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The INDIAN REVIEW

59th Year

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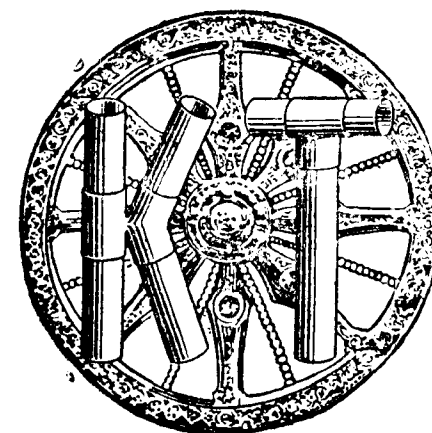
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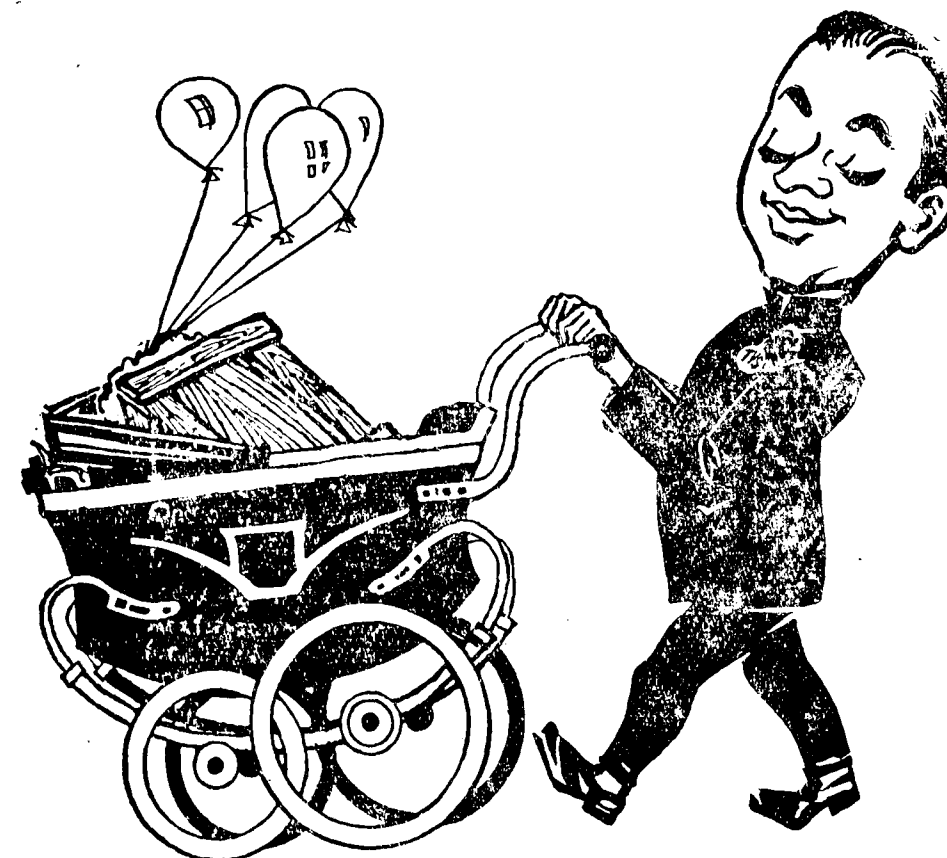
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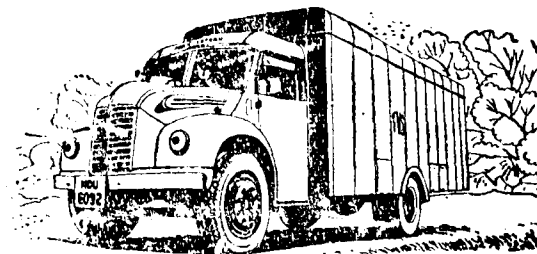
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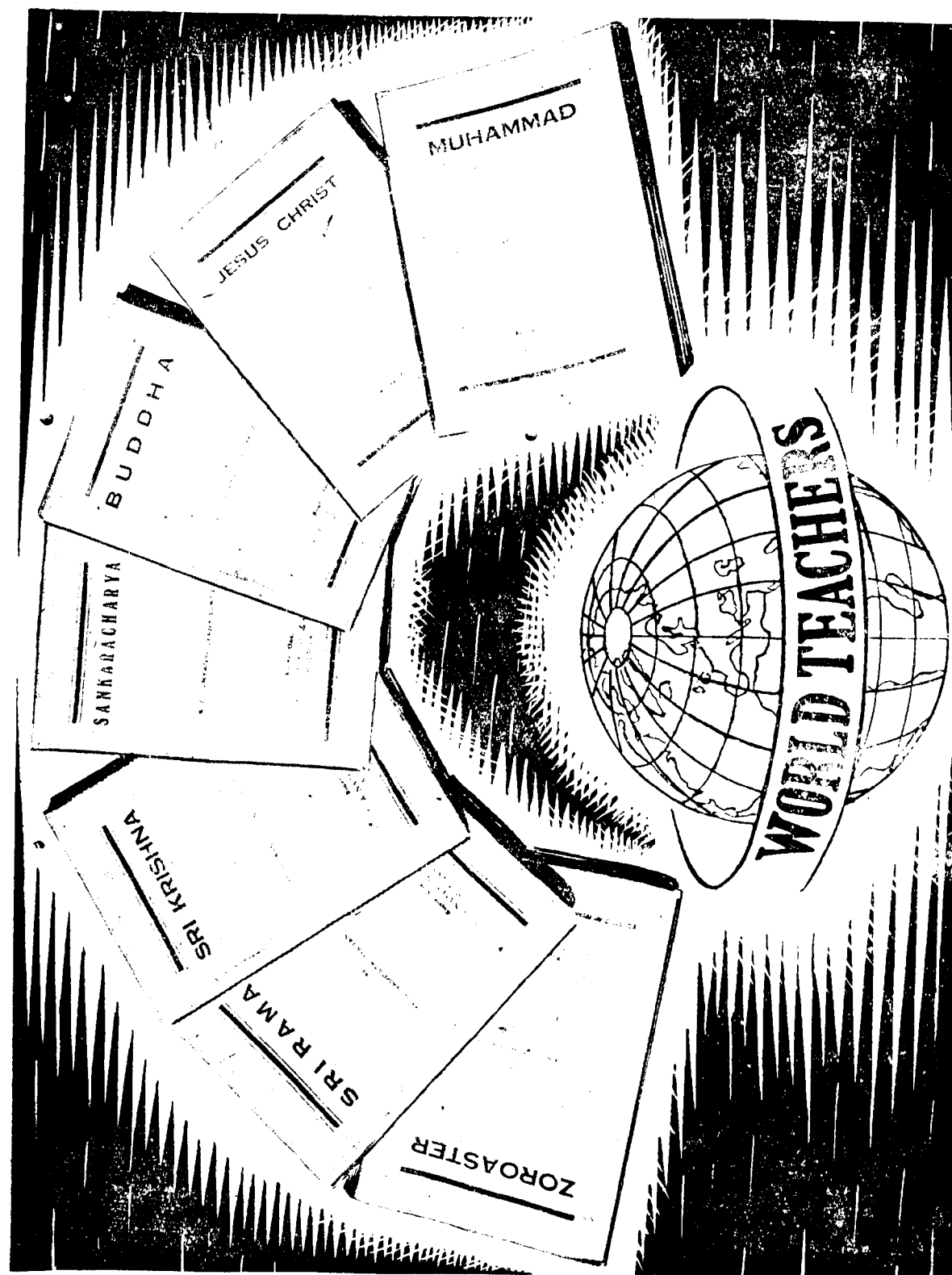
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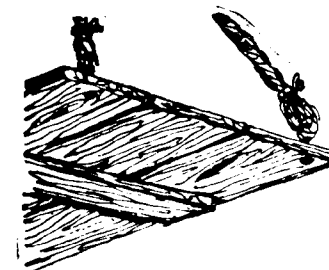
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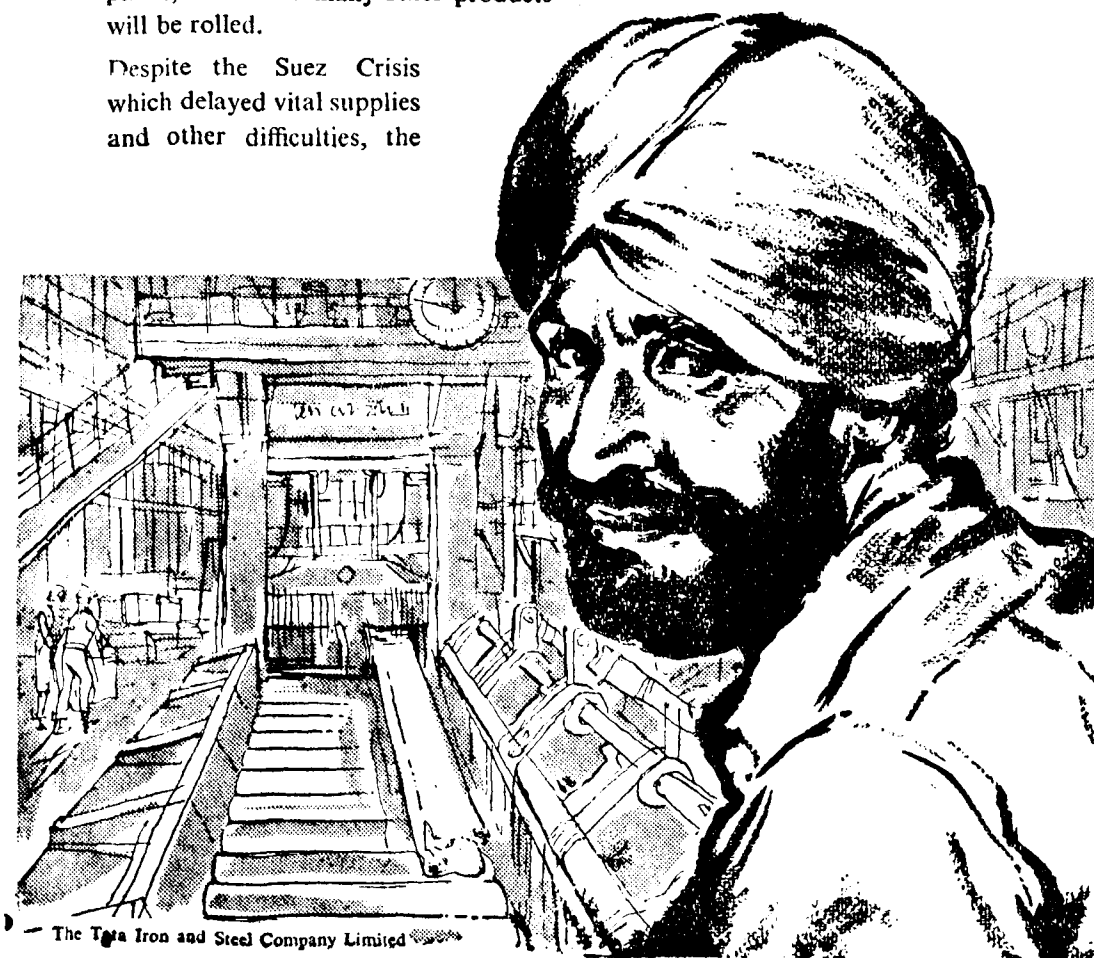
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Managing Editor: MANIAN NATESAN

Vol. 59]

NOVEMBER 1958

[No. 11]

EDITORIAL

FOREIGN AFFAIRS

Army coups

The world is confronted by the spectacle of *army coups* in several countries. In the olden days we thought that this was a kind of South American way for changing Governments. It has now become the political fashion to correct the inefficiencies and rivalries in democracy by abolishing that very system of Government.

It may be conceded that the last ten years of the history of Pakistan has not predisposed one to an appreciation of the political acumen of its numerous splinter groups. Pakistan did not enjoy democracy in any real sense of the word. They had neither Government by the people nor Government for the people. The men who thrived on the League slogan during the days of United India, inherited an uneasy leadership which was never put to the test of a popular election and they went in and out of office at the dictates of one or two men who for the time being had ousted their earlier friends from high office. Pakistan also threw away its great economic opportunities. It was surplus in food and it had a practical monopoly of the world's jute. It had about the most suitable lands for the cultivation of long staple cotton. It got the best cattle breeding areas of Sind and the Punjab for its share. But it fell into the delectable soup of power politics. It was aided in this fall by a natural bent in the Muslim mind for *Izzat* or power and pomp. Its worry about Kashmir and perhaps a more deep-seated apprehension of the intentions of her unfriendly neighbour, India, drove her into military alliances with middle east countries. The U.S.A., naturally,

welcomed any ally who was willing to fight Communism.

But there is a "Zeitgeist" that seems to be at work all over the world today, of which Pakistan is one among several examples. It commenced in Cairo. It spread to the other middle east countries. The middle east nations laboured under a double grievance. There was despotism at home. It was being sponsored and maintained by the so-called progressive nations of the west for the sake of oil or for establishing a strategic southern bulwark against Communism. Nasser, after his own coup had succeeded in Egypt, started to help the others. He formed the United Arab Republic. The West (in which one includes the U.S.A.) countered by helping Jordan and Iraq to form a rival union. But it was a Governmental move and it lacked the will of the people, however inchoate it may be. Then Iraq rebelled. Lebanon became a crisis for the west more than for Lebanon itself. It is a matter of time before some kind of strong arm rule, which is nevertheless an expression of the will of the people, envelops the middle east.

Then came France. The spectacle of a great nation, first in art and culture and in the elegance that makes some better than others, becoming the arena for an uninterrupted political bickering which threatened the stability of the State is no doubt a sad thing; but the remedy of installing an ex-military man who had retired from public life, and handing over the power of the people to him is not a sound remedy. It is an un-French way. The

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real trouble with France was her inability to see that a nineteenth century colonial policy was a political throw-back in the post-war world, and that a lesson from the pages of English history would have been good medicine. France behaved blindly in Indo-China. It behaved blindly in Africa. It failed to see the force of the "Zeitgeist" of the new world. Even the loss of some of its possessions did not bring forth a new outlook. On the contrary it stiffened the old guard in a desire to hold on. The Algerians fought the French in Algeria as well as in Paris. Now the western portions of North Africa, with Liberia as an example, and more recently, Guinea as a follower, are developing a national consciousness. But the new movements centre round some strong man or other, and they have the local army, militia or regulars, behind them.

Burma and Thailand are the new far eastern recruits to the military fashion. In Burma, we are told, the Prime Minister voluntarily handed over power to the army because some army elements, sponsored by the communists, were themselves trying to overthrow the Commander-in-Chief and take over power under new leadership. This is the latest revelation by U.Nu himself about the circumstances that led to his voluntary abdication. In Thailand the coup is a plain military one.

It will be a safe prophecy that an inefficient political set up is an invitation to the army to take over. Our own sense of being an island of democratic safety in a world of popular military rule is a dangerous dream in the context of the conspicuous incapacity of the Government to solve the food problem or arrest the mounting indiscipline among the students and the industrial workers. Let us hope that we shall retain sufficient wisdom not to yield to the temptation of urgent remedies for long standing ills.

The sad side of these military coups is that they seem to receive the tacit approval of great nations like the U.S.A. because the latter are

so concerned with fighting international communism, that any local setup that makes for military efficiency seems to them to be good. They treat these nations as military bases and not as the difficult habitats of millions of people.

The entire psychology behind the desire to have a strong man rule is dangerous and is fraught with the ultimate danger of the death of those simple freedoms that make life worth living.

INDIAN AFFAIRS

Monetary Conference

The International Monetary Conference at Delhi was a grand spectacle and it put Delhi on the map. But what did it achieve? A restatement of the need for helping the backward nations to build their economy. A decision to increase the contribution of the member nations to the Fund. More loans for India. From the point of view of India a few soul-satisfying statements by the polite visiting economists and financiers about the inherent stability of Indian economy, barring, of course, the comments, of the most informed of them all Sir Jeremy Raisman, who said with more wisdom than tact, that the Indian plan suffered from a certain imbalance between heavy industries and agriculture, that the agricultural base of India is not at present strong enough to withstand the overcentralisation of heavy industries, and that excessive privileges to labour affected productivity and served as a stumbling block to progress. This is plain unadulterated sense and deserves greater attention than it has. The consequences of this view have been briefly stated in a sister journal. "In other words, a great part of the aid we receive, like other resources such as taxation, goes to the nursing of defects that impede progress, and does not serve the cause of progress itself. How, then, can we hope to repay the loans we receive without going in for other loans?".

This is a pertinent question. We have borrowed more from these international institutions than any other country. Some of it has been used for the plan projects, but some of it, (it is not clear how much), has been spent on the import of food and the purchase of armaments. It is no answer to point to the allocation of a particular loan amount to a particular project. We have to examine the total loans with the total allocation. It cannot be denied that both food imports and armaments consume the loan and that the country has to look to some other interest yielding capital investment for the repayment of these borrowings. From this point of view, Indian economy is unstable and the policy of the present is that of the late Bourbons who consoled themselves with the thought that the Empire would last their time.

The AICC Session

Two questions have dominated the AICC session at Hyderabad, namely, Kerala and food. In between, Pundit Nehru's dangerous pronouncement about democracy has not received sufficient attention. He said, that nowadays he saw the strange spectacle (ajib tamasha) of opposition parties painting a dark picture of the situation in the country. Ofcourse, it was their right to criticise and it was their profession too. "I have no objection if they criticise the congress. But, by criticising the congress, which has a major share in the administration, they criticise the Government. Ultimately, it is the country they are criticising. To say, always that the country is falling and being destroyed is an attack on Bharat. Such criticism will simply disappear in a communist country, if at all anybody has the courage to say so. There is no scope for such things there". This is dangerous doctrine. It undermines the basis of democracy. It is the assassination of freedom of speech and action. It is difficult to avoid a creeping sadness at the marked deterioration of a person who lived the best part of his life in a dedication for freedom. What kind of a "opera" opposition

does Nehru want? Does he want that the opposition should become court poets? Especially in the context of the present debacle about food imports and internal food production?

For the fact remains that after fifteen years of intensive drive and a vast amount of expenditure, we are no nearer a solution of the problem of food self-sufficiency than at the beginning of the era of our freedom. And on top of it, the AICC has gone and passed a resolution expressing its determination to increase the output by one hundred percent. This is wishful thinking with a vengeance and a flight from facts the like of which has not been seen even in this country. After fifteen years, we have succeeded in increasing the yield by about 10 to 15 p.c. At present it ranges between sixty-five and sixty-eight million tons. Has any one in the AICC considered in terms of water, manure, seed, labour, investment and national effort, what it means to double the output? If wishes were horses beggars will ride. The nation should be forewarned of the inherent danger of allowing such things to go unchallenged. It will mean the scrapping of all other plans to begin with. It will mean the creation of that great and irrepressible enthusiasm among the people that was achieved to some extent during non-cooperation days. It will mean the urge to sacrifice in the mind of every farmer. Can this be done by the present leaders and with the existing resources? One seriously doubts whether the target is an achievable one. But its existence as the goal of achievement will create many strains and stresses and will make for diversions from legitimate expenses. It is time that Government realised that the permanent increase of the yield of land cannot be hustled and that it is a composite process in which both nature and man have to co-operate for several decades. Otherwise, we may land ourselves in get-food-quick schemes that will, in the long run, impoverish the land and do more harm than good. It is to be hoped that when those who are better informed of the realities of the food position sit down to frame the targets, a more sober approach will be made and a goal fixed which takes our resources and the limitations of nature into consideration.

Latest Events

MILITARY RULE IN PAKISTAN

General Ayub Khan is now the undisputed ruler of Pakistan. Mr. Mirza the erstwhile President departed and with his departure it becomes less likely that there will be an attempt to restore democratic forms. General Ayub Khan rules with the help of a dozen prominent men, four of them generals. Their task is simply to keep the machine of administration running and see that orders are carried out. The Press merely records what is happening and there is no attempt to criticise or comment upon the workings of martial law in the country.

When Major General Mirza proclaimed martial law in Pakistan on August 8, Gen. Ayub Khan was appointed Chief Martial Law Administrator while Mr. Aziz Ahmed, who was Secretary-General of the Pakistan Government, had been appointed Deputy Chief Martial Law Administrator. In the various subsequent appointments that were announced only officers from the army were drawn upon for filling posts in the martial law administration.

Gen. Ayub Khan, in a message dated 28th Oct. to the Pakistan army personnel, asked them to "keep aloof from any form of politics and see that you are at all times ready to discharge your primary obligation of defending the country against external aggression."

Thus Gen. Ayub Khan has assumed the powers of the President of Pakistan. According to the announcement of Ayub Khan, the country will have a presidential type of Cabinet as the post of Prime Minister is now abolished.

ARMY RULE IN BURMA

At the Chamber of Deputies which met at Rangoon on 28th Oct. three parties, the Clean AFPFL, stable AFPFL and the Justice Party nominated General Ne Win as Prime Minister of Burma in place of U Nu who resigned. There being no other nominee, Gen. Ne Win's name was submitted to the Union President before whom the new Cabinet Ministers took their oath the next day.

U Nu in his speech repeated his reasons for such political changeover remarking it was done in the best interest of the country.

The Chamber of Deputies accepted the nomination of Gen. Ne Win, as interim Prime Minister, in succession to U Nu and forwarded his name to the President for his approval.

Earlier, U Nu announced his resignation after having been the Prime Minister of Burma since July, 1947, except for a 12-month period from June, 1956 when he relinquished office to

devote himself to the work of healing the growing rift in the ranks of his party.

The main task of the new military Government is to deal with the insurgent problem and restore law and order, U Nu said. The army has been fighting the rebels for the past 10 years.

Assuring the House that the Army would stick to the terms and conditions of the transfer of power, U Nu said he had received a letter signed by all high commanding Army officers guaranteeing that the army would not interfere in politics.

POPE PIUS XII

His Holiness Pope Pius XII passed away on October 9. The Pope as the Head of 450 million Catholics all over the world was loved with a fervency of affection, rare even among religious people. The Vatican Radio Commentator said with emotion, "He was the most esteemed and venerated man in the world, and the greatest Pope of the century."

The Pope lived during one of the most eventful periods of human history. He is the 262nd successor of Saint Peter and became the supreme Pontiff in March 1939.

By the world at large, Pope Pius XII is remembered for his Christmas broadcasts and for his statements on world peace.

THE NEW POPE

The new Pope has been elected on the 28th. He is Cardinal Angelo Giuseppe Roncalli (76) Patriarch of Venice. He is taking the name of John XXIII.

Cardinal Roncalli is an Italian. A peasant's son, he was Papal Envoy in the Balkans and the Near East for nearly 20 years. He is a moderate, humorous and is equally at ease in palaces and humble homes. He is noted for his sayings. His axiom for government is "see everything, turn a blind eye on much of it, correct a little." He is the author of a number of learned works.

Broadcasting to the rulers of all the nations the new Pope asked; "Why do the resources of human genius and the riches of the peoples turn more often to preparing arms than to increasing the welfare of all the classes of citizens, particularly the poorer classes?"

The people, he declared, are not asking for those monstrous instruments of war, discovered in our times, which can cause fratricidal destruction and universal massacre, but for peace—that peace in which the human family can live freely, flower and prosper.

Protection of Human Rights

By

SIR HARTLEY SHAWCROSS

ALL over the world, people of widely differing political views, of different race, colour and religion, have joined together in the International Commission of Jurists, in a common effort to protect and promote the rule of law by safeguarding those laws and institutions which, although not identical in different countries, experience in all countries has shown to be necessary to protect the individual from arbitrary government and to enable him to enjoy the dignity of man.

The Commission devoted much time at its meeting in July at the Hague to making arrangements for a great International Conference on the rule of law to be held at New Delhi next January under the Presidency of a distinguished Indian judge.

But the Commission discussed also recent developments in Hungary. When, in October, 1956, the movement for freedom in Hungary was suppressed by the intervention of the Soviet armed forces, the Commission called a special conference of international lawyers at the Hague to consider the legal questions which the action of the Soviet Government involved. Famous lawyers from many countries agreed that the Soviet action involved a breach of the rules of International Law and a violation of the provisions inserted in the Peace Treaty for the protection of individual human rights. It was my privilege later to give evidence to the United Nations Special Committee on Hungary, and the correctness of the legal view put forward on behalf of the International Commission was not doubted.

It was hoped that these protests by eminent lawyers in the outside world would not pass entirely unnoticed in Hungary and that Hungarian lawyers would be strengthened and encouraged in remaining true to the traditional ideal of the profession, which is that a lawyer's

first duty is not to the State, or to the police or those who wield power in government, but to justice itself. Polish lawyers had, indeed, been fortified in their own efforts to revive this high tradition by the knowledge that their professional colleagues throughout the world would watch with admiration any stand they took to protect the independence of the Bar. And for a time similar results seem to have occurred in Hungary. The Commission received many indications that trials were rather better conducted and sentences more lenient than might otherwise have been expected. But if there was any improvement it was short-lived.

In the meantime, the Hungarian Government, no doubt under instructions was initiating proceedings in secrecy against large numbers of so-called counter-revolutionaries who were said to have taken part in the freedom movement in 1956. By no means all these proceedings have yet come to light. The most notorious of them was of course the trial, in complete secrecy, of Imre Nagy and his associates. This shocked the world, not only because of the cynical disregard of the most elementary principles of justice which it exhibited—a secret trial, before a Court subordinated to the Executive without appeal and with the death sentences executed before the public had even been told that the trials were taking place or any appeal for clemency could be made. But the world was shocked also by the fact, that the proceedings were taken in breach of a solemn international commitment which had been given that no proceedings would be taken, on the strength of which undertaking Nagy had left the safe sanctuary of the Yugoslav Embassy.

But shocking as the Nagy case was, other trials, equally shameful, have been going on, and are still taking place. There was, for

instance, the trial of 18 students, of whom six were sentenced to death, which was concluded on May 22, but only became known after the execution of Nagy and Maleter had been announced a month later. And the trial of Mrs. Julia Rajk, Gabor Tanezos, and Sandor Haraszti, now said to be in progress, following the Nagy trial, may well indicate a new wave of particularly ruthless and direct attacks on political opponents of the regime. These three persons were members of the Petofi Club, the debates of which received much publicity in 1956.

But most significant of all is perhaps the purge of the lawyers. A free and independent Bar, consisting of lawyers who are prepared, even in the face of personal unpopularity, to stand up for the legal rights of their clients, to protest against the maladministration of justice and to fight against the abuse of power by the State, is the greatest safeguard of the individual in a free society. The present Hungarian regime is determined to eliminate any such obstacle to its ruthless pursuit of power. Since the early part of the year, a so-called purge of lawyers has been taking place. Committees consisting of one Party member, one representative of the Ministry of

Justice, one of the local District Council, one from the Public Prosecutor's Department and one lawyer are screening all the practising lawyers in order to eliminate those who are not willing to subordinate their independence to the so-called "Socialist legality" or who may be dangerous politically.

Impetus has been given to this process of ensuring a tame and servile Bar by a trial, in secrecy, of some 47 lawyers, including the highly respected former President of the *Union Internationale des Advocats*. The International Commission of Jurists, deeply concerned that lawyers should be penalised for what they have done in the legitimate defence of clients, has sought permission to send observers to this trial. But their request has gone unanswered.

There is no excuse—not even that of any emergency or disorder—for these secret and summary processes. What is going on in the name of law and justice is in fact a travesty of both, and the executions of Nagy, his associates—and of many others, known and unknown—remain in the eyes of the world murder thinly disguised by the pretence of a judicial process.

India and the Arab World

By

Dr. ABDUL ALEEM

INDIA and Arabia have had commercial and cultural relations since times immemorial. Arabic translations of Sanskrit works, especially on Mathematics and Astronomy, and vivid travel accounts by Arab explorers and historians brought the countries closer. Fresh bonds of friendship were forged during the period of European expansion and domination in the Middle East and India which are being further strengthened to-day.

India and Arabia have had commercial and cultural relations since times immemorial.

The Arab Sea, which has been a commercial highway since the dawn of history, washes the shores of Arabia as well as India. Arab traders were the intermediaries who carried the merchandise of India, South-East Asia and the Far East to the countries around the Mediterranean Sea and in return brought the goods of the Roman Empire to the Eastern countries. From the cities of Egypt and Syria the Arab traders travelled by land to Yemen and then embarked on sailing boats which voyaged along the southern and eastern coasts

of the Arabian peninsula and the southern coast of Iran. They landed in Sindh, Kathiawar and Gujerat and then proceeded along the Indian coast to Calicut and Ceylon. Some of them visited the eastern coast of India and thence proceeded to Burma, Siam and China.

When the Greeks occupied Egypt, the Ptolemeys tried to capture this trade by opening direct sea-route from Egypt to India. The Arabs at this time adopted another route, which may have been occasionally used even earlier. This led from Syria through Iraq to the Persian Gulf and thence by sea to India. After the rise of Islam when the Arabs became masters of the whole of North Africa and a large section of the South European coast they very naturally monopolized the trade between East and West. They conquered Iran and Central Asia and had their colonies in India. During the Umayyad and early Abbasid period of Arab history, commercial and cultural relations between India and the Arab world were considerably developed.

Political relations between Arabia and India began in the seventh century A.D. Arab rule did not extend beyond Sindh and southern Punjab and did not last for long. When the Abbasid dynasty began to decline in the ninth century A.D. the Arab hold on Sindh naturally weakened. After that a number of Arab principalities existed for some time but their power was obviously limited. These political relations between Arabs and Indians may not seem to be very important in the large historical perspective of later Muslim conquest of India. But they succeeded in bringing the two peoples together and the Arabs were able to benefit from Indian science and learning.

During the early Abbasid period which is known as the Golden Period of Islamic civilization, many books and a number of Indian scholars found their way to Baghdad. The greatest patrons of Indian scholars were the Barmakids, the powerful ministers of the Abbasid Caliphs, who were famous for their

generosity and love of learning. They belonged to Central Asia and were votaries of Buddhism before they adopted Islam. On account of this, their love for India and things Indian was quite natural. Due to their encouragement Sanskrit books, chiefly on Astronomy and Medicine were translated into Arabic. Along with Greek and Persian influences on the development of Arab Sciences, the contribution of India is also very important. What are known as Arabic numerals in the Western world were definitely taken by the Arabs from India. The Arabs called them Indian numerals. During the reigns of Harun-al-Rashid and al-Mamun books on Mathematics, Astronomy, Medicine, State-craft, Games and Sports as well as fables and legends were translated from Sanskrit into Arabic.

Perhaps the greatest contribution made by India towards the development of Arab learning was in the field of Mathematics and Astronomy. The most favourite book of the Arabs in this field was Brahmasphuta Siddhanta which was translated during the last quarter of the eighth century A.D. Although later on the Arabs were greatly influenced by the Greek sciences, the importance of this book did not diminish until the eleventh century A.D. A number of Indian mathematical and astronomical terms were adopted by the Arabs. Some of them are still extant in Arabic books on the subject.

The famous Arabic book known as 'Kalila wa Dimna' is supposed to have been adapted from the 'Panchtantra' of India. This book reached the Arab world through Iran. It was translated from old Persian into Arabic by the great Arabic prose-writer, Ibn Muqaffa in the middle of the eighth century A.D. This book became very popular among the Arabs and was, in due course, translated from Arabic into many languages of the world. This book deals with moral precepts in the form of fables.

A pleasant proof of Indo-Arab cultural relations is the game of chess which was popu-

larized in the world by the Arabs but which most probably originated in India. This also reached the Arabs through Iran. The Indian game of chance known as 'Chausar' became very popular among the Arabs during the Abbasid period. The Arabs historian and Geographer Yaqubi has discussed the philosophical basis of these two games. In this opinion, 'Chausar' (Nard in Arabic) is the embodiments of the belief in predestination and helplessness of man in relation to the forces of nature. On the other hand Chess symbolises belief in human will and power. It shows that success or failure depends on the efforts of human beings.

In the sphere of religion also Arabs and Indians have influenced one another. When Islam spread in the East it came in contact with that form of Buddhism which was prevalent in Central Asia. During the Abbasid period when Islam developed a scholastic system of its own, the influence of Buddhist religious thought did find its way in the Islamic thought. On the other hand when the Arabs came to India, their strong belief in the Unity of God and their creed of the equality of Man had indirect influence on many popular, religious movements in India.

Now let us turn to the contribution made by Arab scholars of the Medieval period towards the understanding of the Indian culture and civilization. For Arab geographers and travellers, India has had a very strong attraction. Sulaiman, the merchant, who used to travel from Iraq to China through India and South Asia, has written a short account of his travels. He compiled this book more than eleven hundred years ago. In this book he has given vivid descriptions of Indian political and social scene and has given accounts of coastal towns of India. He was followed by many Arab travellers during the ninth and tenth centuries A.D. Al-Mas'udi, the famous historian and traveller, visited India twice in 914 and 916

A.D. He has described the rivers and mountains of India and given an account of many kings and their kingdoms. The most famous scholar who has written extensively in the Arabic language about India was Al-Biruni. His monumental book which is known as *Kitab-al-Hind* is the most authentic chronicle on Medieval India. He visited India in the eleventh century A.D. and stayed here for a considerable time. He performed the immense task of laying open the whole treasure of Indian knowledge on mathematics, astronomy, philosophy and religion to the readers of Arabic language and thus rendered a great service to the world of Science. Al-Biruni mastered the Sanskrit language and translated many works into Arabic. He revised or abridged many of their earlier translations or adaptations. He presented to the Arabs the accumulated knowledge of India upto that period. He is also said to have translated a number of Arabic books into Sanskrit.

Another well-known Arab traveller who has written about India is Ibn Battuta. He came to India in the 14th century A.D. and travelled extensively. He has described in detail the social conditions of North and South India. His book of travels has now been translated into English.

As Indian thought during the medieval period was exclusive and self-centered, it fell upon the Arab scholars to interpret it to the world. Since their knowledge of the original sources was inadequate their interpretation was bound to be superficial but it served the purpose of keeping contact between India and the outside world.

It would thus be clear that the relations between Indians and Arabs have been mainly on the commercial and cultural plane. Even during the period when the Arabs ruled over Sindh and southern Punjab, their relations with their subjects and the neighbouring rulers were generally friendly and peaceful. The

Arab government in Sindh was more in the nature of an outpost. Perhaps their main aim was to protect their trade in the Persian Gulf and the Arab Sea. There were smaller colonies of Arabs all along the western coast also. But they were purely commercial settlements without any semblance of political or military interest. The Arab population on the Malabar coast is said to have had very cordial relations with the rulers and the Arab traders enjoyed the confidence of the Zamorin.

After the fall of Baghdad in the thirteenth century A.D., the power of the Arabs declined in the East. The successor states to the Abbasid empire struggled with one another for power and influence. In India, in the meantime, a non-Arab Muslim state had come into being. It had its roots in central Asia and its language was Persian. It was therefore quite natural that Arabic language and literature could not develop in India during this period to the same

extent as Persian language and literature. But Arabic was the language in which the scripture, and the religious literature of the Muslims was written. The Muslims of India went as pilgrims to the holy cities of Arabia. In this way a live contact was maintained between the peoples of India and the Arab world.

The fortunes of the Arab people were watched with concern by the politically conscious sections of the Indian people during the period of European expansion in the Middle East. Similarly, Arab nationalists sympathized with the struggle for freedom of the Indian patriots. Thus a new link of sympathy and friendship was forged between the peoples of India and the Arab world during the latter half of the nineteenth century and the early decades of this century. Struggles against western domination had brought together many political leaders of India and the Arab world. This bond is being further strengthened today. [A. I. R.]

Human Understanding

By

Prof. P. SANKARANARAYANAN, M.A.,
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THE general approach to philosophical problems has been determined by predilection in favour of one philosophical school or another. One is an idealist or realist belonging to one or other of the various shades of these predominant trends in metaphysics. While this is inevitable in the case of persons brought up in a particular tradition, it is not as if there cannot be a different approach to fundamental problems which is not obsessed by such a tradition. Dr. Bannerjee's book * *Concerning Human Understanding* breaks

* CONCERNING HUMAN UNDERSTANDING. Essays on the common-sense background of Philosophy by Nikunja Vihari Bannerjee, Professor of Philosophy in the University of Delhi. (George Allen & Unwin Ltd., London) Price 30 sh. net.

new ground and reviews the chief problems of philosophy with due regard to the standpoint of the layman and with a view to separating philosophic thought from the effects of sophistication and intellectual pride to which philosophical enquiry is usually prone." The distinctive feature of the book is that all problems are looked at from the point of view of common sense, of the human self and of the 'essentiality of the self to other selves.'

The first two parts of the book deal with the problems of epistemology and Dr. Bannerjee advances the common-sense view of Perceptual knowledge that it 'implies the independent reality of the object perceived, that the *object as perceived* is identical with the *object in itself* and that perceptual knowledge is direct and

immediate. Reviewing at length the writings of Locke and Kant in respect of an inner sense, the author differs from both of them and concludes that our knowledge of our self is direct and immediate like our knowledge of the external objects. He has no sympathy even with Russel's theory of sense-data or with the neo-realist's doctrine of 'essences.' He concludes that 'common sense supplies a basis for the argument that is needed for refuting the spiritualistic conception of the physical world as contingent which the recent realists share with idealism.'

The second part of the book deals with the persistent problem of the *how* of our knowledge of the external world. Dr. Bannerjee rejects the idealistic theory of the mind's activity in this process and gives a non-causal interpretation of cognition. He repudiates Russel's distinction of two worlds, the world of physics and the world of sense, each of which according to him is an abstraction of a concrete whole constituent of matter and form. On the subject of the Interpretation of the World, the author rejects all attempts to do so on an *a priori* basis and advances a new brand of empirical interpretation according to which empirical is to be understood, not in the traditional sense, but 'in the comparatively modern sense which recognises no rift between what is *conceived* and what is *experienced*.' After a discussion of the sense of values and the Positivist's rejection of the validity of that concept, Dr. Bannerjee discountenances the attempt 'to make use of moral consciousness in interpreting the world super-empirically or in detecting in it any feature which is not empirically verifiable.'

The author is more destructive of received ideas in the Third Part of his book than in the earlier ones when he considers problems of religion. Arguing against privacy and self-sufficiency in the religious quest, he speaks of it as an answer to the demand for the elimination of our ego-consciousness. He says that 'religion is the remedy for the dehumanisation of man into the non-human ego and the way of his rehumanisation, of his restoration to the human self that he is, in the manner of his conversion, regeneration or rebirth.' Both Advaitic and Visishtadvaitic theories forget, according to the author 'the self's essentiality to others of its kind.' The problem of religion 'is concerned with the conditions that should be fulfilled in order that the essentiality of selves to one another may be brought to bear

upon the empirical life of man.' He does not believe that *atmajna* will make for release since 'the more enlarged is my ego, the less becomes the possibility of my self-expression and the further does my action deviate from the path of righteousness.' 'It is precisely for this reason, he adds, 'that the enlargement of myself to the fullest limit in my supposed identification with the All, the Absolute One (Brahman) is from the practical point of view the most absurd.' Of the human self itself, the author says that it is not a windowless or a solitary *purusha*, that it cannot be considered as a part of or identical with the Supreme Self. Its goal cannot be absorption in the Absolute, since, in that case 'it would be neither human nor self.' Religion should not be another-worldly affair. Man is essential to his fellow-men and religion is to be understood in the context and climate of such human fellowship. Prayer, worship and meditation are, on the author's view, ways of escape from the serious responsibility that devolves upon man as a human self. They are 'convenient substitutes for the strenuous and selfless actions that are called for by religion.' He pities those who take to a life of renunciation since they are lost to themselves and to the world. The idea of immortality is ruinous to religion as it makes for individuality and the greatest sin of Hinduism is that it places a premium on such individuality.

The above samples taken from various contexts of his book will reveal the very unconventional and, in many places, the revolutionary character of the author's thought. In regard to 'the common sense background' of Dr. Bannerjee's philosophy, it may be permitted to observe that philosophy certainly should certainly touch earth but it should not stick to earth. Too much emphasis on empirical basis may clip the wings of philosophical speculation denying to it the free and invigorating flight into regions which, because they are *ethereal*, are neither less true nor less valid than the hard and common-sense earth.

Dr. Bannerjee writes with a freshness and originality that are remarkable and that stimulate thought. He disturbs accepted beliefs by his relentless dialectics which is as incisive as it is lucid. The author may not evoke assent to all his theses, but he is entitled to great praise for the wealth of philosophical scholarship that he has pressed into service in the pages of his book which deserves careful study and deep reflection.

Current Trends in Education

BY

Rev. T. N. SIQUEIRA

A RECENT book in French* draws attention to a fact which is in danger of passing unnoticed even by those who are in constant touch with the theory and practice of education. The old complaint that teachers thought only of one object of the verb 'teach'—the thing taught—and not the other—the person taught—is no longer reasonable. Frobel, Pestalozzi and Montessori have so insistently and convincingly focussed interest in the child that Father Faure is justified in calling the present age 'le siècle de l'enfant.' Parents teachers, even politicians are all pre-occupied with the education of children—each for his own purpose and from his own angle. The interest of parents and professional teachers is easily understood. That of politicians and rulers is not always prompted by sheer love of the child's own welfare: the perpetuation of the party in power, the overthrow of a hated regime, the bringing about of a social or economic change which has not been possible in the actual generation—all these motives blend in varying proportions consciously or unconsciously when an educational problem is approached by them. And it is they who legislate, not the parents who have the right and the duty to educate their children, or the teachers who are delegated by the parents to discharge some of their duties.

Though this book deals with France and its problems, it may with due transpositions be profitably applied to India where with the usual time-lag we are beginning to experience the same difficulties and dangers as Europe has already faced with partial success.

It has been repeated *ad nauseam* that ours is an age of technology or applied science. But the implications of this for education have not been sufficiently understood. Technology

**Au Siècle de l'enfant*, By Pierre Faure, S.J. Pp. 233-Mome Paris; 1957.

means the gradual progress of automation; the substitution of mechanical for human labour, with the consequent increase of leisure (not to speak of unemployment) for men and women. The child of to-day has therefore to be educated for a life of less labour and more leisure: for a life in which the cinema, the radio, television, camping, journeys, reading will play a greater part than before. Is our primary and secondary school preparing children for such future? Are the pupils in these schools given any training in working themselves, reading, writing, judging, even enjoying themselves, as free, responsible persons? To judge by the students who come up to our universities, the love of reading, still less of study, is not inculcated in them; leisure bores them unless it is filled with one pleasure after another...which demoralizes instead of researching. Giving them the radio and cinema and television as mere recreations is no preparation for the rational use of leisure in later life unless they are taught how to profit by these means of knowledge by due instruction before each session and due questioning and discussion after it. Teaching students how to use their leisure worthily is one of the chief responsibilities of educators to-day, for, Andre Maurois says: 'Nothing degrades one more than misspent leisure.' Automation frees us from manual work, but it requires more active minds to use this leisure profitably.

In a rapidly changing world where science daily solves more old problems and creates new ones, education has another need which though always desirable, was not so important in a stable world: it must be supple and adaptable. Children should, as A. Siegfried says, be given, not recipes, but keys—they should not have ready-made answers but principles which they can apply to new and unforeseen situations. The context of life is constantly changing under the swift progress of science:

to prepare children for such a life it is not enough to drill them in traditional practices (though this is also necessary for the formation of healthy habits); they must acquire a certain resilience and elasticity. This must not be mistaken to mean uncertainty or wobbliness in either the content or the method of teaching, for there is nothing that children and adolescents need more than clearness and certainty, especially in matters of life and conduct: as Dr. Beley, the psychiatrist says: 'Stability in human conduct is based on certitudes, not on marks of interrogation.' But what is more important nowadays than mere knowledge of facts is the power of judgment and adaptation which enables the educated man to look at new techniques and new situations and understand the changing needs and feelings of men, without which the engineer or the doctor is as helpless as the manager or the politician.

It is for this special need that the study of the humanities—literature, history, philosophy—is being everywhere advocated today even for technologists and scientists. But this is a large subject, which deserves separate treatment.

What is much more urgent is to point out some fallacies which have lately filtered into educational theory from the progress of certain allied sciences and which are all the more dangerous as they are penetrating unperceived. The impact of psychology on pedagogy is inevitable and if rightly directed all to the good. But there has been undue emphasis on abnormal psychology ever since Freud led the way of psycho-analysis and was followed by Jung, Adler, and their school. They have created such a general scare of traumatisms and phobias and regressions and complexes that even ordinary parents and teachers are afraid to use their God-given right and authority over their charges. 'Don't punish the child'; 'Don't make him cry'; 'Don't frown at him'; 'Don't refuse him anything'; 'Remember that he has to develop his personality

by saying and doing what he likes, according to his urges, not according to your adult, old-fashioned standards'—these are the slogans dinned into the public ear in the name of modern psychology. Frightened by the threat of juvenile delinquency and retarded maturity, those who ought to have given a clear example and direction to their children allow them to acquire wrong habits without even knowing they are wrong. Parents and teachers thus lose their authority and are blamed into the bargain for their want of 'personality'; children, on the other hand, are deprived of the security and certainty which they need at that age more than food and drink. Is it any wonder that there is widespread indiscipline in homes and schools to-day?

The parent and the teacher have above all to communicate to the child a clear sense of right and wrong, a sense of personal responsibility, a judgment to distinguish between a mistake and a lie. Faults must be pointed out and acknowledged, punished or pardoned, but not explained away or whittled down until the edges disappear. Perhaps there was an excess of authoritarianism in former days; the opposite excess is even more dangerous. The silent, almost unconscious work of education especially in the sphere of morality is done by the life of the parent or teacher rather than by his words and acts: what he educates more than what he does and says. But he has also to say and do things clearly when the need arises—'Silence means consent' is never true than of a teacher.

The science of sociology has also had its influence on education. This recent member of the family has assumed disproportionate importance ever since the industrial revolution in Europe focussed public attention on the collectivity as distinct from the individuals composing it. The sciences of economics and politics developed hand in hand on the assumption of the economic man and *homo politicus* both of whom are nothing if not gregarious

and 'social'. Marxism further accentuated this trend by subordinating the individual to the group—the various brands of socialism and communism are variations on this one theme, that the person, the individual, is of no interest except as a member of society, for which he has to work in the way society wants in return for being fed, clothed, educated, cured of illnesses, tended in old age, and even buried by the all-powerful Welfare State. If the child is to do later on what society wants him to do, he must be educated for society, not for his own development through the exercise of his own faculties: he must be an engineer, not because he has the aptitude for that profession, but because the Society and the State into which he is growing up needs engineers. His tastes and needs are of no importance: he has to produce what society wants for its own advancement—education has to be useful and productive, not education for its own sake, i.e., for the child's sake.

Thus education is said to consist in adaptation of the child to the culture and environment which awaits him. Hence the compulsory teaching of Marxism in Russian schools and the unanimity of Soviet legislatures. There is certainly something to be said for education being not a preparation for life in *vacuo* but in a definite concrete milieu. But from this to the extreme theory that the child is to be educated for the State is a gross fallacy. The truth is that the individual comes before society both in order of time and in order of importance: the individual person, however poor or uneducated, for whom democracy affects so much respect at election time has rights anterior to and independent of society. The child has

a right to be educated (as far as his parent's circumstances allow) to the full measure of his potentialities even if he is later on to live all alone in a desert or a hermitage, producing nothing (to all appearances) for society. In the interest of the whole truth, however, it must be added that a truly educated person will always be useful to society in a thousand imponderable ways—by the very worth of his presence, if not by anything tangible he does or produces.

It is this excessive emphasis on the social aspect of education at the expenses of the individual that is largely responsible for the listlessness and frustration of many young people to-day: if the only prospect they see before their optimistic eyes is to be a cog in the mighty engine of the totalitarian State, what enthusiasm can they feel for what they study, what ambition to do more than the minimum necessary to pass? In the name of adaptation they are dehydrated of all initiative, all power of leadership, all personality, and grow up into just those robots, those yesmen whom dictators find so easy to manage.

Father Faure deals with almost every problem of school education in France—the size of classes, the recruitment and training and payment of teachers, the burning question of private as distinct from public (i.e., Government) schools, the reforms introduced in his own country. These are of interest to us in India, too, since our needs and difficulties are similar to France's and much acuter. I have confined myself to the more urgent and the less generally known of these trends in the hope that we may profit by the experience of that intellectual nation.

Gramdan and Community Development

BY

SHRI SHRIMAN NARAYAN

Member, Planning Commission

INDIA is the only country in the world which has launched the experiment of planning on a comprehensive scale under a democratic set-up. So far, there has been overall planning in the Soviet Union and some of the Eastern European countries. China has also now started comprehensive

economic planning on the Soviet model. So far as the democratic countries of the West are concerned, they have had some kind of a piecemeal planning; but they have not attempted, so far, overall planning, touching all sectors of national life. In the United States, President Roosevelt had taken certain radical

steps in the form of the National Recovery Act to tide over the economic crisis after the Great Depression. In the United Kingdom, Lord Beveridge had prepared a plan for Social Security. But India is the first democratic country to undertake the experiment of comprehensive planning under the Parliamentary system of Government. The targets of India's First Five-year Plan were achieved substantially; in some cases, we could even exceed the targets. We are now in the middle of the Second Five-year Plan and the country is making every effort to see it through. There are, of course, several difficulties in the way. But these difficulties are, more or less, inherent in the very nature of the economic planning. All these difficulties have to be boldly faced and surmounted.

Acharya Vinoba Bhave, who is the greatest living disciple of Mahatma Gandhi in the constructive sphere, started his Bhoodan movement about seven years ago. He has been able to collect about 4.5 million acres of land through the process of persuasion and voluntary surrenders. The Bhoodan movement has now entered a new phase, the phase of *Gramdan*. In *Gramdan*, the village community pools its land and other resources, in order to plan for the social, economic educational and cultural development of the whole community. Individual proprietary rights are relinquished in favour of the community rights. This does not mean, however, that under *Gramdan*, all the village land is pooled into one big unit. It is open to the *Gramdan* Village Community to divide the village land into smaller economic units which could be entrusted to different families after intensive cultivation. It is, of course, taken for granted that these families would introduce co-operative method in as many aspects of community life as possible. The *Gramdan* movement is completely voluntary and there is no element of compulsion in it. It reflects the will of the village community to stand on its own feet and to develop rapidly through self-help, self-

reliance and co-operative endeavour. This great movement of Acharya Vinoba Bhave has naturally influenced the Community Development Scheme under the Second Five-year Plan. Steps have already been taken to bring about healthy coordination and integration of the *Gramdan* and Community Development movements. The Yelwel Conference held in the Mysore State last year paved the way for such coordination between *Gramdan* and Community Development programmes. The Ministry of Community Development have accepted the basic objectives of the *Gramdan* movement and every effort is being made to harness the cooperation of the Bhoodan and *Gramdan* workers for re-organising rural life in India on a cooperative and community basis.

It is now realised on all hands that planning under democracy can succeed only if we are able to release the latent potentialities of the masses for helping themselves. Unless we are able to develop the sense of initiative, and resourcefulness of the people in every village and Mohalla, it will hardly be possible for us to find the necessary resources for implementing various projects and schemes under the National Plan. In other words, economic planning, in order to be successful in a democratic country, must be decentralised on as wide a basis as possible. The Constitution of India envisages the Village Communities or Panchayats to become the basic units of Administration and Planning. Acharya Vinobaji's *Gramdan* movement has helped greatly in focussing attention on this aspect of devolution or decentralisation of economic and political power in the form of, more or less, self-sufficient and self-governing Village Communities. This does not, of course, mean each Village Community becomes an isolated republic, unconnected with the rest of the country. All the Village Communities are supposed to cooperate with one another at different levels, in order to ensure the fullest utilisation of the material, human and financial resources of the Nation. But, in essence, smaller Community

Units must be fully encouraged to plan for themselves for their immediate needs without depending too much on the Administration. In the beginning, Community Development movement in India started as a Government programme with people's participation. But, now, the motto of the Community Development movement is: "People's programmes with Government participation." The State is there only to help, assist and generally guide the people. But the plan must be of the people, for the people and by the people.

So far, Acharya Vinobaji has been able to secure about 5,000 *Gramdans* in different

States of India. Intensive constructive work has been started in several places by the All India Sarva Seva Sangh. It is now intended to start some more centres for carrying on intensive work in the *Gramdan* Villages. As mentioned above, the Ministry of Community Development is also trying to cooperate in the fullest measure with the *Gramdan* Schemes. All the political parties in India have also pledged their support to this revolutionary movement. It is expected that the *Gramdan* and Community Development movements will be able to achieve substantial results which will not only benefit our country, but will also show a new way to the rest of the world.

Britain and Icelandic Fishery Zone

By

MR. ADITYA PRASAD SEN GUPTA M.A.

MR. Gudmundur Gudmundsson is Iceland's Foreign Minister. He on September 26 demanded that "military activities in Icelandic coastal waters should at once be discontinued." He further told the General Assembly that such activities "never before have been directed against any State which has unilaterally extended its jurisdiction over coastal fisheries."

The historians state that it was only in the tenth century of the Christian era that human habitation was noticed in Iceland, situated in north-western corner of Europe. Up to the twelfth century the island was republican. In the thirteenth century the island acknowledged supremacy of the King of Norway. Denmark extended her sway in the fourteenth century over both Iceland and Norway. In the beginning of the nineteenth century Norway succeeded. But Iceland still remained under Danish suzerainty. It is no doubt true that after the first world war Iceland was accorded recognition as a sovereign state. Yet she remained united with Denmark under the common King. It was in the year 1944 that

Iceland seceded from Denmark and came to be treated again as a republican country. Here it may also be mentioned that the total area of the island is forty thousand square miles. But it has only a population of fifteen lakhs.

It was for long the policy of Iceland to keep aloof from international conflicts. But during the second world war the strategic importance of her geographical situation could not escape notice of the warring nations. In order to make it impossible for Hitler to use the island against the Allied Powers the U.S. forces went there in 1941 and stayed up to the end of the war.

In the month of November, 1946 Iceland became a member of the U. N. O. She drew special attention of the powers building up in 1949 the North Atlantic Treaty Organisation opposed to the Soviet bloc, and was soon admitted to the NATO as one of its members. There was built up in course of time a military base in the island costing about fifteen million dollars, managed fully by the NATO. The result was that the U.S. forces again came to the island. But soon

there started an anti-western movement aimed at abolishing the NATO base and forcing the U.S. government to withdraw its forces. The main reason for that movement was economic. During the period prior to the year 1952 Britain used to import fishes from Iceland valued at about two million pounds. But this year the British Trawler Association stopped imports from the island on account of four-mile extension of its territorial waters. No doubt the U.S.A. is another customer of Iceland's fishes. But as a result of the closure of the British markets there was no increase in sale of Iceland's fishes in the markets of the U. S. A. On the other hand Soviet Russia started purchasing Iceland's fishes in increased quantities. It may be mentioned here that during the period from 1955 to 1957 exports of fish from Iceland to Soviet Russia have increased, by forty per cent and imports of essential commodities from Soviet Russia to Iceland have been doubled.

On 1st September, 1958 Iceland formally declared that she had decided to put into effect her 12 mile fishery zone, as a result of which the British Government felt angry because of the rude shock the decision of Iceland would deal to the interests of the British traders. Britain rejected unilateral decision of Iceland on the ground that it was not within the confines of International law. On may recall here that the international conference, held in Geneva in April last failed to come to any decision in respect of the limits of territorial waters. Further it was noticed that no active opposition was offered to Soviet Russia when she insisted on 12 mile extension of her territorial waters. It seems to us that the legal aspect of Britain's opposition to Iceland's 12 mile fishery zone is merely an excuse for safeguarding the commercial interests of the British traders.

World Bank's Report and the Second Plan

By

Prof. P. K. FADNAVIS, M.A.

THE World Bank's recent report entitled Current Economic Position and Prospects of India is a timely document. The report formed the basis of discussion at Washington where the World Bank had arranged recently a meeting of five principal creditor nations to discuss the question of financial assistance to India to solve her foreign exchange difficulties and thus save her Second Five-year Plan. The World Bank has made some important suggestions for maintaining and accelerating the course and tempo of economic development in India. The observations contained in the report are based on an on-the-spot study.

While appreciating India's impressive record of holding together the largest multilingual

Federal State, and raising output to two to three per cent a year with little price inflation, the report observes that we should concentrate on consolidating the present investment before starting large new undertakings. Noting with concern the fact that India has heavily mortgaged her future foreign earnings, the report stated that the plans for future development must be based on a realistic assessment of the resources and in this light has suggested to cut imports of capital goods and defence equipment. Admitting some absolute increase in the total imports necessary for maintaining our future diversified industrial structure, the two man expert team of the World Bank correlated the demand for imports in the Third Plan with the progress of agriculture.

The report has called into question the Government's excessive emphasis on welfare measures in the Community Development Programme and warns the Government not to pursue welfare at the expense of efficiency. The report has brought into focus some of the glaring pitfalls in our planning, namely, the conflict in our Plan between consolidation and expansion, the tendency of overloading industrial costs with social overheads, deficiencies in the organisation of Planning at the Centre and the policy of Central Government to undertake additional economic functions and responsibilities.

Viewed in the light of present economic trends, the findings of the study team appears to be realistic though not defeatist. In the third year of the Second Plan we are witnessing reduction in export, slowing down of private investment and industrial unemployment. Industrial production has risen in 1957-58 by 3.5 per cent compared to a rate of growth of seven to eight per cent in the previous three years. Capital market has shown signs of a slowing down of the rate of investment in the private sector. The strain and stresses of the economy could be seen on the Government's finance on account of increased expenditure and shortfall in resources. This has certainly resulted in a budgetary deficit of the Centre and States together of about Rs. 500 crores and increase in the non-development expenditure, particularly defence. The higher plan outlay has resulted in the rise in Government's expenditure to Rs. 861 crores, compared to Rs. 635 crores in 1956-57. The current account deficit of Rs. 451 crores, which is the highest so far, is mainly due to decreased industrial production which is again due to more import cuts and shortages of raw materials.

It is extremely doubtful in view of the low saving potentials in the country, whether we will be able to step up planned investment to Rs. 9,900 crores in the Third Plan. It is high time for our planners to realise that the pros-

pects of our long term economic development are bleak when the decline in the foreign assets amounted to Rs. 260 crores compared to the decline of Rs. 221 crores in 1956-57, after taking credit from drawings from the I.M.F. The World Bank's report was rightly attributed this depletion to the high rate of deficit financing. Considering non-availability of sterling balances upon which to fall back at the beginning of the Third Plan, the removal of existing export restrictions will go a long way in finding foreign exchange.

We have to maintain the process of economic growth during the remainder of the Plan period. Availability of rupee finance will certainly not solve the difficulty, which mainly stems from more demand for imports of investment goods and defence equipment. The contention that deficit in food supplies of foodgrains can be made good through purchases under P.L. 480 is wishful thinking.

Mr. G. L. Nanda's remarks in the Lok Sabha that the difficulties in implementing the Second Plan were more due to accidental circumstances rather than because of any deep seated malady makes the confusion worse confounded in the context of the World Bank's report. It is wrong to suppose that our imbalance in economic development is mainly due to international developments and bad monsoons. Also it is equally fallacious to presume that the recent Five Power aid to India would virtually bridge the Rs. 560 crores foreign exchange gap in the Second Plan. Our main concern is how we will be able to find resources for proposed investment to finish projects heavily mortgaging our present and future earnings. Mr. Nanda's emphasis on increasing the rate of saving shows how we are following doctrinaire policies. There will be considerable agreement with the Planning Minister's remarks that 'the level of productivity had to be raised in the context of foreign exchange resources.' This has brought forth the question of promoting exports and granting facilities to export industries. The World Bank's report deserves

consideration in this respect as it has drawn pointed attention to some of the policies of the Government which have resulted in conserving supplies of some of the exportable commodities for home consumption and overloading of export industries with social overheads and multiplicity of taxes.

In a country where private export trade is inefficiently organised, Governmental intervention makes a strong case for securing better prices. The need is more urgent in the case of our country, where 'the people' as aptly remarked by the expert team 'have never been traditionally export-minded. Mr. Nanda's efforts to impress upon the people on the one hand that 'there is no deep seated malady in the Second Plan' and his call on the other hand 'for a revolutionary touch in dealing with the problems' rather ignores one basic fact pointed out by the World Bank's experts that there is a conflict in the present Plan between consolidation and expansion.

The reappraisal of the Second Plan resulting in an additional outlay of Rs. 150 crores over the ceiling of Rs. 450 crores for the implementation of the 'core' and 'inescapable' Schemes of the Second Plan, shows that we are expanding without consolidating at all levels. There is no scope for augmenting the additional outlay either by way of more taxation or saving. If Government is thinking of more deficit financing for raising the additional resources it is driving the country towards complacency of ambitious planning.

It is extremely doubtful whether the State Governments will be able to raise additional tax revenue of Rs. 60 crores in the coming two financial years. The failure of States so far in raising programmed outlay for the Plan is noteworthy in addition to their uninspiring record of increasing agricultural production. The total expenditure of the State Governments has already gone up from Rs. 214 crores to 312 crores. According to the reappraisal of the plan the overall deficit in internal resources will be Rs. 390 crores. This amount is to be

raised by the Central and the State Governments in the next two years. Popular discontent in the States against the present burden of taxation leaves little scope for fresh taxation. The Central Government has already reached their target for raising revenue from fresh taxation. To raise additional resources of the order of Rs. 150 crores over the next two years will be a trial of financial endurance for the States, whose failure in reaching the annual target of small savings of Rs. 100 crores in the last three years is noteworthy. Mr. Nanda seems to have realised this, when he feared that 'the plan would remain at Rs. 4,500 crores unless efforts were made to raise more resources.' The Planning Commission would do well to think over the proposal of the World Bank's expert team that no commitments should be made for new projects in the Third Plan involving substantial foreign exchange until there is reasonable assurance that the country will be able to afford them. The basic defect of our present planning must be accepted, namely the contradiction between consolidation and expansion as suggested by the study team.

Yet another defect to which the report has drawn the pointed attention of the Government is the present agricultural policy of the Government which makes grim reading, poor harvest, drought and failure of monsoons have reduced the output of foodgrains in 1957-58 by 6.2 millions less than 1956-57. Though we have received 1.8 million tons of foodgrains from abroad and hope to receive more from the U.S. under P.L. 480 the five million people added to the population each year provides no immediate solution to the chronic problem of food shortages. The World Bank's report has stressed that agricultural development should be accorded higher priority without which all plans for raising India's living standards must ultimately fail.

With minimum investment of foreign exchange the agrarian sector can give us increased output. Development programmes for agricultural reconstruction should be pursued from

the point of view of export promotion which will expand overseas sales of agricultural products and raw materials. This may reduce the supplies in the home-market but the stepping up of the exports of agricultural products in the short period will certainly enable us to pay for imports of steel and engineering goods to increase the pace of industrial development in the Third Plan. Russia has followed the same policy after introducing the New Economic Policy which gradually prepared a runway for successive five year-plans. Examples are not wanting in the history of industrial development of some countries when agricultural production was increased and diversified to pay for imports necessary for industrialisation.

Agricultural production in India according to the World Bank's report has been slow in terms of potentialities for growth, but is generally responsive to price incentives and specific price supports. But they observed that 'greater demand for chemical fertilisers appear to have been successful but now shortage of fertilisers is holding back production all over India and is probably hampering parallel developments in agriculture.' In view of this the Union Food Minister's announcement in the Lok Sabha that the supply of fertilisers is going to be a limiting factor in the future agricultural production on account of paucity of foreign exchange is a matter of concern. More concerted efforts are needed on the irrigation front by way of phasing the water rates and providing liberal finance to change the present crop pattern. More insistence on co-operatives which cover only 10 per cent of the farming population, is not enough. The failure of co-operatives in the rural sector has much to do with linking of the supply of rural credit on proper lines with the distribution of fertilisers. Adequate credit along with incentives and inducements to ensure stability of agricultural prices would yield better results. Here, according to the World Bank's experts 'single minded approach might yield better results' as they pointed out in agricultural sector 'the efforts have been dispersed over too wide a field instead of being concentrated on a few key points'.

The world Bank's report has made a strong

plea for positive State intervention in the marketing of agricultural produce and formulation of price support policy therein. In this light Government's decision to extend State Trading in the wholesale business of foodgrains to prevent hoarding and speculation supplemented by regulation of consumption and directioning of food production is to be welcomed. The failure of the States in preparing and implementing the schemes of land reforms to provide complete security of tenure to the tiller continues to restrict food production. Uncertainty about land reform is no doubt holding up food production and Mr. Jain's plea for some sort of peace on the land reform issue needs careful consideration by the States and all political parties. Equally it is necessary for the Central Government to carry out its policy of State Trading to its logical conclusion with regimentation. The fixation of floor and maximum prices before the sowing season is also necessary. It is hightime for the Planning Commission to be more responsive to the suggestions of the World Bank to achieve the revised target of an additional increase of 15 million tons of foodgrains as envisaged in the Plan.

The World Bank's willingness to finance India's planned development, if reasonable understanding is given that a programme can be worked out giving suitable assurance that the balance of payments deficit will be financed without adding to our future debt, is significant. The evaluation of India's planning in the World Bank's report has been fairly constructive. The timely observations and comments of the two-man study team of the World Bank deserves close consideration by the Government as it has provided a much needed perspective to the problems of economic development of underdeveloped countries. The report has made us conscious about our economic imbalance and doctrinaire policies, but also encourages us to strengthen our traditional export industries, and has suggested not to overload our high cost economy with social overheads. The consideration of the Bank's report by the Government and implementation of the recommendations will certainly remove the gap between promise and performance.

Economics in Modern India

BY

PROF. V. G. RAMAKRISHNA IYER M.A.

FOLLOWING the wake of Naoroji, Dutt and Ranade, Economics has come to occupy an important place and part in the academic life of the country, and during the last 40 years considerable economic literature has appeared. This can be traced to two sources - (1) the reports and findings of the numerous committees and commissions appointed by the Government to go into various economic problems, and, (2) academic studies in the Universities.

The economic literature in India is growing. The Universities are engaged in constant research and the numerous economic journals in the country are regular commentators on the economic situation. Every new development calls forth explanations, comments and criticism from the Indian economists.

Yet the question remains — Is there any such thing as Modern Indian Economic Thought? Probably the answer to it will depend upon how we define Economic Thought. If we equate economic Thought with Pure Theory, there certainly we have nothing worthwhile on that score in this century. But if we look upon economic Thought as a body of ideas on the economic problems in which there is a certain unity of approach and purpose and a certain clear attitude of the mind, we must claim that we have made some progress. There are certain national characteristics that the Indian economists have developed and there is a clear-cut objective to which all their efforts are directed.

Firstly, Indian economists have not done any theoretical work of any importance. We do not have any one even approaching of the stature of Marshall or Keynes in our country. The reason for it is not far to seek. Generally, Indian economists lack a belief in the traditional economics of the West. Whatever work we have done in pure theory is mostly of a critical nature. We have expressed doubts

rather than given anything constructive by way of a theory. This is probably a legacy due to Ranade who inculcated in the Indian Economists a sense of urgency about the economic situation. The Indian economist would rather be a practical person thinking about the concrete economic problems facing the nation than an ivory-tower thinker speculating on economic questions and equations, curves and geometries. It is highly complementary to Indian economists that they refuse to be mere theoreticians while the country is starving.

As a corollary to the above, Indian economists emphasise historical, statistical and institutional research of the concrete economic problems of the day. The large volume of work that has been done by the Indian economists in the last 50 years has been mostly concentrated on particular economic institutions and they have tried to present solutions to their problems. Of course, to a large extent in their work, they have to depend upon government statistics, which in this country are notoriously inadequate and unreliable. On account of the limited financial resources of the economists and the lack of incentives, economists are usually unable to carry out independent enquiries. This limits their capability of accurate analysis. But then the effort has been there, and that is an important fact.

The objective which all economists of the country are trying to achieve is to piece together all their research to work out a solution to the problem of poverty. We must confess that the academic economists of this country have not been able to work out a comprehensive theory of the poverty of this country. If such a work were possible, it would be a great advance because it would, in the final analysis, be a theory of under-developed economics, which would probably be applicable to similar countries of the East. Let this charge not be misunderstood. When Indian economists

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piece together all the facts of the economic life of the country, it becomes a Text Book of Indian Economics fit for college students rather than a comprehensive scientific and analytical work of any importance. In this direction let it be said to the credit of the political parties that they have worked on the right lines. The political programmes of the Praja Socialist and Communist Parties of India are ultimately based on an interpretation of the economic problem of the country. Whether we agree with them or not is a different matter. Have the traditional economists of this country worked out anything of that nature? The answer to the question needs some sincere heart-searching by them.

In recent years, with the development of the idea of planning, the Government has tried to do some thinking on those lines. Thus considered, the National Planning Commission is the official body interpreting the Indian economic problem and suggesting through its Plan the solution to the problem of poverty. Most economic experts feel that their opinions have been cold-shouldered by the Planning Commission. The general opinion of the economists is that the Commission is motivated more by political and electoral consideration in any aspects of the Plan, rather than by economic considerations. Moreover, a Planning Commission should primarily be a body of economic and technical experts, rather than administrators and politicians, a quality which is lacking in the composition of the National Planning Commission. Would it not be more desirable for the Government to seek the co-operation and advice of the professional economists of this country in their work rather than depend almost entirely on their own administrative resources?

And the economists themselves are to a very great extent to be blamed for this state of affairs. There are very few occasions on which they can meet-discuss and clarify the various issues before them. Economic Journals are mostly dominated by vested interests and it is rare to find one in which a frank and free discussion can be carried out by economic experts. The Indian Economic Conference which meets only once in a year is more of a social gathering than an academic affair.

In short, there is a crying need for the co-ordination of research that is being done in this country by the various universities and institutions. Inter-University and inter-group

jealousies tear apart the economists of this country and in such an atmosphere no constructive work can be done. It is for the economists themselves to realise that unless they organise and make a bold attempt to make their view heard and accepted by the Public Authority, they will continue to be isolated thinkers and never an effective force in the national life of the country.

The influence of Gandhian economic ideas on Indian thinkers has not been very fundamental. Gandhi was universally accepted as a great political leader and the Father of the Nation. But many of his immediate followers did not see eye to eye with his economic views. Probably the only organised attempt to put Gandhian ideas into practice is due to the various organisations started by Gandhi himself, the All India Charkha Sangh, the All India Spinners Association and the All India Village Industries Association. Recently Vinoba Bhave and many socialist leaders like Jai Prakash Narain have taken active interest in the Bhoodan Yagna Movement, which aims at the redistribution of land on Gandhian lines.

The influence of Gandhi's economic ideas on Government policy has been very little. The Planning Commission has talked about moral values, non-violence, and decentralisation as desirable characteristics of a national economic policy in India, but the Five-year Plan in itself is hardly Gandhian in outlook. In fact, staunch Gandhites like Kumarappa and Sunderlal are sharply critical of the Government policy of reconstructing villages with foreign aid, as is being done under the Community Development Programmes. Recent attempts by the Government to revitalise the handloom and the Khaddar industry are not in the nature of the application of Gandhian theory to economic policy. They are obviously dictated by the political necessity of fighting unemployment which looms large on the Indian horizon.

So far as the traditional economists are concerned, they have accepted two ideas from Gandhian thought: (1) the importance of cottage industries in our rural economy, and (2) the necessity of decentralisation of the economic structure. Most economists also agree with the Gandhian contention that the village improvement and rehabilitation of the agriculture must be the first step towards any economic improvements in this country.

The Penty-Tenties

By

Mr. N. V. ESWAR

LIKE many of the people, cut away from Civilization, the people of the mountainous regions of Southern Colorado are highly superstitious. They follow certain rituals which appear weird and even revolting. Though these hill people are followers of Jesus Christ, some of the ceremonies observed by them are extremely fanatical.

The Brotherhood of the Third Order of St. Francis found along these hills attracts the greater attention. The members of this Brotherhood are generally known as Penty-Tenties, or the Penitentes. This Secret Sect shows greater care and fanaticism in preserving tradition and maintain and follow their Cult of Penance in all rigidity. Outwardly, it is voluntary individual penance. But, as in all religious matters, the driving force is the fear of the Society and is severe hand which makes the individual submit to all forms of self-immolation. This meek submission can be put on a level with the behaviour of those brainwashed by the Dictators.

The Wednesday before Good Friday, the Penitentes take out a procession over the hills. Though it is chilly weather at this time of the year, all of them are nearly naked. They would number about ten, all swarthy, black-haired and with high cheekbones. They wear white masks and a narrow strip of white cloth about their loins. As they walk, they scourge themselves with whips made of plaited rope and wire, or with packs of the long-branched cactus, the whip lashing like a red star over one shoulder and then another.

The leader of the Procession wails a chant that tells of the sufferings of Jesus Christ. You can pick out some Spanish words in the refrain. One crawls on his naked knees over stones, another carries a Cross, huge, heavy, fifteen feet long and ten inches in diameter. The Cross is strapped on to his bleeding back and the heavy rope sinks into his flesh. All in the Procession lash themselves with whips in a frenzied manner.

These Processions and religious fanaticism reach a climax on Good Friday and end in the Crucifixion of one of the Brothers. He volunteers for the job, to exalt himself and to acquire superior merit over his fellow beings.

The Sect itself makes him feel he is chosen, and once he senses he has been selected he has to come forward voluntarily. Marihuama and other narcotic weeds are often used to work up the man's mind up to this point of self-immolation.

The Brother whose desire for self-gratification is strongest offers himself up in imitation of the Nazarene. He is stripped and his back cut in the regulation way by the Peador, who uses the Sacred Stone, the smoky topaz, when the Penitente comes to him and says; "Give me three, for the love of God or Give me the five wounds of Christ or Give me the last seven words of Jesus." Each of these requests means just twice that number of cuts with the Sacred Stone, one on each side of the spine. The cuts having been made, the Peintente is then scourged by his fellows, while he carries the heavy wooden Cross a mile or more. The whip is made of the stiff spines of the Yucca plant which is called our Lord's candles by the hill people.

At length, exhausted and bleeding, in the chill winds that blow across the Hill, the Penitente is relieved of his burden and triumphantly Crucified. Only ropes are used to tie his bleeding body to the Cross, so he can at any time terminate the ordeal. But the zeal of the Brothers often prompts them to a more realistic imitation of the torments of the Nazarene. Spikes are driven through his body and his brethren kneel at the foot of the Cross. They continue however to scourge themselves with the whip until the Crucified one asks to be taken down, if he still has the strength to speak. If he dies, he is buried a Martyr, Heaven Blest. If he lives through this ordeal, he is considered pre-eminent among them, though the person may linger on as an Invalid for the rest of his life. Some of those whose faltering devotion made them plead to be taken down from the Cross after a few hours, usually die of pneumonia and are then held in contempt and pity by his fellow-beings.

It is very dangerous to watch on this Procession. It may mean disaster to the observer personally. However, lurking among the oak brushes on the hills, some eye witness accounts of these weird ceremonies have seeped out.

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WHAT IS CULTURE?

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The ceremonies of the Penitentes do not end with the Crucifixion on Good Friday. The following day, the Penitentes come to their Lodge in the Mountains called the Morada, singing all the way. While the drums beat relentlessly, both men and women take part in this procession over the hills. The Morada situated in the mountain fastness is almost hermetically sealed and utterly dark inside. If you do not mind losing your life in the bargain, you may enter the Lodge the following day to see the white-washed walls of it splashed luridly red with human blood. All the devout men and women in the Procession spend the entire night inside the Lodge, whipping themselves to death. Howling and half-naked, as the beating of the drums mounts in excitement, and women rush into the Lodge and stay there during the night. In such a state of frenzy, indulgence can reach out in any direction. The main purpose of this night Scourging is to release the Devil and chain him there inside the Lodge for another year. The belief is once the Devil is chained inside the Morada, he will not be abroad for another

year, and there will be no loose morals or mischief among the population.

This Cult uses the figurative language of the Catholic Church in calling it the Holy Week. The Church and Priests however frown on these ceremonies and they have brought pressure to bear upon Civil Authority. Determined steps have been taken by the Authorities to wipe out these orgies. But the Secret Lodges manage to remain well hidden in the canyons. They still exist, and what is more, their following is on the increase. Any established Rancher of Huerfano or Costilla counties in Colorado will tell you where to look for these lodges.

Incidentally, a parallel to this frenzied scourging of oneself can be found in South India during the Marriamman Festivals. Of course it is only particular individuals attached to the temple or the Deity who whip themselves. Some of the worshippers who had taken vows also immolate themselves inflicting injuries on their person or driving pins through their cheeks or going to the temple of worship, prostrating all the way through or by walking on foot.

What is "Culture"?

By

Sri P. S. SARANGAPANI, M.I.E., I.S.E. (RETD.)

THERE is wide difference between Culture and civilization. The latter denotes material advancement of Life; some would even identify it with Electricity, Radio, Automobile, Sanitary plumbings, picture houses etc; Whereas Culture is the level of refinement of one's nature, the moral equipment of one's life.

People acquire knowledge or cultivate talents, mostly for selfish ends. Viz., acquisition of wealth and power. With rare exceptions, most lives are actuated by mixed motives.

Culture may be defined as "the temper of the mind." Its foundation has to be laid early and at home by parents; for good or ill home influence persists.

Faith in God, service of suffering Humanity, lessons of unselfish life, must be imbibed in childhood. Otherwise a man, as he grows up,

will find himself bewildered, in the wide and tempting world.

To be cultured is

(a) to possess reasonableness and correct sense of proportion.

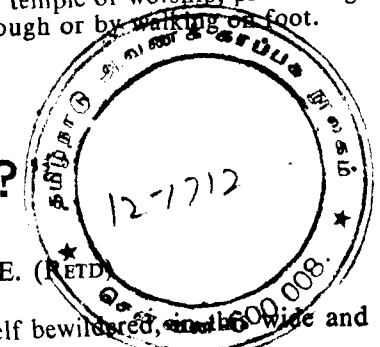
(b) to have a disciplined mind and balanced interests.

(c) to have faith "in the supremacy of the moral Law, the law of Truth and Love" in Gandhiji's words.

(d) to have courage to stand up for correct principles and conduct.

(e) to have a sense of humour and freedom from superstition and prudery.

Good culture means a balance between material and spiritual values; but serious efforts and self-examination are necessary to acquire this balance.



The present day culture is largely imported from the West and is mainly concerned, with acquisition of plentiful wealth, comforts, elegance, fashionable clothes, well appointed houses, imbibing costly wines and dinner, dancing and gambling and social intercourse with similarly minded people only. The emphasis is more on manner and conventions and not on morals, a mad rush after sensual pleasures. Victims of such a culture have little moral significance; and inevitably it soon makes them intellectually atrophied, weak in body, mind and judgment, and insensitive to claims of Truth and Justice. Such materialistic culture is a danger both to the body and the soul. Man of high culture is called upon to master his lower self *अहं* by his higher self *आत्मा*. The power of the soul *आत्मा* to control nature *प्रकृति* has to be recognised and steadily cultivated.

In the words of Mr. Willfred Willcock pacifist, "In the west spiritual traditions have almost broken down. Competition for material possessions knows no moral law. Chief emphasis is placed blatantly upon high standard of material living; and in the "East" although the spiritual traditions have not been broken down to that extent as in the "West", spiritual values exercise little influence indeed upon economic life. Hence in both hemispheres there is an almost complete failure to synthesize the spiritual and the material. To achieve this synthesis is the outstanding need of our times. By some process the things of the flesh must be brought into proper relationship with the things of the Spirit".

The eastern life and society is darkened by an atmosphere of superstition, conservatism, indolence, ignorance, poverty and despair. The Westerner is more often successful but is somewhat of a barbarian and the easterner more often an unsuccessful fatalist or an indolent spiritualist, believing in Karma or "Kismet", and thinking about his rewards in the next world for his miseries in this world.

Prophets and great thinkers have from time to time emphasized the salient of Culture, in their own inimitable way, and appropriate to the needs of the era.

The Bhagwan Shree Krishna :

Perform your own duty without any attachment to the fruit thereof.

Remember me at all times and fight.

Lord Buddha :

Hatred ceases by love only. Way to true happiness is to care for, and help our unfortunate brethren.

Lord Christ :

By this, shall man know, that you are my disciple, that you love one another.

Goethe :

Live a complete virtuous and beautiful life.

Anitole F.

Not merely to live, but to live virtuously.

Lokmanya Tilak :

Swaraj is my birthright and I must get it.

Mahatma Gandhi :

Return good for Evil;

Non-violent non-cooperation with Evil is as much a duty as cooperation with Good.

Tolerance and understanding is the true hallmark of Culture, Mutual forbearance, live and let live is the teaching of all religions. Culture is not the same thing as education; there are many educated men to whom Culture is a sealed book. Education does form a part in forming a man's character-culture, but more often than not, it makes men mere articulate.

Regarding the poor illiterate Indian peasants, Gandhiji observed: "The moment you talk to them and they begin to talk, you will find wisdom drop from their lips. Behind a crude exterior, you will find a deep reservoir of spirituality. I call this Culture. You will not find such a thing in the West. You try to engage a European peasant in conversation and you will find he is utterly uninterested in things spiritual. In the case of the Indian villager, an age-old culture is hidden under an incrustation of crudeness. Take away that incrustation, remove his chronic poverty and illiteracy and you have the finest specimen of what a cultured cultivated free citizen should be."

Culture is a living spirit and the purpose of all cultural education is to teach people, to enlist in the battle of God, against all evil and unnecessary suffering, a battle which God wages through great Mahatmas, to make a new and better world, a world which can be born only by our active efforts and cooperation and not by mere vague hopes and prayers. The philosophy of wise detachment control of the unruly senses, service of the poor and hearty enjoyment of simple, but ennobling life has been the teaching and the persistent refrain of our age-old Hindu Culture.

WORLD OF BOOKS

THE UPANISHADS: (Aitareya and Brihadaranyaka). By Swami Nikhilananda, Phoenix House Ltd, London.

This is the third selection of Swami Nikhilananda's series of translations of the eleven major Upanishads. The Aitareya Upanishad, with which it opens, is a comparatively short-treatise, but the more important Brihadaranyaka Upanishad is very extensive and profound. Here in this volume we have, as the author says: "a consistent and coherent philosophy of the whole man" dealing exhaustively with every aspect of life—ethical, emotional and spiritual. The topics discussed cover a wide range—creation and cosmos, the soul and its destiny, the deities and rituals for communion with them, and in fact the nature of Ultimate Reality and the way of realization. Altogether they form an important part of the philosophical and religious literature of the Vedas.

Apart from the translation, the author gives a detailed explanation of the text, based on the commentary of Sankaracharya whose interpretation of non-dualism is by all accounts, the crowning glory of Indian philosophic thought. With a learning and subtlety rarely equalled among thinkers, Sankara expounds the inner harmony between apparently different thought-currents and the development of a single line of thought culminating in what the Vedantins describe as "the realization of the identity of Atman and Brahman."

The method adopted by Sankara, of raising objections and answering them, reveals his genius in a surprising degree. His dialectical skill and eloquence coupled with the razor-edge sharpness of intellect carry the reader through a maze of arguments with the sureness and dexterity of a master logician. Arguments repudiating the views of opponents are advanced with a strength of conviction and a copiousness of illustration which seem habitual to a mind at home in the realms of lofty ideas. It is sheer joy to follow his adventures in thought, as step by step he leads us to the summit of his speculations. According to

Sankara "the Brahman of the Vedanta represent not merely a theological dogma or a private mystical experience, but a metaphysical reality which can be demonstrated through reasoning." Herein lies the universality of his appeal to thinkers all the world over irrespective of their theological bias.

INTRODUCTION TO VEDANTA: By Dr. P. Nagaraja Rao. Bharatiya Vidya Bhavan, Bombay, Rs. 2.

Dr. P. Nagaraja Rao in a brief compass has ably discussed various schools of Indian philosophy and the nature and function of philosophy (the Western view) also. The philosophies discussed are of Sankara, Ramanuja, Madhva, Chaitanya, Saiva Siddhanta and Vallabacharya. The approach and the function of philosophies discussed are very instructive and interesting. This book will be appreciated by all, as it contains in one volume brief accounts of the several systems of Indian philosophy.

MAHATMA GANDHI: Essays and Reflections. By Dr. S. Radhakrishnan. Jaico Publishing House, Imperial Bank Lane, Mount Road, Madras 2. Rs. 3.

This handsome pocket volume of 426 pages is a cheap reprint of the omnibus edition presented to Mahatma Gandhi on his 70th birthday on October 2nd 1939 by Dr. Radhakrishnan who also edited this work. It contains contributions from eminent and distinguished personalities all over the Globe. Those who go through these pages will be greatly impressed by the fundamental unity between Gandhiji's theory and practice, the true harmony of his mission in life and work for which he lived and worked and died a Martyr. Some extracts from many and varied glowing tributes to him after his passing away are also included.

LOVE IN THE AFTERNOON: (Original title Ariane): By Claude Anet—A Signet Book—Published by The New American Library, New York—Price: 25c.

This is a daringly provocative novel though not perhaps terrific as the normal type. Naturally written with a view to being made into a film, it has all the perfection and defects of such an approach.

THE RESERVE BANK OF INDIA : Functions and Working. Price Re. 1 np. 75.

This is a rewriting of the book published in 1941 which has long been not easily available. As Governor Iengar points out, the Institution is closely concerned with the general welfare of the people with its Regulation of Currency and Credit, Supervision and Control of Banks, Promotion of Rural Credit, Industrial Finance, Exchange Control, and Organization of Economic and Statistical Research. The stability and continuity of British Administrative Organization is justly attributed to the Glorious Revolution of 1688 being buttressed by the foundation of the Bank of England or the Old Lady of Threadneedle Street almost simultaneously. The comparative stability and solvency of the Union Government of India that is Bharat is due to the comprehensive all embracing nationalist Reserve Bank of India which by legal action and moral suasion affects every sphere of economic life from the price at which the half-starved casual labourer buys his rations and cloth to the credit facilities by which the bloated billionaire piles up accumulations to be finally handed over to the Socialist State by way of Income Tax, Super Tax, Estate Duty and Gift Tax. The treatment is factual and analytical and the graphs and tables are self-explanatory. It is an indispensable introduction to the problem of Currency and Finance.

THE WOMAN THOU GAVEST ME : By Hall Caine. Rs. 3.75.

EMMA : By Jane Austin. Rs. 3.

TOM BROWN'S SCHOOL DAYS : By Thomas Hughes. Rs. 2.50.

HARD TIMES : By Charles Dickens. Rs. 2.50. Jaico Publications, 7, Imperial Bank Lane, Mount Road, Madras 2.

The above four books are classics in themselves, besides they are novels of permanent value of very exciting and interesting reading. These reprints offered at moderate prices by the publishers should find a place in every one's library.

SLUMS OF OLD DELHI : By Bharat Sevak Samaj, Delhi Prakash. Price Rs. 5 U.K. 15sh. U.S.A. 2 dollars. Atma Ram and Sons, Booksellers, Kashmiri Gate, Delhi 6.

This Socio-Economic Report as Nehruji says, is useful, impressive, and distressing. As Gandhiji said, the Viceroy's House and the Bhangi Stables must both disappear in Free India. Chapter one outlines the area and peoples proposed to be surveyed. Chapter two describes the perspective of the Socio-Economic Survey. The remaining chapters deal with the distribution of the Slum. Dwellers under various heads, their Income and Employment, their Education and Health, and their Housing. The final Chapter is completed by an Appendix to facilitate similar studies. Of the ten lakhs of people in Delhi, nearly a fourth live in slums and the proportion cannot be less in other large and small cities of India that is Bharat. Individual earnings range from Rs. 25 to Rs 300 per month and Family Income from Rs. 25 to Rs. 200 per month. The detailed split-up in various tables makes one wonder whether as Jesus said we will always have the poor with us or whether we can travel in reasoned hope that things are getting better at least with the inevitability of gradualism as the Webbs put it. It must not be forgotten that as Carlyle put it the washerwoman may give the Duchess her sister under the skin smallpox in the washing and even enlightened self-interest should induce the Have-Much's to attend to the Have-Not's.

THE STORY OF BARDOLI : By Mahadev Desai Price Rs. Three. Navajivan Publishing House, Ahmedabad.

This account of the Bardoli Satyagraha (Mass 1928 Civil Disobedience) is very timely as the lessons learnt there out of the experience of the White Bureaucracy will be helpful in dealing with the Socialist and other civil disobedience movements now proposed by the parties who have despaired of shaking without satyagraha the continuing domination of the Congress Party.

On the Twelfth of February 1928, the disciplined program of meetings and refusal to pay was passed at meetings and the campaign began in right earnest. The story is exciting and interesting and full of lessons for the present and future generations also.

INDIANS OUTSIDE INDIA

CEYLON

CITIZENSHIP TO INDIANS

Mr. R. G. Senanayake, Ceylon's Minister of Commerce and Trade, told a public meeting in Kandy the hill capital, on Oct. 20 that no more than 150,000 persons of Indian origin would be absorbed as citizens of that country.

He said the late Prime Minister Mr. D. S. Senanayake, had provided for the absorption of 50,000 persons of Indian origin (out of a total of nearly a million). But the figure had now risen to 1,50,000 and the present Government was determined to keep it at that.

In the event of all persons of Indian origin becoming citizens, he said, not only the Kandyan plantation areas where they were resident but all of Ceylon would run the risk of going under "Indian influence."

In reply to a question from the audience as to what was going to be done with the population that would not be absorbed as citizens, Mr. Senanayake said, although the Government had closed the gateway through which Indians could enter Ceylon, the way out was still open. The next step for the Government was to find means of permitting the gradual return of the Indians "by this way."

Speaking at Colombo on the next day Mr. Solomon Bandaranaike, Ceylon Prime Minister, told a Press Conference that discussions were proceeding in New Delhi at diplomatic level for a solution of the problem of citizenship of Indian settlers in the Island.

The Prime Minister added that there was no Government decision on the number of Indians who would be given Ceylon citizenship, thus contradicting what Mr. Senanayake said. But on the 26th October Mr. S. Tondaman, President of the Ceylon Workers' Congress, the dominant political and trade union organisation representing the Indian estate workers in Ceylon, has warned the Ceylon Government that any attempt to solve the problem of the stateless in Ceylon in a harsh, reactionary or inhuman manner will have grave consequences and will create a major tension in the plantation area.

Mr. Tondaman uttered a warning during his comments on the above statement by Mr. R. G. Senanayake, Minister of Trade and Commerce, that Government had decided to absorb 1,50,000 persons of Indian origin and that the remainder, approximately 8,00,000 would be sent away to India.

In a Press communique issued on the 25th October Mr. Tondaman said : "Already the discriminatory language policy has created a mess and has roused communal and racial tension. To solve the problem of persons of Indian origin on the basis of the reactionary and discriminatory Indian and Pakistan Registration of Citizens Act will lead to tension and troubles of a far greater magnitude. Being organised in trade unions, the plantation workers did not get drawn into the recent communal disturbances but any attempt to discriminate against them any further will create a major tension."

SOUTH AFRICA

U. N.'S CONDEMNATION OF APARTHEID

The U. N. General Assembly's Special political Committee on 21st Oct. adopted a resolution expressing "regret and concern" that South Africa had failed to modify her racial policies despite United Nations' appeals.

The resolution, co-sponsored by 32 member States, also would have the Assembly call on all nations to observe their obligations under the United Nations Charter to promote fundamental freedom and human rights.

As the Committee is a plenary organ, the vote of 68 in favour, five against, with four abstentions, could be expected to be repeated when the Assembly is called upon for endorsement.

Thus for the seventh time the United Nations censured South Africa for her *apartheid* policy but no delegation has any illusion that the Union Government is going to pay any more heed this time to the world's voice than she has done in the past and turn a new leaf. On the other hand, the members have noted that this Government's racialism has been getting worse with years and her present Government is regarded as the rabidest of all the Governments the Union has had in the past decade. The United Nations is really nonplussed on how to make South Africa conform to civilised codes of behaviour and its hope in censuring her year after year is just that relentless pressure of world public opinion should eventually make some dent on the errant member.

As usual India has played an important part in getting the United Nations express condemnation of the Union but many other delegations also made valuable contribution to the debate.

DIARY OF THE MONTH

- Sep. 27. Lok Sabha adjourns.
—Burma Premier U. Nu asks Defence Chief to take charge of Government.
—Tokyo accords big welcome to Rajendra Prasad.
—Nehru leaves Bhutan for India.
- Sep. 28. The Law Commission submits its report on judicial reforms.
- Sep. 29. France votes for New Constitution resulting in victory for De Gaulle.
—U. P. Food agitation is called off.
- Sep. 30. Eisenhower warns China against aggression.
- Oct. 1. Morarji Desai returns to India.
—Russia resumes Nuclear tests.
- Oct. 2. Nehru returns to New Delhi from Bhutan.
- Oct. 3. Morocco and Tunisia become members of the Arab League.
—World Rice Commission meets in Tokyo.
- Oct. 4. Sino-American Ambassadorial talks are continued at Warsaw.
- Oct. 5. Rajendra Prasad returns to New Delhi from Japan.
- Oct. 6. Mr. Nehru inaugurates the Joint Session of the International Monetary Fund, the World Bank and the International Finance Corporation at New Delhi.
- Oct. 7. Benares University is closed due to students' trouble.
- Oct. 8. The President of Pakistan declared Martial Law due to Cabinet crisis and appoints Gen. Ayub Khan Army Commander as Chief Martial Law Administrator.
—India—1958" Exhibition opened by Prime Minister Nehru at Delhi.
- Oct. 9. Pope Pius XII is dead.
- Oct. 10. Mr. M. A. Khuhro, Pakistan Minister is arrested and put in Jail.
—World Bank Fund Conference which met at New Delhi concludes its session.
- Oct. 11. U.S.A. fires Rocket to the Moon.
- Oct. 12. Khan Abdul Ghaffar Khan and three Ex-Ministers arrested under the Pakistan Safety Act.
- Oct. 13. Cease-Fire in Quemoy area extended.
—U.S.A.'s Moon Rocket burns up during its course of action.
- Oct. 14. De Gaulle's bid to curb Army's power in Algeria.
- Oct. 15. Gen. Ne Win announces 9-man Cabinet for Burma.
—World Trade Conference opens at Yokohama.
- Otto Hornung, U.S. International Geophysical scientist is dead.
—British troops begin to evacuate from Jordan.
- Oct. 16. Algerian Public Safety Committee puts off general strike.
—Eight Ministers of the U.P. resign.
- Oct. 17. International Law Association back Indian stand re. Indus Canal Waters dispute with Pakistan.
- Oct. 18. All India Yoga Health Seminar meets in New Delhi.
- Oct. 19. The U.P.C.C. expresses its confidence in Mr. Sampurnanand: Dissidents withdraw their amendments.
- Oct. 20. Martial Law is declared in Thailand. Field Marshal Sitt Thanarat, Supreme Commander of Armed Forces takes over the Government.
- Oct. 21. Martial Law Courts of Pakistan's Revolutionary Regime impose heavy punishments.
- Oct. 22. West Bengal Government promulgates an Ordinance in respect of profiteering in certain essential commodities.
- Oct. 23. Mr. Dulles and Chiang kai-Shek meet: Mr. Dulles pledges support to Kuomintang China.
—Russia announces 400 million roubles credit for Aswan Dam in Egypt.
- Oct. 24. A.I.C.C. meets in Hyderabad.
—Mr. V. K. K. Menon returns to India.
- Oct. 25. President Iskander Mirza constitutes a twelve member cabinet appointing Gen. Mohamed Ayubkhan as Premier of Pakistan.
- Oct. 26. A.I.C.C. concludes its session at Hyderabad.
- Oct. 27. U. Nu hands over power to Ne Win, Army Commander-in-Chief.
- Oct. 28. Southern Zonal Council meets at Trivandrum under the Presidentship of Pandit G. B. Pant.
—M. C. Chagla, India's ambassador-designate to U. S. leaves India for Washington.
- Oct. 29. Gen. Ne Win assumes office as Prime Minister of Burma.
—U. K. paratroops leave Jordan.
- Oct. 30. Governors' Conference meets in New Delhi.
—Russia rejects West's proposal for suspension of H. Bomb tests for one year.
- Oct. 31. U. A. R. armies are alerted fearing an impending Israeli attack.

READERS' DIGEST

THE ROLE OF OPPOSITION IN DEMOCRACY

The role of a healthy opposition in a Democracy is so well recognised in England that the leader of the Opposition is paid from the State Treasury. For a Parliamentary democracy means a government by discussion and is based on a wise reconciliation of different points of view. Dr. C. P. Ramaswami Iyer, discussing this subject in the *Academy*, the international university quarterly, observes that where democratic government has best succeeded as in U. K. and U.S.A. there have been two parties both of which are united in the preservation of the fundamental structure of society but who differ in the method of attaining specific political, social and economic ends. The Liberal or Labour Party and the Conservatives have thus functioned as groups equally willing and able to shoulder the tasks of Government. The same has been the case with the Democratic and Republican parties in the United States although in America there have been no such clearcut and definite evolution of varying policies as in Britain."

The existence and effectiveness of an opposition also depends upon the spirit of give and take and of compromise and a desire to maintain basic personal courtesies and friendliness notwithstanding the political divergences.

"If more than two parties come into existence and there arises a series of splinter groups, there is a danger of unstability as in the case of France. The ideal state of things will be for the coalition of all similarly thinking groups so as to present to the legislature and the country two or at the most three organised sets of views and policies equally patriotic and equally possessed of a workable political philosophy."

If there is no point of agreement even on fundamentals between a party in power and a party in opposition, there is a danger of chaos or resulting from better animosities or rivalries.

"In India, therefore, it is important that the public should be educated to form and express not only during election time but continuously their mature personal opinions on political, economic and social ideals and programmes. Such a process of education will inevitably bring out leaders representative of the various opinions."

WEST GERMANY AND INDIA

The German Democratic Republic came into being on Oct. 7, 1949 and can now look back with satisfaction over nine years of growing strength and prosperity. The record of the years shows rapid progress in many directions and show what a determined and dedicated people can do even under very disheartening circumstances. The *Bulletin* issued by the Trade Representation of the G. D. R. (23 Curzon Road, New Delhi) gives a picture of the new Germany emerging fresh and strong over the ashes of the old. Of the mutual relations between G.D.R. and India the *Bulletin* observes:

"The GDR is a highly developed industrial country which ranges 5th in Europe as to her industrial gross-production. This fact enables the GDR to supply countries like India, with a gigantic programme of industrialisation ahead of them, with machines and equipments as well as other goods, such as fertilizers, raw films and many other products of industry. For an example, experts for small-scale industry from the GDR are presently staying in India to investigate the Indian requirements in this field and to submit proposals on respective deliveries from the GDR to the Indian partners. As is the case with all larger projects, the GDR is also here ready to grant technical assistance.

On the other hand, the GDR draws a number of interesting goods from India, in balance of the goods supplied by the GDR.

"Only recently, a contract on the supply of considerable quantities of iron-ore was signed with the STC (State Trading Corporation). Among many other things the GDR draws from India e.g. mica, coir fibre products, tea, spices, coffee, cashew-nuts and products of Indian handicraft.

The possibilities of exchange of goods between the GDR and India have not yet been made full use of. For both sides, all presuppositions are at hand to increase trade considerably.

"From this angle, the GDR is ready and able to exchange goods to an amount of more than Rs. 10 crores from either side already during the next year."

PROPORTIONAL REPRESENTATION

In his London letter to *Thought* A. M. Abraham discusses the pros and cons of the case for proportional representation. Every trace of opinion, however small, ought to be represented in the legislature. The English proportional representation society suggests a system of single transferable vote," providing for constituencies of at least 300,000 inhabitants, each represented by five members in Parliament.

"Most democratic countries today have some form of proportional representation. The Australian States have the system of Alternative Vote (or Preferential Vote) in which the voter, instead of marking his choice with an X, marks the candidates in the order of his preference, 1, 2, 3, etc; then the Returning Officer eliminates the bottom candidates in turn, distributing among the top candidates the preferences marked on the eliminated ballots. The French Electoral Law, passed in May 1951, is basically a Preferential Vote system, but extremely complicated.

Though in principle there is much to be said in favour of proportional representation, in practice, the two party-system seems to work best. France is the outstanding example of where representation of "every trace of opinion" can lead to.

"The Liberal Party has urged for electoral reform for a long time. Significantly, the only time when they stopped doing so was when they themselves were in power.

DEMOCRACY AND FREEDOM

In a recent issue of *Theosophist* B. G. Harris discusses the nature and attainment of Freedom. Democracy stands for equal freedom, which means that nobody is entitled to exercise his freedom at the expense of other people's freedom. Every society, he says, finds it necessary to make laws and sanctions for the restraint of anti-social elements, whose activities would otherwise make life, liberty and the pursuit of happiness impossible for the law-abiding majority. Thus it becomes evident that the majesty of law is not a menace to freedom, but the means of ensuring it. As often as the law is flouted, freedom is imperilled. This is not to advocate the multiplicity of laws. The best guarantee of ordered freedom is not in laws inscribed in the statute-book, but in the discipline which springs from within oneself.

"Without order no society can exist. Without freedom no society can progress. Order

without freedom spells stagnation. Freedom without order spells chaos. Law and liberty are both essential to human welfare; this freedom is essential to democracy, since democracy is "government by discussion," and there can be no real discussion without freedom for everyone to express his opinion."

The existence of law thus becomes self-evident for the attainment of freedom, and the advisability of utilizing it apparent when we rise in consciousness to the level whereby we become aware of the benefits to be gained by co-operating with Nature.

"We must realize that until man conquers the limitations imposed upon him by conditions of the lower planes, and understands how to use the laws and adapt himself to them, he regards Nature's laws as enforcing obedience, preventing his fullest expression, and prohibiting the doing of so many things. This interpretation is erroneous. Nature's laws were never intended to restrict man, or to enslave him, as they alone can be employed to gain liberation.

CONTINUED DIVISION OF KOREA

The *Peking People's Daily* recently accused the U.S.A. of "responsibility for continuing to keep Korea divided and intensifying tension in the Far East."

The paper, as quoted by the *New China* News Agency, said only the withdrawal of all foreign troops from Korea could create the conditions for a peaceful settlement of the Korean question, including that of holding free elections.

The newspaper was commenting on a note to China delivered in Peking on behalf of 16 nations which formed the U.N. Command in the Korean war. The note asked the communists to state clearly whether they accepted all-Korean elections under U.N. supervision.

The *People's Daily* said the note avoided mentioning the question of the U.S.A. and other countries following China's examples by withdrawing troops from Korea. It urged these other countries concerned to advise the U.S.A. to do so.

"Only by doing so can they demonstrate their sincerity for peace to the people of their own countries and to all peace-loving peoples the world over; otherwise, they too cannot escape their responsibility for covering up the U.S. delay in withdrawing troops," it added.

WORLD POPULATION

The world's population is increasing by 5,400 an hour—47 million a year—and is expected to be double its present estimated 2,737 million before the end of this century.

Reporting this in its *Demographic Year Book* for 1957, the United Nations says the population has increased almost by a quarter in 20 years, and the estimated birth-rate is now 340 per 1,000 inhabitants, against a death-rate of 218.

The Dutch live longest (71 years for men and 74 for women) and the people of India die soonest, the life expectancy for both men and women being 32. It is established that Latin America is the world's fastest-growing area, though numerically Asia leads, adding 24 million to the population every year.

The Year Book reaffirms that women live longer than men in every country for which statistics are available. In the United States, it says the death-rate for men is 37 per cent higher than for women—34 per cent higher in Canada, 33 per cent in Argentina and 25 per cent in Australia.

Reasons for the difference have not been isolated, but there are possible biological causes and "certainly the conquest of maternal mortality has aided the female in achieving the favourable position she now occupies." At the same time, it is noted that accidents are a leading cause of death among males of most ages up to 44.

Though infant mortality has reached "phenominally low" levels in many countries, Burma, Brazil, India and parts of Africa still shows high rates. Sweden has the lowest infant mortality (17 per 1,000 live births) in 1956, with Iceland the Channel Islands and the Netherlands close behind.

Among the causes of death, cancer, accidents and heart disease head the list.

Increases in accidents, especially motor car accidents by as much as 20 per cent in some areas are recorded. Luxembourg has the highest death-rate for motor car accidents (28.5 per 100,000), followed by Australia (23.5), the United States (23.4) and Western Germany (23.3).

The 644-page document also reports that Japan still has the world's highest national death-rate from suicide (24.2 per 100,000), but it is exceeded by that for one city. West Ber-

lin (34.3), Austria, Denmark, Finland and Switzerland also report high suicide-rates. Northern Ireland, Formosa and Latin American countries record very low rates.

The United States ranks only 20th, behind such countries as Switzerland, Finland, Denmark, England and Wales, New Zealand and Australia. The countries recording the greatest percentage of decreases in infant mortality over the years are Malta, Czechoslovakia, Hawaii and Cyprus.

Under the heading of death-rates at other ages, statisticians find that children of school-age have the lowest death-rates of the entire age span, averaging under two per 1,000 in 90 countries supplying information.

THE DISCOVERY OF AFRICA

The mythology of African inferiority begins to be dissipated by the known facts of African life, past and present, writes Basil Davidson in the *Aryan Path*. It begins to be seen that Africans, evolving in Central and Southern Africa far out of reach of the ancient civilizations of the Mediterranean or the Near East, nonetheless succeeded in evolving new and varied systems of Society and means of life.

It is seen that their pre-scientific systems of belief were not chaotic or pointless or anti-social: on the contrary, it begins to be seen that their systems of belief were partly the product of the circumstances in which they were obliged to live and survive in the deserts, plateaux and deep forests of Africa, and partly the cement which made their survival possible. It begins to be seen that their tribal organization had values and virtues of its own, was complex, was the consequence of trial and error over long periods of time, was a wonderfully effective exploitation of the real possibilities before them.

It begins to be seen, at the same time, that pre-European Africa was not the savage chaos that European myth has long believed it was. There is good reason to believe that the mediaeval civilizations of Africa were often not much inferior, or not inferior at all, to the mediaeval civilizations of Europe. New research suggests that African civilizations before the overseas slave trade got into its stride were neither insignificant nor contemptible. In a word, there is a gradual unveiling of the fact that the African record holds nothing in it which can support the view that African humanity may not claim equality of status with the rest of humanity.

COMMUNISM IN INDIA

In the third of his four articles giving his impressions of his recent visit to India and the East, Mr. Kingsley Martin of the *New Statesman* discusses the future of Communism in India. He deals at some length with the problems facing the communist government in Kerala but his observations on the Indian brand of communism are relevant in the context of recent trends. Communism in Asia, he says, is a less terrifying word than in the West; "it often means no more than anti-colonialism or a belief that the Chinese are getting on faster with their planning and development than other less rigorously organised countries. In India the surprise is not that Communism has made so much, but so little progress. There are a number of reasons — apart from Nehru's position as leader of a Socialist pattern of society. One reason is that Marxism implies literacy; it is no coincidence that the centers of Communism are to be found among the often unemployed educated — in Calcutta, for instance — and that the first Communist government in India is in Kerala, where the percentage of literacy is the highest in the subcontinent. Moreover resistance to Communism amongst the uneducated is stronger in India than elsewhere in Asia. India is essentially a religious country, and Hinduism — a state of mind and way of life, not a church or body of doctrine — is of all religions the farthest removed from the logical, scientific and materialist propositions of Marxism. It is a mistake to think that poverty and ignorance are the soil of Communism; the breakdown of government and the existence of an organised revolutionary party are the essentials.

Communist leadership has not been such as to create confidence among the workers of India. "The Communists left it to Congress and the Socialists to oppose the imperialist war against Germany; after 1941 it became a war against Fascism in Communist eyes because Russia was on the same side of imperial Britain. So the Communists began with a handicap in free India and further increased the stakes against themselves by a doctrinaire contention that the British would never voluntarily leave India. Even when the British did go, the Communists declared that it was only a fake and illusion; and when in 1948, for the first time, India clearly had a democratic government, they began a policy of violence and revolution. Only recently have the Com-

munist begun to recover from this bad start. People did not believe them when they bagged from daily denigration to flatulent praise of Nehru — it was *Pravda's* change on this point that made them look so foolish in the Andhra election of 1955. But today the declarations of the party which has won power constitutionally in Kerala are taken more seriously. After all they have a chance of constitutional victory and no chance of revolution. And if Russia and China hope to win world power by peaceful competition and the internal contradictions of capitalism, may not Indian Communism also win without violence?"

EAST-WEST POLITICAL STALEMATE

Commenting on the exchange of letters between Moscow and Washington, Walter Lippmann the well known correspondent of the *New York Herald Tribune* says that there is a military and political stalemate not likely to be broken soon or early.

"No doubt the Soviet utterances are mostly propaganda. But it is pacifist propaganda, and that is not the kind which a Government, intending to make war, would dare to use among its own people. The Soviet talk about peace is meant, of course, to soften up the West. But unlike Hitler's propaganda, for example, it is not designed to toughen up the people at home. Quite the contrary. It is the kind of propaganda that must soften them up, too.

The overall effect of the talking war is to support the conclusion that there is a stalemate arising from a balance of terror."

Enmeshed in the military stalemate there is a political stalemate. "It is at once accurate and significant, I believe, to say that each side wants the other side to go home, that each side wants disengagement by the other side without disengagement for itself. Fundamentally, what the West wants is that the Russians and their Chinese allies should go home and renounce their present spheres of influence. What Moscow wants is that the Americans should go home, renouncing their sphere of influence from Japan and Okinawa to the frontier of West Germany.

There is a stalemate because there is not in sight any willingness on the momentous issue of disengagement to give as well as to take. That is why in the existing situation there is no prospect of a negotiated settlement at the summit or anywhere else. The situation is likely to last until in the course of time it is eroded by events."

NOVEMBER 1958]

A SHRINE BUILT IN GRATITUDE

Madurantakam, 50 miles from Madras is the place where the Vaishnava Saint Ramanuja had his initiation. It is in the shrine of the consort of Kodandarama, Janakivalli Thayar that it is remarkable, says M. Krishnan in the *Statesman*, "for this arose from an Englishman's gratitude in 1798."

Lionel Place, first Collector of Chingleput of the East India Company found that the great Madurantakam Tank the chief irrigation reservoir of the area could not be trusted to hold the water that filled it during the north-east monsoon. Twice attempts to reinforce the bund, and build a waste weir failed—with disastrous consequences. The bund breached again and again.

Soon afterwards, we are told, as Place was passing the Kodandarama temple one morning, he overheard the priests lamenting the lack of funds which prevented them from rebuilding Janakivalli's shrine which had decayed and crumbled.

"Referring to the repeated collapse of the bund, he asked them bitterly why they were so solicitous of the welfare of a deity which did not bless an effort to benefit the people. Now, that sort of talk could not be suffered, even if it came from the Collector of the District. The priests replied that if he really wished to have the blessings of the deity, perhaps he could, but only by praying to the goddess, with due humility and sincerity in his heart — not by scornful words. Thereupon Place offered a prayer to the goddess, and vowed that if his third attempt at a monsoon-proof bund was successful, he would at once donate the cost of a new shrine, in gratitude."

In 1798 Place spent over 10,000 pagodas again on the bund and weir. That year the monsoon broke with unprecedented vehemence and hearing that the tank was almost overflowing. Place rushed to Madurantakam.

"For two whole days he could not leave the resthouse where he camped, so heavy was the downpour. On the third night, when the rain ceased, he could not contain himself till day-break to know whether or not the bund had held. Picking up a lantern, he visited the tank and walked along the bund, and to his surprise and joy it was intact. It is said that when the people who had observed the Collector going out with a lantern followed him to the tank they found him on his knees in prayer, and

that he spoke of a vision of Kodandarama that had been revealed to him. Whether or not that was true we cannot know for certain, but it is a fact that Place had the shrine of the goddess rebuilt at once, as a tablet in the stone of the precincts bears out.

INDIA AND PAKISTAN

The root of the Indo-Pakistani conflict lie in the partition of India which was brought about "through Churchill-Jinnah secret agreements and the deliberate programme of the British to weaken a free India" says Taraknath Das in the *Jewish Frontier*. At the same time the Pan-Islamists of Pakistan and India who wanted to detach the whole of Bengal and the Punjab have been working to enlarge Pakistani territory at the expense of India. This is the *raison d'être* of the incessant border troubles and shootings in the Asian frontier. If this is not stopped in time it may develop into a full scale conflict. The writer appeals to Britain and U.S.A. to intervene as it is their arms and money that have emboldened Pakistan to defy pacifist India. He goes on to add:

"In case of an all-out conflict Pakistan and India, it may be that in spite of Pakistan's having superior equipment, the Indian forces will overpower the Pakistanis. This was the case when overwhelmingly superior Egyptian forces, equipped with Russian jets and tanks, were defeated by smaller and inferior Israeli forces. In that case, Pakistan's friends will try to save Pakistan through the intervention of the United Nations as was the case with Egypt in her struggle with France, Britain and Israel. But it may happen that India will suffer defeat initially. In that case, China and Russia will not sit idly by; and India will look for superior arms to these countries to defend herself. This may be the beginning of a Third World War.

Is there any possibility of averting such a calamity?

"It should be fully understood by the statesmen of the world that India will not surrender her rightful claims to Kashmir and Assam, even if she were under great pressure diplomatically. Of all countries, Great Britain and the United States have the greatest responsibility to check Pakistan from making the present situation worse. Diplomats should bear in mind that military pressure on India by Pakistan and her allies might well lead to the Third World War.

FOREIGN "GROUPS" IN INDIA

Groups of foreign youngmen and women visit India from time to time. They come here to understand India and to let Indian students know more about foreign friends. Some of these groups, says *Chowringhee* the Calcutta Weekly, occasionally work for India and the Indians and they have helped to build houses for institutions. "We doubt if our Cultural missions can give an impression abroad which can compare with the impression given to us by these groups. Our cultural and other missions are a gift to our own people for services rendered to political parties. That is why the people who are selected for such missions are seldom of much use from a practical point of view. They go for holiday tours rather than for any useful purpose. Our Government should learn from these foreign groups the true purpose of sending missions to other countries. If our missions have to create an impression abroad they should be manned by proper selection and not by allowing influence partisanship or other considerations to override the facts of personal quality. If we stop undesirable people from visiting foreign countries, that will add to our prestige in other lands."

WELFARE STATE

What has been the effect of the Welfare State upon the British people? Are we a better nation for it? What is a better nation asks George Scott in *Punch*. "The ultimately important question is what helps us to survive as dignified, imaginative, creative individuals? And the answer to that may be found to be incompatible with the humane search for social security. We are still finding out. By the time we have discovered the answer any possibility of making a choice of one course or the other may well have become purely abstract."

There can be only interim, tentative judgment on the Welfare State. It was built, impetuously and recklessly, upon unstable foundations. While people live in squalid houses, go to squalid schools, are treated in squalid hospitals, so much of the Welfare State must be ineffectual first-aid.

We should now begin to put more emphasis on the prevention of misery, illness and waste. Then it might be easier to see what cures were really needed and how they should be applied."

EDUCATED UNEMPLOYED

Yojana Prize Winner A. K. Poddar of the Delhi School of Economics suggests various remedies for unemployment among the educated which is bound to increase year to year. The difficulties of the educated unemployed can be substantially reduced by strengthening the system of Employment Exchanges. That is one way of meeting the growing demand,—by extending this system to cover the entire country so that every town may have one office. But a more fruitful step would be the co-ordination of the employment exchanges directly with the Universities. The employment exchanges should enrol every willing student and furnish periodic information regarding vacancies and scope for particular types of employment to the Universities. This will, on the one hand, bring the prospective employees in direct and intimate contact with the employment exchanges and, on the other hand, avoid overcrowding in the exchange office in particular seasons of the year. This is a peculiar feature of the employment market of the U.S.A. This method was given an exhaustive trial during the thirties in Britain and was found highly successful."

As the heart of the problem lies in the deficient educational apparatus of the country, the most effective and promising line of attack would be "a reorientation of the educational system on suitable lines."

THE DECLINE OF MORTALITY

The phenomenal decline in mortality is the most significant demographic event of the last decade, according to the *United Nations Demographic Yearbook*. In the world as a whole, death rates for 1950-1954 (latest available) were lower than those for 1945-1949, and countries with the highest death rates in the earlier period (Africa and Asia) experienced the greatest reduction.

The decline may be attributed in the main to advances in environmental sanitation and disease control, and it is reflected in increased life expectancy almost everywhere. In the more developed countries a new-born girl can be expected to live four to five years longer now than 10 years ago, a new-born boy three to four years longer; and in some of the countries undergoing rapid development, life expectancy at birth has increased upto 11 years for girls and 10 years for boys.

With a decreasing rate of death and an almost unchanged birth rate the population of the world (now about 2,700,000,000) is growing rapidly: every hour almost 5,000 persons are added, or 120,000 per day, or 43,000,000 per year—an increase calculated to double the world's population by the end of the century.

RACIAL PROBLEM IN U.S.

Prime Minister Nehru's Statement in Parliament on racial segregation in the United States is warmly welcomed by the *New York Times*. His is a powerful voice in Asia, it says, and it has been raised on behalf of a better understanding of what is being attempted in the States. The United States Government, he said wants to solve the problems of racial discrimination and public opinion is helping in the solution.

"This is peculiarly important because the very existence of a discrimination problem in this country has been widely and effectively used in Asia by Communist propagandists. A championship of freedom and individual liberty by the United States has always been assailed by our enemies on the sensitive ground that we did not practise what we preach."

Mr. Nehru has become our advocate by pointing out that we are at least making an honest effort to do the right thing. His words will carry weight.

At the same time, the Indian Prime Minister made his own appeal against discrimination in his own country, saying that India's own hands were not very clean in this respect. Whether he intended to do so or not, he was drawing something of a parallel between his country and ours."

The precise basis is somewhat different, but the problem of how to cope with discrimination is the same: "In India the question is one of caste: here it is one of race. In each case, however, the Government has adopted the correct legal measures to outlaw discrimination. The Indian Constitution provides that no discrimination is lawful, just as do our constitutional amendments and our statutes."

In both cases, however, it has been demonstrated that legal ordinance is not enough. The actual end to this injustice must come from within the society itself, by its own free intelligence and will.

India and the United States are confronted with the same grave problem. We are glad to know that Mr. Nehru feels we are making gains.

MACHINE FOR 'PRECIS'

American technicians have developed a machine which can read an article or scientific paper and then write a condensed version of it.

The machine is called "auto extract." The article to be condensed is first transcribed in a code on a paper tape which is fed into the machine.

The machine analyses the text for frequency and distribution of words, determines the relative degree of significance of the words, and grades each sentence according to importance. Then it automatically extracts and prints the most important sentences.

The machine also promises to speed up translation of scientific articles in foreign languages as it will produce an abstract in the foreign language, saving the translation of the full article.

SECONDARY EDUCATION U.S.A.

Prof. R. C. Wadhwa of the Ministry of Education, Ethiopia, discussing the functioning of Secondary education in U.S.A. offers in the pages of *Prabuddhe Bharata* valuable suggestions for adoption in India. As our country is presently engaged in the reorganisation of an educational system his references to the "largely decentralized system — that offers considerable autonomy to respective states" are particularly interesting and apt. Some of the distinctive features which he mentions are all worthy of consideration for introduction here. For example: "Objectives of secondary education embracing all areas of human activity and endeavour are being adjusted to the fundamental needs of students and to the aspirations of society so as to mould citizens into an intelligent, awakened and creative force."....."Specific committees in U.S.A. mean a prelude to action and are not a mere preliminary to evasion and a palliative ruse.".....His warning that "without the right vision of values.....man is prone to become a scoundrel even though he is equipped with vocational competence, academic maturity and technical skill" lays correct stress on the real ideal which should form the basis of all education.

WORLD CITIZENSHIP

On April 14, at Naples, Garry Davis "World Citizen No. 1" boarded an Atlantic liner bound for New York and home after a fruitless ten-year struggle with the world's natural barriers and the police and bureaucrats defending them.

The Italian police put an end to Davis's last idea—a one-acre haven for world citizens on the little island of Capri offered to him by "World Citizen No 2," Countess Caresse Crosby, also an American and he gave up his struggle against national barriers.

Davis was taken into custody and threatened with internment in an Italian displaced persons' camp. There was nothing left for him but to agree to return to his home in the U.S.A.

Since he had ceremoniously rejected his American passport ten years ago, he had to travel on a special document provided by the American Embassy in Rome—and valid only for the one-way trip home.

On board the U.S. liner, *Constitution*, Davis told reporters: "I believe I have done all I can in Europe towards promoting a world confederation of States."

"When I get home, I hope to resume the acting career, interrupted ten years ago."

Davis, 36-year-old former bomber-pilot, tore up his American passport in 1948 and set out on a campaign for world Government.

He has run into visa and passport trouble in France, Italy, Holland, East and West Germany, Britain and Monaco.

In 1943, Davis camped outside Buckingham Palace and tried to enter the palace to hand the Queen a "let-me-stay" petition.

He is the son of American dance band leader, Mayer Davis.

Ten years' world citizenship has evidently been not a pleasurable experience to Garry Davis. This former American-born bomber pilot tore up, ten years ago, his American passport and conferred upon himself world citizenship. He then set out on a campaign to form world government. After carrying on his mission for a decade he found himself inside a refugee camp near Rome from where he escaped only to fall into the clutches of the police and be shipped to Naples. There Davis was taken to the U.S. Consulate and, then, out of sheer disgust he tore up once again his passport — this time the home-made one—and applied for renewal of

his original citizenship. The world's first citizen, comments the *Hindustan Times*, "will surely be mortified to creep back to the narrow confines of his motherland but Uncle Sam will, perhaps, feel happy at the return of the prodigal son."

SPACE DOGS

The Soviet illustrated weekly magazine, *Ogonyok*, says that a Soviet space dog, twice rocketed 130 miles high and parachuted back to earth, has borne her experience excellently.

The space dog, Damka (little lady), who had been filmed during the flights, had shown bewilderment and fear when the rocket was first fired.

But when she left the earth's atmosphere, she quickly lifted her head, parked up her ears and looked around with curiosity, the magazine says.

When the container returned to earth, Damka jumped out and barked loudly.

The *Ogonyok* says her condition—and that of other dogs shot outside the earth's atmosphere—was "fully satisfactory."

THE RIGHT PATH

In the last 18 months the Russians have exploded over 50 nuclear devices, says the *New Statesman*. In fact there have been nine in March alone, including four of megaton size.

"Billions of cubic yards of poison have been thrust into the upper atmosphere, and Japanese scientists, operating on the periphery of the vast Soviet death-ranges, have sadly testified to the erosion of world safety-levels which these holocausts have brought about. Now the series are over, and the evaluation of its results in the weapons factories will take a year or more. Very well says Mr. Khrushchev, I have a heavy meal to digest; let us all stop eating until I am hungry again.

It would be easy to respond to Khrushchev's cynicism with hard, unimaginative logic..... But it is at this point that the Aldermaston march brings us back to realities. What, it asks, is the relevance of Soviet motives? No doubt they are disingenuous; but that does not matter. The important thing is the fact of Soviet suspension. Here already is a tiny step in the right direction. Let us therefore welcome it and follow it with one of our own."

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

Questions of Importance

THE A-I.C.C. MEETING

The All India Congress Committee met at Hyderabad on the 24th of last month. The session lasted for 3 days. Food, land reform and revitalisation of the Congress dominated the deliberations.

The Congress President, Mr. U. N. Dhebar, presiding over the session said that India had grown to be the bulwark of democracy in the world and was developing the democratic pattern in tune with the ideals of Ghandiji. "We believe that democracy is the only means for bringing prosperity to the people," he said.

Prime Minister Nehru following next deprecated the tendency of Opposition parties to decry the achievements of the country and create an atmosphere of diffidence by indulging in statements that they were on the brink of a precipice and on the way to ruin and emphatically declared that "it is factually wrong and I will not accept such a statement."

In the course of his speech, Mr. Nehru emphasised the importance of technical personnel and resources for the progress of the country. He expressed the country's gratitude to those who had helped India by giving financial assistance, but he added that no country could become prosperous on loans, but by producing real wealth in the country.

The A-I.C.C. on the 24th adopted a resolution reiterating the view expressed by the Working Committee earlier, in regard to the situation in Kerala and felt concerned at the continuance of the state of insecurity there. Mr. Balwantrai Mehta, who moved it, said that if the situation was allowed to continue, it might become explosive. Two amendments were withdrawn at the request of the mover.

On the next day A-I.C.C. adopted the resolution on agricultural production, calling for hundred per cent increase by the end of Third Five-Year Plan. The resolution said the problem of food was a national one and should not be dealt with on a party basis.

An amendment moved by Mr. C. Subramaniam, Madras Finance Minister, to the official resolution earlier approved by the Working Committee, was also incorporated and the resolution as amended was passed unanimously.

Mr. Subramaniam's amendment sought to empower the Congress President to appoint a 15-member committee of the A.I.C.C. to consider all aspects of agriculture, including land reforms, and submit its report before the next session of the A-I.C.C. at Nagpur in January.

On the same day the A.I.C.C. noted with satisfaction the progress made in the organisation of Mandal Committees throughout the country. The strength of the Congress in the past has been in its close and continuous association with the people of the country. It has drawn its strength from the masses and sought to serve them. "The Congress cannot serve the people or take them towards the objective in view group rivalries are given up and discipline is maintained and every Congressman subordinates his own interests to the larger good."

On the 26th, the last day of the session Mr. Nehru suggested the evolution of economic social policies suited to the genius of the people of India and conditions obtaining in the country. He denounced blind application of Western theories, both capitalist and communist.

Addressing the concluding session of the A-I.C.C. after the adoption of the non-official resolution favouring the appointment of a committee to suggest the social and objectives of the Third Five-year Plan, Mr. Nehru commended the formation of this committee and hoped that good results would flow out of it.

Thus the A-I.C.C. concluded its three-day deliberations during which it passed five official resolutions on Kerala, cessation of nuclear tests, agricultural production and land reform, discipline in Congress and the motion of one Pradesh Committee for Bombay and one non-official resolution on the third Five-year Plan.

Urging a proper understanding of the differences between industrially developed countries and under-developed countries, Mr. Nehru said that a good deal of hard thinking was necessary for drawing up an integrated Five-year Plan. Imitation of West European countries or Russia might help here and there but this might put our country "off the rails."

Utterances of the Day

PRESIDENT PRASAD ON U.N.

Broadcasting on the U.N. day on Oct. 24, President Rajendra Prasad said:

"It should be enough to say that all sections of opinion, without any exception whatsoever, are agreed as to the desirability and indeed, the necessity of having such an organisation for not only settling international disputes peacefully and amicably but also for ensuring better and closer collaboration among nations for the betterment of the peoples of the world at large.

"Avoidance of aggression, leading to war among nations, is such a strong motive that it can by itself furnish all the justification for the existence of a world organisation.

Mr. DULLES ON INDIA

Mr. John Foster Dulles said in a television interview at London on Oct. 23: "India is neutralist in only one sense of the word—that it has not joined up in any of the collective security organisations."

He said, "I think that may be wrong, but I think on the whole the free nations are more apt to stay free if they unite in collective security. But each country can make that decision for itself and we do not quarrel with the Indian decision."

DAG'S TRIBUTE TO U.N.

Mr. Dag Hammarskjöld, the Secretary-General said at U.N. Headquarters that the United Nations had shown itself capable "more than once and in more ways than one, of narrowing the premises of war and conflict as well as broadcasting the base of harmonious action."

"In the years that lie ahead the organisation can continue and further develop these services, given the will and the understanding to infuse its prescribed methods with purposeful intent and to endow its peaceful procedures with sustained drive and direction."

Mr. KHRUSHCHEV ON WAR

Mr. Nikita Khrushchev, the Soviet Prime Minister, in a speech at Moscow on Oct. 26, said: "The capitalist system would collapse if an attempt were made to launch a war against the Soviet Union and other 'socialist camp' countries. It is doubtful, whether the 'imperialists' could dare to unleash such a war."

Mr. NEHRU ON DECENTRALISATION

Mr. Nehru said at New Delhi on Oct. 27, that a certain measure of decentralization was necessary for building up a socialist co-operative commonwealth.

The Prime Minister who was inaugurating the fourth meeting of the Central Council of Local Self-Government, said "that centralisation which flowed from industrialisation was inevitable in certain spheres but there was great need and scope for decentralisation of administration.

Mr. Nehru, in this connection, referred to administrative delays in the Centre and the States resulting from "long references and notes" and said they were assuming dangerous proportions. There was nothing more harmful than administrative delays, delays which ultimately led not only to waste but also to contribution."

Mr. PANT ON DEMOCRACY

Speaking at Trivandrum on Oct. 27, Pandit said:

"Those who are in charge of administration, or who hold offices of power, have to remember that unless they adhere to democratic principles in a true manner and restrain those who happen to be associated with them, the objective which we have in view will not be achieved."

"Let not democracy be imperilled. Let not the confidence of the masses in the Government machinery be in any way disturbed," he said. "On the other hand, let the general sense of security and confidence be further restored, if it is lacking anywhere, and fully strengthened so that there may be no room for a state of suspense or feeling of insecurity," he said.

Mr. JACOBSSON ON INDIAN ENDEAVOUR

Mr. Per Jacobsson, Managing Director of the IMF., paid tribute speaking at New Delhi on Oct. 16, to the "persistence of human endeavour" in India. He said:

"The culture of India has its roots in the past, and we have not far to go to see the architectural monuments which till today are a source of delight. But the India in which we are today is a country in process of change, accomplishing great new tasks through the application of up-to-date techniques in industry and agriculture."

Political

U. N. PEACE FORCE

Mr. Dag Hammarskjöld, the U.N. Secretary-General on Oct. 25, indicated support for the principle of a United Nations Peace Force, but he said that in advance of a known situation it was not feasible "to do more than to provide for some helpful stand-by arrangements."

He pointed out in a 76-page report to the General Assembly that stand-by arrangement for an operation of the United Nations Emergency Force of the type in Egypt would "not have been of practical use" in the recent troubles in Jordan and the Lebanon.

The obvious conclusion, he said, was that "in considering general stand-by arrangement to United Nations operations, a course should be followed which would afford a considerable degree of flexibility in approaching the varying need that may arise.

DHEBAR'S CALL TO P. C. CHIEFS

Congress President Dhebar has, in a note dated Oct. 29 to all Pradesh Congress Presidents, emphasised that the present high prices of foodgrains, which are mostly artificial, should be combated both by administrative means and popular pressure.

Mr. Dhebar said: "The farmer should be assured of a reasonable price for his produce. At present, however, the prices are high and there is no need for fixing a minimum. But a farmer should be given an assurance that he will get a reasonable price if prices fall unduly."

THE GOVERNORS' CONFERENCE

The Conference of Governors, which was inaugurated at New Delhi on 30th Oct. by the President, Dr. Rajendra Prasad, discussed the economic position and the food situation in the country.

The President reviewed the general situation in the country. The Union Minister for Finance, Mr. Morarji Desai, initiated the discussion on the economic situation in which all the Governors, including the Sadar-i-Riyasat and the Lieutenant-Governor of Himachal Pradesh participated. In the afternoon, the conference discussed the food situation after hearing a review from the Food and Agriculture Minister, Mr. A.P. Jain.

The conference met again on the next day when they discussed the law and order situation in the country and measures to make the Governors more effective.

GEN. AYUB KHAN ON KASHMIR

Pakistan President Ayub Khan told a Press conference at Karachi on Oct. 31 that "we must have a satisfactory solution of the Kashmir problem. It affects our security and our whole existence. Should we be forced to adopt extreme measures, the responsibility will be that of India."

Asked if he meant war, Gen. Ayub said: "Yes, certainly."

Regarding the canal waters dispute the general said: "We are seriously threatened by India's threat to take away some of our water. The World Bank is seized of the matter. We would like to have a peaceful solution but unless we get water we need to get, land will go barren and we shall have no recourse but to take any measure open to us."

MUNSHI'S CALL FOR DISCIPLINE

Mr. K.M. Munshi, former Governor of Uttar Pradesh, said at Bombay on Oct. 2 that Congressmen should face the fact that they had been turning their backs on Gandhiji.

"Under Gandhiji, the Congress was a disciplined body of men, devoted to selfless service of the masses. What is the position today? Our discipline is gone in several States, the lure of power drives Congressmen to fight with each other and charge each other with malpractices. Is not this scramble for power getting the better of our spirit of services?" Mr. Munshi asked.

LORD RUSSELL ON DISARMAMENT

Bertrand Russell, British philosopher, and prominent campaigner for nuclear disarmament, said at London on Oct. 23 that the human race had no more than a fifty-fifty chance of surviving beyond the end of this century.

In a British Broadcasting Corporation television interview he declared: "It is an even chance whether, at the end of this century, there will be any human being left or not."

When it was suggested to him, that an alternative to maintaining nuclear armament was the possibility of Communist slavery, he said that he did not think unilateral disarmament would be necessary. "If America, Britain and NATO sincerely offered a scheme of nuclear disarmament, I believe Russia would accept it," he added: "I think the hostility of the Soviets is motivated by fear. If we disarm, they will not feel fear and leave us alone."

DOUBLE SHIFTS IN SCHOOLS

A two-week seminar of principals of high and higher secondary schools met at Delhi on October 9. It has criticised the double shift school system as one of the major factors contributing to the lowering of educational standards. The fortnightly seminar has been organised under the joint auspices of the All-India Council for Secondary Education and Delhi Directorate of Education.

The double shift system in schools has been criticised on physical, psychological and educational grounds. The participants in the seminar feel that although it was originally introduced as a temporary solution of a problem—the problem of providing schooling facilities for thousands of displaced students from West Pakistan—it has become a problem in itself.

KASHMIR UNIVERSITY CONVOCATION

Union Law Minister, Mr. A. K. Sen said at Srinagar on Oct. 23 that Indian endeavour of building a new social and democratic order "to bring benefits of political freedom to common masses" was an answer to those who said that Asian countries were not fit for democracy.

Delivering the ninth convocation address of Kashmir University, Mr. Sen said: "Indians are today determined to work the provisions of social justice in the Constitution, which form its bedrock."

India, he said, was engaged in a bid to have the democratic set up backed by social and political justice and they were sure to stand "the onslaught of opposing forces, which might try to overwhelm us."

The Minister referred to Kashmir's relationship with India and said it was solid and unshakable. "This relationship had and will stand any onslaught from anywhere," he said. "It is in Kashmir where lies buried the two-nation theory." Mr. Sen said amidst cheers.

INTER-UNIVERSITY FESTIVAL

An appeal to the student community to develop a spirit of self-reliance and a bright and vigorous outlook for the future so that they might take advantage of the opportunities open to them in the developing economy of the country was made by Prime Minister Nehru in his address to the delegates of the Inter-University Youth Festival, at New Delhi on Oct. 27.

EDUCATION IN MADRAS

The Government of Madras have sanctioned the opening of 900 single-teacher schools for junior basic or primary classes in the State. Priority is to be given to the relatively more backward regions of the State and to school-less centres with a population of over 300.

According to the scheme, over 2,000 teachers will be appointed by the State Government in 1958-59.

TAMIL AND TELUGU IN ALIGARH

"Courses of instruction in Tamil and Telugu will be started at the Aligarh University from the next academic year," Col. B. H. Zaidi, Vice-Chancellor of the University told PTI on Oct. 25.

He said that the Government of India and the University Grants Commission had approved of the proposal and sanctioned an initial grant.

"I am hoping for a good response from North Indian students to these courses," Col. Zaidi said.

Col. Zaidi said that Indian's emotional integration could be brought about only when the people of the North also learned South Indian languages which possessed a glorious heritage. The Aligarh University proposed to invite top Tamil and Telugu scholars to lecture to North Indian students about the linguistic culture of the South.

SANSKRIT UNIVERSITY FOR BIHAR

The Maharajahdiraja of Darbhanga, Dr. Kameshwar Singh, has made a gift of his Anand Baghin Palace for housing proposed Sanskrit University in Bihar it is learnt. He has also donated the Raj Sanskrit Library to the proposed University.

The Bihar Cabinet, at a special meeting at Patna last month, finally decided to establish the University at Darbhanga.

It will be a teaching-cum-affiliating University.

THE BANARAS UNIVERSITY

The Banaras Hindu University is closed with effect from October 8, till conditions return to normal.

The Government, it is understood, is taking this drastic step in view of the prevailing circumstances in the University and the "gross indiscipline" among students there.

LATE SIR VEPA RAMESAM

Sir Vepa Ramesam, former Judge of the Madras High Court who passed away on 25th October was born in 1875 and had a brilliant educational career. He took his B.A. degree at the age of 16 and obtained record marks in mathematics when he passed out of the Presidency College. After taking his B.L. degree he worked as an apprentice under the late Mr. M. O. Parthasarathy Ayyengar. In his early life, he was also associated with the late Mr. V. Krishnaswami Aiyar, a jurist of great repute. He was appointed in 1916 as Government Pleader and his work as Government Pleader was very much appreciated. In 1920 he was elevated to the Bench and he held that post for 15 years till he retired in 1935.

He took keen interest in mathematics and archaeology. He wrote books on Andhra chronology. He also edited three editions of Hindu Law.

COMPANY LAW ADMINISTRATION

The Government of India has constituted an informal Technical Advisory Committee and an informal Research Programme Committee to advise the Department of Company Law Administration on legal and accounting matters and research in company accounts and statistics.

The first committee will assist the Company Law Administration in a consultative and advisory capacity on all major issues of policy in regard to legal and accounting matters arising out of the administration of the Companies Act of 1956. It will function on the same basis as the Insurance and Companies Department of the Board of Trade in the United Kingdom.

The committee will consist of Messrs D.L. Mazumdar, Secretary, Department of Company Law Administration (Chairman); N.R. Mody, G. Basu, S. P. Chopra (Chartered Accountants); G. P. Kapadia, President of the Indian Merchants Chamber at Bombay; J. D. K. Brown of Jardine Henderson; J. M. Lall of Imperial Chemical Industries; and C. C. Shah, a solicitor of Bombay (member).

LORD CHIEF JUSTICE OF ENGLAND

Lord Goddard who retired on 30th September as Lord Chief Justice of England has been created a Knight Grand Cross of the Most Honourable Order of the Bath.

His successor Lord Parker took office on October 1.

MR. SETALWAD'S DEPARTURE to U.K.

Mr. M. C. Setalvad, India's Attorney-General, left Bombay for London on October 27.

In London Mr. Setalvad, it is understood, will consult British Lawyers in connection with the Portuguese complaint against India in the International Court at the Hague.

Portugal complained that India had prevented her from exercising the rights of passage between the Portuguese enclaves of Daman and the liberated enclaves of Dadra and Nagar Haveli since July 1954.

ADVOCATES' MISSION TO SOVIET

Eight advocates of the Supreme Court will proceed to Moscow as members of a delegation led by the Union Law Minister, Mr. A. K. Sen, who has accepted an invitation by the Supreme Judiciary of the USSR.

It was announced on Oct. 29 that the Law Minister has selected the following advocates to form the members of the delegation: Messrs. N. C. Chatterjee, Gian Chand Mathur, B. Das, M. M. Ghare Khab, S. K. Acharya, S. K. Mukherjee, C. R. Pattabhiraman and Y. Kumar.

CONFESSION TO PRIESTS

Judges have the power to order a priest to reveal the secrets of the confessional, the Convocation of Canterbury was told at London on Oct. 2. But, in practice, they did not insist on a priest disclosing what he had heard, Canon, E. W. Kempt, Chairman of the Canon Law Steering Committee, said.

Before the Convocation was a proposal that a clause forbidding a priest to reveal any secret or sin disclosed to him in confession, should be deleted from Canon Law.

Canon Kempt explained that his Committee was advised by its own lawyers and by the Government's legal authorities that the clause was inconsistent with the law of the land. The Committee had been advised that there would be "the very strongest opposition in Parliament to having the law changed," he added.

The Convocation decided to pass for further discussion to its lower house the question whether a priest should be forbidden to reveal any secret or sin revealed to him in confession.

THE MONETARY CONFERENCES

On October 6 the joint session of the International Monetary Fund, the World Bank and the International Finance Corporation, met at New Delhi. There were delegates from 68 countries and Mr. Jean Van Houtte of Belgium was the Chairman of the joint session.

This is the first time these annual meetings were held in India, a major underdeveloped country.

For, the political revolution in India preceded the economic revolution. India's First and Second Five Year Plans have been remarkably successful. The Second Plan is not ambitious and India's efforts symbolise the hopes and ambitions of all the undeveloped countries in South East Asia. The meeting of America, Britain, Canada, West Germany and of the other countries of the world is an indication that India's Plans will receive liberal foreign aid for covering the foreign exchange gap. India has been the largest borrower from the World Bank and the money has been used for the development of projects like the Damodar Valley Corporation as well as the extension of Railways in the country.

On March 4, 1958 the Export-import Bank of India, Washington D.C. promised a loan of 150 million dollars to finance the import of capital machinery from the U.S.A. The first Bank loan to India was given in 1949 before the First Five Year Plan. The Bank has lent 510 million for public and private sector projects in India—the largest amount invested in any country in the world.

Inaugurating the joint session Mr. Nehru explained the perspective in which these organisations should view the problems of the backward areas. He reminded the delegates of the 68 countries attending the conference that the highly industrialised nations of the West possessed not only the resources to assist but also owned a duty to the peoples struggling for increasing their living standards.

Mr. Nehru recalled that 300 years ago Asia was ahead of the world in many spheres of activity including the technological sphere. In those days Asia was exporting not only raw materials but also manufactured goods. But then something happened and while Western countries industrialised themselves and advanced rapidly Asia remained stagnant and even went backwards in every respect.

Mr. Nehru was definite that given a chance Asia would revive again.

The fact that more than a Rs. 1,000 crores worth of food grains have been imported since independence shows how the basic industry of India has not been receiving as much attention as it deserves. India realises that ultimately she must stand on her own feet and foreign aid is only a temporary expedient in the economy of the country. This, however, should not be frequently resorted to. Fortunately President of the World Bank, Mr. Eugene Black, gave a timely warning that mere sentiment as well as the strategic portion of a country are not always sufficient grounds for granting loans. What is needed is determination to work and to work hard for the country. People must be alerted that what the country needs is a very quick rise in living standards. It is really a co-operative enterprise in which all people must join wholeheartedly.

JAPAN'S AID TO INDIA

General agreement has been reached as a result of the talks at Tokyo between the officials of the Government of Japan and Mr. Sen Gupta, Joint Secretary, Indian Finance Ministry, for a new ten million U. S. dollar credit offered by Japan.

The items India will purchase under the credit will be decided after scrutiny of her requirements but it is understood, it will be used largely for purchase of power equipment and textile machinery. Japan's Export-Import Bank will advance money as and when necessary. The Bank's usual terms will be applied to the credit.

Meanwhile, it is also agreed that the first year's quota of the yen credit can be utilised immediately but whether the entire first year's five billion yen will be utilised depends on how soon India will draw.

INDIA'S ROLE AS BORROWER

India tops the list of the World Bank borrowers, both in terms of the total amount and the number of loans granted during the year ending June 30, 1958. She received seven loans aggregating 165.5 million dollars.

Japan, with 77 million dollars and Italy, with 75 million dollars take the second and the third position in the list.

This is revealed in the annual report of the World Bank which states that India received 165.5 million dollars (Rs. 82 crores) for the development of her railways (4 loans : Rs. 45 crores), ports (2 loans : Rs. 21 crores) and steel industry (1 loan : Rs. 16 crores).

PEERESSES IN LORDS

Stella Reading, the 64-year-old widow of a nobleman, on Oct. 21, swept 400 years of British Parliamentary tradition aside by taking her place in the hitherto all-male House of Lords as first woman with the right to sit and vote on equal terms with men.

Lady Reading—who now becomes Baroness Swanborough—and Baroness Wootton of Abinger, as two of the nation's new "life" Peeresses, also scored an immediate victory for their sex by keeping their hats on during the centuries-old ceremonial of installation.

DR. MARIE STOPES

Dr. Marie Stopes, birth control campaigner, died on Oct. 2 at her home in Surrey. She was 78.

Dr. Marie Carmichael Stopes was a pioneer of modern education in birth control and the author of many books on the subject. She was also the founder, with her late husband, Mr. Humphrey Verdon Roe—the aircraft pioneer and inventor—of the world's first birth control clinic, which they opened in Holloway, North London, in 1921.

Dr. Stopes campaigned fiercely for birth control enlightenment and a more frank approach to the whole subject of sex. Once, for propaganda purposes, she chained one of her works on birth control to the font at Westminster Cathedral, London's Principal Catholic church.

PRINCESS MARGARET

A front-page report last month in *The Sunday Express* London claimed that Princess Margaret has told Queen Elizabeth, her sister, that she will never see Group-Captain Peter Townsend again.

The report added that it was understood that Princess Margaret hoped that the news would kill once and for all the rumours and suggestions that she and Townsend were still in love.

MISS A. BALAS

Yolanda Balas of Rumania beat her own world high jump record by clearing 1.83 metre (6 ft.) in Bucharest last month according to Bucharest radio, quoted by Reuter.

She is the first woman in the world to clear the "six-foot barrier."

Miss Balas holds the official record of 1.80 metres (5 ft. 10-3/4 inches). She also has a performance of 1.82 metres (5 ft. -1/2 inches).

DR. K. MANONMANI

Dr. (Kumari) K. Manonmani, M.B., B.S., Vellore, daughter of Mr. T. Karia Gowder, M.L.A. returned to India last month from the U.S.A., after four years' Post-Graduate training in Pediatrics at the State University of New York. She has qualified for the Diploma of the American Academy of Pediatrics.

HOUSES FOR WOMEN TEACHERS

A scheme to provide houses for women teachers has been launched by the Madras Government.

The begin with, 72 houses are proposed to be constructed and they will be allotted to women teachers posted to new single teacher schools, proposed to be opened this year. They will be constructed at a cost of Rs. 2,500 each.

The Government of India will meet the entire cost of the construction of these quarters, equipment at the rate of Rs. 250 per teacher and the pay of teachers for a period of three years.

WOMAN GLIDER PILOT

Australia's leading woman glider pilot, Mrs. Fred Hoinville holds the woman's altitude record of 8,000 ft., and her longest flight was 70 miles on a triangular course.

Last month, she and her three little daughters accompanied Mr. Hoinville on a trip to Adelaide, South Australia where he was booked to do skywriting jobs for some South Australian firms. Mrs. Hoinville, who has been gliding for the last 16 years, and thinks that she is the first Australian woman to take gliding up seriously, says that gliding is no more frightening than a driving a car. Although she flies power-craft as well as gliders, she leaves the actual sky-writing, so far, to her husband, because it is so very highly skilled, she says.

BROTHELS IN ITALY

One of Italy's most controversial post-war laws, abolishing licensed prostitution, took effect recently.

Police throughout Italy reported that they had closed the last of the 543 police-authorised brothels without incident.

The law thus ending the 103 years of direct State control over brothels and prostitutes, was approved eight months ago after the 10-year crusade of Socialist Signora Angelina Merlin.

General

I. A. T. A. CONFERENCE

The significance of the role which the great airlines of the world were playing in bringing people of different countries nearer each other and thereby promoting mutual understanding of each other at any time, more particularly now when there are elements which tend towards lack of understanding and hostility, was stressed by Prime Minister Nehru, addressing the 14th annual meeting of the International Air Transport Association which met at New Delhi on Oct. 25.

The Prime Minister paid a glowing tribute to Mr. J. R. D. Tata, president of the session as a pioneer of civil aviation in India who has done much for the advancement of aviation and air transport in this country. He was glad that Mr. Tata, the representative of a family associated with pioneering in great enterprises, was presiding over this big conference.

Dealing with aviation and communication in the historical perspective, which he said, had always interested him, Mr. Nehru emphasised the significance of this for the future of human race and civilisation. While the progress and development in aviation and communication and other matters have shrunk the world, bringing people almost at each other's doorstep, which ought to promote better understanding and friendship, Mr. Nehru pointed out that sometimes they also tended to create hostility, perhaps because people did not like to be associated to closely with each other. Though the question remained whether the ending of the isolation of any country or people would lead to greater co-operation or conflict, there was no doubt that, apart from the business side, the World Airlines were performing a function of great significance in creating more and more co-operation and understanding by bringing the people together.

I. A. E. A. CONFERENCE

The second general conference of the International Atomic Energy Agency concluded its sitting at Vienna on Oct. 24 after two weeks of discussions which produced 5,500,000 pages of reports.

The 69-member body, sponsored by the United Nations, reaffirmed its principal objective "to accelerate and enlarge the contribution of atomic energy to peace, health and prosperity throughout the world."

TRAINING FOR L. I. C. WORKERS

One of the important tasks which the Life Insurance Corporation had to undertake soon after its formation was the institution of proper and adequate facilities for training the large development force taken over from private insurers. This was necessary on two counts: firstly, a large body of men who hailed from over 200 organisations of varying character having widely different traits had to be integrated into a disciplined force capable of working in unison and secondly, these men had to be equipped for the sale and servicing of life insurance as it ought to be as a social necessity.

A press note gives details of its training programme for 400 Branch Officers, 6,000 Field Officers and some 1,00,000 Agents.

We learn a special committee of the Corporation has finalised training courses for its development officers including Branch Managers, Assistant Branch Managers in charge of development, Field Officers and Agents.

PRESIDENTIAL AWARDS

At a simple and solemn ceremony held at Rashtrapati Bhavan at New Delhi on the 29th Oct. the President, Dr. Rajendra Prasad, awarded Bharat Ratna to Dr. Dondo Keshav Karve, the only recipient of the award this year, and Padma Vibhushan to Mr. Ghanshyamdas Birla, who could not be present last year.

Twelve persons received Padma Bhushan and 16 Padma Shri. Seven could not be present.

For the first time three Sanskrit scholars and one Arabic scholar were given Certificates and Robes of Honour for their contribution in these fields of Oriental Learning.

P. H. ENGINEERS' CONFERENCE

The Union Health Minister, Mr. D. P. Karmarkar, stressed the importance of tackling the problem of providing adequate water supply and sanitation facilities to both urban and rural areas despite the limitations of finance and technical skill.

Mr. Karmarkar, who was inaugurating the third All-India Conference of Public Health Engineers at New Delhi on Oct. 28 also said that to tackle the rural phase of the programme, to which Government attached "the greatest importance," it required "an extensive and far-flung organisation to reach down to the level of the village."

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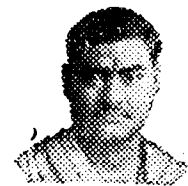
NOVEMBER 1958]

THE INDIAN REVIEW

3

MIRACLE MAN WITH UNRIVALLED POWER

Everybody in this country is aware of the fact that India's unrivalled and greatest palmist, Tantric, Yogi, vasty learned in the Astrology of the East and the West, gifted with supernatural power of predictions, permanent President of Internationally famed Baranashi Pandit Maha Sabha of Benaras and All India Astrological & Astronomical Society of Calcutta.



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