

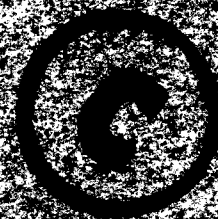
THE
INDIAN REVIEW

VOL - 58

NO - 4, 5

APR - 1957

1957, 1958



SL

M2, N00 IR

N06.58.4-5

145668

36

1 sh. 6d.

As. 12

The INDIAN REVIEW

FOUNDED BY G. A. NATESAN
(1900)

Vol. 58]

APRIL 1957

[No. 4

India and Ghana

By Prof. Sriman Narayan

Should We Depopulate

By Prof. V. G. Ramakrishnan

German Democratic Republic

By Mr. Gerald Goetting

A Study of U.N. Trusteeship

By Mr. R. Chellappa

The Ancient Universities of Britain

By Prof. C. M. MacInnes

Artistic Heritage of Andhra

By Mr. M. S. Prakasa Rao

Capital Expansion Under Company Law

By Mr. C. V. Narahari Rao

Human Sacrifice in Eastern India

By Mr. Amit Kumar Nag

Food and Health

By Dr. Marcelino G. Candau

Indian Calendar Through the Ages**The Metric System**

By Mr. S. Ranganathan

Negroes in U.S.A.

By Stojan Kovacevic

World of Books**Indians Outside India****Diary of the Month****Readers' Digest****Questions of Importance****Utterances of the Day****Political****Educational****Legal****Trade and Finance****Women's Page****General**

ANNUAL SUBN. INDIAN RS. SIX. FOREIGN 15 sh. G. A. NATESAN & CO, MADRAS-1.

WITH BEST COMPLIMENTS
For your requirements
Processing 35 M. M. and 16 M. M.
Black and White Films
Also Reduction Prints

Contact

RAMNORD RESEARCH LABORATORIES LTD.

(THE MOST UP-TO-DATE AIR-CONDITIONED LAB.)

50, ELPHINSTONE ROAD
BOMBAY-13Phone :
61413Grams :
'Goodprint'

PARVATHY VILAS
NAGESWARAPURAM
MYLAPORE, MADRAS-4
Phone : 71126

THE GREAT EPICS

Valmiki Ramayana

Condensed in the Poet's own words. By Pandit A. M. Srinivasachariar. Translated by Prof. P. P. S. Sastri, B.A. (Oxon), M.A. With a Foreword by The Rt. Hon. V. S. Srinivasa Sastri, P.C., C.H., LL.D.

The Twentieth Century.—"The distinguishing feature of the book is the scholarship, the taste, almost the genius that the compiler brought to bear on the text in condensing it so as to make the work neither too small nor too large and in making the current of the story run smooth, without jarring the ear or breaking the thread of the story.....The translation is excellent."

Prof. Schrader.—"The Sanskrit Ramayana has been made accessible to even a tiro in Sanskrit who knows enough English to use the translation."

The Mahabharata

Condensed in Vyasa's own words by Pandit A. M. Srinivasachariar. Translated by Dr. V. Raghavan, M.A., Ph.D. Foreword by Dr. S. Radhakrishnan. This is a fitting companion volume to the condensed edition of the Ramayana. The MAHABHARATA of Sage Vyasa is the biggest Epic of the World and in this admirable condensation achieved by Pandit A. M. Srinivasachariar, the story of the great war is presented with the main narrative enriched by the best portions of the dialogues and discourses. Indeed, it is the Poet Vyasa that is speaking, not the compiler.

Prof. A. Berriedale Keith: "It is a most ingenious idea to condense into such brief compass the contents of these two great works and to give these summaries, together with English renderings. This difficult undertaking has been most successfully carried through, and I trust that the books will serve the purpose of making accessible the essential substance of the texts to a wide range of readers."

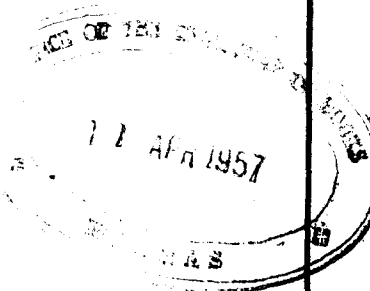
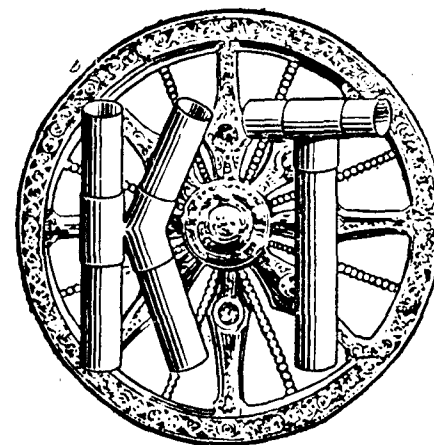
Rupees Three Each

THE INDIAN REVIEW

The Indian Review is the best, cheapest and the most up-to-date monthly periodical published by G. A. Natesan & Co., Madras, and priced at Rs. 6 per annum. Send your name and address with 4 as. postage stamps for a free specimen copy.

APRIL 1957]

THE INDIAN REVIEW



KALINGA TUBES

FOR

WATER AND GAS DISTRIBUTION



KALINGA TUBES LTD.

33, CHITTARANJAN AVENUE,

CALCUTTA-12

Factory: Choudwar, Cuttack (Orissa)

Phone: 23-4088/89

Cables: KALTUBES

THE INDIAN REVIEW

Managing Editor : MANIAN NATESAN

Vol. 58] APRIL 1957 : DETAILED CONTENTS [No. 4

India and Ghana	...	145	Indian Calendar Through the Ages	...	165
By Prof. Sriman Narayan	...	145	The Metric System	...	167
Should We Depopulate	...	147	By Mr. S. Ranganathan, I.C.S.	...	167
By Prof. V. G. Ramakrishnan	...	147	Negroes in USA	...	170
German Democratic Republic.	...	149	By Stojan Kovacevic	...	173
By Mr. Gerald Goetting	...	149	World of Books	...	175
A Study of U.N. Trusteeship	...	151	Indians Outside India	...	176
By Mr. R. Chellappa, M.A., B.L.	...	151	Diary of the Month	...	177
The Ancient Universities of Britain	...	154	Readers' Digest	...	185
By Prof. C.M. MacInnes	...	154	Questions of Importance	...	186
Artistic Heritage of Andhra	...	157	Utterances of the Day	...	187
By Mr. M.S. Prakasa Rao	...	157	Political	...	188
Capital Expansion Under Company	...	159	Educational	...	189
Law. By Mr. C. V. Narahari Rao	...	159	Legal	...	190
Human Sacrifice in Eastern India	...	161	Trade and Finance	...	191
By Mr. Amit Kumar Nag	...	161	Women's Page	...	192
Food and Health	...	164	General	...	192
By Dr. Marcolino G. Candau, M.D.	...	164			

Your Attention Please !

If you are interested in the regular supply of this Journal, kindly fill up this form and post it to :—

G. A. NATESAN & Co.,

Publishers, "INDIAN REVIEW."

ESPLANADE, MADRAS-1

Dear Sirs,

Please enrol me as a subscriber to the INDIAN REVIEW from

.....I am sending an M. O. for Rs. 6 (Six) (Foreign 15 sh.

U. S. A. 4 Dollars) one year's subscription.

Name

Designation

Address

Yours faithfully,

APRIL 1957]

THE INDIAN REVIEW

5

Rounding off as has been done in the conversion table is necessary only at the end of a transaction when any amount due in annas and pies is to be converted into Naye Paise.

You can make payment either in new coins or in old coins or by a combination of both according to the coins available with you.

The conversion table is, therefore, to be used only at the end of a transaction when payment has to be made or change has to be given as illustrated in the examples below.

EXAMPLES : (Where the amount due is expressed in annas/pies).

For 12 articles, costing 1½ annas each, the total amount due is 1 Rupee and 2 annas, the purchaser may give the entire amount in old coins.

or
pay 1 Rupee and 12 Naye Paise (the equivalent of 2 annas according to the table is 12 Naye Paise).

In the above example, the purchaser may tender 2 Rupees, all in old coins, and ask for the balance. The amount to be given as change is 14 annas. This may be given wholly in anna coins or in new coins, or partly in old and partly in new coins. Let us assume that eight annas is paid in old coins and 6 annas is to be returned in new coins. Use the Conversion table to find the equivalent of 6 annas in new coins which is 37 Naye Paise.

EXAMPLES : (Where the amount due is expressed in Naye Paise).

An article costs 11 Naye Paise. One may pay this amount in new coins or in the form of 1 anna and 9 pies in old coins (the equivalent of 1 anna 9 pies according to the table is 14 Naye Paise).

If a person tenders 20 Naye Paise against 11 Naye Paise due, the change to be returned will be 9 Naye Paise or in old coins, the equivalent thereto namely 1 anna 6 pies.

For a payment of 11 Naye Paise, one may tender a 4 anna coin and ask for change. 4 annas are equivalent to 25 Naye Paise; the balance to be returned is 14 Naye Paise; this can be returned wholly in new coins, or in old coins. 2 annas and 3 pies according to the table are equal to 14 Naye Paise; one may give an anna coin (6 Naye Paise) and 8 Naye Paise in new coins.

It is not necessary to convert rates or unit costs expressed annas/pies into Naye Paise before working out the total amount payable.

EXAMPLES :

If 50 articles are purchased at 3 annas each, first work out the total amount in rupees/annas; You have to pay nine rupees and six annas.

If you have only Naye Paise with you, you find that six annas is equivalent to 37 Naye Paise. You accordingly pay 9 Rupees and 37 Naye Paise.

The result will be the same if you took the exact equivalent of 3 annas (18½ Naye Paise) and multiplied it by 50 but it would be incorrect if you had taken the rounded off equivalent of 3 annas from the conversion table (19 Naye Paise) and then multiplied it by 50.

Similarly, if you buy from anyone a number of articles at the same time at different rates expressed in annas or pice coins, first calculate the total amount due in rupees, annas and pies. Apply the conversion table to the annas and pies in the total amount, if you want to pay in new coins.

You may simplify conversions by remembering that

4 annas . . . 25 Naye Paise
8 annas . . . 50 Naye Paise
12 annas . . . 75 Naye Paise
1 Rupee . . . 100 Naye Paise

EXAMPLES :

(1) To make payment of 10½ annas, you may first give 8 annas or 50 Naye Paise; the balance of 2½ annas is equal to 16 Naye Paise;

(2) To make payment of 36 Naye Paise, you first pay four annas or 25 Naye Paise, and then the balance of 11 Naye Paise by tendering 1 anna and nine pies. DA 56/250

145668

m 2, 11/11/57

SOUTHERN RAILWAY

VISIT SOUTH INDIA AND SEE

- BADAMI** ... Famous for Jain excavations and cave temples of the 6th century A.D.
- BIJAPUR** ... For the Gol Gumbaz, a perfect whispering gallery and the second largest dome in the world.
- CHIDAMBARAM** ... The famous temple dedicated to Nataraja or Siva in His aspect as the Cosmic Dancer.
- COURTALLAM** ... Well-known for its waterfalls. A famous bathing place and health resort.
(Via Tenkasi)
- HUMPI** ... Marvellous ruins of the old capital of the Never-to-be-forgotten Hindu Empire, Vijayanagar.
(Vijayanagar)
- KODAIKANAL** ... The charming hill station near Madura.
- MADURA** ... Capital of the Ancient Pandya Kings, noted for its great Meenakshi Temple.
- MYSORE** ... The city of lights. The enchanting Brindavan Gardens are only ten miles from Mysore.
- OOTACAMUND** ... The queen of hill stations in India.
- RAMESWARAM** ... For a holy bath and its famous temple.
- TIRUPATI** ... The seat of the Lord Venkateswara or Balaji. Here every day is a festival day.
- TRICHINOPOLY** ... Noted for its shrines at Srirangam and Tiruvanaikaval.
- TRIVANDRUM** ... For its famous art gallery, museum and zoo.

Madras.

Chief Commercial Superintendent.



RAMTIRTH BRAHMI OIL

AYURVEDIC MEDICINE (REGD.)
Ends Baldness, Increases Memory, Insures Eyesight
Imparts Sound Sleep, Removes Grey Hair, Stops
Falling Hair, Removes Dandruff. Useful to every-
body in all seasons. Big bottle Rs. 3/8, & Small
Rs. 2/- Available everywhere. Send M.O. for
Rs. 5/13 for big bottle and Rs. 3/13 for small bottle,
including Postage and Packing. No. V. P. P. sent.



SHRI RAMTIRTH YOGASHRAM
DADAR (C. RLY.) BOMBAY 14.

YOGIC ASANAS

To be healthy and to keep fit ask for our attractive Chart (Map) showing YOGIC ASANAS, which will be sent on receipt of M.O. for Rs. 1-14, including Postage. The Asanas can easily be performed at home.

YOGIC CLASSES are regularly conducted from 7-30 A.M. to 9-30 A.M. and evening 6 to 7-30 P.M. at the above address. Lectures on every Sunday at 10 A.M.

SADHANA AUSADHALAYA DACCA

The world's largest Ayurvedic Hall
Branches & Agencies All over the world.

ADHYAKSHA — Dr. Joges Chandra Ghose, M.A., Ayurved-sastri, F.C.S.
(London), M.C.S. (America), formerly Professor of
Chemistry, Bhagalpur College.

CALCUTTA CENTRE — Dr. Nares Chandra Ghose, M.B.B.S., Ayurved-
Acharya, 36, Goalapara Road, Calcutta-37.

Madras Branch: 17-A, Broadway. Mysore Branch: 94, Silver Jubilee
Park Road, Bangalore. 1067, Srirampet, Mysore.

Hyderabad Branch: Abid Road.

Sole Agents for South India:

SRINIVASA MEDICAL & FANCY MART
REPALLE, GUNTUR DISTRICT

K. P. V. SHAIK MOHAMED ROWTHER & CO.

POST BOX NO. 1264

41, Linghi Chetty Street, G. T. Madras.

Branches at

MASULIPATAM, KAKINADA, NEGAPATAM and KARAIKAL

Telegraphic Address :

General : "SHAIK"

Coastal Service : "JALANATH"

U. K. America Service : "SAMUDRAPAR"

Singapore-Australia Service : "EASTSHIPCO"

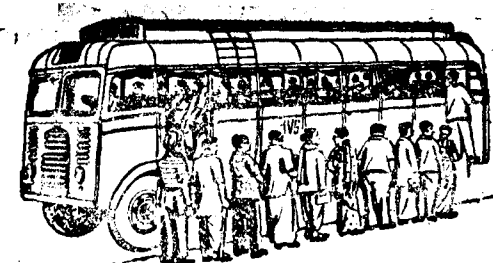
Agents For :

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

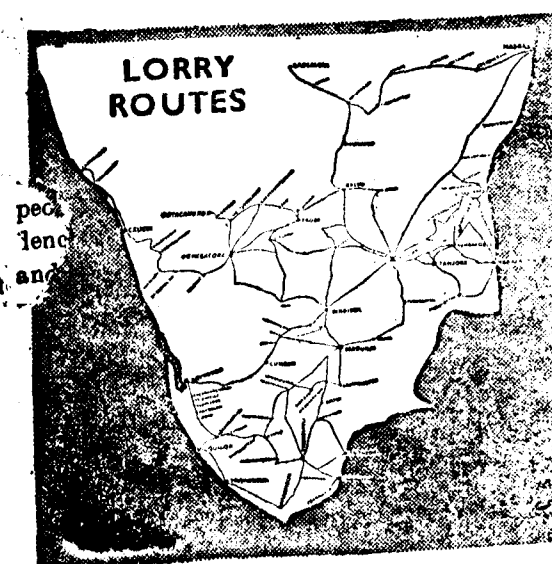
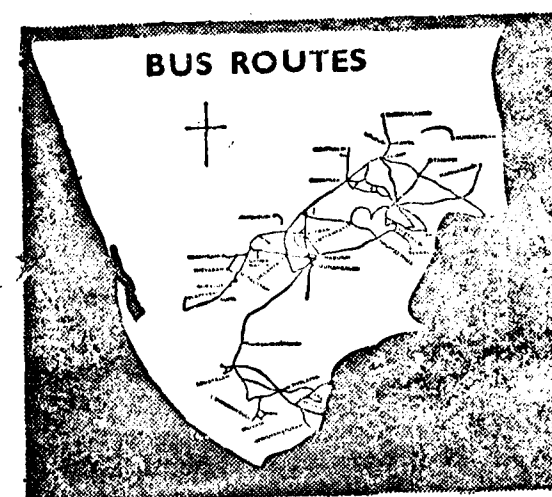
Steamer Service :

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

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

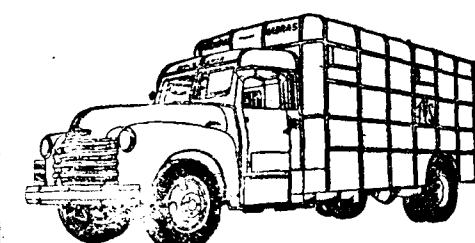


45.5 million passengers



Southern Roadways Private Ltd.

FOR
TIME BUS
"ON TIME" LORRY



2.7 million Lorry miles

A journey to the next town
or a trip to the next district,
there is a Southern Roadway
service to take you there - and
bring you back. There are over
a hundred routes in Madras,
Ramnad, Tirunelveli, Tiruchi,
and Tanjore Districts of Madras
State.

Only "ON TIME" lorry
Service in India.

Our vehicles operate
20 million miles yearly.

For Road Transport
Southern Roadways Private Ltd.,
MADRAS.

Prayers, Praises and Psalms

Selections From

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

Translated By
DR. V. RAGHAVAN

Foreword By
MAHATMA GANDHI

UPAKHYANAMALA

(A Garland of Stories)

Selected from the Epics and the Puranas

Text in Sanskrit Devanagari
Condensed by Pandit A. M. SRINIVASACHARIAR

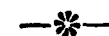
Translated by Mr. V. NARAYANAN, M.A., M.L.

With a Foreword by Dr. Sir C. P. RAMASWAMI IYER

RUPEES THREE each

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

Sages, Saints and Reformers



Chaitanya to Vivekananda

In this book are presented the sketches of six saints, five Bengali and one Assamese..... Yet it is the ancient philosophy of the Hindus that finds varied utterances in the discourses of Chaitanya, the poems of Ramprasad, the sayings of Ramakrishna Paramahansa and the missionary speeches of Vivekananda. We have in these sketches tried to give not only a detailed biography of the saints and teachers but also a succinct account of their philosophy and religion. Price Rs. 2.

North Indian Saints

This book recounts the lives and teachings of the Saints of Northern India from Ramanand to Ram Thirth. It includes sketches of Ramanand and Kabir, Nanak and the Sikh Gurus, of Ravi Das the Chamar Saint, of Mira Bai the ascetic queen of Chitor, Vallabhacharya, Tulsidas, Virajanand, Dayanand the founder of the Arya Samaj and Swami Rama Thirth ... Some of the rapturous songs and hymns of the Vernacular are to be found in the ecstatic utterances of Mira Bai, of Nanak and Kabir. Price Rs. 2.

Leaders of the Brahmo Samaj

This book contains a record of the doings of Brahmo leaders since the days of Raja Ram Mohun Roy; that is to say, it is a narrative of the social, religious, educational and philanthropic activities of the pioneers of the Brahmo movement. CONTENTS:—Raja Ram Mohun Roy, Maharishi Devendranath Tagore, Kesav Chandra Sen, Pratapchandra Mazumdar, Sasipada Banerji, Ananda Mohan Bose and Pundit Sivanath Sastri. Price Rs. 1/8.

Vaishnavait Reformers of India

A clear account of the growth of Vaishnavism is intended to be conveyed by these Lives of Eminent Reformers, and reference has throughout been made to the development of doctrines. The growth of Vaishnavism in Northern India is briefly dealt with in the last Essay, that on Sri Chaitanya, wherein that great Saint's career is described. Contents: Nathamuni; Pundarikaksha; Yamunacharya; Sri Ramanujacharya; Sri Vedanta Desika; Manavala peyasa; Maha Muni. Price Re. 1.

Three Great Acharyas

Sankara, Ramanuja and Madhwa are the three Great Acharyas whose teachings hold sway over the bulk of the Hindus all over India. They are equally appreciated by the best thinkers of the day, even among the Oriental Scholars of Europe and America. An attempt is made in the following pages to bring under one cover critical sketches of the lives and times of Sankara, Ramanuja and Madhwa together with an exposition of their respective systems of Philosophy. Price Rs. 3.

India's untouchable Saints

In this book are presented the lives of four notable Saints who have sprung from the "untouchable" class. Contents: Nanda, Ravidas, Chokamelar and Haridas. Price As. 6.

All Foreign orders must be accompanied with remittance

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

FREE INDIA

SOUTH INDIA'S BEST PICTORIAL WEEKLY

PRINCIPAL FEATURES:

Beautiful Front Cover
Full Page Pictures
Film & Fun Pages
Bombay Letter
Delhi Despatch
Pakistan X-rayed
Snappy Leaders

Opinions of the Week
Plan with planets
Cartoons
Up-to-the-Minute Photos
Short Story
and
Hindi Lessons

Besides

STRAIGHTWORDS

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

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

Please ask for a Specimen Copy.

Further particulars From

FREE INDIA WEEKLY

77, General Patters Road :: MADRAS-2

GUARDIANSHIP OF INDIA

(A MOCK TRIAL)

By R. JAVANTHINATHAN

Foreword by

HARINDRANATH CHATTOPADHYAYA

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

RUPEE ONE

G. A. NATESAN & CO., PUBLISHERS & BOOKSELLERS, G. T. MADRAS-1.

TRAYONS

THE TRAVANCORE RAYONS (Private) LIMITED

Rayonpuram, P. O.

Travancore-Cochin State

Indian Pioneer Producers

of

Rayon Yarn

and

TRANSPARENT CELLULOSE FILM

MANAGING AGENTS:

EMCETE & SONS (Private) (Travancore) Ltd.

JANA

The monthly news magazine
of Asia and Africa

brings you the latest news and
picture of events in the region,
in—

POLITICS

ECONOMICS

ART

SPORT

MEDICINE

EDUCATION

LITERATURE

CINEMA

Published on the first of each
month

For specimen copy and details of
subscription rates write to:—

The Manager, JANA, Lake House,
Colombo, Ceylon.

JANA

HINDU ETHICS

Principles of Religio-Social Regeneration

By BABU GOVINDA DAS

With Introduction by

BABU BHAGAVAN DAS

and a Foreword by

DR. GANGANATHA JAH, M.A., D.LITT.

*It is critical of current Hindu beliefs and lays
down lines along which reform should proceed.*

Price Rs. 2/-

The World Teachers

Life and Teachings of Sri Rama

By M. R. SAMPATHKUMARAN, M.A.

Life and Teachings of Sri Krishna

By M. R. SAMPATHKUMARAN, M.A.

Life and Teachings of Jesus Christ

By S. K. GEORGE, M.A., B.D.

Life and Teachings of Zoroaster

By PROF. A. R. WADIA, MA.

Life and Teachings of Buddha

By DEVAMITTA DHARMAPALA

Life and Teachings of Muhammad

By
AHMAD SHAFI & YAKUB HASAN

Life & Teachings of Sri Sankara

By
S. S. SURYANARAYANA SASTRI, M.A.

Price Re. 1 (One) each.

G. A. NATESAN & CO. G. T. Madras - 1

VEMBANAD CEMENT VEMBANAD CEMENT VEMBANAD CEMENT

From

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

VEMBANAD BRAND

TRAVANCORE CEMENTS LTD
REGISTERED OFFICE KOTTAYAM

FACTORY: NATTAKOM. KOTTAYAM

VEMBANAD CEMENT VEMBANAD CEMENT VEMBANAD CEMENT

NATESAN'S PUBLICATIONS

SPEECHES AND WRITINGS

Price Rs. 5 each

Ram Mohun Roy Lord Sinha
Sir D. E. Wacha Sir W. Wedderburn

NATIONAL BIOGRAPHIES

Price Rs. 5 each

Indian Judges. Sketches of 21 famous Judges.
Indian Christians. Sketches of famous Indian Christians.

POLITICS

Hind Swaraj or Indian Home Rule. By Mahatma Gandhi. As. Eight.

Fellowship of Faiths and Unity of Religions. By Mahatma Gandhi. Edited by Prof. Abdul Majid Khan. Re. One.

Congress Presidential Addresses. (1911-1934) Containing full text of Presidential Addresses. Rs. 8.

Indian National Evolution. By A. C. Mazumdar. Rs. 5.

The Governance of India. By Babu Govind Das. Rs. 5.

INDIAN TALES

The Guardianship of India: A Mock Trial. By R. Javanthinathan. Rupee One.

Select Tales from the Sanskrit Dramatists. Contents: Sakuntala, Malavikagnimitra, Uttaramacharita, Nagananda and Mudrarakesha. Re. One.

Sakuntala. By Kamala Sathianadhan. As. 8.

Works of Dr. Radhakrishnan

Freedom and Culture Rs. 2.

The Heart of Hindustan Re. 1-8.

WORLD TEACHERS

Re. One each.

Sri Rama: His Life and Teachings. By M. R. Sampatkumaran, M. A.

Jesus Christ: By Mr. S. K. George.

Sankaracharya. By S. S. Suryanarayana Sastri.

Sri Krishna: His Life and Teachings. By Mr. M. R. Sampatkumaran, 2nd Edn.

Life and Teachings of Zoroaster. By Prof. A. R. Wadia.

Buddha. By D. Dharmapala 4th Edn.

Prophet Muhammad. By Ahmed Shafi and Yakub Hasan.

NATIONAL CLASSICS

(Abridged editions)

Price Rupees Three each.

Valmiki Ramayana. Text in Devanagari and English Translation. Foreword by the Rt. Hon. V. S. Srinivasa Sastri, P.C., C.H.

The Mahabharata. Text in Devanagari and English Translation. Foreword by Dr. Sir S. Radhakrishnan.

Upakhyanamala. Text in Devanagari. Foreword by Dr. Sir C. P. Ramaswami Aiyar.

The Upanishads. Selections from the 108 Upanishads. Text in Sanskrit Devanagari. With a Foreword by Prof. M. Hiriyanna, M.A.

Prayers, Praises and Psalms. Text in Devanagari and English Translation. Foreword by Mahatma Gandhi.

RELIGION AND PHILOSOPHY

A Handbook of Saiva Religion. By S. Katireshu. Rs. 2-8.

Aspects of the Vedanta: A Symposium. Rs. 2.

Hindu Ethics. By Babu Govinda Das. Rs. 2.

Temples Churches and Mosques. By Yakub Hasan 68 illus. Re. 1-8.

The First Four Califs. By Ahmed Shafi. Re. 1.

Three Great Acharyas: Sankara, Ramanuja, and Madhwa Rs. 3.

North Indian Saints. (Ramanand to Ram Tirath) Rs. 2.

Chaitanya to Vivekananda: Lives of the Saints of Bengal. Rs. 2.

Vaishnavite Reformers of India. By T. Raja gopalachariar, Re. 1.

GENERAL

50 Years in the Service of the Nation: A Golden Jubilee Souvenir recording the nation's progress through fifty years of G. A. Natesan and Co's publications. By B. Natesan. With Foreword by C. Rajagopalachariar, Rs. Two.

Books That Have Influenced Me. A Symposium by the Rt. Hon. Sastri, Sir C. V. Raman, Dr. C. Jinarajadasa, Justice M. C. Chagla, Mr. C. Rajagopalachari and others. Price Re. 1-8.

Leaders of the Brahmo Samaj. Rs. 2.

Famous Battles in Indian History. By T. G. Subrahmanyam, M.A. L.T., Re. 1.

Shakespeare's Tragedies: King Lear, Macbeth, Hamlet and Othello. By Dr. W. Miller, Re. 1-8.

G. A. NATESAN & CO., PUBLISHERS and BOOKSELLERS, MADRAS-1.

THE INDIAN REVIEW

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

Managing Editor: MANIAN NATESAN

Vol. 58]

APRIL 1957

[No. 4]

India and Ghana

By

PROF. SRIMAN NARAYAN

ON March 6, the former British colonial possession of the Gold Coast became the independent African State of Ghana. This new State has become a member of the British Commonwealth on an equal footing with the other white nations. Ghana has also been admitted as the 81st Member of the United Nations General Assembly. We offer our most cordial felicitations to the people of Ghana and their great leader, Dr. Nkrumah, on the occasion of their re-birth as a free nation.

Speaking at a meeting organised by the African Students' Association in New Delhi, Prime Minister Nehru expressed the hope that the light emanating from the Independence of Ghana would soon spread to other "dark corners" of Africa. He congratulated the people of Ghana for achieving their independence. He also congratulated the Government and the people of the United Kingdom for withdrawing their colonial rule from this African territory in a dignified and graceful manner. "To see Africa or a part of it turn its face towards the dawn after a dark night is, indeed, something the very thought of which is exhilarating." "This breath of the dawn," observed Shri Nehru, "was bound to move people in India not only intellectually but emotionally also." The Prime Minister said that nothing would give greater pleasure to the people of India than to render whatever help they could to the people of this new State of Ghana.

As in India, the people of Ghana earned their political freedom through peaceful and non-violent means. Dr. Nkrumah evolved the Gandhian method of Satyagraha in 1949 which led the way to the Independence of his Motherland and also showed a new way to other countries in Africa for waging a moral war against the white domination. Lord Attlee, in the course of a recent article in the "Spectator" has also stated that Dr. Nkrumah was much influenced "by the example of the course of events in India where the transference of power had been effected without a bloody conflict between the dominant power and the national movement."

Mr. Allan Noble, British Minister of State, introducing a resolution for the admission of Ghana as a member of the United Nations, spoke of the "constructive role" India had played for the evolution of Togoland and the new State. India has always taken a keen interest in the progress and freedom of the African countries. The Indian National Congress has been upholding the right of the African people to manage their economic and political affairs under their own leadership. We do not see any reason why the European nations should continue to have their political domination over the African people under a policy of racialism and colonialism. It is unfortunate that when the resolution on the admission of Ghana to U.N. was sponsored in the General Assembly, the representative of South Africa withdrew from the work of the

Assembly in protest against its alleged "interference" in her domestic affairs. It is, indeed, tragic that the Government of South Africa should refuse to see to signs of the times and pursue a policy which is bound to prove not only futile but ultimately disastrous.

It is wrong to think that the people of Africa belong to an inferior type of civilization and can make progress only under the guidance of European nations. The theory of "Whiteman's burden" is now an exploded myth and is an insult to human intelligence. Each nation must seek its salvation according to its own genius and culture. The African countries possess their own ancient culture and traditions and their future progress and development must necessarily be based on their own previous background. No doubt, each country can learn something from others, but, ultimately, it must adapt the good points of others to its own genius and its own past and present conditions. Any imposition from outside becomes artificial and does not take root in the native soil.

India, under the distinguished leadership of Gandhiji and now of its Prime Minister, has been trying to fashion its destiny in accordance with its own national genius. Economic planning in India is a bold experiment of achieving social and economic progress under a democratic administration. The principles of planning which are being followed in this country strike a golden mean between totalitarian planning and capitalistic organisation, on the lines of Gandhiji's ideas of decentralised industrialisation. Ghana is also an ancient country which could be legitimately proud of its past history and traditions. It is interesting to know that Ibn Batuta who stayed in India for a number of years in the fourteenth century and who left a vivid account of the unwise venture of the then ruler of Delhi, Mohd Tughlak, to shift his entire capital to Daulatabad, had come to India from the West Coast of Africa. It is unfortunate that

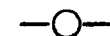
foreign historians have given a wrong twist to the entire history of Africa by calling it a "Dark Continent." They have made no mention of the fact that some of the earliest characteristics of civilization and ancient culture flourished in Africa at a time when the modern European countries had not known what civilization meant. It is, therefore, a matter of gratification that one of the African countries has now attained equal status with other modern countries of the world with the goodwill of all concerned. We shall look forward for intimate and friendly relations between India and Ghana in a spirit of mutual co-operation.

It is heartening to find that Dr. Nkrumah has defined his Government's foreign policy as one of "non-alignment." Just as India has been trying to raise the voice of the Asian countries against the domination of the two Power Blocs, the Government of Ghana will try to achieve "an African personality in international affairs." Both India and Ghana are Members of the British Commonwealth. Even within the Commonwealth they can follow the policy of peace and non-alignment for the good of humanity. We have no shadow of doubt in our minds that the principles of Panchshila alone can assure lasting peace in the international sphere. India has been straining every nerve to maintain friendly relations with all the countries and steer clear of both the Power Blocs by following a dynamic and positive foreign policy. We are, indeed, happy that Ghana intends pursuing the same policy in relation to foreign countries. We shall watch the progress of the new African State in this direction with great interest.

Ghana, as compared with India, is only about one-fiftieth of her area and has a population of nearly two million. But the significance of her achievement of political freedom cannot be gauged merely by statistics. We are confident that the early streaks of dawn in Ghana will gradually spread into the other parts of the African Continent and liberate

millions of people from the shackles of foreign Imperialism. The principles of non-violent resistance and Satyagraha which were practised by Mahatma Gandhi in South Africa several decades ago have now borne fruit on the African soil. We earnestly hope that this is only the beginning of a new process. Other parts of Africa are also bound, perhaps sooner

than later, to win their independence and come into their own. But, we are quite clear in our minds that this struggle for political freedom must be waged through peaceful and non-violent methods. The way of violence and hatred can never pave the way for lasting peace and mutual goodwill.



Should We Depopulate?

By

Professor V. G. RAMAKRISHNAN

ACCORDING to census of 1951, India's population was 356 millions—larger than that of Europe, minus Russia. The fifty years preceding that census, the population increased by 110 million or 39%. This by itself, though large need not make us conclude that our numbers are too large or our rate of growth too rapid. First, we are dealing with a fifth of the world's population occupying a sub-continent of 1.6 million square miles; secondly, between 1891 and 1941 we expanded less rapidly than the peoples of any other countries. For instance, between 1870 and 1930 the population of India increased by 31%; that of Europe minus Russia by 60%; and that of Japan by 113%. Finally some are optimistic enough to say that by proper exploitation of our resources, we could have afforded a greater rate of growth.

That our numbers are large and our rate of growth has been rapid, no one can gainsay. The points to be considered are the relation of our productive capacity and the scale of our reproduction. Our productive efficiency is seriously affected in every direction by the size and the rate of growth of our numbers. Reproductive performance of a population is commonly indicated by its birth rate i.e., by the number of births per thousand, of its aggregate number. Our birth rate is about 40

thousand according to official records. Any way our birth rate is very much higher (birth rate in England is about 18.9). Whatever might have been the tempo of our growth in the past as compared with that of European populations, we are today on a quite different level of reproductive activity from what obtains in the West. But the birth rate is an imperfect index of the reproductive capacity of a people. It relates to the number of births in a year to the total population, while only a section of that population is responsible for the inflow of new lives, i.e., women in child-bearing ages who contribute to the growth of population. So the rate between total births and the number of child-bearing women in a community is important. In India, this rate known as the general fertility was 177 in the year 1931. If we take births to married women only in the reproductive ages, our married fertility rate in 1931 was 222 (For England it was 123 in the same year).

The population of this country, left to itself, is bound to grow faster than it has done upto now and the change in the rate of growth may be pretty large. We are already pretty large in relation to our resources and the prospects of our being allowed to spill over to other parts of the globe are nil. We should decide whether we can leave it to be determined

solely by the development of social forces or deliberately organise our efforts to shorten our growth in numbers. Our decision will evidently turn upon the contribution that further growth of the population can make to the expansion of our economy. In the short period the growth of population may increase employment and output by stimulating consumption and investment at the expense of hoarding. We have in our community large hoards of barren money and exclusive unemployment in agriculture and cottage industry. But our hoards are kept for reasons which cannot be modified by the growth of population, while our unemployment is of a kind which can only be aggravated by it.

Most people who are complacent about the future of our population pin their faith on industrialisation as a solvent of our difficulties. The issue is not population versus industrialisation as it is often put by many persons. It is not a question of choice between increase of number on the one hand and reorganisation of our economy on the other. On the contrary, we should industrialise our economy even if we decide to control births and we may have to restrict the growth of our population even if we can industrialise our economy. We do not want further increase of our number to extend our industrial structure. We can easily accomplish it with our present strength and productivity has little relation to numbers.

We are already handicapped by widespread poverty, illiteracy, high mortality and pervasive ill health. No people have therefore greater reason to be anxious about the quality of its life than we, and granting that we can enlarge our economic resources we must decide whether we should not use this power to raise our living standards rather than make mere existence possible for increasing numbers. Some of us think that we can in future, born multiply and unrestrictedly and enjoy at increasing standard of life. All we have to do is to obtain political freedom and direct our energy to the development of our resources.

Our new-won political freedom though it will open new opportunities, will not change the objective facts of maladjustments between numbers and resources. Of course, limitation of numbers alone will not secure the objective of better standard of life, but it is one of the vital facts of Indian economy to-day, if our economy is not to be static but dynamic.

An attempt was made to work out the net reproduction rate for India in the Report on Population by the Sub-Committee appointed by the National Planning Committee: "The total number of girls born to 1000 women in India passing through child-bearing age would be 4542, but since according to the life table, out of 1000 live-born females only 524 females are found to be living at the age of say 20 and thereabouts, total fertility is reduced by mortality from 4542 to 1702. A thousand mothers would be replaced by 1762 new-born girls. Of these 308 would be widows and unmarried females. Thus 1000 mothers would give birth to 1454 future mothers and the net reproduction rate for India will be 1.454" compared with Japan's 1.495 and Russia's 1.70. We may then conclude, "that growth of population will increase during 1951-80 at a faster rate than during 1921-50."

Control of population in India has to be tackled as one of the most serious problems of the time. In spite of all that was being done to improve the standard of living, such improvements were not likely to materialise if there was a concurrent increase of population.

The Union Health Minister, who was recently addressing the first meeting of the Family Planning Board, called for a planned and scientific approach to the problems of family life, which, she said, should be the main objective of a national campaign for family planning. The essential features of a broad-based programme should be an emphasis on maintaining the health of the mother and on furthering measures for the welfare of the children, advice on marriage and spacing of children, sex edu-

cation and promotion of measures designed to eliminate mental and physical defects.

During the First Five-Year Plan period, the *per capita* income increased by about 10 percent and the national income by about 18 percent, but considering that the number of the unemployed was still over five million, of the under-employed about 20 million, and the additional number seeking employment each year about 2.5 million, the control of population in India has to be tackled as one of the most serious problems of the time.

While the application of medical knowledge and social care had lowered the death rate, the birth rate remain fairly constant. Population control by a reduction of the birth rate to the extent necessary to stabilise the popula-

tion at a level consistent with the requirement of the national economy is therefore, the only solution and its achievement depended on the realisation by the people of the need for family limitation on a wide-scale.

A sum of Rs. 56 lakhs was allocated in the First Five-Year Plan for the family planning programme while in the Second Five-Year Plan, a provision of Rs. 497 lakhs had been made. The Family Planning Board had been set up with the specific purpose of further development and a speedy implementation of the programmes under the Second Plan. Results will not be visible for a long time but there is no room for despair because in this, as well as in so much else, our people are alive and anxious to be helped and educated.

Legislation in German Democratic Republic

By

Mr. GERALD GOETTING

(Vice-President of the People's Chamber)

IT was in the thirties of the past century that the Prussian Minister of the Interior von Rochow created the famous words of the "Subjects' narrow mind." These much quoted words are characteristic of the Prussian as well as of the later German state. Here—authority, and there—the subjects; here the power and the command, and there—humble obedience. The people have to obey; because they have a "narrow mind" only, and apart from that one saw to it indeed, that their thinking capacity was kept narrow.

For the first time in German history, the German Democratic Republic has achieved a fundamental change in this direction, not only by raising the people's representatives of all levels to top-ranking legislative executives of the state within their districts but also by realizing the basic principles of true democracy: people are working, people are com-

manding, people are controlling. In the German Democratic Republic the contrast between the state's interests and the people's interests has been overcome. The people and the state are one, in the very meaning of these words; the people are not just objects of the state any longer, they are the subject matter of the state and its administration. The inhabitants of the German Democratic Republic are no longer the humble subjects of a state authority, they are citizens, conscious of their rights and duties. The working and creative human being and its working process are in the centre of the work of the Government. The state is a humanitarian state, a state recognising the dignity of man. The citizens of the German Democratic Republic regard their contribution to the development of their state as their duty as citizens, because this state is in fact their state and its administration is their administration.

The common interests of the whole of the population whatever class they belong to are therefore the starting-point for any decision taken by the People's Chamber (Parliament), be it a matter of politics, economy or any cultural development. Every one of the decisive problems of home as well as international affairs is put before the people for discussion, prior to the Government taking political or legislative action. Suggestions for amendments or approvals made by the people are already considered when the People's Chamber receives the first draft of the bill. Further criticisms and suggestions made in the course of the discussions held throughout the country are put forward by the deputies at the first reading of the bill very often. Following this, the bill is passed on to the respective expert commissions of the People's Chamber who then on the basis of all suggestions received, decide on the final wording, so that at the plenary meeting the deputies of the People's Chamber may decide as to whether to accept the bill.

The first and greatest example of the extent to which the whole of the people in the German Democratic Republic participates in the legislation of its state is the constitution of the Republic the draft of which was discussed in thousands of meetings held in towns and villages. When the Constitution finally came into force, one was justified in saying that the people themselves had framed their Constitution.

In its endeavour to open the gates for an all-round development of democracy, so as not merely to talk about it, but to be able to live it, the Government has under consideration numerous new drafts of bills paving the way for a still fuller realisation of true democracy. 766 amendments from the rank and file of the people were received by the respective Government commissions, following the first reading of these drafts, which had then been discussed by a total of 4.5 million people. This, indeed, is clear proof of the

sincere interest of the people in putting their laws into practice.

It was said above that the starting point for any decision of the People's Chamber is the common interest of all the people, whatever class they belong to. The Law raising pensions and social welfare service, passed by the People's Chamber on November 16, 1956, is certainly a convincing example for that. How did this law come into being?

On account of a decision taken at the party conference of the Socialist Unity Party of Germany, the Central Committee of this Party had put on its agenda the question of a new regulation regarding the amounts of pensions and social welfare assistance to be paid. The basic principles underlying such a new regulation were published and a commission was called into being for dealing with these questions specially. The difficulties involved in the problem of pensions for any state are well-known; how much more so for a state that has totally lost a total war. With the defeat in 1945 no basis was left for carrying through a regular old-age pension system. The property of the Social Insurance, which in 1937 still amounted to 7.5 milliards Reichsmark, loans totalling 15 milliards and estates valuing 5 milliards Reichsmark had been used up by the fascist state for re-armament and war purposes. The number of those however entitled to pensions had considerably risen, not only due to their actual age, but on account of the heavy war injuries many had suffered. Today, in the German Democratic Republic there are 3.6 million pensioners, i.e. 20% of the population. The ratio of the able-bodied population compared with that part of the population not engaged in work 2, 5, : 1. From this one can recognise the immense importance and the extent of the problem for the state.

It was all the more necessary to ask the peoples' opinion to this question and not just to pass some law on the basis of some mere theory. Therefore, the suggestions made by

the special commission of the Central Committee were put to discussion before the people. That this was more than just a formal act could be seen clearly from the peoples' response. The commission alone received more than 4,500 letters conveying approvals, suggestions, amendments as well as criticism. Many more thousand letters were addressed directly to the Government or the deputies, written by pensioners themselves, or people still working. Factory workers expressed their views jointly. Papers all over the country received readers' letters in connection with this problem and as many as possible were published so as to give the fullest support to this discussion in order to ensure a proper re-arrangement.

All these suggestions and amendments were carefully examined and taken into account when the first draft of the bill was formulated by the Government. At a joint meeting of the People's Chamber and the appropriate Government commissions—such as the com-

missions for economic questions, financial affairs, labour problems and the national health scheme—this draft was thoroughly examined and completed, before it was submitted to the People's Chamber for the final reading and the passing of the resolution. Numerous pensioners took part as guests at that meeting of the People's Chamber.

This law, which provides for every single pensioner in the German Democratic Republic and which grants and additional 30 Marks per month to each person entirely dependent on pensions was welcomed by the whole of the population whose confidence, which they had expressed by their support in framing this new law, had thus not been misused, but, on the contrary, was strengthened and reaffirmed. This confidence, however, also finds expression in the willingness of the people throughout the country to tackle their jobs the result of which has made it possible to achieve this rise in pensions.

A Study of U.N. Trusteeship

By

Mr. R. CHELLAPPA, M.A. B.L.

THE International Trusteeship System envisaged by Chapter XII of the United Nations Charter represents a significant revival of the spadework done by the Permanent Mandates Commission of the League of Nations in the field of colonial self-government. Today, one can easily visualise in world affairs, a thorough re-orientation in the traditional policy of the Imperialist Powers towards their colonies and dependencies. This fundamental change is largely attributable to the resurgence of nationalism and the recent momentous developments among the colonial peoples towards the assertion of their birthright to self-determination and freedom from the yoke of foreign rule.

The Trusteeship Council which entered upon its duties in 1946 is one of the six principal organs of the U.N.O. which is entrusted with the task of guiding dependent peoples towards self-rule by placing them under the tutelage of the advanced nations until they attain a stage of political development which would make them fit for independent existence. Eleven years have elapsed since the U.N.O. was established and a study of the part played by it in the movement for independence of backward peoples through its system of Trusteeship may not be out of place. The Trusteeship Council is composed of those Members of the United Nations, administering Trust Areas (constituted by the U.N.O.)

The Ancient Universities of Britain

By

PROF. C. M. MACINNES

THE ancient universities of Britain are medieval in origin. They took their rise during the intellectual Renaissance which occurred in Europe during the twelfth and thirteenth centuries. Thus they are of respectable antiquity, though compared with some Indian institutions they are things of yesterday.

The oldest university in Europe is that of Bologna, and the second is Paris. The other universities which later appeared during the Middle Ages, modelled themselves on one or other of these two. Oxford, the oldest of the British universities, followed the model of Paris. It was what is known as *universities magistrorum*. In other words the university was organised to begin with as a corporation or guild of masters to whom students came for instruction. The students were in *statu pupillari*, subject to discipline and had no rights of government in the university.

Oxford preceded Cambridge by a few years and among certain Oxford colleges there is a mild and friendly rivalry as to which of them has the greatest claim to seniority. University College was the first to have revenues specifically devoted to the maintenance of "10 or more Masters" at Oxford but it had no buildings for many years after other colleges had come into existence. The two remaining claimants can each urge something material in defence of their case. Balliol was the first to have a dwelling-place at Oxford, but Merton was the first to have statutes.

By the close of the Middle Ages the majority of the colleges of both Oxford and Cambridge were already established. Members of the Royal family, prelates, noblemen and city corporation had all played their part in this noble work, but a number of colleges were still to be founded, and the universities during the

past four centuries owe much to rich business men. This process of establishing colleges has continued down to the postwar period.

A College is a distinct corporation within the university. It owns its own buildings; frequently is a large landed proprietor with estates in various parts of the country. Some college endowments are large, and others, unfortunately, small. It is presided over by a person variously styled master, president, warden, principal. He is elected by the Fellows of the College, sometimes, but not always from among their own number. The Head and the Fellows form the governing body. Each Fellow is elected by his colleagues and he may or may not at the time of his election be a member of the college.

Some of these colleges have a strong corporate spirit and for many under-graduates the university count far less in their academic life than does their college. It is a matter of interest to them mainly at examination time, or when Oxford and Cambridge are competing in some athletic contest. "I am not an Oxford man," one undergraduate is allowed to have declared, "I am a Balliol man." In the college the undergraduate is prepared for his university examinations and during his time in the university it is his home. It is there that he makes most of his friends and it is to the college he looks back in later life.

In the Middle Ages the undergraduates curriculum was identical with that of other universities of the time. It consisted of the *Trivium*, that is to say, grammar, dialectic and rhetoric and the *Quadrivium*—arithmetic, geometry, music and astronomy. Later the higher faculties of theology, law and medicine were added. During the thirteenth, fourteenth and fifteenth centuries the two ancient universities of England acquired celebrity in Chris-

APRIL 1957]

THE ANCIENT UNIVERSITIES OF BRITAIN

155

tendom and in such men as Roger Bacon, William of Ockham, John Wycliffe and others they produced scholars of European renown.

In Scotland the university movement started rather later, but by the sixteenth century that country had three universities as opposed to England's two. These three were St. Andrews, Aberdeen and Glasgow. The fourth one was established after the Reformation, in the second half of the sixteenth century, in Edinburgh. It was the result of a purely civic effort, and this now famous university may be counted as the eldest and the most illustrious of the civic universities of Britain. With the exception of St. Andrews, where the college system appeared to some extent, the Scottish universities have been unitary since their foundation. To begin with, they followed the Bologna rather than the Paris model and were therefore *universitates scholarium*, that is, guilds of students who elected their own rector.

In all of these ancient universities, both English and Scottish, scholastic philosophy flourished down to the Reformation in the middle of the sixteenth century. Indeed, in Scotland that type of learning continued long afterwards. But in England, scholasticism fell into contempt and the word "dunce" from Duns Scotus was used as a term of opprobrium, meaning a blockhead.

This breach with Rome ushered in a new era in the history of the universities, though they have never lost the marks of their origin. The performance of the English universities from the middle of the sixteenth century to the middle of the nineteenth century is not particularly inspiring compared with what had gone before and with what was to come after. The effect of protracted religious and political wrangling was to turn these two great institutions into the private preserves of the English Church and, though some poor students still 'went up,' mainly with a view to taking Holy Orders, they were dominated by the nobility

and the wealthy. Fellows, even after the break with Rome were required to be celibate and to be clerks in Holy Orders.

Though it is true that during this long period of time many and great men were produced by Oxford and Cambridge, the outlook of the average don (university teacher) was very restricted and the teaching tended to be stereotyped. Roman Catholics and Non-conformists were rigorously excluded and so the universities drew on a section of the population only for their students. Though it may be true that the picture which the historian Gibbon gives of the Oxford of his time is overdrawn it is probable that there is a good deal of truth in what he says.

Meanwhile, in Scotland, as we have said, the universities continued to teach scholastic philosophy after the Reformation. They supplied clergymen to the Church of Scotland but appear to have done little more. In the eighteenth century a considerable intellectual revival occurred in the northern kingdom and the names of Edinburgh, Glasgow, Aberdeen and St. Andrews became well known on the Continent. They produced such men as David Hume, the philosopher; Robertson, the historian; Adam Smith, the father of economics, and many more.

In England, though some considerable recovery took place in the second half of the eighteenth century, it was not until the middle of the following one that Oxford and Cambridge woke up. Down to the third quarter of the nineteenth century and afterwards both of them were still shackled by the religious and other restrictions which had been placed upon them two centuries earlier. But more and more of the best men in both universities, and still more people outside of their walls, were becoming dissatisfied with the failure of these two great institutions to play the part they should in the life of the nation. It was high time that religious tests should disappear and that Oxford and Cambridge

should be enabled to draw their students from every class in the community irrespective of religious belief, social position or wealth.

Thus, finally, the religious tests were swept away, the curricula of the two universities was greatly extended and owing to the inspiring influence of such men as Benjamin Jowett, Master of Balliol, and others, the quality of the teaching provided was vastly improved. In the closing decades of the century it seemed to the traditionalists that this movement of emancipation had gone much too far and, that the doom of the universities was certain. Women's colleges were founded, but many years were to elapse before women were admitted to degrees, though they were graciously permitted to attend lectures. Even now, no woman undergraduate however eminent, can belong to the Union of either university.

In the closing years of the nineteenth century and the first decades of the present one the colleges went through what was perhaps their greatest period. They were individually vigorous, and financially able to bear the cost of giving a sound education. Some of them were for the time being rich. The type of education they provided, especially in Oxford, was largely classical in nature and laboratories were small and poorly equipped. "Here's to the higher mathematics and may it never be of any use to anyone", was a toast that might well have expressed the point of view of leading teachers in both universities on utilitarian learning. Well into the present century, and for all the present writer knows this may yet be the situation, in one university it was the recognised thing to dismiss all science contemptuously with the epithet "stinks".

But Oxford and Cambridge had to move with the times and this attitude of detach-

ment was no longer feasible in the twentieth century. The needs of science were increasing, its vital importance to the nation was more and more recognised and somehow money had to be found to place scientific studies in the ancient universities on a satisfactory footing. Otherwise they would clearly fall behind. But the needs of science were far too great for the purses of even the most richly endowed colleges. Thus, in the past 35 years or so, there has been a growing tendency to look to the State for financial support. This has meant that the universities have grown in strength and importance while the colleges have been faced with an increasingly difficult problem. Some of them now find it hard to maintain themselves and were it not for the funds which they receive in one way or another indirectly from the university their situation would be precarious. A steadily increasing number of teachers and researchers are paid out of university revenue, though individuals may be attached to one or other colleges. This is not a new thing, but it is a very substantial extension of an existing practice.

Still, the old loyalty to the college is there and indeed greater needs have in some instances intensified its strength. Most Oxford and Cambridge men are resolved that their college must live on, strong and resourceful in the new age. Thus, to take but one example, immediately after the war, that is at a time when money was hard to come by in Britain, the old members of one college, and by no means the largest of them, in a very short time raised between £60,000 and £70,000 for the 'ancient house' whose membership they were proud to claim. This it would seem is symptomatic of the best colleges today, and so they can look forward with reasonable assurance to a vigorous and fruitful future.

Artistic Heritage of Andhra

By

Mr. M. S. PRAKASA RAO

THE Andhra heritage is as old as the Sunahsepha legend which, according to Winternitz, is much older than Aitereya Brahmana itself. It is likely that the Andhra are the descendants of "Andhra," the name of one of the eldest sons of Viswamitra. As the progeny of an ancient sage, the Andhras were originally of the Aryan race belonging to North India. They were the first to establish a kingdom in the Eastern Deccan and subdue the other clans and tribes inhabiting that region like the Telingas and the Kalingas.

If it was true that these invaders from the North brought with them a superior civilisation and culture, it was no less true that the conquered peoples of the South could make their own contribution, valuable and significant.

Probably, the Andhra tribe consisted of many clans, besides the well-known Andhra Satavahanas. The earliest Andhra colonies that were established in the Godavary valley were those of the Assakas and the Mulakas—two of the Andhra clans mentioned by the commentary on the Buddhist work, *Suttemputta*. The welding of those varied and warring clans into the people is but one more illustration of the process of synthesis that characterised Andhra history from its very beginning.

To say that the Andhra country is a nest of nightingales and that Telugu is the Italian of the East is not to pay a compliment but to describe a fact. This region has been rarely paralleled by any other part of India in the production of poetry either in its qualitative magnitude or lyrical excellence.

Capable of expressing the subtlest shades of thought as well as the highest flights of fancy, the Telugu language has rendered yeoman service to the Muse of Poesy in the hands of

writers that have been before the great Nannaya down to the harbinger of the renaissance in modern Andhra Letters, Guruzada Mahakavi.

And this language as it stands revealed today has itself been a monumental example of a creative evolution. It bears on it the unmistakable stamp of Prakrit and Sanskrit in ancient times and Persian and Urdu and English in modern times.

The earliest immigrants to the South, namely, the Satavahanas, used Prakrit as the language of their court and their literature. The Buddhist commentator, Buddhaghosha, of the 5th century A.D., says that the Vedas in the Andhra country were taught in the Andhra language. This was presumably different from Sanskrit and Prakrit on the one hand and Telugu as we know it, on the other.

The parent stream composed of a few Telinga terms, with Prakrit superimposition, then started its long-winding flow, until it has become a mighty flood, thanks to the confluence of many other tongues on the way. The Telugu, which was current between the 7th and 11th centuries and which was embodied for the first time in the Andhra Mahabharata, had already been the result of a fusion of language.

This fusion doubtless indicates a process of selection and an absorption of all that is good and acceptable. And this Telugu has been the pliant and sensitive instrument with which is fashioned the priceless heritage known as the Andhra literature.

History shows that Andhra has been divided from very earliest times into four political divisions—Eastern Andhra comprising the area between the Godavary and the Pennar; Western Andhra, corresponding roughly to the present Rayalaseema, Telangana and Kalinga,

that is the region north of the Godavary. The unification of these four distinct regions into a single political unit has been and continues to be a challenge to the statesmanship of the Andhra rulers and leaders.

There were three periods in the past when nearly the whole of Andhra was politically unified under the control of one government. The first such period was that of the Satavahanas from 235 B.C. to 220 A.D. an Andhra dynasty that had its nucleus of power at Dharanikota and round about; and which was included in the Imperial dynasties that for sometime ruled even over Pataliputra. The second period of Andhra political unification was in the days of the Kakatiyas, from about 1200 A.D. to 1323 A.D., with their centre of power in Telingana, their sway extending from Kalinga to Kanchipuram and over Rayalaseema as well. The third period when the whole of Andhra was under the control of one government was during the rule of the Sultans of Golkonda. The kingdom of Golkonda was a Telugu kingdom practically identical with Andhra history.

This age long process at mingling, blending, fusing and unifying on the racial, linguistic and political planes of varied threads into the gorgeous and multi-coloured pattern of Andhra civilisation and culture forms that subtle backdrop which projects Andhra art into clear definition, and forms the living context that invests this art with its peculiar message and significance.

Besides the very geography of Andhra played and continues to play a decisive role in designing the tint and texture of her art. The Andhra of historic dimension occupies that self same place in the sub-continent of India that was occupied by Germany and Austria before the First World War. At its widest, stretching from the Bay of Bengal to the Arabian Sea and from the Narmada-Mahanadi line to the Penna-Bhadra line—Andhra bestrides the very centre and heart of the sub-continent.

The trade routes that traversed from one end of it to the other had to pass via Prathisthanapura on the Western side and Amaravati on the Eastern side of the Andhra Empire—those two centres having been as much politi-

cal capitals as commercial emporia. The caravans that passed through them facilitated exchange of ideas in addition to exchange of merchandise.

Through the ports of Sopara and Barukachcha on the Konkan coast, Persian and Yavana influences flowed in; while from Kalingapatam and Masulipatam on the Carnatic coast Andhra influence flowed out—into Greater India abroad.

The currents of contemporary thought starting from Takshasila in the North-West, Mathura in Mid-India and Nalanda in the North-East converged on Amaravati, and therefrom radiated downwards to Kauchipuram, to Dwarasamudram and farther South. Andhra was thus the meeting ground of different races, different languages, different political groups and possibly of different ideologies.

And Andhra art and culture may be said to be a veritable nectar that resulted from this vast churning. It fell to the lot of Andhra genius to evolve that art and that culture that symbolise a healthy compromise between extremes, that are characterised by sobriety and restraint, that exemplify unique blend of idealism and realism.

The Andhras were best fitted to bring about this by their temperament, by their very psyche. They had been and are adepts in the application of the Principle of Life which translated into common language would mean "give and take". Their hospitality to welcome is matched only by their generosity in giving. Their eclecticism has been at once their strength and their weakness—strength in so far as it enabled them in accepting and absorbing merits wherever they found them and weakness in so far as they had to sacrifice that sort of conservatism that helps to preserve the identity of a people and their culture among a thousand.

The artistic heritage of the Andhra is at once a source of pride and a poser of a problem. We are proud of it in so far as it is a clear mirror of the Andhra destiny working itself out to the last syllable of recorded time; we find it to be a problem since we have to understand it and preserve it, above all to contemplate on it—lest we forget.

Capital Expansion Under Company Law

By

Mr. C. V. NARAHARI RAO

IT will be interesting to start with the definition of "capital" under the Companies Act of 1956. There is only one definition in Section 2(32) of "paid-up capital" or "capital paid-up." In other words this can be treated as "subscribed capital", which expression is also freely used in the Act, for example in Section 81, though the term has not been actually defined. Sections 85 and 86 speak of two kinds of share capital: "Preference Share Capital" and "Equity Share Capital." But other commonly used expressions such as "issued capital", "authorised capital" (used in Section 97) have not been defined at all in the new Act and have to be understood as formerly in their ordinarily accepted sense.

The memoranda of association of companies have necessarily to contain a clause relating to the number of shares, denomination of each share and total value of what is called "authorised capital" and when we say "share capital" we usually mean the former, though one may follow up a further question "Is it fully paid-up?", to understand completely the position of a company's capital. It is nowhere categorically stated in the Act that "share capital" shall only mean "authorised capital" (apart from the two kinds of share capital mentioned in Sections 85 and 86), though when a company is registered at first its share capital is known only by its "authorised capital" as it will not be known initially how much of this capital which is going to be issued will be actually subscribed or paid-up. While the fact is that the "paid-up" or "subscribed" capital is represented by the value of the shares there is no reason why each of these should not more appropriately be called "paid-up share capital" or "subscribed share capital", as is generally done. In other words, there is no particular point in restricting the meaning of "share capital"

only to "authorised capital", as is sought to be done in some quarters. The question assumes some importance when a company seeks to increase its share capital, for it may be asked whether it is the increase of the authorised capital or paid-up capital or both.

As a first preliminary for any proposed issue of fresh capital, whether by way of increasing the subscribed capital by issuing new shares which will form part of the increased share capital (i.e., authorised capital) or by way of making up the unsubscribed original capital after the first allotment, the consent of the Government of India has to be obtained by an application under Section 3 of the Capital Issues (Continuation of Control) Act of 1947, unless exemption is secured under Section 6 thereof. Consent of the Controller of Capital Issues is not made necessary for exceeding the present limit of authorised share capital even if the total value of the paid-up capital of the company after the subscription to the new shares should happen to exceed the present authorised share capital limit. Nevertheless, a public limited company having a share capital cannot issue any fresh share over and above the authorised limit without amending its memorandum of association in this behalf. Such amendment could be made only by virtue of Sections 13, 16, 17 and 94(1) (a) of the Companies Act of 1956, if such alteration of the memorandum is authorised in the company's articles of association.

There are two sections in the new Companies Act, namely 81 and 94, which deal with increase of capital. The former appears immediately below a main topical heading "Further issue of capital" and with the same title for the marginal heading of the section. The marginal note of Section 94 is "Power of limited company to alter its share capital," while sub-section (1) (a) of it deals also clearly

with "increase of share capital by issuing new shares." Both sections are therefore concerned with increase of capital (in its fullest sense) and it is a question which particular section applies to an instant company. It cannot be stated that Section 94 alone applies to a company, for the actual procedure to be followed in increasing the capital is laid down in sub-sections (1) (a) to (d) of Section 81. The distinction between Sections 81 and 94 is that the former treats of additional issues of capital in a company while the latter treats of not only that but also alterations in capital such as consolidation in division of all or any of its share capital into shares of larger amount, of conversion of all or any of its fully paid-up shares into stock or reconversion of that stock into fully paid-up shares of any denomination, of sub-division of its shares and cancellation of shares which at the date of the passing of the resolution have not been taken up. In the same way it cannot be stated with any dogmatism that Section 81 is quite independent of Section 94, for example at least in so far as in issuing the new shares there is any attempt to sub-divide, consolidate, or do any of those things which are mentioned in the latter section.

Sub-section (1) of section 81 states that the offer to existing shareholders will have to be made "subject to any directions to the contrary which may be given by the company in general meeting, and subject only to those directions." Under Section 94 (2) it is clearly stated that the powers conferred by Section 94 shall be exercised by the company in general meeting. It is stated that there is not such a specific enjoinder on the company in Section 81 to call for a general meeting when the new issues will be restricted within the authorised limit of capital. One argument is that a general meeting will be necessary only if there are any directions to the contrary to be given by the general meeting to the company and not when otherwise. This argument cannot be

valid for the simple reason that unless the general meeting is convened it will have no opportunity to express any opinion, whether contrarily or approvingly. The Board of Directors of the company will be taking unwarranted responsibility on themselves to make the offers straightaway to the shareholders (more so if to others) without any directions from the general meeting of shareholders. Then the shareholders will get deprived of their right under Section 81 to express their opinion, and it will amount to a contravention of the law.

Another argument is that the general meeting referred to in the section is not one which has to be convened for the specific purpose of the issue of the new shares but it would be sufficient if a general meeting at any other time, even at the commencement of the business of the company, had laid down general principles in this behalf. The suggestion is far-fetched having regard to the language of Section 81. The general directions given at the first general meeting could only mean the rules and regulations of the company as embodied in the memorandum or articles of association of the company which should have been approved at that general meeting. When it is apparent from the language of Section 81 (1) that the new directions which the general meeting may give may even override or modify the existing provisions in the articles of association—compare sub-section 81 (1) (c)—the obvious intention of the legislature should have been that the general meeting alone should come to a decision on what terms and conditions the new shares should be issued in the special circumstances at the moment. And when the bulk of the new shares is ordinarily going to be issued 'pro rata' to themselves in the first instance it is but perfectly legitimate that in a common meeting they should decide whether the new shares will be beneficial to them and also whether they are willing to make further investments in the company.

The reasonable view to take is that there cannot be any difference of opinion on the point that the general meeting spoken of in Section 81 (1) is one to be held now or in the immediate future, called for the sole purpose of deciding the terms for the new offer and to give directions to the Board for proceeding with the allotment accordingly. The Report of the Company Law Committee in para 52 is also helpful in arriving at a conclusion on this issue. In re-drafting Section 105-C of the Companies Act of 1913 on which the present law is based, the Committee has explained: "In order to resolve conflicting judicial decisions and to clarify the intentions of the legislature, as we understand them, we propose that this section should be concerned with all the increases in the subscribed capital of a company after the first allotment has been made. Our recommendations of this point are as follows: (i) that the additional capital should be offered to the holders of equity capital in the company in proportion to their holdings of paid-up capital unless the company in general meeting sanctioning the issue

decides to the contrary;.....(iv) that subject as above, nothing in the company's memorandum or articles of association or in any agreement with a third party should authorise the directors to dispose of the new shares otherwise." It seems to be apparent from the above that the directors have no power to dispose of the new shares without consulting the general body of shareholders, notwithstanding any existing provisions in this behalf in the company's articles of association.

It has also to be remembered that the power of the directors for disposal of the shares newly to be issued is different from the power of allotment given to them. The power of allotment arises only at a later stage after the general body of shareholders have given the necessary instructions in this behalf for disposal. The power of disposal by themselves arises from the effect of the renunciation or declining or refusal of acceptance or in the only contingency of the impossibility of giving directions for allotment on a 'pro rata' basis to existing shareholders of the new shares by the general body. (*Eastern Economist*)

Human Sacrifice in Eastern India

By

Mr. AMIT KUMAR NAG

HUMAN sacrifice and head-hunting like other fertility cults are intimately associated with agriculture and the line is hard to draw at the point at which a purely magical rite begins to develop into ceremonial of a genuinely religious nature. As the tribal cult ceases to be purely tribal and is identified with some definitely religious festival so that the magical ceremonial and devotional aspects become merged. We find, magical fertility rites, originally regarded as necessary to ensure the processes of nature, are thus conserved and crystallized and continue to be accepted as a natural feature in the cere-

mony when the reason of their being there is forgotten.

The doctrine of soul-matter or life-substance is probably the principle which underlines head-hunting, human sacrifice and cannibalism. According to the doctrine, life itself is considered a transferable and material substance. Head-hunting is rare in India. Human sacrifice on the other hand, has been widespread and has clearly been ultimately based on the same conception of the necessity of releasing soul-matter or life-substance to fertilize the earth. As such the association of human sacrifice with the prosperity of the

individual and with the success of the state in war seems clear enough, and its association with crops may be inferred with equal safety. And the remnants of primitive practices are not rare in modern India. The Kondhs, during their Meriah sacrifices to the earth mother, distribute fragments of the sacrificial meat in their fields and granaries. In Kulu Valley ... known as the Valley of Gods ... the transplanting of the rice is accompanied by the sacrifice of a rough image of a man to the house god. Furthermore, in the opinion of competent authorities, the Dussera festival, now associated in India and Nepal with the killing of the demon king Ravana by Rama, the incarnation of Vishnu, coincides throughout most of the country with the sowing of the winter crops.

Likewise different tribal customs connected with head-hunting show beyond any shadow of doubt the close connexion between head-hunting and fertility. The Rengma Naga says bluntly and openly that enemies' heads cause the crops to flourish and men and animals to increase. Even more striking evidence of the connexion between head-hunting and fertility can be cited.

It has already been mentioned that human sacrifice was once widespread in India ... particularly in the eastern region. Assam being the meeting place of diverse civilisations and cultures, in different ages different forms of religious worship sprang up and developed here. Let me refer to some of the deities in Assam to whom human sacrifices were offered. One of them was known as "Kesaikhati" or "Kachakanti." Literally it means a deity who takes or eats raw things.

According to the late Dr. B. Kakati, "the people who brought this goddess to awful prominence were the Chutiyas, a Mongolian tribe who were reigning at Sadiya at the beginning of the thirteenth century. She was enshrined in a copper temple and called Tamreswari Devi. The temple was so famous

that it was looked upon as a centre of worship for all the hill-tribes on the north-eastern frontier."

When the Chutiyas were subjugated in the early part of the sixteenth century by the Ahom invaders, the Deori priests of the Chutiyas were permitted to continue the annual human sacrifice, which was done as late as the beginning of the last century. But under the Ahoms only criminals sentenced to capital punishment could be offered as sacrifices. This year no such criminal was available, volunteers were called for from a particular "khel" or section of people known as "Baruwali Khel" or "Sharar Khel." Such a responsibility having accrued upon it, the "khel" enjoyed certain privileges. If no volunteers came forward when they were called for, a victim was taken by force from among the juvenile male members of the "khel." The victims, however, had to be healthy and perfect in every limb.

An Ahom potentate, Swargadeo Susengpha Pratapasingha (1603-'42) was so able, just and kind a ruler that when his death was imminent due to old age after a long reign of 39 years, his subjects wanted him to live a little longer still and about a hundred men from among them volunteered for sacrifice before the mother goddess of Sadiya. By offering themselves to the goddess they wanted to transfer their soul-force to the dying king with a view to giving him a further lease of life.

The frontier region of Assam where "Kesaikhati" worship originated, is associated in *Kalikapurana* and *Yoginitantra* with Goddess Dikkaravasini. Gait, citing Dalton, says in the "*Journal of the Asiatic Society of Bengal*," 1890, that human sacrifices are supposed to have been offered here to some aboriginal deity of the Chutiyas, which was in later times identified with the Tantric Goddess. In this connexion it is worth one's while to recall that there is a traditional

belief among the priest-blood of the Kamakhya temple (near Gauhati), who were themselves brought originally from abroad, that the former worshippers and priests of the goddess were Garo tribals.

According to Tantric literature, in the "pitha" or the sacred region of Dikkaravasini the goddess manifests herself in two forms: as "Ugratara" or "Tikhsnakanta" and "Shrimangala Chandika" or "Lalitakanta." But it is laid down that she should ordinarily be worshipped in the former attribute by the votaries. The offerings made to goddess Kamakhya are generally acceptable to her; but she especially relishes strong spirituous liquor among drinks, human flesh among sacrifices, sweetmeats, cocoanuts, flesh-curry and sugar among sacred offerings.

The epithets "tara," "Ugratara," etc., lead one to the strong suspicion that the goddess might have really been of Mahayana Buddhist origin. Besides, nowhere in the shrines or temples where Kesaikhati is worshipped we hear of any image of the deity. The shrines on the Nilachal-Kamakhya hill, the Ugratara temple at Gauhati, the Kachakanti Bari near Silchar and most of the Ranaehandi temples in Cachar, it may be recalled, have no idols.

The other goddess to whom human sacrifices were offered in eastern region was Jainteswari, the presiding deity of the Kingdom of Jaintia in the Surma Valley. Of course there are such temples in Tripura State too. The dominant portion of the Jaintia territory now forms a part of the Sylhet district of East Pakistan. The people of Jaintia, who are known as Syntengs or Jaintias, are kinsmen of the Khasis. In olden time, the Jaintia Kingdom came under the influence of Hinduism and established close contacts with the Hindu and Muslim principalities of eastern India. As such there seems to be an idea generally prevalent that the Raja of Jaintia, owing to his conversion to Hinduism, and especially owing to his having become a devotee of the goddess Kali, took to sacrificing human victims. But

in the expert opinion of Lt. Colonel P. R. P. Gurdon, human victims were formerly sacrificed by the Jaintias to the Kopili river, which the Jaintias worshipped as a goddess. Two persons were sacrificed every year to the Kopili in the months of November & December. Therefore, it can be inferred with safety that the aboriginal custom of sacrificing human beings retained its place even after the conversion of the Jaintias to Hinduism.

Some account of the human sacrifices of the Jaintias can be found in Gait's article in the "*Journal of the Asiatic Society of Bengal*," 1893. The account runs as follows:

"It appears that human sacrifices were offered annually on the 'Sandhi' day in the month of Aswin (Sukla Paksha) at the sacred 'pitha' in the Faljur Pargana. They were occasionally offered also at the shrine of Jainteswari, at Nijpat, i.e., at Jaintiapur, the capital of the country. Persons frequently came forward as victims voluntarily. This they generally did by appearing before the Raja on the last day of Sravan, and declaring that the goddess had called them. After due inquiry, if the would-be victim, or 'Bhoge Khaora,' were deemed suitable, it was customary for the Raja to present him with a golden anklet, and to give him permission to live as he chose, and to do whatever he pleased, compensation for any damage done by him being paid from the royal treasury. But this enjoyment of these privileges was very short. On the Navami Day of the Durga Puja, the 'Bhoga Khaora,' after bathing and purifying himself, was dressed in new attire. Thus arrayed, the victim sat on a raised dias in front of the Goddess, and spent some time in 'japa' (meditation), and in uttering 'mantras.' Having done this he made a sign with his finger, and the executioner, after uttering the usual sacrificial mantras, cut off his head, which was placed before the goddess on a golden plate. The lungs were cooked and eaten by such 'Kandra Yogis' as were present, and it is said that the

royal family partook of a small quantity of rice cooked in the blood of the victim."

"Sometimes the supply of voluntary victims fell short, or victims were needed for some special sacrifice promised in the event of some desired occurrence, such as the birth of a son, coming to pass. On such occasions, emissaries were sent to kidnap strangers from outside the Jaintia Raj's and it was the practice that eventually led to the annexation of the country by the British. In 1821, an attempt was made to kidnap a native of Sylhet proper, and while the agents employed were punished, the Raja was warned not to allow such an atrocity to occur again. Eleven years later, however, four British subjects were kidnapped in the Nowgong district and taken to Jaintia. Three of them were actually sacrificed, but the fourth escaped, and reported the matter to the autho-

rities. The Raja of Jaintia was called on to deliver up the culprits, but he failed to do so, and his dominions in consequence annexed in 1835."

Similar rituals were followed in Cachar and Tripura in offering human sacrifices. Besides, eastern India has an abundant number of ancient shrines where human victims were once sacrificed. Even there are beliefs relating to this in numerous tribal communities. There is a superstition among the Khasis concerning "Uthlen," a gigantic snake which requires to be appeased by the sacrifice of human victims, and for whose sake murders have been committed in fairly recent times even.

This is nothing curious. Human sacrifice was once prevalent in entire eastern region of India. Its remnants still loom large, while it lives in folk-tradition and public memory.

Food and Health

By

Dr. MARCOLINO G. CANDAU, M.D.,
Director-General, World Health Organization.

WITHOUT enough of the right kinds of food, nobody can be healthy. This simple truth holds the explanation of much of the misery from which mankind suffers. A vicious circle has arisen—poor health impairs productive capacity, low production of food-stuffs brings under-nutrition, more sickness, and less productive power.

Health means more than simply the absence of disease and infirmity, and enough food does not mean just sufficient to maintain life. Lack of essential food makes itself felt at the very least by general debility, slackening of initiative, and reduced resistance to disease.

The rapidly-developing science of nutrition has now established just how much of different kinds of food is necessary for health. A good

deal is known also about in what particular ways the food eaten every day in many parts of the world falls short of man's requirements. This is only a beginning, however, and there remain many problems to solve before it can be claimed that the world's food is really serving the world's health needs.

To provide food for under-nourished peoples in adequate quantity, vast efforts in both production and distribution are required. These are problems with far-reaching economic implications.

Even where staple foods are available in fair quantities, malnutrition very often still exists because certain essentials (proteins, vitamins, etc.) are not present in the right quantities. This lack of the right foods for

health is an even more difficult problem than shortage of staple foods, for it involves not only assuring necessary supplies, but also bringing the community to understand and accept the advantages of using them.

In the case of certain of the deficiency diseases such as beri-beri, rickets or kwashiorkor, it is fairly easy to demonstrate the advantages of a properly balanced diet. However, many of the beneficial effects are less evident, and make themselves felt as a gradual improvement in health and well-being, especially among children. The difficulty is that people do not easily forsake food habits and beliefs that are a part of their cultural or religious heritage simply because somebody comes along and tells them that, perhaps for generations, they have been eating the wrong things or not eating the right ones. This is one of the most crucial problems in any work aiming at better nutrition standards.

As well as the evils that arise from shortage and poverty, there are the problems of plenty. Surplus production in some parts of the world cannot, for economic reasons, always be used to compensate for shortages in other places. Where food is abundant, moreover, there are very real health dangers from overeating, particularly of certain fatty foods which are now believed to predispose to disease of the heart and the blood vessels.

As countries become more highly organized, economically and socially, the use of preserved foods and large-scale food processing tend to become more common, aggravating the risks of food-borne infections and food-poisoning.

It is, I think, clear that the relationship between food and health has become a very close and intricate one, and that we can no longer let ourselves be guided simply by the customs and beliefs of earlier generations. *There is no area of the world, no country and no culture which today can afford to neglect the scientific, teaching now available on nutrition, food values, and the techniques of producing and processing food.*

World Health Day, 1957, will, I hope, serve as an occasion for people and governments everywhere to think seriously about this situation.

To protect health by ensuring enough of the right kinds of food both for present and future generations calls for prompt and concerted action on many fronts—economic, agricultural, health and administrative. Nor is it a matter for governments alone. Every individual, every family and every community should try to understand how food can affect health and to adapt their own food habits to serve the best interests of their own health and well-being.

Indian Calendar Through the Ages

LIKE the beginning of history, the origin of the calendar is lost in antiquity. It may, however be stated that the need for calendars arose with the development of organised social life among the peoples of the world; they wanted to know in advance the new moon and the full moon days and the advent of the seasons for agricultural operations. Calendars were meant to provide this information in advance.

India's calendar development can be divided into three periods; Vedic period from an unknown time to 1350 B.C., the Vedang Jyotish period from 1350 B.C. to 400 A.D. and the Siddhant Jyotish period from 400 A.D. to modern times.

In the hymns of the Rig Veda are found occasional references to the sun, the moon, certain stars and to months and seasons. From these and other references we may con-

clude that the Vedic Aryans used an empirical luni-solar calendar. It appears that they counted the individual days by the nakshatras. There is no reference to tithis or the seven-week days during this period.

The Vedang Jyotish is the oldest tract on Indian astronomy. It is a sort of collection of short aphorisms giving mathematical rules for fixing the calendar in advance and is known in three versions. According to the Vedang Jyotish, five years constituted a Yug which comprised 1830 civil (savana) days and 1860 tithis. In the Yug there were 32 lunar months and 60 solar months. Each Yug began at winter solstice, with the sun and the moon together at the Dhanishtha nakshatra. In the Vedang Jyotish there is no mention of the 12 signs of the zodiac or of planetary motions.

The five different years of the Yug had distinctive names. There were two intercalary months in the Yug, which were placed after every 30 lunar months. The people of the Vedang Jyotish period regularly counted a tithi to a day, but after 61 days one tithi was omitted.

By about 400 A.D. Vedang Jyotish calendar had completely disappeared from all parts of India. It was succeeded by the calendar based on the Siddhanta Jyotish.

It appears that about 550 A.D. five Siddhantas were current: Paitamaha, Vasistha, Romaka, Paulisa and Surya. Of these the Surya Siddhanta is the best known system and is still widely used throughout India.

The Siddhantic astronomers started the astronomical year from the day sun crosses the vernal equinox. The civil year started on the following day.

According to Surya Siddhanta the length of the solar year is 365 25876 days and of a lunar month 29.5306 days. Twelve such lunar months fall short of Surya Siddhanta year by 10 89 days. One lunar year therefore slides back on the solar scale each year

by about 11 days. To prevent this the system of the mala masa was introduced.

The Indian lunar months were named after fixed nakshatra at or near which the moon was full during that month. This month was named Chaitra or Kartika according as the full moon in the month was found to be near the star the Chitra or the Kritika respectively.

The Surya Siddhanta year is longer than the tropical year by about 24 minutes. This error has been accumulating for nearly 1400 years. The result is that the solar year, instead of starting in the day following vernal equinox, starts about 23 days later. The dates of festivals have consequently shifted by 23 days from the season in which they were observed about 1400 years ago.

The reason for adherence to the wrong value was the failure on the part of the Indian astronomers to grasp the real nature of the phenomenon of procession of equinoxes. This mistake was, however, not confined to India alone, for the false notions about this phenomenon were not abandoned even in Europe till 1687.

When India, since 1200 A.D. went under Islamic domination, the rulers introduced the lunar Hijra calendar for civil administrative purposes. Indian calendars were retained only in isolated localities. These were used only for religious purposes.

The Emperor Akbar in 1584 tried to introduce a new calendar Tarikh Illahi but this fell into disuse from about 1630 A.D. Since the advent of British rule in 1757 the Gregorian calendar has been used for civil and administrative purposes.

The idea of calendar reform in India is not a new one. It was the great savant, patriot and political leader, the late Lokmanya Bal Gangadhar Tilak, who first sponsored the move in the country for making the panchang calculations on the basis of the correct and upto-date astronomical elements.

It is noted that the Indian calendars, which were prepared according to the astronomical tables based on the ancient Siddhantas were faulty and defective in as much as the calculation given in them did not fully correspond to the actual time of occurrence of such astronomical events.

In November 1952, the Council of Scientific and Industrial Research appointed a Calendar Reform Committee with Dr. M. N. Saha as its Chairman. The Committee was entrusted with the task of examining all the existing calendars

followed in the country and after a scientific study submit proposals for an accurate and uniform calendar for the whole of India.

The committee found that not less than 30 different calendars, differing in the era-beginning, the initial date of the year and to some extent in the methods of calculations were prevalent in different States of the country.

The Committee submitted its report in 1955 and the Union Government decided to adopt a uniform national calendar based on its recommendations.

The Metric System

By

Mr. S. RANGANATHAN, I.C.S.

Secretary, Ministry of Commerce & Consumer Industries

SOME one mentioned to me an amusing story. A dairy farm in the Andamans placed an order for the purchase of buffaloes from the Punjab. According to the contract the price of the buffaloes would depend on the milk yield in seers. But the cattle farm in Punjab did not agree because, according to them, the milk was to be reckoned in seer measures—the way we buy milk in Delhi, by volume, and not by weight and there was a long-drawn argument. I do not quite remember how the matter was eventually settled. Any how, this is an illustration of the confusion caused by different methods of computation that prevail in our country today. It is well-known that in Bengal, for example, 96 tolas make a seer of paddy whereas in the case of rice a seer is equal to 120 tolas. Similarly in U.P. a maund of sugar equals 30 seers in Mathura, 50 in Moradabad and 48 in Kanpur. It is estimated that there are more than 150 different varieties of weights and measures commonly in use today.

This variety extends to other kinds of measures also. For instance, land is measured in 'Bighas' and 'Cottas' in the North, while in the South the standard is the 'Veli' or 'Kani.' Even the Bigha varies from district to district; there are two bighas to an acre, three, and three and a half depending upon the local custom.

Any casual study of our weights and measures cannot but make us feel surprised how we are able to carry on so much work and transact our day-to-day business. Fortunately most transactions are localised and people in these areas are familiar with at least one or more of the different systems; but even so, agricultural market reports go to show that transactions are not free from confusion, argument and discount, with the result that the agricultural producer often gets the worst of it in many deals.

Every one will agree that a uniform standard of weights and measures is necessary for the whole of the country. The advantages of

such uniformity are obvious. But "should we introduce a new system?", You may ask. The answer is that we do not have any single system that is uniformly or even generally understood or followed in the country. Therefore, in looking for a standard for adoption, India has chosen the Metric System which has been adopted by nearly 60 countries in all parts of the world.

You are aware that the metric system derives its name from the word *metre* which is the standard of length. The main characteristic of the metric system is simplicity. In fact, this is what has made it so readily acceptable to nearly 4/5ths of the world.

The metric system operates in multiples of ten. Take the metre for example: the higher unit is the Dekametre which is ten metres and the lower is the Decimetre that is one tenth of a metre. Similarly for volume and for weights. The smaller and the higher units are all multiples or sub-multiples of ten, uniformly. Under the present system, on the other hand, if seers are to be converted to maunds we have to divide by 40 or by 80 in some other places; to convert ounces into pounds divide by 16; pounds into hundred weights divide by 112; inches into feet divide by 12; feet into yards divide by three and so on. Why? What is the basis of these conversion factors? Nobody really knows! All these have sprung up arbitrarily and there is no uniform basis on which these units are fixed. So, we have to depend on memory to operate the system.

We all know how many tables of conversion for weights and measures, both Indian and English, we had to memorise in school before we could establish our knowledge of arithmetic. Fortunately, with introduction of the metric system the younger generation will be spared this bother, both in school and in later life.

It is the simplicity of the metric system that commends itself, where most of us are concerned. Ten is a primary number and it

is easy to operate. Nearly 2,000 years ago an Indian discovered the most valuable number ZERO (Shunya) and the place-value system of numbers. Since then mankind started reckoning numbers in tens. This led further to the Decimal System which is the real basis of the metric system of weights and measures, as well as the coinage which is being introduced this month. In the metric system we reckon weights and measure exactly as we count numbers—units, tens and hundreds etc.

The metric system is now being introduced with effect from April 1958. Having decided to adopt the metric system, we are logically extending it to our currency also, although by and large there has been uniformity in our present coinage. The "Naya Paise" will soon familiarise us to decimal counting. Next year will begin the first phase of a programme which spreads the change over in the case of all weights and measures to a period of ten years. During this entire period the metric system will run concurrently with whatever systems that prevail now. The intention is to facilitate a smooth change-over and also to help people to become familiar with—if I may say so—the decimal way of thinking.

In some form or other it is already familiar to many of us. Radio wave lengths, as you know, are given in metres, and the corresponding frequencies in Kilocycles. When you go to the theatre you see films made on 35 millimetres; on your camera you make snapshots of the size, say 6×9 Centimetres. Many sports events are on the metric system—100 metres, 400 metres, 5,000 metres etc.

It is recognized that there will be some difficulty to begin with, especially for adults who have worked on their systems for a number of years. The mind constantly harks back to old familiar concepts in terms of which alone understanding has been possible so long. For instance, for quite some time to come many will find it necessary to remember that a metre is about three inches longer than a yard. To look upon the metre as a

unit in itself will take sometime; it is this constant mental conversion that will create some difficulties; some of the older people may feel the difficulty so much that they may question the value of the metric system itself. Government are, therefore, keen that the change-over should be gradual and as smooth as possible.

A change of this nature affects almost every branch of industry and business, and their problems have also to be considered. For example in industry, it will be necessary to have new sets of drawings and specifications, and in some cases, new jigs and tools also.

During the period of transition this will involve work for a large number of draftsmen and may entail some additional expenditure also. So it has been decided that machine tools and jigs can be altered at the time when replacement becomes due as a result of normal wear and tear. We cannot afford to scrap any existing machinery, however, enthusiastic we may be over the change.

There will, therefore, be some time lag before certain plants or factories can change over to the metric system. This is being taken into account. Meanwhile, all new machinery is being ordered on the metric system and plans for new undertakings will be approved only on the metric system. For converting existing machinery, representatives of different industries are in constant touch with Government advising us on the phased programme of the change-over. In general, I may say the industry in India has unanimously welcomed the decision to adopt the metric system. There is, in fact, keenness to speed up the change-over because men in industry realise the saving in time and the increased efficiency that will result directly from the new system.

Meanwhile, plans for the adoption of the metric system are being drawn for various branches. You may have noticed that the daily temperature is now being reported in the News papers in centigrade instead of Fahrenheit and rainfall in millimetre instead of inches. The initial unfamiliarity with the new scales has been perhaps irksome; some may complain, like a hypochondriac friend of

mine, that one will no longer be able to describe an oppressing fever in temperature extending into three digits. It is less impressive—at any rate less likely to evoke sympathy—to say you were running a temperature of 38 degrees. Your listener will not exhibit much solicitude unless you add that the normal body has a temperature of 36.8 degrees Centigrade.

Apart from technical considerations, there are also certain administrative problems such as the manufacture of millions of new weights and measures and their distribution that necessitate the introduction of the new system only gradually. Standard weights and measures are to be supplied to inspectors who will have to verify and stamp the commercial weights. These problems are being handled by various sub-committees attached to the State Governments, Central Government and the Industries.

The metric system was born in France in the midst of the French Revolution but the scientists who evolved the system considered this work as an "enterprise whose result, should belong, some day, to the whole world." Since then, one after another, dozens of countries have changed over to the metric system. No country, once having adopted the metric system, has ever regretted that step.

Even in the United Kingdom and U. S. A. the metric system is legally recognised; the national standard in the U. S. A. is the metre and kilogram, the yard and the pound which are in daily use being defined in terms of these standards.

Asian countries like Japan, China, Indonesia and Iran have adopted the metric system within the last 30 years. India will benefit by the introduction of metric system in many ways; the present confusion of weights and measures will end and there will be greater simplicity in transactions of all types. Above all, a uniform standard all over the country will not only promote national trade and solidarity but also facilitate international contacts in the academic sphere as well as in trade and commerce.

Negroes in USA

Stojan KOVACEVIC

TWO recent events: the slaying of a Negro youth in Mississippi and the non-admission of Autherine Lucy, a Negro by origin, to the University of Alabama, have again confronted the American public with the problem of race discrimination. The case of Autherine Lucy received notable publicity while acquiring broader political significance under the present circumstances in view of the presidential elections.

The problem of racial discrimination is not new in the United States of America, nor so simple as it may seem at first sight. The problem dates back to the first slaves shipped from Africa between the sixteenth and beginning of the nineteenth century to work on the vast cotton, corn and other plantations, mainly on the South of the country. Initially farm labourers, the Negro slaves were subsequently employed also as domestic servants. They did all the housework and even took care of the children of their white masters. Although actually waged for entirely different reasons, the American Civil War in the middle of the nineteenth century was also conducted under the slogan of abolishment of slavery. After the victory of the North, the Negroes were proclaimed full-fledged American citizens, equal before the law with their white compatriots. In point of fact their status was not much changed, particularly in the "Deep South" where owing to the conjunction of the conservative elements from the North and the former slave owners from the South, racial discrimination prevailed for a long time to come continuing to this very day notwithstanding the constitutional provision on equal rights.

Speaking of racial discrimination in the USA, one usually refers to the Negroes as the most numerous, although some other ethnical groups (Chinese, Porto-Ricans, Mexicans etc.) are also subjected to it. It is estimated that there are over 15 million Negroes in America

today or almost 10% of the population. The vast majority of Negroes (77%) inhabits the South, although a stronger migration of Negroes to other parts of the country was noted during the past few decades. Their share in the individual Southern states varies from 15 to almost 50% of the total number of inhabitants. (Mississippi 49.2, South Carolina 42.9 etc.) In seventeen states (Maryland, Delaware, Virginia, West Virginia, South Carolina, North Carolina, Georgia, Alabama, Florida, Mississippi, Kentucky, Tennessee, Missouri, Arkansas, Louisiana, Oklahoma and Texas) race discrimination, primarily in the form of segregation in schools, is invested with a legal basis. Segregation in one form or other is legally tolerated in four other states while discrimination is legally prohibited in all other states. Segregation in schools is not the only form of discrimination as it also appears in the form of non-admission to certain hotels, restaurants and other public premises, exclusion from certain residential districts, inequality of working conditions and employment, segregation on public transport vehicles etc. It should be stressed in this connexion that the federal laws and the Constitution grant equal rights to all citizens. Moreover, no federal administration, either Republican or Democrat, supported racial discrimination. The latter remained as a heritage of the past and was maintained owing to the specific conditions in the former slave-owning states. Many Americans have long since realised how harmful discrimination is to the prestige of their country, particularly at present when America plays so important a part on the international scene. Significant measures against racial discrimination were already taken under the Roosevelt administration particularly in the sector under the exclusive jurisdiction of the federal government, i.e., steps were taken towards the abolishment of segregation in the army, the guarantee of

APRIL 1957]

NEGROES IN USA

171

terms of employment, legal restrictions of Negro suffrage were abolished (although some provisions which actually aimed at the restriction of the Negro vote are still valid in some Southern states, etc.) The Truman Administration also continued along the same lines having definitely abolished segregation in the army, made notable headway towards the removal of discriminatory practices in the allocation of government contracts and employment, promoted some Negro officers to senior ranks, etc. This tendency was particularly manifest during the Korean war.

The alliance of the reactionary elements from the North and the former slave owners from the South in the past found its "legal" justification for the maintenance of racial discrimination. According to the Thirteenth amendment of the U. S. Constitution all citizens are equal. However, the formula "equal but segregated" was devised which allegedly did not violate the constitutional principle of equality. Such a conception would have been legally untenable if the Supreme Court, which is exclusively competent to assess whether a law is constitutional or not, had not under the influence of conservative forces backed the "equal but segregated" principle for decades.

The socio-economic conditions in the Southern parts of the United States which were the strongpoints of racial discrimination are gradually disappearing. After their formal liberation many slaves were actually placed in a worse position economically than before. They became the poorest stratum of American society, and have on the whole remained thus today although under different conditions of course. The industrialisation of the regions with a dense Negro population also changed their position. According to US statistical data, 10.6% Negroes were employed in industry in 1910; twenty years later this ratio rose to 18.6% while rising to 89% in 1947. There were 2.5 million Negro children in elementary and secondary schools in 1950; almost a third of the Negroes over

65 years of age were illiterate, while only 4% of Negroes under 24 years of age were illiterate.

Today several distinguished Southern politicians are the leading opponents of desegregation by trading heavily on the backwardness and traditional prejudices of the white population. While the emotional factor is the most important among the backward masses of the Southern whites, the attitude of the politicians is actually based on definite political interests. Namely, by fanning racial hatred among their white electorate and by terrorising the Negroes they ensure their political influence and monopoly over the seats in the Senate and Congress of their states. In this way they ensure, almost exclusively through the Democratic party, their influence on a national scale on a predominantly conservative basis. Hence the Democratic victory on a national scale was always dependent to a large extent on the attitude of the Southern politicians. It is a paradox of American policy that although inspired by more liberal conceptions on the whole, the Democratic Party is more conservative than the Republican as regards the racial issue. At every party Congress the Democrats from the North and other parts of the country wage a struggle with their Southern Party colleagues on the issue of racial discrimination. The racial problem is extremely important for the Northern Democrats primarily owing to considerations of party policy. The vast majority of the urban negro population in the North traditionally votes for Democrat candidates. The Negro population in the Northern cities as well as the other working people are strongly attracted by the liberal programmes of the Democratic candidates. The circumstance that the Party as a whole is not a champion of the struggle for the abolishment of racial discrimination did not until recently have so strong an effect as to deprive the programmes of their attractive power. It would seem, however, that things

have changed of late in this respect. The publicity given to the recent outbreaks of racial discrimination in the South, and the shocked disapproval of the greater part of the American public opinion, as well as the steady growth of elements which undermine the social and economic basis of racial discrimination, have rendered the Democrat party highly susceptible on this issue.

The historical decision of the Federal Supreme Court of May 17, 1954 on the abolishment of segregation in schools, proclaiming it anti-constitutional, put an end to the judicial justification of racial discrimination. Aware of the complicated historical, social, economic and political considerations involved the Supreme Court did not immediately adopt a strong course of action aiming at the abolishment of discriminatory measures by means of state enforcement, leaving it at the discretion of local courts to implement this principled decision as the occasion arises.

Nonetheless, the decision was immensely significant. The process of de-segregation was immediately initiated without any enforcement measures in the District of Columbia (where Federal authority is invested with broad competence), and segregation was wholly abolished so to say without any difficulty, integration began in seven out of seventeen states; in four states the decision of local courts is pending (which is known in advance). Only six states offered resistance to the decision of the Federal Court. This opposition acquired various forms which ranged from recourse to legal loopholes, to open refusal to comply with the decision. Some of these states proclaimed the decisions of the Federal Court null and void.

All this testifies to the fact the Supreme Court decision and ensuing rulings of the junior courts dealt a serious blow to racial discrimination, although the Federation still does not contemplate the implementation of stronger measures.



King Saud, President Eisenhower Discuss Middle East Situation

WORLD OF BOOKS

THE PHILOSOPHY OF JNANADEVA by Bahirat, M.A., published by Pandharpur Research Society - Price Rs. 6/-

Jnanadeva, the saint of Maharashtra, is best known for his Jnaneshwari or commentary on the Bhagavad Gita which is now available in many languages, thanks to UNESCO. The Shantarasa pervades Jnanadeva's work with its fine emphasis on humility. The influence of the Upanishads and the rendering of the Amritanubhava at the end is excellent and fills one with spiritual joy.

MENTAL EQUIPMENT FOR MARRIED LIFE By Prof. P. V. Kanak, Panchal Press Publications, 66, Gokhale Market Delhi 6.

Principal Kanak, professor and Head of the Philosophy, Psychology and Home-Making Departments in the Dev Samaj College for Women, Ferozepore City, has collected the results of scientific studies of group therapy. Stabilizing Factors like Mutual Trust and Respect are dealt with in the first 10 chapters. In chapters 11-21, the Factors that Disrupt Married Life like Selfishness and Vanity are analysed. In chapters 22-29, an Ashtashila of 8 Resolutions are explained with illustrative stories drawn from experience. The ultimate crime is adultery not merely in the sense of mental or physical unfaithfulness but as explained to a child who could not follow the facts of life when the husband and wife love someone else except God more than the other partner to the moral and religious sacrament which has made them one flesh.

VERDICT FROM FORMOSA—GALLANT END OF NETAJI SUBHAS CHANDRA BONE by Harin Shah - published by Ram Lal Puri, Atma Ram & Sons, Kashmere Gate, Delhi-6 - Price : 7-8-0;

This is another of the accounts purporting to decide whether Netaji Bose really died and was cremated or not. With a death certificate issued for some subordinate officer of

a military government and a general apologia that everything was suppressed, one may be excused for wondering whether Muthuramalinga Thevar who says he has talked with Netaji in 1950 directly may not be exonerated from a charge of telling a lie.

THE TRUTH ABOUT STALIN by Nikita S. Khrushchev, published by G. R. Bhatkal Popular Book Depot, Bombay 7, for The Democratic Research Service - Price: Re. 1,

The Democratic Research Service has reprinted the speech of Khrushchev about Stalin. The U.S.I.S. also has produced its version. Except for the subject headings, the two pamphlets are almost identical in words. Good pieces of political persiflage.

MODERN ESSAYS by Jyoti Swarup Saxena, Lecturer in English, Allahabad University, published by Chaitanya Publishing House, 10-B, Bell Road, Allahabad - Price: Rs. 6-8-0,

This is a second edition of Modern Essays which professes to be really a new book. Science, world politics and social historical, economic literature and educational topics have provoked discussions with friends and students which have been crystallized into this volume. But sometimes the reader in a hurry may be excused for impatience when faced with a dictum like 'India suffers from deficiency of intellectual commitment'.

A LAYMAN'S BHAGAVAD GITA, Volume II, by A. S. P. AYYAR, M.A., (Oxon.), I.C.S., Bar-at-Law, published by The Madras Journal Office, Madras Price Rs. 5/-.

Mr. A. S. P. Ayyar after ten years has taken up an exposition of the VII, VIII, IX, X, XI and XII Chapters of the Bhagavad Gita. The book reads much more like the Table Talk of Hazlitt and the Common place Book of Southey than a philosophic exposition and probably that is what Mr. A. S. P. Ayyar himself intends as he closes the work with Kipling's poem "If".

INDIAN INHERITANCE: Volume I, Literature, Philosophy and Religion - Published by Bharatiya Vidya Bhavan, Bombay (Bhavan's Book University) Price Rs. 1/4.

This book is a symposium written by well known people and is divided into sections on Literature, Philosophy and Religion. Every writer is either an academic expert or very often still better a glorious amateur who has drunk deep of the Pierian spring. The Bhavan's Book University and Bharatiya Vidya Bhavan will have to strain very hard to keep up the high standard of tabloid culture achieved in this book.

RELIGIOUS LEADERS by Thomas and Thomas, published by Bharatiya Vidya Bhavan, Bombay (Bhavan's Book University).

Thomas and Thomas have done a sound piece of summarising in this brochures. The religious leaders dealt with are: Moses, Isaiah, Zoroaster, Gautama Buddha, Confucius, John the Baptist, Jesus, Saint Paul, Mohammed, Saint Francis of Assisi, John Huss, Martin Luther, Saint Ignatius of Loyola, Jean Calvin, George Fox, Emanuel Swedenborg, John Wesley, Brigham Young, Mary Baker Eddy, Mohandas K. Gandhi. It is difficult to single out any particular biography for special praise but personally I must confess my partiality for the chapters on Saint Paul, Mohammed, Zoroaster, Buddha, Confucius and last but not least M. K. Gandhi.

MY THREE YEARS IN PEKING by Ko Ling (A Chinese Housewife), Translated by T. H. Yang, Siddhartha Publications Ltd., 35, Faiz Bazar, Delhi-7, Price Re. 1/-.

This account by a Chinese housewife will, I am sure, be very interesting to Indian husbands and housewives also. It is written from an anti-Communist point of view saying that Victory Bonds were sold by "persuasion" and that she was happy to return to the freedom of Hong Kong from the confinement of cold Communist China. A frankly propagandist book but all the same welcome as showing the other side of the medal from the point of view of those who believe in cut-throat competition and anarchic freedom of life.

BEHULA: PARITOSH: STRAY VERSES by Jatun, Published by S. Sarkar, M. C. Sarkar & Sons, Ltd., 14, Bankim Chatterjee Street, Calcutta-12 Price Rs. 2-8-0.

The first section deals with Behula, the story of Manasa, and the second section deals with the life of Paritosh being an elegy on P. K. Chatterjee who died at the age of 11. The 'Stay Verses' range over a variety of subjects like Kanchenjunga and the story of the Yogi who raised a family by starting to plan to get a cat to kill the rat that nodded at his cachesex. Pretty verse but not of a very high order.

THE INDIAN INSTITUTE OF ECONOMICS, Hyderabad - Deccan A Fact Finding Enquiry into the working of Co-operative Primary Agricultural Credit Societies in the Taluks of Manvi (Raichur District), Banskawada (Nizamabad District), and Degloor (Nanded District), Price Rs. 4-0-0.

The summary of facts well-butressed by statistical tables only emphasizes the truth of the Reserve Bank of India's enquiry into the Co-operative Movement and supports the impending Madras enquiry into how far the Co-operative Movement has lived up to its ideals and in what respects it requires modification.

WASHINGTON LOWDON by Larston D. Farrar, A Signet Book, published by The New American Library, Price 25c. Original Publisher, NAL Original.

Mr. Farrar has done his job of explaining that what the great do, the less will talk about. As he says "Washington is a parasitic city" an exemplifies Gandhiji's statement that the owns and the capital live on the villages and the advanced countries live on the backward countries. The shady side is also not neglected as seen in the 'Confessions of a G-Girl' (Chapter 17) and the account of the ominous trade of group bureaucracy.

SONGS ON THE HILLS by Lakshminarayana Sahu, B.A., published by Lakshminarayana Sahu, Deulahi, Cuttack - 1.

These songs are made more interesting by giving the original words in the local languages from which they have been translated. They are good source material for further research.

INDIANS OUTSIDE INDIA

MALAYA

INDIAN DOCTORS FOR MALAYA

The Government of India is understood to have finally agreed to let Malaya recruit doctors in this country, after negotiations which have taken over a year. Discussions with the Malayan Government were mostly centred round the terms and conditions under which Indian doctors were expected to serve in the Malayan medical service. A team of Malayan experts is arriving here soon to select Indian Doctors.

INDIANS IN MALAYA

The Indians in Malaya have a 'magnificent' record of service to that country and have given their best in whatever avocation they have followed, said Mr. R. K. Tandon, the outgoing Indian Commissioner for Malaya and Singapore in Madras recently.

Mr. Tandon added, "The past record of the Indian community in Malaya has been excellent, and the future lies in their own hands."

On Indo-Malayan relationship Mr. Tandon said "with Malaya our relationship is ancient and have always been friendly."

CEYLON

INDIAN CITIZENS

Naturalisation rights without the right to vote and freedom of travel between India and Ceylon or Indian passports are some of the tentative proposals to be offered by the Ceylon Government for a solution of the Indo-Ceylon problem at the forthcoming Indo-Ceylon parleys, according to a report published in the local Press in Colombo, on 18th March.

According to this formula, the report pointed out, estate workers of Indian origin would have to obtain Indian passports from the Indian High Commissioner which would automatically grant them the right to travel between India and Ceylon and at the same time continue their lawful avocations in Ceylon. The Indian Government had already agreed in principle to accept as her nationals those who or whose fathers were born in India and applied for Indian nationality voluntarily. India would also shortly introduce legislation granting naturalisation rights to foreign residents in India. A similar legislation is also proposed to be enacted in Ceylon according to the new formula which would enable persons of Indian origin here to become naturalised citizens of Ceylon without the right to exercise the vote.

BURMA

COMPENSATION FOR INDIANS

A total of 6,226,150 acres of land has been nationalised by the Burma Government, according to Takin San Myint, Minister for Land Nationalization.

Of this, the Chettiahs would receive Rs. 46,000,000 or 33.5 per cent.

A cash payment of Rs. 2,500 will be made towards the total amount of compensation payable to each claimant.

The remainder will be paid in terms of bonds of denominations of Rs. 1,000, Rs. 500 and Rs. 100 each bearing interests at the rate of three per cent compound. These bonds will mature in 15 years time from the date of issue.

After a period five years, 10 per cent of the value of the bonds will be redeemable every year. The bonds will be non-transferable and non-negotiable except for investment purpose as approved by the government.

SOUTH AFRICA

APARTHEID IN EDUCATION

Students in Johannesburg and Durban on March 17th staged protests against the South African Government's Bill to establish separate White and non-White Universities in South Africa.

In Johannesburg, students of Witwatersrand University distributed 20,000 pamphlets in the streets. They called for public support and donation to fight the University Apartheid measures.

In Durban, about 150 White and 200 non-White students picketed public buildings and the Cenotaph with placards reading "learning has no colour bar," "open minds in open universities," and "Apartheid and Apartheid education means servitude."

WEST GERMANY

INDIANS IN W. GERMANY

Mr. A. C. L. Nambiar, Indian Ambassador to West Germany, arrived in Bombay recently. He said the relations between India and West Germany in the economic and cultural spheres were advancing satisfactorily.

Mr. Nambiar said there were about 1,000 Indian students in West Germany taking technical education. The number was expected to grow to 1,800 students.

DIARY OF THE MONTH

- March 1. Indo-British Relations-Mr. MacDonald High Commissioner for India meets Prime Minister of England.
-Mr. S. Nijalingappa, Mysore Chief Minister is elected to Mysore Assembly.
- March 2. Tanks called out in Bangkok
-State of Emergency in Thailand.
- March 3. Israel wants time to pull out Troops from Sinai Peninsula.
-Kenya Africans go to polls for the first time.
- March 4. Narrow win for Songgram Govt. (Bangkok) in the Elections.
-Mr. E. Bunker, the new U. S. Ambassador to India presents his credentials to President of India.
- March 5. Gold Coast is declared Independent State and is now named Free State of Ghana.
-Indo-Egyptian Trade talks in New Delhi.
- March 6. The Duchess of Kent, Queen's representative opens the First Session of the Parliament of Ghana.
- March 7. Mr. V. K. Krishna Menon arrives in Bombay after his mission in U.N. re-Kashmir.
-Gen. S. M. Shrinagesh, Chief Army of Staff retires from 34 years of Service in the Indian Army.
- March 8. B. G. Kher is dead in Poona Nursing Home.
-Lt. Gen. Thimayya is appointed Chief of the Army Staff.
- March 9. Ike plan for Mid-East-President signs Resolution.
-DeValera is elected Leader in Ireland and will shortly assume Prime Ministership.
- March 10. Mr. T. T. Krishnamachari, Finance Minister to Govt. of India is returned in the Lok Sabha Elections.
- March 11. Egypt protests to United Nations-charge against UNEF of firing on civilians
- March 12. Admiral Richard Byrd the first-man to fly over North and South Pole is dead.
-India Govt's Loan to Burma and the agreement is signed in New Delhi.
- March 13. Anglo-Jordan Pact is terminated.
- March 14. Mr. Gunnar Jarring arrives at Karachi and holds discussions with Pakistan officials.
-Martial Law is enforced in Indonesia.
- March 15. Mr. V. K. Krishna Menon is elected to Lok Sabha from Bombay Constituency
-Prime Minister Nehru is declared elected.
- March 16. Mr. P. S. Kumaraswamy Raja former Governor of Orissa and former Chief Minister of Madras is dead.
- March 17. President Ramon Magsaysay of Philippines is dead in Aircrash in north of Cebu.
- March 18. President Rajendra Prasad addresses joint session of Parliament and stresses on Foreign and Home Policies.
- March 19. Egyptian Govt. sends to all foreign Embassies in Cairo a memorandum containing Egypt's terms for re-opening the Suez Canal.
-Mr. T. T. Krishnamachari Finance Minister presents Central Budget for 1957-58 to the Parliament.
- March 20. De Valera is elected Eire Premier.
-In Kerala Assembly Reds get working majority.
- March 21. Presidents' rule in West Pakistan
-Sequel to crisis in Assembly.
-Ike-Macmillan talks in Bermuda on world problems and Mid-East issue.
- March 22. "Politburo" meets at Ernakulam re-formation of Ministry by Communists in Kerala.
-Mr. Gunnar Jarring arrives at Delhi from Karachi to hold discussions with Govt. of India on Kashmir issue.
- March 23. Nehru addresses Federation of Indian Chambers in Delhi. Congress Working Committee meets at Delhi and reviews the results of the recent elections.
- March 24. Ike and Macmillan issue statement re-Nuclear Tests from Bermuda.
-Polish Premier arrives in Delhi.
-Mrinal Kanti Bose well known Calcutta journalist is dead.
- March 25. Solution to World Problems-Nehru urges Soviet-U.S. summit Talks.
-Elections in Kashmir begins.
- March 26. The Soviet Foreign Ministry announces that Russia is willing to come to agreement for cessation of atomic and Nuclear tests with western powers.
- March 27. Joint appeal by Polish Premier and Nehru re. Nuclear Tests.
- March 28. The Fifteenth and last session of the first Indian Parliament under Republican Constitution Concludes.
- March 29. Nehru chosen Leader again by Congressmen.
- March 30. Lord Salisbury resigns from British Cabinet.

READERS' DIGEST

INDIA AND U.S.A.: STUDY IN CONTRAST

The steel plants that are being set up under the Plan are financed with the help of foreign credits and it is suggested that new notes be printed before their repayment. A writer in the Socialist monthly *Mankind* commenting on this observes:

"The present Government of India imitates rich Western countries like the U.S.A., and runs its administration on the same lavish scale, forgetting the difference in the conditions obtaining. Last year our balance of payments showed a deficit of Rs. 2,200 millions and we had to pay our creditors from the sterling released from our sterling balances. On the other hand the balance of payments position in the United States of America showed a surplus of Rs. 16,190 millions, so that she could not only run her administration lavishly, but also give economic and military aid to other nations.

"The annual budget of the Union Government of India amounts to Rs. 5 billions only, while the Federal Budget of the United States of America this year amounted to Rs. 348 billions. India is a poor country."

The following table gives an indication of the comparative annual consumption of food articles per head in the United States and India. The quantities of goods consumed are given in kilograms, while their food value is given in calories.

	Potatoes	Sugar	Meat
U.S.A.:	46	41	75
India:	5	14	2
	Milk	Edible Oils	Food value.
U.S.A.:	236	20	3120
India:	46	3	1590

The Government of India, he says, keeps opening numerous departments that are ostensibly for the people's welfare, but the finances set apart for these departments are largely consumed in administration, and the people receive very little indeed in the form of welfare measures,

INDIAN CULTURE IN CAMBODIA

Cambodia is fast becoming the cockpit of contention between French Colonialism and Asian nationalism. Subject for centuries to foreign incursions and mandarin exactions, the Cambodian, says H. I. S. Kanwar in *Triveni*, now stands divided between two warring ideologies. Indian culture has mostly influenced Cambodia. As a matter of fact, "it is the only foreign culture so far discovered in Cambodia. Whether it is art, religion, mode of living, sculpture, literature or language, there is a touch of Indian culture everywhere.

The ancient glory of Cambodia reads like a fairy tale. Over 1000 years ago, it was the hub of a vast Hindu empire extending from the Bay of Bengal to the China Sea. Cambodia was then prosperous and thickly populated. Being, by nature, lovers of music and all forms of arts and crafts, the people erected colossal palaces and temples, whose architectural beauty has been unexcelled elsewhere. The wisdom of the enlightened kings and priests was influential in making the Khmer tribes civilised. Their culture spread even to the tropical jungles of Cambodia.

Indeed India's connection with most of the countries of the East dates back to over 2000 years. Indian traders now turned across the Bay of Bengal to ply their trades.

"Stories of the fabulous wealth of the East soon spread in India, creating great interest among the people. Indian scholars in Sanskrit accompanied these traders to study these lands. The inhabitants began to appreciate the doctrines of these scholars so much that by stages they found themselves converted to Hinduism and Buddhism. It was therefore from India that Buddhism and Indian culture spread over the East, including Cambodia, which was essentially a Buddhist empire, and to this day Buddhism flourishes there.

During the first 1000 years of the Christian era, according to various authorities of ancient Oriental history, there were four or five waves of colonisation by Indian adventurers all over the East. Scattered as these colonies were, they were 'mainly situated on strategic points and on trade routes. These settlements were given old Indian names.

THE LIBERTARIAN CONCEPT

We welcome *The Libertarian Quarterly*, the new journal edited by B. S. Sanyal and published under the auspices of the Libertarian Social Institute, Bombay. In the statement of purpose we are told that the Hindu Society, in course of its life history, successfully responded to the challenge of Buddhism, Islam and Christianity and held its own. The pattern of response had varied according to the character of the challenge and its impact.

"Shankaracharya met the Buddhist challenge by way of intellectual syncretism and religious organisation. Guru Nanak and other mediaeval saints counteracted the impact of Islam by means of sentimental religiosity or piety as well as intellectual syncretism. The response to the challenge of Western Christendom assumed the forms of cultural syncretism and political organisation in the hands of our national leaders from Raja Rammohan Roy and Swami Dayanand to Mahatma Gandhi and Sri Aurobindo."

In the wake of our successful response in relation to the Christian impact, we are again in the throes of a far more dangerous challenge, that of Communism. Here the response of intellectual syncretism, sentimental religiosity and political organisation will fall far short of an adequate defence. An integrated cultural response on grounds of anti-communism will be required. Besides, there must be the adequate military preparedness.

The present research project is an attempt towards an integral cultural approach—from the Universal Libertarian point of view.

"Our purpose is to clarify the libertarian concepts of society, state and economy. The Hindu society will have to steer clear of the dangerous route to communist slavery and tyranny and realise itself as an open society with a pattern of free economy and democratic state.

RELIGION IN A CHANGING WORLD

In the *Prabuddha Bharata* for March Swami Vimalananda discusses Religion in a changing world. Humanism, Secularism, Universalism—what do these terms mean? The idea of 'secular' was evolved in the West, he says, as a result of the predominance of ecclesiastical power in determining social and political problems of the State.

In English History, we find Gladstone approving secularism as a fence against the inroads of church interference in State affairs. The State cannot accept mutually contending creeds and rituals of religion as elements helpful in the execution of its economic, moral and political plans. With the advancement of scientific thought it is recognized more and more that the well-being of a society is brought about by adoption of visible methods based on national thinking. Today hardly any educated man believes that incantations and rituals can take the place of scientific inventions and intelligent social co-operation for securing the welfare of the State. This, however, does not mean that a State which determines its ethical standards and conducts with reference only to tangible facts is necessarily against individuals who have faith in magic, rituals, rewards in other worlds, and post-mortem immortality. The State may even do everything in its power to preserve the folkways and the religious traditions of its constituents. Secularization of possessions or control of benefices means only a transfer from an exclusively ecclesiastical control to civil or lay use. Under cover of religion, vested interests have always tried to bring about discord among groups and inequality of social opportunities. In a democratic republic (short of a steam-roller uniformity and unity brought about by the enforcement of any one religion through State interference) the way to eliminate strife between religions, sects, philosophic and social customs coming down for many centuries can be found only in a secularism which rationalizes human relations, leaving religious faith as an individual concern like artistic appreciation, medical care and life-insurance.

All Societies, Hospitals, and Insurance organizations are there to meet the needs of the society, but none is under compulsion to patronize these though most people will make use of them.

WHY BEVAN BACKS INDIA IN KASHMIR

The *Tribune*, Mr Aneurin Bevan's weekly newspaper, commenting on the Kashmir issue, lays bare the facts of the case with a penetrating analysis of the situation.

Even in the Labour movement many people are ready to condemn India for her objections to the U.N. Security Council's stand on Kashmir. The *Tribune* believes that the Indian case has never been properly explained to British opinion. India is not among those nations which maintain a strident propaganda machine; her considerable social achievements remain largely unpublicized.

"The first point to note is that India has long ago agreed to a plebiscite. But she insists that it must be held in proper conditions. These conditions were laid down by the U.N. itself in resolutions passed in 1948 and 1949. They have never been fulfilled. Nor has the U.N. ever decided that they should be waived or that a plebiscite should be held in any other conditions. The binding resolutions provided for a plebiscite after the withdrawal of Pakistan troops and irregular bands which entered Kashmir in 1947 to force a decision by armed strength. There has never been any doubt about the nature of this aggression which India at once brought before the U.N."

"The Security Council directed that once all Pakistan troops had withdrawn Indian troops should be reduced to the necessary level for security. India's right to maintain order and administration was upheld. Then would come the plebiscite."

Though India has agreed to a plebiscite, there is no secret of the fact that her leaders dislike the idea. So does the *Tribune*.

A plebiscite settles an issue, irrevocably on a single day by what is simple Gallup poll without a sample, with the voters asked to say yes or no to a narrow and perhaps a loaded question.

"A British Government, if unscrupulous enough, could get a majority tomorrow in a plebiscite in Northern Ireland by asking: 'Do you want to be British—yes or no'?"

The Irish question would remain unsettled, there would still be resentful nationalist areas.

We should remember that Hitler when he had whipped up emotion to fever pitch by exploiting German racial feeling demanded plebiscites in the Saar (where he duly won), the Sudetenland and Danzig.

HUNGARY AFTER ITS TRAGEDY

Duka Julius, writing in the *Review of International Affairs*, gives his views on the fundamental character and tendencies of development in the country. The starting point in the discussion of the Hungarian revolt must be a correct assessment of what happened and is still happening there. So for the Hungarians have differed widely in explaining the events, he says:

"During and immediately after the first demonstrations the top communist leader Geroe said that they were 'fascist provocations.' He did not realize, or did not want to realize, that what was going on was an outburst of the people's dissatisfaction with his policies. Some days later, the newly selected head of the state, Imre Nagy, contradicted his views; he spoke about a 'national movement and a national revolution', endeavouring to act in harmony with that movement. At that time Kadar, too was of the same opinion. Now, however, he insists on 'counter revolution.' Counter revolution is the word which is most frequently used by those in power at present, as it is clearly shown by various resolutions of the Central Committee of the Socialist Workers Party and by speeches by different members of the government, while the sins of the Rakosi-Geroe group are being forgotten."

Did the counter revolution really take place in Hungary or is it taking place to day? It is his deep conviction, he says, that what happened in Budapest and elsewhere in Hungary is not a counter, revolution.

"True, different elements, including fascist provocateurs, tried to use the people's revolt for their own purposes; there were days of anarchy and white terror, but all that did not change the real character of the situation. What took place was really the struggle of the entire population against Rakosi's variety of Stalinism, their demand for socialist democracy and independence, for socialist development, for socialism based on the broadest possible participation of the people in the country's government, and, for relations with the Soviet Union on the principles of independence, equality, and non-interference in one another's affairs. The Hungarian people did not take up arms to overthrow socialism, but, one might say, to establish it. I know from experience that workers and peasants never

thought of restoring capitalism. On the contrary, they were establishing Worker's Councils and supporting - just as they do now - Imre Nagy, the communist of their own choice. And that, of course, is unlike any counter revolution."

In the days of changes and fateful events, the Hungarian working class could not but be interested in political matters, and it was therefore not surprising that the Workers' Councils in general, but particularly town and provincial councils, which are now outlawed, engaged in politics, and they cannot be blamed for that.

"The government, however, considered that such "territorial" Workers' Councils threatened the "government of the workers and peasants," that they were a tool in the hands of the counter revolutionaries, that they tried to establish a "parallel system of government," and so the government dissolved them. Now, this step cannot but lead to new and unnecessary tensions--and it has already done so--which, together with the arrests of the leaders of the councils, increases the fear that the old policy would be restored in a new perhaps a milder form."

INDIA'S ROLE IN WORLD PEACE

According to Sarla Kumar Mukherjee in *Vedanta Kesari* India's role in world peace follows directly from Sri Ramakrishna's teaching of the harmony of religions. It is on this spiritual background that Nehru's Panch Shila has been enunciated to guide our international relations. Since independence India's influence has been exercised, as he says, not by force of arms but by persuasion by the logic of her reasoning and moral emphasis of her leaders.

"The Korean War was thus avoided. In that war, Indian army was sent not to fight or make war, but to establish peace, an incident which had no parallel in the history of the world. That is the unique feature of an army being sent not to fight or make war, but to establish peace and it did it successfully in Korea. Take also the case of Indo-China. The influence of Pandit Nehru and his associates have saved Cambodia and Viet Nam and Laos where war was raging for over ten years. India is the President of the Neutral Nations' Supervisory Commission there. These things have not been effected by mere materialistic

outlook, nor by the emphasis on military strength and not by military pacts, but because India believes in her inner strength, in her spiritual and moral strength which emanated from her ancient traditions and from her recent past. Her national leaders have been shaped by the teachings of Sri Ramakrishna, Swami Vivekananda and Gandhiji and were the products of the 20th century on the background of spiritual and cultural heritage of India. Therefore, her struggle for freedom was peaceful and based on non-violence which is founded on her 5 000 years of ancient traditions created by her immortal saints and Sages. All these contributed to shape the foreign policy of India, because her leaders are but the cumulative product of her contiguous ancient tradition.

LIBERTARIANISM: WHAT IT STANDS FOR

Indian Libertarian, which will now appear as a fortnightly instead of a monthly, "stands for libertarianism as against totalitarianism and authoritarianism of any kind, whether from the Right or from the left".

Libertarianism implies the whole field of human actions and relations and dictates or implies a definite general attitude to all social relations and all aspects of individual action.

Politically it implies a strong opposition to all authoritarian regime, whether of the so-called "benevolent" or "welfare" types of States, socialist, communist or fascist, which in the long run mean the end of individual liberty and mean the complete encroachment of Government into fields of trade, commerce and industry and into spheres of private and individual life. As libertarians we stand for a very limited form of Government, restricted to the defence from external danger, the maintenance of law and justice in the country. In a word, the function of the Government should be the protection of the country from external aggression and the maintenance of internal peace. We oppose the doctrine that the Government is above law and above Public Opinion. In a way, we are running counter to the present fashionable slogans of "social" justice in the name of socialism or collectivism, even the so-called "welfare" State. "We oppose any and every form of authoritarianism as it leads ultimately to the end of democracy and individual freedom."

KEY TO U.S.-INDIAN AMITY

Support of India's efforts to safeguard her national interests is the only basis, according to G. S. Bhargava, for a firm friendship between India and the United States. Writing in the *New Leader*, he points out that Pakistan looms as the greatest and most immediate threat to India.

"Americans who appreciate the subversive threat of Communism can understand how Pakistan, with its present policies, is a similar problem for India. Some time ago, for example, without considering what might happen to the millions of Moslems in India, Pakistan whipped up agitation there against a U.S. book which discussed Mohammedanism. This was a double-edged sword: If the agitation was not put down, it could have led to retaliation against the Moslem minority and to serious economic and other repercussions. On the other hand, New Delhi's firm handling of the situation enabled Pakistan to pose as the champion of Indian Moslems."

U.S. military aid to Pakistan has only served to strengthen the bellicose forces in that country, which do not let a day pass without announcing a new plan for a *jihad* against India.

"This, in fact, is the reason for the recent Indian-U.S. estrangement. No lasting friendship is possible so long as Pakistan continues to receive arms from America. Ironical as it may seem, this puts India in the same position that Israel occupies when Egypt and Syria receive huge Russian arms supplies."

Finally, no one who has been following developments in Pakistan during the past five years can look with confidence to that country to resist a Communist onslaught if it ever comes. A larger arsenal failed to keep Chiang Kai-shek in power in China. Why, then, is the U.S. arming Pakistan?"

Washington policy-makers now have an excellent opportunity to correct this mistake.

FREEDOM AND GOVERNMENT

The American system of Government, says John D. Millett in the *Political Science Quarterly*, is a relatively simple one, no matter how numerous or extensive may be its operating parts. It is one of limited power, and one of shared power--both expressions of profound moral commitment to freedom.

"Our federal constitution", he says, forbids such governmental acts as the passage of a bill of attainder, the taxation of exports,

the granting of titles of nobility, the deprivation of life or property with due process of law, the expropriation of property without just compensation, the abridgement of the freedom of speech and the establishment of a state religion."

The state constitutions repeat much the same limitations, if anything in even more vigorous language. "Ours is the amazing spectacle of a social compact which binds men in the exercise of his political power to refrain from particular acts and even more from particular modes of procedure...The sanction of liberty is a social cohesion strong enough to insist against all party demagogues that there is an acceptable standard of behaviour and a forbidden realm of action."

Political power has been limited by a concept of community. It cannot, obviously be "an all-competent government", as Totalitarian government is by definition "totally competent." It endeavours "to regulate the sum total of social relationships."

"Freedom, we hold, cannot flower or survive in such an environment. Rather, we have reserved great areas of human activity for non-governmental endeavour. By and large, our economy is non-governmental. So is our religion. So are our professions. So are our mass media of communication. In considerable degree we are our agencies of higher education...Seven out of eight of our labour force do not work for government."

WORLD WITHOUT WAR

An understanding of the present monstrosity of war is increasing among the masses of the people and there is certainly more chance than ever before that we may now look forward to peace. In fact, we can have peace if we are not utterly gullible or careless. Whatever else may happen the glamour of war is gone.

But "can men live without war" asks Vannavar Bush, in *The Atlantic Monthly*--an article which is republished in *The American Review*. What then is the moral equivalent of war? "If war ends, we must still have outlets for our inherited energies; we need only attempt to render them dignified and worthy. But we shall also have increased opportunities for other satisfactions, not so intense but far more lasting and substantial. The unifying bond of war will be gone, but it can give place to a nobler bond, less universal, far more genuine and strong. This can appear

in the midst of diverse careers. To me, naturally the field of science stands out uniquely in its opportunities." The country will still be full of struggle and conflict as diverse causes are fought over. "As individuals and citizens we enter if our consciences and inclinations to dictate. By entering we may help to raise the level of the contests and render them worthy" within the institutions dedicated to scientific research than has opportunities for the individual.

"Peace is indeed in sight if we are wise. But not an end to conflict or struggle. And certainly not an end of opportunity, which may render the lives of those who follow us not insipid but virile, not belligerent but creative."

THE GANDHIAN WAY

Now that we cannot have the benefit of Gandhi's direct talk or teaching through *Young India* or *Harijan*, the next best is to have it through those who had come in intimate contact with the master or those who have drawn their inspiration from him. The authorities of Gandhi Smarak Nidhi have therefore done the right thing in starting this journal of Gandhian thought—*Gandhi Marg*—a quarterly devoted to the study and discussion of the way of life that Gandhi taught and lived. It will no doubt provide a forum for spreading the Gospel of Gandhi—of truth and non-violence and peace and brotherhood of which there is great need today as ever in Gandhi's own. Gandhi, as Mr. Kher reminds us in his foreword to the first issue, did not formulate a systematic philosophy of life. His life was series of experiments with truth; and as he himself once said, his life was his message." Mr. S. K. George who has undertaken to edit this journal, is like Mahadev Desai and Pyari Lal, by training and scholarship, well fitted for a task of this kind and we may expect to have an intellectual fare of high standing from noted Indian and foreign contributors. The first number gives a taste of what is likely to follow. Among contributors are Horace Alexander, Diwakar and Muriel Lester; Dr. Pattabhi Sitaramayya, Amrit Kaur and Richard Gregg; Kaka Kallekar Reginald Reynolds and H. L. S. Polak—writers who have lived close to Gandhi and drawn inspiration direct from the master. Each of these writers, in his or her own way, seeks to interpret

Gandhian thought and urge its application to to current problems. The President, Vice-President and the Prime Minister, in their messages, welcome a journal of this kind "in clearing doubt's and difficulties" and for the settlement of even international disputes by the application of Gandhian methods of peace and non-violence.

NEIGHBOURS IN ASIA

Under this heading *The Round Table* quarterly makes its own comments on certain previous articles by Indian and Pakistani writers touching the growing rift between the neighbours in respect of the Kashmir issue. It says:

"Pakistan's system of alliances anti-Communist in intent will tend to wither. N.A.T.O. and the Baghdad Pact have already begun to lose some of their realism for their signatories. At the same time India's policy of non-commitment, which assumes that there is a conflict to be non-committed to, will also lose realism, save as a merely opportunist neutralism and compromise-broking. If, on the other hand, the aggressive expansionism of Stalin's day is resumed—and we know much too little of the reasons for the post-Stalin *détente* to be sure that it will not—there may come a moment when even India will have to choose partners, as the pressure begins to drive towards the south."

All this is, of course, speculative and uncertain. Meanwhile the potentialities of the sub-continent both for its own defence and the cause of world peace with justice and freedom, and for the economic advancement of the Asian peoples, are sadly wasted.

"It is hard to calculate all that Kashmir has cost the two countries and the world. But there is no point in jobbing back. Things are as they have become. Can they be improved? A direct settlement of the Kashmir dispute seems unlikely; it would be conceivable only if India were to agree to a plebiscite in all Kashmir, and Pakistan were to agree that certain areas contiguous to India should have the right, by the same plebiscite, to opt out of a Pakistani Kashmir, were that the outcome of the total vote. This is not quite impossible to imagine (indeed its parallelism to the way in which Pakistan herself came about in 1947 should appeal to Pakistanis) but it is certainly improbable."

KASHMIR CONSTITUTION

The State of Jammu and Kashmir, for the first time in its history, has assumed the status of a constitutional state because the powers of the Government, rights of the governed and the relations between the two are determined and adjusted through a constitution. Not only that, says Hafiz Ali Bahadur Khan in *Kashmir*, "it has now become a national constitutional state because the constitution represents the supreme will of the people and is an instrument of national sovereignty."

The State Constitution is nationalistic in background and democratic in tendency.

"The most important clause deals with its relations with the Indian Union which declares that "the States of Jammu and Kashmir is and shall be an integral part of the Union of India." As the wording of the clause show, it does not represent any change in the position of Kashmir vis-a-vis India but is a mere re-affirmation of the already existing relation. Kashmir "is and shall be" an integral part of the Union, the Constituent Assembly has made it unalterable constitutionally. From this decision flows the surrender of certain rights to the Parliament of the Indian Union. Article 5 of the Kashmir Constitution states that "the executive and legislative power of the State extends to all matters except those with respect to which Parliament has power to make laws for the State under the provisions of the Constitution of India."

As a result of consultations with the Government of India an agreement was arrived at and corresponding changes were incorporated in the Indian Constitution so that there would be no clash between the two Constitutions. "This conforms to the position obtaining in U. S. A. where though the States have own constitutions yet they do not clash with the Constitution of the United States."

KASHMIR AND CYPRUS

Since both Kashmir and Cyprus are now live topics, the following statement by the late Sir B. N. Rau made to a Parliamentary group in New Delhi in April 1950 will be read with interest (The statement

was made shortly after he had explained India's case on Kashmir before the Security Council):—

About India's complaint to the Security Council on the Kashmir issue, there has been in U.N. circles a good deal of prejudice against India to an assumption that, because India was partitioned on lines of religion, Kashmir which is predominantly Muslim, should rightfully belong to Pakistan. Even as regards the offer of a plebiscite by India, they have been somewhat sceptical. Indeed, many both within and without the United Nations, have asked the question, "Do you seriously believe that if an impartial plebiscite is held, Kashmir will vote in favour of India?" I have answered this question by asking another "How many of you seriously believe that at the General Election in the U.K. in 1945 Mr. Winston Churchill would not be returned to power; or that at the General Election in the U.S.A. in November 1948, Mr. Truman would be re-elected President?"

I have also tried to point out that the question in Kashmir is not one between Muslims and Hindus, because a large section of the Muslims themselves are in favour of remaining in India. Sheikh Abuulla (who was present at the meeting and had spoken earlier) has mentioned several grounds for this preference: That the real problems in Kashmir are common to Muslims and Hindus alike; and secondly, that even the Muslims of Kashmir feel that their economic and political freedom would be better assured in India than in Pakistan.

In spite of all arguments, however, the prejudice against India is strong, although I am bound to say that after the debate in the Security Council there has been some change for the better. One argument which I addressed to the British Delegation—outside the Security Council—made a visible impression. I asked them how they would feel in a parallel situation: for example, a large section of the inhabitants of Cyprus have declared in favour of joining Greece. Hitherto, the U.K. has said that this question must be regarded as closed. But suppose in a fit of generosity she were to say that the fate of the island would be decided by a plebiscite under U.N. auspices. Suppose, further, that Greece, not content with this generous offer, sent an invading army and occupied the island and then came to the Security Council and said, "Let there be demilitarisation before the holding of the plebiscite. We shall withdraw our invading army, provided the British withdraw, all their armed forces and disband even the police" and suppose even after demilitarisation Greece insisted that the plebiscite should be held first in that half of the island under Greek occupation.

This argument had a surprising effect on the leader of the British Delegation who immediately turned to the Leader of the U.S.A. Delegation and said: "Obviously we must think again about this matter because it was never put to us in this light before." It was after this that certain clarifications of the Security Council resolution were put forward by the British Delegation in the Security Council: and most of the clarifications were in India's favour.

ORIGIN OF LIFE

Recent experiments have shed light on the beginnings of the vast cosmos as a whole and of life on this planet. Scientists attending the annual meeting of the American Association for the Advancement of Science listened to reports from many laboratories on pioneer, epoch-making experiments in which the basic elements of living matter were created artificially in laboratory vessels out of simple non-living substances such as carbon, nitrogen and hydrogen.

For the first time, writes William L. Lawrence in the *New York Sunday Times*, man had performed experiments in the laboratory providing tangible answers to one of the most fundamental problems of biology: "How did life arise on earth?" The experiments, he says demonstrated that given certain physical conditions, such as probably existed on earth a billion years ago, the basic chemicals making up living matter—hydrogen, carbon and nitrogen—would spontaneously combine to form amino acids, the basic chemicals of which proteins, the stuff of life, are constituted.

Dr. Stanley L. Miller of Columbia University College of Physicians and Surgeons described experiments which demonstrate, he said that a complex mixture of organic compounds can be synthesized by electric discharges analogous to lightning in a mixture of gases containing hydrogen.

"It appears likely," Mr. Miller told the scientists, "that reactive organic compounds were formed by electric discharges and by ultraviolet light in the atmosphere of the primitive earth. These compounds were carried on by the rains and reacted in the ocean to give amino acids and other complex organic compounds. It is possible that a significant fraction of the carbon on the surface of the earth was in the form of organic compounds in the oceans. Reactions in this mixture would give a great many of the compounds that are components of present living organisms."

"While amino acids are easily synthesized in the laboratory, the synthesis reported here is the first one carried out under conditions that might reasonably be present on the primitive earth. The synthesis of amino acids is not the synthesis of life, nor is it a synthesis of proteins. However, it represents a step toward our understanding of how living matter may have arisen on earth."

DANGERS OF ARMS RACE

The official Soviet news agency, *Tass*, published an inter-change of question and answers between the American newspaper *Grand Rapids Herald* and Mr. Nikita Khrushchev, First Secretary of the Soviet Communist Party.

In reply to one question, Mr. Khrushchev said Russia did not regard war as inevitable. "The recent events in Egypt have re-affirmed that the forces coming out for the maintenance of peace can curb the aggressors and avert war", he said.

Mr. Khrushchev said the maintenance and strengthening of peace depended primarily on the policy of the Great Powers. He said Russia stood for peaceful co-existence, and if the Western Powers, "primarily the United States", would do the same, peace would be ensured.

In answer to a question whether the Soviet Union at any time in the past 11 years had felt the danger of war to be "particularly great", Mr. Khrushchev said there had been such a danger "for many years".

Mr. Khrushchev said the Western Powers had also pursued a policy "from positions of strength" and some prominent American leaders themselves had said such a policy had brought the world more than once to the brink of war. But when this policy was set aside, "dangerous hotbeds of war" such as Korea and Indo-China were eliminated, he said.

Mr. Khrushchev said there had been a relaxation of international tension after the Four-Power "summit" conference at Geneva in 1955, but this period did not last long.

He said the attack in Egypt and "subsequent attempts by some Powers to fill the vacuum of their own intervention in the Arab east" again "markedly aggravated the international situation" and became a threat to peace in that area.

Mr. Khrushchev was also asked which aspects of the relations between Russia and the United States he considered the greatest threat to peace. He said a serious threat came from the United States "positions of strength" policy in all its aspects—"the rejection of disarmament, the arms race, the building up of military blocs and bases in other countries, the remilitarisation of Western Germany, the attempts to interfere in the internal affairs of other countries and the efforts to impede the development of international commercial, economic and cultural contacts."

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

Questions of Importance

RE-OPENING OF SUEZ CANAL
EGYPT'S TERMZ

The Egyptian Government on March 19 sent to all foreign embassies in Cairo a memorandum containing Egypt's terms for re-opening the Suez Canal.

The text of the memorandum was:

"Since the day Egypt took over operation of the Suez Canal she re-affirmed her determination to abide by her policy of respecting the 1888 Constantinople Convention and she proved herself thoroughly able to manage navigation in the canal in spite of great obstacles which were put before her until the aggression against her caused the closing of the canal.

"On the occasion of resumption of navigation in the Suez Canal the Government of Egypt decides the following:

"1. That Egypt is still determined to respect in letter and spirit the Constantinople Convention concluded in 1888.

"2. The system of levying the canal tolls will remain as it used to be according to the last agreement concluded between the Egyptian Government and the nationalised Suez Canal Company.

"3. The question of compensations and claims resulting from nationalisation could be settled by either direct agreement or by arbitration.

"4. Canal tolls are to be paid in advance to the Suez Canal Authority in Egypt are to its nominees.

"5. The Authority of the Suez Canal shall create a special fund for the improvement programmes or any other programmes destined to meet the increased traffic in the canal. This fund shall be set by allotting to it a certain proportion of the dues which shall not be less than the average proportion allotted to it by the former Suez Canal Company for such programmes.

"6. The Government of Egypt will issue another detailed statement covering the mentioned principles. This determination of the Government of Egypt proves that notwithstanding the great sacrifices sustained as a

result of the aggression against her she is still loyal to the propose of co-operation with the world community of nations. So as to make her contribution to the realisation of humanity's hope for peace and prosperity, the Government of Egypt wishes the canal to be once again a link of prosperity and peace between all the peoples of the world."

NEHRU CHOSEN LEADER AGAIN

Prime Minister Nehru was unanimously re-elected Leader of the Congress Parliamentary Party consisting of the newly-elected Congress members of the Lok Sabha and Congress members of the Rajya Sabha on March 29.

Members of the Congress Party newly elected to the Lok Sabha and the Congress Party members of the Rajya Sabha assembled in the central hall of Parliament to elect their leader. Since the Congress has overwhelming majority in Parliament, Mr. Nehru's election means that he will pilot the ship of State for another term of five years.

IKE PLAN FOR MID-EAST

President Eisenhower on March 9 signed the joint Congressional resolution embodying the "Eisenhower Doctrine" designed to counter Communism in the Middle East.

Mr. Eisenhower said in a statement. "The provisions of the resolution, and even more, the unity of national purpose which it reflects will increase the Administration's capabilities to contribute to reducing the Communist danger in the Middle East and to strengthening the general stability of the area."

The resolution had two main components.

It stated that the President was prepared to use United States forces to help any Middle Eastern victim of armed Communist aggression, if the President should so determine and if the country concerned appealed for such aid.

It authorised the Administration to spend, free of existing legal restrictions, up to \$200 million of already appropriated funds in the Middle Eastern area during the fiscal year ending June 30 on economic and military aid.

Utterances of the Day

Dr. RAJENDRA PRASAD'S ADDRESS

The President, Dr. Rajendra Prasad, told a joint session of both Houses of Parliament on March 18 that the Government of India's position on Kashmir had been stated in clear and unambiguous terms (in the Security Council) that the Jammu and Kashmir State is and has been a constituent State of the Indian Union since October, 1947, like other States which acceded to the Union.

The present situation in Kashmir, said Dr. Rajendra Prasad, "has arisen from aggression and illegal occupation of the Union territory by Pakistan in violation of International law and agreements and engagements reached in pursuance of United Nations resolutions".

The President said that the Government of India had agreed to receive and extend hospitality to Mr. Jarring (United Nations Representative on Kashmir) in accordance with its general policy. He said that there had been no abatement in Pakistan of the campaigns of hatred and 'Jehad' (against India). The policy of the Government of India and the general approach of our people, Dr. Rajendra Prasad said "have been that we shall not respond to these with hatred, but shall continue our endeavours to promote friendly relations while defending our land and our legitimate interests."

He expressed regret that Goa still continued to be an unhappy "colonial outpost" of the Portuguese Government and said: "It is the firm policy of my Government that Goa should become free from colonial domination and should share in the freedom of the rest of India."

Mr. T.T.K. ON SECOND FIVE YEAR PLAN

The grim determination of the Government to implement the Second Five-Year Plan at all costs in the interests of the country was voiced by the Finance Minister, Mr. T. T. Krishnamachari, in the course of his reply to the discussion of the Budget in the Lok Sabha on March 23.

"We shall grimly hang to the Plan. If we sink, we sink together but we hope to swim to the shore of safety. We shall use every effort that we have, every ingenuity that we can command and every resource that we can lay hands on to make the Plan a success."

NEHRU ON GOA PROBLEM

Referring to the problem of Goa, Mr. Nehru said in the Lok Sabha, that most people imagined that it was easy of solution because it was a small territory and because even the so-called Metropolitan Power behind Goa, namely, Portugal, by any modern reckoning was not a strong Power. That is so. Nevertheless, this question becomes involved in all kinds of international issues. And therefore, to talk or do something wrong which involves us in many other things and creates difficulties for us, quite apart from the larger issue, and if we adopt a policy which is in opposition to our broad approach in the world and India—that is non-military approach—then that broad approach ends and we are neither here nor there. I am not for a moment defending what we have done or not done in regard to Goa. That is separate. I would like members to realise that the question is not a question of a little tract or territory, important as it is, but involves all kinds of international conditions and our broad policy."

DE VALERAS' APPEAL

Addressing a press conference in Dublin recently, Prime Minister of Eire, gave his views on the question of partition and the terrorist activities of the I.R.A.

While condemning violence and accusing the Sinn Fein Party of "living in the past," Mr. De Valera said, "We must recognise that no steps are being taken to remove the cause. We cannot do that here. So long as injustice continues you will have people saying that if peaceful methods are of no use we must try force. We are in the position that force would not be effective because it would not get the right solution."

He added that although the 1921 Constitution was a document dictated by Britain, under the 1937 Constitution Ireland was as free as any country in the world. "I do not see what they (Sinn Fein) are trying to do."

As regards proposals for ending partition, he said there was little point in making them at all when there was no response from the other side. "We have made proposals for a long period which were not very dissimilar (to Cardinal Dalton's proposal) and they led nowhere."

Political

POLISH PREMIER ON KASHMIR AND GOA

The Polish Prime Minister, Mr. Josef Cyrankiewicz said at New Delhi on March 27, "Poland considers that India has full rights in Kashmir."

Mr. Cyrankiewicz, who was answering questions at a Press conference held at Rashtrapati Bhavan, added: "We wish India the most successful solution of this issue without any interference."

The Prime Minister referred on to Goa, and said: "We are on the view that Goa also should belong to India."

OPEN NUCLEAR TESTS

President Eisenhower and British Prime Minister Harold Macmillan announced on March 24 from Bermuda that they were willing to give the U.N. advance notice of nuclear tests and permit international observers to witness them if the Soviet Union would do the same.

In a communique issued after their three-day talks at Bermuda the statesmen declared that they were "well satisfied" with the results of their talks and announced agreement in principle on the supply of "certain guided missiles" by the U.S. to Britain.

PRESIDENT'S RULE IN W. PAKISTAN

President Iskander Mirza on March 21 took over the administration of West Pakistan under Article 193 of the Constitution. With this the seventeen-month-old Dr. Khan Sahib Ministry goes out of office. It was explained the action had been taken under the advice of the Provincial Governor.

Article 193 can be in force for only two months unless extended by the National Assembly within this period, in which case the suspension of the Constitution can last up to six months.

FRENCH SETTLEMENTS IN INDIA

The French Union Assembly, an advisory body of elected representatives from France and her overseas territories, has voted against ratification of the Franco-Indian treaty on the accession of the French settlements of Pondicherry, Karaikal, Mahe and Yanam to India. The old treaty was signed on May 28, 1956; in New Delhi. After a three day debate, the Union Assembly voted against ratification by 86 votes to 44.

The reported refusal of the French union Assembly to ratify the treaty between India and France on the full and complete transfer of the former French Indian settlements of Pondicherry, Karaikal, Mahe and Anam, has caused some surprise in Delhi.

The negative vote of this advisory group reported on March 2 is interpreted as a reflection of the anger of certain French interests against India's policy of non-alignment and condemnation of French Military adventures in Egypt and Algeria. The move might also be aimed at embarrassing India over Kashmir.

FREE STATE OF GHANA

In place of the Union Jack which had been flown in the territory for more than 200 years was hoisted the red, green and gold flag of Ghana on March 6.

Ghana will have as its Premier 47-year old Kwame Nkrumah, youngest of all the Commonwealth Premiers who in 1946 was imprisoned after declaring positive action to demand immediate self-government.

At a State banquet attended by the Duchess of Kent as Queen Elizabeth's representative, Dr. Nkrumah promised his country's continued association with the commonwealth provided it maintained a policy of settling common problems by peaceful and democratic means.

Mr. Nkrumah declared it would be the policy of the Ghana Government to develop the closest possible contacts with all other parts of the world.

"We are most anxious to establish friendly and cordial relations with all countries and we hope it may be possible for us to play our full part in the U.N.," he added.

COMMUNIST GOVERNMENT IN KERALA

The first Communist Government in an Indian State—which will also be the first Communist Government coming to power through the ballot-box anywhere in the world—was sworn in in Kerala on April 5.

Mr. E. M. Sankaran Nambudiripad, Leader, of the Legislature Communist Party, has selected the personnel of his eleven-member Cabinet. The Cabinet includes two of the five Independents who have joined the Legislature Communist Party and one woman.

THE STUDY OF SANSKRIT

In his address at the convocation of the Bihar Sanskrit Samiti at Patna on 14th March Mr. V. T. Krishnamachari, Deputy Chairman of the Planning Commission, declared that Sanskrit should grow as a living force if it was to enable Hindi to express the most advanced thoughts in the modern life of the world.

He said Sanskrit had been the major cementing force in our life. Its living traditions had flowed through our long periods of history. From time to time, new movements had arisen which enriched our culture but the basic thoughts had always been there from the earliest times.

U. S. AWARD FOR CHANDRASEKHAR

Madras-born Dr. Subrahmanyan Chandrasekhar, has been presented the Rumford Premium at a meeting of the American Academy of Arts and Sciences at Boston recently.

The oldest medal and greatest honour of the Society, the gold and silver medals of the Rumford Premium, were presented to Dr. Chandrasekhar by the Academy President Dean John E. Burchard of the School of Humanities and Social Sciences of the Massachusetts Institute of Technology.

Dr. Chandrasekhar, the unanimous choice of the Rumford Committee was born in India in 1910. He was educated at Madras and Cambridge and won his doctorate in theoretical Physics at Trinity College in 1933.

The award was made for the Professor's work on the radiative transfer of energy in the interior of stars as outlined in a series of papers published between 1944 and 1948.

UNIVERSITY GRANTS COMMISSION

The Government of India have appointed Mr. G. C. Chatterji Vice-Chancellor, Rajputana University, as a member of the University Grants Commission with immediate effect vice Dr. John Matthai, who has since resigned, consequent on his relinquishment of the office of the Vice-Chancellor of the Bombay University.

CENTRAL OVERSEAS SCHOLARSHIP

The Government of India have invited applications for the award of 35 scholarships for studies abroad during 1958-59 under the Central Overseas Scholarships Scheme.

These scholarships are tenable for a period of three years or less depending on the course of study chosen and are intended for study and research or training in a foreign country in any branch of knowledge for which suitable facilities do not exist in India.

Only teachers in universities, colleges and other comparable institutions of higher education who are in the age group 25-40 and who possess a brilliant academic record and about five years' teaching experience are eligible for the award of scholarships.

Application forms and other particulars can be obtained from the Ministry of Education, Scholarships Division (Section S-1), New Delhi. The last date for the receipt of applications in the Ministry through the sponsoring authority is July 31, 1957.

NUCLEAR TRAINING FOR INDIANS

Three Indian scientists are at present receiving training at the School of Nuclear Science and Engineering at the Argonne National Laboratory, Illinois, U.S.A., which has been established by the U.S. Atomic Energy Commission as one of the major projects under President Eisenhower's Atoms-for-Peace programme.

This was stated in a written answer by Prime Minister Nehru to Mr. M. Valiulla in the Rajya Sabha on March 26.

STAFF COLLEGE AT HYDERABAD

General S. M. Srinagesh, retiring Chief of the Army Staff, has been appointed Principal of the Administrative Staff College of India, it was officially announced on March 7. He will formally assume charge of the new office from May 8, on the expiry of his two months' leave preparatory to retirement.

The Administrative Staff College, which is being established at Hyderabad as a joint and co-operative enterprise of the Central Government and Industry and commerce, is the third of its kind in the world, the other two are in the U.K. and Australia.

ELECTION EXPENSES

Inquiries have been made of the Election Commission by members recently elected to the House of The People and to the Legislative Assemblies in the States regarding to the present legal position as to the question of lodging of accounts of election expenses.

The legal position is as follows:

"The account kept by a candidate should contain the following particulars in respect of each item of expenditure entered in the account: The date on which the expenditure was incurred or authorised; The nature of the expenditure (travelling, postage, or printing, and the like); The date of payment; The name and address of the payee; The serial number of vouchers; The serial number of bills; and the name and address of the person to whom the amount outstanding is payable."

PAKISTAN LAW COMMISSION

The Government of Pakistan on March 22 announced the appointment of a Law Commission to make recommendations "as to the measures for bringing the existing law into conformity with injunctions of Islam, and as to the stages by which such measures should be brought into effect."

Mr. Justice Mahomed Shariff, Judge of the Supreme Court of Pakistan has been appointed Chairman of the Commission.

SOCIAL SCIENCE IN LAW COURSE

Mr. Justice K. Bhimasankaram of the Andhra High Court, speaking at the decennial celebrations of the Andhra University, Law College on March 5 at Visakapatnam said the curriculum of the Law courses should be revised to include sociology, psychology, politics, and other social sciences.

It seemed strange and surprising he declared, that Magistrates, Munsiffs, and Judges were not taught anything about the ways of the human mind and human behaviour.

NAVAL DISCIPLINE BILL IN U.K.

The death penalty for all Naval offences, with the exception of those committed "with intent to assist the enemy," will be abolished under a new British Naval Discipline Bill now going through the House of Commons. The Bill comes up for a second reading—approval in principle—in the Commons.

ASSESSMENT OF INCOME-TAX

In a case referred to them by the Income-tax Appellate Tribunal, their Lordships Mr. Justice P. Rajagopalan and Mr. Justice N. Rajagopala Iyengar held on March 16 in the Madras High Court, that the surplus of income over expenditure of the South Indian Planting and Commercial Representation Fund Madras, which derived its income from subscription paid by members, was assessable to income-tax on the basis that it was "income from other sources."

HINDU MARRIAGE ACT

Mr. Justice Mehrotra of the Allahabad High Court on March 20 held that the Hindu Marriage Act was valid and its provisions were protected under Clause (2) of Article 25 of the Constitution.

His Lordship gave this ruling while dismissing a writ petition filed by a Sub-Divisional Officer, Public Works Department, Karan Prayag District, Garhwal.

While challenging the provisions of the Hindu Marriage Act the petitioner had prayed for the quashing of the order of the State Government prohibiting him from marrying second wife in the life time of his first wife.

Dismissing the petition his Lordship observed: "It is well settled that in a democratic State the legislature represents the will of the people and as such is responsible for the welfare of the State and it is for the legislature to lay down the policy that the State would pursue. It cannot therefore, he said that if the legislature as the law-making authority regards a particular measure as a measure of social reform, the courts should not say that it should not be regarded as a measure of social reform."

as well as those among the Big Five who do not administer Trust Territories. Besides, there can be any number of other members, elected for three-year terms by the General Assembly; but the total number should be equally divided between those administering Trust Areas and those which do not. The Council, functioning under the authority of the General Assembly may (i) consider reports submitted by the Administering Authorities on the progress made in the Trust Territories entrusted to their care; (ii) accept petitions from the inhabitants of the Trust Areas and examine them in consultation with the Administering Authority, (iii) provide for periodic visits to the Trust Territories; at times agreed upon will the Administering Authority; and (iv) formulate a comprehensive questionnaire on the advancement of the inhabitants of each trust territory in all spheres and the Administering Authority is expected to make an annual report to the General Assembly upon the basis of such questionnaire. The Trusteeship System has been evolved by the United Nations in order to provide for the supervision of the Trust Territories and to make the Administering Authorities accountable to the international organisation. The Trust Territories comprise; (a) territories held under the Mandates System of the League of Nations; (b) those detached from the enemy states after the Second World War; and (c) those which may be voluntarily placed under the system by states responsible for their administration. There are at present eleven Trust Territories, viz:

Territory	Administering Authority
1. New Guinea	... Australia
2. Ruanda-Urundi	... Belgium
3. Cameroons	... France
4. Cameroons	... U. K.
5. Togoland	... France
6. Togoland	... U. K.

7. Western Samoa	... New Zealand
8. Tanganyika	... U.K.
9. Nauru	... Australia
10. Pacific Islands	... U. S. A.
11. Somaliland	... Italy

The basic objectives of the Trusteeship System are the promotion of the advancement and the progressive development of the inhabitants of the Trust Territories towards independence in accordance with the freely expressed wishes of the people concerned and the encouragement of respect for human rights and fundamental freedoms for all. A striking feature of the U. N. Charter, which was absent in the League Covenant, is Chapter XI adumbrating the "Declaration Regarding Non-Self-Governing Territories" by which members of the U.N. who have territories whose people have not yet attained a full measure of independence recognise the principle that "the interests of the inhabitants of the territories are paramount" and accept as a 'sacred trust' the obligation to promote to the utmost their well-being and progress in all directions. This declaration serves as a solemn pledge or a manifesto, as it were, that ought to govern and inspire the action of the Big Powers in their relations with the territories under their control. Backward peoples all the world over are brought within the purview of U.N. supervision by means of this altruistic declaration and therein lies its chief merit.

The contributions of the Trusteeship Council towards the ultimate goal of colonial self-government can hardly be under-estimated since it has, during a decade and more of its existence, brought before the bar of world opinion a good record of achievement, though from several points of view, its work leaves much to be desired. The attainment of nation-hood by Libya, former Italian colony, in 1952, the progress made so far towards the federation of Eritrea with the Kingdom of Ethiopia, the steady growth of larger native

participation in the administration of Western Samoa and the promise of complete independence to Somaliland by 1960 under Italian trusteeship are no mean achievements of this body. That the present trend is towards greater independence in Colonial territories, is evident from the announcement by the United Kingdom assuring the Gold Coast complete independence within the Commonwealth. The current progress of native Government in Malaya, Sudan, Nigeria and the Caribbean go a long way in strengthening the United Nations Organisation in its great endeavour.

Nevertheless, the Trusteeship System could have done better but for certain inherent shortcomings. In the first place, the deliberations of the Trusteeship Council on the whole have been vitiated by the 'Cold War' of ideologies no less than in the other bodies of the U.N. The policies of France and other colonial powers towards their overseas possessions reflect a strong assertion of their national sovereignty as against the international interests sought to be served by the world body. The attitude of the Union of South Africa with regard to the placing of South West Africa (a former German colony held under mandate) under U. N. Trusteeship in defiance of several resolutions passed by the World body, is an instance in point. The spirit of the charter has been forgotten amidst the storm of power politics. Secondly, the U. N. system is limited in its scope and applicability as it is confined

to a mere fraction of the world's dependent peoples. It has been estimated that the total population of 18 millions of Trust Territories forms only 10% of the World's backward areas. Their composite area, it is said, is less than that of the single colony of Belgian Congo in Central Africa. Such being the case, it is quite apparent that unless the world's under-developed and backward peoples are brought under the supervision of United Nations on a collective scale, there can be little hope of eradicating colonialism and 19th Century Imperialism from the surface of the earth. Lastly, the functions and powers of the United Nations Council are as yet perfunctory and its machinery in regard to this new field of 'International relations are still vaguely defined leaving much room for scepticism and mis-apprehension about its efficacy though the ideal is laudable and not open to any doubt.

In the last analysis, the proverbial lethargy of international institutions and the slowness and conservatism of the imperialist powers to perceive the logic of history are the stumbling blocks in the way of speedy progress in colonies. If the council is not to be a mere residuary legacy of the old colonialism, it is essential that its machinery of supervision should be improved along sound administrative lines. This new field offers wide scope for experiment by international civil servants. There can be hardly any doubt that world opinion today is very sympathetic to the aspirations and the rapid advancement of subject peoples.

INSOLVENT LIFE INSURERS

Mr. T.T. Krishnamachari, Union Minister for Finance, announced in the Lok Sabha the Government's decision to pay the policy-holders of 29 insolvent life insurance companies their policy benefits in full by bearing the liabilities of these companies.

CENTRAL BUDGET OF 1957-58

The principal features of the Central Government's Budget estimate for the next financial year presented on March 19 by the Finance Minister, Mr. T.T. Krishnamachari, are an increase in the defence expenditure by nearly Rs. 50 crores over the current year and an over-all deficit of Rs. 365 crores. The revenue and expenditure are placed at Rs. 636.22 crores and Rs. 663.09 crores leaving a deficit of Rs. 26.87.

THE RAILWAY BUDGET

The Railway Minister, Mr. Jagjivan Ram, on March 19 presented to the Lok Sabha a White Paper on the Railway Budget which placed the estimate for gross traffic receipts in 1957-58 at Rs. 368.50 crores, compared to Rs. 350 crores for 1956-57, an improvement of Rs. 18.50 crores.

The estimate of dividend to general revenues is placed at Rs. 43.79 crores as compared with the revised estimate of Rs. 37.69 crores payable in the current year. After payment of dividend to general revenues the net surplus for 1957-58 is placed at Rs. 21.43 crores which is proposed to be credited to the development fund.

Out of the total allotment of Rs. 1,125 crores to the Railways under the Second Five-Year Plan, Rs. 178 crores are expected to be spent in the first year. The allotment for 1957-58, the second year of the Plan, has been fixed at Rs. 218 crores.

TEA INDUSTRY IN INDIA

The Minister for Commerce and Industry, Mr. Morarji Desai, declared in the Lok Sabha that no useful purpose would be served by nationalising the tea industry which was being managed efficiently and earning a lot of foreign exchange. He added that it would serve the country's interest by allowing the tea estates to continue as they were without Government exercising control over them.

WORLD BANK LOANS

Fourteen loans totalling \$ 332,658,000 for projects in 11 countries have been granted by the International Bank for Reconstruction and Development so far in the fiscal year begun last July 1, according to a report distributed at United Nations headquarters.

Loans for Asia since last July include: India, 20 million dollars for steel production; Japan, 20 million dollars for steel production and 4.3 million dollars for agricultural development; Thailand, 3.4 million dollars for port improvements.

INDIA'S ECONOMIC PROGRESS

An assurance that the Government were rigid or dogmatic in the formulation of their policies and had an open mind was given by Prime Minister Nehru, delivering the inaugural address of the thirtieth annual session of the Federation of Indian Chambers of Commerce and Industry, at New Delhi on March 23. But the Government, he added, had a firm mind and convictions, and did not want to wobble in their progress.

Mr. Nehru conceded that the tax burden on the business community was heavy, but asked, "What about the burden of eighty per cent of the population?" Who would carry it? The Government had assumed this burden and would carry it. Although they were proud of doing so, it was not mere pride but compulsion of circumstances that made them carry the burden.

The Prime Minister said there was a "vast quantity of error" in what was talked about free enterprise. While India must learn from other countries, her economic and social planning must be fitted to Indian circumstances. Many points raised by the votaries of free enterprise were outdated, whereas Indian planning, as embodied in the Second Five-Year Plan, kept the roots in our soil and was also in keeping with the spirit of the present age.

Mr. Nehru pleaded with the business community for maintaining a sense of proportion between primary and secondary matters. Although he was not opposed to argument, he said, "We should not argue too much about things already decided upon, but get on with the work. The Government's policy had to be implemented by millions of people on the move."

UNMARRIED MOTHERS IN RUSSIA

Cheaper and speedier divorces and new legal rights for unmarried mothers are planned in Russia.

The present laws are held to do nothing to strengthen family ties. A divorce now costs at least two months of the average Russia's pay.

Sweeping changes provided for in the new draft laws will cut this price and make freedom speedier.

Moscow reports say the new laws will also reverse the present position in which a woman cannot apply to the court to establish the paternity of her child nor claim alimony from a man to whom she is not married.

A controversial issue is the questrafing basic principles to govern the new criminal code.

WIFE DEFEATS HUSBAND

A woman candidate of Ambala defeated her husband in the elections.

Mrs. Jagdish Kaur (Ind.) was declared elected in a triangular contest from the Jaitu constituency of Bhatinda district defeating her husband, sitting Congress member Kanwar Majitinder Singh, and a Communist.

She secured a majority of 2,672 votes over her spouse.

MRS. ROOSEVELT DONATES EYES

Mrs. Eleanor Roosevelt has signed a pledge giving her eyes after her death to an eye bank for use as corneal transplants.

She is one of 15,000 persons who signed such pledges for the benefit of the Eye Bank for Sight Restoration. She is a council member of the organisation.

MRS. HANNAH SEN DEAD

Mrs. Hannah Sen, well-known social worker, died after a heart attack at her residence in New Delhi on March 4th. She was 62.

Mrs. Hannah Sen took keen interest in educational problems and women's activities and was a former President of the All-India Women's Conference. She was a member of the Central Advisory Board of Education set up by the Ministry of Education and of the Central Maternity and Child Welfare Bureau.

Mrs. Sen represented India at several international gatherings on social work and child welfare. She led the Indian delegation to the International Union of Child Welfare at London in 1950.

WOMEN'S WORLD

Women hold all but two of the posts in this (Cousances-Aux Forges Eastern France) sleepy country village (population 1,256). Only the Mayor and the Rural Constable are men.

Women—all but two are married—run the station (one goods train a day), the post office, and the savings banks.

Tax, forms, tobacco sales, mail deliveries are dealt with by women. The Mayor's secretary (traditionally a man's post) and the village doctor are both women.

The men of Cousances have no complaint. "Things are no worse since the women have been in charge," they say.

To whistle out the village's one goods train a day is the Station Mistress, whose assistant is also a woman.

None of the men in the village can say for sure why so many women run their affairs.

WOMEN'S RIGHTS IN SWITZERLAND

The Federal Council, Switzerland's seven-men Collegiate Government, has adopted a "message" to Parliament proposing that women be given full political and voting rights in Federal affairs.

The message, one of the most important in Switzerland's history, proposes that the Federal Constitution be amended to permit women: (1) to vote in elections for the National Council, the Lower House of the Federal Parliament. (2) to be elected members of the National Council, and also of the Federal Council, whose members are elected by Parliament. (3) to add their signatures to "initiatives," which are popular petitions to amend the Constitutions, and (4) to vote in referendums, which are polls in which the electorate can accept or reject legislation adopted by Parliament.

WOMEN LEGISLATORS IN USA

An all-time high of 314 women are members of State Legislatures in 1957, an increase of six over the previous record set in the 1955 election. In 1920, the year that women throughout the United States won the right to vote, 29 were named to state law-making bodies.

Among this year's legislators, 204 are Republicans, 107 are Democrats, one is a member of the Liberal party and two have no party designation. Only nine states now have no women legislators.

SRI SANKARACHARYA

The mission of His Holiness Sri Sankaracharya was one of reconciliation, to make the people of this country forget their inessential differences and rely only on the common heritage of spiritual truth and illumination, said Dr. C. P. Ramaswami Aiyar, presiding over the Golden Jubilee celebrations of Sri Sankaracharya of Kanchi Kamakoti Peetam at Madras on March 17.

The function organised by the Golden Jubilee Celebrations Committee Madras, to commemorate the completion of 50 years of spiritual ministry by His Holiness, was held in the Rasika Ranjani Sabha, Mylapore, Madras. In an atmosphere surcharged with religious feeling, the large and distinguished gathering heard with admiration and reverence the voice of the Swamiji, when a tape-recorded message of his in Sanskrit and Tamil was replayed. Exhorting the people to adhere to our own traditions and heritage, the great spiritual leader stressed the importance of Vedic learning.

LATE Mr. B. G. KHER

We deeply regret to record the death of Mr. B. G. Kher at Poona in a Nursing Home, March 8. He was a Chief Minister of Bombay and High Commissioner for India in London. He was a great patriot.

At the time of his death, Mr. Kher was immersed in the work of the Gandhi Smarak Nidhi of which he took over active control as its Chairman on Aug. 1 last year immediately after he had submitted the report of the Language Commission of which also he was the Chairman.

LATE Mr. P. S. K. RAJA

Mr. P. S. Kumaraswamy Raja, former Chief Minister of Madras and former Governor of Orissa passed away on the afternoon of 16th at General Hospital Madras. He was aged 58.

Mr. Raja entered politics in 1917 when he joined Dr. Annie Besant's Home Rule Movement. He first went to jail in 1932 in the Non-Co-operation Movement and again in 1941 during the Individual Satyagraha Movement. He was Minister for Agriculture in the Prakasam Ministry in 1946, and relinquished this position in 1947 over the issue of allocation of spindles to mills. He formed a Ministry in 1949 and was Chief Minister of the State till 1952 when he was defeated in the elections.

BIRTH OF NEW CALENDAR

The Government of India have announced the decision to adopt the New Calendar from March 22, this year. It has been decided by the Government "to recognise the Saka Era in addition to the Gregorian Calendar for certain official purposes". The uniform National Calendar will be used in conjunction with the Gregorian Calendar with effect from March 22, 1957 corresponding to first Chaitra 1879 Saka Era. This is the Salivahana Saka, 1879 represents the number of expired years. The equivalent current Saka year for 1957 A.D. will be 1880.

OSCAR FILM AWARDS

Ingrid Bergman scored her greatest personal triumph since she left Hollywood nearly eight years ago by winning an Oscar as the best film actress of 1956.

The Swedish-born actress was acclaimed by members of the Academy of Motion Pictures Arts and Sciences for her role in "Anastasia", the story of a Tsarist princess which was partly made in England. It was her second Oscar. She won the first for her part in "Gaslight" a few years ago.

Yul Brynner was named the best actor of the year for his part as the Siamese monarch who battles with a Victorian lady teacher in "The King and I".

GOVT. OF INDIA AWARDS

The President of India recently gave away awards to the following artists at New Delhi.

The recipients of the awards are: Hindustani Vocal—Rasoolan Bai; Hindustani Instrumental—No award; Karnatak Vocal—Musuri Subramania Iyer; Karnatak Instrumental—Mysore T. Chowdiah.

Dance: Kathak—Laohoo Maharaj; Bharata Natyam—Mrs. Rukmani Devi Arundale.

Drama, Acting—Chintamani Ganesh Kolhatkar; Producer and Director—Jai Shanker Sundari.

Films: Direction—Debaki Bhose; Screen Play—G. D. Madgulkar.

LATE Mr. N. CHANDRASEKHARA IYER

Mr. N. Chandrasekhara Iyer, Retired Judge of the Supreme Court and Chairman of the Delimitation Commission, died on 31st morning at his residence at Teynampet, Madras. He was ailing for some time and was aged 68.

CONGRESS PRESIDENTIAL ADDRESSES

(From 1911 to 1934)

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

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

SELECT OPINIONS

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

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

PRICE RS. 8 POSTAGE EXTRA.

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

PRABUDDHA BHARATA
HOLY MOTHER CENTENARY NUMBER

The March 1954 issue of the *Prabuddha Bharata* is a special Number to commemorate first Birth Centenary of the Holy Mother, the illustrious spiritual consort of Sri Ramakrishna. It contains a good number of interesting and learned articles on the several aspects of the Life and Teachings of the Holy Mother and on the ideals and role of women in Indian national life down from the Vedic times.

Among the Contributors to the Number :

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

PRINTED ON IMITATION ART PAPER

Profusely Illustrated

Annual Subscription ; Inland Rs. 5 ; Foreign 14 sh ; U.S.A \$ 4.00
(Only Annual Subscription Accepted.)

ADVAITA ASHRAMA : : 4, Wellington Lane : : CALCUTTA-12

GANDHI MARG

A Quarterley Journal of Gandhian Thought

Contents of the First Issue

Horace Alexander	:	Gandhi and reverence for all faiths
R. R. Diwakar	:	Gandhian studies
Muriel Lester	:	Gandhi - the leader
B. Pattabhi Sittaramiah	:	Gandhi and Gandhism
Roy Walker	:	Our fault
Rajkumari Amrit Kaur	:	Gandhi - the man and his appeal
Margaret Barr	:	Gandhi's way in religious education
Richard B. Gregg	:	A possible help for the Indian scavenger
G. Ramachandran	:	My first darshan of Gandhi
Arthur E. Morgan	:	Let us examine our fundamentals
Kakasaheb Kalelkar	:	Gandhi and the language question
Reginald Reynolds	:	Work and worship
Wilfred Wellock	:	India's choice - Gandhi or western materialism
Bishop W. Q. Lash	:	They will maintain the state of Gandhi
H. S. L. Polak	:	The service spirit

Rs. 5 a year in South Asia ; 10s. or \$2.00 elsewhere ; post free.
Re. 1-8-0 (3s. or 75c.) the copy. Payment in advance.

Published by

GANDHI SMARAK NIDHI
Mani Bhuvan Laburnum Road, Bombay 7, India.

MIRACLE MAN WITH UNRIVALLED POWER

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



RAJ-JYOTISHI

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

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

is now Consulting Astrologer to the Eighteen Ruling Princes in India
Persons who have lost all hopes are strongly advised to test the powers of the Panditji

A FEW OPINIONS AMONGST THOUSANDS.

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

WONDERFUL TALISMANS tested by thousands all over the Globe.

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

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

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

MOHINI KAVACHA :—Enables arch foes to become friends and friends more friendly. 11-8. Special Rs. 34-2. Super powerful Rs. 387-14.

Detailed and descriptive Catalogue with testimonials free on request.

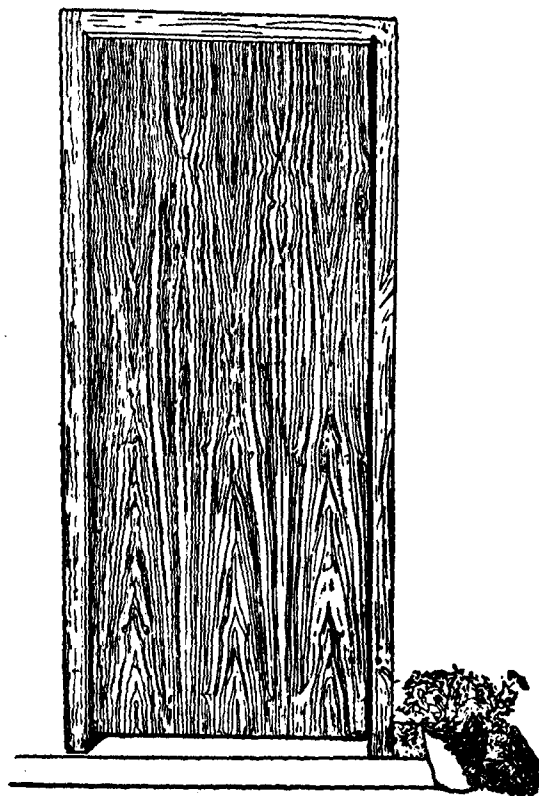
ALL-INDIA ASTROLOGICAL & ASTRONOMICAL SOCIETY (Regd).

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

Central Branch Office : 47, Dharamtola Street, Calcutta-13.

LONDON OFFICE :— Mr. M. A. CURTIAS : 7-A. Westway, London.

"CURZONS" FLUSH DOORS



NAGPUR CITY alone has over FIVE-HUNDRED "CURZONS" teakwood FLUSH-DOORS and partition panels. In the new RESERVE BANK BUILDINGS you are invited to see how "CURZONS" flush-doors, counters and woodwork add grace, dignity and beauty to the interior apartments.

CURZON & CO
EST. 1898

MOUNT ROAD

MADRAS.

The FIFTY-NINE Year old Firm
famous for faultless furniture.

Cables: "CURZONCO"

Telephone: 86896

TANTRAS

THEIR PHILOSOPHY AND OCCULT SECRETS

By Bose & Haldar

In this Volume an endeavour has been made to place before the readers the broad principles underlying the Tantric form of worship and to explain the philosophical principles determining its forms of worship its mystic and rituals and the conception behind the Tantric Deities and the Ten Mahavidyas. The Chakra form of worship and its proper significance have been noted and the meanings of the five makaras have been offered with reference to the Tantric texts. The origin and development of the Tantras have also been traced in the Volume.

Contents:—Authority and Antiquity — Religion and Religions — Development of Tantras — Tantras through the Ages — Tantra and the Sankhya Philosophy — Philosophy of Worship — Fundamental Creed of the Tantras — Siva and Sakti — Mysticism in the Tantras — Tantric Symbols and Practices — Some Mystic Techniques — Essential Principles of Yoga — Human Koshas and Nadis — Chakras — The Goddess of the Tantras — The Ten Mahavidyas — Buddhist Tantras — Glossary.

Illustrated: Cloth Bound: Demy Octavo, pages 220. Price Rs. 6/4. Postage extra.

ORIENTAL PUBLISHING CO., Arpuli Lane, Calcutta 12.

BOOKS ON BUDDHISM

Maha Bodhi Society's Diamond Jubilee Souvenir	Rs. 6 0 0	<i>Bhikkhu Silacara:</i> Kamma	0 8 0
<i>Anagarika Dharmapala</i>		<i>Madam A. C. Albers</i>	
Relationship between Hinduism & Buddhism	0 6 0	Life of Buddha for Children	0 4 0
The Psychology of Progress	0 12 0	Jataka Tales for Children	0 8 0
What did the Lord Buddha Teach?	0 12 0	<i>Dr. B. Jayaram: Perfect Health</i>	1 0 0
World's Debt to Buddha	0 8 0	<i>Bhikkhu Sangharakshita</i>	
<i>Kosetsu Nozu & Basil Crump</i>		Where Buddhism Begins And why it Begins There	0 2 0
Mulagandhakuti Vihara Wall Paintings	7 8 0		
The Life of Buddha in Frescoes	2 8 0	<i>Anagarika Dhammapala (A Biographical Sketch)</i>	1 0 0
<i>Devapriya Valsiaha</i>			
Buddhist Shrines in India	5 0 0		
Buddhist Way of Life	0 4 0		

Apply for Complete Catalogue:

MAHA BODHI BOOK AGENCY, 4-A, Bankim Chatterjee Street, Calcutta-12.

ESTABLISHED 1945

INDIA'S MOST POPULAR LIBRARY PERIODICAL

THE INDIAN LIBRARIAN, A Magazine on Libraries and Literature has a circulation among Libraries, universities, colleges, and other institutions of fifty eight countries. To understand the reason for this popularity, you have only to review the table of contents in any recent issue. Here are some examples of articles which appeared during the past two years.

- Free Public Libraries.
- Rural Libraries & their Problems.
- The Educator's Role in School Library Service.
- The Children's Library - Its Service to the Community.
- Nucleus of Special Libraries in Renascent India.
- Libraries in Bombay State.
- Library Co-operation in India: Its Necessity and Possibility.
- A Plea for a National System of Classification.
- Importance of India's National Library.
- Libraries and Social Education.
- A Library Children Love.

Besides such helpful professional articles by working librarians the *Indian Librarian* carries many columns like "A Select list of Indian Publications" "Books for Young Readers", "Readers' choice of Current Books", and "Books in Review".

Published four times a Year, in March, June, September and December.

Annual Postal Subscription Rates: India: Rs. 8/8/-, U. K. 16 sh. U. S. A. & other Foreign Countries. \$ 3 50.

Advertisement Rates on Application.

THE INDIAN LIBRARIAN, 233, Model Town, Jullundur City, India.

WONDERFUL TALISMAN

IF FAILS MONEY REFUNDED

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

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

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

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

DAIBABAL ASHRAM, (1) Hatkhola, Calcutta.

LEXIN

The Famous
Snake-Bite Cure

Also used very successfully in all
cases of Cholera.

Ask for Free Booklet

P. BANERJI,
MIHIJAM, E. I. R.

Representative:

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

ASPECTS OF THE VEDANTA

A SYMPOSIUM BY DISTINGUISHED WRITERS

CONTENTS:—The Vedanta: Some reasons for its study by Mr. N. Vythinatha Aiyer, M.A.; Veda and the Vedanta by Prof. Max Muller; Vedanta toward all religions by Swami Abhedananda; the Vedanta in outline by Pandit Sitanath Tattvabhushan; the Vedanta Religion by Prof. M. Raghavachariar, M.A.; the ethics of the Vedanta I. by Swami Saradananda; II. by Mr. N. Vythinatha Aiyer, M.A.; III. by Vasudeva J. Kirtikar; the Philosophy of the Vedanta by Dr. Paul Deussen; the Vedanta Philosophy by Swami Vivekananda; the Vedantic Doctrine of the future life by Pandit Sitanath Tattvabhushan; the Vedanta; its theory and Practice by Swami Saradananda; the Vedanta for the world by Swami Vivekananda; Vedanta in daily life by Swami Abhedananda. New Edition.

Price Rs. 2.

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

ARMSTRONG

THE BETTER BICYCLE

Suitable presentation for the Occasion
Why worry waiting for Bus?

You will find pleasure in owning an ARMSTRONG cycle for its swift riding leading to punctuality in the keeping up of dates.

Distributors:

ROYAL CYCLE & MOTOR CO.,

13/14, Broadway, Post Box No. 219, Madras-1

Grams: "ROYCYCLE"

Phone: 3949 (2 lines)

Branch:

THE PIONEER CYCLE HOUSE,

47/49, West Tower Street, Post Box No. 22, Madurai.

Grams: "BICYCLE"

Phone: 303

E. April '57

APRIL 1957]

READERS' DIGEST

7

SELECT TALES FROM THE SANSKRIT DRAMATISTS

THE FAMOUS PLAYS OF

Kalidasa, Sri Harsha, Bhavabhuti, and Visakhadatta

ON THE MODEL OF LAMB'S TALES

These tales which range over the vast field of Sanskrit Drama written on the lines of Lamb's Tales from Shakespeare are intended to bring the treasures of the classics within reach of the lay reader. They are prefixed with short sketches of the respective authors coupled with critical notes on the plays concerned. And they are told in easy and elegant English which must be particularly attractive to students in our schools and colleges. They present the original in a fresh and vigorous style.

CONTENTS: Sakuntala, Malavikagnimitra, Uttara-Ramacharita, Nagananda and Mudrarakshasa.

PRICE RUPEE ONE

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

NOTICE TO SUBSCRIBERS

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

The Circulation Manager,

"THE INDIAN REVIEW"

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

**FOR AN ANSWER TO THE QUESTION WAR OR PEACE
IN 1957, Read the 1957 Annual Numbers of
THE ASTROLOGICAL MAGAZINE just published.**

MAIN CONTENTS :

1. World Predictions for 1957, by B. V. Raman.
2. Krishna & Buddha—An Astrological Assessment, by R. N. Sarma, M.A., Ph.D.
3. Is China a Menace to World Peace? by E. H. Troinski.
4. Astrology, Character & Profession, by Prof. P. S. Sastri, M.A., Ph.D.
5. Music and Astrology, by Y. Mahalinga Sastry, M.A., B.L.
6. A Visit to the Heavens, by Prof. Om Prakash Kahol, M.Sc., B.T.
7. Influence of Venus on Marriage & Sex, by Gopesh Kumar Ojha, M.A., LL.B.
8. Astrology & Parapsychology by Dr. Gerda Walther, Ph.D.
9. Mysteries in Jaimini Astrology, by Srimati M. A. Rukmani, B.A., B.L.
10. Survival After Death, by Dr. V. M. Bhatt, B.A., M.B.B.S.
11. Degree Influence in Hindu Astrology, by V. Thiruvengkatacharya, M.A., L.T.
12. Peeps into Prenatal Past, by K. M. Talgeri, M.A.
13. Masculine & Feminine Physiognomy, by Prof. M. R. Bhatt, M.A.
14. Nadi Aroodam, by V. Venkataramana Rao, B.A., B.L.
15. The Wonders of Nadi Astrology, by K. V. Venkataraman.
16. Astronomy in a New Light, by Dr. W. J. Tucker, D.Sc., Ph.D.
17. The Triangle in a Palm, by Prof. J. C. Ghatak, M.A., Ph.D.
18. Practical Astrology, by G. P. Vaidyanatha Iyer, B.A.
19. What is Man? by Dr. W. B. Crow, D.Sc., Ph.D.
20. How is 1957 for you? by Mihira.
21. Market Forecasts for 1957, by Pt. Shradanand.

And quite a number of other articles by outstanding writers, including the regular popular features.

53 Articles: PP. 222: Crown 1/4 size: Attractive get-up:

On sale at all important Newsagents, Railway Bookstalls or direct from

**RAMAN PUBLICATIONS (D),
"SRI RAJESWARI", BANGALORE 3.**

Telegrams: "SPUNPIPE" Post Box No. 32

Telephones: 76

**THE
SPUNPIPE
COMPANY
NANJIKKOTTA ROAD,
TANJORE**



Manufacturers of
**R. C. SPUNPIPES BY
CENTRIFUGAL PROCESS**

**On rate Contract with the D. G. S. & D.
NEW DELHI**

TO ALL
EXPORTERS OF
High Grade Manganese Ore
and
High Grade Iron Ore.



For Requirements

Please contact

B. PATNAIK

(Mine Owner)

P. O. BARBIL, DIST. KEONJHAR, (ORISSA).

Office:

33, CHITTARANJAN AVENUE,
CALCUTTA-12

Cab : Calkaling

Phone : 23-3456-57

Edited & Published by Sri Manian Natesan, No. 3, Sunkurama Chetty St., Printed by
R. Krishnasami at Akhand Jyothi Press (Private) Ltd., 3, Sunkurama Chetty St., Madras-1

Foreign 1 sh. 6d.

N. P. 75

The ^{2-57 (1041)}
INDIAN REVIEW

FOUNDED BY G. A. NATESAN
(1900)

Vol. 58]

MAY 1957

[No. 5

The Legal Problems of 20th Century
By Justice William O. Douglas

The Great Revolt of 1857
By Dr. Nandalal Chatterji

Superiority of Women over Men
By Prof. K. C. Peter

The Upanisads
By Prof. G. S. Jhala

What People Eat and Why
By W. R. Aykroyd

Buddhist Art and Architecture
By Dr. Niharrajan Roy

Frustration
By Mr. Ajit Kumar Mukerji

Sarvodaya and Communism
By Mr. Shriman Narayan

Contemporary American Fiction
By Prof. Jagdish Chander

World of Books

Indians Outside India

Diary of the Month

Readers' Digest

Questions of Importance

Utterances of the Day

Political

Educational

Legal

Trade and Finance

Women's Page

General

ANNUAL SUBN. INDIAN RS. SIX. FOREIGN 15 sh. G. A. NATESAN & CO, MADRAS-1.

WITH BEST COMPLIMENTS
For your requirements
Processing 35 M. M. and 16 M. M.
Black and White Films
Also Reduction Prints

Contact

RAMNORD RESEARCH LABORATORIES LTD.

(THE MOST UP-TO-DATE AIR-CONDITIONED LAB.)

50, ELPHINSTONE ROAD
BOMBAY-13

Phone :
61413

Grams :
'Goodprint'

PARVATHY VILAS
NAGESWARAPURAM
MYLAPORE, MADRAS-4
Phone : 71126

192
46 47
24

1128

THE GREAT EPICS

Valmiki Ramayana

Condensed in the Poet's own words. By Pandit A. M. Srinivasachariar. Translated by Prof. P. P. S. Sastri, B.A. (Oxon), M.A. With a Foreword by The Rt. Hon. V. S. Srinivasa Sastri, P.C., C.H., LL.D.

The Twentieth Century.—"The distinguishing feature of the book is the scholarship, the taste, almost the genius that the compiler brought to bear on the text in condensing it so as to make the work neither too small nor too large and in making the current of the story run smooth, without jarring the ear or breaking the thread of the story.....The translation is excellent."

Prof. Schrader.—"The Sanskrit Ramayana has been made accessible to even a tiro in Sanskrit who knows enough English to use the translation."

The Mahabharata

Condensed in Vyasa's own words by Pandit A. M. Srinivasachariar. Translated by Dr. V. Raghavan, M.A., Ph. D. Foreword by Dr. S. Radhakrishnan. This is a fitting companion volume to the condensed edition of the Ramayana. The MAHABHARATA of Sage Vyasa is the biggest Epic of the World and in this admirable condensation achieved by Pandit A. M. Srinivasachariar, the story of the great war is presented with the main narrative enriched by the best portions of the dialogues and discourses. Indeed, it is the Poet Vyasa that is speaking, not the compiler.

Prof. A. Berriedale Keith.—"It is a most ingenious idea to condense into such brief compass the contents of these two great works and to give these summaries, together with English renderings. This difficult undertaking has been most successfully carried through, and I trust that the books will serve the purpose of making accessible the essential substance of the texts to a wide range of readers."

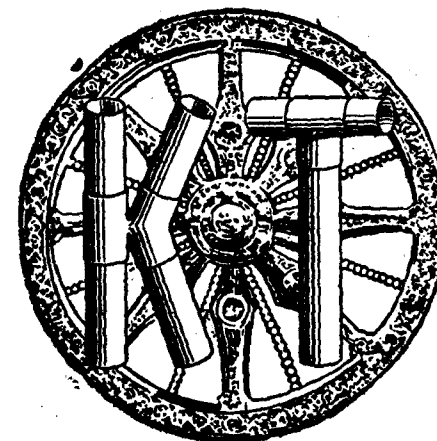
Rupees Three Each

THE INDIAN REVIEW

The Indian Review is the best, cheapest and the most up-to-date monthly periodical published by G. A. Natesan & Co., Madras, and priced at Rs. 6 per annum. Send your name and address with 4 aa. postage stamps for a free specimen copy.

MAY 1957]

THE INDIAN REVIEW



KALINGA TUBES

FOR

WATER AND GAS DISTRIBUTION



KALINGA TUBES LTD.

33, CHITTARANJAN AVENUE,

CALCUTTA-12

Factory: Choudwar, Cuttack (Orissa)

Phone : 23-4088/89

Cables : KALTUBES

THE INDIAN REVIEW

Managing Editor : MANIAN NATESAN

Vol. 57]

MAY 1957 : DETAILED CONTENTS

[No. 5

The Legal Problems of 20th Century By Justice Willian O. Douglas	... 193	Contemporary American Fiction By Prof. Jagdish Chander	... 217
The Great Revolt of 1857 By Dr. Nandalal Chatterji	... 195	World of Books	... 221
Superiority of Women over Men By Prof. K. C. Peter	... 198	Indians Outside India	... 223
The Upanisads By Prof. G. S. Jhala	... 203	Diary of the Month	... 224
What People Eat and Why By Dr. W. R. Aykroyd	... 206	Readers' Digest	... 225
Buddhist Art and Architecture By Dr. Niharranjan Roy	... 209	Questions of Importance	... 233
Frustration By Mr. Ajit Kumar Mukerji	... 212	Utterances of the Day	... 234
Sarvodaya and Communism By Mr. Shriman Narayan	... 214	Political	... 235
		Educational	... 236
		Legal	... 237
		Trade and Finance	... 238
		Women's Page	... 239
		General	... 240

Your Attention Please!

If you are interested in the regular supply of this Journal, kindly fill up this form and post it to:—

G. A. NATESAN & Co.,
Publishers, "INDIAN REVIEW."
ESPLANADE, MADRAS-1.

Dear Sirs,

Please enrol me as a subscriber to the INDIAN REVIEW from

.....I am sending an M. O. for Rs. 6 (Six) (Foreign 15 sh.
U. S. A. 4 Dollars) one year's subscription. Cheque for Rs. 6-4-0

Name

Designation

Address

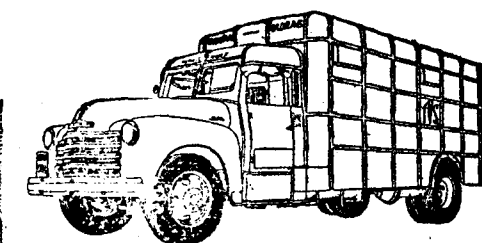
Yours faithfully,



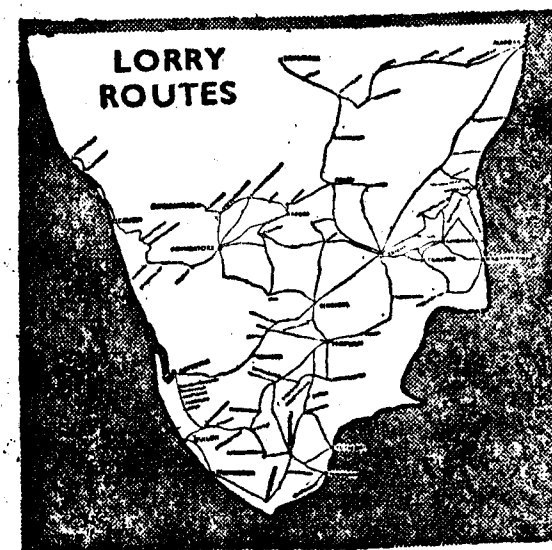
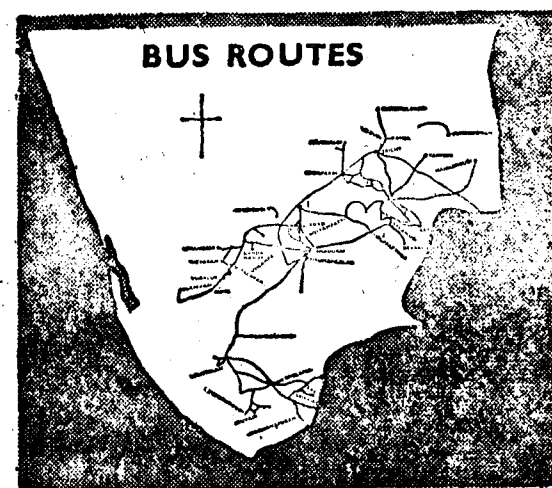
45.5 million passengers

Southern Roadways Private Ltd.

FOR
TIME BUS
"ON TIME" LORRY



2.7 million Lorry miles



A journey to the next town or a trip to the next district, there is a Southern Roadway service to take you there - and bring you back. There are over a hundred routes in Madura, Ramnad, Tirunelveli, Tiruchi, and Tanjore Districts of Madras State.

Only "ON TIME" lorry Service in India.

Our vehicles operate 20 million miles yearly.

For Road Transport
Southern Roadways Private Ltd.,
MADURAI.

SOUTHERN RAILWAY

CONCESSIONAL HILL STATION RETURN TICKETS

During the period from the 1st April, 1957, to the 31st October, 1957, Return tickets to the undermentioned Hill stations, at one and a half single journey fares for First, Second and Third classes (Mail/Express or Ordinary fares being charged for Second and Third classes, as the case may be), will be issued from such of the stations on the Southern Railway, as from which the chargeable distance is 150 miles or more. These return tickets are available for three months from the date of commencement of the outward journey. Advance booking on these return tickets is permissible under the same conditions as for ordinary single journey tickets.

1. PATHANKOT
2. SIMLA
3. SOLON
4. DHARAMPORE (Punjab)
5. DEHRADUN
6. KATHGODAM
7. KURSEONG
8. DARJEELING
9. SHILLONG OUT-AGENCY
(Served by Pandu of Gauhati)
10. ABU ROAD
11. OOTACAMUND
12. COONOR
13. KODAIKANAL ROAD
(including Kodaikanal Out-Agency)
14. KOTAGIRI OUT-AGENCY
(served by Mettupalaiyam)

Children above 3 and under 12 years of age, will be charged at half the concession fares.

Return tickets to the Out-Agencies mentioned above will be issued at one and a half single journey fares for the rail-portion and at two single journey fares for the road-portion of the journey.

No break of journey on the outward trip is permissible on these return tickets, but break of journey is allowed on the return trip, subject to the usual conditions governing break of journey on ordinary tickets.

Further information can be had from the Station Masters or from the Chief Commercial Superintendent, Southern Railway, Madras-3.

Madras.

Chief Commercial Superintendent.



RAMTIRTH BRAHMI OIL

AYURVEDIC MEDICINE (REGD.)

Ends Baldness, Increases Memory, Insures Eyesight
Imparts Sound Sleep, Removes Grey Hair, Stops
Falling Hair, Removes Dandruff. Useful to every-
body in all seasons. Big bottle Rs. 3.50 n.p. & Small
Rs. 2/- Available everywhere. Send M.O. for
Rs. 6/- for big bottle and Rs. 4/- for small bottle,
including Postage and Packing. No. V. P. P. sent.



SHRI RAMTIRTH YOGASHRAM
DADAR (C. RLY.) BOMBAY 14.

YOGIC ASANAS

To be healthy and to keep fit ask for our attractive Chart (Map) showing YOGIC ASANAS which will be sent on receipt of M.O. for Rs. 1.90 n.p. including Postage. The Asanas can easily be performed at home.

YOGIC CLASSES are regularly conducted from 7-30 A.M. to 9-30 A.M. and evening 6 to 7-30 P.M. at the above address. Lectures on every Sunday at 10 A.M.

SADHANA AUSADHALAYA DACCA

The world's largest Ayurvedic Hall
Branches & Agencies All over the world.

ADHYAKSHA — Dr. Joges Chandra Ghose, M.A., Ayurved-sastri, F.C.S.
(London), M.C.S. (America), formerly Professor of
Chemistry, Bhagalpur College.

CALCUTTA CENTRE — Dr. Nares Chandra Ghose, M.B.B.S., Ayurved-
Acharya, 36, Goalapara Road, Calcutta-37.

Madras Branch: 17-A, Broadway. Mysore Branch: 94, Silver Jubilee
Park Road, Bangalore. 1067, Srirampet, Mysore.

Hyderabad Branch: Abid Road.

Sole Agents for South India:

SRINIVASA MEDICAL & FANCY MART
REPALLE, GUNTUR DISTRICT

K. P. V. SHAIK MOHAMED ROWTHER & CO.

POST BOX NO. 1264

41, Linghi Chetty Street, G. T. Madras.

Branches at

MASULIPATAM, KAKINADA, NEGAPATAM and KARAIKAL

Telegraphic Address :

General : "SHAIK"

Coastal Service : "JALANATH"

U. K. America Service : "SAMUDRAPAR"

Singapore-Australia Service : "EASTSHIPCO"

Agents For :

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

Steamer Service :

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

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

SELECT TALES FROM THE SANSKRIT DRAMATISTS

THE FAMOUS PLAYS OF

Kalidasa, Sri Harsha, Bhavabhuti, and Visakhadatta

ON THE MODEL OF LAMB'S TALES

These tales which range over the vast field of Sanskrit Drama written on the lines of Lamb's Tales from Shakespeare are intended to bring the treasurers of the classics within reach of the lay reader. They are prefixed with short sketches of the respective authors coupled with critical notes on the plays concerned. And they are told in easy and elegant English which must be particularly attractive to students in our schools and colleges. They present the original in a fresh and vigorous style.

CONTENTS : Sakuntala, Malavikagnimitra, Uttara-Ramacharita,
 Nagananda and Mudrarakshasa.

PRICE RUPEE ONE

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

NOTICE TO SUBSCRIBERS

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

The Circulation Manager,

"THE INDIAN REVIEW"

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

FOR AN ANSWER TO THE QUESTION WAR OR PEACE

IN 1957, Read the 1957 Annual Numbers of
THE ASTROLOGICAL MAGAZINE just published.

MAIN CONTENTS :

1. World Predictions for 1957, by B. V. Raman.
2. Krishna & Buddha—An Astrological Assessment, by R. N. Sarma, M.A., Ph.D.
3. Is China a Menace to World Peace? by E. H. Troinski.
4. Astrology, Character & Profession, by Prof. P. S. Sastri, M.A., Ph.D.
5. Music and Astrology, by Y. Mahalinga Sastry, M.A., B.L.
6. A Visit to the Heavens, by Prof. Om Prakash Kahol, M.Sc., B.T.
7. Influence of Venus on Marriage & Sex, by Gopesh Kumar Ojha, M.A., LL.B.
8. Astrology & Parapsychology by Dr. Gerda Walther, Ph.D.
9. Mysteries in Jaimini Astrology, by Srimati M. A. Rukmani, B.A., B.L.
10. Survival After Death, by Dr. V. M. Bhatt, B.A., M.B.B.S.
11. Degree Influence in Hindu Astrology, by V. Thiruvengkatacharya, M.A., L.T.
12. Peeps into Prenatal Past, by K. M. Talgeri, M.A.
13. Masculine & Feminine Physiognomy, by Prof. M. R. Bhatt, M.A.
14. Nadi Aroodam, by V. Venkataramana Rao, B.A., B.L.
15. The Wonders of Nadi Astrology, by K. V. Venkataraman.
16. Astronomy in a New Light, by Dr. W. J. Tucker, D.Sc., Ph.D.
17. The Triangle in a Palm, by Prof. J. C. Ghatak, M.A., Ph.D.
18. Practical Astrology, by G. P. Vaidyanatha Iyer, B.A.
19. What is Man? by Dr. W. B. Crow, D.Sc., Ph.D.
20. How is 1957 for you? by Mihira.
21. Market Forecasts for 1957, by Pt. Shradanand.

And quite a number of other articles by outstanding writers, including the regular popular features.

53 Articles: PP. 222: Crown 1/4 size: Attractive get-up:

On sale at all important Newsagents, Railway Bookstalls or direct from

RAMAN PUBLICATIONS (D),
"SRI RAJESWARI", BANGALORE 3.

INCREASED PRODUCTION FOR A STABLE ECONOMY

NEW CENTRAL JUTE MILLS CO. LTD.
11, Clive Row, Calcutta

ASHOKA CEMENT LTD.
Dalmianagar, Bihar

THE JAIPUR UDYOG LTD.
Sawai Madhopur, Rajasthan

BHARAT COLLIERIES LTD.
11, Clive Row, Calcutta

SHREE KRISHNA GYANODAY SUGAR LTD.
Hathwa & Lauriya

DEHRI ROHTAS LIGHT RAILWAY CO. LTD.
Dalmianagar, Bihar

ALBION PLYWOOD LTD.
Budge Budge

BENNETT COLEMAN & CO. LTD.
Bombay
Times of India Publications

ROHTAS INDUSTRIES LTD.

Dalmianagar, Bihar

PAPER & BOARDS

ASBESTOS CEMENT PRODUCTS

CEMENT

SUGAR

CHEMICALS

VANASPATI



SAHU JAIN LTD.

11, Clive Row, Calcutta—1

**THE EXPERIENCE
AND RESOURCES
OF THE SAHU JAIN
ORGANIZATION
ARE DEDICATED
TO PROGRESSIVE
INDUSTRIAL
EXPANSION**

SAHU JAIN INDUSTRIES

Prayers, Praises and Psalms

Selections From

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

Translated By
DR. V. RAGHAVAN

Foreword By
MAHATMA GANDHI

UPAKHYANAMALA

(A Garland of Stories)

Selected from the Epics and the Puranas

Text in Sanskrit Devanagari
Condensed by Pandit A. M. SRINIVASACHARIAR

Translated by Mr. V. NARAYANAN, M.A., M.L.

With a Foreword by Dr. Sir C. P. RAMASWAMI IYER

RUPEES THREE each

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

Sages, Saints and Reformers

—*—

Chaitanya to Vivekananda

In this book are presented the sketches of six saints, five Bengali and one Assamese Yet it is the ancient philosophy of the Hindus that finds varied utterances in the discourses of Chaitanya, the poems of Ramprasad, the sayings of Ramakrishna Paramahansa and the missionary speeches of Vivekananda. We have in these sketches tried to give not only a detailed biography of the saints and teachers but also a succinct account of their philosophy and religion. Price Rs. 2.

North Indian Saints

This book recounts the lives and teachings of the Saints of Northern India from Ramanand to Ram Thirth. It includes sketches of Ramanand and Kabir, Nanak and the Sikh Gurus, of Ravi Das the Chamar Saint, of Mira Bai the ascetic queen of Chitor, Vallabhacharya, Tulsidas, Virajanand, Dayanand the founder of the Arya Samaj and Swami Rama Thirth Some of the rapturous songs and hymns of the Vernacular are to be found in the ecstatic utterances of Mira Bai, of Nanak and Kabir. Price Rs. 2.

Leaders of the Brahmo Samaj

This book contains a record of the doings of Brahmo leaders since the days of Raja Ram Mohun Roy; that is to say, it is a narrative of the social, religious, educational and philanthropic activities of the pioneers of the Brahmo movement. CONTENTS:—Raja Ram Mohun Roy, Maharishi Devendranath Tagore, Kesav Chandra Sen, Pratapchandra Mazumdar, Sasipada Banerji, Ananda Mohan Bose and Pundit Sivanath Sastri. Price Rs. 1/8.

Vaishnavaita Reformers of India

A clear account of the growth of Vaishnavism is intended to be conveyed by these Lives of Eminent Reformers, and reference has throughout been made to the development of doctrines. The growth of Vaishnavism in Northern India is briefly dealt with in the last Essay, that on Sri Chaitanya, wherein that great Saint's career is described. Contents: Nathamuni; Pundarikaksha; Yamunacharya; Sri Ramanujacharya; Sri Vedanta Desika; Manavala Maha Muni. Price Re. 1.

Three Great Acharyas

Sankara, Ramanuja and Madhwa are the three Great Acharyas whose teachings hold sway over the bulk of the Hindus all over India. They are equally appreciated by the best thinkers of the day, even among the Oriental Scholars of Europe and America. An attempt is made in the following pages to bring under one cover critical sketches of the lives and times of Sankara, Ramanuja and Madhwa together with an exposition of their respective systems of Philosophy. Price Rs. 3.

India's untouchable Saints

In this book are presented the lives of four notable Saints who have sprung from the "untouchable" class. Contents: Nanda, Ravidas, Chokamelar and Haridas. Price As. 6.

All Foreign orders must be accompanied with remittance

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

FREE INDIA

SOUTH INDIA'S BEST PICTORIAL WEEKLY

PRINCIPAL FEATURES:

Beautiful Front Cover
Full Page Pictures
Film & Fun Pages
Bombay Letter
Delhi Despatch
Pakistan X-rayed
Snappy Leaders

Opinions of the Week
Plan with planets
Cartoons
Up-to-the-Minute Photos
Short Story
and
Hindi Lessons

Besides

STRAIGHTWORDS

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

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

Please ask for a Specimen Copy.

Further particulars From

FREE INDIA WEEKLY

77, General Patters Road :: MADRAS-2

THE INDIAN OVERSEAS BANK LTD.

CENTRAL OFFICE, MADRAS

Branches at: BOMBAY, MADRAS, CALCUTTA, HYDERABAD (Da),
NEW DELHI and throughout South India.

COLOMBO, SINGAPORE, IPOH, MALACCA, PENANG,
KUALA LUMPUR, BANGKOK, RANGOON, HONG KONG.

London Bankers:

MIDLAND BANK LTD.

CHASE MANHATTAN BANK

Agents in the Principal Commercial Centres of World.

Every description of Banking business transacted and for those who trade abroad, THE INDIAN OVERSEAS BANK LIMITED is particularly well equipped to deal with their requirements.

M. Ct. MUTHIAH,
Chairman.

C. P. DORAICANNU,
General Manager.

TRAYONS

THE TRAVANCORE RAYONS (Private) LIMITED

Rayonpuram, P. O.

Travancore-Cochin State

Indian Pioneer Producers

of

Rayon Yarn

and

TRANSPARENT CELLULOSE FILM

MANAGING AGENTS:

EMCETE & SONS (Private) (Travancore) Ltd.

JANA

The monthly news magazine
of Asia and Africa

brings you the latest news and
picture of events in the region,
in—

POLITICS

ECONOMICS

ART

SPORT

MEDICINE

EDUCATION

LITERATURE

CINEMA

Published on the first of each
month

For specimen copy and details of
subscription rates write to :—

The Manager, JANA, Lake House,
Colombo, Ceylon.

JANA

HINDU ETHICS

Principles of Religio-Social Regeneration

By BABU GOVINDA DAS

With Introduction by
BABU BHAGAVAN DAS

and a Foreword by

Dr. GANGANATHA JAH, M.A., D.LITT.

It is critical of current Hindu beliefs and lays
down lines along which reform should proceed.

Price Rs 2/-

The World Teachers

Life and Teachings of Sri Rama
By M. R. SAMPATHKUMARAN, M.A.

Life and Teachings of Sri Krishna
By M. R. SAMPATHKUMARAN, M.A.

Life and Teachings of Jesus Christ
By S. K. GEORGE, M.A., B.D.

Life and Teachings of Zoroaster
By PROF. A. R. WADIA, M.A.

Life and Teachings of Buddha
By DEVAMITTA DHARMAPALA

Life and Teachings of Muhammad
By
ARMAD SHAFI & YAKUB HASAN

Life & Teachings of Sri Sankara
By
S. S. SURYANARAYANA SASTRI, M.A.

Price Re. 1 (One) each.

G. A. NATESAN & CO., G.T. Madras. 1

VEMBANAD CEMENT VEMBANAD CEMENT VEMBANAD CEMENT

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

VEMBANAD BRAND

TRAVANCORE CEMENTS LTD
REGISTERED OFFICE KOTTAYAM

FACTORY: NATTAKOM, KOTTAYAM

VEMBANAD CEMENT VEMBANAD CEMENT VEMBANAD CEMENT

NATESAN'S PUBLICATIONS

SPEECHES AND WRITINGS

Price Rs. 5 each

Ram Mohun Roy
Sir D. E. Wacha

Lord Sinha
Sir W. Wedderburn

NATIONAL BIOGRAPHIES

Price Rs. 5 each

Indian Judges. Sketches of 21 famous Judges.
Indian Christians. Sketches of famous Indian Christians.

POLITICS

Hind Swaraj or Indian Home Rule. By Mahatma Gandhi. As. Eight.

Fellowship of Faiths and Unity of Religions. By Mahatma Gandhi. Edited by Prof. Adbul Majid Khan. Re. One.

Congress Presidential Addresses. (1911-1934) Containing full text of Presidential Addresses. Rs. 8.

Indian National Evolution. By A. C. Mazumdar. Rs. 5.

The Governance of India. By Babu Govind Das. Rs. 5.

INDIAN TALES

The Guardianship of India: A Mock Trial. By R. Javanthinathan. Rupee One.

Select Tales from the Sanskrit Dramatists. Contents: Sakunthala, Malavikagnimitra, Uttararama-charita, Nagananda and Mudrarakshasa. Re. One.

Sakuntala. By Kamala Sathianadhan. As. 6.

Works of Dr. Radhakrishnan

Freedom and Culture Rs. 2.

The Heart of Hindustan Re. 1-8.

WORLD TEACHERS

Re. One each.

Sri Rama: His Life and Teachings. By M. R. Sampatkumaran, M. A.

Jesus Christ: By Mr. S. K. George.

Sankaracharya. By S. S. Suryanarayana Sastri.

Sri Krishna: His Life and Teachings. By Mr. M. R. Sampatkumaran, 2nd Edn.

Life and Teachings of Zoroaster. By Prof. A. R. Wadia.

Buddha. By D. Dharmapala 4th Edn.

Prophet Muhammad. By Ahmed Shafi and Yakub Hasan.

NATIONAL CLASSICS

(Abridged editions)

Price Rupees Three each.

Valmiki Ramayana. Text in Devanagari and English Translation. Foreword by the Rt. Hon. V. S. Srinivasa Sastri, P.C., C.H.

The Mahabharata. Text in Devanagari and English Translation. Foreword by Dr. Sir S. Radhakrishnan.

Upakhyanamala. Text in Devanagari. Foreword by Dr. Sir C. P. Ramaswami Aiyar.

The Upanishads. Selections from the 108 Upanishads. Text in Sanskrit Devanagari. With a Foreword by Prof. M. Hiriyanna, M.A.

Prayers, Praises and Psalms. Text in Devanagari and English Translation. Foreword by Mahatma Gandhi.

RELIGION AND PHILOSOPHY

A Handbook of Saiva Religion. By S. Katireshu. Rs. 2-8.

Aspects of the Vedanta: A Symposium. Rs. 2.

Hindu Ethics. By Babu Govinda Das. Rs. 2.

Temples Churches and Mosques. By Yakub Hasan 68 illus. Re. 1-8.

The First Four Califs. By Ahmed Shafi. Re. 1.

Three Great Acharyas: Sankara, Ramanuja, and Madhwa. Rs. 3.

North Indian Saints. (Ramanand to Ram Tirath) Rs. 2.

Chaitanya to Vivekananda: Lives of the Saints of Bengal. Rs. 2.

Vaishnavite Reformers of India. By T. Rajagopalachariar, Re. 1.

GENERAL

50 Years in the Service of the Nation; A Golden Jubilee Souvenir recording the nation's progress through fifty years of G. A. Natesan and Co's publications. By B. Natesan. With Foreword by C. Rajagopalachariar, Rs. Two.

Books That Have Influenced Me. A Symposium by the Rt. Hon. Sastri, Sir C. V. Raman, Dr. C. Jinarajadasa, Justice M. C. Chagla, Mr. C. Rajagopalachari and others. Price Re. 1-8.

Leaders of the Brahmo Samaj. Rs. 2.

Famous Battles in Indian History. By T. G. Subrahmanyam, M.A. L.T., Re. 1.

Shakespeare's Tragedies: King Lear, Macbeth, Hamlet and Othello. By Dr. W. Miller, Re. 1-8.

G. A. NATESAN & CO., PUBLISHERS and BOOKSELLERS, MADRAS-1.

THE INDIAN REVIEW

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

Managing Editor: MANIAN NATESAN

Vol. 58]

MAY 1957

[No. 5]

The Legal Problems of Twentieth Century

By

JUSTICE WILLIAM O. DOUGLAS

TWO problems will be of cardinal importance in the field of law during the second half of the Twentieth Century.

The first is the molding of democratic constitution to fit the needs of subjugated peoples emerging from colonialism and developing within these countries democratic habits and institutions.

Formulating democratic constitutions for nations newly emerging into independence is not a difficult task. Creating democratic institutions and instilling democratic habits is much more difficult. Most of these new nations have little or no democratic traditions.

People of different cultures, religions, and languages must often be unified under a single government. Preservation of liberty and equality for diverse groups and minorities is no easy matter. It is one thing to write concepts of freedom into a constitution; it is another thing to make the constitution a living creed. But it can be done as proved by the experience of India.

Consider the magnitude of the obstacles facing the new Indian democracy at the time of its birth in 1947. Nine Governors' Provinces had been under a modified form of democratic rule since 1937. By contrast, some 560 Indian states had been under the autocratic rule of hereditary princes. Moreover, India is

a nation of 17 different languages and several hundred different dialects. It has many different religious groups; and it was long saddled by a caste system that the new Constitution outlawed. Unification of such a nation was a real challenge to the political leadership of India.

Under Nehru, the leaders met the challenge. They fashioned the many states into a working federalism of 15 units. Local and national leaders united to make this new machinery work smoothly. An independent judiciary saw to it that individual rights were not sacrificed and that discrimination was outlawed. Education of the masses in their political responsibilities was vigorously undertaken. The general elections in 1951 showed that even illiterate people are intelligent and can act responsibly.

The Indian Constitution is a fountainhead of democratic freedoms. The dignity and worth of the individual are constitutional keystones. India adheres to the creed of democracy. The preamble states that the purpose of the Constitution is to secure to all India's citizens:

"JUSTICE, Social, economic and political;

"LIBERTY of thought, expression, belief, faith and worship;

"EQUALITY of status and of opportunity; and to promote among them all;

145668.

"FRATERNITY assuring the dignity of the individual and the unity of the Nation."

The manner in which the Constitution is being applied and interpreted in India has made these noble goals powerful forces in the nation.

Burma, Ceylon, and Pakistan have made great strides forward under new constitutions that are fresh embodiments of the spirit of liberty. Indonesia, Morocco, and Vietnam are moving in the same direction. The spirit of freedom, so strongly demonstrated at Bandung, is now a powerful political force shaping the constitutions and political habits of peoples long subjugated. It will be a major force in world affairs during the balance of this century as other nations gain their independence.

Our second major problem in the field of law is an agreement by all nations on a body of principles for the control of nuclear power. The successful resolution of this problem is imperative to the survival of mankind.

This age of bombs with a destructive force measured in megatons presents man with the gravest problem in his history. The force that is capable of destroying all civilization must be subjected to a body of law applicable to all people in all nations.

Man, with all his ingenuity at work, has in the past ten years taken some pioneer steps toward meeting this challenge. A number of proposals for the international control of nuclear power have been advanced. In 1946 the

Acheson-Lilienthal plan was presented. It was adopted in substance by the United Nations Atomic Energy Commission and became known as the UN Majority Plan. It was a bold plan. It called for a single international commission which would have ownership of all dangerous nuclear facilities and materials—from the mines to electric power stations. There would be sweeping inspection arrangements designed to detect secret production facilities. This plan proved to be unacceptable to the Soviet Union, but it showed what man's inventive genius in the field of law can achieve.

After the Acheson-Lilienthal plan there followed a number of disarmament proposals. The United Nations Disarmament Commission was organized. And in 1953 President Eisenhower announced his Atoms for Peace plan. He called for an international pool of fissionable material for research and development of the peaceful uses of atomic energy. While not a program for control of nuclear power, the Atoms for Peace plan manifested a spirit of cooperation which is essential to an effective plan of international control. And at Geneva in 1955 the President advanced his "open skies" plan of aerial inspection and exchange of military blueprints. The plan would reduce the temptation of atomic or thermonuclear attack by eliminating the element of surprise. The "open skies" plan would be a preliminary step to disarmament and international control.

The international control of nuclear power is a difficult problem. But it must be solved. Confidence built by cooperation is a sound beginning.



The Great Revolt of 1857

BY

DR. NANDALAL CHATTERJI, M.A., PH.D., D.LITT.,

THE Revolt of 1857 is a most momentous, if tragic, event in the history of modern India. It has been looked at and described in various ways. English historians have called it a Sepoy Mutiny, while Indians would love to regard it as the First War of Indian Independence. A large quantity of historical literature has gathered round the Great Revolt. But, practically all of it has been written from the British point of view. There is little or no account available from the defeated side, which could clear up the objects and motives of the rebels. There is, therefore, a lot of speculation about the nature and significance of the Movement.

The Revolt has been viewed from different points of view. *Firstly*, it was a mutiny of the Company's sepoys, pure and simple. The sepoys were discontented on account of various reasons among which the alleged supply of greased cartridges was the principal one. *Secondly*, the Revolt marked a struggle between the civilization of the West and that of India. It has been suggested that the fast-approaching tide of the Western civilization caused a great alarm in the minds of the conservative sections, and made them combine against the British rule. *Thirdly*, the Revolt reflected the discontent of the expropriated feudal classes whose powers and privileges had been lately assailed by the British. *Fourthly*, the Great Revolt was viewed as a secret Muslim conspiracy to oust the British from India and restore the old Muslim sway. It has been asserted that the Mughal Court stirred up the Mutiny for selfish political reasons. This movement is also said to have been encouraged by the representatives of the dispossessed house of the Avadh monarchy. *Lastly*, the Indian Revolt has been regarded as the first Indian War of Independence. These different viewpoints amply indicate that the Mutiny was not a simple

movement but a complex one. It would be a mistake to treat it as a disconnected and sudden explosion.

The Revolt of 1857 symbolises a new political awakening in the land. This awakening was also cultural, even though the sepoys were one of its chief spearheads. The fact is that the impact of Western civilization had roused the average Indian from his usual self-complacency, and the attacks on religious beliefs and institutions coming from the Christian missionaries had convinced many people that unless India was freed from the British rule indigenous culture could not be rendered safe and secure. Thus the Revolt was ultimately and essentially a struggle between the past and the present, between the old and the new, and between the devout and the heretical. The onslaughts of Christianity and the Western forms and methods of administration roused the orthodox and the conservative. But this discontent would not have taken the shape of a widespread revolt, if the yearning for freedom had not stood out as the outward emblem of the decaying old political order of India. "Dharma" or "Din" was the slogan which powerfully appealed to all sections who were disaffected against the foreign rule. The outward expressions of this feeling varied in different regions according to local political, and economic conditions, but this was the same motive force which had brought to the West the new spirit of patriotism.

Confronted by the threat of being swallowed up by an alien culture and rule, the soul of the people, roused to a sense of danger, rebelled against the national menace. Religion and politics became mixed up in 1857 in a manner in which it cannot do so in any country other than India, for the people were by nature and instinct intensely religious and puritanical.

The real significance of the Mutiny lies, therefore, in an ideological conflict which took the shape of a patriotic outburst against foreign rule. But this struggle should not be interpreted in terms of a racial rising. If we view the matter dispassionately, we shall find that comparatively little race feeling was visible on the rebel side during the Mutiny. The rebels, however, precipitated the struggle because there was a widespread feeling against the Britishers as rulers. There was, however, no racial hatred. This is clear from repeated cases of assistance and loyalty to the British, were solely actuated by a feeling of pure liberality or of personal likes and dislikes. There is no doubt that the Mughal family at Delhi bitterly resented their lowly position under the Company's rule. Nana Saheb of Bithur likewise resented the stoppage of his pension. The protagonists of the Avadh monarchy were mostly disaffected on account of the unceremonious annexation of the country. The Rani of Jhansi nursed a grievance because her adopted son was deprived of his royal status. The Taluqdars of Avadh were hostile because their rights in the land had been attacked and curtailed. Other feudal chiefs had some grievance or the other. But how is it that such discordant elements managed to combine against the mighty British Empire? Could individual rancour and prejudice have led to countrywide revolt? The Revolt of 1857 was scarcely a revolt of disgruntled elements alone, as foreign writers are wont to hold. It is true that the outbreak was not a revolution of the Western type and it certainly lacked some of the known features which characterised the revolutionary movements of Europe or America. Still, it marks a real national upsurge for the first time in modern India. This upsurge was erratic, even isolated, sporadic and unforeseen. This does not detract from the great significance of this upsurge. No revolutionary movement on a large scale can take place only because the leaders are disgruntled. A widespread conflagration cannot

be artificially engineered by self-seekers and manipulators. Such people certainly will exploit the situation favourable to them, but they themselves cannot create the situation itself. If a national consciousness had not appeared in a vague form, the disgruntled leaders would not have been able to create a vast insurrectionary movement.

It is the arrogant and imperialist self-assertion of the Britisher which produced a country-wide discontent. People felt that under a foreign rule their "*Dharma*" could not be maintained, and so they desired that this foreign rule must be uprooted in the interests of "*Dharma*". The feeling was not one of pure political patriotism but of socio-religious nationalism. The cartridge affair may have hastened the outbreak but was not its cause. The very fact that the insurrection was not organised shows that it was vague sense of political discontent which caused it. Every party, including the sepoys, took a leap in the dark, conscious only of the fact that they wanted to destroy the British rule. The rebels did not have a precise idea of the use they would make of the leap they had taken, but they seem to have been agreed on the point that the rebellion was really welcome in many regions of Northern India. Essentially in the nature of a military outburst in various cantonment towns, the revolt assumed in many places, specially in Uttar Pradesh, the character of a popular rebellion of the country already disaffected by foreign conquest and British innovation. The first outbreak of the Revolt was necessarily in the more combustible quarters of the Bengal Army, but this need not make us regard it as mere military movement.

There are certain things which demand a careful consideration. *Firstly*, how is it that both Hindus and Muslims joined together against a common foe unless it may be that a common patriotic sentiment inspired them all? Hindu-Muslim unity during the Mutiny is a really memorable phenomenon which has so far been completely ignored by European his-

torians. In their common fight against the British the two communities fought shoulder to shoulder. It is a highly significant fact that cow-killing was completely stopped in Delhi during the Mutiny. Bahadur Shah's Chief Secretary during the brief period of his restoration was a Hindu, Mukand Ram, just as Nana Saheb's Chief Advisor was a Muslim, Azimullah. In Avadh both Hindu and Muslim Taluqdars and peasants fought for the cause of their dethroned King. The Taluqdar Beni Madho, when he realised that he could not hold his fort, surrendered it, but did not surrender personally on the ground that he himself belonged to the King. This feeling of unity is a symptom which cannot be explained away except in terms of political nationalism.

Secondly, the great sacrifices which the rebels cheerfully made have not been fully assessed so far. Hundreds and thousands lost their all and gave up their lives. Was it because some political adventurers misled them? The selfless spirit which is seen on a grand scale in different regions of India during the Mutiny is a proof of the fact that a vague feeling of patriotism must have been there.

Thirdly, if the rebels were inspired by the cultural ideology of "*Dharma*" or "*Din*", this was the foundation on which Indian national awakening rested in the last century. In the West the foundation of nationalism was a cultural and economic sense of oneness. In India it was different thing. As the country was under the economic exploitation of the British, the first stirring of nationalism came in the religious sphere rather than in the economic.

Fourthly how is it possible to explain that during the Mutiny different elements of society, high and low, baron and peasant, man and woman, and Brahmin and Untouchable all forgot their age-old differences and joined in a common cause? From contemporary sources plenty of evidence is available to show that a remarkable social brotherhood was seen at first in a number of centres. This sense of social brotherhood must be interpreted in terms of

political nationalism; otherwise this would be both strange and unintelligible.

Fifthly, the fact has not been explained by the English historians as to why village after village in parts of Bihar and Uttar Pradesh shook off the British rule and declared independence. In many places the whole countryside was in open revolt. In some areas of the Doab even criminals and dacoits are known to have joined in the common rising against the British. In many places the houses and properties of those who were loyal to the British were attacked and plundered. The lives of the Indian subordinates of the Company were in danger in the midst of the mob fury which broke out in many parts. These facts which have not received the attention they deserve, lead us to think that a new-born feeling of patriotism must have been the cause of these.

Lastly, why was not the Mutiny a localised affair? Why did it become widespread in different regions of India? Even though there was no well-thought-out plan or any pre-conceived scheme on a fully national scale the insurrection occurred simultaneously at many places of the country. It was certainly not chance or accident which made it widespread, but the popular feeling that the foreign rule must be resisted. Had there not been a common feeling against foreign imperialism, the outbreak could not have been countrywide. It would have remained a local affair as in the previous cases of the Vellore Mutiny and the Barrackpore Mutiny.

The Revolt had its ups and downs, no less than temporary setbacks and ultimate failure. Incidents occurred at different places which only showed political immaturity or military short-sightedness on the part of the rebels. Misunderstandings soon appeared, when failure stared them in the face and setbacks and frustrations caused demoralisation, rivalry, and bickerings. Lack of careful planning and efficient organisation on a national scale weakened the movement. Their divided leadership was a standing source of weakness and it could

not control the mob violence which the Revolt necessarily produced. The patriotic and revolutionary urge could not be canalised in the face of helpless violence which came in the wake of the Mutiny. The vague sense of discontent which had gripped the masses and classes alike could not become all-pervasive for want of unity and control. The dispossessed and disgruntled groups of leaders who had suffered from British rule were there, but they failed to produce a leader of the character of a George Washington. The feudal or semifederal leadership which controlled the revolt was at best an indifferent leadership, looking in contrary directions at one time, and lacking in high military skill and diplomatic finesse. While resources were lacking mere plunder could not provide the means with which the war of liberation could be managed. Princely allies were not forthcoming and rebel peasants and barons both were ill-led and ill-provided. The Company with its vast resources, military and economic, was able before long to stamp out the revolt in all parts of India. The Revolt ended almost as quickly and abruptly as it had come. The feudal classes who led the fight against the British could not throw up a bril-

liant high command. At Delhi there was scarcely any leadership. Bahadur Such himself was more a poet, musician and artist than a political leader. He was too old to formulate a scheme of rebellion of his own. Zinat Mahal, the ambitious Mughal queen, was more a schemer than a leader. The leaders whom the revolt threw up elsewhere were scattered and weak. Of them a few can be named: Nana Saheb, Azimullah, Lakshmi Bai, Tantia Tope, Vakt Khan Rohilla, Kunwar Singh, Amar Singh, Beni Madho, Maulvi Ahmud-ullah, and Hazrat Mahal. They all figured in different areas, without any concerted plan. There was no organisation and little or no means of communication among themselves. That they failed against the mighty British Empire in the end need cause no surprise.

The attempt of feudal India to throw off the foreign yoke failed not because it was not national or patriotic, but because it could not become fully democratic and well-organised. As such, the Indian Revolt of 1857 abounds in lessons and warnings. A war of national liberation against a powerful foreign State cannot succeed unless and until the masses are fully awakened and efficiently organised and led.

Superiority of Women over Men

By

PROF. K. C. PETER

NATURALLY, woman is superior to man.

Hearing it, you frown, your eye-brows getting together for a little gossip. Men laugh sarcastically; women alarm and panic. Bolder women rush to the rescue of men. Of course, men cannot survive without their help. For centuries on end, women put up with countless slurs and slights to fulfil their natural destiny—people the world. No wonder, the good wife, ignoring the coffee tap-dancing in the skyroom of the kettle for a moment,

switches on a smile at half-pressure and tells her husband in a voice like the centre of a chocolate cream: "Doubtless, the writer is wrong. Poor fool, he is bribed by reckless feminists to provide grist for their propaganda". "Are not all geniuses—great poets, painters, philosophers, scientists—all men? How many Whiteheads, Shakespeares, Kalidasa, Shaws, Darwins and Einsteins, the fair sex claims?" the he-man asks.

The Royal Society of London has at last opened its renowned women. The names of

Mme. Curie, Irene Joliet-Curie, Lisa Meitner, Gerty Cory, Selma Lagerlof, Pearl Buck and Gabriela Mistral—all, Nobel Prize winners—glow in our memory. In our own era, the achievements of Sarojini Naidu, Vijaya Lakshmi Pandit, Amrit Kaur, Margaret Sanger and Helen Keller stare us in the face. Great triumph for women.

A flash-back into the purple patches of our past reveals man's crime against woman. And soon we realise how Time, the careless laundryman, shrinks most of our proud ideals.

In Athens, the cradle of democracy, women were denied education, freedom and vote. Plato classed "children, women and servants" together. Demosthenes shouts: "Hetairae (unattached free women) for our delight, concubines for the daily needs of our bodies, wives in order that we may get legitimate children and have faithful housekeepers." In Sparta, the Eugenist's paradise, women wrestled, boxed, ran races; their only duty was to mother Spartan soldier-supermen who fight and die. In Rome, women, tormented by male domination, lived under the control of their fathers and then of their husbands who owned "the person and property of their wives." Early Christianity was no better. Moses found women 'unclean.' The God of the Bible cursed women virtually into a beast of burden. The whole history of the church commands obedience from women. Tertullian tells them: "The sentence of God on this sex of yours lives in this age. You are the devil's gateway. You destroy God's image, Man." Prophet Mohammed, in a fit of divine inspiration, declared. "There is no calamity more harmful to man than woman." "The woman's lot" writes Doughty "is here (Arab countries) unequal concubinage and in this necessitous life a weary servitude". And woman's way to the mosque stands barred. In the middle ages, wife-beating was common; a baron didn't shrink back from taking the deceased knight's wife along with his fief. The witches were burned, the nuns cloistered and

ladies, though cultured and enlightened, accepted their husbands as "girl's prison house and woman's work-house". In the first half of the 20th century itself, Hitler restricted woman's world to "her husband, her family, her children and her house", while Mussolini's slogan, was "Men to war, women to maternity". Thus society, church, morality, economic framework and male-domination conspired to degrade woman into a slave, tied down to Kaiser's KKK (Kinder, Kuche, Kirche) slogan. Even now, strict obedience is expected from women in the orient. India was no exception till recent times. "Woman is the first exploited class in history" concludes Thorsten Veblen.

Chewing cud of reminiscences, perhaps the male may make a last quixotic attempt to make his dominion over woman intact—mostly through economic power. But man is learning fast from woman.

Every ancient civilisation worshipped the omnipotent feminine power personified as the supreme goddess of fertility. In Greece, the Delphic oracle was under priestesses. In the Jewish community, on the eve of Sabbath, the woman lights the sacred candles and says grace. Hindu ethics venerates woman as 'Mother'. Pallas Athene did come out of the head of Zeus, the God of Gods, in full armour. In the era of intellectual analysis, the French Revolution was busy erecting altars to the Goddess of Reason. Almost all the ancient civilisations have their own great women, noble spirits. Diotima taught Plato the art of love; foreign-born Aspasia helped Pericles govern, upholding 'natural justice' and even wrote the famous funeral oration. Cicero, Cato and Juvenal cheered the noble Roman matrons who took to arts, culture and politics. Middle ages had its lady abbesses and ladies of wit and learning. The crusades brought chivalry and chivalry "the adoration of the virgin in heaven and its counterpart the adoration of a particular lady on earth". 16th century

Neoplatonism—the cult of spiritual love between man and woman—gave the female considerable freedom. Despite the decline of woman's status in the 18th century, in the 19th woman became more articulate. Organisations like the Blue-stocking Clubs sparkplugged the feminist revolution for equality of sexes. Then came the Russian revolution and Lenin's open advocacy of rights to women "affording women equally with men the right to work, rest, social insurance and education, state protection of the interests of the mother and child, granting pregnancy leave with pay and the provision of a wide network of maternity homes, nurseries and kindergartens." Soon the movement gathered momentum and spread to Europe, America and the orient. Still there are fifteen countries where women do not have the right to vote.

John Langdon-Davies argues that woman need not pride over her capacity to bear children, for if Nature wanted, children can be had by the asexual process as in the case of Copromonas, Bodos etc. But he admits reluctantly that "sex is increased ability for variation whereby the offspring has a greater reservoir of characteristics upon which to draw and in consequence an exalted chance of success in the struggle for existence." If so, women have a double function—that of individuals (like men) and that of maternity.

Nature provides more girls than boys. Though about 108 boys are born to 100 girls, more boys die off, leaving an excess of female children. Organically, the female sex is stronger. A survey of 30 important countries shows that at all ages the expectation of life for woman is invariably greater. In size and strength, the male is superior. That shows nothing but the male assuming greater responsibility for the female and children from the dawn of humanity onwards. In proportion to body-weight, women have larger brains than men. In physical skills, men displayed more vigour and took risks, because men were trained that way from childhood, while women were

asks to avoid risks. In verbal ability of a scholastic nature, artistic turn out of imaginative words, freedom from colour-blindness, musical qualities, artistic abilities such as dress-making and interior decoration, women stood out.

In the First World War, women were called upon to replace men in diverse occupations. They turned out to be excellent busdrivers, conductors, factory hands, farm labourers, supervisors and executives. Writes Ashley Montague: "At first it was said that they didn't do as well as men, then it was grudgingly admitted that they weren't so bad, and by the time the war was over many employers were reluctant to exchange their women employees for men." In the Second World War, women were a better success. In USSR, women fought side by side with men and performed the singularly heroic task of carrying the wounded on their backs from the battle-field. All these point to one fact. As Alfred Alder asserts: "Masculine dominance is not a natural thing...Certain characteristics count as masculine, others as feminine, albeit there is no basis to justify these valuations...Characteristics which seem to prove this fallacious contention of the inferiority of women prove themselves on closer observation as nothing more than the manifestation of an inhibited psychic development."

The chromosomal structure of the sexes makes interesting study. In the sex-cells, there are 24 chromosomes. Only one of these is a sex-chromosome. Half the sperm-cells carry X-chromosomes and half carry Y-chromosomes. The female 'ova' are made up of X-chromosomes. When X-bearing sperm fertilises an ovum, the female offspring results. And Y-bearing sperm fertilises an ovum to create the male offspring. The Y-chromosome is but the merest bit of a remnant of a X-chromosome, a crippled X-chromosome. The X-chromosome is a developed structure. The Y-chromosome is not. So the creature called the male is an incomplete female.

What of it? It means a lot. The male's chromosomal deficiency determines his incapacity to have babies. This self-same deficiency causes in males bark-like skin (ichthyosis hystrix gravior), dense hairy growth on the ears (hypertrichosis), hard lesions of the hand and feet (Keratoma dissipatum) and a kind of webbing on the toes. Hemophilia (Bleeder's disease) is linked with X-chromosome; but males alone are the victims, because Y-chromosome cannot suppress this noxious gene. 8% of males are colour-blind; but the incidence on females is half of 1%. The explanation is the same. Need we go further?

The two great World Wars pricked the bubble of woman's over-emotional nature. Women withstood the worst of rigours better—blockade, bombardment, concentration camps. War's psychic casualties are mostly males. There are more men in mental hospitals than women. From fertilisation onwards, more males die than females. Death from almost all causes carry to the grave more men. Women are frequently ill; but they get over it quickly and easily. In the United States, women expect to live 71 years, men 65.5. Women are better shock-absorbers. Today males reveal more of hysteric and hysteriform conditions than women; the proportion is 7 to 1. Epilepsy claims more males. On the average 'stuttering' affects 8 males while only one female falls victim. Thus women, obviously enough, shall be saluted both for their looks and their natural superiority over men. Perhaps a wave of hot 'fury' may rise in your (male's) throat. And you may think of tightening the screws on women in vain.

Biologically, the female seems to be the genuine article; the male is only a derivative. Vaertings says that the ruling sex is always masculine and the ruled feminine. Margaret Mead finds 'feminine' and 'masculine' interchangeable terms from society to society.

Broadly speaking, man has a brain; woman has a brain plus a womb. Man's life has only one functional centre; woman has two. For

woman, the sexual function is essential; for man, it is accidental. American biologist Loeb shows that eggs of sea-urchins can be fertilised by putting them in a special salt solution. So, if necessary, the male-urchin's function can be dispensed with. The woman's sexual function is 'receiving, conserving and creating'. Woman is instinct with matter. Aristotle finds in her 'arch-matter', Swiss ethnologist Bachofen 'materiality' and Frobenius 'a culture of realism and anti-spirituality'. Like matter, she is 'static, solid, fecund'. Hence, her personality expands, not develops, enriching the world materially. The woman 'knows' as if by intuition, a faculty that made her priestess, witch and sorceress. The best example is Joan of Arc. Prof. Marjorie Nicholson explains woman's greatness thus: "Women have no wives". For her, everything is part of an all-embracing whole.

Woman's logic is material logic, the intrinsic law of things. Her morality and sense of duty are self-chosen, natural. The woman initiates the creative process by exciting the desire of man; the final outcome depends on her choice. Compelled otherwise, she freezes into frigidity. Man's emotions cool off after sex-act, woman's are left behind. Unlike man, she is more child-like. In approach to reality, man is a do-er, woman a be-er. Her being, master and creator of the art of living, is to live life fully and intensely. With man, sex-act is an end in itself; with woman, it is the start of a rapturous love-Odyssey. And she is anchored to her substance. Between 11 and 15, 90% of males ejaculate for the first time, while women hardly indulge in masturbation. Teen-age males are more capable of sexual performance than men over 30; women's ability of sexual performance develops gradually, becomes more capable around 30. The essence of feminine sexuality, is permanence. Each time a woman loves, a bit of her dies. Woman feels with the full force of her sexual awareness, to which her whole being responds. Man's approach is individualised, intentional, analytical. Woman repre-

sents continuity, man 'the fleeting moment'. In woman, knowing and being coincide.

Biologically, castration, removing the ovaries, has no appreciable effect on woman. Remove man's testicles, he is unman-ed. Recent experiments show that female could be more easily transformed into male than male into female. Therefore, is not man a higher evolved being than woman? No. Higher degree of differentiation and greater sensitiveness can be signs of degeneration. Havelock Ellis believes that human race is developing towards the 'female' type. Biology refuses to claim the male as the masterpiece of creation. "The woman is the solid ground of reality from which the man can start his flight into the realm of spirit and to which he returns as the giant Antaeus in the Greek myth had to lie down from time to time and kiss Mother Earth in order to suck new strength from her inexhaustible store" says Oswald Schwarz. Otherwise, every time he climbs, he slips and falls. No wonder, as V. Klein holds, woman forms "the social nucleus of primitive organisation, that fixed point to which men returned from their exploits". For woman, pleasure arrives more through suffering. Man is at home where he works; woman is at home where she expresses herself uninhibited. Man's love is personal, women's more sweeping and impersonal. Man's progress is towards specialisation, woman's towards the all-round human being. While man anchors on to ideals, difficult to realise, woman longs to live and live fully.

If woman can be saved from the inhibitions of this male-dominated civilisation, her natural qualitative superiority can catapult human civilisation to a juster, higher and nobler plane.

Observes Ashley Montague: "The maternalising influences of being a mother in addition to the fact of being a woman has from the very beginning of human species—about a million years ago—made the female the more humane of the sexes". The mother-child relationship, the model for all human relationships, something men can't share in full, makes the female "more considerate, more self-sacrificing, more co-operative and more altruistic" than the male. This adds to her natural biological advantage "a competence in social understanding which is usually denied the male". Often men keep a single-track mind. Women make ready adjustments and adapt themselves to changing circumstances. Women love the whole human race, while men are 'almost hostile to it'. Doubtless, women have the duty of teaching men how to be human, a duty that laughs at rest.

What use is intellect alone without humanity? "Without adequate mothers, life becomes inadequate, nasty unsatisfactory and Mother Earth becomes battlefield on which fathers slay their young and are slain themselves", adds Ashley Montague. The sooner we give the right place to woman, the better for our civilisation. Not in vain did Bertrand Russell say: "The less you know, the hotter you get".

The Upanisads

By

Prof. G. C. JHALA.

OUR tradition holds that the Vedas are inspired or 'made' by God and are eternal. Unlike the *Ramayana*, which was composed by the sage Valmiki, or the *Manusmṛti*, which was composed by Manu, the Vedas have no author who might have created them. It is true individual hymns or, sometimes mantras, have their Rsis whose names are known to us; yet those Rsis are not the authors, but only 'Visioners' — 'Seers', by the grace of God, of those hymns or Mantras. Broadly speaking, Vedic literature is generally believed to comprise the Samhitas of the Rgveda, Samaveda, Yajurveda and Atharva-Veda. However, as any one with a superficial acquaintance with Vedic literature knows, the Veda comprises the Brahmanas, the Aranyakas, and the Upanisads also. The Samhitas are anthologies of Mantras. Every one of the Vedas has its own Brahmana, Aranyaka and Upanisad literature; what is more, even different sakhas or branches of each one of the four Vedas have their respective Brahmana, Aranyaka and Upanisad literatures. Although the entire Vedic literature is believed to be eternal, yet it has been found necessary to place — not merely by implication — the Brahmanas after the Samhitas and the Aranyakas and Upanisads after the Brahmanas. The reason is that the Brahmanas presuppose the existence of the Samhitas and many Aranyakas and Upanisads form part of the Brahmana texts. Thus from the point of view of logical and chronological order, the Upanisads represent the 'end' of the Vedic literature and thus well deserve the designation '*Vedanta*' applied to them. From another stand-point, too, the application of the term '*Vedanta*' to the Upanisads is justifiable. The Veda deals with action (karma), devotion (Upasana), and knowledge (Jnana). The Brahmana texts deal

with sacrificial and other ceremonial activities, thereby confining themselves to the treatment of Karma (action); while the Upanisads principally deal with jnana (Knowledge). And as knowledge is the only road to salvation, it is only natural that the quintessence of the Vedic literature that is preserved in the Upanisads should be recognised as the essence—the 'end'—of the Vedas, Vedanta.

Now, what does the word Upanisad signify? In the introduction to his Bhasya on the *Bṛhadaranyaka-Upanisad* Shri Sanakracharya derives the word from upa-ni-sad meaning "to destroy." Hence any lore that can put an end to worldly existence can be called *Upanisad*. He has repeated the derivation of the word in his commentary on the *Kathopanisad* also. Thus the derivative meaning of the word Upanisad would refer to Brahma - Vidya, the knowledge of Brahma. But Sankaracharya himself adds that any work in which such lore is contained can also be called *Upanisad*. Thus, texts dealing with Brahma - Vidya came to be called Upanisad.

In modern times, however, the world it sought to be derived and explained differently. The pursuit of 'action'—sacrifice *par excellence*—had reached its high, watermark during the Brahman period. The Brahmana texts are so chock—full of complex and complicated details of sacrificial ritual that thoughtful people cannot help developing an aversion to them and finding them to be very limited and narrow in their vision. The highest aim to be achieved by means of sacrificial offerings to Gods like Indra, Agni, Varuna, Prajapati, was heaven. The theory of action could hardly solve the problem of existence and life. The result was that philosophically-minded persons retired into the solitude of the forests and there pondered over the problems of God,

man and the world. These enquirers laid stress on the realization of the nature of Self and the Highest Self as the means to extricate oneself from the vortex of phenomenal existence. They considered action as of secondary importance in regard to the attainment of this goal. This uncommon lore (Vidya) could naturally not be imparted to any and every one. The teacher would call a worthy pupil by his side, make him 'sit' near by (up-ni-sad'), and initiate him into the mysteries that himself had realized; these secret lores, therefore, come to be called *Up-ni-sad* and later on the name was extended even to other works teaching such *Vidyas*. Even for ordinary studies the student had (ceremonially) to sit near (Upa-sad) the Guru; for the study of such secret knowledge, Upa-ni-sadna was necessary. The addition of the proposition 'ni' indicates the mysterious and uncommon character of the knowledge as well as the reliability or worthiness of the pupil to whom it was imparted.

To-day, the Upanisads number nearly two hundred. Many of these, obviously, are produced under inspiration from, or in imitation of, ancient Upanisads and they betray a religious or sectional colouring. There are Saiva, Vaisnava and Sakta Upanisads; there are Upanisads dealing with yoga; as there are others dealing with Vedanta. The older Upanisads are mainly in prose but often in verse also; and it is generally on internal evidence that metrical Upanisads came into being gradually in course of time. Among the older Upanisads the following are generally included: Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brhadaranyaka and Svetasvatara. On the foundation of this Upanisad literature has been raised the grand superstructure of Indian philosophy, religion and ethics.

One of the many questions that are frequently asked to-day regarding the Hindu religion, sometimes out of genuine curiosity and sometimes in an attitude of insinuation, is

the following: each of the other religions prevailing in the world has its founder as well as its foundation-text; Christian religion has its founder in Christ and its foundation-text is the Bible; Islam was founded by Mohamed, Buddhism by Gautam Buddha and Jainism by Mahavira; and in each one of these, the teachings or sayings of the founder are looked upon as foundation-texts; now, it is asked, (1) who is the founder of the Hindu religion? and (2) what its foundation-text? A traditional reply to these questions is of course easily available: वेदाः सन्तो धर्ममूलम् (The entire Veda is the source of religion). To-day, however, we point at the Upanisads and the Gita by way of a reply to the second question and derive what satisfaction we can from having been in this respect able to be in a line with others. Such an answer is not unfair; and these texts would surely the correct guidance to anyone eager to know the nature and character of our religion. Yet, it should not be forgotten that we look upon the Gita only as a Smṛti text, despite the fact that it embodies the words of the Lord. We hardly assign to the Bhagavadgita the place which the Christian assigns to the Bible or the Muslim to the Koran. And in holding that the Upanisads are not man-made, we lose sight of the crux of the question altogether. The answers to these questions can best be given by the analogy of science. Science has no single individual as its founder and no single work as its foundation-text; it carries on a search for Truth in the 'physical' field and the contributions of many scientific workers have led to so much discovery and progress of research, some working in chemistry, others in biology or mechanics or electricity, microbiology, or geology—all, in fact, pursuing their search of Truth in its multifarious aspects. The results achieved in individual fields of scientific knowledge are naturally to be co-ordinated and integrated into a system of Truth that is all-embracing. In the same way, if 'Dharma' concerns itself with truth only, if

it inherently tends to facilitate the realization of truth and if it does not culminate in mere dogmatic beliefs and practices, then 'Dharma', too, is a search for Truth. How many sages or seers of the Vedic times have endeavoured to understand the dynamic (Rta) and static (satya) principles which are at work in the mechanism of phenomenal existence: As early as the Rgvedic times it was realized by the seers of the Mantras that there is a Unity behind the multiplicity of Indra and other gods. This realization is no small achievements of their intelligence. The same idea of an ultimate Unity runs through the Brahmanas in the conception of Prajapati as the highest deity. The Upanisad period witnessed the springtime of the efforts to investigate the nature of the ultimate Truth. Some enquirers proceeded with this enquiry from the physical macrocosmic side; others from the psychological—microcosmic—side. In the *Chandogya Upanisad*, we are told about Pracinasala Aupamanyava and five other seekers approaching Asvapati Kaikeya and learning the Vaisvanara Vidya from him, which taught that looking upon the Sun, wind sky, etc. as the highest principle is a partial view of the ultimate Reality, which transcends them all. In the *Taittiriya Upanisad*, the nature of the soul is sought to be indicated by means of the theory of the Five Sheaths. The Samvarga—Vidya in the *Chandogya Upanisad* attempts to establish the unity of the ultimate Truth by inter-relating the macrocosmic and microcosmic spheres. In the same way, the Udgitha Vidya or five-fold *sama* theory attempts to postulate the "One without a second" transcending all phenomena.

How curious and eager we are in the matter of scientific investigation to-day. Scientific workers in one part of the world are deeply interested in the work being carried on in their chosen fields by scholars in another part. We hold conferences for the advancement and interpretation of scientific knowledge. We encourage scientists to visit centres of scientific

research in other countries. A similar ardent curiosity and seriousness is seen to characterize the seekers after Truth in the Upanisad times. The Upanisads are replete with stories of Balaki, Satyakama Jabala, Narada, Uddalaka Aruni, Indra and Virocana, Bhṛgu, Janasruti and scores of others, making journeys to learned masters for initiation into the higher knowledge which the latter possessed. The assembly-halls of Janak's court were resounding with discussions and disputation of learned men. The earnestness and sincerity of these and a host of other philosophic seekers command our respect even to-day.

It is on the foundation of the achievements of these seekers of Truth that our social conduct, religious practice, law, morality—in one word, our "Dharma"—has been based. That is why our Hindu Dharma tolerates diversity arising from differences of quality, ability, approach, and purpose; that is why it has accepted diverse 'paths'—of action (karma), devotion (Bhakti) and knowledge (Jnana); that is why a diversity of deities and symbols has been accepted; and that is why the narrow view which holds 'my religion alone is the right one, all others are false' has found no place in our Dharma; and that is why the idea of conversion has never been dreamt of by us.

The Hindu religion views all religions as equals. To a question of Kahola Kausitaka regarding the nature of the ancient "immanent soul", Yajnavalkya replied, "The soul is beyond sorrow, confusion, hunger, thirst, old age and death. When this realization dawns, one gets disgusted with learning, strength and silence and ultimately becomes a Brahma-Knower". Thereupon, Kahola further asked, "How can one become such a Brahmana (Brahma-Knower)?" Yajnavalkya replied: "येन स्यात् तेन ईदृश एव स्यात्" ("In whatever way he becomes a Brahmana, he would be surely such a one").

Our religion, cherishing the catholicity of Yajnavalkya's attitude, does not insist upon one or the other dogmatic belief or practice. If asked, "By which religion, can one become a truly religious man?" our religion, like Yajnavalkya, replies: "येन स्यात् तेन ईदृश एव स्यात्"!

What People Eat and Why

By

DR. W. R. AYKROYD

THE question "Why do we eat what we do in the way we do?" seems a simple one, but a moment's thought shows that there is no simple answer. In fact, human food habits depend on a variety of factors, historical, geographical, cultural, economic and so forth.

Foods can be divided into a number of main groups such as cereals, starchy roots (potatoes, yams), pulses (peas, beans, etc.), sugar, fats and oils, fruits, vegetables, meat, eggs, fish, milk. All human diets consist of these foods in varying—very varying—proportions.

The list reflects in the first place the way in which man has adapted himself to the environment presented to him by our planet at a particular stage in its existence. Given that environment, and the need for food created by the expansion of the human race from a few scattered groups into a population of 2,500 millions, it is difficult to imagine and very striking differences in the main human foods.

Man might have domesticated other grasses into cereals, surrounded himself with different domestic animals and birds, and hit on wild roots, tubers, vegetables and fruits which, after centuries of cultivation, would have rivalled or surpassed cassava, potatoes, cabbages and oranges. But this would mean differences within the food groups rather than entirely other sources of food.

The development of science may, of course, enable other sources to be tapped or created. Enthusiasts tell us that algae and grass, suitably processed, could provide human food in large quantities. There is also the prospect, somewhat remote, of "synthetic food." At the present time, however, we must make do with the foods source we have inherited.

"Food technology," in a broad sense of this term, has been as important a factor in the

development of food sources as domestication, selection and careful husbandry and cultivation. Beginning with the use of fire for roasting meat, man has learnt to 'process' most of his foods in various ways, the invention of bread being a striking example. Out of domestic and local processing have grown the food industries which turn the raw material from fields and plantations into the elegant products familiar in our shops and on our tables today.

Large-scale food industry is not new; for example, sugar has been a factory product for centuries and in ancient Rome there were great bakeries which made the bread for the proletariat. But within the last century or so the food industry has expanded to such a degree that it now exercises a profound and, on the whole, beneficial influence on human food patterns.

This was not always the case before the modern science of nutrition was born and its main findings became fairly common knowledge. The transformation of oil seeds into the widely-consumed, cheap, palatable and easily stored and transported product we call margarine is among the remarkable achievements of food technology.

Margarine as such is inferior in nutritive value to butter only because it lacks fat-soluble vitamins, but another development in food technology has made enrichment with the missing vitamins possible and qualified it to compete with butter—all too successfully from the standpoint of the dairy industry—not only in price but also in nutrient content.

Geography or locality naturally influences food patterns. Since rice, but not wheat, flourishes in South-East Asia, the inhabitants of that region are in general rice eaters rather than wheat eaters. But during recent centuries

MAY 1957

WHAT PEOPLE EAT AND WHY

207

the effect of geography has been steadily reduced. In the first place, the useful food plants and food-producing animals originating in one region have spread round the world. Maize is today so characteristic a crop in Egypt that one is almost surprised not to find maize cobs depicted in ancient Egypt tombs; the turkey of the Americas has become, by a curious sequence of events, a symbol of the English Christmas.

Secondly, the development of transport and technology has decreased dependence on local food supplies. Many countries such as, for example, Cuba, Israel and Venezuela, today rely heavily on imported foods, though few surpass in this respect that great food importer, the United Kingdom.

Through refrigeration and other technical devices, well-to-do people anywhere in the world have an almost unlimited choice of foods. On the other hand, the majority of people in what are nowadays called the under-developed countries still live on foods which they themselves produce locally. In such circumstances, food patterns are less flexible and the diet in general more monotonous than in modern urbanized civilization.

Although human food patterns are based on the main food groups I have listed, other elements in these patterns cannot be ignored. Scientifically speaking, a diet is satisfactory if it provides calories, proteins, vitamins and minerals in sufficient quantities. People in general do not hold that view.

There are certain 'extras' in most human diets—tea, coffee, alcoholic drinks, flavouring agents, etc.—which contribute little to dietary requirements but are in practice almost as essential commodities as staple foods. Their production influences agricultural economy in many parts of the world and they figure significantly in family food budgets. People will have their 'extras' even at the expense of more nutritious articles of diet.

Books could be written about the influence of custom and habit on food patterns. Every

cultural group has its strong preferences for certain kinds of foods and cooking and for a certain timing, size and sequence of meals, eaten according to a local ritual.

Taste and flavour have a physiological basis—about which surprisingly little is known—and hence we can assume a certain rough uniformity in human palates; sweet is sweet and sour is sour to all normal human beings. But we also know that taste can be educated or conditioned so that one man's meat is another man's poison.

Apart from the underlying factor of taste, preferences stem from an interplay between tradition, food supply and the necessities imposed by the material and social environment. Each group tends to regard its food patterns as the normal and natural ones; they are, in fact, set rather deeply in national or regional cultures.

A discussion of food superstitions and taboos—also cultural phenomena—would again require a volume to itself with illustrations drawn from all types of human society, civilized and primitive.

Dr. Cicely Williams, who introduced the work 'kwashiorkor' (a form of protein malnutrition) into medical literature, writes: * 'In East Africa, where kwashiorkor is alarmingly common, there are places where meat and milk are available but the women and children do not get them. The women are told that if they eat eggs they will become sterile, if they eat fowls they will grow, if they eat goat they will grow beards.'

These are extreme examples, but there would be no difficulty in finding less picturesque ones nearer home.

Food production, processing and transport, wage levels, food prices—all these are only one side of the picture; on the other are human beings and their incalculable behaviour. But, of course, economic factors do exert a fundamental influence on dietary patterns.

* *The Lancet*, 13 February 1954, page 523.

In return for a given sum of money, certain kinds of food yield more calories than others. In the first group are cereals, starchy roots and sugar, and in the second milk products, meat and eggs. Less land and agricultural effort are needed to produce a given number of cereal calories than the same number from foods of animal origin, which are richer in some essential nutrients.

'Enough food' is a primary human necessity. When people are poor they must, to obtain sufficient calories, rely mainly on the cheaper foods. Investigations in many countries have shown that in general family diets become more varied and nutritious with increasing income and what is true of families is also broadly true of countries and regions.

In poor agricultural countries, particularly those with a high density of population per unit of cultivated land, cereals usually provide 65 per cent, or more of total calories. But here again there are the inevitable provisos and complications. Thus, while the consumption of some valuable foods rises with increasing income, that of other valuable foods may fall. Again, some poor agricultural countries obtain a better diet than others from approximately equivalent and limited food production resources.

Many studies have been made to show what people eat and whether their diets are satisfactory in quantity and quality. On a national scale, what are called "food balance sheets" have been prepared for many countries in the

world. These show the average composition and value of national diets but, on the other hand, do not reveal variations in patterns of food consumption within countries due to locality, economic status and numerous other factors. They are often inaccurate because the food supply and population statistics on which they are based are faulty and incomplete.

The direct study of family food consumption by dietary surveys supplements the data provided by food balance sheets and gives a clearer picture of food habits. Techniques for making dietary surveys in both urban and rural areas have been devised. Unfortunately such surveys are expensive and time-consuming and in only a few countries have they been made on an adequate scale.

The main object of food consumption studies is to find out whether diets fulfil requirements and to apply this knowledge in practical efforts to raise nutritional levels. These should include programmes to educate people in better habits of diet. Successful measures to improve diet call not only for knowledge of what people eat — some understanding of why they eat what they do in the way they do is also essential.

Within population groups of similar composition there are often fairly similar food consumption patterns, influence in a fairly regular way by economic factors. But in the world as a whole, the diversity of food patterns is more striking than their uniformity, and the complexity of factors which influence them is abundantly apparent.

Buddhist Art and Architecture in India After 250 A.D.

By

Dr. NIHARRANJAN ROY

ART has no lessons to teach; it can only sharpen human sensibilities, and by doing so make man more and more conscious of the realities of life and nature.

Nor is there any art that can, strictly speaking, be called "Buddhist" art. Yet one readily recognises that this is a most convenient phrase to denote the art that was, for centuries, pressed to the service of Buddhism, and to bring out in visual form some of the specific contents of Buddhist spiritual ideology and way of life.

Buddhist art of India as much as that of China, Japan and Central Asia, of Nepal and Tibet, of Ceylon, Burma and Thailand, of Java, Sumatra and Cambodia is that chapter of each cultural region, which deals with Buddhist themes. In form and technique, Buddhist art conforms to the general principles of contemporary art of the respective cultural regions, but in certain phases and periods; specific Buddhist content of ideas and conceptions called for and conditioned correspondingly specific language of form. It is only such phases and periods of art that can legitimately be called Buddhist.

All forms of art, according to the teachings of the Master, the Lord Buddha, are expressions of and lead to *vasana*, desire and nostalgia; they are instruments of 'muhurta' *sukha*, pleasures of the moment, and are therefore, to be shunned by one who aspires *nirvana*. In its attitude to art, orthodox Buddhism is thus very close to Jainism, the Sankarite Vedanta and Islam.

Yet, paradoxically, as within the folds of the last three faiths mentioned, so within that of Buddhism, art did play a role, a great and significant role, one might say, not only in extending

the physical boundaries of the religion but also in expressing the subtlest and the most sublime ideas and thoughts of the faith and in the concretisation of the most elusive, abstract and subjective visions.

To prove this statement, one has only to refer to the Buddha and Bodhisattva figures of Sarnath, Mathura and Sanchi of the sixth and seventh century, some of the segments of the wide stretches of painted walls of Bagh and Ajanta, a number of *Vajrayana* and *Tantaryana* cult images in stone and metal of Eastern India of the ninth through to the eleventh century A. D. Needless to say, the list is not exhaustive nor does it include examples from outside India. Indeed, the achievements of art in Buddhism and the services it rendered to the faith are eloquent of the creative potentialities of the faith, its depth and refinement, its appeal and strength.

Early Buddhist sculpture in India is fundamentally narrative in character; its main purpose is to tell in continuous narration, edifying tales, simply and attractively, against the background of contemporary life, tales that were supposed to underline the main principles of the faith and its important historical episodes. Architecturally, the art consisted of solid, massive stupas with elaborate gateways and railings all richly carved in relief, and rock-cut caves-vihara and *chaityas*—with or without sunwindowed doorways and pillared halls. A somewhat primitive solidity and massiveness belonged as much to the spirit of the age as to the rock itself that was their receptacle.

But already by about the second century A.D. certain fundamental changes in attitude seem to have taken place, changes that were ulti-

mately responsible for a definite shift in the form and content of Buddhist art. Buddhism was no longer a simple way of life that the Lord Buddha spoke of, nor the Lord himself simply the mundane historical being that trod the dust of Rajagriha, Bodh Gaya and dozens of other cities and villages and ceaselessly strove his way to Supreme Wisdom. The message of the Master was no longer confined within the borders of India nor to sons of the soil. It has come into intimate contact with other peoples, places, cultures and religions including Judaism and Christianity.

Within Buddhism itself and out of its own seeds had grown up powerful sects, each with their own specific emphasis and way of life. The Saingha itself and its hold on the rich agricultural and commercial communities, sometimes also on the royalty and nobility, had increased in extension. Even from earlier times the Saingha had been drawing its material sustenance from the Sresthis and *Sarthyahas*, the rich banking and trading communities, and the relatively more substantial *Grihapatis*, the agricultural householders. As years rolled on, the Saingha came more and more to lean on these segments of society, and in the second and third centuries of the Christian era, one of its main source of material sustenance, the wherewithal of the elaborate monastic establishments, was the rich Indo-Roman trade of the times.

All this could not but have its inevitable impact on the contemporary Buddhist art of India, and nowhere is the impact so clearly marked than at Mathura and throughout the lower valleys of the Krishna and the Godavari, in the rich and elaborate monastic establishments of the two places the viharas and chaityas and the still more elaborately carved railings and gateways, a fraction only of which have yielded to the excavator's spade. This is true, to an extent, at any rate, of the contemporary Buddhist establishments of Western India as well.

With the creation of a real bourgeois society a change in the social taste and also in the attitude towards life was but inevitable. What this change was like is writ large on the sculptures of Mathura of the first and second centuries A.D., but more on the marbles of Amaravati and Nagarjuna Kunda, Goti and other places of the Krishna—Godavari Valley, and belonging to the first three centuries of the Christian era.

In the meanwhile, the image of the Buddha had come to stay, the Buddha as understood either in terms of supra-human physical form and temporal power and dignity, or in terms of Hellenistic iconography, or in those of both. The inner meaning of the term 'Buddha,' the Illuminated one, in whom shone the effulgence of the light of supreme wisdom, whose body had shed all its earthly weight and had become like melting butter with *Karma* or compassion, also aglow with spiritual light and energy, was yet to make itself felt in visual art.

Frankly, this was a matter of spiritual realisation, and that realisation becoming a common property of the people including the artists. But the story of India's inner life during the third and fourth centuries is not sufficiently known. Many things happened during these two centuries, and we can only somewhat vaguely feel that a tremendous inner turmoil and searching of hearts had been going on inside all the Indian religions and philosophies, Buddhism and Buddhist thought not excepted, as much as within the various cadres and orders of social and economic life. Out of the seeds of these two hundred years emerge such names as those of Vatoyana and Kalidasa, of Udyotakara and Dinnage, of Asanga and Vasubandhu, and such facts as the final reaction of India's two great epics, of the Puranas and perhaps also a large section of Pali Buddhist literature, as new Buddhist logic and a new Buddhist ideology.

The last, this Buddhist thought and ideology was crystallised into what is known as Yoga-

chara, very closely related to the evolved yoga system of contemporary Hinduism and Jainism. The fluid and luminous ideology of the *yogachara* coupled with the Mahayanist ideal of Karuna or compassion, imparted to, the age old Theravada and Sarvastivada ideologies, a new vision and a new meaning, and brought out fully what was latent in the teachings and practices of the lord Buddha, himself. Indeed, the full connotation of the term Buddha, the great conqueror of the body and the mind, the supremely illuminated being, yet at the same time soft, tender and melting in compassion for all sentient beings, emerged at last and slowly but surely took shape and form under the hammer and chisel of the sculptor, and the brush and colour of painter.

And thus was born the supremely refined and sensitive and profoundly spiritual Gupta Buddhist sculptures of the Ganga-Yamuna valley, particularly of Sarnath, of Bengal and Bihar, of Sanchi, and the paintings of Bagh, Ajanta and Sigiriya, all belonging to the fifth, sixth and seventh centuries.

This is, indeed, the peak period of Buddhist art in India as anywhere in the world, and once and for all set the standard of vision and imagination, of form and technique, of conceptions of volume and plasticity, of later Buddhist art in India, of contemporary and later Buddhist art of Central Asia, China and Japan, of Nepal and Tibet, of Ceylon, Burma and Thailand, of Java, Sumatra and Cambodia.

All these local schools and periods drew their sustenance from this golden period of Buddhist art in India and sought to work on their specific local tastes, ideologies and atmospheres in terms of standard of achievement of these few centuries. Indeed, the measure of the aesthetic and spiritual value and significance of all later schools and periods of Buddhist art in India and outside, is the measure of the extent they reached towards the attainment of this ideal.

The first of this high peaks of Buddhist art is the human figure which is the receptacle of an inner dynamism lying latent almost in a state of rest and yet imparting to the body, its limbs and face, to its fingers and its gestures, a form that is vibrant with life and a meaning that suggests calm and contemplative joy. This is true not only of the Buddha figure but of those of the Bodhisattvas and of ordinary human beings, and in an extended manner, of plants and animals as well. Stories from old life of the Master and sometimes from the Jatakas, continued to be sculptured and painted but they had all but lost their narrative character, except in the paintings of Ajanta, and the emphasis centred more and more round the figures of Buddhas and Bodhisattvas.

The story of later Buddhist sculpture in Bengal, Bihar, Orissa, as much as in Nepal and Tibet, where Buddhism came practically to be confined during the eighth and the following centuries, is the story of the consolidation of the values learnt and imbibed during the sixth and seventh centuries but with slow but sure lessening of the understanding of inner dynamism of the essential life process as well as of specific Buddhist content of inner spiritual illumination. This led inevitably to a hardening of the plasticity of volume, and increasing petrification of what was once fluid and luminous.

This somewhat stagnating process was, however, relieved to a great extent by the increasingly varied and complex pantheon reared up by the highly esoteric Vajrayana and other later forms of Buddhism. These later schools and sects of Buddhism, all saturated by Tantric ideas and ideologies, had a vigour and vitality of their own which imparted a quality of dynamic naturalism, of a somewhat sensuous character, to the rounded plasticity of volume and to the complexity of the vigorous compositional structure. In the expression of sheer vitality and strength, of external dynamism, and in craftsmanship, some of the strength, of

Vajrayana—Tantrayana images in stone and bronze, also in manuscript painting, reach the high tide of mediaeval art in India, and did largely influence the contemporary Buddhist art of South-East Asia.

Even in a short survey this purports to be, the paintings of Bagh and Ajanta, deserve more than a passing notice, not merely for the high, noble and dignified quality of the painter's art that Ajanta, and Bagh record for a continuous five or six centuries, a fact which has found recognition all the world over, but for the picture they afford of the specific Buddhist way of life as understood and lived by the contemporary Buddhist Saingha. Here is no negation, but only fullest acceptance of life in its variegated hues, in its mundane pains and pleasures as much as in its spiritual joys and bliss, all in the midst of a fresh and abundant nature, of life understood and lived in a chaste, elegant and contemplative atmosphere and accepted in calm and dignified repose. From out of this reposeful and contemplative life emerge the chaste and dignified, the luminously fluid and compassionate figures of Padmapani and Avalokitesvara, the personifications, as it were, of the quintessence of Mahayana Buddhism.

Buddhist architecture in India after the third century, has not much to show except in the sphere of structural viharas or monasteries, and in one or two instances of Chaityas and temples.

But contemporary Buddhism made the most significant contribution to Indian and Eastern architecture, in the sphere of vihara or monastic establishments. From primitive rockcut viharas to the elaborate structural viharas built of brick and intended for residence, worship, study and congregation, it is a long story of gradual evolution from simple and rudimentary to complex and elaborate establishments in different segments and in several pyramidically receding storeys. The ruins of the long and elaborate rows of viharas of the university city of Nalanda of early mediaeval times, the ruins of similar viharas at Paharpur and Lauriya Nandangarh, provide sufficient evidence of what these elaborate monastic establishments were like and what architectural grandeur and magnificence they had reached. They are the great pride of Buddhist architecture in India, these structural viharas, and served presumably as models of the storeyed temples of Pagan in Burma and of the group of Brahmanical temples of Prambanam in Java.

—*—

Frustration

Mr. AJIT KUMAR MUKERJI

WE dread the very name of Freud. He wrote a lot on Taboo. But he failed to foresee that Freud himself was destined to be the most marked Taboo of the 20th century. The world of ideas we live in is not that of a courageous materialist. We are used to the evasion of the realities of life. This attitude lies at the root of our distaste for Freud. If a respectable man is told that deep down his consciousness is hidden unsated desires and chaotic con-

flicts, he will avert his eyes in disgust. But that does not mend matters. Nature will have her revenge. Psychologists recognise that political upheavals too are related in a rather intimate way with violent conflicts in the mind of individuals who constitute the substance of political associations. Some regard wars as the expression of conscious human will. But those who believe in the scientific standpoint perceive in them chiefly the revenge of repressed human nature.

Professor Rexford Hersey of Pennsylvania University advanced a very interesting theory to explain violent moral conflicts resulting in suicidal sense of frustration. Before he came into the field the generally accepted notion was that elation or depression depended on success or failure in life. He was the first to hold that the notion was erroneous. His theory of Emotional Energy cycle was a revolutionary departure in approach. Every mind, as we all recognise, is subject to the emotional extremes of elation and depression. Hersey pointed out that these follow with regularity in a cyclic order. His theory was that the succession of these contrasted emotional states will follow at regular intervals irrespective of the changes in the world outside. Generally speaking, the period of the cycle is 4 to 5 weeks.

The findings on which the Energy cycle theory is based are capable of fruitful application in the common man's familiar problems of life. There are times when we get on in life; events seem to shape favourably more or less unexpectedly. Similarly there are contrary trends in life too. These ebbs and tides often evade explanation. Astrology is an outmoded approach to such mysteries. Professor Hersey put forward a scientific explanation. He held that everyone should try to discover the period of his Energy cycle. He should go slow during the ebb period and should be satisfied with the routine work of his occupation and avoid new burdens. Hersey held that our fortune depends on the state of our consciousness. The alternative astrological approach is that human fortune depends on the course of the stars. It is for modern man to choose between rival solutions.

Abraham Meyerson, Professor of Neurology in the Tufts College Medical School, writes in the symposium entitled 'why men fail' edited by Dr. Morris Fishben and William White. "Our civilisation is so tense, so full of noise and bustle that the wonder is not that some of us become neurasthenic but that all of us do

not break down under the burden. We turn night into day and stimulate ourselves constantly when we should rest. When such worries become obsessive, the first question to ask yourself, is 'Am I on the verge of exhaustion? A fresh vigorous mind can throw off the disagreeable, a jaded mind becomes its prey.'

Cases of nervous breakdown abound in the West. It was the usual practice to treat nervous breakdown with medicine and diet regulation. But such treatment was seldom effective as the malaise was chiefly mental. Dr. E. J. Hepler, founder of the Mayo Clinic in Rochester discovered a way of treating such cases by the psychological method. Dr. Kepler found that sufferers from chronic fatigue felt better after physical exertion. The old method of treatment was to provide more nutrition through proper diet and medicine.

'But why should a man feel better after exertion if the ailment is debility?' thought Kepler. The natural conclusion was that the problem was chiefly one of maladjustment in the moral plane. He found confirmation of his slowly emerging theory in the closely parallel view first propounded by Richard Cabot, Harvard University in his important book 'What Men Live By.' It was published in 1914.

Dr. Cabot held that men's moral world is capable of division into four clearly marked provinces. They are Love, Work, Worship and Play. Love was used to mean a experience of moral interdependence which a normally happy married couple is familiar with. Work, means congenial occupation and not aimless activity. 'Worship' does not signify devotion to an imaginary divinity alone; it includes allegiance to a noble ideal calling for self-sacrifice and great moral effort. Similarly the import of 'play' is clearly defined. It excludes betting and gambling in a race.

The substance of the Kepler-Cabot system is that a harmonious blend of the four ele-

ments make for happiness; the excess of any one element led to boredom, fatigue and inertia. Dr. Kepler elicited from his patients elaborate details about their mode of living. The patient was made to give satisfactory answers to questions about the usual period of his work, the nature of his pastime, details about his love life, his religious outlook and various other significant details of his life and

conduct. The answers to the questionnaire gave the clue to the problem: which of the four elements love, work, worship and play was ignored and which overemphasised. The patient was told that he was free from physical ailment and that he would attain normal efficiency if he made the necessary change in his mode of living.

Sarvodaya and Communism

By

SHRIMAN NARAYAN

DURING the recent general elections there was no particular national issue which was brought to the fore. Except the problem of Kashmir which was suddenly thrown into prominence by the hasty resolution of the Security Council, the election campaigns of different political parties were not fought primarily on an ideological plan. Congressmen, in accordance with the Indore Resolution, generally carried on their election campaign on a high level without indulging in abuse or recriminations. Congressmen explained to the electorate the outlines of the Second Five-year Plan and enumerated the achievements of the first Plan. They also placed before the electorate India's basic foreign policy of peace and non-alignment. The communal parties like the Hindu Mahasabha and the Jan Sangh, conducted their campaign mainly by exploiting the religious or communal sentiments of the masses and told all kinds of false stories about top most national leaders. The Hindu Code was placed before the electorate in a distorted manner and people specially women, were asked to take religious oaths for voting against the Congress. Apart from the illegality and corrupt practice involved in this campaign of communal parties, we are, indeed, sorry that

the level of public life was brought to a low level in these electioneering activities. The P.S.P. and the Socialist Party had no clear-cut policies to place before the electorate, except that they differed from the Congress on minor points and were not satisfied with the pace of legislation and economic reforms.

The Communist Party of India was in a confused state of mind because of de-Stalinization and recent events in Poland and Hungary. But they tried their best to exploit the weaknesses of other political parties including the Congress and took advantage of some of the inherent shortcomings of the Indian people including casteism, communalism and linguism. They used the well-known technique of forging United Fronts of Opposition candidates although these candidates had no common ideology or programme. Their sole purpose was to defeat the Congress candidates wherever it was possible, by any methods, fair or foul. It would, therefore, be wrong to think that the success of the Communist candidates in Kerala or elsewhere is due to the acceptance by the people of the Communist ideology or principles. In fact, the Communists told the people that they had no fundamental differences with the foreign policy of the Prime Minister or the

economic policy underlying the Second Five-year Plan. They spoke against the local leaders and appealed to the electorate to return atleast some Opposition candidates to preserve democracy in India. Internal indiscipline and dissensions amongst Congressmen in some places also helped the Communist Party to gain more seats in different areas. It cannot, therefore, be stated that the victory of the Communists in Kerala or in some other portions of a few states is due to the appreciation of Communists ideas by the Indian people.

It should however be realised by all of us that, besides removing our own weaknesses and shortcomings in the organisation and the administration, we will have to meet the challenge of Communism on the ideological front. Communism is a well-known philosophy of life which was formulated by Karl Marx and later on developed by Lenin, Engels and Stalin. The Communists essentially believe in the theory of thesis, anti-thesis and synthesis. They maintain that economic progress is possible only by accentuating class hatred and conflict and ultimately bringing about a violent revolution resulting in the dictatorship of the proletariat. The theory of dialectical materialism has been a basis of Communist programme in different countries like Russia, China and some of the Eastern European countries. In India too, the Communist Party, although always professing the principles of peace and democracy, has been trying its best to cement violent conflicts by exploiting all types of explosive situations either in connection with the re-organisation of States or labour strikes or land riots. Although they loudly talk of democratic procedures, the fact remains that no communist country allows other political parties to function in their areas. They neither believe in the freedom of the Press nor of expression. There is no reason to believe that the Communist Party in India would behave differently in these essential aspects of totalitarianism and violence if they get proper opportunities to consolidate their position in this country.

In Kerala, the Communist Party has been able to form the Government, although with a slender majority and with the help of some Independents. They have declared in very clear terms that they would try to function within the frame-work of democracy in accordance with the Indian Constitution. But we will have to closely watch their administrative actions from day to day in order to see whether they function in a democratic manner or try to use the administrative power for consolidating their party in accordance with their well-known techniques. It is nobody's intention to stand in the way of the progressive social and economic legislation which the Communist Government may like to enact in Kerala. Land reforms, reorientation of the educational system in terms of Basic Education, eradication of administrative inefficiency or corruption at low levels, establishment of a network of village and cottage industries for removing unemployment and under-employment are measures which should be welcomed by every body. But nowhere else except in Kerala, the Communists have been able to form the Government through a democratic process. The Communist Party, therefore, will have to take special precautions to demonstrate the truth of their profession that they would function within the Democratic Constitution of India.

Gandhiji always told us that the Communist doctrine of class conflict and violence was basically different from his own philosophy of Sarvodaya or non-violent Socialism. He was never tired of repeating that the end could never justify the means and if wrong methods were employed to attain right objectives, the purity of the objective was polluted by the use of impure means. That is why he condemned the Communist policies and programmes and always insisted on the democratic and non-violent approach to all social and economic problems. Even for the attainment of political freedom for India, he never tolerated the use of violence, secrecy or untruth. He was of the firm opinion that violence

and democracy are incompatible and, in fact, nullify each other. The curtailment of personal or individual freedom is a totalitarian set up was hostile to the very ideal of the Sarvodaya Society. Gandhiji visualized a non-violent society in which the individual as well as the community would have the fullest scope for self-expression and development. He planned in terms of Gram Raj or village self-government in which the rural communities could function, more or less, on a self-sufficiency basis without either exploiting others or allowing others to exploit them. He thought in terms of moral and spiritual values in addition to the material considerations. While Communism is essentially materialistic, Sarvodaya visualizes a healthy synthesis of physical and moral values of life. That is why Gandhiji always told us that Communism was not suited to the innate genius of the Indian nation. He was very categorical in his statement that Communism would not flourish on the Indian soil.

The Congress, during the next few years, will be required to face and fight communalism on the one hand and communism on the other. Needless to mention that communalism is a great evil which corrodes the very idea of nationalism and tends to disrupt India's unity and solidarity. It is as undesirable as communism, if not worse. It is essential to face the evils of communalism and casteism with frankness and boldness. In some areas, particularly in the South, Congress candidates took or, perhaps, connived at the support of communal parties. This is indeed, highly unbecoming of a great organisation like ours. Wherever any political organisation was weak, they tried to take full advantage of casteism and Communism. But where the organisation was strong and the candidates had living contacts with the people, these evil forces could not raise their head. We are happy to find that on the whole, the Indian electorate has discarded the candidates of communal parties and has responded to the appeal of democracy and nationalism.

Congressmen will also be required to face the dangers of Communist ideology with firmness and understanding. It is no use condemning the Communist Party in general terms without fully understanding the implications of Communism and explaining these implications in some detail to the people. The Communist technique was expounded by Karl Marx more

than hundred years ago under different social and economic conditions of European countries at that time. It would be absurd to try to recreate similar conditions in India in the latter half of the twentieth century. The world has advanced towards the ideal of mutual co-operation and peaceful co-existence and the old methods of class war and violent upheavals have become out of date. Even in Russia where Communism first established itself, the Communist Party has now realised the futility of several of its programmes including compulsory collectivisation and excessive police or military repression. Although each country has every right to pursue its own economic or political modes of behaviour, and India has not the slightest intention of interfering with the economic ideology and programmes of other countries, we should on our own part, strain every nerve to explain to people the urgent need for understanding the background of our own ancient heritage and culture and develop our social, economic and political life in accordance with the ancient traditions. A deep study of Indian culture and civilization would make it abundantly clear that Communist philosophy is foreign to our national heritage and genius. Non-violent socialism or Sarvodaya or "Panch Parmeshwar" idea has been the very breadth of Indian culture. The Congress idea of a Socialist pattern, as has been made clear by our leaders from time to time, will necessarily have to progress in this direction. Sarvodaya is the very anti-thesis of Communism. There is hardly anything common between the two and there can be no compromise between them. As Vinobaji observes; similarity between Sarvodaya and Communism is the similarity of two persons who have considerable physical resemblance but one is living and the other is dead.

The Congress has to achieve the Socialist Pattern of Society as speedily as possible in this country by increasing agricultural and industrial production, providing gainful employment to the idle manpower, expeditiously reducing social and economic disparities and assuring minimum living standards to the poorest sections of the population. But all this will have to be done through the non-violent, peaceful and democratic methods and not through mutual hatred, violence and totalitarian measures. India, in our opinion, is destined to show the Sarvodaya or the Gandhian way and not imitate the Communist or the Marxian way.

Contemporary American Fiction

By

Prof. JAGDISH CHANDER, M.A.,

AMERICAN Literature is like a plant that has grown out of a hothouse. The conditions under which it began were most unfavourable to literary growth. It had to contend against the huge size of the country, lack of means of communication, dearth of publishers, international copyright and so on. But the American novel has had a greater share of difficulties. It had to fight against a still more formidable enemy, the moral taboo. Novels were looked upon as depraved compositions which a 'young girl could read only when the governess was away' and the novelists lived under a perpetual childhood of prescription. The pulpit was the first to attack the novels. They were condemned for their two-fold threat—to morality and to democracy. The novel was regarded as an engine in the hands of the fiends of darkness. Even a book like *Tom Jones* was considered as evil. Moral censure was therefore a powerful deterrent to the production of novels. So to say there was an informal censorship. Every novelist betrayed a nervous apprehension because of the atmosphere of disapproval that prevailed. There was no genius like Smollett or Fielding who could once for all place the novel in the hierarchy of American Literature. Because of these moral taboos the early American novelists began to look upon novel not as a mirror of life but as a vehicle for promoting morality. Consequently they tried to label vice and virtue by drawing a sharp line of demarcation between the elect and the damned. No novelist could dare to pronounce like Fielding, "Every man has something of a rogue and every woman something of a rake." On the other hand the early American novelists painted their villains as pitch black and their heroes without blemish. This naturally led to unreal characterization and a novel with characters ready-made and cut to the measure without any approximation to reality is anything but a

28

novel. It is surprising that before 1820 about ninety novels appeared in the American press but not even one of them has been able to survive the onslaught of time.

But thanks to the efforts of great masters like Mark Twain, Henry James and others, the contemporary American fiction is a well-groomed, full-grown plant fit to occupy an honourable niche in the orchard of American Literature. It has conquered moral taboos as well as the formlessness of technique. Both as an art, form and as a vehicle of propaganda, the American novel has overshadowed all other forms of literature and has been put to a variety of uses. It has become the representative of new urges of American society. It embodies the great reform movements that swept over the U.S.A. It has helped to build new institutions and deride old ones which had outlived their utility. It contains the reactions of a sensitive and intelligent American against the unprecedented expansion and multiplicity of wealth that occurred in America and swept the average American off his feet. Novelists, like Edith Wharton attacked the narrow culture, the rigid code and the lack of defensive vitality of the American Society. We Indians, particularly, have sometimes looked askance at American culture for its lack of spiritual content but usually our impressions are based on the accounts that we read of the feats of military adventurers and commercial magnates. But there have been some well-meaning and sensitive American writers who through their novels have again and again asked their people to recapture the spiritual values which they were losing in their mad rush for wealth and craze for skyscrapers. They have vehemently and persistently condemned the machine-made materialism and inspired its generation not to lose the spiritual force and the virility of its ancestors. The

American novelists have realized more and more the dictum of Cooper that a nation could not have literature without having manners. Writers like Ellen Glasgow have openly chastised American society as irresponsible and frivolous and have boldly pointed out that American society had nothing to recommend itself except its security and that too was uncertain. Above all the contemporary American novelist sees America in a national perspective and when he takes up the pen in hand, he feels with a feeling of elation that he is writing the history of a race of races, the history of a nation which has come to occupy a foremost place in the galaxy of nations. In short the contemporary American fiction is a powerful vehicle for the expression of new thoughts and urges. And the story does not end here. All these novelists take infinite care and inspired by great masters of the technique of fiction from every country, look upon perfect expression as the hardest and the most important task. Writers like Henry James have made a notable contribution in inspiring the artistic conscience of their fellow-writers.

In a land where man's enterprise and spirit of adventure has converted clay into gold, it was but natural that social justice and economic equality should come to the forefront as literary themes. The contemporary American novel, therefore, became a platform from where to reiterate the cry for social justice. Complexities of modern industry created entirely new conditions. Within a few years a relatively simple economy was replaced by an intricate and gigantic structure. Monopolies encroached upon individual enterprise. Formerly the struggle was between man and nature but now it became a struggle between man and man. The warrior of barbarism gave way to the priest and the noble of feudalism to the trader and the financier. Class-struggle was daily becoming more acute and the unequal distribution of wealth concentrated attention upon the lot of the worker. Haves and have-nots, therefore, were persistently exhibited in these

novels in class relationships. Have-nots have moved from the margin to the centre of the text. During the 19th century many economic crises took place in America and the novelists did express their reactions to them. But so far the American novelists were of the white-collar class. Their attitude was that of a high-brow moralist who pronounces judgment from his drawing-room. William Dean Howell displays this kind of attitude. But the contemporary writers belonged to the class of wage-earners. They had first hand acquaintance with the plight of the economically oppressed, the realities of sweat and filth on the farm and they expressed them in terms which the workers could understand and corroborate. Inspired by continental writers like Tolstoy, Turgnev and Dostovesky, they not only re-affirmed their own faith but also stirred the conscience of the reader to provide tolerable working conditions and equality of economic opportunity to all. Theodor Dreiser in his 'Sister Carrie' showed the conditions under which the factory workers lived and the moral effects of that situation. Upton Sinclair's 'Jungle' was par-excellence a proletarian novel. He described conditions in the packing industry of Chicago. Even Dos Passos in his novel 'One Man's Initiative' gave the same message. 'Tobacco Road' symbolised wide-spread poverty in the New South. With the passage of time the economic grievances of the labour have been removed to a great extent. The proletariat has almost disappeared from the scene. How this financial and economic prosperity will be reflected in fiction is for the future historian to tell. The novelists in twenties fought a battle that has been won.

American fiction a few years later is dominated by a note of pessimism almost similar to the one that came over the English people in the post-Victorian era. A period of unlimited expansion is usually followed by an era of depression and added to that is the psychological malaise that comes over the people as a result of the technological development. The

novelists began to view this expansion from a different angle now. The machine, no doubt aided man and made him the lord of nature; but at the same time it menaced him, crushed his soul and reduced him to an automaton. Besides the after-effects of this mechanical progress, other factors also encouraged pessimistic thinking. Science, philosophy and war altered the faiths that men lived by. Old standards were cast aside but the new were not found. A disturbing uncertainty has, therefore, been a dominant note of modern American fiction.

The philosophy of Scientific determinism created a wave of pessimism in the intelligentsia. Darwinism, heredity and environment changed the very conceptions of individuality. Man was not the master of his will or the captain of his soul. The only thing that counted was the survival of the fittest. Man was only a plaything in the hands of certain invisible forces, much beyond his control. It was sheer chance, 'crass-casualty' as Hardy put it that intersected this life or that. Scientific determinism allowed for no villain—unless it were nature. Men were only instruments and the President of Immortals used them as puppets for a show. Zola exercised a deep influence over fiction writers. Under his influence men stopped indicting humanity. The novelist abdicated his office as a judge of humanity—instead he became an observer of the lugubrious human comedy, being enacted before him. Hemingway's novel 'Winner Take Nothing' reflects this pessimistic thinking so clearly.

Concurrently there was a spate of novels questioning the validity of conventional standards of morality. People talked about the right to live their own lives and popularised Freudian theories. Percy Mark's 'The Plastic Age' shows how psychological overtones crept into novels. Fitzgerald's 'This Side of Paradise' shows the revolt of the modern youth. Muley Graves in his 'Grapes of Wrath' represented characters who were as much a psychiatric case as a victim of economic dispossession. Dreiser's 'Sister Carrie' displays the conflict

between instinct and convention. It is the story of a girl who sought love and security in the city, free from moral inhibitions. Again his 'American Tragedy' is the story of a boy who refused to come to workable terms with American society. These novelists were more and more oppressed by a sense of psychological insecurity and disorientation. The reaction between the soul of man and his environments was represented in more and more novels. Almost all the stories of Willa Cather have been told against the land. She saw and felt a new land and its people being worked and wrought upon by migrants as much as migrants were humanizing the land. All novelists of this period, therefore, sought an emotional vitality that could break through stifling moral conventions and repel the ideas of materialistic success. Their novels became the representatives of a huge conflict the heart versus the success, the life of the spirit versus materialism—a case under trial for a century in prosperous America.

Neitchze's concepts of the superman attracted some novelists. The doctrine of the ethic of power overtook them. Dreiser through his Cowperwood in the 'Titan' showed his preference for glamorous big-time operators. Of course in his later works he showed tenderest solicitude for down-trodden humanity.

1920 was a period of tremendous expansion and prosperity for the American novel. It was a period of diverse and quixotic experiment. Just as a decade earlier free verse had proved a lure to amateur poets, similarly in these years scores of writers form novelty-mongers to genuine artists were anxious to approach the art of fiction. In such a period of freakish experimentation it is difficult to compartmentalise the works that appear but some critics have been able to demarcate categories. Writers like Sinclair Lewis followed the journalistic manner with their easy, chatty style. Hard-boiled manner in which the author was inaccessible to tender emotions was observable in the works of writers like Dos Passos and Heming-

A black and white photograph of a group of people in a room, possibly a library or study. Several individuals are seated around a table, looking at books or papers. A man in a suit stands in the background. The room has large windows with curtains and a bookshelf.

Franklin worked tirelessly in the cause of independence among the American colonies. This print, published by Currier & Ives of New York in 1876 shows the five most important members of the committee which reported the Declaration of Independence to the Continental Congress. The report was made on July 1, 1776, and the Declaration was signed on July 4, 1776. The 13 British Colonies were declared free and independent States under the name of the United States of America. From left to right are : Thomas Jefferson, Roger Sherman, Franklin, Robert R. Livingston, and John Adams.

"As soon as I heard this I flopped down on

This is a clear and succinct account of the United Nations and its improved technique. The efficient manner in which it has continued the specialized agencies dating from the time of the League of Nations, while perfecting from day to day its technique make a most interesting story.

BULLETIN OF THE INTERNATIONAL COMMISSION OF JURISTS published by International Commission of Jurists, 47 Buitenhof, The Hague, Netherlands.

This Bulletin contains an editorial on Poznan Trials, Hungary, Middle East and Vienna Conference. It also examines the "Rule of Law" in the U.S.S.R. subject to the supremacy of the State and Party, and Liberty and Security in the U.S.A.

BASIC EDUCATION by M. K. Gandhi, printed and published by Navajivan Publishing House, Ahmedabad, Price: Rupee One.

Basic Education has been the subject of both praise and violent criticism. As Gandhiji in one of his rare moments of personal reminiscence said one of his few regrets in life was his neglect of his own children's education. With his bias towards the villages, Gandhiji concludes on 2-11-47 by saying "Our two-months old freedom is struggling to get itself shaped. We are hardly free from the subtle domination of the West. Judicious delay is necessary for founding new universities."

MAN AGAINST FLOOD by Rewi Alley, New World Press, Peking.

This is a Peking story of the great 1954 Flood on the Yangtse and the steps taken to reduce and control it. The ultimate lesson is that the Revolution has given the people their land and the means to live, and the flood control of 1954 has inspired them with confidence in the power of organisation and ability to lead them to still better days.

MY CHILDHOOD WITH GANDHIJI by Prabhudas Gandhi, printed and published by Navajivan Publishing House, Ahmedabad, Price: Rs. 2-8-0.

Gandhiji's grand nephew wrote the original in Gujarati and it is a record of his childhood days with Gandhiji in South Africa. It is interesting to get another meaningful pet name of Gandhiji, namely, 'Manu.' 'Manu' means both 'attractive' and also 'the great Law Giver.' And the fascinating personality of Gandhiji and his great authority in regulating the lives of not only the country of his birth but of the whole world makes most fascinating reading.

BHARATHYA KAVITHA by Pandit Jawaharlal Nehru, published by the Sahitya Akademi, New Delhi: Rs. 5/-

As Prime Minister Jawaharlalji has said this Anthology prepared by the Sahitya Akademi brings out the golden links that connect the various languages of India. The languages represented are Siamese, Oriya, Urdu, Kannada,

Kashmiri, Gujarati, Tamil, Telugu, Panjabi, Vangala, Mahrati, Malayalam, Samskrit and Hindi. It is a precious volume to study. It should dispel and soothe the unfortunate linguistic animosities which were born of the reorganisation of States.

BUDDHISM IN KASHMIR AND LADAKH by J. N. Ganhar, M.A., P. N. Ganhar, M.A. published by Shri Prem Nath Ganhae, 14A/71 W.E.A., Karol Bagh, New Delhi, Rs. 15/-

This is a historical account of Buddhism in Kashmir and Ladakh. Part II deals with Buddhism in Kashmir from prior to the days of Asoka. The impact of Devotionalism and Tantrism are particularly examined. When Kashmir threatens to become the battlefield of the East, this volume is most timely. Part III on Buddhism in Ladakh shows how Buddhism after disappearing in the land of Buddha's birth took a different form with Lamas and Gumpas.

This is an attempt to start a new religion called "Mahapurushiyaism" based on eclectic culling from various sources.

THE SUEZ CANAL—Facts and Documents Selected Studies No. 5, published by The Selected Studies Committee, 22 Solimam Pasha St., Cairo;

This is the Egyptian account of the Suez Canal controversy. It calls De Lesseps 'The Notorious Adventurer' and says that the labourers who built the canal were worked to death without even adequate food. It is always a difficult problem of ethics and especially of international morality as to who is entitled to what as a result of research into "ancient facts." The one comment is that of Johnson who said "When rebellion succeeds, no one dares call it 'rebellion'; thereafter it is called 'revolution.' The revolutionary success of Egypt was due not a little to the enlightened self-interested support of India."

TRAINING OF ENGINEERS IN THE U.S.S.R. by D. A. Troitsky, published by G. Efimov for the Information Department of the USSR Embassy in India, New Delhi. This is a well illustrated account of the facilities available for higher technical education and training of engineers in the U.S.S.R.

THE FAITH OF A SUFI FAKIR by T. L. Vaswani—East and West Series No. 25, published by Gita Publishing House, 10 Connaught Road, Poona-1. Price: 6 annas.

Sage Vaswani has achieved a brilliant pamphlet on the Faith of a Sufi Fakir. He mainly quotes from Abu Hasan and Jalal al-Din Rumi.

INDIANS OUTSIDE INDIA

CEYLON

CITIZENSHIP OF CEYLON

Over 6,50,000 persons of Indian origin in Ceylon will be rendered Stateless after citizenship applications made on behalf of 8,27,000 persons are disposed of in a few months.

This is the estimate made by Mr. D. B. Ellapolla on 6th April, who was Secretary of the former United National Party Government's Advisory Committee on Indo-Ceylon affairs and now a member of the Government's Planning Council. The estimate was contained in a report to the Planning Council in which he raised the question as to whether or not the Stateless category of persons is to be reckoned with in the Government's overall employment programme.

Published reports quoted him as saying that "under the Indian and Pakistani (Citizenship) Registration Act, the citizenship rights of no less than 8,27,000 persons are under the process of investigation and will terminate in a few months time."

"The number of those rejected already stands at about 4,00,000 and may well rise in due course to over 6,50,000. There are approximately a further 1,50,000 persons of Indian origin who are holders of Indo-Ceylon passes or of temporary residence permits."

According to Mr. Ellapolla these 1,50,000 persons together with 6,50,000 Stateless persons will raise the problem of unemployment of nearly 8,00,000 persons of non-national status.

He urged the Government to settle the question whether in the planning for full employment there was to be any distinction between nationals and non-nationals.

The former Advisory Committee, he said, had devised a scheme for encouraging persons of Indian origin to return to India which would have possibly cost Rs. 160,000 over a period of 25 to 30 years.

He asked the Planning Council to study this scheme and examine the economic implications of the problem of Statelessness before drawing up the framework of its employment programme.

MALAYA

COMMUNAL DISTRUST

Mr. T.V. Sambanthan, presiding over the annual Malayan Indian Congress conference at Penang on April 20 referred to the present trend towards breaking up of large estates in

Malaya and said that there was no doubt that recent cases of fragmentation had resulted in a loss of livelihood for many labourers.

"It is making them ponder carefully", he said.

"There is now an eagerness on the part of workers to own land. We should encourage this."

Mr. Sambanthan said there were still a few obstacles ahead of Merdeka (freedom). "And some of these obstacles" he said, were being placed in "power-seeking individuals or groups in the hope they would ride on the ways of communal distrust."

Mr. Sambanthan warned that waves of communal distrust had the habit of ultimately engulfing the whole nation. "Public outcry on communal lines cannot accomplish anything good," he continued. "They only cause countercries."

MALAYA

CITIZENSHIP IN MALAYA

Tengku Abdul Rahman, Chief Minister of Malaya, said recently that inhabitants of Malaya could have only single and not dual citizenship when the country achieves independence next August.

EDUCATION IN MALAYA

The Minister for Education, told the Council that the educational policy implemented in the bill was "to establish a national system of education acceptable to the people as a whole." The bill was designed to "satisfy their needs and promote their cultural, social and economic development as a nation with the intention of making Malay the national language, while preserving and sustaining the growth of the languages and cultures of people other than Malays living in this country."

MAURITIUS

KEY POST FOR INDIAN

Mr. Ramparsad Neerunjun has been appointed Procurator-General of Mauritius. He is the first Indian to be appointed to this key post in the Government.

Mr. Neerunjun, who is 50, first joined Government service here in 1938 as a Magistrate. In 1955 he was appointed a Puisne Judge in the Supteme Court.

Another Indian, Mr. Harilal Vaghjee, an elected member of the State Legislature Council has been appointed Deputy Speaker.

DIARY OF THE MONTH

- March 31. Mr. N. Chandrasekara Iyer former Judge of Supreme Court is dead in Madras.
- April 1. Congress Party re-nominates Dr. Rajendra Prasad for Presidentship of India for second term.
- Mr. MacMillan, reviews Bermuda talks in Parliament.
- April 2. Credentials of Hungary — U. N.'s refusal to recognise.
- Mr. Kamraj Nadar is unanimously elected Leader of the Congress Party in Madras.
- April 3. Political crisis in Jordon—King's differences with Premier.
- April 4. U.K. cuts Defence Expenditure.
- Stanvac Refinery surrenders duty concession.
- April 5. The first Eleven-member Communist Ministry is sworn in at Trivandrum (Kerala State) headed by Mr. E. M. S. Nambudripad.
- Dr. R. M. Alagappa Chettyar is dead.
- April 6. Computation of Death Penalty and release of Politicals is announced by Communist Government in Kerala.
- April 7. Mr. Gunnar Jarring, at New Delhi for discussions on Kashmir.
- Sriman Narayan, Congress Secretary objects to Kerala's Reds' Policy.
- April 8. President. Sukarno of Indonesia announced an "Emergency Cabinet of Experts" headed by Dr. D. Juanda as Prime Minister.
- April 9. Suez Canal is completely cleared for traffic.
- Apartheid in S. A. Universities—New Education Bill introduced.
- Mr. Gunnar Jarring leaves Delhi for Karachi enroute to Geneva after talks with Pakistan and India Govt.
- April 10. Mr. N. Sanjeeva Reddi is elected unanimously leader of Congress Party in Andhra State Assembly.
- Two boats of 600 pilgrims in Godavari capsize resulting in several deaths.
- Archbishop Makarios demands termination of Emergency in Cyprus.
- April 11. Self-Govt. for Singapore—Agreement on New Constitution signed.
- All Eviction Proceedings in Kerala stayed.
- April 12. Troops cut off Roads to Jordon.
- April 13. A 8 Member New Madras Ministry is sworn in headed by Mr. Kamraj Nadar.
- Panama's President Erensto-de-la Guordia announces the taking over the Panama Canal.
- April 14. Gurukula system of Education is advocated by Mr. C. D. Deshmukh in his convocation address to the Gurukul University at Haridwar.
- April 15. Nineteen Vice-Chancellors and Principals of British Universities protest against apartheid in the Universities of S. Africa.
- April 16. Trade Talks conclude between India and West Germany at Delhi.
- President's Rule in W. Pakistan is extended.
- April 17. Dr. N. B. Khare resigns from Hindu Maha Sabha.
- New Union Cabinet sworn in, 12 Cabinet Ministers besides Mr. Nehru, Prime Minister, 14 Ministers of State and 12 Deputy Ministers.
- April 18. Acharya Vinoba Bhava in Kerala State re. 54 day Walking Tour of Kerala State is met by Chief Minister, Mr. Dhebar and others.
- Pandit Nehru inaugurates first session of Asian Legal Consultation Committee in New Delhi participated by Japan, India, Burma, Ceylon, Indonessia, Iraq and Syria.
- April 19. Mr. K. P. Madhava Nair submits resignation the Post and General Secretary of the Congress.
- April 20. The President of India promulgates an ordinance amending the Life Insurance Act 1956.
- April 21. Russo — Japanese call to end Nuclear Tests.
- April 22. The Kashmir Issue — Mr. Jarring meets U.N. Secretary at New York.
- April 23. Dr. Radhakrishnan declared elected unopposed as Vice-President of India.
- April 24. Bulganin's call for Ban on Tests : Letter to MacMillan.
- April 25. King of Jordon appoints Mr. Ibrahim Hasbeem as a new Prime Minister of Jordon—The King proclaims Martial Law.
- April 26. The Indian Ambassador Mr. G. L. Mehta meets Mr. Dulles in Washington re "India's feeling on Kashmir."
- April 27. The Governor of Kerala, Mr. B. Ramakrishna Rao addresses the newly elected Kerala Assembly.
- April 28. King Hussein of Jordon flies to Riyadh to meet King Saud.
- Apr. 29. The Ninth All Kerala Hindu Religious and Cultural Conference meets at Guruvayur.
- Jarring's Report on Kashmir is released.
- April 30. Mr. S. V. Pandit, High Commissioner for India, in U.N. leaves for London.
- Dr. U. Krishna Rao is elected speaker of Madras Assembly.

READERS' DIGEST

HYPOCRISY ABOUT KASHMIR

Sweden's Social Democratic journal, *Tiden* of Stockholm, has upheld what it called "the propriety of Mr. Nehru's stand" on Kashmir.

In an editorial, captioned "Hypocrisy about Kashmir" the paper said: Some Swedish papers have been writing in ironical and deprecatory terms this winter about Prime Minister Nehru. The pinpricks seem undue and ridiculous, when directed against a person whom recently, the *Economist* rightly characterised as one of the few remaining great statesmen of our time, a person to whom the West is indebted for India's association with the democratic world—who has set an example for the whole of Asia by trying to achieve economic revolution while conforming to the democratic pattern of society."

"Lately, certain amount of indignation has appeared in the Press regarding India's stand on Kashmir. Pointing to his sometimes moralising role as a mediator in world politics they wish to deny Mr. Nehru the right of considering elementary factors as practical politics at his own borders.

"Kashmir's accession to the Indian Union has been done in accordance with the legal conditions that applied to the accession of princely States. The conflict and the question of plebiscite arose through the military intervention from Pakistan. The failure of subsequent attempts at mediation is partly due to the increased tension between India and Pakistan which followed Pakistan's military alliance with the USA and partly complicated by the religious, ethical and political conditions which make plebiscite difficult. India's intervention in 1953 to prevent Abdullah's manoeuvres for independence has been described as naked power policy. But one glance at Kashmir's borders with Afghanistan. Russia and China is enough to make one realise that, may be in the long run, Mr. Nehru's initiative saved the Indian sub-continent from being exposed to a much more naked power policy.

"The present partition is an established fact. To rake up the question again would only entail suffering and unrest through the outbursts of religious passion. The propriety of Mr. Nehru's stand, therefore, seems undeniable."

PASSIVE RESISTANCE IN ATLANTA

Negro opposition to Bus segregation in American States is spreading. What started in Montgomery and Alabama has now reached Mobile, Birmingham and Florida. But the Atlanta move was different from the tactics used in Alabama and Florida. Negro strategy in Georgia has, according to *The New Leader*, followed the Gandhian technique to perfection.

The Atlanta *Daily World*, the local Negro newspaper, laid the plan out for all to see in a set of instructions to all Negroes on how to proceed in the bus integration fight. The rules, drafted by the Reverend W. H. Borders, are pure Gandhism:

"1. Pray for guidance and commit yourself to complete non-violence in word and action, observing the ordinary rules of courtesy and good behavior.

"2. If any person is being molested, do not arise to go to his defense but pray for the oppressor and use moral and spiritual force to carry on the struggle for justice.

"3. The bus driver is in charge of the bus; ask his aid and report any serious incidents to him. Then report to one of our leaders immediately, giving date, time, place, and names of persons involved, if possible.

"4. You will be notified when we wish you to begin helping to desegregate the buses and trolleys; but until then be quiet, but friendly; proud, but not arrogant; happy, but not noisy.

"5. Be sure you are neat and clean at all times.

"6. Do not be drawn into an argument about segregation, desegregation, or integration; in case of an accident, talk as little as possible, and always in a quiet tone.

"7. If cursed, do not curse back. If pushed, do not push back. If struck, do not strike back, but show love and goodwill at all times.

"8. Remember always to pray, especially for those who would persecute anyone."

While the campaign has thus far remained entirely in the hands of the ministers who are leading it, these eight instructions, says the writer, have a relevance far greater than the bus controversy itself. "They hear directly on the whole Negro effort to undermine the tightly segregated Georgia social pattern. This is what makes the translation of Gandhi's doctrines to Atlanta so potentially important."

TRADITIONAL ARTS AND CRAFTS

The disintegration of traditional arts and crafts in West Bengal, under the impact of new economic, social and cultural forces is an undeniable sociological fact, says Mr. Benoy Ghose in the *Bulletin of the Ramakrishna Mission Institute of Culture*. How far their reorientation and reintegration with the newly evolving culture—pattern of to-day is possible, or even in some cases desirable, is a difficult and debatable subject.

As we do not live by utility alone, some of these traditional arts and crafts may survive for a certain period of time; they may even become a cult as an art form, as an aesthetic and cultural expression, as a conscious revival of what is antiquated. They may serve the purpose of decoration, or satisfy the curiosity of collectors for some time. Some of these arts may acquire a new luxury use, as pottery and painting are acquiring today. Some may acquire a transferred use, as bedspreads, door-screens, table-cloths, and *saris*, and other women's clothes. But these are all inversions and distortions of the primary function of traditional arts and crafts, and they are certainly not adaptations to the new changing socio-cultural milieu. Some of the arts may be displaced by the novelty of a new substitute, as the traditional dolls and toys are being displaced. Some, like scroll-painting, card-painting, wooden manuscript-cover painting, may disappear for ever in the near future.

Now, the question is—If some arts do disappear and are lost for ever, how large a factor is, or could be, the actual loss? What is it that is being lost? Is it a specific culture? Is it a culture that is lost?

I would suggest that it is only an element, a trait, that is lost, certainly not the whole culture. Traditional arts and crafts constitute a cluster of traits in a total culture. As individual items, they are not equally important in relation to the whole. I am therefore inclined to conclude that, if we do actually lose some of these items of traditional art in West Bengal, and if all of them cannot be reintegrated with the changing socio-economic conditions of today, we do not thus lose the whole culture of Bengal and its total tradition.

ACADEMIC FREEDOM

Speaking at a meeting of the Senate of the Bombay University Dr. John Matthai remarked that from his experience of the working of the Universities throughout the country he had come to believe that the system of appointing Governors as Chancellors must come to an end. The Governor as constitutional head, Dr. Matthai observed, had to accept the Minister's advice in most matters. He therefore felt that the system in Indian universities, where the Governor functioned as Chancellor, provided a channel for political influences to be exercised.

Democracy to be real must have people possessing the capacity and boldness to think for themselves. Therefore in a democracy, says *Freedom First*, universities as torchbearers of the spirit of freedom, have to educate students in democracy by inculcating in them the spirit of free thinking. "But for this universities and educational institutions have to be free from the encroachment of the State and especially from the intrusion of political forces from outside. For the healthy growth of universities and educational institutions what is required is to promote an atmosphere of freedom in them and to preserve their dignity and honour. This can happen only if universities themselves assert their rights against such intrusions. Dr. Matthai's suggestion, therefore, should engage the serious attention of all thinking persons in the country."

ENGLISH IN INDIAN EDUCATION

Indian Unity owes much to the English language, and will suffer, says *The Aryan Path*, if its use in administration, trade, education, etc. were restricted.

"Yet another reason—the spirit of our genius has been expressing itself in recent times through English rather than in any other language, ever since the unifying role of Sanskrit declined. India's nation-builders from Raja Ram Mohan Roy to Gandhiji have written more in the English language than in their own. And the same is true of Pandit Nehru, who has served India by writing his books in English. They have not only brought him deserved praise; they have helped foreigners in discovering the real India. If India is to fulfil her spiritual mission in the world, English must continue to occupy the honourable place which it has enjoyed."

HUNGARY AND POLAND

If the Hungarian revolution has driven any lesson home, writes "A.B." in *Problems of Communism*, it is that the main-spring of the revolutionary drive in Eastern Europe is the people—the most direct victims of Stalinism—and not their rulers, local or foreign.

Whatever had been the intentions of Nagy and those around him at the earliest stage of the Hungarian uprising, they were far more radical and sweeping by the time the revolution reached its nadir. Not that Nagy had not possibly been a potential Djilas from the very start. But it was only when the dams were broken and when the revolt had gathered momentum that his latent aspirations came to the fore. Similarly, it might even be immaterial to speculate whether Gomulka harbors parallel tendencies. The point is that once some of the essential features of the Stalinist system were removed, once the mystique went up in smoke and the people were given at least some opportunity to govern their destinies, the door was opened for not only an amelioration, but for a radical transformation of the Communist system.

In this respect, Poland offers perhaps a unique case within the Soviet orbit. In the USSR, decades of dictatorial rule have bred patterns of authoritarian control and behaviour which cannot easily be broken,

In most of the satellites, authoritarian rule—if not mentality—is still firmly in the saddle. But in Poland communism may very well have dug its own grave. It is certainly plausible to assume that sooner or later voices will be raised in favor of a genuine multi-party system, for an end to the one-party state in all its ramifications. When the forces that have been so dramatically released in the past few months will swell into a tide threatening to overturn the Communist order in Poland remains to be seen. There is little doubt that the countervailing factors mentioned above will operate—Soviet interests, as well as the innate tendencies of the Communist regime. But it is more than likely that the day will ultimately arrive when these forces will come to a head. At that time, whatever the immediate outcome, the Soviet empire will be dealt another, blow, even more severe and profound than those which have brought it to its present stage of disintegration.

GANDHI'S LETTER TO TOLSTOY

A hitherto unpublished letter written by Mahatma Gandhi to Count Leo Tolstoy, 47 years ago has been discovered hidden in one of the books in Tolstoy's library.

It was found at Tolstoy's residence "Yasnaya Polina", which has been turned into a museum. The letter, the second one written by Mahatma Gandhi to Tolstoy, was dated November 10, 1909, from London.

In the letter, which was published by the Soviet magazine, *Soviet Eastern Studies*, Mahatma Gandhi asked Tolstoy "to use your influence in any manner you think fit to popularise the passive resistance movement. If it succeeds, it will be not only a triumph of religion, love and truth over irreligion, hatred and falsehood, but it is highly likely to serve as an example to millions in India and to people in other parts of the world who may be downtrodden and will certainly go a great way towards breaking up the party of violence, at least in India.

The letter continued: "If we hold out to the end, as I think we would, I entertain not the slightest doubt as to our ultimate success, and your encouragement, in a way suggested by you, can only strengthen us in our resolve".

The museum staff also discovered later from Taraknath Das, Editor of *Free Hindustan*, dated May 24, 1908. The letter believed to have been lost, resulted in Tolstoy's well-known reply entitled "Letter addressed to a Hindu".

In an article on the two letters entitled "Leo Tolstoy, friend of India" A. I. Shifman wrote: "Tolstoy's constant interest in Indian culture, and his warm sympathy for the Indian people's struggle for national liberation were and remain the living incarnation of the feelings of sympathy and friendship which the Russian people have always felt and feel to-day for their Indian brothers".

JEWS AND ARABS

James T. Farrell, the well known American novelist records his impressions of a recent trip to the Middle East and Asia, in the course of an article in the Winter number of *Midstream*. The state of Israel is a fact, not a theory, he says, "at least this is the way it appeared to me, a non-Jewish visitor."

The right to existence which Israel has gallantly earned in the fundamental point of issue at stake. Once this is accepted, the other issues fall into perspective, and

there could then be the beginning of hope that these issues could be resolved. While these issues involve politics and economics, they are also moral and human. This is especially so concerning the Arab refugees. These victims of war deserve a new start. Their children do. Many of them live outside the surrounding Arab society in a world of squalor which they never made. If this problem is not solved it will become a poison which can kill the nerves of progress all through the Middle East. The continuance of this problem hurts and damages not only the Jews. It is a growing threat Arab society. It can poison the Arab future also.

But how can the refugee problem be solved singly and apart from the other problems which divide Israel and the Arab States? These cannot be solved by polemics of hatred.

They cannot be solved by Americans hacking away at each other over these issues. They can only be solved when there are direct negotiations between Israel and the Arab countries. The sound position to take here is, as I see it, to accept the fact that Israel is here to stay, and that peace by direct negotiations is the aim to be espoused.

THE ARYAN WAY

The Aryan, according to Buddha, is the ideal man, not because he belongs to a particular race, but because he strives for the inner peace and harmony, *nirvana*. Shri P. T. Raju, writing on "Passion for Peace" in *Vedanta Kesari*, says that Buddha wanted to make all men Aryans by preaching them the Aryan Way, which is the Way of Peace.

"For Buddhism a nation is Aryan, not because its people belong to a particular race, not because it possesses a huge army, navy and air force, but because it has realised peace within itself and works for the spread of peace outside. This is the lesson which Buddhist philosophy, religion and arts have for contemporary humanity; and let us hope that the world and the human situation will be favourable for reviving and receiving the lesson. Peace is the law of humanity; it is the law of man; enjoyment of peace is the highest aesthetic enjoyment; if humanity knows how to cherish this law and to enjoy it, it becomes divine; otherwise, humanity will be violating its very nature."

A PLEA FOR BRITISH NEUTRALISM

In a general consideration of the British situation in the light of the crisis brought about by the events in the Middle East and in Hungary, Prof. G.D.H. Cole writes in the *Review of International Affairs*:

The plain truth is that the traditional British policy, inherited from the days of British imperialist greatness and maintained despite the manifest decline in British world power, now lies in ruins, and that, whatever Government may hold office, a quite different policy will have to be worked out and applied. The real choice now lies between a complete acceptance of Great Britain's status as a satellite of the United States and a frank adoption of what I can only call "neutralism" in world affairs. By "neutralism," in this connection, I mean not picking a quarrel with the Americans, which Great Britain simply cannot afford to do, but, while remaining on friendly terms with them, making it clear that Great Britain cannot afford to expend its scanty resources on massive preparation for a possible world war that would be utterly disastrous to the British people were it allowed to occur, and that the British intend henceforward to work actively, together with the Indians and whoever else will join with them, for a real detente and to support any action that, by removing or lessening Soviet fears, will induce the Soviet Union to take up a less imperialistic attitude towards its neighbours in Eastern Europe and to be less active in fomenting trouble for the West wherever the chance offers. Such a policy can, I feel sure, be adopted only by a Labour Government; and even for the Labour Party it involves a very large modification of the policies followed up to the Suez crisis — for example, an entire repudiation of West German rearmament and a speedy withdrawal from Cyprus, and also, in the non-governmental field, a real attempt to reach a friendly understanding with the Communists of Yugoslavia and with the Nenni Socialists in Italy, and an abandonment of the intransigent anti-Communism that has hitherto robbed the existing Socialist International of all real influence as a force for Socialism. Despite the events in Hungary, he believes such a policy holds out good hopes of long-run success, because it rests on a realistic appreciation of the state of world affairs.

GOVERNMENT AND PRIVATE ENTERPRISE

In conformity with the spirit and temper of its contents what was originally *Independent India*, founded by M. N. Roy, assumed the more appropriate name of *The Radical Humanist* soon after India became independent. The double number of this well-known weekly published in commemoration of its twentieth anniversary contains some articles by Roy himself besides other articles of interest. Now that there is a tug-of-war between those who advocate *laissez-faire* and those sponsoring government absorption of industrial concerns Mr. Arun Kumar Ghosh's dispassionate study of the problem in this issue may be read with profit. The institutions, whether Government, private enterprise or even co-operatives, are not intrinsically desired in an economic system as the ends, he says, but they are recognised only to be of instrumental value to the economic order.

"The institutions of Government or private enterprise have been stressed very much in different approaches to economic planning of our times. But the same institutions work differently in different countries (For instance, the political institution of Parliamentaryism can work in the "democratic and liberal" climate of Britain but not in the totalitarian atmosphere of Nazi Germany, or, the economic institution of the Co-operatives imbibe collectivistic attitude in Soviet Russia and private-capitalistic attitude in Britain, with the neglect of true co-operative ideal in both the cases), and we cannot solve the fundamental economic problems by generalisations in regard to institutions. In our complex economic life, no ready made institutional system or pattern is applicable, because the necessary generalised support, both in theory and practice, is lacking in the case of particular institutions. But any institution can be incorporated with benefit so long as it serves a desirable purpose in the process of planning. While in "closed" philosophies of economic planning strait-jacket institutions are sanctioned, in countries where economic planning has been resorted to without any comprehensive and philosophic approach, institutions have been created here and there in the most unco-ordinated and lop-sided manner and without at the same time evolving an attitude or principles underlying the working of the institutions."

TWO-HEADED MONSTER

A huge two-headed research missile, the first of its kind, was fired from Wallops Island (Virginia) in April to an altitude of more than 30 miles. Its speed was almost 3,500 miles an hour.

The 5,500-lb device, more than 30 feet long, roared off its launching base at such speed that it was out of sight of watching reporters in two seconds.

It had been expected to climb 80,000 feet and then fall into the Atlantic 20 miles offshore. At top velocity, it would be moving at five times the speed of sound.

Conditions were so good that it rose instead to 110,000 feet and then disappeared off the radar charting table.

"It splashed about 38 miles out. It went higher and farther than we had planned. Its total flight from take-off to splash was 3½ minutes. It was a highly successful shot."

The purpose of the missile, nick-named the "two-headed monster," was to provide information on the heat which a space missile would encounter upon re-entering the earth's atmosphere.

BACK TO THE HUMANITIES

A study of the Greek and Roman classics in their original tongues or even in a good translation is a most rewarding venture in itself, says Dr. I. I. Rabi, Nobel Prizeman in the course of an article in *the Atlantic*, reproduced in *The American Review*.

The humanities preserve and create values; even more they express the symbolic, poetics and prophetic qualities of the human spirit. Without the humanities we would not be conscious of our history; we would lose many of our aspirations and the graces of expression that move men's hearts. Withal the humanities discern but a part of the life of man—true, a vital part but only a part.

It has often been claimed that the chief justification for the study of the humanities is that it teaches us values. In fact, some people go even further and claim that the humanities, in which literature, parts of philosophy, and the history and appreciation of the fine arts are included, are the *only* sources of values other than the more spiritual values of religion.

STRENGTH OF PAKISTAN ARMY

Pakistan has the second largest army among countries of the Middle East according to a survey of West Asian military alignment.

The survey was made in an article in the *New York Times* by its military correspondent Mr. Hanson W. Baldwin.

Mr. Baldwin said that though of all the West Asian States Turkey, Israel and Pakistan are the strongest in a military sense, Pakistan has "both political and economic problems."

Mr. Baldwin placed the strength of Pakistan at about 200,000 plus para-military forces, organised in seven to nine divisions, of which only five and half received United States Military aid.

Pakistan, he said, also had about 125 aircraft, a Navy of a few destroyers and frigates.

According to Mr. Baldwin, Turkey has the largest army in West Asia, namely 300,000 men organised in about 18 to 20 divisions. Turkey also had an Air Force of several hundred planes and a small Navy composed of a score of submarines and destroyers, plus mine-sweepers minelayers and various small craft.

THE LIFE CONTEMPLATIVE

We are a contemplative people, writes justice G.D. Khosla in *Yojana*, and above all else we cherish the joys of quiet meditation and the ecstasy which is induced by silence and solitude.

"A longing for the hush of the Himalayas and a desire to seek fulfilment in the remotenesses of the jungle are latent in every one of us. The sanest among us may one day take to the practice of Yoga or enter the state of Vanaprast."

For us the end of all effort is the peaceful release from the malignant snare of *maya* which lies all around us. And when the end comes it will not be announced with a blare of brasses or a fanfare of trumpets loud enough to waken the dead. On the contrary it will come with the cessation of all noise—the *shoonya* of the Buddhist philosophers, when the spheres will no longer rotate and revolve, and there will be nothing in the universe but peace eternal, immutable and immanent.

RED STAR OVER KERALA

Now that a Communist Government has started functioning in Kerala the two immediate questions that arise are (1) how stable it will be and (2) how far the communists will go in implementing the programmes promised in their election manifesto. According to the Trivandrum correspondent of *Thought*,

it is obvious that they are going to proceed carefully, taking care not to tread on the toes of the Central Government or overstep the Constitution. All indications are that they will steer a wary path between the Centre, the Constitution and the people whom they have promised a whole heap of things. As far as the latter are concerned they will try to seem radical without seeming to be too much so.

Right now what the CPI holds is a tough little baby called Kerala which, though undernourished and covered with sores, can make a loud noise. Whether the Communists can sit out the night with it remains to be seen. If it brings the house down in one, two or even four years the Communists are done for in the country as a whole. If on the other hand they last out the five years and the baby grows up to be docile and obedient to their not-too-dialectical lullabies there may be another story to tell in other parts of the country.

"WINGED ENVOYS" FROM AMERICA

The United States Trade Mission now in India has brought four business reference libraries of some 1,100 titles each for the use of Indian businessmen.

One of the libraries is in New Delhi. Another is in Bombay and the other two will go to Calcutta and Madras.

Divided into two sections, the library consists of business reference material including catalogues, merchandising manuals, local directories, studies of statistical and market data on imports and exports, and classified telephone directories of the major American cities, and a large group of business and trade publications.

This latter section covers every conceivable type of product and business endeavour. There are trade magazines from the merchandising field, from heavy industry, from clothing manufacture, from building construction, etc. Seven hundred and fifty publications are on view in this section.

SCIENCE AND RELIGION

What is the objective of Science and of religion? In the last analysis, says Jaiwant Ram in *Prabuddha Bharata*, science constitutes a search for the ultimate truth in the external world and religion is a search for the ultimate truth in the internal world.

The times when each party declared that they have found the whole truth and that the other party is floundering in fallacies are long past. This attitude betokens narrow-mindedness and weakness.

It is wrong to suppose that fanaticism flourishes in the sphere of religion alone. Fanatics are to be found in the domain of science also. When scientists refuse to take into consideration spiritual phenomena or spiritual experiences or condemn them outright they are far from exhibiting that open-mindedness which should be the hall-mark of a scientist. Religion should similarly endeavour to recast such of its tenets as are capable of modification in the light of scientific discoveries.

It should also not be forgotten that Sabbath was made for man and not man for Sabbath. Human life becomes richer, more meaningful and fuller to the extent that different sciences, arts, and religion contribute towards creating a beautiful mosaic, harmonious in all its parts. The ever-expanding human life was not made to be pinned down for ever to certain dogmas, whether of religion or of science, but like a bee it sucks nectar from various flowers and flies heavenward.

INDIA'S PLANS: A SUCCESS

Neal Stanford, writing in the *Christian Science Monitor's* regular column "An Intimate Message from Washington," says that India's first five-year plan "cost less, and its friends helped more than expected—something unusual if not unique in international affairs."

Writing on U.S. aid to India, Stanford explained to his readers the progress made by India during its first five-year plan and outlined what the country hopes to accomplish during second plan now under way. He also recounted the assistance given India by the United States.

Stanford said India's first plan turned out better than the government hoped, adding that the second plan should also "outrun its blueprints, if the recent unprecedented United States \$ 360 million food loan just consummated is any indication."

He recalled that India had anticipated large balance of payments deficits in operating the first plan, but they turned out to be not as great as anticipated. Likewise India had expected a certain amount of foreign help—but not to the extent received.

"The United States," Stanford writes, "was the greatest contributor of foreign aid to India during this period. It contributed a total of \$ 298 million in grants and loans—not to mention a \$ 190 million wheat loan that had been consummated just prior to the five year plan. Next largest contributor was the Colombo organisation, representing British Commonwealth countries, Australia, Canada, New Zealand, and the United Kingdom together contributed some \$ 100 million."

"The total of United States aid," Stanford concluded, is not large when considered in the light of India's total need and national programme but it exceeds anything expected and the total received from all other sources."

INSTITUTE FOR THE STUDY OF THE USSR

The *Institute for the Study of the USSR* is a body of emigre scholars from the Soviet Union, whose aim is to furnish reliable information regarding conditions and trends in the Soviet Union. Founded in 1950, its activities are centered in Munich, Germany. The official membership consists of about fifty emigre scholars, drawn from the various nationality groups making up the Soviet Union. Its studies cover the general field of the behavioral sciences, including various aspects of economics, law, government and Party, history, education, religion, literature and social organization and dynamics.

The results of Institute research are disseminated through publications, replies to requests for information, and conferences. The publications include a wide range of periodicals, monographs, conference reports, and miscellaneous materials such as library, acquisition lists. Publications are in various languages of the world. Best known of the Institute's periodical publications is the monthly *Bulletin*, published in English and providing brief authoritative articles on current developments in the USSR.

VIOLENCE IN SOCIETY

Violence in politics and exploitation in economics are well-known. The existence of violence in social relationships may not be easily recognised, yet such violence is basic to present day society and takes many forms, says John Banks in *Mankind*.

"Even in voluntary associations, social welfare groups, or churches, some people manage to become in their own small way as tyrannical as any dictator. In such cases individual victims of tyranny may have no alternative but to withdraw from that group and to forgo the benefits which they should have been able to enjoy from membership. In other cases such withdrawal may not be possible—from Trade Unions in Britain, for example, which profess to protect their members, but sometimes persecute them. When a worker in a particular industry is forced to join a trade union although he may not want to, or may wish to join another union, and is then forced as a member of that Union to take strike action he does not believe in, there is tyranny. Any attempt by a small dominating group to dictate to its members is a form of violence. Even the demands of majorities for conformity by minorities can in some circumstances be tyrannical—within small groups, as well as in nation-wide organisations. In a non-violent society people most affected by policies should not only be consulted about those policies, but they should have a part in shaping them."

Advice by those more experienced should be given when requested, he says, but without domination. There is nothing very original in all this. But people who ought to know better continually act contrary to those fine principles to which they are ready to subscribe.

WITHOUT A PASSPORT

Since December 15 citizens of France and Germany have been able to travel in each other's countries without a passport. Any identification card suffices, says *World Veteran*, Paris.

"This is the latest in a series of moves in Europe to abolish frontier formalities. For some time passports have been unnecessary for Dutch, French, German, Luxemburg and Swiss travelers in Belgium, and vice versa, while both France and Germany have had similar bilateral agreements with Luxemburg and Switzerland; and the four Scandinavian countries—Denmark, Finland, Norway and Sweden—were the first to give up the passport requirement among themselves.

At the moment France is negotiating a similar agreement with Italy, and Germany with Austria, Italy and Switzerland. Great Britain hesitates for a technical reason: since British subjects have no official identity cards, a passport seems to be the most convenient document for them to carry abroad. It also seems the most convenient means of checking on the arrival of foreigners in the United Kingdom.

The passport is certainly not an evil in itself. But having it inspected and stamped is an obligation which has an important psychological effect, and doing away with it gives the traveller a feeling of freedom that he lacked before.

KERALA: THE COCKPIT

Now that Kerala has come under a communist government, Mr. M. A. Venkata Rao says in *Freedom First* that it is quite on the cards that the technique of *Fronts* will be used in a systematic manner to sweep all classes of the people into the net of communism.

Students, women, educators, lawyers, printers, journalists, peasants, cottage industry workers, weavers, coir workers, small tradesmen, will all be infiltrated successfully since Ministers will have something to give all of them.

Banks may be nationalised and transport already nationalised will obtain a great fillip under State auspices.

Thus the transition between current usages and laws and the new order of socialism (communism) will be greatly abridged.

If the CPI leaders are wise and can hold themselves to moderate measures, they may bring about an order in Kerala which will seem to fulfil the goals of Nehruist socialist pattern itself more logically and sincerely. Then will subversion be complete or in the alternative the process may import a keener realisation of the truly evil character of the regime imported by socialism and cause a great revulsion of feeling against it. This will offer a great opportunity to cure the country of the *malaise* of half-digested and extreme ideas which is leading it to disintegration.

The Red Government in Kerala thus brings into focus all the contradictions and dangers of the world crisis to the Indian scene constitutes a challenge to those able to influence the destiny of the country at the present juncture.

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

Questions of Importance

JARRING'S REPORT ON KASHMIR

Mr. Gunnar Jarring reported on 29th April to the U.N. Security Council on the talks he recently had with India and Pakistan on the Kashmir question. He did not make any concrete proposals either for settlement of the dispute or as regards the next step with the Council should take, but in contrast to the ostrich-like attitude adopted by the majority of Council members during the last Kashmir debate, in his brief report, he told the Council in effect that the problem had become vastly more complex now than it was nine years ago and that the holding of a plebiscite had become more difficult because the political, economic and strategic situation surrounding the whole problem had changed.

Mr. Jarring appears to have been anxious not to say anything which might exacerbate the situation and he is also understood to have been impressed by the way both the Indian and Pakistan Governments had been keeping confidential the talks they have had with him. He has therefore contented himself with giving only a broad gist of the main points of his discussions in Delhi and Karachi and has eschewed verbose details of his talks, the publication of which might only lead to intensification of the controversy in the sub-continent: in fact, he has even omitted to give details of all the suggestions which he says he made to India and Pakistan for breaking the deadlock over the plebiscite "and which for different reasons did not prove to be mutually acceptable."

BOMB TESTS ABOLITION

Mr. Harold Macmillan, British Prime Minister, has sent an interim reply to the personal letter sent to him by Soviet Prime Minister, Marshal Nikolai Bulganin recently; Mr. Macmillan said in the House of Commons on April 30.

Mr. Macmillan told a questioner in Parliament that his interim reply to Marshal Bulganin said "I wish to thank you for the message you sent to me through Mr. Malik (Mr. Jakob Malik, Soviet Ambassador in London) on April 20 and fully appreciate the care which you have given to the study of all these questions

and the interest you show in improving the relations between our two countries.

"Your letter raises a large number of important issues and I am sure you will agree that the point you make will require careful study. When I have had time to examine them more fully, I hope to send you a further reply."

SUEZ CANAL TOLLS

Cairo Radio broadcast on April 24 in its Arabic programme, an Egyptian Government statement to the U. N. pledging observance of "the letter and spirit" of the 1888 Convention on the operation of the Suez Canal.

The statement said the Egyptian Government undertook not to increase Canal tolls more than 1 per cent within a specified time without negotiations.

The Government statement accompanied a letter sent by Dr. Mahmoud Fawzi, Foreign Minister, to U.N. Secretary-General Hammarskjöld, the Radio said.

The letter officially announced that the Canal was now open for navigation.

Egypt welcomed co-operation between the Canal Authority and international navigation organisations, providing that Canal dues were paid to the Canal Authority through an appointed Egyptian bank, the statement said.

RUSSIA AND IKE DOCTRINE

"The basic obstacle at the present moment preventing the peaceful settlement of disputes and conflicts in the Near and Middle East is foreign interference in the affairs of the States of this area, which infringes their sovereignty and independence" according to the Soviet note delivered on April 19 to Britain, France and the United States.

The Soviet news agency, *Tass* issued a summary of the notes. The notes were published in Soviet Press, on 21 April.

According to *Tass*, the Soviet Government called in its notes "for the renunciation of the use of force by the Soviet Union, the United States, Britain and France as a means of solving the unsettled problems of the Middle East, as this represents a gross violation of the principles contained in the Charter of the United Nations Organisation."

Utterances of the Day

MR. DULLES ON U. N. PRINCIPLES

Mr. John Foster Dulles, Secretary of State, said on April 22nd that when the United States invoked United Nations processes this was no abdication of foreign policy, but the exercise of foreign policy "in the way which represents the best hope for humanity."

In a major foreign policy speech approved by President Eisenhower, he said the Middle East crises had severely tested this country's devotion to United Nations principles. But the United States had decided to be loyal to the world organisation. "This was a hard decision, although to those directly affected it was not an unexpected decision", he said.

In his speech prepared for the annual luncheon of the Associated Press, Mr. Dulles said there was "no safe middle ground" for newly-independent nations in a world "one part of which is ruled by despotism and the other part of which stays free by accepting the concept of interdependence."

"International Communism is on the prowl to capture those nations whose leaders feel that newly acquired sovereign rights have to be displayed by flouting other independent nations", he said. "That kind of sovereignty", is suicidal sovereignty."

Mr. Dulles said the collective security system of the non-Communist world was "subject to assaults from without, and to infirmities within."

"The free world collective defence arrangements are not ideal" he said. "There is nothing automatic about them, and they require a continuing conscious effort by many nations to co-operate and to forgo the petty selfishness and the extremes of nationalism which could poison the relationships."

ARCHBISHOP MAKARIOS'S ADDRESS

Archbishop Makarios, the Greek-Cypriot Leader, in a message addressed on April 22, to "Cypriots and other Greeks" of Egypt said "the spirit of freedom and peace has finally prevailed to Egypt. We wish to believe the same spirit will prevail everywhere and especially in Cyprus," he said adding that his thoughts and prayers often turned towards the people of Cyprus in their "difficulties."

HUSSEIN AND SAUDI STATEMENT

King Hussein of Jordan and King Saud of Saudi Arabia said in a joint statement issued on April 29th that they would continue to adhere to policies laid down in Cairo talks with Egypt and Syria earlier this year.

The joint statement followed King Hussein's talks with King Saud at Riyadh:

They said they had agreed on five principles at these talks:

(1) To secure full independence and freedom from foreign rule, and sovereignty for all Arab nations:

(2) Strengthened military co-operation between the four Arab States represented at the Cairo conference as a defence against "the mutual enemy" and to regain stolen right in Palestine:

(3) Agreement not to join any foreign pact:

(4) Aid for Arabs now under imperial rule to achieve full life, liberty and self-determination in accordance with the U.N. Charter: and

(5) Support for the principles of the Arab League.

NEHRU ON NUCLEAR THREAT

The Prime Minister Mr. Nehru said at Mussorie on April 29th that it was of the utmost importance that all countries should live in peace and tolerate each other; otherwise the world was in danger of perishing.

Mr. Nehru, who was addressing the Development Commissioners' Conference recently said that nuclear tests and explosions were a real and terrific danger to the world, although he did not know whether in India they had any intimate sensation of what tremendous harm these could bring.

The Prime Minister said that in the recent context of the world, there was no other way for the survival of humanity except co-operation. The principle of co-operation had to be applied both on the international and national scale.

Mr. Nehru regretted that in India, despite political unity there was no emotional unity—unity of minds and hearts. Emotional integration could only be developed by adopting the principle of co-operation.

The Prime Minister said that although the Indian people were the gentlest people with all virtues, yet there was a disruptive tendency in the country, which came out when something wrong happened somewhere, whether it was a question of language, caste or religion. It was of the utmost importance that they should try to get over this tendency and produce greater social harmony between the various castes, religions and languages. There was a basic harmony in the country, yet there was disharmony, he said.

Political

SELF GOVERNMENT FOR SINGAPORE

Britain agreed on 11th April to grant full internal self-Government to Singapore. The agreement on transfer of responsibility into the hands of elected representatives of the island was signed in London recently by the Colonial Office and the five-man Merdeka delegation led by Chief Minister, Lim Yew-hock.

Under the agreement Singapore will be known as "State of Singapore" and will have a new constitution with full say in internal matters of the island. External affairs, defence and the ultimate right to suspend the constitution will however remain in the hands of Her Majesty's Government. The success of Lim's mission to London marks the symbolical march of Singaporeans towards Merdeka after 130 years of complete British rule in this vital port of South-East Asia.

S. AFRICA RACIAL POLICY

The South African Institute of Race Relations on April 22 called upon South Africans to "take heed before it is too late" of the dangers of the Union Government's racial policies.

The Institute, a multi-racial society with many distinguished European members, issued the statement because it considered the South African Government's policies were destroying hopes of any advance towards an orderly multi-racial society.

Among the signatories were, "The Right Rev. Ambrose Reeves, Bishop of Johannesburg, two Senators, and several well-known South African citizens.

The statement said that should the present tide of resentment continue, the outcome would be tragic. Present Government policies were inducing widespread uneasiness and distrust among Europeans in regard to South Africa's future and giving rise among non-Europeans to a mounting tide of resentment of the authority of the white man, it said.

"No people can be kept in the straight-jacket of control which the legislation of the past nine years, added to an already repressive legislative structure, has imposed, and which the bills at present before Parliament make even more intolerable," the statement said.

It foresaw racial groups being sealed off into entirely separate and hostile camps.

LAND REFORM IN KERALA

The Governor of Kerala, Dr. B. Ramakrishna Rao announced on April 27 that the question of land reforms would be given high priority in the programme to be fulfilled by his Government in the next few months.

Addressing the first session of the newly-elected Kerala Assembly, the Governor said his Government had, therefore, revised their original proposal to appoint a committee to study the land reform and had now decided to prepare straightway the draft Bills by the Government itself with a view to making the process of legislation far more expeditious.

In doing this, Dr. Ramakrishna Rao said, the Government would study all the material so far collected by the Land Reform Panel of the Planning Commission as well as by the Select Committee which studied the bills introduced in the former Travancore-Cochin Assembly.

INDIA AND COMMONWEALTH

"Using all the Celtic magic at his command, Bevan has revived India's respect for Britain and the Commonwealth," said the New Delhi correspondent of the *News Chronicle* in a despatch published prominently.

"Bevan, the wizard, kept India in Commonwealth," was the theme of this despatch.

Until Bevan arrived in India only two Indians—Nehru and Krishna Menon—were holding their nation within the Commonwealth—and that with difficulty," the despatch said. But after the dynamic British Labour leader had addressed Members of both Houses of the Indian Parliament "there is no more talk of quitting the Commonwealth.

"It has been a miracle," said the correspondent.

PRESIDENTS' RULE IN W- PAKISTAN

President's rule in West Pakistan was extended till September 23 next by the Pakistan National Assembly, on a Government motion passed by 44 votes to 23.

Four members of the Pakistan National Congress and one member of the United Progressive Party, who generally vote with the Government, abstained.

President's rule, promulgated on March 21 last, was approved by the Assembly by 47 votes to 21.

Educational

NATIONAL BOOK TRUST

Mr. C. D. Deshmukh has accepted the Chairmanship of the National Book Trust. He will succeed Dr. John Matthai, who recently resigned from the post.

Mr. Deshmukh, it is stated, will continue to be the Chairman of the University Grants Commission. The new post will be in addition to his present duties.

Certain changes in the membership of the Trust are also expected to be made.

PHYSICAL EDUCATION

The first degree college in Physical Education—the Rani of Jhansi College of Physical Education—which will be run on the pattern of Moscow College of Physical Education, will start functioning at Gwalior from August 1957. A sum of Rs. 70 lakhs have been earmarked for the constitution by the Ministry of Education.

DIPLOMA BUSINESS MANAGEMENT

A regular short-term diploma course in Business management, is expected to be introduced in the University of Madras in course of time, Dr. A.L. Mudaliar, Vice-Chancellor and President of the Institute of Management, Madras announced at Madurai on April 15.

Dr. Mudaliar, who was addressing the members of the Institute of Management, Madurai, said that the course, now made available only to those in the business field in the metropolis, would in course of time be thrown open to those living in remote parts of the State so that they could come to Madras and undergo the course. He said that at present, only-time lectures had been arranged for persons in Madras city undergoing the course. It was hoped in course of time, to extend this sphere of the University's activity and introduce a regular short-term Diploma Course in Business Management.

ENGINEERING RESEARCH INSTITUTION

The Government of India have decided to set up a Central Mechanical and Engineering Research Institute at a cost of Rs. 50 lakhs at Kalyani.

This project to be implemented in collaboration with the Government of West Bengal is

being drawn up for carrying out fundamental and applied research in mechanical engineering relating to industries.

A conference of experts belonging both to the Central and West Bengal Governments was held under the chairmanship of the Chief Minister, Dr. B. C. Roy, on April 22 at Calcutta to discuss the preliminaries of the scheme.

It is learnt the West Bengal Government have decided to give 27 acres of land at Kalyani for the Institute.

EDUCATION IN KERALA

"Our proposal is to convert present University in Trivandrum as Kerala University and to make it as broad based as possible so that all educational institutions are brought under the purview of that University," observed Prof. Joseph Mundasseri, Minister for Education, Kerala State, addressing a Press Conference on April 28 the local Travellers' Bungalow in Kozhikode.

Replying to questions, the Education Minister said that no radical changes in education was contemplated for the present. "Our attempt is to strengthen basic education throughout Kerala integrating the substantial value of the existing system and the basic system. We have a phased programme for starting more schools. We mean to expand collegiate education in Malabar area. The Government are considering the question of taking over the entire responsibility of elementary education."

STUDY OF VEDAS

Presiding over the *Vaidika Sadas* held as part of the ninth All Kerala Hindu Religious and Cultural Conference at Guruvayur on April 29, Mr. V. Raman Nambudri said that the Vedas were the treasure-house of true knowledge. The eternal truths which dawned in the hearts of the Rishis for the good of humanity were the sum and substance of the Vedas, he added.

The Vedas also had a message to offer to save us from our present ills, said Mr. Raman Nambudri. The *mantras* had also pointed out that we were not kids but lions having a stout heart and the strength to uplift ourselves. The great power to enable us to enjoy eternal bliss lay in ourselves and it was in that way alone that we could establish universal peace and not by imitating the material West.

Legal

ASIAN LEGAL COMMITTEE

Whether any nation had a right in International Law or moral law to poison the earth's atmosphere through test explosions of nuclear weapons, was the question posed to jurists of Asia by Prime Minister Nehru, at Delhi on April 18.

Mr. Nehru was inaugurating here the first session of the Asian Legal Consultative Committee on which are represented Japan, India, Burma, Ceylon, Indonesia, Iraq and Syria.

Mr. Nehru also suggested to the jurists that they could usefully consider whether the modern versions of the old "Holy Alliance" and concepts of the cold war were in keeping with International Law whose purpose, after all, should be to settle problems and disputes by methods other than war.

The Prime Minister reiterated his conviction that only through "Panch Shila" could the nations of the world establish healthy international relationships.

International Law had so far developed, he emphasised, against the background of the old concept of a European family of nations which had in the last century or two dominated Asia and Africa. Therefore, it had really not had an international character. Now that many countries of Asia and Africa had become free, that concept of International Law needed to be varied or made broader.

LIFE INSURANCE ORDINANCE

The President on April 20, promulgated an ordinance amending Section 11 of the Life Insurance Act, 1956, to confer on the Central Government powers to alter not only the remuneration but also all other terms and conditions of service of the Life Insurance Corporation employees.

A Press communique issued by the Ministry of Finance said that at the time this Section was enacted, it was anticipated that in due course it might be necessary to secure uniformity in the pay scales, as also other terms and conditions of service of the employees of the various insurers, whose services were transferred to the Life Insurance Corporation on the passing of the Act, and the setting up of the Corporation. To prevent dislocation. In working, Section 11 (1) provided for the continuance, for the time being, of the revised terms and conditions of service, but at the same time Section 11 (2) empowered the Central Government to alter the terms of service regarding the remuneration payable to the employees, at any time if it became necessary to do so.

LIFE INSURANCE EMPLOYEES

Mr. Justice K. T. Desai, at the Bombay High Court, held that the intention of Section 11 (1) of the Life Insurance Corporation Act, 1956, was to provide continuity of service on the same terms and conditions as those which prevailed at the time when the services of the employees of the former Life Insurance companies were transferred to the Corporation.

His Lordships added that the Corporation could only alter the remuneration and the terms and conditions of service in the same manner in which and subject to the same conditions under which the previous companies whose life insurance business was taken over by the Corporation could alter the same. No overriding powers had been conferred on the Corporation under Section 11 (1) of the Act.

His Lordships made these observations while allowing a petition filed by Christopher Pinenta and others, who were formerly employed as clerks in the Bombay Life Assurance Co., Ltd., Oriental Government Security Life Assurance Co., Ltd., and other life insurance companies.

UNITED NATIONS LAW COMMISSION

Mr. Jagoslav Zourek of Czechoslovakia, was elected Chairman of the United Nations International Law Commission at the opening of its ninth session at Geneva on April 23.

Mr. Radha Binod Pal of India was elected Vice-President of the Commission.

The Commission, which has 21 members, will begin discussion of diplomatic intercourse and immunities, the first subject on its five-point agenda for the ninth session.

The other subjects on the agenda are arbitral procedure, the law of treaties. State responsibility and consular intercourse and immunities.

ALLAHABAD HIGH COURT

The President has appointed Mr. Jagdish Sahai and Mr. Bishabbhar Dayal, Advocates, to be permanent Judges of the Allahabad High Court, and Mr. Jawahar Nath Takru, Advocate, to be an Additional Judge of the Allahabad High Court for a period of two years with effect from the dates on which they assume charge of their respective offices.

ASIAN LEGAL CONSULTATIVE COMMITTEE

The Asian Legal Consultative Committee with representatives of all participating countries at its session expressed appreciation of the assistance rendered by the Government of India in the formative stages of the Committee and decided to locate its permanent Secretariat at New Delhi.

Trade and Finance

BRITAIN'S BUDGET FOR 1957

Mr. Peter Thorneycroft, Chancellor of the Exchequer presenting the 1957 budget to Parliament on 9th April, announced that the Government proposed to reduce taxation this year by £ 100 million.

Mr. Thorneycroft gave Income-tax relief to old people, the middle classes and families with teen-age children.

But, in spite of these and other tax concessions, the Chancellor left the main tax structure unchanged, pleading that Britain was still living above its income.

He abolished the tax on the living theatre and sporting events and reduced that on cinema seats, but increased the combined sound radio and television annual licence fee from three to four pounds.

COTTON FROM EGYPT

As a result of discussions on April 24, between the Union Ministry of Commerce and Industry and a delegation of the Egyptian Government, the State Trading Corporation of India has on April 24, opened a rupee account for purchasing cotton and cement from Egypt and exporting a number of Indian products to Egypt.

The arrangement will mainly facilitate the import by India of much-needed long-staple cotton at a competitive price and without involving expenditure of foreign exchange. It is expected that in pursuance of this arrangement the Textile Commissioner will announce, in a day or two, a new import quota of 20,000 bales of cotton, of the specifications that Egypt will be able to meet. Egypt has agreed to sell this quantity at a discount on the ruling price in order to make the purchase competitive to Indian buyers.

LOAN ON COMPANY SHARES

The Reserve Bank of India is understood to have instructed banks in the country to desist from making advances to parties seeking loans for the purpose of cornering shares with a view to controlling companies.

The Banks have been asked to scrutinise applications for loans, so that bank finances may not be exploited for speculative purposes at a time when genuine requirements of trade and industry are, sometimes, not satisfied, it is learnt.

NEHRU'S APPEAL TO MANUFACTURERS

Prime Minister Nehru assured the private sector that it had necessarily to have "not only a very important place but a respected place in the context of the broad policies that we pursue."

Mr. Nehru, who was inaugurating the annual conference of the All-India Manufacturers' organisation at New Delhi in April 13 said that the public sector inevitability must expand in this country. "But I do not want people to think as if the public sector and the private sector are mutually contradictory or come in the way of each other pulling each other back."

Mr. Nehru said it was patent that the Second Plan "puts great burdens upon us—greater than we had imagined when we framed the plan." He had no doubt, however, that "our difficulties, in a sense, are temporary."

FUTURE OF INDIAN FILMS

Mr. S. K. Patil, President of the Bombay Pradesh Congress Committee, said recently that the time was not far away when Indian films would acquire international reputation.

He was speaking after giving away awards to films, actors and actresses and persons in film industry following a Film Week held to celebrate the Silver Jubilee of Indian Takies at London last year under the auspices of the Asian film society.

Mr. Patil said that the Indian film industry popularised Indian films abroad and tried to obtain for their films a commercial market throughout the world. He asked them to maintain a high standard.

Earlier, Mr. S. N. Gaurishal, Chairman of the Asian Film Society of London, stated that the Society was formed with the object of promoting better understanding between the people of east and west through the medium of film and to popularise Indian films in London. He said the Society would shortly build a cinema house in London for screening Indian films there.

STANVAC REFINERY

An additional revenue to the tune of Rs. 1.2 crores per year for approximately eight years will accrue to the Government of India as a result of the decision of the Standard Vacuum Oil Refinery to surrender the duty concession enjoyed by it so far.

Women's Page

BLUEPRINT FOR A HAPPY MARRIAGE

A blueprint for happy marriages was issued on April 14 in London by the British Medical Association, organisation of more than 70,000 doctors all over the world. In a 36-page booklet entitled "Getting Married, 1957," it set out to explain how to get married and how to stay married.

Dr. E. Harvey Flack, Editor of the Association's journal, "Family Doctor," wrote in the introduction, "A honeymoon is but an apprenticeship in love-making and there are wise and foolish apprentices for all ages and both sexes."

"Staying married for a lifetime should rank among the fine arts."

He added: "Knowing what are still called the facts of life is better than not knowing them, but this knowledge alone is not enough. It needs to be applied with loving tenderness and gentle understanding."

"Sexual harmony is not simply an exercise in biological mechanics. It is the culmination of a love that for fulfilment requires the deepest undertones of emotional and spiritual and mental communion."

Another contributor, Dr. Ashley Montague, commended that "the increasing political, legal and social freedoms which women enjoy have affected the institution of marriage greatly and beneficially."

The need for "tenderness" was essential but "very few men in our time are actually capable of being adequately, let alone consistently, tender," he said.

Dr. G. K. Selbourne wrote: "A good double bed can do an incredible amount to safeguard marriage."

"If you don't share a bed, then you get out of the habit of showing the affection you feel until eventually you cease to feel it."

But Dr. Selbourne found the contemporary double bed "a technological disgrace to our times." He said, "It is too narrow and it sags in the middle into a valley of contention."

WOMEN'S PROGRESS IN CHINA

To welcome Mrs. Sushamna Sen, M.P., from Bihar and a Member of the Parliamentary Delegation to China, a meeting of the Women's Indian Association was held at Madras recently.

Speaking of her experiences in China, Mrs. Sen said that the country was throbbing with a new life, new vigour and a rejuvenation of art and culture. She was struck by the way the women of China had achieved their progress.

The Chinese people realised, that without freedom for women, a nation could never prosper or progress. Women of China, she observed, held high positions; the first Vice-President of the National Peoples Congress, was a woman and there were four women Ministers.

Describing her own experience as a member of Parliament, Mrs. Sen said that the few women Members of the Parliament had a very difficult time in getting the Hindu Code Bill passed. She wished that in future many more women would enter the Parliament to serve the cause of women in the country.

NEHRU'S ADVICE

Prime Minister Nehru on April 13 appealed to the nation to avoid wastage of food. "I am not asking you to eat less. Do not waste," he said. He also requested people in the wheat-eating areas to spare as much rice as possible for the rice-eating regions.

In another appeal, he exhorted people who owned gold or jewellery to give it over to the Government and "take whatever is the equivalent of that."

"I am not asking for free gifts. I do not want to deprive every woman of all the jewellery she possesses" said Mr. Nehru. "Nevertheless, if this was done on a fairly wide scale, it would be very helpful. What is more, all these things generate a certain atmosphere of partnership in meeting difficulties, in working for big causes, which is more important than the actual thing done."

Mr. Nehru, who was addressing the annual conference of the All India Manufacturers' organisation, made these appeals against the background of the country's economic and foreign exchange difficulties.

FULL-TIME JOBS FOR WOMEN

Mrs. Durgabai Deshmukh, Chairman of the Central Social Welfare Board, said at New Delhi recently that more and more women all over the country wanted avenues of employment which would give them a full living wage.

The only solution to this problem, she thought, was for Government to give some initial financial assistance to start a large number of small production units and help in marketing whatever could be produced by those units.

Mrs. Deshmukh was speaking at a three-day meeting of Chairmen and representatives of State Social Welfare Advisory Boards.

VICE-PRESIDENT OF INDIA

Dr. S. Radhakrishnan was declared elected Vice-President of India for a second term without contest on 23rd April.

The declaration was made by the Returning Officer for the Vice-Presidential election, Mr. M. N. Kaul.

Dr. Radhakrishnan's was the only nomination received for election to this office.

Mr. M. GOPALA MENON

Mr. M. Gopala Menon, India's Consul-General in New York, was unanimously elected recently Chairman of the SUNFED (Special U.N. Fund for Economic Development) Ad Hoc Committee N.Y., Mr. Menon's name was proposed by the Pakistani delegate, Mr. Abdul Qadar, and the motion was seconded by the Yugoslav delegate. Last year, the Committee had elected Nawab Ali Yawar Jung, India's present Ambassador in Cairo, as its Chairman.

LATE Dr. RM. ALAGAPPA CHETTIAR

We record with deep regret the death of Dr. Rm. Alagappa Chettiar, well-known educationist, industrialist and philanthropist, at his residence in Vepery, Madras. He was aged 48.

RAMANUJAM INSTITUTE

Arrangements are being made to take over the Ramanujam Institute of Mathematics by the University of Madras, and the matter is under correspondence with the Trust, the Registrar of the Madras University said in a communique on April 23.

In this connection, mathematicians may be interested that through the kind courtesy and co-operation of the Tata Institute of Fundamental Research in Bombay and thanks particularly to its head, Dr. H. J. Bhabha, the unpublished works of the late Dr. Ramanujam have been published and copies can be had from the office of the Director, Tata Institute of Fundamental Research, Appollo Pier Road, Bombay-1.

APARTHEID IN S. AFRICA

Dr. Kwame Nkrumah, Prime Minister of independent West African State of Ghana said recently that if he had his way he would smash the South African system of *apartheid*.

He told newspapermen that the *apartheid* system of racial separation did not conform to principles of Christian ethics.

He was asked whether the critics of South African policy could look to Ghana for support of trade sanctions and boycotts against South Africa. He replied that Ghana would continue to trade with South Africa and receive technical assistance from that country.

"We cannot interfere in the internal affairs of another country and we shall have to be very careful of what we do," he said. "If public opinion throughout the world can bring pressure to bear on South Africa it would be a different matter."

SOVIET 'HISTORY OF INDIA'

A modern history of India, covering the period between the end of the First World War and todate, on which a group of scholars have been working for many years, will be published this year by the Orientology Institute U.S.S.R., reports 'Tass.'

The Institute has prepared a collection dedicated to Lokamanya Tilak. The book describes his political activity and attempts to analyse the economic and social factors which led to the first Indian liberation movement of 1905-08. Another collection dealing with India's history will be published on the occasion of the centenary of the 1857 war.

INDIAN MEDICINE IN ANCIENT RUSSIA

A book entitled "Indian Medicine in Ancient Russian Medical Treatment" has been published by State publishers of medical literature in Moscow.

The book, according to a Tass relate, gives in varying detail the ties between Indian and Russian medicine in the ancient past.

Several chapters of the book are devoted to Indian medicines used by doctors in ancient Russia and Indian medicine and hygiene as reflected in the ancient Russian manuscripts.

HIGH COURT OF CALCUTTA

The President has appointed Mr. Sushil Kumar Datta, Barrister-at-Law, to be a permanent Judge of the Calcutta High Court, with effect from the date he assumes charge of his office, says a Press note issued by the Ministry of Home Affairs.

JANATA POLICIES

The Life Insurance Corporation of India will shortly issue Janata policies with a view to making life assurance available for low-income groups in the country, it is learnt.

These policies will be issued without the policyholder having to go through a medical examination. Each policy will be for a minimum of Rs. 250 and the maximum cover that one can take under this type of insurance will be for Rs. 1,000. The policy will be both with and without profits. "When profit" policies will be declared by the Corporation for this class of insurance after every valuation.

CONGRESS PRESIDENTIAL ADDRESSES

(From 1911 to 1934)

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

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

SELECT OPINIONS

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

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

PRICE RS. 8 POSTAGE EXTRA.

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

PRABUDDHA BHARATA
HOLY MOTHER CENTENARY NUMBER

The March 1954 issue of the *Prabuddha Bharata* is a special Number to commemorate first Birth Centenary of the Holy Mother, the illustrious spiritual consort of Sri Ramakrishna. It contains a good number of interesting and learned articles on the several aspects of the Life and Teachings of the Holy Mother and on the ideals and role of women in Indian national life down from the Vedic times.

Among the Contributors to the Number :

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

PRINTED ON IMITATION ART PAPER

Profusely Illustrated

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

(Only Annual Subscription Accepted.)

ADVAITA ASHRAMA

:: 4, Wellington Lane

::

CALCUTTA-13

TANTRAS
THEIR PHILOSOPHY AND OCCULT SECRETS
By Bose & Haldar

In this Volume an endeavour has been made to place before the readers the broad principles underlying the Tantric form of worship and to explain the philosophical principles determining its forms of worship its mystic and rituals and the conception behind the Tantric Deities and the Ten Mahavidyas. The Chakra form of worship and its proper significance have been noted and the meanings of the five *makaras* have been offered with reference to the Tantric texts. The origin and development of the Tantras have also been traced in the Volume.

Contents :—Authority and Antiquity — Religion and Religions — Development of Tantras — Tantras through the Ages—Tantra and the Sankhya Philosophy—Philosophy of Worship—Fundamental Creed of the Tantras—Siva and Sakti—Mysticism in the Tantras—Tantric Symbols and Practices—Some Mystic Techniques—Essential Principles of Yoga—Human Koshas and Nadis—Chakras—The Goddess of the Tantras—The Ten Mahavidyas—Buddhist Tantras—Glossary.

Illustrated : Cloth Bound : Demy Octavo, pages 220. Price Rs. 8/4. Postage extra.

ORIENTAL PUBLISHING CO., 11-D, Arpuil Lane, Calcutta 12.

BOOKS ON BUDDHISM

Maha Bodhi Society's Diamond Jubilee Souvenir	<i>Bhikkhu Silacara :</i>	0 8 0
Rs. 6 0 0	Kamma	
<i>Anagarika Dharmapala</i>	<i>Madam A. C. Albers</i>	
Relationship between Hinduism & Buddhism	Life of Buddha for Children	0 4 0
The Psychology of Progress	Jataka Tales for Children	0 8 0
What did the Lord Buddha Teach ?		
World's Debt to Buddha	Dr. B. Jayaram : Perfect Health	1 0 0
<i>Kosetsu Nosu & Basil Crump</i>	<i>Bhikkhu Sangharakshita</i>	
Mulagandhakuti Vihara Wall Paintings	Where Buddhism Begins And why it Begins There	0 2 0
The Life of Buddha in Frescoes		
<i>Devapriya Valisaha</i>	<i>Anagarika Dhammapala (A Biographical Sketch)</i>	1 0 0
Buddhist Shrines in India		
Buddhist Way of Life		

Apply for Complete Catalogue :

MAHA BODHI BOOK AGENCY, 4-A, Bankim Chatterjee Street, Calcutta-12.

MIRACLE MAN WITH UNRIVALLED POWER

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



Jyotish Samrat

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

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

Persons who have lost all hopes are strongly advised to test the powers of the Panditji

A FEW OPINIONS AMONGST THOUSANDS.

His Highness The Maharaja of Athgarh says :—"I have been astonished at the superhuman power of Panditji" Her Highness The Dowager 8th Maharani Saheba of Tripura State says :—"He is no doubt a great personage with miraculous power." The Hon'ble Chief Justice of Calcutta High Court Sir Manmatha Nath Mukherji, Kt, says :—"The wonderful power of calculation and talent of Sriman Ramesh Chandra is the only possible outcome of a great father to a like son. The Hon'ble Maharaja of Santosh & Ex-President of the Bengal Legislative Council, Sir Manmatha Nath Roy Choudhury, Kt., Says : On seeing my son, his prophecy about my future is true to words." The Honourable Chief Justice Mr. B. R. Roy of Orissa High Court says :—"He is really a great personage with super-natural power." The Hon'ble Minister, Govt. of Bengal, Raja Prasonna Deb Raikoa, says :—"The wonderful power of calculation and Tantrik activities have struck me with greatest astonishment. "The Hon'ble Justice Mr. S. M. Das of Keonjar State High Court, says :—"Panditji has bestowed the life of my almost dead son." Mr. J. A. Lawrence Osaka, Japan, writes :—"I was getting good results from your Kavacha and all my family were passing a different life since I started wearing" Mr. Andre Temple, 2723, Popular Ave., Chicago Illinois, U.S. America :—"I have purchased from you several Kavachas on two or three different occasions. They all proved satisfactory." Mr. K. Ruchpaul, Shanghai, China :—"Everything you forefold in writing is taking place with surprising exactness." Mr. Issac Muni Etia Govt. Clerk & interpreter in Deschang, West Africa :—"I had ordered some Talismans from you that had rendered me wonderful service. Mr. B. J. Fernando, Proctor, S. C., & Notary Public. Colombo, Ceylon :—"I got marvellous effects from your Kavacha on several occasions," etc. etc. and many others.

WONDERFUL TALISMANS tested by thousands all over the Globe.

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

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

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

MOHINI KAVACHA :—Enables arch foes to become friends and friends more friendly. 11-8. Special Rs. 34-2. Super powerful Rs. 387-14.

Detailed and descriptive Catalogue with testimonials free on request.

A Wonderful Astrological book in English "MYSTERY OF THE MONTH YOU ARE BORN" by Jyotish Samrat Deals month by month exhaustively. Rs. 3-8.

ALL-INDIA ASTROLOGICAL & ASTRONOMICAL SOCIETY (Regd).

Head office & Residence 50-2. Dharamtola Street, "Jyotish Samrat Bhaban" (Entrance on Wellesly Street). Calcutta-13, Phone : 24-4065. Consultation hours : 4 p.m. to 7 p.m. Nabagraha & Kali Temple & Branch 105, Grey Street, "Basanta Nivas," Calcutta-5, 9 a.m. to 11 a.m. Phone. 55-3685.

Wonderful Talisman

IF FAILS MONEY REFUNDED.

IF FAILS MONEY REFUNDED

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

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

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

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

DAIBABAL ASHRAM, (1) Hatkhola, Calcutta.

LEXIN

If no breath, unconscious, unable to inhale Lexin is dropped into nostrils 5 drops in each and given artificial respiration. Saved many a hopeless case of snake bite.

P. BANERJI.

MIHIJAM.

ASPECTS OF THE VEDANTA

A SYMPOSIUM BY DISTINGUISHED WRITERS

CONTENTS:—The Vedanta: Some reasons for its study by Mr. N. Vythinatha Aiyer, M.A.; Veda and the Vedanta by Prof. Max Muller; Vedanta toward all religions by Swami Abhedananda; the Vedanta in outline by Pandit Sitanath Tattvabhushan; the Vedanta Religion by Prof. M. Raghavachariar, M.A.; the ethics of the Vedanta I. by Swami Saradananda; II. by Mr. N. Vythinatha Aiyer, M.A.; III. by Vasudeva J. Kirtikar; the Philosophy of the Vedanta by Dr. Paul Deussen; the Vedanta Philosophy by Swami Vivekananda; the Vedantic Doctrine of the future life by Pandit Sitanath Tattvabhushan; the Vedanta; its theory and Practice by Swami Saradananda - the Vedanta for the world by Swami Vivekananda; Vedanta in daily life by Swami Abhedananda. New Edition.

Price Rs. 2.

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

ARMSTRONG
THE BETTER BICYCLE

Suitable presentation for the Occasion
Why worry waiting for Bus?

You will find pleasure in owning an ARMSTRONG cycle for its swift riding leading to punctuality in the keeping up of dates.

Distributors:

ROYAL CYCLE & MOTOR CO.,

13/14, Broadway, Post Box No. 219, Madras-1

Phone: "ROYCYCLE"

Phone: 3949 (2 lines)

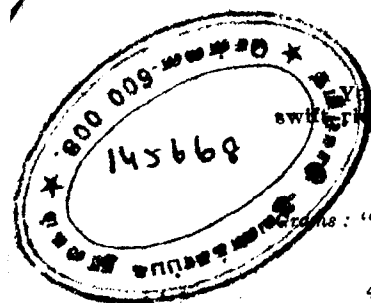
Branch:

THE PIONEER CYCLE HOUSE,

47/49, West Tower Street, Post Box No. 22, Madurai.

Phone: "BICYCLE"

Phone: 303



Telegrams: "SPUNPIPE" Post Box No. 32

Telephone: 26

THE SPUNPIPE COMPANY NANJIKKOTTA ROAD, TANJORE

*

Manufacturers of
R. C. SPUNPIPES BY
CENTRIFUGAL PROCESS

On rate Contract with the D. G. S. & D.
NEW DELHI

2c
21/5

TO ALL
EXPORTERS OF
High Grade Manganese Ore
and
High Grade Iron Ore.



For Requirements

Please contact

B. PATNAIK

(Mine Owner)

P. O. BARBIL, DIST. KEONJHAR, (ORISSA).

Office:

33, CHITTARANJAN AVENUE,
CALCUTTA-12

Cable : Calkaling

Phone : 23-3456-57