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The INDIAN REVIEW

59th Year

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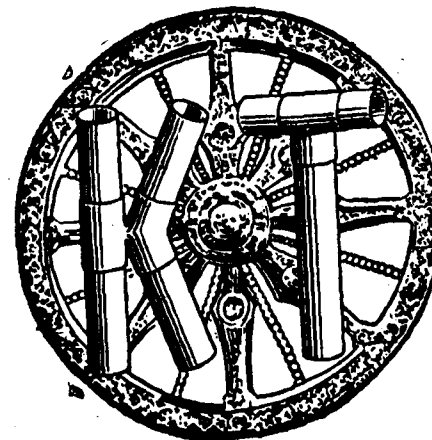
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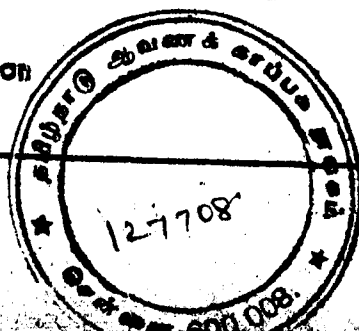
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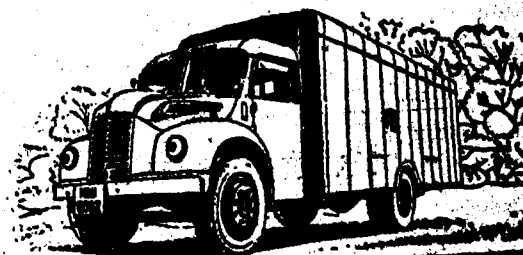
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EDITORIAL

LABOUR AND THE LAND

The year 1958 will go down in the Economic History of India as 'Annus Mirabilis'. It started with the public enquiry into the Mundhra deal, during which the citizens of Bombay enjoyed the modern counterpart of the gladiatorial combats on which the ancient Romans were regaled by the decadent Emperors. Then there developed a crisis in the textile and other industries. The authorities are still 'examining the question in all its aspects', including the creation of export promotion specialists who will persuade foreigners to buy our sugar, tea and cloth at higher prices because the Indian economy has to be sustained, or will get them at prices subsidised by the Indian tax payer. Since the core of the plan has anyhow to be implemented, the country has been asked to forego practically all foreign goods (both because the Peasant in the countryside lives without them and because the ancients did not have them and still wrote the Vedas) and wait for the dawn of the post-plan millennium. The Minister of Finance has said that the inflation may go up by 1200 crores of deficit financing. The Congress has been experiencing the cold shower of election defeats and the heat of internecine discords.

In this trouble-packed background of national incompetence, following the Tamil proverb that in a burning mass every faggot pulled out is a gain, labour has displayed a callous self-will in a manner that is full of foreboding for the future, and unless the leaders of the land take a bold stand and cease to pamper the organised sections of industrial

labour, we shall soon find that the plans for prosperity for which we are being asked to sacrifice at present, will break and be blown to bits on a new rock. The wave started at Jamshedpur. It spread to the Civic workers in Bombay. It was taken up by certain textile mill workers in Madras. It has now manifested itself in an all-India strike of Port workers.

The incidents connected with the Port workers' strike are important only to the extent of demonstrating the flimsiness of the cause. The workers wanted certain benefits, like provident fund and gratuity, and proper wages. No one can question the justice of these demands. The Government were confronted with the problem that they cannot award any benefit or concession to a section of workers alone. Government have to take action in respect of all the workers and not merely the workers in the Ports. So they appointed a committee to go into the question. The committee submitted its report in 1957. Government have not yet taken a decision on the recommendations of this committee, and the financial implications are undoubtedly serious. The Port workers are incensed at the delay. They want the benefits here and now. So they have staged an all-India strike. Now, after ten days of suffering and dislocation, they have called off the strike on an assurance from the Prime Minister that he will see that 'justice is done', and that he will take 'personal responsibility' to see that the legitimate demands of the workers are satisfied. In other words, after all the needless suffering, all that has emerged is an assurance, which had already been given by the Minister concerned at an earlier stage.

Why should industrial labour alone be allowed to play the part of the angry son-in-law in the process of national reconstruction? We may readily grant that the average wage in India is less than the average wage in the advanced countries. But the average outturn of work in India is about one-fourth of that in the advanced countries. A comparative estimate of the wage-work ratio will show that Indian labour is the most expensive in the world. It is also to be noted that the total number of persons classified as Industrial labourers in India is about one-tenth of the number of persons employed in agriculture. Both kinds of labour are recruited from the same class of persons. So that a villager who works in the fields gets about one rupee a day, and he works long hours, but the moment he comes to town he develops an economic status and himself demands five times the village wage, which we understand, is the Port average. There is something fundamentally inorganic in this dual society, in which the same person becomes two economic entities. It is no answer to say that the wages of agricultural labour also should be increased. Peasant farming is largely done with one's own labour and the labour of one's family, and supplemental labour can be remunerated only in terms of the owner's labour which can be measured only in terms, again, of his income.

On the other hand, this lopsidedness has the effect of pushing up the cost of the articles that the agriculturist has to buy, like ploughs and fertilisers, and cloth and oil, and since the agriculturist can pay for these only by selling the produce of the land, he has either to go without them or put up a plea for raising the price of foodstuffs, which creates consternation amongst the public. What is happening today in India is not the exploitation of labour by capital, but the exploitation of rural labour by a minority of well-organised urban labour. Since most of the holdings are small in extent, and agriculture is in the nature of subsistence farming, the surplus available for sale is

limited, and the high prices of consumer and other commodities that the farmer has to buy, leads at each stage only to the farmer going without many of the things that he requires. On the other hand, industrial labour has a sliding scale to compensate for the cost of living.

A practical approach to the problem of labour should take the whole labour force engaged in the vital industries of the country, and bring about a uniform upward trend in living conditions. In the long run, the present insistence of industrial and other organised labour on their pound of flesh will retard and not accelerate the advent of prosperity. For, if labour keeps on pushing up costs, goods cannot be sold in a market which has, as already pointed out, a slender margin of reserve purchasing power. The stocks will accumulate and labour will have succeeded in killing the goose that laid the golden eggs. This is already occurring in the field of Textiles. Further, once it is conceded that all the people should sacrifice for the success of the plan, then, the present increase of wages is a denial of the whole principle on which the plan is based, and a pampering of a section of the people with monies collected from the rest on a false promise of ushering in better days. Labour recalcitrance directly delays the success of any plan.

In the United States, organised labour has become so powerful that it dictates to the industry. Indeed, the dictatorship of the proletariat is a greater and a grimmer reality in that country than in Russia. The Unions use physical force against any one attempting to obtain a job otherwise than through the unions. Labour bosses are small despots and are as difficult to unseat as any monarch of the old days. The following illustrations will suffice to show the seriousness of the situation in the land of milk and 'honies'.

"Four Republican and three Democratic senators, last week, signed the most scathing bipartisan indictment of a large segment of

U.S. organised labour to come out of a congressional committee since the unions hit their heyday under the New Deal. In an interim report based on 16,000 interviews by investigators, testimony by 486 witnesses, at hearings, and 17,485 transcript pages, a special Senate committee headed by Arkansas Democrat John McLennan freely used such words as 'plunder' and 'hoodlums' 'gangsters', and 'thievery' and 'crime against the community'. Major 'collusion' finding 'Union funds in excess of 10 million dollars were either stolen, embezzled, or misused by union officials over a period of 15 years'. (Time, April, 7, 1958).

The second is in continuation. "Among the blackjacks of power that Jimmy Hoffa's 1,400,000 Teamster Brotherhood uses to dominate the U. S. trucking industry, are collective bargaining clauses barring trucking companies from transporting 'hot cargoes'. A hot cargo can be anything at all, even frozen food; what makes it hot cargo is that somewhere in the course of its travels, it has been handled by a company that is non-union or is having union trouble. By forcing trucking firms not to handle such cargoes, the Teamsters make it more difficult for other truckers to hold out against Teamster pressure" (Time, December, 30, 1957).

The latest is illuminating. "Altogether, General Motors was beset with 9450 demands from United Auto Workers locals-most of which will be settled by local G M and union officials. Some of them:

Management will adjust its schedule so that all employees wishing to go deer hunting will be allowed time off.

Motor scooters will be furnished for union committee men.

The scores of All World series and All Star baseball games will be announced at the end of each inning over the public address system. All G. M. employees will be allowed to buy G. M. products at 25% off or at cost, whichever is lower. (Time, June 9, 1958).

These extracts show that the labour unions have become small empires which blackmail the management. In the United Kingdom, there is taking place a lively realisation of the obstructive powers of the labour unions. The "Economist" brings to notice, in a recent article, the view of a trade union official himself, that "there is now in some factories an atmosphere of fear that anybody who gets on the wrong side of the shop stewards is for the high jump", and it suggests that "it lies in the logic of Britain's history that controversial legislation will eventually have to be introduced to curb this new despotism, the sooner the better".

It will be noticed that during the recent strike at the Port Trust, it was conceded that the Madras workers had very little grievance, but that it was an all India matter. The existence of labour leaders who are either communists to whom labour-management conflict is only a desirable step towards the ultimate triumph of the social revolution, and who therefore use labour deliberately as necessary tools, and of political labour leaders who keep themselves going on the strength of their performances for their votaries, has robbed the labour cause of internal leadership from amongst the labourers themselves, as exists in Trade Unions of the United Kingdom. The strength of the labour union in the U. S. A. is the result of the powerful opposition in the past of the huge business trusts to all forms of labour-union. It needed great strength to fight them. But now the roles are getting reversed. In India the political fight for freedom from British rule was combined with trade-unionism because many of the capitalists were also British and the original leaders fought a common cause. The result is that the labourers' interest gets mixed up with other considerations. Just as in U. K. a law has been suggested for giving freedom to the worker from his own organisation, so also, in India a law that a labour leader should be one of the labourers themselves will introduce a greater sense of reality. But will the present Government which is anxious about the vote ever have the courage to be rightist? What may solve the problem is the emergence of an agriculturist party which will be numerous enough to resist the demands of industrial labour. This is a serious matter that demands the attention of the real leaders of the people.

NAGY AND THE BOMB

It is legitimate to wonder whether the Summit talks will at all take place. In the tug-of-war of power politics, it is difficult to disentangle the essential from the adventitious, and very often, serious matters are allowed to lapse by reason of misunderstandings on collateral issues. So it seems today. At first, when Russia announced the cessation of tests unilaterally, the U.S.A. did not follow suit, but wanted the whole question of disarmament decided. Then they proposed a Summit Conference, and a second hurdle was erected in the shape of a preliminary conference at the level of foreign ministers. This did not become a conference, but dwindled into mutual meetings, even where, Russia made it insignificant by wanting to see the Western Ministers separately. The third hurdle is now the technical meeting to see how tests can be detected. Russia wants that before such a meeting is held and can be of any real use, there should be an assurance from the Western powers that they agree to a cessation of the tests. The U.S.A. has reacted unfavourably to the suggestion, and has again dragged in the question of disarmament.

When Russia first made her unilateral announcement, the failure of the U.S.A. to follow suit was interpreted variously, as genuinely interested in the major problem of disarmament of which this was only a part by those in favour of U.S.A. and as waiting for certain impending tests of her own to be over, by those against. The second class powers, like Britain and France, were reluctant to abandon tests. Britain was forging ahead, and France expected to possess the secret of the bomb shortly. While Russia is accusing the Western powers of not being in favour of the cessation of the tests, the Western powers have suddenly found in the execution of Nagy and his associates, a case to support their fear that the Russian word cannot be believed.

Nagy was given asylum in the Yugoslav embassy and was surrendered to the Russians on a promise of safety. Now after a secret trial, with 'investigation material' which showed that 'Nagy and his accomplices due to their former, reversionist, bourgeoisie, nationalist, political views, have logically slid into an alliance with the ultra-reactionary Imperialist forces of the bourgeoisie to the betrayal of the people's democratic system,

the Hungarian working people, and their socialist homeland." Truly, this is verbiage in profusion to support the execution of a political adversary. But to say that this has come upon the West as a surprise or that it has shaken the confidence that the West has all along reposed in Russia is to indulge in an amnesia about previous Russian history. Did the West expect Nagy to be repatriated to the States? What did they think was happening to him during the past two years and what steps did they take during the period? Supposing there had been a public trial, what would have been the result? Gandhi and his associates were tried during the days of the Civil disobedience movement. Did anyone expect them to be acquitted? What kind of a life would Nagy have led within the communist countries had he been allowed to live? What has Russia done with the opponents of the regime during the last forty years?

It is difficult to reconcile one's self to the upsurge of moral indignation that has taken place in the West. Much less the shaking of the head in the respect of the summit conference. One may even grant the premises that Russia is not trustworthy, though it is not possible to logically infer it from the fact that it has executed a political opponent after a secret and perhaps farcical trial. But that has nothing to do with the questions that pertain to the issue of test-cessation. We do not like Russian politics, but that does not disentitle Russia to ask for an assurance that the technical meeting should be preceded by an assurance that the principle of test-cessation is accepted. There can be no purpose in a technical conference except to find ways and means of implementing a prior political objective; else it would be waste of time. That objective is the cessation of the tests. Russia has a perfectly clear case here. If the Russians cannot be trusted, there is no use in this or any other conference on any subject whatsoever, and the foundations of all diplomatic and peaceful approaches are cut. One wonders whether the West will ever learn to put the opponent on his honour and shift the onus on to him?

Further, the principle of test-cessation is not affected by any consideration of Russian bona-fides. Russia banned the tests. If the West wants, it can also ban the tests. There is no need to consult any one. Indeed, it is rather difficult to see what all the trouble is about, if the West means business.

"The Wages of Sin"

By

C. RAJAGOPALACHARI,

THIS is a story* which seeks to impress on the reader the inevitable pain of sin. One cannot however fail to doubt whether the sin is not painted too attractively and a halo put round the head of vulgar infraction of the common rules of good conduct.

A young man with fine gifts of body and mind is made to lose hold of virtue and familiarised to sin of body. He marries well — goes to France in the war against Hitler — there sins in outrageous defiance of the law of purity. He yields to lust where he should have acted the father or the sturdy elder brother. His attempt to reconcile sin with goodness naturally fails and fails miserably. The attempt reveals his wickedness to him in the unredeemable ruin he finds where he had hoped to bribe Karma into happiness. He finds his victim entrenched in a pride that repels his miserable efforts and he finds his sad way back to normal American family life. He realises that an act can never be recalled and deeds are more real than the transient pleasures one obtains from them.

Though printed in Great Britain, it is a book written in completely American style, and is loaded with mountains of American slang. An incidental objective of the book [or rather is it the inescapable way of writing for an American Author?] is to feed the vanity of the American people with their assumed great share in the last war and 'its glorious feats.' It is by the way, a great pity that so far no good book of history or fiction in English is available that paints a true and full picture of Russia's epic resistance, her sacrifices and her glory in her defence against Hitler.

In spite of the intentions of the author to hold his country's greatness and the quality of its soldiers up to the admiration of men, he succeeds in showing up a great deal of the vulgarity and the instability and the filthy side

* Give Me Possession, By Paul Horgan, Macmillan & Co., London, 13th 6d.

of American life that are not wholly made up for by its energy and the generosity. We constantly hear the ill-informed comment from outsiders that Hinduism does not adequately nurse the sense of moral responsibility. The doctrine of the universality of the Spirit necessarily does away the difference between good and evil in the absolute world of truth, wherein reality is a universal whole. There can be no Evil in God and He being all comprehensive where can Evil find a real existence or location?

But putting aside attempts to comprehend what is impossible of comprehension, and accepting our position in the 'created' world, we must abide by the law of Karma the inevitability of cause and effect, the difference between good and evil, the choice between them that is given to man and his consequent moral responsibility. This is contained in the great Isa Upanishad mantra, O mind, remember, O mind, remember, work only remains, not the body that on death is reduced to its components to rejoin the elements.

vaayuramilamamrtam
athaidam bhasmenantam
sareeram om kratosmara
krtam smara kratosmara
krtam smara.

It is just the same vision of responsibility that makes the lesson of this book.

"When would young people ever learn to look at the shadows of their own deeds falling ahead of them on the path, while the day of a lifetime rose like sun behind them, climbed to the zenith at their noon of life, and descended in their old age, throwing shadows behind them of all that they had done, and had been?" as the Abbe Bouission said by his looks to the erring hero of the story. Shadows in the sense of insubstantiality, but shadows that are consequences that cannot be got rid of, whatever you may do, once you cause them into being.

Non-Violence and the World Order

By
DR. SAMPURNANAND,
(Chief Minister, Uttar Pradesh)

A few decades earlier, it would hardly have been possible to use the term "World order" in any definitely recognizable secular sense. Theologians of all religious persuasions had their own conceptions and so had certain schools of philosophy, notably those with a mystic content or religious basis. But in both cases "the World" was not merely the world of humanity. The word had a wider and deeper connotation; it stood for regions of space of which the earth was an infinitesimally small part and embraced all conceivable classes of living things, from gods, angels and devils to the tiniest animalculae. The *Purusha Sukta* (पुरुष सूक्त) of the *Rig-Veda* gives some idea of what early Indian thinkers have to say about the matter.

Organized religions quite naturally gave attention to the subject at an early date. Islam, for instance, could not help thinking in terms of Muslim States spread all over the world but acting in defence of their common faith under the leadership of the Khalifa. The idea, however, could not materialize to any considerable extent. The Khalifa was himself an earthly ruler and enjoyed his position merely due to the geographical accident of counting among his dominions the birth place of Islam. His paramountcy was never acknowledged by distant rulers like the Moghuls in India and was frequently challenged by powerful rulers nearer home. His power was limited to the material resources of his State and he had no organization to back him in the various Muslim States. The Roman Catholic was much better placed in this respect. It could easily conceive a union of Christian States under the general guidance of the Church. Except within the narrow limits of the Papal Domain, the Church had no material resources to enforce its will. But this made it all the

more powerful. The sanctions it imposed were spiritual and it has a vast hierarchy of officers parallel to the administrative machinery of the State and honey-combing all countries owing allegiance to the Catholic faith. It had, therefore, a direct approach to the people and was able to impose a semblance of respect for justice and the right of others on the brutal kings and nobles of the day. With the rise of Protestantism, the Church was no longer able to play the role it had set for itself. A number of earthly rulers, some of them chafing under the restraints placed on them by the Church and conscious of their strength have also had serious ambitions of regulating the lives of men and the reciprocal relations of States according to their own wishes. Those who propagated the concept of the Pax Romanica and the later generations which clung to the idea of the Holy Roman Empire, or Britannica's police duties on the Sea or of the Whiteman's burden were all in their way protagonists of some kind of World Order. But the term did not signify the same thing to all men. In any case, it meant the subjection of all other States to the greater or less hegemony of one. As power passed from the hands of the feudal lords into those of the bourgeoisie and the utilization of coal and iron ushered in the machine age, political hegemony became increasingly an instrument of economic exploitation. The struggle for existence, which is, at the most, a necessary biological fact, was translated to the field of individual and group conduct and became a precept of sensible behaviour. It was a case of everyone for himself and the devil take the hindmost. The hand of everyone was pitted against his neighbour. Science can, if properly used, satisfy the legitimate needs of everyone but it has not the power to

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satisfy man's ambition and lust. So long as each State sticks to the doctrine of Sovereignty and guides its affairs as if it were surrounded on all sides by an army of relentless enemies, there can be no peace on earth and no goodwill among man. Anything like order can be established and maintained only by the sword and will never get beyond the state of unstable equilibrium. Socialism has in it the potentialities of a world order based on social justice and fair play, an order in which there can be no room for imperialist hegemony or exploitation but there seems to be little prospect of humanity accepting socialism peacefully. There is every danger, on the other hand, of Socialism itself, in the process of defending itself against aggression, being transformed into some kind of dictatorship, in which human liberty shall cease to have any value. This suppression of personality cannot be good for the race and cannot last long and we shall again be left with the chaos from which we started.

If there is to be real peace on earth and a lasting world order is to emerge—and it must or humanity shall perish by the instruments of mass murder which it has forged—the concept that the world is an arena in which a ceaseless struggle of one against all is going on must be definitely abandoned and all the resources at the disposal of the Thinker, the Educationist and the Administrator must be brought to bear upon the problem of teaching man that his individual good lies in the good of all. It is not a case of one against all but of all for all. The keynote of progress, individual and collective, is to be not struggle but co-operation. The words of the *Bhagvad Gita* have to guide us in our conduct in all fields, the international included. The words to which I particularly refer here are, परस्परं साधयन्तः श्रेयः परमसाधयन्त्यथ (Parasparam bhavayantah, shreyah paramavapshatha)—Helping one another, you shall attain the maximum good.

This doctrine of mutual help and dependence is not new but its adoption has been rendered difficult by the fact that it seems to shut out chances of satisfying one's desires. Man is a creature of desires. He may call them by a hundred euphemistic names and may even succeed in sublimating some of them but normally his actions are swayed by desires, more or less refined. If they are not satisfied, he feels frustrated and life becomes a misery. It is not blind and senseless enmity towards others but the effort to satisfy what we consider to be one's legitimate desires, to get what one considers one's due, that is responsible for all the bitterness and strife that characterises the behaviour of men towards one another. If there is to be an end to this law of the jungle men have to accept the advice given by Vyasa fifty centuries ago धर्मार्थकामश्च (Dharmadarthashcha Kamashcha). Both *Artha* and *Kama*, the desires centred on the ego and on the species, all desires in fact, are attainable through *Dharma*.

No one who lives in Society can be entirely independent. The weal and woe of everyone are conditioned more or less by the weal and woe of others. Even a fight between two individuals with bare teeth and nails and a war between two nations imply the existence and the co-operation of the two opposing parties. No one could get his due unless there were others willing to acknowledge and give it. But if we have certain dues to collect from others, they quite obviously, have certain dues to collect from us. If, then, instead of constantly thinking of what we have to get from others, we, every one of us, were to think of what we have to give to others, every one would be getting his dues and there would be no irritation or strife anywhere. The emphasis, in other words, has to be on duties, not on rights. Evidently this is what Vyasa meant when he said that all desires are attainable through *Dharma*.

It is easy to see that if once this doctrine becomes the accepted philosophy of life of humanity, the factors that disturb peace will be reduced to a minimum. It needs at least two to claim and concede a right but only one to perform a duty.

But though considerably reduced, the chances of strife cannot wholly be eliminated. Even the best of men may make a mistake in deciding wherein his duty lies and an equally great mistake in performing it. In spite of the most impersonal approach of which he is capable, no one can rise above himself. And the higher a man's position *vis-a-vis* others, the more harmful is the effect of his mistakes likely to be. It is for this reason that the actions of a State which, in the last resort, are the actions of its Statesmen who are, after all, human, are capable of working the most terrible havoc, moral and material, even when dictated by the best of motives. The leaders of the Inquisition, who condemned so many men and women to *autos-da-fe*, were probably good men, hungering for the salvation of the Souls of the heretical but we cannot condone their actions for that reason.

It is here that non-violence comes in. It is more an attitude than a type of action. The Surgeon who performs a painful operation cannot be accused of violence even though he uses the lancet. But, in any case, there can be no greater guarantee against mistakes in reasoning, in complete self-restraint or a subconscious impulse to make high-handed use of power. Some people suspected a latent vein of masochism in Mahatmaji's character. It may or may not have been so, but non-violence requires not only the highest moral courage but the highest physical courage as well. No coward can be truly non-violent. He cannot help degenerating into a bully. It is only the brave man who can invite suffering on himself, without, inflicting it on others.

The value of non-violence has been demonstrated more than once by individuals. Saints and martyrs have borne witness to its potency

all down the ages. The violent persecutor may have won a physical victory but he has left behind a name, disgraced for all time. His victim invariably finds a place in the legion of Honour of all humanity. Christianity lives but the name of Nero is no more than a symbol for perverse folly. Mahatma Gandhi widened the scope of applicability of this principle by making it the principal part of the technique of India's fight for political liberty. It is perfectly true that we did not acquit ourselves as he would have had us do. It is equally true that, after the attainment of Independence, India has not abjured violence either in the domestic or the international sphere.

But the message remains and the world is today perhaps in a better mood to listen to it than in any other period of history. Two dreadful wars have been fought and a third, more dreadful than those gone before, is looming large in the not very distant future. Not only the cultural life but the very physical existence of humanity seems to be at stake. There seems to be no escape from this epidemic of man suicide. And yet the fact of national inter-dependence was never so apparent before. The food of starving millions is brought from far-off continents. Doctors from all over the globe co-operate in campaigns against disease and death and the news of a tragedy enacted a thousand miles away comes to us over the radio with the poignancy scarcely excelled by events nearer home. One life seems to pulsate through us all; we are being drawn forcibly together, even while our senseless passions, vestigial relics of a noisome past, seem to pull us violently apart.

We cannot transcend all our differences in a day. They will persist but surely we can decide to resolve them, in the interests of our common humanity, by non-violent methods; consultation, adjudication, recourse to international courts of Law. If a matter is of such gravity in a nation's estimation that these methods fail to satisfy its sense of justice, even boycott and non-co-operation would be per-

missible. The sacrifice of material interests which this technique involves may be very great, specially in the case of small states but there could be no nobler method of bringing the aggressor to shame and rousing the consciousness of the world. If the sword is once drawn it may not sheathe itself the moment justice has been meticulously met out; the pendulum may swing to the other extreme and graver injustice perpetrated than the original one. When judgments are clouded by the passions aroused by violence, the angel of peace has to make a sorrowful departure. I think, therefore, that we have come to such a state in our advancement that either we decide without delay to follow the path of service and duty instead of calling for our rights and privileges and resolve to settle our disputes through the methods of non-violence or we perish. Man may survive a war or two but he will not be other than one of the many species of defenceless creatures that infest the trackless forest, a nervous byed constantly haunted by a racial memory of lurking death.

If, on the other hand, humanity adopts the method of non-violence, a stable world order, worthy of man's ancient lineage, may evolve. It will be a commonwealth of peoples, sharing the goods of the earth as members of one family, working for the common weal and making each its own contribution to that spiritual heritage which makes man the envy of the gods.

I said earlier that Thinkers, Teachers and Administrators will have to exert themselves to the fullest extent to teach humanity the lesson of non-violence. I wish I could add the Preachers of Religion too. I am not in a position to speak about Islam but Hinduism, Buddhism, Jainism and Christianity certainly place the highest value on Non-Violence. Hindu Shastras list *Ahimsa* among the *देशकाल समवादनवर्णन सार्वभौम महाव्रते* the virtues that have to be practised by all men, in all places, at all times

and in all conditions. Christianity declares that he who lives by the sword shall perish by the sword. And yet the Theologians seem to have lost active faith in this supreme doctrine. The name of God is invoked to bless every army and every victory, every triumph of the violent brute masquerading as man, is hailed as a special dispensation of the Lord. This is not the way to establish the kingdom of God on earth. Let Religious leaders, if they wish to make a contribution towards the establishment of that World Order which shall guarantee peace, co-operative effort and goodwill, take up the Cross as it was laid down by that great Evangelist Mahatma Gandhi.

The U.N.O.'s constitution visualises that it should have at its disposal sufficient military power to enforce its decision. The provision is necessary but I am sure the organization would do well to develop moral sanctions rather than rely on physical force. Its armies may coerce a recalcitrant power into submission but this will leave behind an aftermath of anger and a desire for vengeance. Non-violence may be slower but it will purify not only him against whom it is practised but also those who practise it and pave the way for a peaceful World Order.

YOUTH AND AGE

It is good to have been young in youth and, as years go on to grow older. Time changes, opinions vary to their opposite, and still this world appears a brave gymnasium, full of sea-bathing and horse exercise, and bracing manly virtues.....our affections and beliefs are wiser than we; the best that is in us is better than we can understand; for it is grounded beyond experience, and guides us, blindfold but safe, from one age to another.

—R.L.S.

Word-forms in Indian Languages

By Dr. S. M. KATRE

THE languages (and dialects) of India have genetically distributed over four well-known families having their roots in an area which extends beyond the sub-continent consisting of India proper (or Bharata), Pakistan and Burma. This grouping in a family is based on the existence of a large number of common features such as cognate vocables and a regularity of correspondences in their sound systems. Culturally, those four distinct groups or families of languages have acted and reacted upon each other to give rise to a distinct Indian type of culture and civilisation and played the role of equal partners. But from the point of political prestige associated with geographical extent or the total number of speakers, these families may be arranged in the following order: (1) Indo-European in its Aryan branch as developed within the sub-continent of India, technically called the Indo-Aryan branch. (2) Dravidian, with all its ramifications in peninsular India and such outposts as Brahwi in Baluchistan; (3) Austro-Asiatic, in its Munda or Kol form, more popularly known as the Adivasi or Tribal languages, prevalent generally within Central India, and (4) Sino-Tibetan, mainly in its Tibeto-Burman branch on the North Eastern Frontier Agency or NEFA area.

During the last 3,000 years each of these distinct groups of languages has come into close contact with the remaining groups, and out of this contact has arisen a vocabulary which shows a pan Indian characteristic. Speaking analogically, the growth of this vocabulary may be compared to a chemical fusion, not a physical mixture where the different components can be easily separated. It requires the catalytic presence of linguistic analysis to provide the necessary favourable situation in which those fusing elements can be separated and their origins recognised, or to answer such questions as: what is the percentage of Munda vocabulary in Indo-Aryan and Dravidian and

vice-versa. How much has Dravidian influenced Indo-Aryan? What is the contribution of Indo-Aryan towards the growth of Dravidian? etc.

The chief differences in the structural features of each of those groups have been studied by linguists under two major sections: the phonological and the morphological. For instance, when the speakers of Indo-European, the Aryans entered India their language habits showed the absence of cerebral or retroflex sounds (t, th, d, dh, n, l, r); these were in the process of manifesting themselves through historical situations such as contact of the dental sibilant with a preceding-i or-u or vocalic r etc., but this process was quickened by contact with both Dravidian and Munda which have initially these series of consonants. In the same way, the speakers of Dravidian and Munda were influenced by the sound system of Sanskrit and related Indo-Aryan languages. For example, Primitive Dravidian did not have aspirated consonants, but Telugu, Kannada and Malayalam show by their incorporation of this series the direct influence of Indo-Aryan. With reference to the Adivasi and Tibeto-Burman families, apart from certain cultural words which Indo-Aryan and Dravidian borrowed from them, they show a marked influence of the contact of these prestige languages, and certain dialects have developed which very nearly approximate to either Indo-Aryan or Dravidian as the case may be. Even where the structure remains Adivasi or Tibeto-Burman, the word-element, either as a new loan-word or early incorporation, shows the influence of the first two groups.

While Indo-Aryan and Dravidian languages are historically attested over some millennia, both in inscriptions and in literature, our knowledge of the remaining two families is hardly 150 years old against nearly 35 centuries of Indo-Aryan development within

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India or more than 25 centuries of Dravidian development (—the language of the Indus Valley Culture still needs a scientific decipherment—) our knowledge of the development of these groups is insufficient to delineate the linguistic history of our sub-continent. But a comparative study of Austro-Asiatic which covers an area which is larger than that covered by Indo-European from the point of extent shows that its representatives in India must have been already Adivasis when the speakers of Indo-Aryan and Dravidian came to India. Investigations started by Sylvain Levi and Jean Przyluski in Paris show that old Indo-Aryan found in Rigveda and Atharvaveda contain words borrowed from the Austro-Asiatic sub-stratum. Some of our cultural words, particularly in certain skills and crafts, such as brick-making, rice-culture, etc.; or names of things like betel, cotton, cotton-cloth, bamboo-arrows, etc.; or geographical names like Kosala, Tosala, Kalinga, Trilinga, etc.; or the Vigesimal system of counting with Kori 'twenty' as a unit, appear to have their origin in this group. These scattered papers in inaccessible French journals were collected and translated by the late Prof. Bagchi, and published by the Calcutta University under the title of Pre-Aryan and Pre-Dravidian in India. The latest exponent of this school is Kuiper of Leiden University who has studied a number of important cultural words from Vedic texts and traced their affinities to what he terms Proto-Munda.

Similarly, the relationship between Sanskrit and Dravidian has occupied the deep attention of scholars. The Vedic language was rich in verbal forms, but the late Professor Jules Bloch has shown that Dravidian sentence-pattern has affected the growth of later Sanskrit where the nominal phrase has replaced the finite verb forms. This nominal sentence characterises not only the classical Sanskrit pattern, but also that of the Prakrits and modern-Indo-Aryan languages. Similarly,

it has been demonstrated that a fairly large percentage of Sanskrit vocabulary owes its origin to Dravidian. Kitti noted down more than a hundred such words in his Kanarese Dictionary. The latest researches of Emeneau (California) and Burrow (Oxford) have brought out a large number of such forms resulting from the cross-fertilization of Indo-Aryan and Dravidian.

If follows, similarly, that a fairly large part of the Dravidian vocabulary is based on Sanskritic parallels. The late Dr. Goda Varma of Trivandrum worked out a list of words from Malayalam which derive ultimately from Indo-Aryan. The question we are interested in is not the ultimate origin of such common vocabulary - a task which requires the refinements of comparative and historical linguistics - but on the existence of that vocabulary and a common sentence pattern.

Within each group of those languages, comparative etymology has established a large number of cognates. The chief work in this direction was the Comparative Etymological Dictionary of Nepali compiled by Professor Sir Ralph Turner in 1931. In this Dictionary which records approximately 27,000 head-words in Nepali, including over 5,000 loan-words from Sanskrit, nearly 5,000 Nepali words show the existence of cognates in other Indo Aryan languages. Sir Ralph is now engaged in working out a Comparative Etymological Dictionary of Indo-Aryan. It is possible that this study may extend the number of such word-groups to almost thrice that number.

A similar comparative study of Dravidian by the Madras University has brought out a list of cognates of over 2,000 words. This is likely to be doubled by the Comparative Etymological Dictionary of Dravidian which is being compiled by Professors Burrow and Emeneau.

The Deccan College in Poona is compiling a Comparative Etymological Dictionary of the Austro-Asiatic Languages and it may be assu-

med that the number of cognates here spread over the entire range of these languages will be considerable. Thus, within the main area of India, where these three language families have developed in intimate contact with one another, we may be able to single out certain common elements which have persisted for tens of centuries and these pan-Indian forms, whatever be their ultimate origin, may provide the common elements which will simplify, to some extent, the problem of inter-communication.

It would be difficult to illustrate all the aspects of this resemblance. Certain features of resemblance have prevalence all over the region, as for instance, Sanskrit Karoti, Hindi Karna, Marathi Karne, Gujarati Karvu, etc. Certain others have a real distinction e.g. diva and batti for 'lamp.' A few forms, such as Indo-Aryan ghoda 'horse,' Kannada Kudure, Tamil Kutirei, Telugu guramu exhibit characteristic phonological features. By and large, there are quite a considerable number of common elements which are shared by all these languages. While Dravidian has a form nei 'butter-ghee' from Sanskrit sneha - against navanita, Kannada and Marathi share one word tuppa, tup which may ultimately be treated to Sanskrit trpra. Regional predilections may be seen in the use of ghar 'home, house' and bari, the second of which is especially preferred in the Eastern part of India.

Similarly, there are certain pan-Indian syntactic features which may be classified as ethnolinguistic. For instance, corresponding to the English 'fall asleep,' we have in certain Indian languages (Bengali, Konkani, Kannada and Tamil) a form in which the nominative of the word for sleep is associated with a verb which means 'to fall.' A clear case of how Dravidian syntax has influenced Sanskrit is seen in the critical edition of the Mahabharata brought out by the Bhandakar Oriental Research Institute of Poona. In one passage, where the constituted text shows pitamama - the genitive of kinship, the entire group of South Indian manuscripts have pita mahyam - the dative of kinship. Similarly out of the many ways of expressing the dative in middle Indo-Aryan or Prakrits, the postposition - krte survived to the exclusion of other dative suffixes, owing to the resemblance it bore to the Dravidian Suffix - ku, and is now apparent in the familiar Hindi form - ko. A study of these common features, without reference to their ultimate origin which is entirely irrelevant to our present practical needs, will pave the way to a system of communication which will link up all the great regional languages and provide the necessary stimulus for deep understanding without the need of interfering with the genius of any languages. Historical evolution of such a pan-Indian feature indicates the lines along which unity may be achieved in the midst of such wonderful diversity.

Boom in China's Economy

BY "AN ECONOMIST"

THE leap forward in all fields of life in China since the beginning of the year has already brought unprecedented results in the entire national economy. Hundreds of millions of working people, exerting their revolutionary energy to do "more, faster, better and more economically" have created the most favourable situation for the country since the founding of the People's Republic of China.

In agriculture, the first to go forward, a general attack on nature was launched from immediately after the Autumn harvest last year by China's 500 million co-operatively-organised peasants in an all-out effort to cover the country with irrigation works. Performing apparent miracles, they shifted no less than 25,000 million cubic metres of earth in the six months ending mid-April. This amount of

earth would girdle the globe at the equator 625 times with a wall one metre high and one metre wide.

Irrigation has been extended by this enthusiastic effort to 20 million hectares of farmland, treble the acreage scheduled for the whole year when the plan was first drawn up. It is not only more than the combined newly irrigated area provided during the whole of the past eight years, but more than all the irrigation work done in all the thousands of years before liberation. Now almost half the country's 110 million hectares of cultivated land has irrigation facilities, compared with only 16.3 per cent at the beginning of the First Five-year Plan.

This remarkable co-operative effort, taking the form of the biggest mass movement yet in China, has provided one of the three major guarantees for a great leap forward in agricultural output this year. With a reliable water supply ensured, there is a large-scale expansion of the acreage for high yielding crops, such as rice, potatoes, and millet.

The second important measure to ensure an upsurge in agricultural output, the increased application of fertiliser, has been pushed forward by the peasants alongside the irrigation campaign. By ingenious use of available local possibilities each hectare of the country's farmland has been provided with an average of 75 tons of compost and green manure this spring, treble the amount provided in 1956.

Third but not least in importance is the extensive farm tools innovation movement in the rural areas. Almost the whole peasant population in the country are applying their knowledge and experience to improve their farm tools and invent new ones, on a scale that heralds a technical revolution in agriculture. This ranges from improvements to old-type animal-drawn implements to the creation of many kinds of tractors particularly suited to the localities. In this way, the peasants have already not just doubled or trebled their efficiency but raised it, in many cases, dozens of times.

Now, more than 700 of China's 2,000 counties are confident of attaining this year the per-hectare grain output which they were originally expected to reach, according to the 12 year National Agricultural Programme, by 1957.

Still another aspect of the massive transformation of the countryside has been the afforestation movement which has matched the other campaigns in grandeur. In the first four months of this year, trees have been planted on 18 million hectares of land, three-fourths more than was done in the whole of the First-Five-year Plan.

The farming position today is this: the transplanting of rice—China's major crop—has been finished for the most part, earlier, faster and on a greater acreage than last year; the harvesting of good winter wheat and rapeseed crops is about to start; there is an expanding acreage being planted to potatoes and millet; and cotton planting is nearing completion in most parts of the country. All report show that the output of food crops this year will be up by a good many millions of tons, probably more than the combined total increases during the whole First-Year Plan. The rate of increase this year in both food crops and cotton, always provided, of course, that there are no extraordinary natural calamities, will surpass that on any previous year.

The central question in the country's economic work this year is simultaneous development of industry and agriculture on the basis of priority to heavy industry. This is actually the general policy of China's socialist construction. The First Five-year Plan correctly stressed priority for industry and laid the early foundations for China's industrialisation, at the same time providing very favourable conditions for growth in agriculture and the other fields of the national economy. But now greater efforts must be exerted to attain a great expansion in agriculture. This is essential to meet the rising consumption needs of the people and also the increasing demands of industry

for raw materials and markets. The growth of agriculture is an essential aspect of all current economic work.

The "leap forward" among the industrial workers has been no less striking. Responding to the needs of the agricultural upsurge, and inspired in particular by the Communist Party's call to overtake Britain, China's working class, showing enthusiasm and initiative, registered big successes in the first quarter of the year. Output in the enterprises under the industrial ministries went up 26.6 per cent, compared with the same period last year; output in local industrial enterprises increased by 19.1 per cent; and the amount of capital construction grew by 51 per cent. Technical innovations were introduced, new products created and new products records made in a steady, impressive stream.

Now the building of more than 1,000 large factories, mines and other projects is being pressed ahead. Inspiring reports are streaming in from the construction sites of the two big new metallurgical centres—Wuhan and Paotow—and the biggest hydroelectric power station, the Sinan Power Station in Chekiang Province. All will be completed ahead of schedule. Another big achievement since the beginning of this year has been the discovery and confirmation of the very big oil field in Szechwan Province.

But the outstanding new characteristic of the economic construction this year is the phenomenal growth in local industry. Everywhere small factories of all kinds are springing into. Local industry is now a very important component of the entire national economy. Local enterprises are growing up mainly to serve agriculture, but they are also becoming an important suppliers of consumption goods for both the urban and the rural population.

In many localities, the rudiments of a complete industrial system is being planned or is already coming into being—medium and small iron and steel plants, non-ferrous metals mines, hydroelectric power stations, chemical fertiliser

works, tractor plants, coal mines, cement plants, farm tool factories, agricultural machinery plants and coal carbonisation plants. These undertakings are cheap to build and yield quick results. In this way within five to seven years, most provinces and autonomous regions will be industrialised at least to the extent that the output of their local industries will outstrip that of agriculture.

Local industry, with its direct, close links with agriculture, will in this way, too, accelerate the technical revolution in agriculture and add greatly to the country's industrialisation.

Linking both agriculture and industry is another development—the thousands of small hydroelectric power stations now being built throughout the country, made possible by the immense number of new water conservancy works built since last winter. In addition, 350 small blast furnaces, 147 small coal mines and many small chemical fertilisers works are being constructed locally. Many provinces that had little industry before, such as Kansu, Honan, Yunnan and Kweichow, will increase their industrial output this year by half. In the provinces and autonomous regions the existing industrial cities are being used as technical centres and a number of county seats as sub-centres to build up an industrial network that links the cities with the countryside, the small enterprises with the medium and big ones. At the same time a very great effort is being made by the big state industrial enterprises to support and stimulate the growth of local industry.

Simultaneous expansion of both central and local industry, both big, medium and small projects, all co-ordinated with each other—this is the way China is carrying out the general principle of "more, faster, better and more economically" put forward by the Communist Party for the socialist construction of the country.

Spurred by the upsurge in industry and agriculture, all cultural, educational, public health and other spheres are going forward

rapidly. Scientific research institutes of many kinds are going up in the localities to accelerate the cultural revolution which must go hand-in-hand with the technical revolution now emerging in the country.

Most striking in the educational field is the establishment by the people themselves of the new kind of agricultural middle schools in many provinces. Kiangsu alone has already set up 5,600, with 210,000 students enrolled from those leaving primary school and from among co-operative peasants. These regular, vocational schools, closely tied up with agriculture, aim to spread technical knowledge among the masses. They form a new and important step in the technical revolution in agriculture and a vital aspect of China's cultural revolution. Within three to five years, many provinces plan to have a middle school in every *hsiang*. At the same time, there is a drive to spread primary school education throughout the country and to wipe out illiteracy.

No less extensive has been the public health campaign which has concentrated on wiping out "the four pests" (rats, grain-eating sparrows, flies and mosquitoes). War has been waged on these pests in every city and all the rural areas, with spectacular results, essential to preserving the health of the people and protecting crops.

Behind all these arduous, enthusiastic efforts of the entire nation during the past few months, is the great rectification campaign of the past year which has released the initiative of the people. They are full of spirits today, displaying their wisdom and vigour. They are courageously breaking down old, out-of-date rules and barriers and creating new miracles, one after the other. There is the feeling that nothing is impossible and the socialist revolution on the ideological and political fronts, represented by the rectification campaign, has been the spring board for the great leap forward of the productive forces.

Study of the work of Tulsi Das in the U.S.S.R.

By

Mr. G. G. KOTOVSKY

THE ancient and rich culture of the peoples of India has always been of deep interest to the Soviet people. That explains the great attention shown by broad sections of the reading public and scientific circles in the publication in Russian translation of "Ramayana" the famous poem of Tulsi Das which is an outstanding monument of the medieval literature of India.

Scientific study of Indian literature in Russia has long standing traditions. I. Minayev, V. Miller, S. Oldenburg, F. Shcherbatskoi and other Russian scientists made a valuable contribution to research into the monuments of the ancient and medieval literature of India. Back in the pre-revolutionary period specimens of the literature in Sanskrit, such as, for

example, the immortal "Shakuntala" by Kalidasa, were published in Russia in Russian translations.

After the Great October Socialist Revolution a new stage began in the study of the history and culture of the peoples of India. Study of ancient and medieval Indian literature was continued. Academicians F. Shcherbatskoi and S. Oldenburg have published (partly with translations) a number of Buddhist literary monuments. The year 1930 saw the publication of the collection of ancient Indian novels "Panchatantra." Then in 1931 Lalluji Lall's work, "Prem Sagar", came of the press in a translation by Academician A. Barannikov; this publication, with its exhaustive article and commentaries, is an outstanding

ing philological research. And already in 1951 the first work of the ancient Indian epic "Mahabharata" came out in a Russian translation by the Soviet Sanskritist V. Kalyanov. However, Soviet Indology is giving most of its attention to the study and popularization of the literature in modern Indian tongues.

Popularization of the best specimens of the classical literary heritage of India occupied a prominent place in the scientific activity of the prominent Soviet Indologist, Academician A. Barannikov (1890-1952). Academician Barannikov made a number of translations from Hindustani (Hindi and Urdu) and Sanskrit. Perhaps the most significant of the translations of monuments of Indian classical literature and at the same time the pinnacle of the scientific activities of Academician Barannikov is the translation in verse into the Russian language of Tulsi Das's "Ramayana", which was published by the Academy of Sciences of the USSR in 1948.

The translation of the "Ramayana" is the outcome of more than ten years of persistent work. A preliminary result of the thorough and all-round study made by Barannikov of the work of the prominent representative of the classical literature in Hindi, Tulsi Das, and of the epoch in which he lived was a series of articles he published in 1946 and 1947 in various scientific periodicals of the Soviet Union. Of these, deserving particular mention are his work "The Philosophical Ideas of Tulsi Das"—a profound research into the philosophy of the author of the "Ramayana" in connection with the main trends of philosophical thought of Hinduism in the 16th century—and also his work "The Mediums of Expression of Indian Poetry."

The publication of the translation of Tulsi Das "Ramayana" by the Institute of Oriental Studies of the Academy of Sciences of the USSR is a major achievement of Soviet Indology. The main source Academician Barannikov used in translating the work was the scientific edition of the "Ramayana" which came out in Allahabad in 1922 under the editorship and with the remarks of the emi-

nent Indian scientist Shyam Sundar Das. But as Academician Barannikov himself points out, "a large number of original Indian editions with commentaries were drawn on during the translation of the poem." The translation of the text has been done in verse, which very accurately reflects the style and meter of the original. For the sake of maximum accuracy in translation Academician Barannikov has fully retained all the images of Indian poetics, even the most intricate, explaining them for the Russian reader in footnotes. Academician Barannikov has prefaced the text with an extensive introduction, which in itself is a complete historico-literary research.

The translation of the "Ramayana" has acquainted broad sections of the Soviet reading public with a notable work of classical Indian literature. But this does not exhaust the significance of the publication of the "Ramayana." The text, together with the commentaries and remarks, are a real encyclopaedia of Indian mythology, which has now been made available to the broad reading public for study. Furthermore, the publication of the translation of the "Ramayana" has drawn in Soviet historian-Indologists to a study of the monuments of medieval literature in modern Indian tongues as historical source material.

The translation of Tulsi Das' "Ramayana" was very favourably received by the Soviet public.

The publication in the Soviet Union of the Russian translation of Tulsi Das' great creation, the "Ramayana," which is a sign of the growing interest of the Soviet people in the literature and art of the peoples of India, serves to strengthen Soviet-Indian cultural ties. Academician Barannikov too saw such a purpose in his work, for in the foreword to the edition of the "Ramayana" he wrote: "The book on which I worked for many years has appeared at a momentous time in history, when diplomatic relations have been established between the Soviet Union and India. I hope that it will bring the two countries nearer culturally."

A New Interpretation of Shakespeare's "Othello" According to Bharatha's Natya Shastra

BY

SMT. SHARADA DEVI, B.A.

"OTHELLO is, perhaps, the greatest work in the world" wrote Lord Macaulay in his *Essay on Dante*. Whether it be the magical beauty of poetic diction, the absolute mastery with which the situations and incidents are blended, or Shakespeare's unique capacity to bring before our mind's eye, scenes of the most tormenting mental suffering and profound sorrow, leaving us in depths of regrets and heartfelt sympathy "none the less moving because it is hopeless, none the less real because fictitious", whatever may be our moods, we cannot fail to perceive the flower of perfection, the fulfilment of desire that has been attained, and the strain of interest that has reached the zenith.

This great piece of tragedy, stands in the forefront of all Shakespeare's tragedies. It will not be uninteresting to apply some of the principles of Bharatha's *Natya Shastra*, and discover how to some great extent, Shakespeare had followed the principles of Dramaturgy aiming at a definite sentiment, in each of his plays. Within the system of "Five Acts" Shakespeare has exquisitely woven the Development, the climax and the conclusion of the play, to form a perfect unity of thought and action.

The plot of Othello is taken from *Hecatommithi* of Gerald Cinthio, where it forms the seventh of the Third Decade. It was first published at Monte Regale in Sicily in 1565, and frequently reprinted in Italy, but not translated in English till 1795 by W. Paer. Shakespeare departs widely from the original, which is unimpressive, providing him only with the outlines of the plot. In the original, the story ends in an anticlimax. The Moor, who is the hero, is accused for the murder of his

wife and his ensign. No amount of torture would make him confess his crime. At last, he is sentenced to banishment and eventually murdered by his wife's relations. On the other hand, Shakespeare's Othello is an ennobled hero who says

" then must you speak
Of one that loved not wisely but too well";
and,

"Killing myself, to die upon a kiss". He satisfies Bharatha's conception of a hero in almost all factors "presque accompli de vertus" as Sylvain Levi sums up in "*Le Theatre Indian*" and withstood no insult even at the price of his own life.

Bharatha's treatise is an elaborate one, covering the whole ground connected with the drama, whereas Aristotle's "*Poetics*" deals only with the theory. The development of the theory of drama progressed in the closest relation to the general theory of poetics, for the Sanskrit theory does not admit any destruction in essence between the aesthetic pleasure produced by the drama and any other form of poetry (*Drihsyakavya*), poetry that can be seen, and the theory of Suggestion (*Dhvani*) as the essence of poetry.

A drama is an imitation or representation of conditions or situations (*Avasthanukrithi*) in which the personages who form the subject of treatment are placed from time to time, by means of gesture, speech, costume and expression (*Angika, Abhinaya, Vachika, Acharya* and *Sathirka*) so as to produce pleasure or pain. They must be hence tinged with emotion. It is a combination of these, that distinguishes the drama from any ordinary poetry.

The poet may take an incident familiar from tradition (*Prakyath*) or may invent his plot

(Uthpadya) or he may combine both forms (Misra). But, if he follows a current legend, he shall not ruin the effect of it, by incongruous invention. Shakespeare has adopted a combination (Misra) of invention and tradition. As a matter of fact, the portrayal of the Moor is at its very best, and Dr. Johnson sums up his qualities as "The fiery openness of Othello, magnanimous, artless, and credulous, boundless in his confidence, ardent in his affection, inflexible in his resolution, and obdurate in his revenge; The very embodiment of an ideal hero. The traditional Italian hero is one who turns a villain at the end and meets the fate of a criminal. There is neither a sentiment nor a hero. It is in the hands of a great master like Shakespeare, that the story took a definite form and plot of a tragedy, greatest ever known, to this day.

The subject matter takes two forms principal (Adhikarika) and the incidental (Prasangika) actions. The principal character of "Othello" is Iago, and the whole play is centred round his desire, and the attainment of his desire. This would form the subject matter of the play, and his desire being,

"So will I turn her virtue into a pitch;
And out of her own goodness make the net,
That shall enmesh them all."

The incidental actions are a series; means adopted towards the fruition of his aims. Iago's puppets were Roderigo, whose purse was the object,

"Thus do I ever make my fool my purse,
For I mine own gained knowledge should
profane

If I would time expend with such a snipe
But for my sport and profit."

And handsome Cassio to set the Moor's jealousy ablaze.

".....he holds me well;

The better shall my purpose work on him
Cassio's a proper man: Let me see now;
To get his place, and to plume up my will
In double knavery....."

Emilia, Iago's wife, a woman "worn loosely... easy to commit small crimes," was instrumental in stealing the "fateful" kerchief.

There is a unity of action in "Othello, and Coleridge says" it would perhaps have been as appropriately as well as more intelligibly entitled the unity of interest.....but in itself the great end, not only of the drama, but of the epic poem, the lyric and ode, of all poetry." It is thus possible to trace the five stages of development (Avastha) in "Othello" as well; the interest being dominant. The desire to attain some end (Aarambha) which I have already mentioned above, as Iago's desire, the guiding principle of revenge being the central theme of the play germinates in the opening conversation between Iago and Roderigo —

"Now sir, be judge yourself
Whether I in just term am affined to love the Moor"

And,
"I am not what I am"
clearly suggesting the ensuing tragedy.

Iago's determinate effort (Pryathana) to secure the object of his desire, it perceived in his effort to rouse Brabantio and inform him that Desdemona had eloped with the black Moor and "to plague him with flies."

"The honest Iago" has several obstacles to tide over, Cassio an honest man, Desdemona a virtuous wife, and the Moor who is "a man not easily jealous." The possibility of success, (Prathyasha) having regard to the obstacles in the way of achievement, dawns upon his mind, when Cassio is successfully cashiered

".....How am I then a villain
To council Cassio to his parallel course
Directly to his good? Divinity of hell."

The certitude of success (Niyathapthi) results in the absence of obstacles. Iago managed to break through the Moor's unblemished love for Desdemona.

"The Moor already changes with my poison."

"Work on,
My medicines work. Thus credulous fools
are caught

And many worth and chaste dames even thus,
All guiltless, meet reproach
What ho! my Lord!
My lord, I say! Othello!

Whatever may be the consequences, Iago has at last attained his goal to "Enmesh them all! Before the "tragic loading" on the bed, stands cool headed Iago who says,

"Demand me nothing, what you know,
you know:
From this time forth I never will speak
word."

He closes his mouth after he had succeeded, and probably died quite happily in his torture.

On the fateful day, Iago is profoundly aware, that it will either make him or mar him.

After giving the necessary instructions he reveals in his soliloquy

"Will you go on afore?"

(Aside)

This is the night that either makes
me or for does me quite."

We have to conclude, after reading the play, that evil can conquer virtue. It is on this point perhaps that Tragedies were never accepted by the Sanskrit Theatre. It is the essence of goodness and innocence, on the part of Desdemona and Othello's artlessness that justify Hazlitt's remark "It (Othello) excites our sympathy to an extraordinary degree. The moral it conveys has a closer application to the concerns of human life than that of almost any other of Shakespeare (six)'s plays. It comes directly home to the bosoms and passions of men". And of the pathos, Hazlitt says "...That of Othello is at once equally profound and affecting...."

The hero is the principal figure in a play, and his pursuit of a desired object (woman?) forms the subject matter. In Othello as we have seen, the Moor occupies only a secondary position, driven at last to his own destruction.

He was modest and calm and did not rise against Brabantio who calls him "an abuser of the world". He was amiable in his speech and very much admired by his people for his courage and intelligence. He was firm in his decisions, even when it was to kill his beloved Desdemona. Considering the eight natural qualities of a hero, we can perceive that Othello does not satisfy all the conditions laid down by Bharatha. He neither had the elegance (Lalitha) nor the charm (Madhurya) and he is described as a black, Venetian Moor with a "sooty bosom". Othello could be classified as a noble and haughty hero (Dhironddhata) dominated by pride and jealousy, proud of his adventures, and jealous because of the wide gulf between him and Desdemona, in age, complexion and in appearance. He is not of a noble family either. The coarse language in which he chides Desdemona in the presence of Lodovico, goes ill against his culture. According to Bharatha, only a hero of noble birth can have the qualities mentioned by him. It will be fitting to quote here the last few lines in which Othello compares himself to a base Indian—

"Of one not easily jealous, but being wrought,
Perplex'd in the extreme of one whose hand,
Like the base Indian, threw a pearl away
Richer than all his tribe; of one whose sub-
dued eyes;

Albeit unused to the melting mood:
Drop tears as fast as the Arabian trees
Their medicinal gum".

Desdemona, has all the qualities of an ideal heroine. "L heroine (Nayika litteralement la meneuse!) es tentre les personnages feminins celui qui mine l' intrigue. Le caractere de L'heroine ne contribue pas moins que celui du heros a donner au drama as physionamic spectale" says Sylvain Levi in "Le Theatre Indien". Dr. Johnson's estimate of "The soft simplicity of Desdemona, confident of merit, and conscious of innocence, her slowness to suspect that she can be suspected..." justify all the qualities of

Bharatha's conception of a heroine. She has the charm (*Kanthi*), beauty (*Shoba*), simplicity (*Madurya*) and innocence (*Maudhya*).

The most important factor in differentiation of dramatic works is the sentiment. It is the physical state produced in a spectator by the combined action of (1) The determinants (*Vibhavas*), the persons and the scenes represented on the scene. (2) The ruling passion (*Sthayibhava*) maintained during the drama and the transitory dispositions that shade it (3) The consequents (*Anubhava*) are the exterior effects which reveal outside the passion or the dispositions of the persons. Bharatha mentions of eight sentiments (*Rasa*) (1) The Erotic (*Sringara*); (2) Comic (*Hasya*); (3) The Pathetic (*Karuna*); (4) Tragic (*Raudra*); (5) Heroic (*Vira*); (6) The Terrible (*Bhayankara*); (7) Horrible (*Bibhata*) (8) Marvel (*Adbhutha*). There should neither be an excess or an insufficiency of sentiment, and there could be only one principal sentiment in a play.

Analysing "*Othello*" the Erotic sentiment dominates the first act although the under current of the element of pathos also runs parallel. *Othello* triumphs over Brabantio, and proceeds to Cyprus where his beloved "warrior" is already waiting for him, and

overjoyed he says

".....it is too much of joy:

And this, the greatest discords be (kissing her)
That e'er our hearts shall make".

The sentiment of pathos is significant from the moment Cassio is falsely cashiered to the scene where Desdemona prepares herself for her last fateful night, singing the "*Willow*" song. The entire scene changes when *Othello* enters the bedroom. It is the sentiment of Horror, Desdemona pleads.

"Kill me tomorrow; let me live tonight;
How things would have changed if only Desdemona had lived through the night! Lo! *Othello* could not even wait for "half an hour" or even "one prayer". Within a few moments all is over, and there lies Desdemona lingering between life and death. Her feeble reply to Emilia's question is—

"No body, I myself, Farewell: "

The keynote of tragedies is a combination of Pity (*Karuna*) and Terror (*Bhayankara*). Aristotle's 'Catharsis' is "Purging of the emotions through pity and terror". A cold shiver runs through the back of the spectator, speechless and dumbfounded, horrified and awe-stricken, as he looks at the load of corpses piled on a pool of blood; on the gloomy stage before him.

Banking in Commonwealth Countries

By Mr. J. S. G. WILSON

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ALTHOUGH the Commonwealth is an association of independent countries, its members share a common political tradition and in a number of respects, they favour similar economic institutions. All these countries except Canada are members of the sterling area, and each has retained a financial link with London.

This is not surprising, since even when banks were locally established, they frequently employed men, ideas and capital drawn from the United Kingdom. The common heritage—much of it

deriving from Scottish experience—is reflected in similar techniques, the prevalence of bank branches, and sound business traditions.

It is true that as the countries that now form the Commonwealth grew to full nationhood they began to throw off the economic tutelage of the United Kingdom, though for many years they continued to depend on it for advice. The Bank of England encouraged this growing self-reliance by favouring the establishment of central bank—South Africa and (formally) Australia in the 1920s; New Zealand

and, Canada and India in the 1930s; and, After World War II, Pakistan (1948), Ceylon (1950), the Central African Federation (1956), Ghana (1957), with more to come in Malaya, Nigeria and, in due course, in The West Indies—these being the outward symbol of the economic autonomy that goes with political independence.

Formerly, it was fairly common to seek the advice of United Kingdom experts in these matters, but on the whole, in recent years, the visits of such experts have been more concerned with liaison work. Even so, the Bank of England is still ready to help when its views are sought, as on occasion they still are. But there is now a much greater independence of view, both in the older Commonwealth countries and in the newer Asian and African members.

The same trend has been in evidence in the commercial banking field. Most banks trading in Commonwealth countries have an office in London, but few have their head office there and, when they do, their chief overseas offices are, for many purposes, in the nature of co-ordinate head offices. It could scarcely be otherwise, when it is often a matter of importance that decisions be made on the spot. Australia and Canada are served mainly by their own banks. New Zealand, India, and Pakistan have reached a sort of half-way house. In South Africa, Ceylon and Nigeria, though the bulk of the facilities is still supplied from overseas, local banks are now growing in strength.

One would expect that the increasing emphasis on local autonomy would necessarily result in the emergence of some diversity in banking arrangements, but there is a more fundamental reason, namely, the influence of local environment. Even though the forces of tradition be strong, they cannot withstand, without modification, the impact of local needs. Nowhere is this more evident than in the form taken by local money markets.

Thus, in India, one of the major problems has long been the development of severe financial stringency during the busy season. In January 1952, therefore, the Reserve Bank decided to create a "bill market". The larger commercial banks were invited to convert a portion of demand bills taken from customers as security for loans into usance bills. Advances repayable on demand were then granted to the banks against their own demand promissory notes supported by customers' usance bills. In the early stages, the scheme was encouraged by a concessionary rate of interest and the Reserve Bank's bearing half the cost of stamp duty. As the scheme became established and was extended, these concessions were withdrawn. Pakistan, on the other hand, based the development of her money market on the sale of short-dated government securities to absorb bank funds during the slack season, with provision for their re-purchase when money became tight.

In South Africa, the problem was different—how to mobilise available liquid resources that were not being actively employed there, for example, commercial bank excess reserves and short-term funds being invested abroad, notably in London. With the support of the Reserve Bank and other financial interests, a National Finance Corporation was therefore set up in September, 1949, to accept deposits repayable on demand for investment in short-term and long-term bonds (mainly Government stocks and Treasury bills). By this means, commercial banks and others were provided with an outlet for temporarily surplus cash which they could recall as required.

As the corporation's activities expanded, it became apparent that there was room for a second institution and, in 1955, a private group founded Union Acceptance, to develop a business in acceptance and trade bills that could be re-discounted at the Reserve Bank, and in December, 1957, a separate discount house was established. Possibly encouraged by the developments in South Africa, a finance house was

also set up in Rhodesia with a view to promoting a short-term money market there.

However, the Canadian money market scheme was by far the most ambitious. Effectively, it dates from January, 1953, when the Bank of Canada decided to accord limits with itself to certain dealers so that they could borrow on the basis of re-purchase agreements. In April, 1954, it was further arranged that the "chartered banks" would make day-loans to these dealers at competitive rates to finance their inventories, with the Bank of Canada in the background as lender of last resort. The object was to widen the market for Treasury bills and the tender was progressively enlarged reaching a peak of 1,725,000,000 dollars by September, 1956. Substantial amounts of bills are now held by "other" institutions (such as business corporations) as well as by the chartered banks, and dealings in bills are increasing, thereby permitting any necessary adjustment of cash positions or security portfolios.

Australia has long had a developed, if relatively narrow, market in Government bonds (Treasury bills, though available, are not issued by tender) and the major investment outlet for non-bank funds (apart from interest-bearing fixed deposits) has been the unsecured notes and short-term debentures (some listed on the stock exchanges) issued by hire-purchase finance houses. These may have provided a basis for developing a short-term money market but more recently (February, 1958) the first step to establish a bill market was taken with the registration of Australian United Acceptance to operate along the lines of a London discount house.

Just as the form that money markets take reflects the influence of local environment, so do the techniques adopted by central banks. During the post-war years, all commonwealth countries have suffered from recurrent bouts of inflation interlarded with mild recessions and, being "open" economies, have periodically experienced balance of payments difficulties. In so far as it is possible by

monetary means to cushion the domestic economy against the effects of fluctuations in export incomes, the respective central banks have tried to take appropriate action.

In this context, open market operations could play only a limited role. To be effective there must exist a relatively broad market for Government securities. Canada has been most successful in this respect and the Bank of Canada now operates more or less continuously in a range of securities. In Australia and South Africa operations have primarily been undertaken with a view to influencing security yields, though the Indians have used the technique to some extent as a qualitative regulator. In Ceylon, the central bank sold its own securities to mop up excess cash.

Sometimes (most notably in Australia and New Zealand) more direct means of quantitative control have been employed. Thus, Australia has, since 1941, operated a "special account procedure" as a means of immobilising the "surplus investible funds" of the trading banks, though the formula applied became less stringent, if more complicated, in 1953. To the same end, New Zealand has resorted most actively to variable minimum reserve requirements.

Other Commonwealth central banks also have power to vary reserve requirements, but they have used it very little. However, in Canada and Australia, the authorities have required the banks to maintain minimum security reserves. In Canada, this has taken the form of a ratio of 7 per cent. of deposit liabilities held in the form of Treasury bills and day-loans to the money market, whereas the central bank in Australia, after much discussion and not a little difficulty, finally secured the agreement of the trading banks to maintain a minimum ratio of about 14 per cent. of deposit liabilities in liquid assets and government securities.

On the whole, Bank rates in these various countries have not been changed very frequently, except in Canada (where Bank rate is

now adjusted weekly so that it is always $\frac{1}{2}$ per cent. above the fluctuating Treasury bill tender rate) and, for a period, in New Zealand. There is no true Bank rate in Australia, though the trading banks have on occasion borrowed from the Commonwealth Bank.

At various times, all these countries have also resorted to qualitative or selective credit controls in order to discourage the over-expansion of certain specified activities and to favour "essential" industries. On other occasions, commercial banks have been urged to exercise a general restraint in making loans. Action has also been taken (except in Australia where the Federal Government has no constitutional power to do so) to regulate hire-purchase finance.

An activity of a rather different kind has been the attempt in India and Pakistan both to promote sound business methods by a system of inspection and regulation and to expand banking facilities (especially in rural areas) by encouraging branch development and the

growth of co-operative banks. In India, the State Bank (formerly the Imperial Bank) has also been required to open a number of "pioneering" branches. South Africa, too, appointed a Registrar of Banks for purpose of inspection.

In attempting to formulate a final judgment it can be said that, both in those countries that have sought to apply rigorous credit controls and in those that have been content with fairly gentle intervention, credit policies have had no more than a limited success. The main determinant has been the broad sweep of world events and, in particular, the fluctuations in world demand and prices for their exports. Balance of payments difficulties have usually been met by employing exchange and import controls of varying degrees of severity with a limited resort to exchanges rate variation, while internal credit policy has attempted to regulate the domestic flow of money and to cushion any fall in personal incomes resulting from a slump in export prices.

Army Educational Corps

By

COLONEL A.N.S. MURTHI

GEN. K. S. Thimayya, DSO, Chief of the Army Staff, addressing the officers on the Army Day, this year, emphasised that the Army was the largest nation-building organisation and pointed out that apart from purely military responsibilities, it helped in educating thousands of people in the Army.

Though originally raised in 1921, the Army Educational Corps, in its present form, was formally established after the Second World War, on June 1, 1947. Since then the Corps celebrates its anniversary every year on June 1. An attempt has been made, in this article, to describe how important a part the Corps plays in promoting Army education.

One of the many remarkable developments during and after the World Wars has been the rapid growth of education in the Army. The reason for this was that the Commanders came to realise that an educated soldier was more useful than an ill-informed and illiterate man in fighting a war which was becoming more and more a war of ideology. Also in rapid casualties that occurred of officers - senior and junior - ordinary soldiers had often to take charge of small detachments and on these occasions lack of education was found a serious handicap. So educational training was considered necessary and normal part of military training.

Sometimes the responsibility was given to the new subaltern as "some thing to keep him busy" while quite often the Commanding Officers detailed the right type of man for "this difficult role of evangelizing and organizing education in the Units." Apart from the normal educational training, community education which included discussion groups and brains-trusts was introduced. Also Army newspapers like "Fauji Akhbar," "Jang Ki Khabren" and pamphlets on current affairs like "Taraki Ke Usul" were issued by the Army Headquarters as guides to conduct community education among the troops. Every unit not only came to have a Recreation Room but also an Information Room, well-equipped with maps, charts, books, journals and newspapers.

Soon after our independence when J & K operation were thrust upon us in Kashmir, education continued its activities even in forward areas. For, when India became free, it was thought necessary for soldiers, like every one else, to know the meaning of democracy as also of the rights and the duties of citizenship. Where normal educational training was not possible, popular methods were used by which the troops could learn in their leisure hours about art, literature, history, geography, science and citizenship.

A series of courses for JCOs in community education was run and instructors were taught the effective methods of propagating education through discussions, drama and lectures wherever normal educational training was not possible. Addressing the batch of instructors attending the first of these courses, the then Army Commander said: "By the various methods you have been taught here, if you would endeavour to keep the morale of the men in the hard mountainous country of J & K, who could say that you have not contributed your share as any other, to the victory that is bound to be ours ere long?"

As a result of this drive in community education, discussions and debates, everywhere,

became common and popular. Today the subjects discussed or debated are far too numerous to mention here. They cover such subjects as "Baghdad Pact," "Has UNO Failed?", "Collective Farming," "India's Foreign Policy," "Inter-caste Marriage." The level and decorum of discussion or debate are kept so high that they should be seen to be believed.

When the Command Exhibition, the first of its kind in the history of our Army, was held early in January 1949, the number of exhibits received surprised all expectation. Those assembled for the opening ceremony, among whom were high-ranking officers from Army Headquarters, expressed surprise at the standard of painting. The All India Radio commentator in his weekly "Delhi Diary" said that he could not believe when he saw paintings so well exhibited by soldiers fighting a battle. Today, almost in every Division, Area or Unit, Art and Handicrafts Exhibitions are held annually. In April this year, inaugurating the Bombay Area Arts and Handicrafts Exhibition, H.E. the Governor, Shri Sri Prakasha said that he was particularly struck by the quality of the exhibits.

It was also decided to give news to the troops especially of India. A weekly known 'Roz-Ba-Roz' in English and Roman Hindustani was first brought out on June 6, 1941.

A well-wisher at Army Headquarters, Maj-Gen. Stable, in his message, said, "I feel that a formation newspaper, apart from giving the troops in forward areas a useful and up-to-date epitome of the news, helps to bind the formation together. I think you will agree that 'SEAC' is an example of this and no doubt 'Roz-Ba-Roz' will be another. Indeed, 'Roz-Ba-Roz' did prove to be a second 'SEAC'."

'Roz-Ba-Roz' was flown to Jammu and Kashmir with instructions that all Education Officers should co-operate not only in the quick despatch of the paper to all forward areas but also in disseminating its contents to all troops.

Libraries were established wherever possible so that books could be issued right from behind the front lines. Today, in almost all units of the Indian Army, a number of books are available both in English and in Hindi for the men to read on different subjects, so that he is not only a good soldier but also a good citizen. Some of them are "Can we Be Like Gandhiji and Other Essays", "Our Armed Forces", "The Unity of India", "Names You should Know" and so on. Besides these, articles of topical interest appear in various Service Journals to enlighten the jawans.

Officers and JCOs many of whom were refugees from Western Pakistan serving in the operational area were greatly worried about their children's education. Army children's schools were opened in Ferozepore, Jullundur, Kasauli, Delhi Cant. and New Delhi, which partly relieved the anxiety of those fighting in J & K. Today there are over a hundred Army Children's Schools throughout the country, some of them teaching up to the Eleventh Standard. Besides these, there are four public schools known as King Georges' Schools in Bangalore, Belgaum, Nowgong and Ajmer.

When Hindi came to be introduced, Army Educational Corps was again in the fore-front to implement the Hindi drive. Today, all examinations for the various certificates of education up to the 1st class are held in Hindi. A number of officers have already passed the requisite Hindi test. Approximately 96 percent of officers have so far qualified to read and write. Army Educational Corps also assists the Home Ministry in teaching Hindi to Central Government civilian employees all over the country by finding suitable officers for liaison work such as necessary for setting up or organizing classes.

The composition and training of martial music is also the responsibility of the Army Educational Corps. Before 1950 the training of band personnel was left largely to the initiative of the Commanding Officers of the Regi-

mental/Corps Centres, with the result that the standard of Military Bands varying from unit to unit. Also there were no arrangements to meet the increasing demand for Indian music for the Military Bands. Therefore, a School of Music was started in October 1950 by adding a Music Wing to the Army Education Corps Centre and-School at Pachmarhi (M. P.). This School has produced, so far, over a hundred Indian tunes some of which the public might have heard played on various occasions. Besides this School, a civilian Professor of Music with the necessary staff and equipment has been attached to Army Headquarters for producing or adapting Indian tunes. He has been doing admirable work and has already produced a number of tunes which, along with those from Pachmarhi are auditioned from time to time in Delhi for approval.

After our independence it was thought necessary that as many officers as possible should know foreign languages and a School of Foreign Languages was set up under the auspices of the Defence Ministry. It is the responsibility of the Army Educational Corps to enable Army Officers to undergo courses at this School. Since its inception in 1949 many Army officers have undergone Preliminary, Advanced and Interpretorship courses in languages like Chinese, French, German, Japanese, Persian, Russian and Tibetan.

Modern methods of teaching a language as well as other subjects are employed in the Army Educational training. Besides maps and charts, opidiascopes, projectors and other audio-visual aids are being used.

Visits to places of interest like Ghandigarh, Bhakra Nangal, Central Research Institute, Hydro-electric works and similar places in other parts of India near where the troops may be stationed are made regularly as part of educational training.

The percentage of illiterates in the Army, because of the literacy drive conducted by the Army Educational Corps is indeed very negli-

gible. Barring a few non-combatants like cooks who because of their very advanced age find it difficult to learn, all combatants have to obtain educational certificates under the New Pay Code and therefore, learn very early in their career to read and write and pass various educational examinations. These examinations held throughout the Army at regular intervals are of a high order.

Education in the Army is to a large extent adult education and as such far more difficult to conduct regularly in the Army where there are always overwhelming claims of military necessity. It is a matter for congratulation that the officers, JCOs and ORs of the Army Educational Corps have been carrying on the noble work of educating their less fortunate fellow-

men inspite of difficulties like lack of time, adequate facilities, difficult climate and terrain.

This is not to say that the Army Educational Corps is an acme of perfection. Many in the corps are only too well conscious of its imperfections and are fully aware that much more yet remains to be done. This article is merely to emphasize that the Corps is doing everything possible under existing conditions to educate the troops so that they are useful and intelligent soldiers as well as citizens of our country.

It is hoped that this article will not only give some idea of the Army Educational corps but also answer questions such as "Does our soldier understand what he is fighting for? Does he know what it is to be a Secular State?"

U.S.A.'s National Academy of Sciences

By
"A SCIENTIST"

THE National Academy of Sciences of Washington, D.C., a private non-profit organisation dedicated to the promotion of science for the welfare of the people, plays a vital role in life in the United States.

The charter of the Academy approved by the U.S. Congress and by the then President Abraham Lincoln in 1863 provides that "... The Academy shall, whenever called upon by any department of the Government, investigate, examine, experiment and report upon any subject of science or art, the actual expense of such investigations, examinations, experiments, and reports to be paid from appropriations which may be made for the purpose, but the Academy shall receive no compensation whatever for any service to the Government of the United States."

In 1916 the Academy established the National Research Council as a co-operative organisation of the scientists of America. It is often erroneously thought of as separate from the

Academy. Actually it merely widens the Academy membership core. The Academy's members number over 200 and come from academies, industrial and government organisations throughout the nation, all of whom are selected by the President of the National Academy of Sciences.

Academy members have contributed much to the field of science. They have assisted in the evolution of atabrine, the malaria arrester; the proximity fuse, the rocket projectile and radar. They have collaborated on a number of experiments for saving life, such as prolonging the employability of blood plasma and whole blood. Since the closing days of World War II, an Academy group co-operating with the U.S. armed forces and the U.S. Veterans Administration and industry has accomplished amazing results in the bettering of artificial limbs.

The Academy, which in the United States is tantamount to the British Royal Society and

the French Academie des Sciences, has in the past included in its membership the most eminent persons in medicine, physics, chemistry, mathematics and astronomy as well as other branches of science.

The Academy undertakes a number of unique functions. For instance, it is the sole privately-endowed foundation to be officially called scientific adviser to the U.S. Government—a service specified in its charter. As a counsellor, it operates as a self-directing partner of government rather than as its subordinate. For its help, it receives no compensation. It has expended great amounts of federal funds through contracts but retains no money for itself.

Projects carried out for the government have been many and important since its establishment in 1863. Its first task requested by President Lincoln amounted to an inquiry into weights, measures and coinage. Soon its experts were concerned with the expansion characteristic of steam. The United States made important progress in forest conservation after an analysis made by the Academy in the early 1900's. Throughout the years, the institution has offered the Government guidance on every topic up to the present day subject of atomic energy and outer space.

The Problems of Marriage

By
Mr. S. D. VISHINANI

EVERY young man who embarks upon a married life must think twice before tying himself down to one of the most important and popular social customs in the world. Among the Hindus as well as among other communities, marriage is much more than a social custom—it is, in fact, a social obligation, enjoined upon our elders by religion and age-old traditions. Parents regard it as a sacred duty to perform the marriages of their sons and daughters as soon as they come of age. Little thought is given to the fact whether their sons are capable of shouldering the responsibilities which marriage brings in its train. The failure of many a young man to support a family and the consequent misery and social ostracism that follow, are grim reminders of the adage "Look Before You Leap".

The Academy meets yearly in the spring in Washington, when scientific heads from every field gather at conferences, during which they discuss the latest developments in their fields.

Beyond advising the government, the Academy's chief duties lie in three spheres. It co-ordinates and directs scientific endeavour; it activates this endeavour and also brings about a marriage of pure and applied science. In effect, the foundation strives to abbreviate the lapse between the origination of an idea and its practical use. From this stand-point, the Academy and its National Research Council are important factors of scientific progress in the United States.

The two organisations function under grants from the Rockefeller Foundation and the Carnegie Corporation and several other institutions in addition to large annual government appropriations which it disburses.

Academy fellowship funds, derived from its several sources of income, have been given to many hundreds of graduate students in all lines of scientific inquiry. This vital fellowship work is supplemented by many unique services to government, industry, educational institutions and to all kinds of groups desiring to engage in extensive drives on scientific problems.

Young girls who are given away in marriage by their parents to young men of doubtful ability cannot be blamed for any suffering that may befall them after marriage, since they have little voice in the choice of the bridegroom. Their fate is in the hands of their parents, who are not always competent to look after the interests of their own daughters. Instances of many a young girl becoming unhappy after marriage are very common. In many cases, the boy who is married does not realise his new responsibilities and expects his parents to continue to look after his responsibilities even after his marriage.

Every young man who wishes to marry must have the following pre-requisite qualifications :

- (1) He must have completed 22 years of age.

(2) His income should be regular and sufficient enough to support a wife and at least two children.

(3) He must have an independent house to stay or in the case of joint families, he must get a separate room for his wife.

Only young men fulfilling the above requirements should be considered fit for marriage. All others, who do not fulfil the above conditions, must think twice before they decide to marry.

Every young couple who marry must make an adequate provision for the arrival of the first child within a year of their marriage. The couple should be free from any financial or domestic worries or strifes. This being the first year of their marriage should be the happiest period of their lives. There should be no quarrels—personal or family quarrels—of any kind. The boy's parents and the girl's parents must also maintain and promote good relations between themselves so as not to affect the happiness of their newly married sons or daughters. An independent house or a separate room, in the case of a joint family, will give the couple a feeling of privacy and oneness and help them to understand each other better. This is all the more important during the first year of their married life and will go a long way in making their future life happier.

As soon as the first child arrives, the couple will need the services of an elderly woman to look after the new mother and the baby. Generally, the mother-in-law performs these duties. In some cases, the girl's mother also gives a helping hand and stays for a couple of months. In other cases, the confinement takes place at the house of the girl's parents. In that case, the boy's parents pay regular visits to the girl's parents.

As soon as the first child is two or three months old, the young woman reverts to her former life and runs the house and also looks after the baby. These dual functions are performed by her, if she happens to be living separately, under great strain. If she can afford, she employs an *ayah* or nurse to look after the baby till it is one year old. After that period the services of the *ayah* are generally dispensed with.

In a majority of cases, most women conceive soon after their first child is one-year old and has been weaned away from breast-milk. The young woman has to do all the household

work—cooking, sweeping, washing and looking after the first child. When the second child arrives, the services of an elderly woman are requisitioned as before and after one or two months the young woman reverts to her former life.

Now the young woman has to do all the household work and also look after her two children. In addition, she has also to look after the comforts of her husband. The amount of work which she is called upon to do is quite enough to keep her engaged throughout the day. If she gets a third child, the amount of her work increases slightly and with any further increase in the members of the family there is a proportionate increase in the daily household work which she has to do.

The young man, who is once married, has to shoulder additional responsibilities with every new addition to the family and if his income does not show proportionate increase, he is likely to run into debt and bring unhappiness and misery to his young wife.

Every man who marries and gets children has to face a volley of problems. Every child that is born must be properly fed, clothed and educated. Every child takes about 18 to 20 years to grow into manhood and till that time his/her father is responsible for his/her maintenance and upkeep.

When the child has grown into manhood or womanhood, as the case may be, the father is called upon to arrange for the marriages of his sons or daughters. If he has saved enough money to meet the expenses of marriages, well and good. But if he has not been able to save much, he must borrow money for the purpose or let his sons and daughters remain unmarried for ever.

On account of the ever-increasing cost of living and the incapacity of most men to save, it is becoming increasingly difficult for them to afford heavy expenses on the marriages of their sons and daughters. Added to this unhappy situation is the system of dowry existing among most Indian communities. According to this custom, the girl's parents have to pay a few thousands of rupees to the boy's parents at the time of marriage.

What I have stated above are bare facts about marriage and the problems and responsibilities which it involves. Every young man who marries should bear these facts in mind and equip himself fully for the life that awaits him after marriage.

WORLD OF BOOKS

THE ECONOMICS OF SIR JAMES STEUART. By S. R. Sen. Economic and Statistical Adviser to the Govt. of India. London School of Economics and Political Science., 25 shillings net.

This is a very interesting account of the political and economic philosophy of Sir James Steuart who was "in a way the first Economic Adviser to the Government of India" two hundred years ago. The short biographical account of his life 1712-1780 is followed by a critique of his general Philosophy, Methodology, Theory of Population, Theory of Value and Trade, Monetary and Banking Problems, Public Finance and State Controls.

It ends with Steuart's connection with India and general appreciation of his place in economic literature. The more it changes, the more it is the same, is true of political economy as of everything else for as Solomon said there is nothing new under the Sun. So Steuart also applied himself to Laws to regulate the qualifications of freeholders, to a Plan for introducing a Uniform System of Weights, Measures, Money over the World, a Plan to prevent Scarcity and Exorbitant Prices (now we call it increasing Production and avoiding Inflation), and an inquiry into the Brewery and Distillery Industry which may be helpful when like true Hindus and Christians we abolish the Hypocritical Abomination called Prohibition. A most interesting and helpful work.

THE WHISPERS OF LOVE (The Sea Wall): by Marguerite Duras, Original Publishers: Pellegrini & Cudahy. A Signet Giant Book. New York.

This is the usual exciting novel corresponding to the old yellowback of the railway stalls. The difficulties of an emigrant teacher who has left a widow with two children and the various temptations of the orient are described realistically though perhaps not very discreetly.

THE MEANING OF THE DEAD SEA SCROLLS: by A. Powell Davies, Original Publisher: NAL Original. A Signet Key Book.

Dr. Davies, pastor of the All Souls Church in Washington D.C., has elaborated his thesis that Jesus really evolved from the Essenic Sect. He relies on the Dead Sea Scrolls which were discovered recently in a cave in the holy land in 1947. Altogether an amazing and thought-provoking essay.

20 YEARS OF THE VISVA-BHARATI CHEENA-BHAVANA 1937—1957: Tan Yun-Shan Visvabharati, Santiniketan.

Here is a heartening record of 20 years of progress and achievement in Indo-Chinese studies and friendship. It was the vision of Poet Tagore that first conceived this department of studies in the Visva Bharati University, and thanks to the labours and enthusiasm of Principal Tan Yun-Shan the Cheena-Bhavan has grown in strength and importance as an admirable vehicle of Indo-Chinese Scholarship and goodwill. The report bears out the good work turned out by the Institute during the past two decades and its growing popularity among men of goodwill in China as in India.

THE FATAL SKIN. By Honore de Balzac. Price Rs. 2-8-0. Jaico Publishing House, Bombay.

As a popular folk tale legend has it, the possessor of the skin is appalled to see it shrink as each of his wishes fulfilled and each contraction brings him inevitably nearer death. Balzac adopts this as a central theme of his novel and has written with characteristic skill and verve. Raphael, the hero finds that each night spent with Pauline, his land-lady's daughter, shortens his life. A unique achievement in fiction and can be called without a doubt, a classic.

ARIEL-A SHELLY ROMANCE By Andrew Maurois. Price Rs. 2—Jaico Publishing House, Bombay.

Andrew Maurois offers the reader a brilliant and realistic portrait of the famous Poet Shelly. The short span of his life, packed with events-rash marriages, poverty in London, wanderings, colourful days in Italy and his tragic end are intimately told. The humanitarian approach of the author, his delicacy of style and frank description make this book endearing to many a reader.

LEO TOLSTOY-TWENTYTHREE TALES. Translated by Louis and Almer Maude. Price Rs. 2-8-0. Jaico Publishing House, Bombay.

Leo Tolstoy is a household word throughout the world. These Twentythree selected Tales by the greatest story writer, apart from being classic gives a panoramic description of Russian character and life. A book to be kept and read any number of times.

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HARIJANS TODAY—The Publications Division, Ministry of Information and Broadcasting, Government of India, New Delhi.

At the Indian Conference of Social Work, Mr. Shrikant, Commissioner for Scheduled Castes and Tribes, Government of India, and the Andhra Premier, seriously suggested that we might give dowries to Non-Harijan boys marrying Harijan girls and Non-Harijan girls marrying Harijan boys. The Inspector-General of Prisons, Madras, while clearly explaining the views as his own and not that of his Government said: "There was no hope of special treatment which was not self-liquidating, while continued special treatment would go on perpetuating differences and distinctions. If there was compulsory national registration at the age of 19 of all youths and maidens and they were forced to live in barracks in States other than the States of origin, casteism and untouchability could be liquidated in two years. As the Chairman of T. V. A. Mr. Arthur E. Morgan, says in his book "Search for Purpose", "Even sitting of college students in alphabetical order will promote mating among them especially under the same letter of alphabet". While deeply appreciative of all that Government has done, is doing and proposes to do, the only solution is the solution of the Madras Inspector-General of Prisons.

STUDIES IN INTERNATIONAL RELATIONS, by Prof. Krishna Kant Misra, M.A., D.P.A. The Everest Publishers, Delhi—Price Rs. 2.50 nP.

This thesis is mainly built round Laski and his Internationalism. Laski practically held that International Organization or Re-organization could never be a lasting solution for world peace without a change of heart and a change of political, social and economic equilibrium. Even the British withdrawal from India has not appreciably altered the great might of organized international finance. The book is most useful and instructive as the facts have been verified and are well-documented.

KERALA PROBLEMS AND POSSIBILITIES, by E. M. S. Namboodripad, Price Re. One. Peoples Publishing House, New Delhi 1.

This capsuling the problem of understanding how far the Communist Party indulges in Responsive Co-operation with the Congress Union Government as party in power and office in Kerala State is most interesting. The reviewer, for his part is satisfied that Premier Namboodripad is the true disciple and successor of Gandhian Ideology and not the Union Ministers who shrink from controlling continued western commercial exploitation.

HINDI AND ENGLISH IN THE SOUTH, by M. K. Gandhi. Navajivan Publishing House, Ahmedabad.

This is the old special plea of Gandhi for Hindustani against English. It is amusing to see a defence of Rajaji for introducing compulsory Hindi and using the Criminal Law Amendment Act to throw Stalin Jagadisan into a dungeon in which he died, in the light of the disillusioned present-day Rajaji's volte face. The reviewer who is good at languages and has satisfied examiners in English, Tamil, Telugu, French, German and Sanskrit, has always been floored by Hindi in spite of attempts to cure his invincible allergy by eminent teachers including Swami Satya Dev and Devadas Gandhi for over forty years. The fact is Urdu is a language, Sanskrit is a language, and so are the other languages; Hindi is a dialect with no roots or logic and really bad money and like bad money wishes to throw out the good media of exchange, namely, the local languages, Sanskrit and English.

THE MAHATMA AND THE ISM, by E. M. S. Namboodripad, Price Rs. 2. People's Publishing House, New Delhi 1.

This confirms what has been said in the review on Kerala by Premier Namboodripad, namely that Gandhi was a disillusioned man when his political son Nehru-Kaul preferred the shadow of alleged Independence continuing special facilities to British Imperialism to continue to exploit India economically, continuing employment of British personnel whose true sympathy and allegiance was to British Colonialism, and conceding the seeds of future trouble by conceding Pakistan to waiting for real well-based United India as Gandhi wanted. The tragic story of concession after concession to British interest including even writing down of sums extracted by bleeding India white as Father Heras S. J. said and owed by British Imperialism is most moving and should inspire us to revalue our alleged Independence against the losses of the self-respect and economic freedoms of the masses of India.

FOR GREATER FOOD PRODUCTION, By Rama Krishna Khanna. Deepak Publications, Hakim Baga Street, Delhi 43, Price Re. One.

The writer very sensibly points out that increased taxation and loan-raising will only increase inflation and starvation to catastrophic degree if not given up in favour of practical application of labour and land to increased food production.

INDIANS OUTSIDE INDIA

CEYLON

CITIZENSHIP IN CEYLON

A momentous judgment, delivered by the Privy Council last month dismissing with costs two appeals taken to it by the Ceylon Government regarding citizenship, had thoroughly exposed Government's most unjustified and unscrupulous stand in the matter of disposing of citizenship claims of the people of Indian origin settled in the island, declared Mr. S. Thondaman, President, Ceylon Workers' Congress, in a statement to The Hindu.

The Deputy Commissioners of Citizenship Registration had rejected thousands of applications on the ground that if a person had made any remittance to India declaring himself "temporary resident" for the purpose of Exchange Control Regulation, that constituted a disqualification for registration as Ceylon citizen. It was contended that such a person's domicile was in India and not in Ceylon as required by Section 22 of the Act.

This attitude was rejected by Ceylon Supreme Court in a test appeal case and His Lordship, Mr. Justice Gratien, in his order maintained that a person's decision to seek registration, knowing all consequences of such registration itself satisfied the requirement of Section 22 of the Act.

Not satisfied with the ruling of the highest tribunal of their own country, the Ceylon Government took two such judgments in appeal to the Privy Council which has also upheld the decision of the Supreme Court, dismissing Government's appeals with costs.

WEST INDIES

LANDS FOR INDIANS

Opposition members including National Congress leader Mr. Forbes Burnham, on June accused Dr. Cheddi Jagan's Government of discrimination against Negroes on the question of land distribution.

The Opposition alleged during a debate in the Legislative Council on land policy that more Crown lands have been given to Indians than Negroes. They tabled a motion for appointment of a committee to investigate Government's overall land policy.

Replying to the debate, the Minister for Natural Resources Mr. Edward Beharry said, "Indians getting and using more lands is the pattern of the country's history and no Government can now be blamed for this."

MALAYA

MALAYAN INDIAN CONGRESS

Mr. V. T. Sambanthan, Health Minister of the Malayan Federation, has been re-elected President of the Malayan Indian Congress for the fourth term in succession.

On his re-election last month Mr. Sambanthan said Gandhiji's principles of truth and non-violence would continue to be his party's twin guiding stars. There would not be any change in the policy hitherto followed by the party, which he said, would continue to stand for communal goodwill and tolerance.

Malayan-born Sambanthan, a plantation owner, defeated, Mr. Kundan Lal Devasar, former President of the Congress and a prominent Kuala Lumpur Lawyer, and Mr. Mohammed Ismail, a merchant of Ipoh. Mr. Sambanthan polled 15,353 votes against Mr. Devasar's 1,540 and Mr. Ismail's 597.

At the next annual delegates' conference the congress is expected to discuss the question of reserving membership only to Federal citizens (now any Indian, 21 years of age, can become a member).

SOUTH AFRICA

INDIANS' PROPERTY IN DURBAN

The life savings of over 50,000 Indians in Durban are in jeopardy because of the racial group areas that have been proclaimed at Durban on June 20 according to Mr. P. R. Pather, President of the Natal Indian Organisation.

Mr. Pather said Indians who now lived and owned property in areas designated for non-Indians were in danger of losing their life savings. They had to sell property as soon as possible, but if they were unable to obtain a suitable price they must accept the Group Areas Board's offer for their land—if the Board wants it—or sell below basic value and recover only 80 percent of the difference between what he gets and the Board's basic value. This was not likely to be anywhere near the full market value.

PAKISTAN

RESIDENTIAL PERMIT

The residential permit system, which was applicable only to Indian nationals visiting East Pakistan since the system came into force on June 1 last will now be applicable to all Indians residing in East Pakistan.

DIARY OF THE MONTH

- May 27. De Gaulle's bid for power in France.
- May 28. Fourth Annual Conference of the P.S.P. meets in Poona.
- Tata Iron and Steel Company works reopen after the strike.
- May 29. French President Coty asks De Gaulle to form Government.
- The Canadian Government wins confidence vote by a big majority.
- May 30. The 10th All-India Sarvodaya Sammelan begins at Pandharpur.
- Arson and sabotage in N. Ceylon: Army being rushed to disturbed areas.
- Mr. Gopal Menon, India's Consul-General in U.S.A. is elected President of the New York Society of Foreign Consuls.
- June 1. Gen. De Gaulle becomes Premier of France.
- Non-Hindus enter the Phandharpur temple along with Vinoba Bhave.
- The Third Asian Games at Tokyo concludes.
- June 2. French Assembly votes for powers to De Gaulle to rule without Parliament for six months.
- June 3. French National Assembly passes De Gaulle's bill to prepare constitutional reformside-stepping Parliament.
- June 4. Pakistan Police kills 7 Indian Policemen at Fazilka in Ferozepore border.
- Gen. Paul Ely is appointed Commander-in-Chief of the French Army.
- June 5. India warns Pakistan that Army will aid Police in quelling border incidents.
- House of Representatives (U.S.A.) turns down Ike's proposal for reduction of U.S. Army strength.
- June 6. 22 Ceylon Tamil leaders are placed under Home detention.
- All India Mayors' Conference meets in Hyderabad.
- Mr. Lewis Strauss, chairman of the Atomic Energy Commission (U.S.A.) resigns.
- June 7. U.S. Senate votes aid to India.
- Mr. Harold Macmillan arrives in Washington to consult with Ike re. Suspension of A-tests.
- Acharya J. P. Bhansali who was fasting for 66 days breaks fast.
- June 8. Pakistan defers Mangal Dam construction in Pak-occupied Kashmir.
- Admiral Thomas is elected President of Portugal.
- June 9. President Iskander Mirza of Pakistan bans through Ordinance "enemy action tending to impair the discipline and loyalty of the armed forces."
- June 10. Mr. U. Nu, the Premier of Burma wins vote of confidence.
- June 11. Security Council decides to send Fact-Finding Mission to Labanon for preventing infiltration and arms smuggling.
- June 12. India signs agreement with U.S. Export-Import Bank for utilisation of 150 million dollar credit.
- June 13. Disturbances in Nicotia (Cyprus) are reported.
- June 14. Dr. C. V. Raman receives the Lenin Peace Prize at the Kremlin.
- June 15. Heavy fighting in Beirut is reported.
- June 16. Police open fire on Port and Dock workers at Madras killing six and seriously injuring 14.
- June 17. Imre Nagy ex. Prime Minister of Hungary and his three associates have been executed.
- June 18. U.K. presents New plan for Cyprus amity: Greece rejects the plan.
- June 19. Ali Hussain Sirkar forms the new E. Pakistan Government.
- June 20. Malcolm Macdonald arrives in Srinagar and meets Mr. Bakshi Gulam Mohamed.
- June 21. London dockers resume work.
- June 22. London Bus men go back to work after strike.
- June 23. The three-day-old Ali Hussain Sirkar Ministry falls.
- June 24. Governor's rule in East Pakistan begins.
- June 25. Dock workers call off strike.
- June 26. Indian motion to end A-tests in trust areas fails in U.N. Trusteeship Council.
- June 27. Dr. M. R. G. Mudaliar of Madras is dead.
- Chaudury Ghulam Abbas, leader of Kashmir Liberation Movement is arrested at Rawalpindi.
- June 28. Mridulaben Sarabhai is dispelled from the Congress.
- June 29. Top Soviet Scientists leave for Geneva Technical Talks.
- June 30. Chaudhari Ghulam Abbas is released but re-arrested while crossing the Kashmir border.

READERS' DIGEST

INDIA'S 'EXCITING STRUGGLE'

Mr. William Clark, who recently spent a year in India, declares in a special contribution to the *Scotsman* that uncommitted nations watch democracy vie with communism in Asia.

Discussing the relations between India and the West, Mr. Clark says, "No single thing impressed me more in Asia than the realisation that our future is bound up in the success or failure of the Indian experiment (in industrial revolution), and neither the West nor Indians realise it. We remain, as Britain and America so often have been in the past at best sparring partners unaware that we are involved. Whether we like it or not, in a real partnership which is one side in the tug of war known as competitive co-existence."

Mr. Clark also comments on the fact that in spite of all pressures and all pledges to leave the Commonwealth Mr. Nehru, "has kept India, and thus all other new coloured Dominions, within this, West-centred organisation."

"Secondly, one has only to travel in the Himalayas, which separate India from the Chinese Communist empire, to see how desperately India is working to keep the strategic area under her own control. Not even Tibet, where India seemed to have been outwitted by China, is wholly written off: the Dalai Lama's visit to India in 1956 and Mr. Nehru's projected visit so Lhasa are signs that occupation by China has not ended Indian influence in Tibet.

What is the West's cannons of judgment as to whether a State is part of the free world or not," Clark asks. "Is it agreements on foreign policy? Or is it more concerned with those individual values that we say are basic to our way of life?"

"What matters more about India—Mr. Krishna Menon's dislike of the Bagdad Pact, or the fact that twice in the last ten years 200 million Indians have trudged through the heat to choose their Government in free elections?"

"The future of democracy in Asia, and so probably in the whole underdeveloped world, depends on its success in India. But democracy is not struggling to survive: it is struggling to be born. That is what makes India so exciting a place to live in to-day, and should make it a place where the free world feels its most vital interests are at stake. It is easy to think of democracy as something left over from

British rule, which did in fact leave a valuable heritage of the rule of law, but not democracy.

"The watchwords of Nehru's revolution are the creation of a new society that is secular, socialist and scientific. It is on the success of this colossal transformation of 400 million people that the future of democracy in India depends and on that too much of our own future hinges."

GAITSKELL'S SCHEME FOR EUROPE

Mr. Hugh Gaitskell, leader of the British Opposition Labour Party, says in an article published in London on June 24 that the gap between his suggestions for disengagement in Central Europe and the Polish Rapacki plan was not large.

The Polish plan, named after the Polish Foreign Minister, Mr. Adam Rapacki, calls for a zone free of nuclear weapons in West and East Germany, Poland and Czechoslovakia. The plan has been endorsed by the Soviet Union.

Mr. Gaitskell, writing in the current number of the independent monthly, *Western World*, says that the disengagement suggestions as originally put forward were perhaps ambitious and it might be worth considering something less far-reaching.

His original suggestions can be summed up under the following five headings:

1. Foreign armed forces to be withdrawn from West and East Germany, Poland and Czechoslovakia.
2. Agreement on the level of conventional forces for countries with international control.
3. Reunification of Germany through free elections.
4. A security pact guaranteeing the frontiers of the States within the zone.
5. Germany to leave NATO and the "three satellite States" to leave the Warsaw Pact.

"If, however, the prospect of any agreement on such an ambitious plan is, for the moment, rather bleak, it is worth considering whether something less far-reaching could not be considered," Mr. Gaitskell writes.

It would mean dropping some points, leaving "the possibility of some thinning out of foreign forces together with a local disarmament plan with full international controls over the national forces permitted by agreement to the territories in question.

It seems to me that there is a good prospect of agreement on these lines."

Sri SHANKARACHARYA IN U.S.A.

His Holiness Jagatguru ("world teacher") Sri Shankaracharya Bharati Krishna Tirth of Gowardhan Monastery in Puri is the ecclesiastical head of most of Hindu India and is the apostolic successor of the first Shankaracharya. His Holiness is eighty-two years old. This is the first time in the history of the thousand-year old monastic Shankaracharya Order that one of its leaders has visited the West. In America he gave an address on "Light from ancient India." A summary of it appears in the latest issue of *Self-Realization Magazine*. His Holiness quotes Carlyle who poses this question. "What is the kind of light that is referred to as the first creation?" He goes on to say that light must be the light of knowledge, the light of reason, the light of wisdom, the light of introspection.

From the standpoint of Self-realization and "light from ancient India," I wish to point out that the very name given to the land of India affords us a necessary clue and shows us the right direction from which we should approach the subject. *Bharata* is the name. *Bha* means "light and knowledge," and *rata* means "devoted." *Bharata* therefore signifies "devoted to light," as against darkness. For light is the first thing, and the definition of the word *Bharata* itself starts in that way.

A unique feature exists with regard to Sanskrit; the rules of the language necessitate the construction of a word for denoting an object in such a manner that the philosophy, the science, and the theology behind the whole word are clear. I do not know what "Asia," "Europe," and "Africa" mean, and why they were so named. With regard to America, I have read that there was an Italian named Amerigo Vespucci, who was wrongly credited with discovering this western continent. In his honor the country was named America. That word gives us no hint at all to the character, purpose, trend, ideal, or outlook of America.

But the rules of the Sanskrit language require that every object is to be named with proper significance; this significance to explain not merely the object's present condition, its present meaning, exigencies, and requirements, but also indicating how the name should be justified by actual action.

Nathaniel Hawthorne, the American author, has placed before us the idea of a child's being

taught to have a great ideal and to try to realize that ideal in constant practice. The result of such a course of training is described as merging into, or becoming one with, that ideal, realizing it in due course.

If there are great ideals before us, those ideals affect our lives. The examples, the surroundings, all these have their various influences on us and there is nothing better than having great ideals in our minds. We in India have before us the ideal of the name *Bharata*, "devoted, dedicated, consecrated to the light." Light alone dispels darkness. Darkness cannot be removed by ridiculing it, beating it with a stick, or shooting at it. Similarly, on the intellectual plane, light alone, spiritual light alone, may dispel darkness or ignorance.

So *Bharata* is not merely the name of a geographical entity placed in a certain corner of the world and having its own topographical and other limitations. *Bharata* stands for every individual soul that has this ideal of light, this feeling of dedication to the light, as against immersion in darkness. So we speak of the light that God's creation of the world began with, and we think of the light that India claims to be its chief aspiration, its most important and most valued goal.

What is self-realization? His Holiness points out that we realize the Self in all, that there is the same divinity within each one, man having been made in the image of God.

In text after text from scriptures of various religions in the world, it will be found that everywhere the teaching is the same. The language is different, the manner of presentation is different; all depends upon the capacity of the aspirant for understanding, and upon his acting up to the teaching in question. In our textbooks a splendid illustration is given with regard to how we have to shape our own destiny by merely bringing into manifestation the divinity that is instinctively felt within us.

The example is given of how a marble statue is made. You go to the sculptor with a piece of stone and ask him if he can make for you a statue of Christ or the Virgin Mary or of this or that person. Yet all existing shapes, all conceivable shapes, are there in the stone already. And what is it the sculptor does? He simply chisels off those portions that are extraneous to the form you are visualized.

Nothing is put into the stone in order to make it a certain particular shape.

So the form of divinity is inherent within ourselves, as Christ indicated when he said the kingdom of God is within. We find Christ also saying, "I and my Father are one." (*John* 10:30) On one occasion he called himself the Son of God and the people protested against it, saying, "Thou, being a man, makest thyself God." And his answer was, "Is it not written in our law, I said, Ye are gods?" (*John* 10:33,34) The whole philosophy is there in this most convincing, most instructive passage.

How is it then that in spite of this internal constitution of ours, containing divinity, eternal existence, complete knowledge, absolute joy, absolute independence, and oneness with God Himself—how is it that we are not aware of it, of actually experiencing it? Why have these troubles arisen that we are actually going through and what is the way in which we can avoid these pains and realize the perpetually experience our divine nature?

His Holiness admirably sums up as follows:—

The whole point is, how to find out the method of experiencing Reality. Nothing has to be put newly into the soul. Everything is there already. But a host of mortal delusions have been allowed to incrust the divinity within. All that is necessary is to arrange matters to give scope for that divinity to manifest itself, to act so as to benefit thereby from moment to moment.

The word "education" gives us the necessary clue here. Education does not mean putting something inside. It means drawing out what is there already. If education were a process of putting things in, it should be called injection, not education!

By education, right training, environment, and so on, we should be able to eliminate those things that stand in the way of Self-realization. After that is done, no further positive action is necessary. After the morning clouds have departed, nothing further need be done in order to see the sun. All that we have to do is to remove whatever hides the sun from view.

But with regard to our own inner constitution, it is within our own mind that the obstacles have to be removed, and by decided effort. By concentrated processes of a practical character we can achieve success in the realization of the divinity within ourselves, and that is Self-realization.

PAK'S CANAL WATERS DISPUTE

In the current issue of *The World To-day*, the official organ of the Royal Institute of International Affairs, London, there is an article which answers many of the legal points which Pakistan has been striving to make on this vexed canal waters dispute. The article cites the following opinion of Professor Charles G. Fenwick (in his book 'International Law'): "It is doubtful whether international law can be said to have recognised any servitude corresponding to that existing in civil and common law in the form of right to the uninterrupted flow of streams and rivers. Conscious of the trend of traditional rights of sovereignty, States in possession of the upper waters of the river have not recognised any general obligation to refrain from diverting its waters and thereby denying to the States in possession of the lower waters the benefit of its free flow." Such regulations as may exist governing the use of waters of international rivers, the article goes on to point out, have been in every case the result of treaty stipulation between the countries involved. It adds that the legal right of the East Punjab Government to draw water from the Indus Basin rivers was expressly recognised by the West Punjab Government in the Indo-Pakistan agreement signed on May 4, 1948, and the legal rights of both parties are what are embodied in that treaty.

The article rejects the suggestion that the Canal Waters dispute be referred to the International Court of Justice for settlement and says that it is remarkable to find that there is absolute unanimity among various authorities who have specially studied the problem "that water disputes present a classic example of disputes which in any objective manner could not be solved by juridical decisions."

In view of this legal situation (namely the absence of any general principle of international law to prevent a riparian state from doing what it wants with the waters of a river) plus the fact that each river is an entity to itself influenced by its own peculiar combination of political, economic, legal and technical problems—these disputes cannot be solved by having wholesale recourse to adjudication." The article concludes by suggesting that water disputes like the Canal Waters dispute could best be settled through negotiation and agreement between the parties concerned rather than through adjudication.

NEHRU'S TRIBUTE TO NASSER

President Nasser of the United Arab Republic is one of those men "who gave to history a new course". Prime Minister Nehru told an Egyptian journalist in an interview in New Delhi recently.

Mr. Edgard Gallad, Editor of the French Language paper *Le Journal D Egypte*, who visited India as a guest of the Indian Government had asked Mr. Nehru about his close friendly collaboration with President Nasser.

The journalist quoted Mr. Nehru in the paper as replying "It is because in my first contact I understood and appreciated the qualities of Mr. Nasser and I have a long experience of peoples and politics.

"From the first moment, I liked and I like in him his character and integrity and the courage with which he assumed the responsibilities of Arab renaissance. The spirit of revolution against the dead and retrograde past which Mr. Nasser injected in the Egyptian people", said Mr. Nehru, "was the starting point of an admirable movement of internal reforms and of dignity and prestige in international affairs which all Indian people approve."

Prime Minister Nehru referred to the keen friendly interest evinced by the people of India in President Nasser and his policies and said "you have seen Mr. Nasser's great popularity in our country where everybody is following his activities and wishing him continuous success.

Mr. Nasser is one of those men who gave to history a new course. The President and I will always remain closely together as friends in our policy of non-alignment and to safeguard peace", Mr. Nehru added.

Prime Minister Nehru dispelled fears that understanding between Moscow and Washington would lead in a division of Far East and Middle East into spheres of influence.

Mr. Nehru said this in answer to a question, "Do you believe a summit conference could safeguard peace and agreement between Moscow and Washington would lead to division of Far East and Middle East into spheres of influence?" Mr. Nehru said "Certainly not and I am convinced a summit conference would contribute to the safeguarding of peace and no harm can result for Middle and Far East because the spirit of 19th century is over and big Powers cannot any more divide or put under domination the East.

"Besides, Eastern peoples who have won their independence through long struggles are not any more going to allow their destinies to be shaped without their will. Consequently, I have no apprehension whatsoever regarding summit conference. On the contrary I wish this to be held so as to dispel misunderstandings between Russia and America and to ensure their collaboration for the benefit of all."

GREATNESS OF TAGORE

Rabindranath Tagore was above all a teacher and liberator "ever trying to free our minds and our social structure from the shackles that bound them," said Prime Minister Nehru broadcasting from the Delhi Station of A.I.R. on the birth anniversary of Poet Tagore.

He said that Rabindranath Tagore was truly a world citizen and his nationalism fitted in with the widest internationalism. "In him we see the integration of thought and action. In Santiniketan we see his ideas gradually taking shape, leading to the establishment of Visva-Bharati, Near Santiniketan also, Sriniketan became the embodiment of the deep urge he had to face—the fundamental problem of India." Mr. Nehru said, and added that like Gandhiji, Tagore went back to the village, which was the basic fact of life in India. There he tried to experiment with his social policies so as to help the village folk to build a new social order.

As the years passed, Mr. Nehru said, Tagore's attachment to Sriniketan and rural reconstruction work there grew. His idea of India became more and more that of the vast rural population growing in mind and body.

Mr. Nehru said: "He left us much in the realm of thought. But he was no writer or singer living in an ivory tower. He was a man intensely interested in and devoted to the building up of our country and our people. He left us Santiniketan, Visva Bharati and Sriniketan, children of his mind and the scenes of his activity and the temples where he worshipped.

"We shall ever remember his songs and writings, but if we are true to him, we shall carry on his message and see that Santiniketan and Sriniketan flourish.

VINOBA'S MISSION

The tenth All-India Sarvodaya Sammelan Conference was held at Pandharpur from May 30 to June 1. Over 15,000 people, of whom 10,000 were delegates attended the session. Mrs. Ramadevi Choudari presided. Among those present were the Congress President, the Central Finance Minister, the General Secretary of the Congress, the Chief Minister of Bombay and several others. The gathering met in the Shamina put up on the open grounds of the Tanpura Mahasaja Math.

Writing on this subject under the heading "Vinoba's Mission, A New Social Order," *The Guardian*, Christian Weekly of Madras says in its editorial as follows:—

The centre of the Sammelan was Acharya Vinoba Bhave, a true disciple of Mahatma Gandhi who has been on a pada yatra to carry the message of the Bhoodan movement all over the villages of India. His life, marked by austerity, simplicity and sacrifice, is the type that attracts India's masses. His aim is to establish a new social order by distribution of land from those who have land to those who are landless. At first many pooh-poohed his mission. But the heart of India is sound. Wherever they are convinced of the sincerity of the preacher or teacher they give what is asked for. Whole villages have been donated for the landless and no one can doubt the quality of the fellowship that this gives rise to both among those who give the land and among those who receive it.

To the 15,000 people present the message of the Acharya was that of love and he called the Sammelan "Sneha Sammelan". The spread of love and friendship is the supreme need of the time. People should love not only their relations and friends but even those who hate them. India should follow the path of non-violence and shed her fear of Pakistan and the relations between the two countries could be improved only along these lines.

What a simple but what a very necessary message. The message was not about economic policy, political conflicts or nuclear warfare but about the need for love to those around us friends, relations and enemies. There must have been some among the audience who felt

that the message was too simple—nay even foolish but the foolish and the simple things of life rule the world. That Acharya is one in the long line of India's gallery of saints—Swami Dayanand Saraswati, Rama Krishna Paramahansa and Mahatma Gandhi. Providence raises teachers in India from generation to generation who call people to the high calling of a spiritual life, the basis of which is love. This is one of India's great achievements all through history. In spite of superstition and ignorance there have always arisen prophets who like Isaiah and Jeremiah among the Hebrews have emphasised the beauty of a life, based on love and friendship.

Is it possible to bring about a new social order by love and friendship? Most people do not believe it. Christ said "Love thy neighbour as thyself" and that is the fulfilment of law. The world considers riches, property and prestige as important. Those who preach about love like Acharya Vinoba are few in number. Christ told the Roman Governor, Pilate, in Jerusalem "My Kingdom is not of this world." Pilate, impersonating Roman greatness and power, must have been strangely impressed and fascinated when he looked upon the condemned prisoner's meekness and dignity. The world is too much with us and we are making money, spending and being spent, yet when we look at the world about us we must exclaim with Hamlet.

The Prime Minister in his message to the Sammelan said "The full figure of Vinoba stands like a rock of strength, modest and gentle yet with something of India's long past in him.....it is well for us and for India that Vinobaji is with us ever pointing upward." Vinoba is the gift of Maharashtra to India. He is pointing upward—the path of love and that is the path we must tread to bring a new social order.

Some of his opinions view that a shanti sena will replace the army and release money for the public good is correct though just now utopian. He also told the Sammelan that he would not read newspapers. That view cannot be shared by many. Apart from these extreme views which need not 'bite' any, no one can deny the importance of love and friendship as the most dynamic principles in bringing about a new social order.

COMMUNISM IN HUNGARY

The full extent of the upheaval inside the Hungarian Communist Party, as a result of the national rising in October 1956, has only now been officially revealed by the party's theoretical journal, "*Társadalmi Szemle*."

An article in its latest issue, by the Deputy Interior Minister, Mr. Laszlo Foeldes, states that after the rising three Ministers, 20 Deputy Ministers, nine Generals and thousands of army and police officers were purged from the party and dismissed from their posts.

The party today numbers 400,000 officially, compared with about 900,000 before the rising.

The purge was carried out after the Hungarian Worker's Party, which disintegrated during the rising, was re-formed with Soviet support as the present Hungarian Socialist Worker's Party.

Stating that there are still more than half a million people in Hungary who are enemies of the regime, Mr. Foeldes outlines the methods which the regime must now adopt to consolidate its control over the country. They consist of a combination of circumspection and tact in the case of people open to persuasion and watertight security against hostile elements. The latter, he claims, will be effectively prevented from obtaining any post of importance or of a confidential nature under the new dispensation.

Explaining the make-up of the opposition, he says that according to 1941 figures, during the right-wing regime of Admiral Miklos Horthy, Regent of Hungary, there were 700,000 capitalists, ecclesiastics, police, officers and civil servants in Hungary who were enemies of communism.

The majority of these, he added are still in the country and represent an "inherent danger" since, "after all, the counter-revolution showed that these elements are ready at any time to fight against the peoples' democracy."

Mr. Foeldes also gives a detailed analysis of how party members behaved in the crisis of the 1955 rising, when only direct Soviet armed intervention overthrew the Government of the then Prime Minister, Mr. Imra Nagy, who had demanded the withdrawal of Soviet troops from the country and declared Hungary's neutrality.

"Reactionary and generally misled people everywhere voice the opinion...that only the cases of the ordinary people who erred have been dealt with severely and that the leaders who committed much graver offences were acquitted. The facts prove that this slander is absolutely unfounded," he continued.

"The Central Committee (of the party) expelled three Ministers from the party: nine Generals and 20 Deputy Ministers were dismissed from their posts and expelled from the party because of their rightist, opportunist conduct. Thousands of people, some of them of high rank, were discharged from the corps of officers of the army and police."

Declaring that under the Rakosi regime there had been some "striking mistakes," Mr. Foeldes says that high-ranking party members had adopted a "bourgeois" way of life and had become "yes men," principles had been disregarded and the policy towards the intelligentsia, for example, wavered between extremes of cajolery and "undue vigilance."

Sketching the behaviour of the "leaders" during the revolt itself, Mr. Foeldes says that it must be taken into account that they had been without guidance "in that intricate situation" and that the "cult of the individual," practised over a period of years, had inculcated the idea that action was only possible on orders from above.

Moreover, "traitors" were active among the central leaders and even the party newspaper, then called "*Szabad Nep*," published "misleading articles" so that a "large number of them (the leaders) did not recognise the counter-revolutionary nature of the uprising."

"There are comrades who took up arms against the counter-revolution. There are others who remained passive mainly because they were forced to do so. These proved their loyalty by taking an active part in the work of consolidation immediately after the counter-revolution had been crushed.

Many, after November 4 (the date when Soviet tanks entered Budapest for the second time to crush the rising), did not hurry to help in the re-organisation of the party, but as confusion ceased to reign in their minds, they, too joined the ranks again. It is wrong to regard them as cowards because they were not responsible for their passive attitude..."

NEHRU MEANS INDIA

Prime Minister Nehru has "so complete a domination, so strong a link to the people, so deep an imprint on their every activity that (he) has come to mean India," *Look* magazine says.

"This is the Nehru age", the magazine declares "Nowhere else—except perhaps in Israel—is any leader so closely identified with his country. To understand Nehru is to understand India."

The current issue of *Look* devotes 17 pages of text and pictures to a survey of India under the heading: "India 1958—Freedom's last hope in Asia."

The magazine says: "To many Americans, India is a flabby giant cloaking its importance with impudence. To others it is a great adventure, a bold, uplifting experiment in democracy. Whatever we think of India, it cannot be ignored."

In a special article on Mr. Nehru, the magazine says, "There is no simple key to this make of a man. An autocrat, he comes alive only before a mob. A mystic, he pokes his nose into every practical problem: a pacifist, he is militant over Kashmir. A neutralist he often sounds like an echo of Moscow. A politician, he places himself above politics. Nehru is all these things and more."

The magazine adds: "He has the dynamism of a Khrushchev, the personal appeal of an Eisenhower, the suavity of an Eden, the stubbornness of a Stalin. He could easily have been a dictator. That he refused this temptation is a measure of his greatness..."

"Nehru's greatness has its roots in India. No less does independent India to-day have its roots in Nehru."

U.S. ROCKET TO MOON

The United States will fire rockets to hit the moon in August, September or October.

Lt.-General S. E. Anderson, Director of Air Research and Development told a Press conference the rockets would cover the 278,000 miles to the moon in two and a half days.

They would be non-instrumented three-stage Thor missiles designed simply to crash on the moon "giving some indication of their arrival."

He said they would be fired by the Air Force but refused to give details of their size or payload.

INDO-CEYLON RELATIONS

The New York Times, commenting in an editorial on the recent rioting in Ceylon and the measures taken to put it down, observed:

"This does not mean that popular Government has broken down in Ceylon or that the young member of the Commonwealth has betrayed the cause of freedom to which it has declared its devotion."

"It means, rather, that a plural State presents acute problems in administration and adjustment that require unusual solutions," the newspaper went on. "Thus far the right solutions have not been found in Ceylon."

The paper described the division of the island between the Sinhalese and the Tamils, and commented: "Actually a real co-operative adjustment between the two communities has not been reached. There is a strong feeling among the Sinhalese that the Tamils still regard India as their spiritual home....As is usually the case in problems of this sort, there is no quick and easy solution."

It concluded: "Patience and statecraft are required. Let us hope that they will be forthcoming."

ARAB NATIONALISM

According to Dr. Clovis Maksoud in *Indian Foreign Affairs*, the exposure of Arab-Africa to different expressions of colonial and imperial rule resulted in a lack of cohesion in Arab consciousness. "Thus the dominant feature in Arab-African countries has been jealousy for their independence and reluctance to join entities where their present sovereign status might be endangered. This explains the presence of a constant element of suspicion to the unifying function of Arab nationalism as espoused and advocated by the United Arab Republic. Adherence to the liberating function of nationalism remains. Hence there is a different kind of emphasis in the understanding of Arab nationalism in Arab-Africa than we find in Arab-Asia."

EARTH'S AGE

A soviet oceanologist says he has calculated that for life to have evolved to its present state the earth must be at least 10,000 million years old.

The scientist, Prof. Lev. Zenkevich based his calculations on a study of the amount of sediment on the ocean bed. Tass reported.

This biological "clock" is more precise than the uranium "clock" which indicates the earth is 5,000 million years old, he said.

INDIA'S PAYMENT DIFFICULTIES

The *Economist* says that "increasing realisation of a fast approaching external payments crisis in India" had been looming over the London meeting of the Commonwealth officials preparing for the Montreal conference.

"India's payments difficulties have recently been heightend partly by a loss of export income and partly by an acceleration of deliveries of capital goods."

"This last is a product of change in the world economic climate and of the increased slack in the economies of industrial countries. The deficit which India has to meet over the remaining period of the Second Five-year Plan—that is up to April 1961—is of the order of 420 million sterling."

"Of this rather more than half has to be found before April of next year. These sums are arrived at after allowing for all promises of credits."

"India has in hand 177 million sterling balance which obviously cannot be drawn down to zero. In addition, there is about 80 million sterling of gold in the Reserve Bank, which must be regarded as a last ditch reserve. The need for a massive credit operation is therefore desperately urgent."

The *Economist* continues "India has recently obtained an Import-Export Bank credit of 150 million. But this is tied to future purchases of capital goods (in the United States and at prices which are now between 20 and 30 per cent higher than the prices at which these goods could be purchased in Germany or Britain).

"This Export-Import credit is therefore useless to meet the urgent problem of filling the payments gap. The debts owing by India in respect of capital goods ordered under the Second Five-year Plan amount to some 880 crores of rupees—say 670 million sterling—of which it is probable that half is owing to the United Kingdom, with Germany and Japan next in order of importance."

"The bulk of the amount owing to the United Kingdom is covered by the export Credits Guarantee Department. The efforts that must be made by India to meet the payments due over the next few months will quite clearly occupy the attention of London, Washington and perhaps Frankfurt over the next few weeks."

NAGY'S EXECUTION, A SHOCK

The article captioned "Ends and Means" by Mr. Shriman Narayan in the *Economic Review* refers to the execution of Mr. Imre Nagy and his associates and says, Recent trends towards liberalization and democratisation in the Communist countries had given to the people a hope that there will be far-reaching changes in their methods and techniques. But the sudden news about the trial, conviction and execution of Imre Nagy has shocked the conscience of millions of people throughout the world.

It is being felt that the old methods of violence, hatred and terror are being reviewed to create a sense of fear and consternation.

Pleading for a rethinking on Marxism and Communism, Mr. Narayan says, that the basic principles of Marxism and Communism undergo fundamental changes in the light of modern experience and scientific thought. But to try to stick to old doctrines in an orthodox manner would be unwise and even suicidal.

The ideas placed forward by Imre Nagy for re-thinking the theories of Marx cannot be suppressed or throttled by execution and physical extermination of Nagy. The proper method would have been to frankly and boldly discuss all the inherent contradictions, of communism and strike out new paths of procedures, he added.

DEAD LOCK IN ALGERIA

The lesson of history is the same whether it is India or Algeria. Amidst much uncertainty in Algeria there are two clear points to which Mr. Joseph Kraft invites our attention in his article in *The New York Times*.

"One is that the best educated and most successful Moslems lean decidedly towards the rebels. Not half a dozen eminent Arabs in Algeria, if that many, support the French cause. Among rebels' supporters, literally thousands speak Parisian French. France's civilizing mission, in short, has done its work."

The other point is that the French reforms, big or small, seem to make almost no dent. One big one which would have given the Moslems a considerable voice in local government was laughed off. "We want meat, and they give us milk," one educated Moslem said. As to the small reforms, they convince nobody."

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

Questions of Importance

CONFERENCE ON NUCLEAR TESTS
DETECTION

As we go to press, the East-West conference on nuclear tests detection opened at the Palace of Nations on July 1 at Geneva.

Mr. P. P. Spinelli, Director of the United Nations European Headquarters, told the opening session that it had been agreed to keep the United Nations informed about the progress of the Geneva talks.

He said that this would be done through the Secretary-General of the world organisation, Mr. Dag Hammarskjöld who hoped the talks would "represent a real step forward in the direction of peace and security for all mankind."

Mr. Spinelli said that in connection with the conference Mr. Hammarskjöld had designated Mr. T. G. Narayanan, of the U.N. Secretariat, as his personal representative.

Dr. Fisk, leader of the Western delegation, in an opening statement, said, "It is most important to have a common understanding of the technical problems which are involved in this question" as a basis for further consideration by our Governments of the important issues on which future decision will be required.

"Each of us brings to our task the tradition of science, a tradition that places the highest premium on objectivity. Thus we embark with every hope, on what can well be an historic mission: to lay the essential technical basis for the important decisions which lie ahead."

Professor Fyodorov, the Russian delegate, told the conference, "Certainly, we are not supposed to take up the solution of the problem of test cessation. This is a matter to be solved by Governments. The Soviet Government has already set a noble example in this respect."

Professor Fyodorov said the conference would discuss various methods of detecting nuclear explosions with the object of developing a suitable system to control the observance of any agreement on the world cessation of atomic weapon tests.

He continued: "The experts who have gathered here, and among whom we see many

great scientists, realise more than anyone else all the aspects of the tragedy likely to befall the peoples in case atomic weapons are used in military actions, as well as the ruinous consequences of the continuing tests to the health of now living people and of the generations to come."

He added: "Previously it was characteristic of scientists to be somewhat reserved and keep aloof from problems of vital interest to society."

"But nowadays scientists from all countries grow ever more anxious, and became imbued with a responsibility for the way of the results of their scientific achievements are being applied in practice—that is, whether the latest scientific and technical achievements will be used for the benefit or to the detriment of people."

"We are sure that the sense of responsibility in the face of humanity will help us and our colleagues from the United States, Great Britain, France and Canada to find a common language to attain the object facing us," Professor Fyodorov concluded.

The public session of the conference ended when Dr. Fyodorov had finished speaking.

After a short break, the scientists then went into their secret sessions with Dr. James Fisk, of the United States, in the chair. It was learned that Dr. Fyodorov will be chairman of next meeting and will alternate with Dr. Fisk for as long as the conference lasts.

AGENDA FOR SUMMIT TALKS

The Big Three Western heads of Government, in letters to the Soviet Premier, Mr. Nikita Khrushchev, published on July 2, denied that the West was impeding progress towards a summit meeting and asked him to agree to a "workable" form of procedure.

The sense of the three replies to Mr. Khrushchev's challenge on Western sincerity was the same, but they differed in expression.

President Eisenhower said that recent action in Pre-Summit diplomatic negotiations could not but cast doubt on Soviet intentions concerning proper preparations for talks between the heads of Governments.

Utterances of the Day

MR. NEHRU'S APPEAL

Speaking at Manali on June 15, where he had been to enjoy his holiday, Mr. Jawaharlal Nehru said:

"Our main object is to remove the poverty of the country and give full chance to the children in schools all over India to grow and receive good education so that our country can become stronger and go forward with other nations."

"Our country, though poor, is very vast and is rich with its rivers, hills, forests and big cities. India is ours and we should all get together and serve her wholeheartedly to remove poverty. The inequalities like rich and poor and high and low should be reduced and there should be equal chances for all to prosper."

DR. RADHAKRISHNAN ON FAITH

Formally declaring open the Mental Health Centre of the Christian Medical College Hospital, in Vellore on June 4, Dr. Radhakrishnan said that the root causes for increase in mental disease was lack of faith in man's life.

Dr. Radhakrishnan said: "There is no focus, no anchor and no centre in man's life. Everything is disintegrated. There is disruption of being and not integration." The philosopher-statesman said: "Today when the world is broken up into two camps what is necessary is psychiatric treatment."

NAMBUDRIPAD ON UNITY

On June 10, Mr. E. M. S. Nambudripad, Premier of Kerala spoke at Trivandrum on Unity: "National unity for the attainment of our national goal of socialism makes it obligatory for all of us—whether we are Congressmen, Praja Socialists, Communists or people belonging to other political parties, or belonging to no party at all—to enter into friendly competition as to who serves best the cause which is dear to us all. We should, of course, criticise one another, even fight one another, whenever one party or group thinks the others are taking a wrong stand—but this mutual criticism and mutual struggle should be directed towards mutual correction in order that the nation as a whole can profit from the activities of all."

HALDANE ON ENGLISH

For how long will English continue to be spoken in India?"

Prof. J. B. S. Haldane, famous British scientist, now of the Indian Statistical Institute, Calcutta, said at the Indian Institute of World Culture at Bangalore on June 15, that Britons continued to talk the Roman language for 1,500 years after the last Roman soldier departed from their soil.

He added amidst laughter that it would be too much for even "C.R." to hope that English would continue to be spoken in India for such a length of time.

MR. MACMILLAN ON DISARMAMENT

Speaking at Washington on June 12, the British Prime Minister Mr. Harold Macmillan said:

"There is no final solution of this problem until the world can reach a point when we have universal disarmament and each country keeps only the police forces necessary for law and order."

He added that that had been the purpose of the United Nations and why the Security Council and the United Nations military committee had been organised. It was because that had faded out that they were in the present conflict.

The Prime Minister said until these great movements towards something like world unity could be made, the West must do its duty, not lower its guard and make what minor adjustments it could.

MR. DAG ON THE FUTURE

The Secretary-General Spoke on June 5, at a luncheon at Trinity College after he had received the honorary degree of Doctor of Laws at Cambridge University.

Mr. Hammarskjöld said: "Deeprooted conflicts which have run their course all through history and seemed to reach a new culmination before and during the Second World War continue. And destructive forces which have always been with us make themselves felt in new forms. They represent, now as before, the greatest challenge man has to face."

PANT'S WARNING TO PAKISTAN

Addressing a mammoth public meeting at Ferozepore on July 1, Pandit Pant said that if ever any country were to try to grab India's territory by force, that attempt would be stopped with "all our might". Kashmir, he said, was an integral part of India.

PAKISTAN AND NAGA REBELS

The special branch of Assam C.I.D., in collaboration with Shillong Police, conducted a search at Shillong on June 21, of the residence of one Dally Namo alias Talingangshi at Jaia Laitdon, Shillong. During the search, the police recovered a box full of documents from the possession of Dally Namo, which it is claimed, prove connection between Naga rebels and some important personalities in Pakistan.

Some of the documents are letters from important Naga rebel leaders addressed to very high dignitaries of the Pakistan Government.

KASHMIR'S READINESS TO DEFEND

The Kashmir Premier, Bakshi Ghulam Mohammed said that the people of India were well prepared to defend their country's territorial integrity.

In a talk with pressmen on June 14 the Kashmir Premier commenting on the statement of the former President of the Pakistan occupied Kashmir, Choudri Ghulam Abbas that he would cross the cease-fire line with two lakh volunteers said: "let everyone be rest assured that threats and intimidations cannot cut the people of Kashmir who failed to resist Pakistan's wanton aggression ten years ago. We are prepared to meet any situation."

U.K.'S PLAN FOR CYPRUS

Mr. Harold Macmillan, the Prime Minister, on June 13 announced that Britain's plan for the future of Cyprus will give the Mediterranean island a system of Representative Government with the Cypriot Turks and Cypriot Greeks each having autonomy in their own communal affairs. But Greece as well as Turkey rejected this plan.

USE OF TAMIL IN CEYLON

The Bandaranaike Government's solemn promise to ensure the "reasonable use" of the Tamil language in Ceylon featured the Governor-General, Sir Oliver Goonetilleke's opening address to the Joint Session of Parliament at Colombo on 24th June. Against the background of the recent communal disturbances in the island, the promise which found prominence in the Governor-General's address for the second year in succession immediately gave rise to speculation in the lobbies that it would probably be accorded the highest priority in the legislative programme.

WARNING TO CONGRESSMEN

The All-India Congress Committee has warned all Congressmen against making frivolous and false complaints against fellow-congressmen.

Disciplinary action will be taken against those making such baseless allegations if they are found to be so on inquiry.

In a circular dated June 16 issued to the Pradesh Congress Committees by Mr. Shriman Narayan, General Secretary, the AICC has, however, promised prompt action in cases where the complaints are of a substantial nature.

MR. J.P. ON BHOODAN

Mr. Narayan, who was on a ten-day visit to West Germany, last month said the Bhoodan movement for land reform in India was trying to bring about an inner revolution in individuals.

He said he believed India's political leaders were coming to realise that there were after all limitations to politics. Training in a certain outlook and discipline was required. It was not possible by politics alone to create a nation he thought that and Mr. Nehru was coming to realise this, and that was why, Mr. Narayan said, Mr. Nehru had shown lately a great deal of interest in the Bhoodan and allied movements.

RE-ELECTION OF MR. KISHI

The outgoing Premier, Mr. Nobusuke Kishi, was renominated on June 12 by the Diet to continue to steer the ship of State for the next four years.

The Lower House nominated Mr. Kishi, Premier, by 290 votes against the Socialist Party leader, Mr. Suzuki, who got only 162 votes. Shortly thereafter, the Upper House approved Mr. Kishi's nomination by 132 votes against 74 for Mr. Suzuki.

MR. LOHIA'S PROPHECY

The Socialist Leader, Dr. Rammanohar Lohia prophesied that there would be a revolution in India sometime between the third and fifteenth year from now and "tens of millions will rise."

In a press interview at Hyderabad Dr. Lohia said that much of the inertia among the people today could be ascribed to the "vice of resignation and laziness" which made them tolerate the "mounting corruption in Government."

THE BANARAS UNIVERSITY

On June 14th the President has promulgated the Banaras Hindu University (Amendment) Ordinance 1958 which seeks to implement the measures of reform recommended by the enquiry Committee appointed by the President in his capacity as the Visitor of the University with Dr. A. L. Mudaliar as Chairman to inquire into and report on the academic and administrative situation in the Banaras Hindu University. As immediate action had to be taken before the commencement of the new academic session in July, 1958 and as Parliament not in session now, the President had promulgated an ordinance.

COMPULSORY SANSKRIT IN M.P.

Sanskrit has been made a compulsory subject in Madhya Pradesh for students in the Sixth, Seventh and Eighth standards whose mother tongue is Hindi.

According to a decision taken by the Education Department students in these classes will have to learn Sanskrit from the academic year beginning in July.

Students whose mother tongue is Marathi may take Sanskrit as optional subject in these classes.

TEACHING OF NUCLEAR PHYSICS

Mr. K. P. Bhatnagar, Vice-Chancellor of Agra University, said at Mufssouri last month that teaching in nuclear physics would be introduced in the university shortly.

Mr. Bhatnagar, who was inaugurating an Atoms for Peace Exhibition said that financial considerations handicapped the immediate introduction of practical training in the subject. He, however, hoped it would be possible in the near future to train students in the field of atomic science.

TRUE LITERATURE

Inaugurating the 45th Annual Conference of the Andhra Sahitya Parishat at Kakinada in the Sundararama Bhavan on June 13th, Dr. S. Radhakrishnan, Vice-President of India, said that "true literature is that which defies death and lives on for ever to guide humanity towards the goal of life."

S. V. UNIVERSITY

In connection with the study tours in general education the services of an United States expert on general education will be available at S. V. University for about three months beginning from September 1958, states a communication from the Ministry of Education.

QUILON ENGINEERING COLLEGE

The Government of India, have approved of the proposal for the establishment of an engineering college at Quilon with immediate effect.

The college, first of its kind in the private sector, at Quilon, is to be established by the Thangal Kunju Musaliar Trust and is functioning from July this year.

REFORM OF EXAM. SYSTEM

A new probe will be conducted into the existing examination system at the university level and the secondary education stage with the assistance of a well-known authority on examination reform. Dr. Bloom, of the Chicago University.

The University Grants Commission has appointed a highpowered committee to suggest a well-defined plan to reform the examination system in the universities. This committee has had a few sittings and asked for more material from various universities. It will be assisted for a brief period by Dr. Bloom.

SCHOLARSHIPS TO BACKWARD

Over 44,000 candidates belonging to Scheduled Castes, Scheduled Tribes and other Backward Classes have received post-matric scholarships during 1957-58. In the previous year the number was 39,485.

Each scholarship covers enrolment, tuition and examination fees payable by the student, as also the cost of books. In addition, a maintenance allowance varying from Rs. 27 to Rs. 75 per month depending on the course of study, is also paid to the candidate.

STUDENTS' TOURS

The Union Ministry of Education has decided to liberalise grants to students for tours to places of historical importance, scenic beauty, cultural interest, architectural grandeur and to places where big national projects are being undertaken.

The scheme is an integral part of the Ministry's youth welfare programme. Under this scheme, the Ministry has been giving grants to educational institutions recognised by a State education department or affiliated to a university for tours organised for their students. This grant was till now limited to the extent of 75 per cent of the expenditure incurred on third class rail bus fare at students' concession rates.

WORLD JURISTS ON NAGY'S EXECUTION

The International Commission of Jurists, The Hague, has urged Indian lawyers and public men to "take effective steps to focus public opinion on the brutality perpetrated upon the Hungarian leaders."

The Commission, in a cable to Mr. N. C. Chatterjee, Vice-President of the Supreme Court Bar Association and member of the Executive Committee of the Indian branch of the Commission, said, "Cruel and savage punishment of this character and secret trials offend the conscience throughout the world and further challenge the accepted standards of justice as well as of criminal procedures recognised by civilised nations."

The cable said: "The Commission protests against the execution of Nagy and Maletier and others in Hungary after long period of detention after trial. This is a denial of the most fundamental right of defence."

The International Commission of Jurists is presided over by Mr. Justice Thorson of Canada and has representatives of almost all the "democratic countries" of the world, including well-known jurists—Sir Hartely Shawcross, formerly Attorney-General of England, Mr. Purushottam Tricumdas of India and M. Friednau of West Germany.

SUIT AGAINST U. S. NUCLEAR TESTS

On June 18 twenty-one plaintiffs, the majority of them residents of the Marshall Islands and three of them Japanese, filed a suit in the U. S. District Court seeking to stop further U. S. nuclear tests.

The plaintiffs asked for an injunction against the Secretary of Defence and members of the Atomic Energy Commission.

This is the second law suit instituted to try to halt the series of U.S. tests being conducted at the Eniwetok proving grounds in the Pacific. Eniwetok is a part of the Marshall Islands.

The first suit was brought a few months ago by a group headed by Dr. Linu Pauling, the noted U. S. scientist. Action on it is still pending. Most of the lawyers associated with the new suit were also concerned with the earlier suit.

Among the new plaintiffs were Dwight Heine who described himself as a permanent resident of Ebon Atoll, in the Marshall Islands, his wife and six children. The Japanese plaintiffs were not identified.

LEGAL AID FOR HARIJANS

Schemes for providing free legal aid to scheduled castes and tribes in Andhra Pradesh, Bihar, Bombay, Kerala, Madhya Pradesh, Orissa, and Pondicherry will cost about Rs. 1½ lakhs in 1958-59.

Plans for extending the assistance have been considered also in the Union territories of Delhi and Himachal Pradesh and they are estimated to cost during the year Rs. 8,000.

Legal aid is generally given in the States to scheduled castes and tribes in cases of eviction from land. Since offences under the Untouchability (Offences) Act, 1955, are cognizable, no such assistance is required in prosecutions launched under this Act.

ISSUE OF WRITS

A strong appeal to all liberty loving peoples to see that the liberties of the people were protected and also strongly denounce attempts made in certain quarters to see that somehow or other the powers of the High Court vested under Article 226 of the Constitution were curtailed, was made by Mr. K. Subba Rao, Judge of the Supreme Court, at Bangalore on June 19.

KERALA HIGH COURT BILL

The Union Home Ministry, has informed the Kerala Government that the Kerala High Court Bill awaiting President's assent, might be returned with suggestions for certain modifications, as some of its provisions fell under the Union List.

The Home Ministry has sought the view of the State Government on it and the latter is understood to have communicated its view. The Kerala High Court Bill which made provisions for regulating the business and the exercise of the powers of the High Court of the State was passed by the legislature during its last session.

The statement of objects and reasons of the Bill had said that the Bill was intended mainly to unify the laws existing in Travancore—Cochin High Court Act and the Letters Patent relating to the Madras High Court.

LAWYERS' DELEGATION TO U.S.S.R.

A delegation of lawyers led by Mr. N. C. Chatterji, West Bengal, left for Moscow. Mr. C. R. Pattabhiraman, M.P., from Madras is a member of the delegation. The delegation will visit the various republics of the U.S.S.R. and study the working of the courts there.

Trade and Finance

AMERICAN AID TO INDIA

India became the first recipient of a loan from the U. S. Development Loan Fund when two agreements were signed at New Delhi on June 23 one in New Delhi and the other in Washington, covering a loan of 75 million dollars to India. It is believed that a portion of the loan had to be signed in the U. S. to meet some legal technicalities.

Out of the total of 75 million dollars, an agreement for \$ 35 millions was signed by the Union Finance Minister, Mr. Morarji Desai, and the U. S. Ambassador, Mr. Ellsworth Bunker. As already agreed, \$25 millions out of this sum will go to road transportation schemes, \$5 millions to the cement industry and \$5 millions to the jute industry. The agreement for the balance of \$40 millions, which will be utilised for the Indian railways, was signed in Washington by Mr. H. Dayal, the Indian *Charge d'Affairs*, and Mr. Dempster McIntosh, Manager of the Development Loan Fund.

INDIAN BANKING DURING 1957

An exceptionally large deposit expansion was the "most striking feature" of the trends in Indian banking during 1957. This is the conclusion of the Reserve Bank of India's annual report "Trend and progress of banking in India during the year 1957" (Rs.4) which says that "the net deposits of scheduled banks rose during the year by Rs. 245 crores to Rs. 1,297 crores as against the rise of Rs. 77 crores in 1956." "Whereas in 1956 the growth in deposits fell far short of the increase in credit, in the year under review, the reverse was the case. Deposits in 1957 rose by over thrice the increase in credit."

FOREIGN FIRMS IN INDIA

With a view to encouraging the flow of foreign investment in the country, the Government of India are considering the question of doing away with double taxation on the earnings of overseas firms.

Disclosing this Mr. B. Gopala Reddi, Union Minister of State for Revenue and Civil Expenditure, told Pressmen at Hyderabad on June 22 that the Central Government had a proposal to do away with the application of relevant provisions of the Income-Tax Act.

This concession would mean that the earnings of a foreign firm in this country alone would be assessed for purposes of Income-Tax and not the total world earnings of the firm as at present.

THE METRIC SYSTEM

The Government of India have, in consultation with the State Governments and other interests, decided to introduce the metric system in a wider sphere in the country with effect from October 1, 1958.

Of the three notifications dated June 24, issued in this connection, the first one authorises the use of metric weights for all purposes in specified areas chosen in consultation with the State Governments, comprising whose districts in some cases and selected urban areas in others. The second notification is in two parts: the first part deals with Government Departments and undertakings, while the second refers to major industries. The purpose of the third notification is to permit the use of existing units for a period of two years till September 30, 1960.

AID FOR IRON ORE PROJECT

An agreement for a twenty million dollar American loan to India to finance the foreign exchange component of an Indo-Japanese joint project to develop iron ore mines in Orissa was signed in New Delhi on June 25.

Under the agreement the U. S. has allocated 20 million dollars from the U. S. President's Asian Economic Development Fund to meet the foreign exchange component of the project.

NATIONALISATION OF 3 BANKS

The Union Government will for the present proceed with nationalisation of only three State-associated banks instead of six as was originally contemplated.

The three banks which will thus become subsidiaries of the State Bank of India are the State Bank of Hyderabad, fully owned by the Reserve Bank, the State Bank of Saurashtra owned by the Bombay Government, and the State Bank of Patiala, owned by the Punjab Government.

SOUNDNESS OF THE RUPEE

The Governor of the Reserve Bank of India, Mr. H. V. R. Iengar, said at Bombay on June 30 that "in terms of the inherent economic strength of the country, the rupee is as sound as it ever was."

"The foundations of our economy are steadily becoming stronger day by day," he said, adding that the country could become within a reasonably short period "an industrial power of some magnitude."

Women's Page

Mrs. M. CLUBWALA JADHAV

Mrs. M. Clubwala Jadhav, M.L.C., Chief Commissioner (Guides) India, at the invitation of the Chief Commissioner, Girl Guides Association, London, is attending the Commonwealth Chief Commissioners' Conference at Foxlease Training Centre in the New Forest. Besides attending the Conference, the Chief Commissioner (Guides) will be studying the working of the Guiding at the World Bureau, Commonwealth Headquarters and International Headquarters. She will also make field trips to various Ranger, Guides and other Units as well as meet with the heads of Organisation. She will also visit Egypt, West Germany. Mrs. Clubwala Jadhav left on June 11 for London. She will be away from India for about 8 weeks.

Smt. SUMATI MORARJEE

Srimathi Sumati Morarjee, nominee of the Indian National Steamship Owners Association, has been appointed a member of the National Harbour Board, representing the shipping industry, for a period of three years from May 22, 1958. The 30 member National Harbour Board was constituted in August 1950 to advise the Government on matters of general policy relating to port management and development.

AGE IN ADVERTISEMENTS

From this month the New York State employer may no longer advertise for a "young and beautiful secretary." The discriminatory word is "young," not "beautiful." A new State law barring discrimination in employment by reason of age goes into effect from this month. Other sections of the law already bar discrimination for race, creed, colour or national origin.

A Commission spokesman said an employer can advertise for "a beautiful secretary." He added: "Many women of 50 and more are beautiful. But he must not use the word young. From now on that is a dirty word in employment Ads."

Mrs. PUSHPA SINGHAL

Mother of four children, Smt. Pushpa Singhal, has topped the list of successful candidates in the M.A. degree examination in English, from the Aligarh University.

She is said to be the first candidate who has secured a First Class in English since the University was founded.

MEMORIAL TO SAROJINI NAIDU

The Government of Bombay has sanctioned a grant of Rs 20,000 to the All-India Women's Conference of the memorial, the latter is raising in Delhi to commemorate the services rendered by Srimathi Sarojini Naidu.

The memorial will consist of a Service Institute for Women, an auditorium, a library, committee rooms, a hostel for working girls, an international hostel, a children's theatre and a research and information centre.

FRANCHISE FOR SWISS WOMEN

After nearly two years of Parliamentary procedure, both Chambers of the Swiss Parliament voted in favour of a nationwide referendum later this year on the question of granting Swiss women the right to vote in federal affairs.

But most political observers at Berne consider that Switzerland's male voters will turn down the proposal and the matter will go back to Parliament again.

THE ITALIAN MISS

A husband whose wife fails to tell him before their wedding that she is not a virgin, may obtain a legal separation, Italy's Supreme Court has ruled.

The Court said concealment of a wife's true physical condition was a grave insult to the husband and disturbed "the serene atmosphere necessary for healthy married life."

The Court upheld a husband's appeal from a lower court on June 18. The man, who was sued by his wife for legal separation because he left her on the wedding night, said he had found she was not a virgin and asked that she be declared the guilty party. There is no divorce in Italy.

WOMEN POLICE IN RAILWAYS

The Madras Railway Police will very soon have women constables specially to work at important railway stations.

It is expected that a decision regarding the uniform that should be assigned to them will soon be taken after which necessary recruitment will be made for the services.

After watching the progress of work by the 'fair sex' in this department the Madras city police will also have a 'women's wing,' it is learnt.

General

DOCK WORKERS' STRIKE

The ten-day old strike of the port and dock workers in the major ports in the country which began on the 16th has been called off on the 25th June. The All India Port and Dock Workers' Federation decided to call off the strike in response to the appeal made by the Prime Minister to do so, in the larger interests of the country, and the assurance given by him that their grievances will be considered expeditiously.

The announcement about calling off of the strike was made by Mr. G. H. Kale, President of the Federation, at the conclusion of a talk at New Delhi which the Federation leaders had with the Prime Minister on 24th June.

MR. V. D. SAVARKAR

Mr. V. D. Savarkar, noted Indian revolutionary and a founder of the All-India Hindu Mahasabha, was given a civic reception last month by the Bombay Municipal Corporation to felicitate him on his 75th birthday.

The address eulogised Mr. Savarkar's services in the cause of Indian freedom, and removal of untouchability and said, "your Herculean efforts in the cause of freedom and the untold suffering and sacrifice you cheerfully bore will ever remain a shining example in India's history and will continue to inspire millions."

MR. V. CHAKKARAI CHETTY

Mr. V. Chakkarai Chettiar, one of the foremost labour leaders in the country, died of heart attack at Madras on June 14.

He was a former Mayor of Madras and a member of the Madras Legislative Council and President of the Tamilnad Trade Union Congress.

PROF. P. C. MAHALANOBIS

Prof. P. C. Mahalanobis, Director of the Indian Statistical Institute, Calcutta, is one of the 32 prominent foreign scientists who were elected to the USSR Academy of Sciences. He will be the member of the Academy's Economy, Philosophy and Law Department.

Among other prominent scientists elected to the Academy are Linus Pauling of America, Nobel Prize Laureate Gustav Hertz of German Democratic Republic, Cecil Frank Powell and John Bernal of Britain and Kuo Mo-Jo of China.

MR. P. KODANDA RAO

The Secretary of the Servants of India Society in a statement dated June 14 said that Mr. P. Kodanda Rao has resigned from the Society at the request of the Council of the Society and his resignation had been accepted.

It was learnt that the resignation followed differences of opinion between the Society and Mr. Kodanda Rao over the issue of the official language of India.

DR. V. RAGHAVAN

Dr. V. Raghavan, Professor of Sanskrit, Madras University, has been elected a corresponding member of the Austrian Academy of Sciences.

The Academy has conferred this honour previously on scholars like Max Muller, R. A. Weber, O. Bothlink, and F. Kielhorn.

MR. CHRISTOPHER GELL

The recent death in Port Elizabeth of Christopher Gell has deprived the Indian people in South Africa of one of their most courageous friends.

An expert on the Group Areas Act—the involved legislative machinery which provides for the racial re-zoning of the country—he was always in the forefront of the struggle against racial discrimination.

MR. GOPALA MENON

India's Consul-General, Mr. Gopala Menon, was elected President of the New York Society of Foreign Consuls at its annual meeting held at New York on 1st June. The Society comprises consular officials of 68 foreign countries stationed in New York and Mr. Menon is the first Asian to be chosen as its head.

MR. HAJEE MOOSA COOVADIA

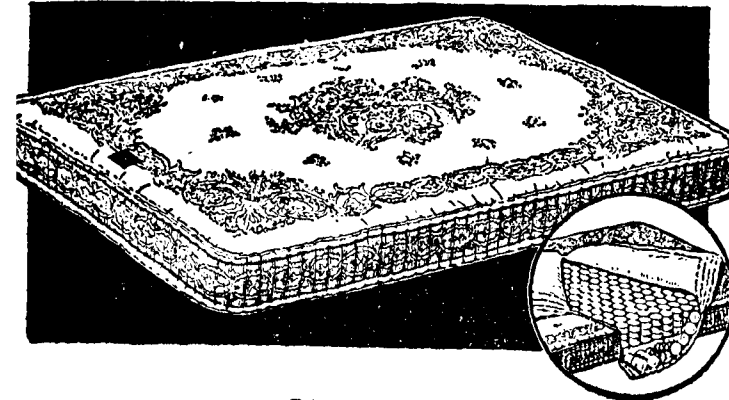
Mr. Hajee Moosa Coovadia, well-known businessman of Johannesburg and a leading member of the Indian community, died on the 5th of last month. He was 63.

He was a member of the British-Indian Association, one of the first Indian organisations in Transvaal.

RACIAL EQUALITY

Mr. Hugh Gaitskill, leader of the British Labour Party, said at London on June 20, that if racial discrimination now operating in some parts of the Commonwealth should assume very large proportions, it would threaten the Commonwealth's unity.

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