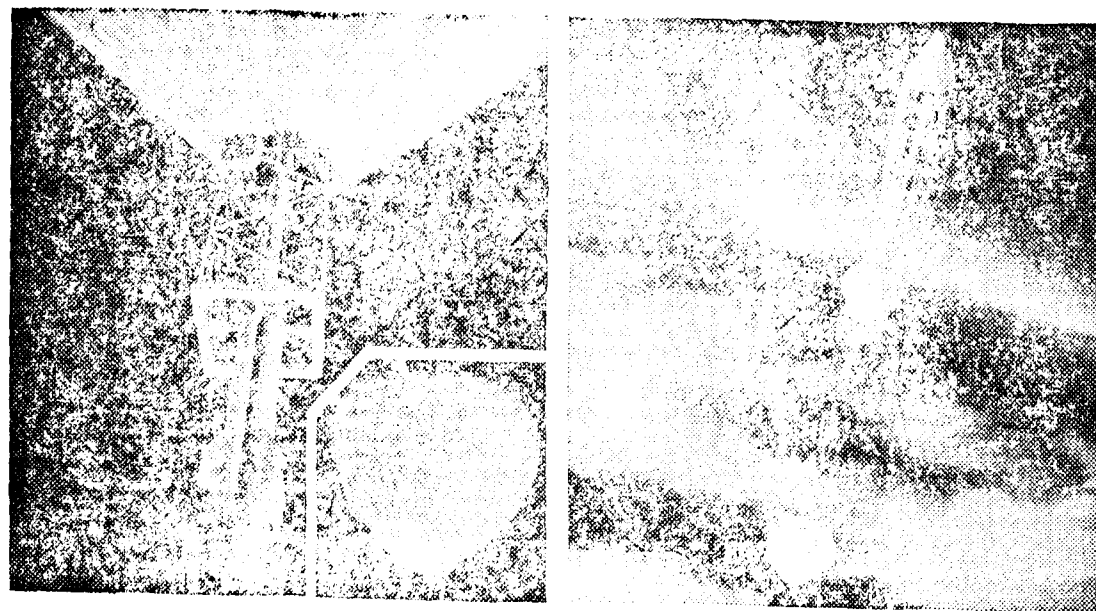
Sir Tej Bahadur Sapru and Dr. M. R. Jayakar deserve special mention. One supplemented the other. Sapru was a great scholar in Persian and Urdu whereas Jayakar is devoted to Sanskrit and is well-versed in our epics and classics. Sapru personified Islamic culture and Jayakar represents the Hindu Dharma. Sapru began his career as a Congressman, supported the Home Rule Movement of Dr. Besant, joined the Liberals and ultimately in his own words became a political orphan. But he was always an admirer of the British traditions and the Empire. At the Imperial Conference he was reported to have said that he was proud to proclaim that it was India which made the Empire imperial. Dr. Jayakar began his public career as a Swarajist and oscillated between Liberalism and Hinduism. Thus Sapru and Jayakar formed a comprehensive and full personality. They were such as to be separately rare and wonderful in combination. Ardent love of constitutionalism was common to both. Their contribution to the conclusion of the Gandhi-Irwin Pact and the Poona-Pact is a matter of history. During the Second World War, their efforts as constitutional experts at the Non-Party Leaders' Conference brought the national demand to the forefront in spite of severe repression and stifling of public opinion. Their study was marked by industry and thoroughness. They gave the correct lead on crucial issues and tendered the proper counsel at the opportune moment.

Mr. P. N. Sapru, son of Sir Tej Bahadur Sapru has been a Liberal till he joined the Congress, recently. There are others who conformed to the principles of Liberalism and turned out useful work. Sri Madhusudhan Das of Orissa, the first popular Minister under dyarchy was the foremost among such persons. Similarly Sri N. M. Joshi, the labour leader, though nominated to the Central Assembly, was a power to be reckoned with. Pandit Madan Mohan Malaviya could not join the Liberals on account of his personal loyalty to the Congress. Mr. A. Rangaswamy Iyengar, Editor of the "Hindu" was a liberal at heart. Similarly Dr. Sachchidananda Sinha, Nestor of

Bihar, Mr. P. R. Das, President of the All India Civil Liberties Council, Dr. E. Raghavendra Rao who held every position that was open to an Indian during the British regime with credit and distinction, Sir R. K. Shanmukham Chetty who distinguished himself as the President of the Central Assembly and Dewan of Cochin, Sir N. Gopalaswamy Iyengar and Sir V. T. Krishnamachari the trusted administrators, Sir M. Visweswarayya, the father of Planning in India, Sir Alladi Krishnaswamy, the great Advocate, Mr. B. Siva Rao, the noted journalist, Dr. C. R. Reddi, the eminent educationist and last but not the least Sir Mirza Ismail with a long and distinguished career as the Dewan of Mysore, Jaipur and Hyderabad, adopted the liberal approach to every public problem.

Liberals as a Party do not exist at present. But they constitute a force in every party. The late Mr. Bulabhai Desai, Sri Satyamurty, Dr. Ansari, Rajaji, Dr. B. C. Roy, Pandit G. B. Pant, Sri Sri Prakasa and Sri K. M. Munshi among the leading Congressites are nearer to the Liberals. Similarly even among the communists Sri P. C. Joshi was reported to have adopted the Liberal method of approach. The role of the Liberals in India is neither properly understood nor adequately appreciated. "Their days of power are gone and these are the days of their influence" as Rt. Hon'ble Sastri used to say. Though the active role of the Liberals in India is now a thing of the past they left their beneficent impress on the course of our constitutional evolution which should be remembered with gratitude by generations yet unborn. Their work lies buried in the forgotten columns of contemporary Newspapers. They took their stand on old foundations and tried to broaden and liberalise them with a view to build a grand structure. We are too near them to assess the benefits of their role with impartiality and detachment. The task must be left to the future historian. It is hoped that we will soon succeed in raising a pantheon dedicated to the great men and women of our country. Such an institution will be an honour to the dead and an incentive to the living. In that temple of peace and reconciliation all feuds will be forgotten.

U. S. AIR FORCE TO STUDY HIGHER ALTITUDES WITH BALLOON-LAUNCHED ROCKET



LOSS ANGELES, CALIFORNIA—The U.S. Air Force has announced plans to investigate phenomena at extremely high altitude with a four-stage rocket to be launched from a huge balloon at 100,000 feet.

Preliminary design work for project "Far Side" is being completed by Aeronutronic Systems, a Los Angeles division of the Ford Motor Company.

The rocket, a solid propellant vehicle 23 feet long and weighing 1,900 pounds, is expected to be launched from the underside of a 3,750,000-cubic-foot polyethylene balloon and will begin its ascent through the center of the helium-filled bag. It is expected to exceed speeds of 17,000 miles an hour before reaching an altitude of several thousand miles.

Highly complex transmitter and experiment instrumentation will be carried in a specially designed container to withstand extreme environmental conditions of high velocities and accelerations. No date has been announced when the balloon and rocket will be ready for an attempted launching.

LEFT—This drawing shows the "Far Side" rocket vehicle at the launching altitude—100,000 feet—ready to begin its ascent through the apex of the 200-foot diameter balloon.

INSET—The size relationship of the balloon and the four-stage rocket is indicated in the view of the complete assembly.

RIGHT—This drawing shows the first stage of the rocket vehicle completing its thrust and separating after igniting the rocket engine of the second stage.

WORLD OF BOOKS

ESSENTIAL UNITY OF ALL RELIGIONS.
Compiled by Dr. Bhagavan Das, The Theosophical Publishing House, Adyar, Madras-20.

This is the fifth edition of a most erudite book by the veteran, Dr. Bhagavan Das. An excellent aspect of this book is the complete renunciation of property and rights of possession by the author and the publisher who have said: "There is no copyright in this book. Anyone may reprint, or reproduce in translation, whole or any part of it merely acknowledging the source." It is prefaced with a Foreword by Dr. Rajendra Prasad emphasising in his saintly way that peace is indispensable and necessary for individual as well as social and collective prosperity and progress and general well-being.

In Chapter I, Dr. Bhagavan Das resumes his old thesis on 'Scientific Religion and the Science of Religion.'

In Chapter II, the 'Intellectual Constituent of Religion' is analysed, in Chapter III, the 'Way of Devotion' and in Chapter IV, the 'Way of Works.' The eternal apparent conflict between the Gnana Marga, Bhakti Marga and the Karma Marga of the Hindu religion, the way of Mary and the way of Martha of the Christian religion and the Sufis, Sunnis and the Wahabis of Islam are interestingly analysed with the final conclusion that man himself is the final judge and that God is always a God of the Living more than a God of the Dead. This is what Gandhiji himself emphasised in his statement "You need not think of the world beyond. If we do our duty here, the 'beyond' will take care of itself."

Chapter V on 'The One Way to Peace on Earth and Good-will among Men' and Chapter VI on 'Education and Educationist' naturally end with the ultimate prayer "May all see with the Mind of Righteousness the Face of Happiness." This is a book to be read, re-read, pondered over, and made a part not only of one's mind by way of the Gnana Marga, of one's emotions by way of the Bhakti Marga but also one's daily life by way of the Karma Marga.

TAMILAHAM IN THE 17TH CENTURY
by Prof. R. Sathianathaier, University of Madras, 1957—Price: Rs. 5/-;

This is a University reprint of the Sir William Meyer Lectures, 1954-55. The title heads are in the best American style, namely, (I). *The Grand Climacteric of Topur*, (II). *The Tragical Tug of War*, (III) *The Last Nayaka of Tanjore*, (IV) *The Fraternal Fray*, (V) *The Vassalage of Venad*, (VI) *Tamilaham's Tolerance*. Even the last chapter is headed "Quasi-Foreign Epistolary Sources." Apart from the historical story that the Mysore troops used to cut off the noses of all men, women and children who fell into their hands about the year 1659, we in India still seem anxious to cut off our noses to spite our faces. Some of the statements are bizarre such as that Venkaji acquired the Muslim domination while Sivaji was a grand rebel.

THE GOLDEN POMEGRANATE: A selection from the poetry of the Mogul Empire in India (1526-1858) by Major J. C. E. Bowen. Thacker and Co. Ltd., Rampart Row, Bombay. Rs. 25.

This artistically got up volume consists of over thirty remarkable examples of verse, collected and rendered from the original languages by the author, whose poems from the Persian won high encomiums. An illuminating and instructive introduction, short biographical sketches of the poets and valuable notes enhance the literary value of this beautiful publication. The other interesting features of this volume are twelve colour paintings specially done in Mogul style by Balai Das of the Abanindranath Tagore school of art.

THE LAST DAYS OF SODOM AND GOMORRAH by Paul Ilton. A Signet Book, Published by The New American Library, New York, First Printing, March, 1957—Price:

This is an attempt by Paul Ilton, a lecturer and archaeological scholar, to revive the scenes of dissoluteness and devilry which preceded the destruction of Sodom and Gomorrah.

INDIA-1957. A reference Annual compiled by the research and reference Division of the Ministry of Information and Broadcasting, Government of India. Available at the Publications Division, Delhi 8.

Rapid changes have been taking place in India in recent years and hence there are many who require authentic information on the various aspects of our national life. India-1957, the fifth issue of the annual, contains factual and statistical information compiled from official and other authoritative sources. This useful publication contains many new sections, namely, "Union Government and Administration," "State Governments and Administration," "Local Self-Government," "India and International Organisations," etc. The various Appendices are enlarged by the additional information on the area and population of all the Districts and Taluks, recent General Elections and important irrigation and power projects in the country.

THE RAMAYANA. By C. Rajagopalachari, Bharatiya Vidya Bhavan, Bombay. Rs. 2.

This is a companion volume to the author's "Mahabharatha" published a few years ago by the Bharatiya Vidya Bhavan. The present work originally appeared in parts in a Tamil weekly of Madras. Later on it was translated into English and published in instalments in a local English daily. Like all his other works the Ramayana is written with authority and with a facility and ease which leave a lasting impression on the readers. The English translation is true to the original and it will appeal to a wide range of readers. To turn ideas of one language to another while preserving their spirit and true quality is recognised as one of the rare triumphs of Rajaji's scholarship.

EASY CURES FOR WOMEN'S AILMENTS & THE MAGIC OF MILK. by Dr. S. J. Singh, M.A., B.Sc., N. D. (London), published by the author, Nature Cure Research Hospital, 52, Gwynne Road, Lucknow.

These are two Nature Cure books describing the Milk Cure and the Asanas Cure for women's ailments. With the terrifying expensiveness of western medicine and drugs, this return to Nature may appeal to people.

A COMPASS FOR CIVILIZATION by Richard B. Gregg. Price Rs. Three. Navajivan Publishing House, Ahmedabad 14.

This is a solid thought-provoking synthesis by one who modestly acknowledges that he is "not a professional philosopher or theologian" but at the same time with refreshing absence of mock-modesty says that "through history, amateurs, people seemingly unqualified, have been able to see facts and relationships in a way that proved useful." Like all true philosophers and real educationists, he is not anxious to thrust his conclusions on others. On the contrary he is eager that they should think again and think and feel differently (Metanoite.) The work is full of apophthegms like the following "Confusion, cynicism, and despair stalk abroad. If Science or Money is now our Religion, the ritual of Science and Technology and Finance have become as complex as were the religious rituals among the Jews. Modern wars or emigrations settle no problems and give little or no security."

PLANNING AND DEVELOPMENT—Speeches of Jawaharlal Nehru. (1952-56) published by The Publications Division, Ministry of Information and Broadcasting, Government of India.

The rugged Scotch Labour Member of Parliament McGovern is reported to have said that Prime Minister, Nehru, is a prospective Marshal Tito. It is refreshing to hear the Prime Minister's final conclusion. "We cannot sit down every day and control public enterprises from Parliament. You will lose a great deal of money and the enterprise will not prosper." One wonders whether the recent taxation proposals are to help us to transfer a great deal of purchasing power from the over-taxed middle and lower classes to the rich contractors and others including suppliers of foreign machinery under the Second Five-year Plan.

OUTPUT: ADDRESSES, ARTICLES, ESSAYS by M.V.V.K. Rangachari, Kakinada - Price: Rs. 3/-

Mr. Rangachari has collected various speeches and essays of his from 1928 to 1949. His encyclopaedic mind ranges over Dinner, Astrology, Economic Nationalism, Rationalism and Humanism. It is in the best table-talk manner of the English prose writers of the 18th and 19th centuries.

INDIANS OUTSIDE INDIA

MALAYA

CITIZENSHIP OF MALAYA

A seven-man committee, with Mr. A. N. Maitra, President of the Malayan Indian Congress as Chairman, was formed at Singapore at a public meeting to draft a memorandum to be submitted to the Select Committee of the colony's new citizenship bill. The other members of the Committee included Mr. M. A. Majid, founder of the Singapore Labour Party, and Mr. G. S. Muthukrishnan, a journalist.

Mr. Maitra, who presided over the public meeting, denounced the clause seeking to give arbitrary powers to ministers to reject applications for citizenship without appeal. He also criticised the clause requiring registration by those, such as Indians, who have already taken up U.K. and colonies' citizenship.

Other speakers said it would be very difficult to persuade illiterate Indian labourers to register again and, if they did not do so, they may perhaps become stateless.

The meeting said the present time limit expiring on Sep. 20 for submission of the memorandum was inadequate and unanimously urged for its extension.

KENYA

IMMIGRATION POLICY

Prime Minister Nehru informed Mr. Nawab Singh Chauhan in the Rajya Sabha on Sep. 4 that the Government of India have conveyed their concern to the U.K. Government in regard to the declaration of the Kenya Government that Britain was the principal source of Kenya's new immigrants. The Indian Government have expressed the hope to the U.K. that there would be no discrimination on racial grounds in the implementation of the new immigration policy of the Kenya Government.

S. AFRICA

INDIANS IN SOUTH AFRICA

The United Nations Steering Committee on Sep. 19 decided to place on the General Assembly agenda the question of race conflict in South Africa, and the treatment of people of Indian origin in the Union.

South Africa, which has withdrawn all but token representation from the U.N., objected to the inscription of the items proposed by India and Pakistan.

Mr. J. S. F. Boha, South Africa's acting permanent representative said the Union would protest if the Committee recommended inscription.

Mr. Arthur Lall of India, said the reason why India had joined with others in proposing these items was quite clear and simple. The Assembly in the past had adopted resolutions on both questions.

On the question of race conflict, the Secretary-General, Mr. Dag Hammarskjöld, had been requested to communicate with the Union Government. There had been a formal reply, but not one of substance.

"For that reason alone, the matter must come before the General Assembly again, so that it might see what it thinks should be done regarding the promises of the Union of South Africa, which it found by implication were not in accordance with the Charter," Mr. Lall said.

CEYLON

CITIZENSHIP OF CEYLON

Sri Richard Aluwihare, Ceylon's High Commissioner in India, told Pressmen at Bombay on Sep. 16 that work under the Ceylon Citizenship Act was expected to be completed in November next. After completion of this work, those Indians who qualified to become Ceylon citizens, would get full citizenship rights.

In reply to a question, he said talks between the Ceylon Government and certain oil interests for setting up an oil refinery in Ceylon had reached a final stage, but he was unable to give details. He said Ceylon welcomed foreign capital for industrialisation of the island.

REPATRIATES FROM CEYLON

"Repatriates" to South India from Ceylon will shortly get for their rehabilitation, some of the concessions extended by the Union Government to the Hindu refugees who come from Pakistan, Mr. K. T. Kesaram, the Tamil Nad Congress leader, disclosed at New Delhi on Sep. 14.

He said he had met the Union Minister of State for Industry, Mr. Manubhai Shah, earlier when he represented some of the difficulties experienced by these "repatriates" from Ceylon and sought his assistance for their rehabilitation.

On his suggestion, the Minister had agreed to allot two-textile mills and three match factories (out of eight provided for Madras State) for Tirunelveli district to be started on a co-operative basis by Indian nationals who had to come back from Ceylon.

DIARY OF THE MONTH

- September 1. Mr. Molotov is appointed Envoy to Mongolia.
—A.I.C.C. meets in New Delhi.
- September 2. Tengku Abdul Rahman is declared King of Malaya.
—Kerala Assembly passes the Education Bill without Division.
- September 3. Mr. Zorin, Soviet delegate at 5-Power Disarmament Conference agrees to discuss basic questions at a further session.
- September 4. Lok Sabha passes the Expenditure Tax Bill, claimed to be the first bill of its kind in the world.
- September 5. Rajya Sabha passes the Wealth Tax Bill.
—Mr. Mai Pote Sarasin is installed as Secretary-General of Seato.
- September 6. The U. N. Security Council recommends to the General Assembly to admit the Federation of Malaya as the 82nd member of the World Organisation.
—United Nations Disarmament Sub-Committee adjourns indefinitely.
- September 7. Russia announces her Decision to veto Pak move for U. N. force in Kashmir.
- September 8. Dr. Radhakrishnan leaves for China.
- September 19. Bakshi Ghulam Mahammed announces that the series of bomb explosions in Jammu and Kashmir is a well planned conspiracy.
- September 10. Membership of U. N. is denied to South Korea, S. Viet Nam and outer Mongolia.
- September 11. Nehru in Kashmir. Tumultuous welcome at Srinagar by over 2 lakhs of people.
- September 12. Mr. V. K. K. Menon leaves for New York.
- September 13. The Lok Sabha adjourns *Sine die*.
- September 14. U. N. Assembly condemns Russia on Hungary.
- September 15. W. Germany goes to polls.
- September 16. France announces reform for Algeria.
—X'an Democrats gain absolute majority in West German elections.
- September 17. Army's coup in Siam: Premier flees Bangkok: Army chief proclaims Martial Law.
- Mr. T. T. Krishnamachari leaves for U.S.A.
—Pak Government removes all restrictions on Ghaffar Khan.
—The Twelfth General Assembly of the United Nations meets at New York.
- September 18. Sir Leslie Munro is elected President of the 12th U. N. General Assembly.
- September 19. Britain raises U. K. Bank rate to 7 per cent and announces her determination not to devalue the pound.
- September 20. Mr. G. B. Pant inaugurates Western Zonal Council in Mysore.
—India signs a pact which guarantees U. S. private capital.
- September 21. Mr. T. T. K. meets World Bank's chief; World Bank agrees to lend 150 million Dollars to India.
- September 22. Pak President rejects the suggested break-up of West Pakistan one unit.
- September 23. World Students' Conference meets at Ibadon (Nigeria).
—Malaya rules out merger with Singapore.
- September 24. Security Council discusses Kashmir question.
- September 25. Russia explodes nuclear war-heads in exercises.
- September 26. U. N. Assembly shelves China's admission — India's move for debate is rejected.



NEW U. S. AMBASSADOR TO RUSSIA
Llewellyn E. Thompson, Jr., is the new United States Ambassador to Russia.

READERS' DIGEST

"A DEFEAT FOR THE WEST"

Russia's claim to have successfully launched and tested the first inter-continental ballistic missile was splashed on the front pages of the British newspapers, some of which received the sensational announcement as a defeat for the West.

A *News Chronicle* commentator declared: "No longer can the West, while conceding Soviet superiority in conventional arms, claim supremacy in the nuclear field. The great difference is deleted from the vocabulary of Western diplomacy."

Another *News Chronicle* writer said that even if the Russian announcement was mainly propaganda, the fact that the Soviet Union had such a rocket put her in a "terrifyingly" strong position.

"At the speed the rocket travels it will have arrived at its target faster than any electronic brain-controlled radar could even report its coming and possible destination. The only deterrent now left to the world is an awareness of what would happen in such an eventuality," the *News Chronicle* writer added.

The huge headlines reflected the intense surprise and interest in the Russian announcement.

Under the words, "Russia announces her biggest surprise", the *Daily Express* science correspondent wrote that if the Russian claim is true it will be a severe blow to Western defence plans.

"It strengthens the fear that the Russians are far ahead of Britain and America in the race to develop the missile" the correspondent added.

The military correspondent of the *Daily Telegraph* expressed some doubt about the Russian claim. "Hitherto, progress has been limited to the field of the 1950 intermediate ballistic missile," the writer declared. "In that field there had been reason to suppose that the Russians were ahead until the successful trial recently reported of the United States army's Jupiter."

"The 5,000-mile inter-continental ballistic missile is in an entirely different category. Obviously its potentialities are vast. But it has been generally believed that experience with earth satellites would have to precede successful trials with it. The missile was not expected to emerge until the 1960's."

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"COMMONWEALTH CALLING"

A perusal of the new monthly, *Commonwealth Calling*, the first number of which was published by the firm of Kemps International Publications, last month gives the impression that the Commonwealth is made up of "White" nations and that the large and growing membership in Asia and Africa is ignored.

Commonwealth Calling gives a clear lead that the Commonwealth consists of only Britain, Canada, South Africa, Australia, New Zealand, Rhodesia-Nyasaland and Kenya as represented by the champion of the Empire, Mr. Michael Blundell.

There is not a line about the existence of Asian and African partners in the Commonwealth, namely India, Pakistan, Ceylon and Ghana. *Commonwealth Calling* does not tell us that Malaya will be a member of the Commonwealth from Sept. 1, the day chosen by Kemps Publications to bring out the first number.

"FREE SPEECH" IN RUSSIA

A further sign that Russia's "Parliament," the Supreme Soviet, may soon allow some kind of "free speech" was seen in an unusual article in the Soviet Government newspaper, *Izvestia*.

The newspaper provided space for an article by a member of the Council of French Republic, M. Leo Hamon who said that the Soviet Union would be aided by a Parliament where opinions were publicly voiced and personal views expressed.

Western observers here say that publication of such a statement, particularly by a foreigner, was strange because it implied that at present personal opinions are not voiced within the Supreme Soviet meetings have consisted of set speeches.

Western observers linked the publication of this article with the widespread reports circulating that the Russians would try to introduce some degree of "free speech" in an attempt to disprove the charges that the Supreme Soviet is only a "rubber stamp" for the Government decisions. These reports have been coupled with theories that the Russians may at some time permit voters a choice of candidates at elections instead of the present system where unopposed nominees are invariably elected to the Supreme Soviet and also to the local councils.

INDIA'S TEN YEAR RECORD

The *Manchester Guardian* in a recent issue described the 10 years' record of India as an independent sovereign State as a story of success.

This newspaper portrayed Prime Minister Nehru as a rare political figure and a sober and constructive administrator.

The *Manchester Guardian* editorial believed that Mr. Nehru had fallen short only in one major matter: the Kashmir issue.

At the moment, the main danger to the liberal State in India comes from Communism and a decline of Congress at this stage of India's history would bring no good, the editorial added.

The *Manchester Guardian* declared: "Ten years ago today, in the leading article in this newspaper welcoming India's independence, there was the following passage: 'Indians have not fought for independence in the belief that it was a bed of roses. They have claimed, naturally and rightly, the honour of confronting and fighting the dangers with which their country is faced. It is a revolution which every man of spirit will applaud.'

"Ten years later, it is possible to applaud the way in which they lived up to their resolution—and have proved that at least some of the fears of 10 years ago were lies. Not that all is serene in India.

"The standard of living is still terribly low, there is alarming unemployment among the educated. Moreover, the celebration of the 10th anniversary coincides with an acute balance of payments crisis which threatens the Five-year Plan, and on the Plan's success depends India's ability to compete with China in prestige and stability.

"But at the anniversary, it is necessary to survey the whole 10 years' record, not simply the troubles of the moment; and this long-term story is one of success.

"After the communal convulsions in the Punjab in the first weeks after independence, there has never been any doubt about the Government's ability to maintain law and order, the paper commented.

"Liberal institutions have been preserved. Law continues to rule. Parliament has gained prestige. India has shown that even in an economically backward country, it is possible for the State to initiate economic effort on a great scale without taking dictatorial powers.

"These 10 years have been the Nehru age in India. Mr. Nehru has proved to be one of

those rare figures in politics—the romantic leader of revolt who, after the revolt has succeeded becomes a sober and constructive administrator.

"In the circumstances of the time, it would have been hard to imagine a Prime Minister better suited; he has protected the civil servants, on whom the welfare of India depends, and given them their opportunity; at the same time, by the emotional rapport between himself and politically-minded India, he has kept the country satisfied that the Government belongs to the people, and is not an imposition.

"Is his magic at last beginning to fall? The extent to which this is happening can be exaggerated.

"For years, there have been reports that he had nearly used up his capital, and from time to time this has seemed to be borne out by surprisingly tepid receptions which he has sometimes received in parts of the country; but always the later events have shown that this was because of temporary causes.

"Only in one major matter has Mr. Nehru fallen short in his statesmanship, and even in common sense: this is over Kashmir," the *Manchester Guardian* submitted.

"Recently, the system of Government over which he presides has shown some of the defects which happen when a Prime Minister, however admirable, has been in office for a long time.

"Mr. Nehru has outgrown all his collaborators, and this is a disadvantage, though it is hardly Mr. Nehru's own fault.

"A consequence of Mr. Nehru's achievements is that he has put a kind of veil over the true present position of India, and over its future.

"The conditions of the present are to a peculiar extent his personal creation. When he withdraws, changes are bound to happen; but because he looms so large, these are hard to foresee.

"What lies ahead? The question is asked as anxiously as in 1947—less anxiously perhaps because of what India has done in the interval, but more so because the world has grown more dangerous.

".....At the moment, the main danger to the liberal State in India comes from Communism.

"After a string of fiascos and dissensions, the Communist Party is evolving in Kerala State—where it has been able to form a Minis-

try—a new model of strategy, which may prove formidable.

"Communism cannot advance far, if Congress remains united, supple, comprehensive, and in the public confidence.

"But if Congress should crumble, or be dominated by a particular sect, or become corrupt and inert, Indian politics would be transformed and a Communist victory would be a possibility.

"To speak of the value of giving other parties their chance is plausible; but a decline of Congress at this stage of the country's history would bring no good.

"It was sound instinct in Mr. Nehru to follow up the Congress victory at the general election last spring by treating it almost as a defeat, and to call for the rejuvenation and purification of Congress as a matter of utmost urgency.

"On the way that Congress responds will depend much of India's history in the decade ahead, the *Manchester Guardian* concluded.

INDIA'S FOREIGN POLICY

India's policy is neither pro-America nor pro-Russia, nor just neutral; it is "pro-India with friendship towards others," a letter from the Private Secretary to Mr. Jawaharlal Nehru published in the *New York Mirror*.

The newspaper reproduced the letter received by a member of its editorial staff, Mr. Arthur Aibinder, in reply to his query addressed to Mr. Nehru. Mr. Aibinder had asked Mr. Nehru whether he was "pro-American, pro-Russian, or just neutral. I am well aware, sir, that you and your people desire to see and contribute to the reality of peace and harmony," Mr. Aibinder had added.

The reply from Mr. Nehru's Private Secretary said: "Mr. Nehru asks me to reply to you that the policy of India is not pro- or anti- any country, nor is it what's called neutral. It does not divide the world's problems up into two opposing sets. At the same time, India's policy is to be friendly to all countries and therefore, it may be said to be pro- all other countries without being anti- any country. This of course, does not mean agreement in every matter.

"India's policy in regard to any matter is determined by India and is, it may be said pro-India with friendship towards others," the letter continued.

"The world is much bigger than any single country or group of countries, and the policy

of a country is determined by many factors—its history, geography, stage of development, objectives, etc. India's broad political and economic structure is indicated in India's Constitution, and this is a democratic Constitution. Further, India's Five-year Plan indicates the objectives which India has."

The letter was signed by the Private Secretary to Mr. Nehru.

No. 1 QUIZ PROGRAMME

Beyond doubt, the world's most important quiz program is President Eisenhower's News Conference, writes John Herling in *The New York Times*. Sponsored by the American people, it usually takes place on Wednesday mornings at 10-30 and lasts a half-hour, almost to the minute.

"It is a confrontation scene between the President of the United States and more than 200 Washington correspondents representing all the media—newspapers, magazines, radio, TV and newsreels.

"Within minutes after the news conference, bulletins are flashed around the globe. Top policy officials or our own Government, of the embassies in Washington and in all the world capitals start to study the words and sentences of the President of the United States.

What emerges from such an occasion is answers to about twenty-five questions of about 4,000 extemporaneous words uttered by President Eisenhower. He is asked about everything under the sun, from the intentionally cosmic to the unintentionally comic. The overwhelming impression one gets about the President is that he likes to talk friendly talk."

The President's own opinion of the News Conferences was approved in those words to a White House correspondent of the *New York Times*.

"As a matter of fact, I think this is a wonderful institution. * * * For one thing, at least once a week I have to take a half-hour to review in my own mind what has happened during that week, so that I don't make errors, just through complete inadvertence and failure to look them up. Moreover, I like to get the questions because frequently I think they reflect the kind of thinking that is going on, not so much—I don't mean in tone—everybody is always, of course, very polite and respectful, but I mean the character of the questions frequently shows exactly what is the thinking that is going on."

NEHRU WITH A DIFFERENCE

When Mr. Nehru is reported in print, his words often irritate many in the West, says a United Kingdom newspaper: "He may sound priggish or unrealistic or too saintly to be true."

"But another Nehru had been disclosed at his Press conference. On a public platform Mr. Nehru is a different man. The total impression is of a man who is humorous, tolerant wise and absolutely honest."

We could never know if this impression was consciously conveyed — the cynics said it was, the millions of Asia said it was not.

Some 100 Pressmen at the Nehru conference had been given a glimpse of the "blazing power that commands affection and loyalty of several hundred millions in Asia. There is nothing mysterious about it. Mr. Nehru's power is purely and simply a matter of personality. In the simplest terms, it is the power of a man who is father, teacher, and older brother rolled into one."

To the West he might be Mr. Nehru, but to millions in Asia he was the Pundit, and there was a world of difference that it would pay the West to comprehend.

ASIA IS ONE

"Asia is one." This is the opening sentence of "The Ideals of the East" which Tenshin Okakura wrote about half a century ago inspired by the poet Rabindranath Tagore. His grandson Koshiro Okakura writes:

"One Asia is, in my personal opinion, perhaps the Asia composed of all liberated, free and totally independent, Asian nations that are connected in an equal and friendly relations, so to speak based on the Spirit of the Panch Shilla or the Bandung Spirit. Through this line of process, I consider, the Asian nations will be able to become prosperous, conquering the economic backwardness and still lower conditions of living. Then Asia will completely grow up into one big family, and according to Tenshin Okakura's words, Asia is One. Of course, this One Asia must not and will not be on a basis of a narrow regionalism but upon the cornerstone of a genuine internationalism which is of course deprived from the acceptance of the peaceful co-existence of the two different world systems, capitalist and socialist."

Let us march along arm in arm for that lofty ideals!

INDIA AND SOUTH AFRICA

In a letter to the Press Mr. P. Kodanda Rao of the Servants of India Society recalls that the late Pandit Bhawani Dayal of South Africa was among those who pressed for retaliation and hoped that it would bring South Africa to its knees. It did not take him long to change his mind and plead that it should be withdrawn as it hurt Indians in South Africa more than the whites in that country! As recently as February 8, 1957, the *Indian Opinion*, published in Natal, South Africa, pleaded that retaliation was unworthy of India. It said:

"We view the restrictions on innocent South Africans passing through India as a piece of small-mindedness that a country which produced Mohandas Gandhian explain only on the ground of human frailty. There is no doubt that the withdrawal of Commonwealth privileges from South Africans is in retaliation for what the Union does to Indian nationals here. But virtue is not one of South Africa's strong points, and to emulate her in this regard is deplorable...."

"There is a second objection to India's retaliatory measures. They are so ineffective."

"The third objection—and this is a very serious one—is that the measures are an unfriendly act of a type seen between two powers preparing for war. We do not think India wants to see herself involved in a shooting war with South Africa one day. For this reason, we find it particularly distressing to see her take a course which will logically leave war as the only means of forcing South Africa to fulfil her obligations in terms of well-known international agreements."

"Finally, the humiliations of individuals, some of whom might be opposed to race oppression, is a form of pettiness which our Finance Minister, Mr. Eric Louw, has—to South Africa's lasting shame—perfected into a fine art. For our part, we are convinced Nehru will not lose anything if he does not seek to out-Louw Louw in a field where the latter is a past master."

THE 1857 UPRISING

During recent celebrations of 1857 uprising some controversy was raised as to the true nature of the revolt. *The Contemporary*, the New Delhi fortnightly, offers a balanced view of the Great Indian Mutiny. Presenting the various viewpoints the *Contemporary* says that now,

as earlier, some have called it essentially a feudal revolt, a revolt of the old against the new, the last gasp of a dying order.

Others have been equally vociferous to refer to it as "the revolt of the people against all injustice," of a colonial people against an aggressive imperialist rule and even "the birth-pangs of the New." The official (if one may use the term) historian of '1857' Dr. Sen in a recent broadcast from the B.B.C. said, "the sepoy, who rose in revolt then did not fight for his religion only.....He also fought against the social and economic injustice inherent in the foreign rule." (*Hindustan Times*, May 13, '57). Again there are some who have denied the national character of revolt, while others have, with an equal voice, called it the first National War of Independence. And to crown all whereas some writers, have described it as "essentially a Muslim affair," a writer in the 'Pakistan Review' writing on 1857, called it a subterfuge of Brahmin imperialism wherein innocent Muslims were made the cat's paw.

In the controversy has entered a book by Shri R. C. Majumdar, the veteran historian, one time member of the now defunct Board for the History of Freedom struggle. "According to the 'National Herald' (May 10, 1957), Mr. Majumdar's book "shows that stripped of all romantic and patriotic sentiment, 1857 was primarily a sepoy mutiny and secondarily a revolt of the people in certain parts of the country." But Dr. Sen in the "Author's note" to his volume, makes the following interesting observations, "In estimating the popularity of the movement of 1857, we cannot forget that only a determined minority takes an active part in a Revolt or RevolutionNowhere did a revolt command a universal support." In this connection he points to the loyalists in the U.S.A. and in the revolutionary France....."In '15 and '45 the Stuarts found no inconsiderable support.....It would be wrong to dismiss it as a mere military rising. What began as a fight for religion ended as a War of Independence" (*Hindustan Times*, May 11, 1957).

CONTEMPORARY INDIAN PAINTING

Looking at the spectacle of contemporary Indian painting one can discern four distinct schools each with a following of exponents, says R. L. Bartholomew in *Thought*.

"First there is the expressionist school, led principally by Husain and Mohan Samant. Second, there is the neo-Bengal school, a compromise between expressionism on the one hand, and pseudo-classicism on the other. Kulkarni, Kaushik, Sanyal and Gopal Ghosh are the exponents of this mode. Third there are painters like Satish Gujral and Ram Kumar who depict sombre aspects of reality. Ram Kumar is a neo-realist and Satish Gujral is a surrealist. Fourth, there is the abstract group consisting of painters like Amina Ahmad and Gaitonde, and Samant in his last phase."

From this it can be seen that there is considerable variety in Indian painting. There is richness also, for when all is said and done, the form is still new. "Though there is a sizable body of appreciators, and a constant, if limited, patronage, it must be admitted that for many the new painting is a puzzling, if lively, phenomenon. The imagery and the visual language have yet to become current. These have yet to be assimilated by the mass before people begin to see the sensibility of the age mirrored exactly in the forms employed by contemporary painters."

FREAK FLOWERS IN U. K.

A mysterious crop of freak flowers in Britain could be due to radio-activity from nuclear explosions, a Horticultural expert said at London.

He called for immediate research on these "Atomic plants."

Writing in the magazine, *Illustrated* Mr. Lawrence D. Hills, Fellow of the Royal Horticultural Society, said the increase in freak flowers this year was as much as five-fold in the case of lupins.

He cited a delphinium swollen into monstrosity, a lupin which grew a three-foot spike, and four bundles of flowers (equivalent in terms of human freakishness to a 9 ft man with four heads). Other freaks include a lupin with 16 "fingers" of flowers and monster foxgloves.

What causes these freaks? Pointing out that radio-active fall-out from nuclear explosions attacks any living cells, Mr. Hills wrote: "Some seedsmen and gardeners believe there has already been a disturbance in the normal amount of radiation in the atmosphere."

WORLD POWER CONFERENCE

Power production is one of the Key problems in contemporary development. Apart from the problem of financing economy *i.e.*, the construction of power producing plants in under-developed countries which is engaging the attention of the United Nations, there is need for international co-operation in the scientific field *i.e.*, exchanges of experience and results of research work in power production and consumption.

The history of the World Power Conference is, in fact, the study of this problem, in national and international proportions.

The World Power Conference was established in 1924. With its work, *i.e.*, exchanges of experience, in which experts from 51 countries take part, the Conference has succeeded in affirming itself in the international field, in securing the status of a consultative organ of the United Nations and UNESCO, and in drawing by its work and results the attention of a number of governments which in their day-to-day business encounter problems in which power production play an important part.

The World Power Conference has so far had five plenary and ten sectional meetings. The plenary meetings take place every sixth year. The difference between the plenary and sectional meetings lies in the fact that sectional meetings discuss definite aspects of power production, while the plenary meetings treat different problems and review statistical data on the development of power resources in individual countries.

Of the sectional meetings, the ninth was held in New Delhi in 1951. One of the subjects considered was coordination of planning and development of industry and power reserves.

RADIATION AND HEREDITY

Radiation from X-ray apparatus and nuclear reactivity is a growing menace to the health of future generations, according to a report published by the World Health Organization's study group on the effect of radiation on human heredity.

The group, made up of 20 experts from nine countries, met in Copenhagen in August last year.

The experts, in the introduction to their 10-page report to which is annexed a collection of 12 specialized papers, say.

"The group is of the opinion that the well-being of descendants of the present generation is threatened by developments in the use of nuclear energy and of sources of radiation."

"Both of these developments are inevitable and they should contribute much to man's social and cultural development."

The report continues :

"Radiation has been demonstrated to be one of the agents which produces mutation in a wide range of organisms from bacteria to mammals. The group is agreed that additional mutation produced in man will be harmful to individuals and to their descendants."

"In essence, then, all man-made radiation must be regarded as harmful to man from the genetic point of view."

The report stresses particular concern about the long-term danger to populations resulting from irradiation of the gonads (sex glands).

On account of the danger to off-spring resulting from irradiation of the gonads by X-ray, consideration should be given to determining what efficient means of shielding the gonads could be devised and brought into general use, the report says.

The report points out that statistics should show how much exposure to radiation the parents of any given child have had, how much exposure the gonads have received at each age in individuals and on an average per head of population, and should ensure that no individual accumulates excessive exposure.

The group calls for :

"Recognition by Governments that very substantial financial provision must be made for genetic and other biological investigations essential to an understanding of the effects of radiation on man."

MAX MUELLER

Commenting on the inauguration of the German Reading Room, "Max Mueller Bhavan" in New Delhi *Forum* draws attention to the great German indologists love for India. Max Mueller was perhaps the greatest of German Sanskritists, "one of those German Savants who discovered India spiritually and helped Indians to rediscover their own soul."

TEN YEARS OF FREEDOM

Discussing the situation in the country after ten years of freedom Adam Adil observes in *Freedom First* that ;

"In the wake of independence, although the Indian National Congress was the most powerful party, there were signs of the emergence of a strong democratic opposition and it was hoped that in due course there would follow a clear crystallisation of the two party-system. But that hope now appears to be believed, for, though the Congress has lost some of its strength in the last General Election, the democratic opposition stands completely disorganised. The P.S.P. which showed signs of speedy growth in view of the large measure of popularity it enjoyed has lost its former ground. The Jana Sangh, the Hindu Mahasabha, the Socialist Party, and the Revolutionary Socialist Party, still remain as splinter groups and enjoy little support. The only party that seems to grow at the moment is the Communist Party, which has increased its strength to the extent of being able to form its government in one of the States."

Culturally, he says we have not yet made any significant advance. It is true that efforts are made to increase educational facilities but, in the absence of a consistent national educational policy, these efforts have failed to persuade the people to take to literacy and education with enthusiasm and earnestness.

"The place of English has not yet been determined on an all-India basis and Hindu-fanatics have made a fetish of the national language and are attempting to foist it even at the expense of regional languages."

For a bird's eye view of the political economic, social and cultural trends, the writer is of opinion that they are indicative of one major fact, namely, that people are inclined to depend more on the government for the advancement of the country than on themselves.

"It is therefore feared that "statism" will grow, and the State will begin to interfere in every aspect of individual and social life. If that happens, it will mark the beginning of the end of democracy. This is not to suggest that the State should have nothing to do with development programmes, but only to emphasise the fact that the State should have its own limits beyond which it should not be allowed to go in the interests of democracy."

"In 1846 Mueller had gained world fame as a philologist. It was, however, at Oxford, England, that he published his six volumes of the Rig-Veda between 1849 and 1874. Oxford at that time had become the centre of Indological studies since Sir William Jones had discovered Sanskrit for Europe. Oxford beckoned Europe's foremost authority in Sanskritology. The combination proved fruitful to both and to India."

The publication of the Rig-Veda initiated a new era in Sanskrit studies in Europe and even in India. Naturally, Max Mueller was very proud of the success of his Rig-Veda edition. He observed with satisfaction that it caused in India the same great stir that it did in Europe.

Many and varied were Max Mueller's works, but he was the real interpreter of India's soul to the West. When in 1857 he resigned his professorship, he took up the task of editing the "Sacred Books of the East" in 15 volumes. All but three appeared under his expert supervision. In this life's work could be seen Max Mueller's most ardent creative impulses. India was always the centre of his thoughts. Once Swami Vivekananda remarked: "And what love he (Max Mueller) bears towards India. I wish I had a hundredth part of that love for my own motherland."

SALUTE TO MALAYA

Malaya became a sovereign independent State on Saturday, August 31. Malaya's independence, as "Thought" rightly points out, is the culmination of the withdrawal of British rule in Asia, begun with the liberation nine years ago of India.

"To Malaya's neighbours—to India in particular—the occasion marks the accession by their side of a friend and comrade now launched for wrestling, like them, with the task of socio-economic regeneration for which independence is but an essential prerequisite. In terms of political and social ideal, Malaya, Burma, India and Ceylon form in some ways a confraternity. Even Pakistan belongs to this family, though its political contours are yet uncertain. Together, these countries comprise a powerful salient of Asia outside the Communist orbit. Malaya's intimate knowledge of the challenge which Communism presents to new nations, together with Burma's, should be an asset to all the five countries of South-East Asia."

THE AIM OF EDUCATION

The aim of education, says the *Radical Humanist*, is not "to produce citizens devoted to the State through the training of their passions". A State which declares this to be the aim of its educational system will not have developed human beings for its citizens, "but robots which cannot think independently, and whose devotion will therefore be no use for the development of a free and democratic country. Assuming that robots could contribute to the economic development and prosperity of a country, that country would yet not be free and democratic. Because democracy pre-supposes free, conscious and self-reliant citizens. Only a country with such citizens can be free and democratic, and that is the only kind of greatness which can be called progressive. Education for "training citizens" for national greatness is a reactionary and totalitarian concept."

CASTE AND ITS CHALLENGE

The institution of caste as we now know it, is no longer equipped to meet the demands of the new age, says Mr. G. K. Kripalani in the June number of *Prabuddha Bharata*. A free India has to forge ahead in all sectors but most important of all in social and economic spheres. And powerful forces are already at work undermining the structure of caste.

These forces will work themselves out in due course of time, but in the meantime certain measures may accelerate the pace of disintegration of caste as we know it.

"State policy in social and economic fields may remove all traces of discrimination based on caste. In fact in early stages, a limited encouragement may be given to economically lower sections of the community. All this will help in inducing increasing mobility and flexibility where at present immobility, rigidity, and inflexibility obtain."

The essential nature of the present crisis in caste is however, spiritual. There is only one place where immediate renewal must take place and that is within the hearts and minds of men.

"A remoulding of the self is an inescapable preliminary to the great changes that must be made throughout every community, in every part of the country. Each one of us must realize the basic sameness of life and brotherhood of all men everywhere. This spiritual

resurgence will not only tackle the problem of caste but would constitute an essential condition for ever-widening areas of co-operation between peoples of the various countries. Each one of us, within his or her own field of action must carry into his normal work a *changed attitude* toward all his functions and obligations. We must rise above narrow caste considerations and widen our sympathies to cover the whole nation, nay the entire humanity."

BUILDING THE NEW INDIA

One of the most hopeful features of India's planning is its inspiring of the willing participation of the beneficiaries, in India's lakhs of villages, in a united effort for the commonweal. This is brought out by "A Student of Theosophy" in the current issue of the *Aryan Path*. The most significant development in recent times towards the enrichment of the drab life of the villager and the changing of his outlook, he says, has been the institution of Community Development Projects and of the National Extension Service.

This has created a new scene "of a nation building itself, remaking itself," with the prospect, as these spread, of all the people of the country working together to make a New India not abstractly for a nation but for 360 million human beings. As Prime Minister Nehru has put it:

"For the first time we tackled the rural problem in a realistic way...by inducing the people themselves to solve their own problems. Something life-giving went to them and their eyes brightened and their arms began to function and their muscles became stronger. A process of rejuvenation set in."

The Community Projects according to the writer, represent the most dynamic sector of our economic planning; for, apart from their material targets, they are calculated to effect a thorough transformation of the people's psychology, shaking it to its depths and recreating it to bring about a far-reaching peaceful social revolution in the country.

"But the programme is more than material planning in that it is meant to rebuild men and women by arousing them to the discipline and joy of self-help which will not only elevate the individual but also strengthen and stabilize the social structure."

MULUM IN PARVO

DEPARTMENTAL

NOTES

NEWS

Questions of Importance

INDIAN M. P.S' APPEAL TO U. N. ASSEMBLY

Over 100 Members of Parliament, belonging to various parties and groups and representing every State in India have addressed an appeal to the General Assembly of the U.N., now in session, to bring about an agreement for the immediate and unconditional prohibition of nuclear test explosions of all kinds. "Such an agreement will be the first step for a general disarmament and the complete prohibition of the manufacture, use and stock-piling of all nuclear weapons."

The appeal further says: "The Disarmament Sub-Committee has adjourned without reaching an agreement. The race is intensifying for new weapons of mass destruction."

"No proposals for limitation or registration of tests meet the situation. The tests must be banned forthwith. Their prohibition must not be allowed to be made conditional on the solution of the other political problems."

"We invite the attention of the Governments of the world to the earnest concern of the Indian people in this regard, expressed in the unanimous resolution of both Houses of the Indian Parliament."

THE MIDDLE-EAST SITUATION AND DISARMAMENT

Mr. John Foster Dulles, United States Secretary of State, on Sep. 19, urged the United Nations to intervene in the Middle-East situation, and appealed to the Soviet Union to accept the joint Western disarmament proposals.

Speaking on the first day of the U.N. General Assembly's world affairs debate, he said the United States reserved its right to "introduce concrete proposals" in the light of a Middle-East discussion there. The debate might of itself be salutary, he said, and while the United Nations might not be able by material power to "tranquillise the scene," it could exert its influence.

On disarmament Mr. Dulles said he could not believe that "the sweeping, almost contemptuous, Soviet rejection of proposals advanced by Britain, France, the U. S. and Canada at the recent London Conference was final."

"Never before have so many nations of so great military power joined to make proposals so far-reaching. Any Government that summarily rejects them would accept a frightful responsibility before all the world. "Humanity faces a tragic future if the war threat is not brought under control. It would mean that men, in order to survive, must learn to live as burrowers within the earth's surface to find protection against death. It would mean that man would be a slave to the rapidly mounting costs of an arms race. It would mean that individual freedom would give way to the requirements of bare survival."

RADIATION MENACE TO POSTERITY

Radiation from X-ray apparatus and nuclear reactor is a growing menace to the health of future generations, according to a report published by the World Health Organisation's study group on the effect of radiation on human heredity.

The study group, made up of 20 experts from nine countries met in Copenhagen in August.

The experts, in the introduction to their 10-page report, to which is annexed a collection of 12 specialised papers, state: "The group is of opinion that the well-being of descendants of the present generation is threatened by developments in the use of nuclear energy and sources of radiation."

"Both of these developments are inevitable and they should contribute much to man's social and cultural development."

"It would seem therefore that some risk must be accepted, but if the dangers are to be minimised every possible step must be taken to reduce the exposure of man and to understand the effects of such exposure."

"Radiation has been demonstrated to be one of the agents which produce mutation in a wide range of organisms from bacteria to mammals. The group is agreed that additional mutation produced in man will be harmful to individuals and to their descendants."

"On account of the danger to off-spring resulting from irradiation of the gonads by X-rays, consideration should be given to determining what efficient means of shielding the gonads could be devised and brought into general use," the report said.

Utterances of the Day

RADHAKRISHNAN ON SOCIALISM

Dr. S. Radhakrishnan was entertained at Peking on September 20. Replying to the toast at a banquet given in his honour, the Vice-President turned to the Chinese leader, and said: "You do not regard Marxism as a rigid creed, but as a dynamic faith. I have no doubt that under your leadership, Socialism will become more democratic and humanistic. When this happens, our viewpoints will approximate, and become more or less alike."

He said the will for freedom was one of the common characteristics of all subject peoples today. "But this is not enough, for when this has been achieved, people will demand social justice. China has had a long tradition of tolerance and freedom from fanaticism, especially religious fanaticism."

MR. MAO TSE-TUNG ON INDIA

Extending a warm welcome to Dr. Radhakrishnan, Mr. Mao said since ancient times, the great nations of China and India have always been good friends and neighbours. The five principles of peaceful co-existence, jointly initiated by our two countries have provided a new basis for and furthered our traditional friendship.

"Our two peoples are both building their own countries and working for world peace. To help attain these common aims, our two countries are carrying on a close and friendly cooperation."

"The 1,000 million people of China and India together are a mighty force and an important guarantee for peace in Asia and the world."

MR. PANIKKAR ON INDIAN VILLAGES

Sardar K. M. Panikkar speaking at London on September 4 said that those who say the future of India lies in the old time villages and those who say it lies in modern industry "Villages are the marks of primitive society," he declared. "You cannot build up a stable modern society in villages. The era of the villages ceases to exist as soon as the internal combustion engine comes into existence." He said the leadership of India had been definitely committed to the doctrine of modernisation.

Sardar Panikkar deplored the tendency to rest on the glories of the past. Only a decadent nation would do that, he said. He believed the golden age was today, the present time and it was up to people to work for it.

Another conflict, he said, was that between science and superstition. He attacked dogma-

tic systems of old and asked: "Are we to say the Indian medical system is based on some thing one thousand years old, or even fifty years old?"

QUEEN ELIZABETH ON "CONCORD" AMONG THE NATIONS

Speaking to Parliamentarians of 49 countries who assembled in London on September 12 the Queen Elizabeth said: "If this Union can help you understand each other's problems and points of view if it can help you to advance those forms of Government and standards of international dealing which we know to be right, then we may yet win that concord among the nations which has been sought for so long and which we need so urgently to-day."

Queen Elizabeth also said: "I am proud to say that political life in all the nations of the Commonwealth, of which I am the head, is based on parliamentary government. We regard it as both the proof and the guardian of our democracy. It may not please all the people all the time, but it is essential if the individual is to remain free and all are to be equal before the law."

NEHRU'S ADDRESS TO TROOPS IN SRINAGAR

Addressing units of the Indian Army and the Jammu and Kashmir Militia at Srinagar on Sep. 12, Prime Minister Nehru said that India had made it clear to Pakistan and the rest of the world that she would deem any new attack on Kashmir as an aggression against India.

Mr. Nehru said that India had agreed to cease-fire in Kashmir because she had been prompted by the desire to find a peaceful solution to the dispute. This desire could not be construed to indicate her weakness or inability to face aggression or an attack on her territory.

The Prime Minister told the troops that they had come to Kashmir at the invitation of the people of this part of India to defend them against raiders and marauders who had laid waste the State during their attack on Kashmir. "You are soldiers of a great and glorious country whose efforts to serve the world peace during the troubled times in Korea, Indo-China and Egypt are well-known the world over. With such peaceful traditions, India and her armies will not attack any country but should we be attacked, we will repulse them with all our strength," he said.

FREEDOM FOR GOA

The General Secretaries of the ruling Socialist Parties of Sweden, Denmark and Norway have declared their support for the demand of the people of Goa for freedom from Portuguese rule.

They are stated to have signed a declaration to this effect when Mr. Nath Pai, Praja Socialist M.P., and President of the International Organisation of Socialist Youth, met them some time ago to canvass support for Goa's freedom.

The declaration reads: "We believe that a peaceful solution (of the Goa problem) can and must be found. We admire the restraint and courage shown by the people of Goa and declare ourselves to be in support of their demand for freedom."

It is understood that the Swedish Prime Minister, Mr. Tage Erlander, and the Danish Prime Minister Mr. H. V. Hansen, also gave their moral support for the cause of Goa when Mr. Pai met them.

Among others who signed the Goa declaration are Mr. Erich Ollenhauer, Leader of the West German Socialist Democratic Party, Mr. Morgan Philips, General Secretary of the British Labour Party, and Mr. Matteo Matteotti, Italian Socialist leader.

DR. ADENAUER'S TRIUMPH

The only element of surprise in the return to power for a third term of the Christian Democrats in West Germany, where general elections were held last month lies in the extent of their victory. Their success was widely anticipated. The margin of their triumph has been greater than was thought likely. In the old Bundestag, the Lower House, they had a majority of 13 votes. This has now been increased to 43. The principal party in the opposition, the Social Democrats, also have improved their strength. As a consequence, most of the smaller groups which were of some prominence in the old Parliament have been virtually annihilated.

INTRODUCTION OF HINDI

Congress members of Parliament from Andhra, Mysore, Madras and Kerala presented a memorandum to the Prime Minister urging that the issue of adopting Hindi as the Official Language of the Union should be postponed till 1990.

The memorandum appeals to Mr. Nehru to ascertain the individual views of the Congress Parliamentary Party on the issue, if necessary by holding a secret ballot. The memorandum is understood to claim that if the views were thus ascertained there was "little doubt" that all members from Kashmir, the Punjab, Gujarat, Maharashtra, Karnataka, Kerala, Tamil Nad, Andhra, Orissa, Bengal and Assam would vote against the adoption of Hindi as the Official Language as early as 1965.

The memorandum records the opinion of the signatories that the Official Language Commission has not paid adequate attention to the "legitimate fears" of "a majority of Indian citizens" that the transition from English to Hindi should take place "without disturbing the administration and causing any sense of grievance to the non-Hindi-speaking citizens of India." The members suggest that the present arrangements may continue for another 25 years beyond 1965.

The M.Ps. state in the memorandum that the Constitution came into being only in 1950 and as such persons who had finished their education before that year have had no chance of studying Hindi. This will mean that persons from non-Hindi-speaking areas in Government or in Parliament will not be able to function effectively. The British Government had taken more than 50 years to enforce English and on this analogy their request that Hindi should not be the effective language of the Union till 1990 "is extremely modest."

The M.Ps. have expressed the view that the emotional integration of the country, so much desired by the Prime Minister, can be carried out only "if the different sections are attracted to one another and there is no suggestion of imposition by one part on the other." Any "precipitate step" with regard to Hindi, they argue, "is bound to aggravate fears and do permanent injury to national unity."

MR. KUNZRU ON BIG POWERS

Pandit Kunzru, leader of the Indian delegation, addressed the second session of the Inter-Parliamentary Union Conference which met at London on Sep. 12.

He spoke of the tension in the Middle East caused by the major Powers supplying arms. Referring to the need for raising the standard of living of people in under-developed countries, he deplored the fact that the United Nations Special Fund for this purpose "existed only on paper."

BASIC EDUCATION

Maulana Abul Kalam Azad, Union Education Minister, told a conference of State Education Ministers, which met at New Delhi on September 20 that there could be no solution of the problem of education in India with its vast population, except through organising education on Basic pattern and making it universal.

Otherwise, Maulana Azad added, spread of education would only mean increasing the number of those who were diverted from their ancestral occupations and became unemployed.

Maulana Azad said more than a year and a half of the second plan period was over and yet many of their Plans and educational reforms were still paper schemes.

Curiously enough a tearing indictment of the manner in which basic education is being extolled behind the facade of sentimental loyalty to the ideas propagated by the Father of the Nation and the way it is being worked out against the unexpressed opposition of educationists and the public at large is contained in a report prepared by an expert attached to the Government of India.

In a candid exposition of the views of other experts also, some of whom have not hesitated to use such words as "hypocrisy" with reference to the scheme, the expert has pointed out the unwisdom of a separate educational ideology for the rural areas, as distinct from the urban, since that would be totally incompatible with the professed goal of a Welfare State.

Having travelled extensively through practically all the States and visited many of the Basic schools suddenly without notice, the expert has drawn a picture that is far from complimentary from the point of view of the virtues of the Basic system.

DISCIPLINE IN SCHOOLS

Mr. J. K. Bhonsle has been appointed as adviser to the Union Ministry of Education and Scientific Research, for the National Discipline Scheme, it is learnt.

The scope of the scheme is now proposed to be extended to schools other than those financed by the Ministry of Rehabilitation or run for displaced persons in the States of Punjab, Bombay and West Bengal.

The scheme, first initiated in July, 1954, at present embraces 162 schools, both in the western and eastern regions, wherein about 70,000 children are receiving training under the scheme. Under the expanded scheme, 300

additional schools are likely to be covered, comprising a student strength of 3.6 million during the Second Plan period.

ARCHITECTURE COURSE IN MADRAS

The Academic Council of the Madras University met at the Senate House on September 19, with Dr. A. L. Mudaliar, Vice-Chancellor, in the chair, and recommended to the Senate the institution of the Bachelor of Architecture degree course in the University (B. Arch.)

The Council also recommended that a Department of Architecture (School of Architecture) be established, and for this purpose, a Professorship, Readership, and other teaching posts be created in the University, as recommended by the Expert Committee.

TRAINING IN ARCHAEOLOGY

Maulana Abul Kalam Azad, Union Minister for Education and Scientific Research, suggested at Delhi on September 19, the setting up of an institution offering a two-year course for the training of archaeologists on modern lines.

The Minister was addressing the annual meeting of the Central Advisory Board of Archaeology.

He referred to the considerable progress made in different fields of archaeology during 1956-57, and hoped that the present tempo of work would be maintained in future despite limited funds at the disposal of the Department.

The Minister also referred to the systematic and comprehensive study of the architecture of ancient temples in India, both in the North and the South, undertaken by the Department since 1955 and said a substantial progress had been recorded during 1956-57.

INDIA'S MEDICAL SERVICES

Indian medical establishments are showing "tremendous and enthusiastic development," declares Dr. A. W. Woodruff, Wellcome Professor of Clinical Tropical Medicine at the London School of Hygiene and Tropical Medicine, one of the London University group.

He came to this conclusion after visiting the country as a consultant to the World Health Organisation.

Writing in the *British Medical Journal*, Dr. Woodruff adds that "between Britain and India great mutual respect and goodwill have grown up and this fund of goodwill is everywhere apparent in acts of kindness and hospitality which are continually being shown to the British visitor to India."

THE LAW MINISTERS' CONFERENCE

A high-power committee will be appointed in each State and at the Centre to review the Government's pending cases and writ applications to decide whether their perusal was at all necessary.

This decision was taken at the session of the two-day conference of State Law Ministers which met in New Delhi on September 18.

Such a review, it was hoped, would result in the withdrawal of certain cases and settlement of others which on the whole would go a long way in reducing the existing arrears in courts. In future, it was emphasised that a detailed examination should be made before taking a case into the court.

The suggestion of the Union Law Minister, Mr. A. K. Sen, who was presiding over the conference, that there be common counsel for Central and State litigation work, other than those relating to income tax, at the State and district level, was accepted. It was agreed that the State Law Officer should charge the same rate of fee from the Central Government as he was doing from the State Governments. If need be, the number of State Law officers might be increased.

The rate of fee chargeable by the State Law Officer, it was agreed, should be uniform and the litigation work coming from other States should be charged on the same basis.

For conducting arbitration cases, a separate panel of two senior and two junior counsels be set up in each State which would also fix the fee. However, the scheme would make allowances for the States like West Bengal and Bombay.

As far as the arrangements for State Governments' litigation work in the High Courts was concerned, Mr. Sen suggested that all States should consider joining the Centre's scheme whereby a special section in the Ministry of Law had been set up to undertake the conduct of the cases of the Central Government and the State Governments in the Supreme Court. The section, he said, was run on a non-profit-making and expense-sharing basis, the contribution of the Central Government and all the participating State Governments being determined at the end of each year in regard to the number and nature of cases handled in the section on behalf of each Government.

The last four years' experience, said Mr. Sen, showed that there was considerable saving in the fee which the States would normally have had to pay.

The conference also discussed the question of legal aid to the poor and considered schemes put forward by Bombay and West Bengal whereby such aid would be extended to the deserving and the poor. The law Ministers also took up the question of heavy arrears and delay in High Courts, checking corruption, separation of the executive from the judiciary, etc.

Mr. Jawaharlal Nehru and Pandit G. B. Pant addressed the conference.

VALIDITY OF DETENTION ACT

The Constitution Bench of the Supreme Court, by a majority judgment on Sept. 17 upheld the constitutional validity of Sec. 11 (1) of the Preventive Detention Act and dismissed the appeal preferred by P. N. Lakshmanpal of Delhi against the judgment of the Punjab High Court.

The impugned section empowers Government to confirm a detention of the person concerned for such period as it thinks fit after an advisory board has reported that there is sufficient cause for the detention of the person.

The court held that Sec. 11 (1) did not contravene any of the provisions of Art. 22 of the Constitution which provides for protection against arrest and detention in certain cases.

The judgment set out the reason for the Court's order of May 24 last, when it dismissed at the conclusion of arguments, the appeal preferred by Lakshmanpal against the judgment of the Punjab High Court.

Mr. Justice S. K. Das, who delivered the majority judgment after a review of the judgments of the Supreme Court on preventive detention said it was quite clear what the scheme of the Preventive Detention Act was. "The Act authorises a possible detention of more than three months; the order of detention is therefore referred to the advisory board, and it is only when the advisory board makes its report that the appropriate Government fixes the period of detention under Sec. 11 (1) of the Act."

Trade and Finance

MR. NEHRU ON EXCHANGE CRISIS

Prime Minister Nehru has expressed the view that foreign economic aid is welcome, but even if "not a rupee comes from outside" India will "fight the present foreign exchange crisis and win it."

"We issue this challenge to the world that we shall fight it in our own way, instead of constantly being afraid of what another country does or does not do to us," Mr. Nehru has declared.

Mr. Nehru made this statement in his speech to a closed-door session of the All-India Congress Committee at Delhi last month. The speech has been published for the first time in the latest issue of the A.I.C.C. *Economic Review*.

The Prime Minister said that this (challenge) was not an "unfriendly statement" he was making to other countries. "We want help from abroad for meeting our difficulties, and we are asking them in a friendly way."

India would fight this crisis come what might. "It is quite clear and I want the world to know it. I am tired of being told that India is going down because somebody does not help her. We shall fight this in our own way."

"We want foreign aid, and we are not ashamed to say so. We accept it with thanks, provided that the terms are good and we are not tied up in any way. But the fact remains that we have to rely on ourselves. There must be the firm resolution that, whether there is any help from outside or not, we are going to face our difficulties come what may."

R. B. I. ON PLAN TARGETS

The Reserve Bank of India has expressed the view that the Second Plan targets for both the public and private sectors should be "rigorously and urgently reviewed."

The report of the Bank's Central Board of Directors for the year ended June 30, 1957, which has arrived at the conclusion, has pointed out that the high and continuing deficit in balance of payments has been the most conspicuous feature of the economy during the year under review.

The price situation caused concern, and during the year under review Indian economy exhibited signs of the "growing strain" imposed by a high rate of investment which was partly deficit-financed.

While suggesting restraint on growth of consumption, the report suggests that financial

stringency must be offset by increase in savings. It also emphasises the need to check the spiralling prices and the high costs of living and production.

The report says the problem of resources is two-fold: that of domestic or internal resources required for the foreign exchange content of development and other expenditures in the public and private sectors.

LOAN FOR THE SECOND PLAN

The U.S. Government is studying a proposal to ask Congress for emergency loan legislation to assist India's Second Five-year Plan.

India is pressing for loans totalling 1,000 million dollars, of which about 600 million dollars is expected to be sought in the U.S.

Official talks have already started in Washington with Mr. T. T. Krishnamachari, India's Finance Minister.

The suggestion that Congress should be asked to pass a special multi-million dollar loan bill at its next session, beginning in January, was reported to be viewed with sympathy by leading State Department officials.

GUARANTEE TO U.S. CAPITAL

The U.S. and India on Sep. 19, signed an agreement designed to attract more private American investment capital to India. The agreement guaranteed that income from new investments in Indian business enterprises could be converted into dollars.

It was signed at a State Department ceremony by Mr. G. L. Melita, Indian Ambassador, and Mr. Lampton Berry, the Acting Assistant Secretary for the Middle East and South Asia.

The State Department said India was the 35th and largest country to sign such an investment guarantee agreement.

TRIBUTE TO MR. T. T. K.

While paying tributes to Finance Minister Krishnamachari, the Prime Minister has made interesting observations in regard to the 'novel measures' of taxation passed by Parliament in his fortnightly letter to the Chief Ministers of States.

Referring to new taxes Mr. Nehru said: "It was inevitable that these rather novel measures should raise comment and criticism. No one likes taxation, much less novel forms of it. I believe that basically the approach now being made is a right one and the amendments accepted have improved the measures."

Women's Page

WOMEN'S INTERNATIONAL LEAGUE

Presiding over a meeting of the Women's International League for Peace and Freedom (Madras branch) on September 6 at Srinivasagandhi Nilayam, Mowbrays Road, Dr. (Mrs.) Muthulakshmi Reddi exhorted women to take an active part in the social and economic life of the country.

Mrs. P. N. Ramaswami, President of the League, welcomed the gathering.

Srimathi Visalakshi Narayanaswami, Honorary Secretary, gave a short account of the origin of the league and surveyed the work done by it so far.

Mrs. Tara Cherian commended the high ideals for which their organisation stood. She then gave a brief account of her recent tour in European countries and described how women in those countries played an important part in the uplift of the people and relief to the physically handicapped.

N. C. C. GIRLS' CAMP

The annual training camp of the Girls' Division Senior and Junior Wing of the National Cadet Corps was held at Red Hills last month. The camp for the Senior Wing commenced on September 20 and lasted for 12 days, while the camp for the Junior Wing commenced on September 22 and lasted for ten days. In all, 14 N.C.C. Officers and 480 cadets from the City Women's Colleges and Girls High Schools participated in the camp.

The main object of the camp is to develop in the girls *esprit-de-corps*, self-reliance, self-help and promote better understanding of each other. The cadets were given training in drill, weapon training, map reading, guard mounting, methods of instruction, first aid nursing, signals, hygiene and sanitation. The camp was commanded by Capt. R. St. C. Pereira.

DR. SHANTHA AROGYADOSS

Dr. (Miss) Shantha Arogyadoss, Pathologist attached to the Corporation Health Laboratory, returned last month on completion of two-year advanced training in the United States.

She studied clinical hematology for a year at the District Hospital, Washington and spent another year studying bio-chemistry and other subjects in the hospitals in New York.

FALLEN WOMEN IN POLAND

The Polish paper, *Warsaw Life* reported that hundreds of former Polish prostitutes and their children "are living in deplorable conditions" on State farms, to which they were sent forcibly during the Stalin era.

The decision to send the fallen women to the farms was made by an influential person in the Polish Government at that time to clear the cities of "undesirable elements."

Warsaw Life reported that on one farm, 23 prostitutes between the ages of 17 and 40 were living with their 37 children in miserable conditions, dominated by alcoholism and demoralisation. "It is time to bring a halt to this senseless scandal" the paper wrote.

But since last October, when Mr. Gomulka defeated the Stalinists and staged a come-back at the head of the United Workers' (Communist) Party, the Polish Press has been expressing alarm about the "frightening growth of prostitution" in the country. In big Polish cities like Cracow, Wroclaw and especially Warsaw, the number of prostitutes had been steadily increasing.

WOMEN'S SECTION OF THE CONGRESS

Mr. U. N. Dhebar, Congress President, addressing the Women's Section of the TNCC at Madras on September 19 emphasised the need for strengthening the women's section of the Congress organisation for the fulfilment of the objectives that the party had set before itself, and suggested the formation of a "live and dynamic" women's section under every District Congress Committee.

For the first time, Mr. Dhebar said, he had an occasion of meeting the lady workers in Madras. For the last three or four years they had been trying to activate the women's section and since Srimathi Indira Gandhi began to take interest in this work, it had gained momentum.

INDIRA GANDHI

Mrs. Indira Gandhi, a member of the Congress Working Committee, reached Tokyo on September 27 a week before Mr. Jawaharlal Nehru's arrival there as a State guest.

Mrs. Gandhi, who was to have accompanied Mr. Nehru as a member of his party, went earlier as she wanted to study social conditions and small-scales industries in Japan. She felt during Mr. Nehru's nine-day tour of Japan she might not get enough time to study these.

General

NAGA AREAS AS ONE UNIT
WITHIN INDIA

Prime Minister Nehru has accepted the proposal, on behalf of the Government of India, that the Naga hill district of Assam and the centrally administered Tuensang Frontier division should be constituted into one administrative unit within the Indian Union directly under the President of India.

This far-reaching announcement, which was made on 25th Sep. after the conference between the Naga leaders and Mr. Nehru, is proposed to be implemented as early as feasible and necessary amendments to the sixth schedule of the Constitution will be introduced during the next session of Parliament in November.

PROF. J. B. S. HALDANE

The British scientific magazine, *The Journal of Genetics* will soon be published from Calcutta, by Prof. J. B. S. Haldane.

Prof. Haldane, who has recently decided to become an Indian citizen, was addressing the weekly meeting of the Calcutta Rotary Club on Sep. 10.

He said since he had decided to work as a Research Professor at the Indian Statistical Institute, he had also made up his mind to publish his journal from here. Publication of more foreign scientific magazines would be started in this country following this one, Prof. Haldane added.

Dr. THAYUMANASWAMI

Dr. V.R. Thayumanaswami has been appointed Director of Medical Services in succession to Lt-Col Sangham Lal, retired.

Dr. Thayumanaswami, who retired from service on Sept. 12, was Professor of Orthopaedics in the Madras Medical College and Orthopaedic Surgeon, General Hospital, and his appointment now is on a three-year tenure basis.

MAURICE DE ROTHSCHILD

Baron Maurice de Rothschild, one of the century's greatest art collectors and connoisseurs, died in Geneva on Sep. 4 at the age of 76. He was a son of Baron Edmund de Rothschild, and brother of James de Rothschild who died in London recently. Between the two World Wars he was a French Deputy.

Mr. S. SATYAMURTHI

Parliament will honour the distinguished South Indian legislator the late Mr. S. Satyamurthi, by unveiling a life-size portrait of him in the Central Hall of Parliament.

Mr. Satyamurthi is the first South Indian to be so honoured and the fifth Indian legislator, the others being Feroze Shah Mehta, Tilak, Lala Lajpatrai, and Motilal Nehru.

The portrait of Mr. Satyamurthi will be placed next to that of Motilal Nehru.

Mr. SARANGADHAR DAS.

The 71 year-old praja Socialist Leader, Mr. Sarangadhar Das, died at Cuttack on Sep. 19 at the nursing home of the Medical College hospital where he was admitted three months ago.

Mr. Das was a sugar technologist. He turned a politician in the later part of his life with his association with the Orissa State's People's agitation against the autocratic rule of the princely States. He revived the States' People's Conference in 1937 followed by an agitation which ultimately led to the merger of all these States with the former British Orissa area.

Mr. Y. MAHALINGHA SASTRI

The title of "Kavisekhara" was conferred on Mr. Y. Mahalinga Sastri by the Madras Sanskrit Seva Samithi on Sep. 16 at a function organised in connexion with his Sashtyabda-poorthi' celebrations. Tributes were paid to the scholarship of Mr. Mahalinga Sastri not only in Sanskrit but also in English and Tamil. Mr. Sastri had written a number of books in Sanskrit.

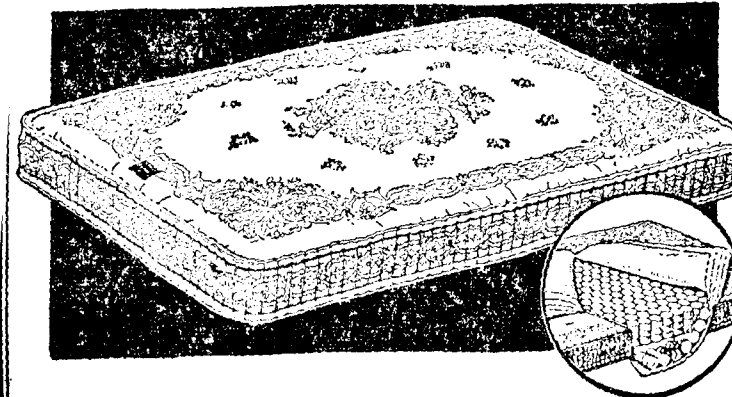
Mr. DHEBAR ON KAMARAJ

"The new leadership of India will be drawn from the common people endowed with commonsense and spirit of service and a determination to fight the way through difficulties; Mr. Kamaraj is a specimen of that leadership and determination," declared Congress President U. N. Dhebar unveiling a bust of the Chief Minister Mr. Nadar in the Madras City Council hall, on Sep. 19.

Dr. CHOTIRAM GIDWANI

Dr. Chotiram P. Gidwani, President of the All-India Refugee Association and veteran Congress leader, passed away at Bombay on Sep. 12 in a city nursing home. Dr. Gidwani, who was 68 had been lying ill for the past six weeks.

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