

68 *The*
INDIAN REVIEW

59th Year

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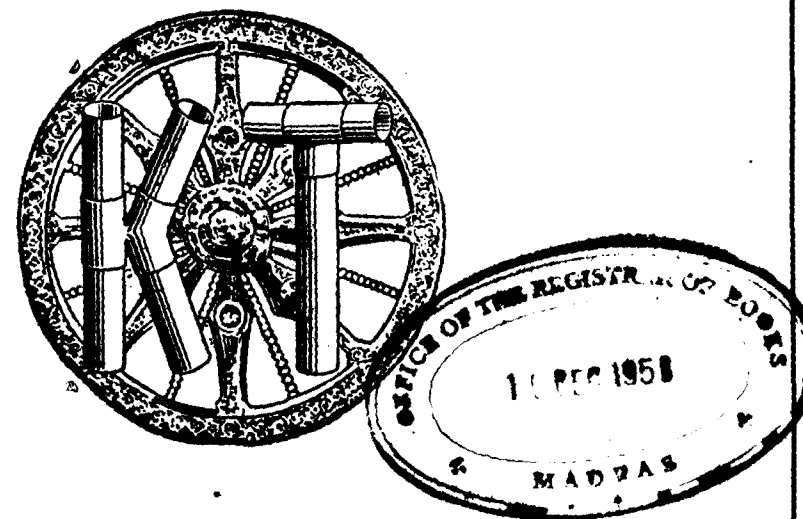
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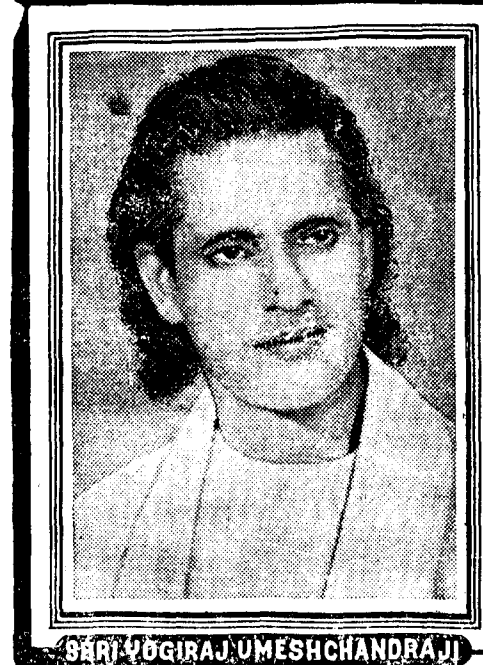
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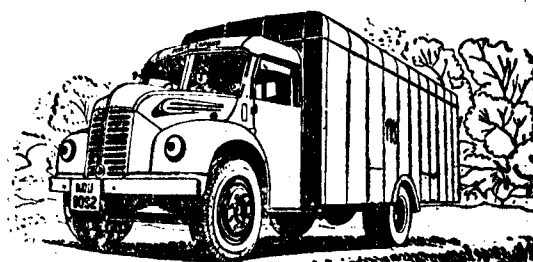
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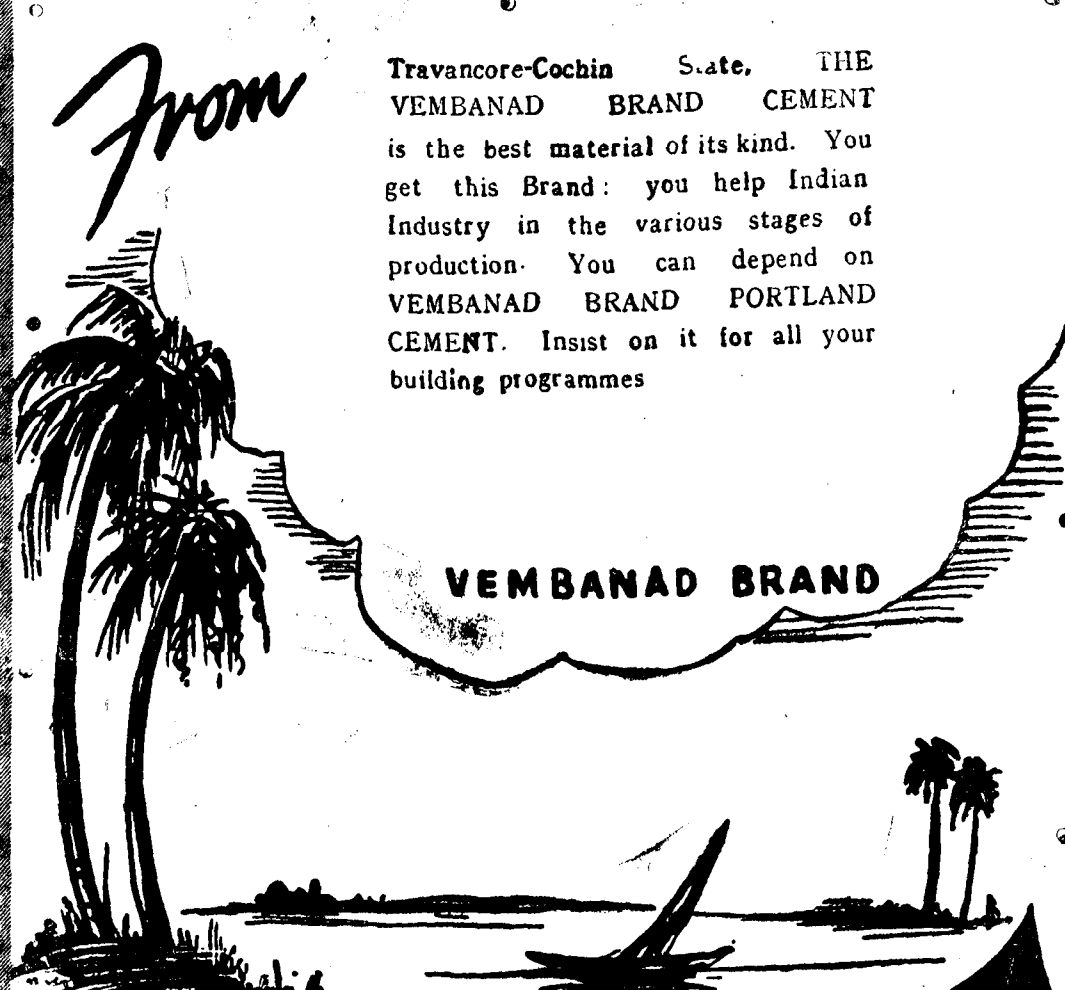
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[No. 12]

The Bhakti of Prophets

By

Mahamahopadhyaya Dr. P. K. ACHARYA, I.E.S. (Rtd.)

THE growth of Bhakti as described in the *Bhakti-rasamritasindhu* of Rupa Goswami shows the different stages which ultimately culminate into Bhakti (devotion). Sraddha or faith is the first step. This is generated by association with saints who have realised God. This Sadhu Sanga exerts an inevitable influence which gives rise to a sort of blind faith. The third step is the practice of worship (bhajana-Kriya). The fourth step is the removal of obstacles (anarthanivritti) towards the blind faith and unexperimented practice of rituals of various forms. This would give rise to firmness or steadiness (nistha). Thence would arise light and liking (ruchina). The seventh stage is Sakti (power or strength of conviction), and then arises attachment or love (prema) which gives rise to feeling or realisation, and thereafter at the tenth stage comes the devotion (bhakti). In Sufism Attar reduces these to seven, viz., quest, love, enlightenment, death of worldliness, unity, amazement and annihilation of self.

This brief analysis (of Rupa Goswami) makes it clear that Bhakti cannot be shorn of action (karma-marga), although no emphasis is laid here on the path of knowledge (jnana-marga). The three constituents of mind are thinking (on which knowledge is based), feeling (on which attachment is based) and willing (on which action is based.) Similarly the three paths of knowledge (Jnana), action (Karma) and devotion (bhakti) are interdependent. An entire detachment from two of these

processes and practice of only one of them seem impracticable. Even the soldier, in the battlefield following the dictates of his commander cannot entirely divest himself from a knowledge of his action and a feeling of its effect.

The Prophet is defined as "one inspired by God to warn and teach people." Thus he proclaims and interprets the will of God, and predicts things to come and foretells events. Most of the leaders of great religions assumed the function of a prophet. They had no doubt faith in their own proclamations. But it is doubtful if they themselves were devoted to a personal God in the same sense as they were devoted to their own or revealed ideas. A brief sketch of the leaders of Buddhism, Christianity, and Islam or Muhammadanism may make the point clear.

In the accepted sense of the term, there was hardly any personal leader of the Vedic religion. The Vedic scriptures enjoin the performance of the Vedic rituals, which leads to the salvation or emancipation of the immortal soul from the mortal body. This salvation may take the forms of Salokya (residing in the locality of God), and Samipya (to be in the neighbourhood of God), Sayujya (to be joined with God), or Sarupya (to be in union with God in the same form.)

According to Buddhism, salvation is Nirvana (extinguishment or complete extinction of all bodily desire) which would imply the idea of Sarupya (annihilation or immersion

into God). Prince Gautama of the Sakya tribe was born (563 B.C.) in a quiet grove (Lumbini garden at Piprawa) while his mother was travelling to her father's place for confinement. At nineteen, he was married to the most beautiful princess Yasodhara. He felt dejected when no child was born for several years. He set out one day for a drive and saw on the way the miseries of old age, disease, and death. To conquer these worldly disappointments, he determined to quest for remedies. On the eve of his renunciation at the age of 29, Rahula, his son was born to his wife. But he set out for the determined search. He got enlightenment at 35 after overcoming several obstacles and temptation at Bodhgaya, and preached his first sermon at deer park near Banaras. He died at Kushinagar near Gorakhpore at the age of 80 in 483 B.C.

He is called Buddha because of his enlightenment, and Siddhartha as he is stated to have reached the goal of his search. But the miseries associated with old age, disease and death still remain, and were inflicted on him also. His instructions have been compiled in three Baskets (Tripitakas) and are known as Vinaya (rules of discipline and the precepts for the daily life especially of monks and nuns), Sutta (dealing with the moral teachings of the ethical and metaphysical nature), and Abhidhamma (treating of philosophical subjects in the form of questions and answers, which are inseparable from religion and philosophy proper).

These scriptures, however, contain such gospels as indicate that he was no longer the sceptic Gautama and became the enlightened Buddha and grasped the mystery of human suffering, its causes and its cure. The remedy prescribed by him consists in eight-fold way of righteousness, right views, high aims, kindly speech, upright conduct, harmless livelihood, perseverance in well-doing, intellectual activity and profound meditation. These practices lead an individual to give up the craving of

passions. The rules of conduct prescribed for householders contain injunction not to kill, not to steal, not to lie, not to get drunk, not to have unlawful sexual intercourse, and to provide for the maintenance of monks and nuns, and take part in their feast. The ascetic monks and nuns are required to abstain from sexual intercourse, to renounce all possessions and not to accept any money or present but to live on begging cooked food.

Buddha was not interested in the theology of his religion. He was a social worker and interested in ethics—(maximum worldly good of the largest number) "I know nothing about the mystery of God but I know something about the misery of man." This is exactly the policy of the modern enlightened Governments all over the civilized world. Buddha taught, not the glory of God but the power of love. Unlike other prophets, he made no claim that God was speaking through him. Thus he became the God of a new religion. He himself did not practise the cult of Bhakti.—But his followers were devoted to him and to his principles and sang aloud in praise of Buddha, Dharma and Sangha.

Before the advent of Buddha, three historical prophets appeared in the field of religion. They were Moses, Isaiah and Zoroaster.

According to the myth of the Bible and the Talmudic legends, Moses was born in Circa 1500 B.C. in Egypt, married a daughter of Midianite priest, beheld God face to face, delivered at the age of 80 the Hebrew slaves out of Egypt, gave his followers the Ten Commandments, but learned from the Lord that he himself could not enter the Promised Land. He died at Pisgah at the age of 120. His people threatened to overthrow him saying—"You have betrayed us. You have stolen from us the joys of Egypt, the sure bread. You have lied to us with your Land of Promise we shall never see, a dream that exists only in your mind."

They stoned him mercilessly. He consoled himself by thinking,—“They are not deserving

of the Promised Land (of plenty and joy), for can one bring the light to them that have no eyes to see." And God, the story goes, observed the secret thoughts of Moses and was displeased. Thus the prophet Moses failed in the eyes of God and in the eyes of his erstwhile followers. He did not follow the Cult of Bhakti. But in the light of modern realism he is credited with a miracle. "He took into the desert the hopeless remnant of a dying race and he brought out of the desert a United nation that refused to die."

It is curious that the Desert of the Middle East, including Egypt, Arabia, Persia, and other tracts was fertile for the growth of prophets. "The prophets of Palestine were a strange phenomenon in ancient history—bold and uncouth radicals who spoke out of turn, defied the rich, scandalised the priests and espoused the cause of the lowly." They came from every walk of society—lumberjacks, peasants, workers, businessmen and as in the case of Isaiah, members of the Aristocratic class. They were "self-appointed interpreters of God, often concealed themselves like wild animals in the mountains, and went about proclaiming the imminent damnation of their fellowmen." One for example, with dishevelled hair and flaming eyes, rushed into the temple and commanded the worshippers to stop their service and to follow him out of the temple.

During the critical days of the Assyrian war Isaiah, of Jerusalem, in Circa 750 B.C. made his appearance and entered upon the career of prophecy in about 739 B.C. The prophets maintained that "they could rightly foresee the future because they have rightly interpreted the past." Isaiah cautioned his king Hesechia who disregarding the prophet's warning paid tribute to the Assyrian aggressor Sennacherib but invaded Judea. He captured "fortysix cities, put all males to the sword and carried off two thousand women and children into slavery." Isaiah urged his people to maintain a defiant silence and said "Better

to die in freedom than to live in slavery." His prophecy was fulfilled. Sennacherib could not capture Jerusalem. But his generation repaid him "by cutting him asunder with a saw." Thus he died a martyr's death at an unknown date.

There is nothing strictly religious in such instance of prophets like Isaiah. He might have been faithful, like a military commander, to his own faith and belief but he was not a devotee (Bhakta) of God.

According to the Persian gospel, Zoroaster (Circa 650 B.C.) was born because "God spoke to Gosurvan, "I will produce him who will bring salvation to the creatures of the earth". At the birth of Persian Zarathustra all nature rejoiced—trees, rivers and mountains, sang a song of triumph "at the victory of God over the Devil." A divine light illuminated the world, and a loud burst of laughter rang upon the lips of the child as he came into the light." This tallies with our conception of the advent of a prophet and such phenomena were observed when Krishna was born.

At the age of seven, he was put under the care of a wise and learned man who taught him the ways of God. In the *Srimat Bhagawata* Krishnan and Balarama are stated to have been similarly educated. In the next 15 years, he refined his character. "He helped the aged; he healed the sick; he fed the hungry; he lightened the loads of the beasts of burden; he wandered among his followers to comfort them in their hours of distress. He perfected himself as a master in the practical art of interdependent living." At 30, in a natural cave fitted out with a representation of the heavenly bodies he beheld Ahura Mazda, face to face, the "seven faces" of the deity representing Eternal light, Omniscient Wisdom, Righteousness, Power, Piety, Benevolence, and Eternal life." Thus he was ready to enter upon his profession as the teacher of his new religion.

The Zoroastrian scripture, resembling the Vedas, is a book of theology, of ethics, and of Philosophy. It deals with the nature of God, the duty of man, and the destiny of life. Man's duty is to abolish ignorance with the light of reason, to speak justice to prevent withholding of the truth. These lead man from God thoughts and good words to good deeds. In a passage in the Avesta he summarized his Golden rule followed by Confucius and Christ also. "Do not do unto another whatever is not good for thyself." He followed the cycle of action-life does not end in death, "Virtue brings about its own victory and Vice its own defeat."

King Vishtaspa accepted his teachings. But the hordes of unbelievers in the surrounding nations were led by the Devil in an unholy crusade against the Faith. In these wars of Religion, the Persian King won the victory but he lost the prophet. The opposing soldiers, intoxicated with their triumph, destroyed the Temple of the Sacred Fire where Zoroaster with eight priests was worshipping, burned the Avesta, slew the prophet and the priests,—And the blood of these dying men extinguished the Sacred Fire of Zoroaster. But when Zoroaster breathed his last a rainbow burst over the sky above the temple and Ahura Mazda said "The rainbow is the smile of the souls in heaven giving courage to the sorrowing souls upon earth." Unlike other prophets, Zoroaster seems to be a genuine devotee of God.

John the Baptist (B.C. 5—28 A.D.) was born in the Province of Judah. His father Zacharias was a priest, his mother Elizabeth was the daughter of a priestly family; and Mary, the mother of Christ, was his distant cousin. God sent him "to witness the light." He stepped aside to make room for one greater than himself. He rejected offer to become a priest. He wandered off into desert for meditation and adopted the life of a hermit. In the 15th year of the reign of King Tiberius he began to preach the

approaching Kingdom of Heaven. He baptised Jesus, the lamb of God and recognised him as the Messiah. He was imprisoned by King Herod Antipas and was beheaded at instigation of the princes Salome. A heavenly voice proclaimed "Blessed are they that have been persecuted for righteousness' sake, for such is the Kingdom of God."

Jesus (B.C. 4—28 A.D.) was born at Bethlehem. At the age of 12, he was taken to Jerusalem by his parents Joseph and Mary. After John the Baptist who baptised him, Jesus began as a priest. Several miracles are ascribed to him. He walked by a sea of Galilee where two fishermen, Simon and Andrew, were casting their nets. He told them "Come with me and I will make you fishers of men." He acquired fame as "healer of men" and adored as "bringer of peace." Peter recognised him as Messiah. He foretold his arrest and death. Judas, one of the disciples with whom he took the last supper, betrayed him and he was crucified in 29 A. D.

Jesus Christ was the greatest peace maker. He declared, "You can establish the Kingdom of Heaven on Earth (our Rama Rajya) if all things whatsoever you would that man should do unto you, do likewise unto them." This is the positive dictum of the negative Golden Rule advocated previously by Zoroaster and by Confucius. The greatest of Christ's teaching is yet to be fulfilled — the building of a temple of world-peace upon a foundation of fair play."

Both John the Baptist and Jesus Christ can be taken as devotees (Bhaktas) of God.

Chronologically Confucius (B.C. 551-478) follows Gautama Buddha and precedes both John the Baptist and Jesus the Christ. He was born in 551 B.C. at Lu (Modern Shantung) in China. He married at 19 and got a son at 20. From the age of 37 to 52, he studied and taught. Then he worked as a magistrate and Minister of Crime till 56. When made the Prime Minister he fell into royal disfavour. Then at exile, he meditated and

acquired 3000 disciples who compiled his teachings, and losing the son at 70 and the favourite disciple at 71 he died in 478 B. C. "His name after his death was as pronounced as his neglect during his life time."

He was born with usually huge ears, which according to the Chinese tradition denoted "the characteristics of wisdom." He will grow up to be a sage "prophesised the joyful father and named him Kung-fu-tse (wise Mr. Kung) or Confucius.

In the sixth century B.C. the gangster minds of the nation had seized control of affairs in China, a land of feudal princes, "the mad dogs of misrule had been unleashed from their kennels." In the same period, in India Gautama Buddha had enlightened his countrymen and awakened them to the beauty of Buddhism although there was no religious or political persecution. In Babylon, the prophet Ezekiel had arisen against the idolatry of the ruling classes. In China, the wise Mr. Kung (Confucius), appeared as a prophet rather than philosopher or leader of any religious creed. It was his passion "to seek for the just Government and for the superior Man who might establish this sort of Government as a model for all future time."

The Ruler of China was glad to welcome and discuss the problems of statecraft with Confucius whose counsel both amazed and amused him: He gave the philosopher a province to rule over as minister of Lin-Chiu. He undertook an experiment in honest Government. He was successful in "regulating the manners and the morals of the people. So he was elevated to the office of the Minister of Crime. And "crime stopped as if by magic. Loyalty and good faith became the characteristics of men; and chastity and docility the ornaments of women." Thus Confucius was hailed as the idol of the people, and his name shone brightly in the songs of their mouths. The secret of the success of his policy lies in his Golden Rule, practised previously by

Zoroaster and some 600 years afterwards by Jesus Christ (in a positive form)," What you would not have others do unto yourself, do not unto others." Finally the prince promoted him to the office of Prime Minister and his downfall began. The rulers of the neighbouring states became jealous of the Prince. They made a present of 80 beautiful dancing girls who spoiled the Prince and Confucius left on a self-imposed exile. But when he died, "the Emperor displayed his portrait in state, engraved his sayings in stone, erected temples in his name, and ordered sacrifices to be offered to him four times a year."

He was in no sense a devotee (Bhakta) of God. But like the successful Prime Ministers and Presidents of the modern states he was an ideal administrator for a short time. His work like that of Jesus Christ is yet to be achieved and the world peace is to be established.

While Confucius was a reformer of administration and Jesus Christ a reformer of social justice, Mohammed (570-632) was a military leader and enforced his creed by the strength of his arms. He devastated country after country with sword in one hand and the Koran in the other.

He was born in 570 in Mecca. He lost his father in 570 and mother in 576 and started life as a camel driver. He was hired as Caravan salesman by an aged widow, Khadija whom he married in 595 at the age of 25 when the age of Khadija was 43. After her death, he had a number of wives and an innumerable number of children. He held a vision of God in 610. Both Khadija and his leading follower Abu Baker died in 619. In 622, he fled to Medina and formed an army and defeated Abu Sofian at Medina. In 630 he marched back to Mecca, and conquered it. He rode into the City upon a snow white camel, reached the temple, walked into the spacious compound, circled the sacred stone of Caaba seven times and smashed the 360 idols." He died on June 7, 632.

This prophet of violent moods used however to give to the conquered people "the choice either of accepting his religion or of maintaining their own religion provided they paid a heavy tax for the privilege." According to his creed "All Moslems were created equal and there were no races, no tribes, and no hatreds." The four sects of Shia, Sunni, Moghal, Pathan developed later on, and at present there are several racial and tribal distinctions among the Moslems. Among his followers he organised a system of social ethics which was "Spartan in discipline." To a fixed number of daily prayers and annual fastings he added a prohibition against all wine-drinking. And he limited every husband to a maximum of four wives. But he exempted himself from these injunctions and renunciation.

The prophet declared that he received the divine revelation and instructions of Allah directly through the Arch Angel Gabriel. After each meeting with Gabriel the prophet burst forth into a flood of rapturous poetry and impassioned oratory. These rhapsodies appeared all the more miraculous because Mohammed had never learned to read and write. The Holy Koran must be the word of God, since it could not have been the creation of an illiterate man.

These messages of God were subsequently arranged into 114 Suras (Chapters) in the Koran. It is a complicated system of regulations for feasts, absolutions and prayer a social contract between God and Man. It resembles the Karma-Kanda of the Vedic Brahmanas and the subsequent Grihyasutras and Smriti works in Sanskrit. The five daily prayers used to be piously repeated with the new Commandment— "The sword is the key to heaven. A drop of blood shed in the cause of God, a night spent in arms, is of

more avail than two months of fasting. Whoever falls in battle, his sins are forgiven." The Moslems still believe that "there is no God but Allah and Mohammed is his prophet".

The prophets and great leaders not only of Buddhism but also of Islam, are but social reformers. They themselves were not strictly devotees (Bhaktas) of God. But their followers are more devoted not only to the respective leaders but also to their creeds. Similarly it can be stated of the Milk-Maids (Gopies) of Brindavan in respect of Sri Krishna. Mirabai imitated the Gopies in her renunciation and attachment to Giridhara and Andal to Vishnu. Chaitanya of Navadip lost his self-existence in singing Kirtan of Sri Krishna. Jayadeva in his Gita-Govinda depicted the Lila (worldly doings) of Radha-Krishna. Surdas, Tulsidas, Chandidas, Vidyapati, and other Minstrels (not prophets) lost themselves in their fascinating poems in depicting the various phrases of Radha-Krishna romance.

The philosopher, Nimbarka of Andhradesha stressed the Bhakti of Krishna and Radha. "She is the one who fulfils all desires". In the Mahabharata Krishna is the world teacher. In the Bhagavata and other Puranas, he is the lovable child, romantic youth, great diplomat, mature statesman and God Incarnate. The concept of Bhakti took a shape in the Bhagvat Gita. The founders of the Pancharatra doctrines had already contributed a vital element to the Puranic renaissance. Romantic and emotional elements were added to it by the devotional songs of the Alvars of the South, the human appeal of the Bhagavata and the glamour of the Radha-Krishna sports of Gita-Govinda setting the imagination of the people aglow. Poets and laymen alike are thus fascinated with the Bhakti cult of Radha-Krishna.

The Erotic in Kalidasa

By

Sri BH. SATYANARAYANA, M. A.

President Prasad inaugurated the week-long celebrations of Kalidasa Jayanti, on Nov. 19 at Ujjain, where the great poet, wrote his immortal classic "Meghaduta" on the banks of the Kshipra river about 2,000 years back. The President said that Kalidasa is the herald of a new age characterised by new social and aesthetic trends. In fact Kalidasa's works are indissolubly linked with those human ideals and norms of behaviour which are acquired through centuries of experience and enforced by cultural sanctions. All over the world Kalidasa is counted among the biggest literary giants of all ages. The universal recognition imposes on the people of India a heavy responsibility to do full honour to the life and literary contribution of such a great poet as Kalidasa. (Ed. I. R.)

Kalidasa, the prince of Indian poets has the distinction of being the greatest Love-poet in Sanskrit literature. In all his literary works, four poems and three dramas, which made him immortal in the land of Vyasa and Valmiki the predominant sentiment is Love—Love in a variety of forms and multiplicity of shades. He is such a great master in the art of handling this superb and delicate sentiment that the portrayal by him of Love in one place generally varies from the portrayal of the same sentiment in another place, the difference in treatment naturally depending upon the type of characters employed and the structure of situations provided. The master mind is not content with depicting the love between man and woman, but has proved deep into the domain of bird and beast and presented in a most charming and life-like manner their amorous sports and pastimes. The present article attempts in a brief manner a critical survey of Kalidasa's treatment of Love in his three poems Ritusamhara, Kumarasambhava and Meghaduta.

Ritusamhara is a pretty lyric-poem in six cantoes, believed to be the maiden attempt of the great poet in the writing of poetry. In this poem, we find all the six seasons that constitute the Indian year described chronologically in a natural and picturesque manner, gay activities of young folk pursued in the urge of their passionate love looming large in these descriptions. Attractively rhythmical stanzas, set in four lines, pleasing to the ear

with their lulling music narrate the sprightly ways of youthful couples, whiling away their sweet hours in gay abandon in gardens and mansions, day and night, all round the year. In spring, which is aptly named as the king of seasons, mention is made of luxurious gardens, radiant sunshine, evergreen shrubs and creepers, exuberant blossoms of flowers and tender leaves, lakes of cool, clear water dotted with lotuses, swarms of humming bees hovering over flower beds and Cuckoos hidden in the thick foliage of mango groves sending forth their long sweet notes resounding in the distant forest tracts.

In summer, the exhilarating freshness of frequent shower baths, dainty costumes of cotton, silk and gold, fond use of sandalwood paste, soft, cool milk-white beds strewn with fragrant flowers are described in an enticing manner. In the rainy season and the cold weather, mention is made of musk and wines, warm clothing, cosy comfortable beds in air-tight chambers, long nights, lovely maidens and lingering perfumes. In the autumn, emphasis is laid on clear azure skies in day time and star-studded heavens with brilliant moonlight during nights, rich new dishes, delicious wines and delightful sports. Thus, Ritusamhara presents a veritable fairyland of youthful couples in their various and variable moods brightened in colourful settings of gorgeous natural imagery.

In Kumarasambhava a celebrated Mahakavya in eight cantoes, we find described with

unerring skill and simplicity, the gay and amorous sports of birds and beasts under the enchanting spell of the advent of the spring season. The bee lovers male and female, partake of honey from the same flower cup. The male elephant sucks with his trunk from the lake a mouthful of water fragrant with lotuses and tenderly deposits the delicious drink in mouth of the cow elephant his beloved mate. The male deer lovingly scratches with the tip of his horn the soft slender body of the female deer which closes her eyes in ecstasy at the fond touch of her lover's body. These scenes which illustrate love in its pristine purity redound to the credit of Kalidasa as a Sringara-kavi of a very high order.

Elsewhere in Kumarasambhava, in the scene of Rativilapa where Rati bemoans the ghastly death of her husband and lover Manmatha, reduced to ashes by the violent fury of Mahadeva, a different aspect of love is presented. This is called Vipralambha (estrangement) the pathetic phase of love, as opposed to Sambhoga (enjoyment) the amorous phase of love. The loud and out-spoken lament of grief-stricken Rati that moonlight passes away with the moon and the lightning vanishes with the cloud, but that she alone was ordained by the cruel Fate to survive her dead husband is typical of her wailings and touches our heart strings.

In the last canto of Kumarasambhava, we come across the rapturous love scenes of the newly wedded couple, Siva and Parvati, where a full-fledged description of the Sambhoga type of Sringara runs riot. But this kind of description is, even according to the Indian standard of literary criticism, considered objectionable, as Siva and Parvati are held in sacred esteem as the revered parents of the universe and, therefore, such an unabashed account of their amorous affairs following their marriage festivities could have been avoided with good taste. The great poet was perhaps a helpless victim to the binding conventions of his times when he wrote this part of the story.

Turning to Meghaduta, an exquisite gem of a Khanda Kavya in two cantoes, we

find ourselves exported to realms of imagination. The love-lorn yaksha, aimlessly wandering in the lonely hermitages near the Ramagiri, far away from his beloved yakshi in the distant Alaka on the summit of the Kailasa hill, pines away his days in exile under the curse of his master Kubera and, in his semi-madness, finds solace in sending out a message of cheer and hope to his wife through a cloud hanging over the mountain precipice. Many of the descriptions in this poem which is an inimitable instance of Vipralambha Kavya, are enriched with fine touches of Sringara in them. At one place, a hill densely covered with mango groves, laden with clusters of ripe yellow fruits is charmingly likened to the golden hued and voluptuous breast of Dame Earth with the dark cloud seated on the hill top resembling the black nipple of her breast. At another place, the cloud messenger was cheerfully exported to tarry a while on its way to Alaka, so that he may sport with the bewitching glances of the pretty damsels of the city of Ujjayini. At a third place, the river Nirvindhya, with a solitary streak of rippling water in it, is personified as a love-lorn heroine, eagerly awaiting the long expected arrival of her lord the rain-bearing cloud. Again, while describing the charms of the Courtesans dancing before the temple of Mahakala of Ujjayini at the time of evening worship, the poet exclaims that the water drops falling from the cloud on their heaving breasts were most welcomed by those young women as soothing the pain of nail scratchings on their breasts. Finally, at the end of the first part of the poem, which is devoted to a lewd description of the long route from Ramagiri to Alaka, that celestial city with its long rows of glistening dew drops hanging over its lofty mansions has been compared to a young handsome woman with her dark shining hair bedecked with strings of peerless pearls.

Thus, Meghaduta, though devoid of a story proper, is replete with numerous touches of fine Sringara throughout the Kavya and indicates the intense fondness of the poet for enlivening his writing with the glowing spirit of that delicate and super sentiment, of which he was the matchless expository in the whole range of Sanskrit literature.

Britain's aid to India

By

Mr. JOSSLEYN HENNESSY

THE announcement at the conclusion of Mr. Morarji Desai's visit to London of a Rs. 51 crores contribution from the United Kingdom to help to tide India over her immediate foreign exchange difficulties, came as the climax to the full coverage given by the British press in recent months to India's financial affairs. Comment by leaders of all British political parties, and by the press as a whole, has shown understanding and sympathy for India's problems.

The record of Britain's financial dealings with India reveals that this sympathy is not confined to words.

The record is the more remarkable when seen in the perspective of the present world shortage of savings and world hunger for industrial development. From January 1952 to June 1957, the United Kingdom's net long term overseas investment was Rs. 1,171 crores, an average rate of Rs. 267 crores which, it is thought, may be surpassed in 1958/59.

India has been one among many in the long queue for British capital goods exports and development finance, but the facts suggest that she stands high on the list of Britain's friends and customers.

At the outbreak of World War II, India was in debt to the United Kingdom to the extent of Rs. 368 crores (sterling loans mostly contracted for productive public works and public utility enterprises).

As a result of heavy United Kingdom war expenditure in India and of Britain's inability during the war to export goods to India in return for the goods and services which India supplied to Britain, India accumulated sterling balances which, at their peak, reached about Rs. 1,733 crores. Part of this accumulation was used during the war to repatriate practically the whole of India's pre-war sterling

loans. Thus India's position changed from that of a debtor to that of a creditor of the United Kingdom.

Since Britain's total post-war external debt stood at no less than Rs. 3,742 crores, many authoritative financial observers believed at the time that it would be several decades at least before this total could be reduced to manageable proportions, and before India could hope to realise any substantial part of her debt. There were indeed, some suggestions heard in Britain that the sterling balances should, on purely practical grounds, be scaled down.

Yet, in the course of the eleven years since the Indo-British sterling agreement was negotiated in 1947, India has been able to run her sterling balances down to Rs. 179 crores to finance current trade and the First and Second Five Year Plans. What, one wonders in passing, would the present state of India's post-war development be if she had entered on independence encumbered by external indebtedness and without this legacy of credit? And one of the most important financial contributions that the United Kingdom is making to India is to ensure that sterling is soundly based and that India's reserves retain their value.

These funds belong, of course, to India. Her title to them is undisputed. But when one reflects over the magnitude of the figures involved, and when it is remembered that India's drawings represent "unrequited" United Kingdom exports, Britain's post-war efforts and achievement should be recognised for what it is—without parallel in the history of international finance. The United Kingdom can only (a) repay her debts, and (b) have further funds for overseas investment, by working hard enough, and efficiently enough, to earn a surplus in her balance of payments. "You cannot," as Mr. Harold Macmillan

said earlier this year at a gathering of newsmen in New Delhi, "invest a deficit."

British private investment in India at the end of 1955 totalled about Rs. 400 crores, that is, 82 per cent. of all foreign investment in India. Of this Rs. 100 crores was new post-war investment; and this continues to grow from year to year. (The United States of America ranks second to the United Kingdom as a foreign investor in India with a total of Rs. 23 crores).

Notable examples of post-war British investment in India have been the Burmah Oil Company, which has entered into partnership with the Indian government to develop the oilfields of Assam and is providing two-thirds of the capital needed, in addition to a loan of Rs. 13 crores for a pipeline; and Imperial Chemical Industries Ltd., long established in India, which has entered into partnership with the government to manufacture explosives in Bihar. Another outstanding example of partnership is the Heavy Electrical Plant which the Indian Government is building at Bhopal and for which Associated Electrical Industries Ltd., provide consulting services.

A special item in Britain's private investment in India is the contribution made by the Commonwealth Development Finance Company Ltd., which was set up by a group of British firms acting in conjunction with the Bank of England. The company has subscribed Rs. 20 lakhs to the Industrial Credit and Investment Corporation of India, to which other private United Kingdom investors have contributed Rs. 78 lakhs.

About Rs. 24 crores worth of sterling have been authorised for release from the U.K.'s sterling subscription to the capital stock of the World Bank for the following loans to India:

Indian Railways :	Rs. 9.1 crores
Indian Iron and Steel Company	Rs. 8.8 crores
Tata Iron and Steel Company :	Rs. 4.0 crores

Trombay Thermal Power Project :

Rs. 2.2 crores

Total

Rs. 24.1 crores

In 1956, despite difficulties, the United Kingdom provided Rs. 36½ crores of government and special private bank credits in sterling towards the steel plant under construction by the British consortium (ISCON) at Durgapur in West Bengal.

The United Kingdom government has undertaken to speed up the annual instalments paid to India under the sterling pensions arrangement of 1955. In view of India's present need for foreign exchange, Britain agreed to pay, on April 1, 1958, Rs. 21½ crores, representing four annual instalments due from 1958 to 1961. This has provided India with an extra Rs. 16 crores worth of sterling in 1958.

The United Kingdom Atomic Energy Authority supplied the fuel elements for India's first nuclear research reactor, at Trombay.

And then, of course, there is technical assistance under the Colombo Plan. Between July 1950, and the end of June, 1958, the United Kingdom government financed training facilities for 615 Indians and sent 106 British technical experts out to India.

But significant though these facts and figures are, they are bleakly incomplete; they leave out friendship and sentiment.

As Mr. Heathcoat-Amory, the U. K. Chancellor of the Exchequer, said at the Indian Republic Day Dinner in London this year, there are many in Britain "who look to India for a very special contribution to world peace and a better understanding among nations... Although our investment in India is far greater than that of any other country, it is not in terms of investment that we seek to be measured... Rather I would ask you to remember the many Englishmen who have lived and worked in India, and learned to love her... We can strengthen this bond by the give-and-take and close consultations of Commonwealth partnership."

Indian Names for Metric Weights & Measures

By

Shri K. V. VENKATACHALAM

ONE of the most frequently asked questions in connection with the adoption of the metric system by us relates to the names of the units of weights and measures, viz., the gram and the kilograms, the metre and the kilometre and the litre. Is it necessary that we should follow the international terminology *in toto*? Would it not be simpler and make for easier assimilation if we Indianised these new names, either fully or partially?

Let us examine the matter in a practical way. We should understand at the outset that there are no straight Indian equivalents to the metric measures and weights as such, viz., metre, litre and gram. The problem is purely of names. What exactly does Indianising the names mean?

In the first place, it could mean finding equivalents in, say, Hindi to the words metre, gram, litre, etc. There are at present no Indian equivalents to these names. Suppose, as part of the general programme of finding Hindi equivalents to scientific terms, some new terms are derived from Sanskrit. There is no question that these new terms will be wholly artificial and without any real significance. They will be more strange to the general public than the names of the metric system.

After all, some people at least in India now understand metre, gram, etc. Further, even though the new terms might be derived from Sanskrit, we might expect vigorous arguments on behalf of our various languages about them. Clearly, no advantage lies in this approach.

A friend then asks: as was done in the case of the decimal coinage where the name *paisa* has been retained, can't we keep the *seer*, the *maund* and the *gaz* and call the new metric weights and measures, *naya seer*, *naya maund*, *naya gaz*, etc.? We might investigate this suggestion.

Take the weights. What are the present Indian weights? There is the Ton-Hundred weight-Pound series. There is the *Maund-Seer-Chatak* series. There is the *Candy-Rathal-Viss-Seer-Palam* series of the South. There are diverse other units of weights not so well known, but still in day-to-day use in various parts of the country.

We also know that a seer does not always mean the same thing—indeed its value varies very widely depending on the place. Even in the same place it quite frequently connotes different weights for different commodities. Which of these weights are we to adopt as the *naya* weight in place of the kilogram?

If we call it the *naya seer*, won't there be confusion in the minds of the people who are using seers of various values? Would not this confusion be very much greater than any initial difficulty that there may be in absorbing the term kilogram? The people in the South are used to an altogether different series of weights and they might with equal justification ask that the new weight should be called the *naya palam* or the *naya viss*. This, one presumes, would not be acceptable to those who have not heard of the *palam* and the *viss*.

Thus we come exactly to the same position as was the case when the general decision was taken to adopt the metric system—the almost chaotic state of weights and measures' systems prevalent in the country and the need for replacing them by one uniform system applicable throughout India.

The advantage which we are expecting to flow from the adoption of the metric system will for all practical purposes be lost if we tried to retain the Indian names. The comparison with the *naya paisa* is wholly inept. There was only one old paisa with a fixed value which was current through India. This is clearly not the case in the realm of weights, as I have explained above.

One concrete suggestion that has been made is that we adopt the following terminology :

Instead of 1 gram, have 1 naya masha
 " 1 Decagram, have 1 naya tola
 " 1 Hectogram, have 1 naya chatak
 " 1 Kilogram, have 1 naya seer
 " 1 Quintal, have 1 naya maund
 (or 100 kilograms).

Another suggestion from the South is as follows :

Instead of 1 gram, have 1 naya tola
 " 1 Decagram, have 1 naya palam
 " 1 Hectogram, have 1 naya seer
 " 1 Kilogram, have 1 naya viss
 " 1 Quintal, have 1 naya maund
 " 1 Metric Tonne, have 1 naya candy.

Is there any doubt at all that the adoption of the either of the above suggestions would only add greatly to the existing confusion ?

One of the chief advantages of the metric system is that having got the primary units, viz., the gram, the metre and the litre, the secondary units are multiples or submultiples as you go up or down. Thus

1 kilogram	1,000 grams
1 hectogram	100 grams
1 decagram	10 grams
1 gram	
1 decigram	1/10 gram
1 centigram	1/100 gram
1 milligram	1/1000 gram

The basic name remains gram and the prefix indicates the appropriate multiple or submultiple. This advantage would be completely lost if we resorted to any of the units suggested above.

The same position applies to the length and capacity measures.

The real point is that having adopted the metric system, there are very great advantages in following the international terminology. Our scientists, engineers and technicians will use the international terminology in any case. They cannot do without it. Our children in schools and colleges will use it. If we have two sets of terms, one for scientists, technicians, etc., and another for the general public, it will make for confusion.

The major difficulty and by far the more complex problem is the change-over to the new system which involves the acceptance and assimilation of new concepts of weights and measures. The names do not really matter to any significant extent in the process of this change. The argument doubtless is that the use of known names for the new units, instead of having new unfamiliar foreign names, will make things easy for the lay public. But as explained above, such a step will really add to the confusion.

On the other hand, under the metric system, so far as the very large majority of the general public is concerned, there will be only seven new names, viz., the gram, the kilogram and the quintal; the centimetre, the metre and the kilometre; and the litre. These are the only units that will be involved in the ordinary day-to-day transactions. Could it be seriously argued that these terms are difficult to assimilate ?

I, for my part, have no doubt at all that far earlier than December 31, 1966, which we have set before ourselves as the target date for the complete adoption of the metric system, the new metric terms would have become common household words.

I might add that the question of terminology of the metric units received very comprehensive and detailed examination by Government and Parliament. The matter was considered by the Standing Metric Committee, its Technical Sub-Committee, a Special Sub-Committee on Terminology, the Joint Select Committee of Parliament on the Standards of weights and Measures Bill and finally by Parliament itself. The result in every case was a recommendation to adopt the international terminology. The majority of the State Governments also expressed preference for international terminology.

I might conclude by referring here to one other suggestion that has been made, though not strictly relevant to the present Indian weight *tola*, both in name and denomination, as the basic weight and build the new series of weights on the decimal basis, viz. 10 tolas, 100 tolas, 1000 tolas, etc. This was given very careful consideration at the very early stage of the examination of the case for the adoption of the metric system. The conclusion was that the balance of advantage distinctly lay in the adoption of the metric system.

How the Land Problem was Solved in Russia

By

Mr. V. PAVLOV

A large section of the land in former tsarist Russia did not belong to those who tilled it. Thirty thousand families of noblemen and landlords possessed as much land as 10,500,000 poor peasant households. Some 2,200,000 peasant households had no land at all and worked as farm labourers. Even larger numbers of households had neither horses nor productive cattle. By 1914, that is, by the beginning of the First World War, there were no less than seven million farm labourers who existed exclusively by selling their labour power.

The Great October Socialist Revolution brought the peasants political and economic emancipation, gave them tremendous material benefits radically solving the complicated land relations.

One of the first decrees issued by the young Soviet Government was the Decree on Land. By this decree the country's entire land was nationalised, that is, it became state property for use by the working people. "Private ownership of land," reads the historic document, "shall be abolished forever. Land shall not be sold, purchased, leased, mortgaged, or otherwise alienated." The Decree stated that the land could be cultivated by families and individuals, rural societies, agricultural co-operatives or agricultural communes. Apart from the land used the working peasants received free of charge 150 million dessiatins (over 40 million acres) of land formerly belonging to landlords, the peasants' debts to the land bank amounting to 1,300 million rubles and released them of annual payments of rent to the landlords, as well as of the expenditures on the purchase of land exceeding the sum of 700 million rubles in gold.

The October Revolution nationalised the land and opened the way to building a new life in the country, to the eradication of exploitation, improverishment, hunger and illiteracy.

The road to socialist development in the countryside was pointed out by V. I. Lenin in his co-operative plan. It consisted in gradually drawing the peasants into co-operatives and guiding the individual peasant household into the path of commonly-owned large-scale collective farming. The Soviet countryside followed this path.

But this did not take place all at once. At the beginning the young Soviet state did not have the necessary conditions for it. Abolition of private ownership of land at that time did not in itself create the possibilities for the direct transition on a mass scale to large-scale socialist production. In Soviet Russia large-scale farming required much machines and at that time petty farming with primitive wooden ploughs and harrows predominated in the country.

In these conditions the Soviet state deemed it necessary to distribute a large portion of the land among the labouring peasants. The method of distribution was discussed and decided at the uezo (district) congresses of Soviets, of peasants' deputies, at volost (small district) congresses and finally at village peasant meetings.

The question of the division of the land was approached differently in the different places. In most cases two methods were used—according to the members of the family, and additional plots to those peasants with little or no land.

In many places the distribution of the land was divided into two sections: the "working plots," that is, the land cultivated by personal labour, and "reserve land" formed from confiscated land. The first state model farms were formed on those landed estates that did not come under the division. The reserve land was apportioned to those peasants with little or no land.

The state took a number of measures to help the labouring peasants. For example, the interests of hired labour in farming were completely ensured. The needy peasants who received land but had no draught animals or implements were granted credits on favourable terms to purchase the things required. At first, the state supplied the poor peasants with seeds. State allocations constantly increased on organisation of land exploitation and reclamation. Agricultural machine hiring centres had been set up for the peasants. Under the Soviet system the working peasants, primarily the middle peasants who together with the poor peasants became the main users of the land, played the chief role in farming. They became the chief producers and suppliers of agricultural produce (for sale).

However, petty farming could not develop further within its former frameworks. Its backwardness became an obstacle in the development of the productive forces of the entire national economy, primarily the large-scale home industry that was rapidly developing in the post-revolutionary period.

At the beginning of the thirties when the home industry began to produce many tractors, combine harvesters and other agricultural machines all the peasants were afforded the opportunity of setting up large commonly-owned highly mechanised farms on a co-operative basis. Having estimated the advanta-

ges of the collective method of farming on the example of the first collective farms the peasant families began to join agricultural co-operatives on a mass scale and to conduct farming on scientific methods.

The land was secured to the collective farms by the Soviet State for their use free of charge in perpetuity. Using machines the collective farmers developed extensive new lands. As a result of all this the peasants possessed much more land than before the revolution. Whereas before the revolution the poor and middle peasants had 135 million hectares of land (337 million acres), while a considerable section of peasants had no land at all, in 1937 the collective farm peasants and the individual peasants had 236 million hectares (584 million acres) more than at the time of the revolution. And the most important thing, the land began to be used more rationally, the incomes derived from it began to be divided fairly, according to the labour spent.

In this way the solution of the land problem combined with the development of the home industry and mass co-operation of the peasants led to a general rise in the entire economy of the Soviet land. The acute problem of the agrarian population was thus solved.

All this created conditions for the rapid rise in the well-being of all the working people and the development of culture both in town and countryside.

Examinations: Defects and Remedy

By

Sri P. KODANDA RAO

IN current discussions pertaining to educational reform, it is natural that the present type of examinations conducted by the universities and other bodies should have received considerable attention. This is because of the fact that one of the most deplorable facts of the current system is the large number of failures of students appearing for the different examinations. The University Education Commission, presided over by Dr. S. Radhakrishnan, it may be recalled, in its report said: "We are convinced that if we are to suggest one single reform in University education it should be that of examinations." Further it pointed out that "an unsound

examination system continues to dominate instruction to the detriment of a quickly expanding system of education. In our visits to the universities, we heard from teachers and students alike the endless tale of how examinations have become the aim and end of education, how they kill the initiative in the teacher and the student, how capricious, invalid, unreliable and inadequate they are and how they tend to corrupt the moral standards of university life." The Commission rejected the plea that examinations should be abolished altogether and averred that rightly designed and intelligently used, they could be useful in the educational process. But the reform is still due.

If the current system of examinations is bad enough, the colossal failure of students in public examinations is a major tragedy. Besides causing incalculable frustration to the students, the financial loss to parents is also considerable. Further, education, it is now realised, is an expensive affair and even when fees are charged, they do not cover the total cost of education, and this has to be subsidised from the general revenue of the State, which is largely contributed by the poorer and unlettered masses. The uneducated many thus now pay for the education of the few. The large number of failures reported in examinations is, therefore, undesirable when considered from the point of view of the State also resulting as it does in wastage of much resources.

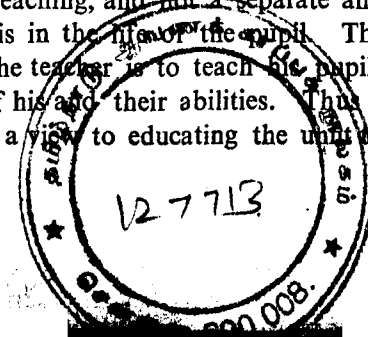
The University Education Commission pointed out that failures in some examinations ranged from thirty-seven to sixty per cent and remarked that it was indeed "staggering." In a country like England, on the other hand they were only ten per cent. There is therefore hardly anything surprising in the remark of a cynic who once said that his failure in an examination was no matter of shame since he was with the large majority of students, while only a small minority passed! It is noteworthy that in the annual class examinations in schools or colleges, the majority of the students pass and only a small minority fail, but in public examinations, the reverse is often the case. The contrast is perhaps due to the fact that class examinations are conducted by teachers who taught the examinees, while public examinations are conducted largely by external examiners who never taught their examinees. To the internal examiner, the examinee is a person whom he knows well and whose capacity he could estimate from his daily knowledge and experience spread over months and years. To the external examiner, the examinee is just a number, unknown and unknowable and deliberately hidden!

In public examinations conducted largely by external examiners, testing of the pupils is

divorced from teaching; it is not intended to stimulate progress; it is not part of the education process. Examinations are just terminal tests of memory after long intervals of study. A teacher who taught one and the same subject year after year to successive batches of students still needs his notes to repeat his lesson to yet another batch! The student, on the other hand, has to study several subjects and over the years and with no lesson repeated. Finally, he has to sit for an examination in all the subjects and answer questions of which he had no advance notice and without the help of notes and text books! In life the occasions when one has to rely on memory alone are few and far between. It is cruel to subject students to the tyranny of examinations based on memory, with disastrous consequences to the majority of them.

Universities, which conduct examinations, often hire examiners from other universities. There seems to be no justification for this system, under which many university teachers spend a good part of their time seeking and canvassing external examinerships to add to their regular salaries. It is much better that teachers of all grades are paid better salaries rather than that they should be permitted to seek extra perquisites by way of examinerships. Definite and higher salaries will tend to create a sense of contentment in the teachers, resulting in better work for the benefit of their pupils, while perquisites like examinerships will only give them uncertain income and lead to a certain loss of self-respect and efficiency.

The reform that is most needed is the recognition that examination is an integral part of teaching, intended to help the teacher to assist his pupils to understand the subject that he teaches. It is, therefore, a continuous concomitant of teaching, and not a separate and terminal crisis in the life of the pupil. The function of the teacher is to teach his pupils to the best of his and their abilities. Thus it must be with a view to educating the pupils to



be fit, and not selecting the fit and rejecting the unfit as it were.

The teacher who teaches the pupils alone is in a position to test their attainments. It is better to break up each subject into small courses, lasting a few weeks each, and test the understanding of each course by the pupils and pass on to the next course. Such short-term tests will enable a student, who has no aptitude for a particular subject to change it almost at the beginning of his school course rather than at the end of it and take up some other subject more appropriate to him.

It is sometimes said that teachers who teach their pupils cannot be trusted to examine them objectively. It is amazing that teachers who are entrusted with the task of teaching pupils should not be trusted to test them. The present system under which most of the teaching is done by the affiliated colleges and most of the examining by universities is also extremely uneconomic. The money now spent on main-

taining the examining universities and on paying examiners may better be diverted to increasing the financial resources of the teaching colleges with a view to improving the salaries of the teachers and the equipment of their libraries and laboratories. Each teaching college should give its own degrees to its alumni. The money now spent on university convocations may better be spent on the teaching colleges, which can have their own small and inexpensive convocations. If some colleges lower their standards, their graduates will suffer in the employment market. If they wish to attract students, they will have to maintain high standards. Competition between colleges will tend to improve their standards of teaching and the quality of their graduates. The conclusion is therefore inescapable that it is more economical to spend all available financial resources on teaching colleges than any on examining universities.

(Eastern Economist)

Indian Music

By

Sri K. CHANDRASEKHARAN

ART is able to achieve its completion or perfection only when the performer (artist) and the *sahridaya* (enjoyer) have a kindred experience. Anandavardhana, the highest classical aesthete maintains that "the full significance of Saraswati is composed of both the creative artist and the enjoyer of the art."

Indeed, it is not only expected of the performer to express himself in a cultivated and disciplined manner, but of the listener too to have sufficient acumen and faculty to enter into the nuances of the art.

The intense play and interplay of skill and technique on emotions within, especially of a music performer, seems to affect his whole being so much that he feels liberated of all

burdens. At least he enjoys a sense of relief for a moment and enters a phase of self-negation. This is the climax of an artist's liberation and his sense of detachment.

Indian music is impersonal. For Dr. Ananda Coomaraswamy puts it, "music reflects an emotion and an experience which are deeper and wider and older than the emotion or wisdom of any single individual." If Thyagaraja, the saint *par excellence* could tunelessly express the keynote of his favourite God as a *Raga-rasika* and a *Raga-rahita* i.e., an enjoyer of melody and a detached soul, needless for us to conclude that Indian music "is passionate without any loss of serenity."

Today there is so much dissemination of knowledge of music through different organi-

sations working in the cause and there is also the powerful agency of the All-India Radio for this purpose. Every one feels he serves the higher interests of art alone when he arranges programmes of music for the enjoyment of a wider public. But the more physical is music in its appeal, the greater is its catchiness. The greater the hybridized form of a song and the grotesqueness of its rhythmic accents, the surer its reach to ears that are not listening at all intently. For when we speak of music here, we do not ignore the differences existing between notes as facts of sound and music proper. To the listening ear, music as a "truth of expression is immense; its contents of notes is limited but what it represents is infinite."

Let us not decry the impatience of the indifferent song-lover, whose nerves receive the necessary titillation when cinema tunes play against a choir of instruments in the background, to suffer at all the finer *Anuswaras* or microtones that are heard with utmost satisfaction by the listening ears only. Indeed, harmony in contrast to melody, which is a basic fundamental of Western music, can be equated to these microtones of our own music in a subtler way. Still, the uninitiated listener considers all these as stereotyped or conventional to a great degree. Carnatic music especially, with all the vicissitudes of modern influences has not changed much. The richness of melody and grace-notes lend unique charm to it.

The therapeutic properties of coordinated sounds in music have a magical effect in working miracles on the physical body that are surpassed only by their effects upon our inner being. The performer is a necromancer and the entire unfolding of the song becomes a ritual, a purificatory ceremony, which is designed to subdue the wildness of imagination and the craving of the senses that hinder the human soul from contacting Reality.

But to achieve this great penance of peace, the hearer must actively co-operate with the performer by the surrender of his will, and by withdrawing his ever-bounding mental powers to a single point of concentration. For, it is the inner reality of things, rather than the ephemeral or the evanescent experience, that the music of India voices. All our greatest composers have only sung of God. The *sruti* or *drone* of the Tambura itself connotes a significant factor of such an experience. The rhythmic resonance of the Tambura wires are

heard by the listening ears before the song actually begins as also during the rendering of the song and in continuation after the song is finished. The timelessness of the Absolute, perhaps, cannot be better illustrated than by the *Sruti* which convincingly brings home to us the eternal truth of the Absolute which was at the beginning, is now and ever shall be.

One other aspect, at this juncture, requires consideration by all lovers of music. The listening ears love to dwell on the dulcet sounds of the woman's voice in contrast to the man's which, however rich or vibrant, lacks inherent sweetness. But there is, with our present-day advancement in outlook, a feeling that the woman, though not biologically the same as man, can psychologically claim equality in every aspect of human endeavour. Well, we have to pause for a moment and ponder over the consequences of such a phase. If the human world in its outlook becomes exclusively male, then before long it must get reduced to sheer insipidness. "For life finds its truth and beauty, not in any exaggeration of sameness, but in harmony." In music, at any rate, if woman were to equip herself to a fault with everything that man does, with every strain and every grimace too of a man-singer, then it would only give rise to a monotonous superfluity.

The advent of mike on the platform of every music performance, has sounded the death knell of all that the listening ears crave for in the enjoyment of skill and intelligence with which the trained voice could enliven them. A performance can be better appreciated with the minimum accompaniments of a violin and a *mridangam* instead of a whole group of instrumentalists crowding upon the platform and presenting the appearance of an orchestral display. But none can in the present-day successfully try to impress on the musician to avoid the mike. Its presence lends courage to the singer, because of its assurance that his voice, however poor, will not betray him.

Art, though cultivated and disciplined in technique, at its best is an emulation of that inspiring spontaneity—the experience of intuition and expression in those who belong to the kingdom of God which is within every one of us. Music is nearer to reality and life than any other form of art and despite the elaborateness of the science of music and the arduous process of learning it, ultimately it is not merely an art, but life itself.

Lala Lajpat Rai

By

SHRI SRI PRAKASA

(Governor of Bombay State)

IT would be difficult to do justice to the life, work and personality of Lala Lajpat Rai in a short article. The one thing that particularly struck me in Lala Lajpat Rai's attitude of mind and plan of activity, was that he wanted on the one hand to revive in the hearts of the people of the country a true appreciation of the values of ancient thought and make them feel that freedom was worth having—worth living and dying for—in order to bring back to the land the older idealism of our ancestors; and on the other, he wanted to draw the attention of the world towards what was happening in the land, so that we have the sympathy of mankind in our struggle for liberty.

At the time that Lala Lajpat Rai plunged into the struggle, both these factors were wanting and so it can be truly said that he chalked out a new path and showed to his countrymen a new method of doing things. In the atmosphere of that time, the leading persons in the land were throwing off all the older traditions as not only useless but positively harmful for the purpose of taking the country along lines of progress and prosperity; and then all those who counted for anything in the counsels of the nation, were for making all theirs to England as the master in whose hands lay the shaping of our destinies. They did not think that it was necessary to win or even to ask for the world's sympathy. If I am not mistaken, they thought that there was positive danger in this line of approach as that might alienate the real persons who counted.

Lala Lajpat Rai was not troubled with these complexes. As a doughty and almost uncompromising spearhead of the ideals embodied in the Arya Samaj, he brought back his people to ways of thought and activity very different to what was preached in so-called advanced circles around him. This instilled in the hearts of

those who heard him, a deep-rooted love for our ancient thought and culture. Then he went to England but seldom; but to America and other lands he went many times in order to win their sympathy and assistance for what his country was struggling for at home, namely the wresting back of political freedom from the stranglehold of a foreign power.

This is to my mind, the great contribution of Lala Lajpat Rai to the struggle for freedom that found its consummation in Mahatma Gandhi, and brought us back to our own. I first saw Lala Lajpat Rai as a boy when he came to the session of the Indian National Congress in December 1905, held in my home town of Benaras. I heard him thunder then not so much on the platform of the Congress as at the other meetings that he addressed in the city. His sympathy then was with Lokamanya Tilak who was against any welcome on behalf of the Congress to the Prince and Princess of Wales (later King George and Queen Mary) and their visit to the country at that time. The Prince and the Princess visited Banaras only about a fortnight after the Congress session. It was the personal appeal of the President Mr. Gokhale that deterred these stalwarts from voicing their protest from the open platform of the Congress against the resolution of welcome.

Two years later came the news of his and his colleague Ajit Singh's transporation to Mandalay for their activities in Lahore. Those were my first contacts with Lala Lajpat Rai; but I really met him for the first time in London in 1918 when he was on his way to America. Since then I had the privilege of coming close to him in many ways. Whenever I met him, I found the old fire burning undimmed as he threw his lot, regardless of personal sacrifice, for the country's freedom, in the foremost ranks. His life was an open book and is more

DECEMBER 1958]

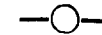
VIETNAM AND HER PEOPLE

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or less intimately known to all. His end was tragic inasmuch as it followed the outrage committed on him when he received lathi blows of the police in a procession that he was leading. It was not the blows that killed him. I have no doubt that sensitive as he was he found it difficult to believe that a scene like that could happen when a person of his eminence could be struck with impunity. I have always felt that he could not reconcile himself to the scene, and the over-wrought head and heart found relief only in death which happened not long afterwards.

A child-like simplicity, burning patriotism, devotion to the country's past, desire to revive

the glory of the ancients and a fiery love of liberty—were his great characteristics. It is a pity that he did not live to see the dawn of freedom, though at the same time I have my very serious doubts as to how he would have welcomed it when it was over-shadowed with the clouds of communal passion culminating in the partition of the land, and his own great town of Lahore, the scene of his labours becoming a part of "foreign territory," and the house in which he lived and which he had dedicated to the country's service, no more available for the purpose for which he had in view. May his soul rest in peace!



Vietnam and her People

BY

MR. NGUYEN CO THACH

Consul-General for the Democratic Republic of Vietnam in India

VIET-NAM has an area of 120,000 square miles and a population of 23 million i.e., approximately 1/10th of the territory and 1/15th of the population of India.

The Vietnamese nation has a 2,000 years old history. Quite early, my people fell under foreign rule which lasted for nearly 1,000 years. After repeated uprisings, they succeeded in driving out the aggressors and establishing an independent state which continued to exist from the 10th century to the middle of the 19th century. During these nine centuries, my people had to resist many invasions from outside. But in the middle of the 19th century, the French invaded Vietnam and ruled over it for 80 years. To the French yoke, was added, in 1940, the Japanese domination. Throughout nearly a century of foreign rule, my people as a whole continuously struggled for national liberation. In August 1945, the Vietnamese revolution swept away the colonial regime and on the 2nd September of the same year

our President Ho chi Minh proclaimed the establishment of the Democratic Republic all over Vietnam. Hardly three weeks after the birth of the young Republic, the French imperialists invaded Vietnam again. After nine years of a hard war, our just struggle was crowned with victory. With the signing of the Geneva Agreements in July 1954, peace was re-established in Vietnam on the basis of recognition of the sovereignty, independence, unity and territorial integrity of Viet-nam.

The Geneva Agreements had temporarily divided Viet-nam into two parts, and had laid down principles and measures to reunify Vietnam by July 1956.

We have been fully abiding by the Geneva Agreement in our efforts to reunify our country by peaceful means and on a democratic basis.

While in India, I have been struck by the fact that the life of my people is closely similar to India's in many ways. As an instance

of this I may mention the betel. A saying goes in Viet-nam: betel is the beginning of all conversations. In accordance with Vietnamese old customs, when a guest comes, the first thing is to offer him betel. Betel is among chief offerings at the betrothal ceremony and at religious ceremonies. Peasant women chew betel to have rosy cheeks and red lips. To the Vietnamese mind, betel embodies friendship, affection, and the undying love between husbands and wives.

In my country as in India, learning is held in high esteem. The Vietnamese respect the teachers even more than their parents. I was very pleased when an Indian friend told me that according to a verse of the famous Indian Saint Kabir, the teacher or Guru was greater than even God. Learning is so much respected that along with Buddhist temples and other religious temples, every Vietnamese village has a temple of Literacy.

Despite their passion for learning, 90% of Vietnamese remained illiterate. After independence, the fight against illiteracy has been carried through the war years under the guidance of the Government. After some initial results, our efforts met with serious difficulties, the chief one being the fact that our peasants were poor and hungry. Life naturally came to them before literacy. But now after land reforms, all landless and poor peasants have become middle peasants and their living conditions have risen considerably higher. This has created favourable conditions for the success of the drive against illiteracy now going on in Vietnam and by the end of this year all the Vietnamese in North Viet-nam will be able to read and write. Good progress has also been recorded in other spheres of education. The number of children in Primary schools in North Viet-nam has increased by three times as compared with the number in the whole country before independence, and the number of students has increased eight-fold. My people love poetry. There has been

in Viet-nam some classic masterpieces such as the Tale of Kieu, the Tale of Luc van—Tien. The Laments of the Soldier's Wife which every Vietnamese, no matter he is learned or illiterate, knows by heart either in part or in whole, just the way the Indian people love and know the Ramayana and the Mahabharata. These classics have verses suitable to every situation in life and they are usually quoted by the people on proper occasions.

During the war of resistance, besides love-poems, poems extolling the heroic battles for freedom became extremely popular. And now the predominant theme of Vietnamese poetry is peace, freedom, reconstruction and reunification of the country and of course love.

Our parents used to tell us tales and legends about the Buddha, about animals etc..., tales and legends which are similar to those in the Jatakas and the Panchatantra. Here I must add that Buddhism which came to Viet-nam 2,000 years ago, became our state religion for some time, and has been deeply influencing our minds, culture and arts.

My people are known to be hard-working. They honour and respect labour. Particularly since independence, my people who are now the master of their country have made still greater efforts to increase production. They have overcome the enormous difficulties caused by 80 years of colonial rule and 15 years of a devastating war. In the last 3 years, North Viet-nam has rehabilitated its economy and raised it to the highest pre-war level. Formerly, North Viet-nam was deficit in rice and each year lakh of tons had to be imported. But now, we have not only surpassed the peak of pre-war production, and achieved self-sufficiency in rice for North Vietnam but have been also able to export lakhs of tons of rice. With regard to industry, North Vietnam has put back on their feet 12 former French industrial enterprises and has built 50 new plants. The volume of industrial production has almost reached that of pre-war level. With the increase in production, the standard of

living has improved considerably. We do not have landless and poor peasants in North Vietnam any more; the income of our peasants in 1957 was 48% higher than in 1952. My government has several times raised from 10 to 50% the wages and emoluments of workers and government servants. North Viet-nam now has 4 times more hospitals and 10 times more doctors than before independence.

My people celebrate many festivals, festivals for grown-up, festivals for children, festivals for the living and festivals even for the dead. By tradition, the biggest festival is of course the Spring Festival or Lunar New Year which coincides with the advent of spring, when for 3 consecutive days people eat, drink and make merry. On this auspicious occasion every Vietnamese wishes that the New Year will bring about a change for the better in his life. The Vietnamese hold that at the New Year every act should be pure and honest, for a evil action at this time will bode ill for the whole year. By tradition we have in Vietnam a "big family system" similar to the Indian joint Hindu family. Strong sentimental ties bind the Vietnamese to their families. During the Spring Festival they present offerings and pray for the souls of the departed. Every Vietnamese longs to be at home, to enjoy the New Year together with his dear ones. It is indeed a great misfortune to be away from one's family at the New Year. And yet that is precisely the case now: our country is not only divided, but many Viet-nameese families have been broken up.

It is the earnest desire of my people that pending reunification, steps should be taken to re-establish normal relations between North and South V.N. thus alleviating to some extent the tremendous sufferings caused by the partition of the country.

The festival of the Mid-Autumn is a special festival for children. This festival takes place

at full moon. The legend runs that "Cuoi" a nice boy had travelled from the earth to the moon with a magic banyan tree. On the night of the Festival of the Mid-Autumn, children of Viet-nam enjoy cakes, lantern processions, sing and dance under the light of the full moon.

What I have just said is not something strange and unfamiliar to the readers. For, both our peoples have passed through the same experiences and have many things in common. There is a strong basis for the steady consolidation of our friendship.

The period of national struggle against colonialism has witnessed cordial co-operation and mutual aid between Viet-nameese and Indian patriots. President Ho chi Minh and the Indian patriot Pandit Motilal Nehru had worked together in the League Against Imperialism. During our armed struggle against the French the Indian leaders and people have supported our cause. At the very beginning of the struggle Mahatma Gandhi sent to President Ho chi Minh a message encouraging the Vietnamese people in their struggle. And now, the Indian Government and people are playing an important role in the maintenance of peace in Viet-nam and in the efforts to achieve Viet-nam's reunification.

Cultural and trade relations have been re-established and the first results have proved promising. In the last four years, mutual visits by Prime Minister Nehru, Vice-President Radhakrishnan, President Ho chi Minh and Prime Minister Pham van Dong have further strengthened the friendship between our two countries.

We are old friends. We experienced the same fate and we stood together as true friends in time of trials. Now that both India and Viet-nam are independent, the outlook for the further development of our friendship is brighter still.

Morphology of the Body Economic

By

Sri T. S. RAMACHANDRAN, M.A., I.C.S. (Retired), Barrister-at-Law

ORIGINALLY representing in barest outline in a series of lectures at Oxford in 1953, developed by December 1953 for an American Edition, it* has only suffered an additional introduction in its Indian Edition. But as hinted by the author, the germ of argument remains valid and the development of form has only justified the near-Marxian approach of the erudite author.

With true humility the author begins with a tribute to Adam Smith who correctly described the study as that of the Wealth of Nations and not of any particular Nation and the Wealth as consisting of a real Overplus and not a glut in one nation with starvation and scarcity in the lands of other nations. The problem thus postulated necessarily demands a study of the Economic History of all lands and peoples, their present social, economic and political structure, and the mutual relations in a world divided from one approach into Forward and Backward Blocs and from another into Communist and Non-Communist Blocs. Political unities like France and the Union of India contain both Communist and Non-Communist areas and Forward and Backward Blocs.

The author's broad proposition in the general view is that where far-reaching structural changes in the economy are required, if the economic development of a country is to shift into high gear and is to outstrip the growth of population, where technological indivisibilities render growth dependent on large investments and long-run planning, where tradition bound patterns of thought and work obstruct new methods and means of production, only a sweeping reorganisation of society can avail. He says the Western Powers now make a two-pronged approach to conserve and improve

their position. The economic and military aid to regimes in undeveloped countries that resist a popular drive for a more rational and more progressive economic and social order. This explains the alliances in the Middle East and the recent intervention in Lebanon and the threat of intervention in Kuwait and Iraq. As the other prong, they make well-publicised efforts to bribe the peoples of under-developed countries with a grant of sham independence and autonomy as in the case of India, Ghana, Hawaii etc., while really the older Imperial Power Britain and often the younger Imperial Power, the United States of America, whose satellite Britain has become, become dominant powers by economic infiltration which is more insidious and emasculating and less resistible than old-time naked colonialism. Almost subliminal propaganda is done that there are a host of insuperable difficulties owing to technical aspects for the "backward" countries like Africa, South-East Asia and the Near East to develop without "Foreign Aids". "Neo-Malthusians" are drawn upon to say that "Backwardness" in the consequence of "excessive population whereas as Cannan and Taussing the classical writers pointed out, reduction in population, if necessary, can only be achieved as a result of an all round development of the backward societies. Net investment and progress can take place only if society's total output exceeds what is used for current consumption and for making good the wear and tear of its productive facilities,

In Chapter Two, frankly, Mr. Baran prefers Adam Smith's idea of the Overplus to Marx's idea of Surplus Value while conceding the usefulness of the Marxian approach. Welfare Economics engages in compulsive brooding on the extent to which existing economic organi-

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zation satisfies the rules of the game. This leads to obscurantism if not controlled by objective reason. The old dichotomy into productive and unproductive work cannot be ignored or brushed aside lightly, because as Schumpeter points out lawyers are unproductive not only because they are mainly engaged in the struggle of business with the state and its organs but also because of the social loss from the "best brains" being diverted to this serving to put an end to struggles instead of preventing such struggles. It is like nations now up armaments and improving them and competing in respect of their swift devastating potentialities instead of avoiding the state of mutual human relations necessitating such preparations. So "optimum" husbandry of resources in a socialist economy is the real solution to promote growth and increase the per-capita properly distributed surplus.

In Chapters 3 and 4, Professor Baran deals with Standstill and Movement under Monopoly Capitalism. He points out how the descendants of the feudal oppressors and the rising self-made men made common cause. The children of those who overthrew the Divine Kings and the children of the Cotton and Chocolate and Automobile and Newspaper Kings intermarried and a monopolistic phase of Capitalist Development arose in which ploughing back of profits into expansion became difficult and impossible. Governmental expenditure in trying to improve the condition of the masses as opposed to the flourishing "classes" resulted in serious resistance on the part of the Upper Income strata supporting with taxes the establishment of facilities of which they themselves will not make use. His thesis in the words of Joan Robinson is "Any Government which had the power and the will to remedy the major defects of the capitalist system would have the will and the power to abolish it altogether, while Governments which have the power to retain the system lack the will to remedy its defects."

Chapter 5 on the Roots of Backwardness is a brilliant analysis of the historical facts that "violent, destructive, and predatory opening up of the backward countries by Western Capitalism immeasurably distorted their development. The only country which escaped in one sense and suffered in another from this "opening up" was Japan where the state regimented everything to telescope the development of centuries into decades and built up her enormous Corporations which became "re-privatized" later.

In Chapter 6 and 7 on the Morphology of Backwardness, Professor Baran excels himself by pointing out with great wealth of detail how middlemen and intermediaries and peddlers and dealers take their disproportionate take-off from the product obtained by productive labour even from primary occupations like agriculture. The reviewer may be permitted to recall the complaint of the old *burra saheb* that in India ten ill-paid servants do the work of one properly paid servitor in England. Logic is driving the "pseudo intellectuals to foeticide and castration forgetting that these will be availed of mainly by the gifted, the competent, and the thoughtful resulting in a badly distributed fertility which will increase the numbers of those whose existence is a burden on the product of the prudent and the industrious. Professor Baran says monopoly capitalism and Imperialism are the pair of shoes two sizes too small which have been outgrown and which must be cast aside instead of attempting to cut down the healthy pair of legs to go into the crippling clogs.

Christiana Rossetti said "

Does the road wind uphill all the way?

Yes to the very end.

Will the day's journey take the whole long day

From morn to night, my friend."

Baran concludes by saying "The attainment of a social order in which economic and cultural growth will be possible on the basis of ever-

* The Political Economy of "Growth" by Professor Paul A. Baran of Stanford University. Price Rs. Fifteen, People's Publishing House, Jhandewalla, New Delhi.

increasing rational domination by man of the inexhaustible forces of nature is a task exceeding in scope and challenge everything thus far accomplished; the wealth of mankind, as Marx said, consists of the totality of its abilities and aspirations; its poverty is its ignorance and timidity."

The lessons for India of this book is that we have become too complacent in the decade of obtaining political independence to open our eyes to the increased economic exploitation by the Imperialist powers. Thus lions of the Swadeshi Movement have now become chairmen of Anglo-American-Indian concern; honour fails where commerce long prevails;

torn between the International ambitions for India of Prime Minister Nehru and Foreign Minister Krishna Menon and the mythological longings of Poojya Vinobha Bhave for a Yajna in which as in the old Viswajit Yajna the Haves will surrender everything to the Have-Nots, the People of India resemble Buridan's Ass which placed equidistant between two appetising bundles of hay starved to death unable to decide which to start on.

But as Growth is the Law of Life and Decay the Law of Death and the *Krita Yuga* follows the Kali Yuga, let us travel in hope of reconciling the Active with the Contemplative and the Progressive with the Conservative.



A Trek to Lahaul

BY

PROF. BALRAJ MADHOK

MANALI, Rohtang and Lahaul have shot into the news since Prime Minister, Pt. Jawahar Lal Nehru spent his much needed holiday at Manali and go trekking into Lahaul across the Rohtang Pass. Much has since been written about Manali and Rohtang Pass which he climbed the other day. But Lahaul has been deprived of Prime Minister's visit and the attention that would have been focussed on it consequently.

Manali is the northernmost end of the picturesque Kulu Valley. Here river Beas in its dash from the Rohtang top to the Punjab plains finds a welcome room to stretch itself after miles of deep descent through narrow gorges. With snow covered Rohtang in the background Manali, with its Deodar groves and fruit orchards through which the Beas, with its silvery foam and rythmical noise, moves in stately steps, is a neglected paradise. In its scenic beauty, graceful setting and climatic excellence it far surpasses Pahalgam

with which it can be compared in many respects. The existence of hot water springs in close proximity where sulphur water gushes out in huge quantities is an additional attraction of this place. But unlike Pahalgam it has no shopping centre, no hotels and none of the other amenities which have made Pahalgam the most popular holiday resort in Kashmir. It is to be hoped that the Punjab Government would take a clue from the selection of this place by Pt. Nehru for spending his holiday and take effective steps to put this charming place on the tourist map of India.

Ascent for Rohtang starts from Manali itself. For about three miles it is a pleasant walk along the bank of the Beas. The village of Vashist, named after the Vedic Rishi of that name, with its Sulphur springs just lies on the way. Near about there are other villages and springs named after other Vedic Rishis. Manali itself, according to local tradition, is

named after Manu, the Primeval man and law-giver of the Indian tradition.

Ascent becomes rather steep from the village Shyawl, which according to local tradition was founded by sage Goutam. At seven miles from Manali is situated the famous Kothi gorge, 166 feet deep, through which the Beas can be seen flowing from a narrow bridge, overhead. Another eight miles steep ascent took us to the top of about 14,000 feet high Rohtang Pass.

The Rohtang Pass is a wide depression in the high Himalayan range which separate Kulu Valley from Lahaul Valley. Just in the centre of it lies the famous "Vyas Kund," the spring named after sage Vyas, from which the river Beas emerges as a narrow stream of water. Just a few yards beyond this celebrated spring begins the descent towards Lahaul Valley. This is proved by the flow of water in the opposite direction on its way to join the Chandra river which flows through the Lahaul Valley. Descent is comparatively easy and short because the average height of Lahaul Valley is about 1,000 feet above sea level.

The first halt in the Lahaul Valley where we reached just about sunset after a day arduous journey from Manali is Koksar. A few hutments, a P.W.D. rest house on the left side of the Chandra and a small monastery with a venerable Lama on the other side constitute this first stage of journey through the Lahaul Valley. We spent the night in the rest house and started on our trek early next morning. As we wended our way along that well kept bridle path, which has now been made jeepable, along the right bank of Chandra signs of life began to appear quickly. We passed along small hamlets, snub nosed women in woollen robes, small children with ruddy cheeks and occasional patches of cultivated fields just on the bank of the river, which relieved the drabness of the scene, till we reached the village of Shishu, about 8 miles from Koksar. Here there were some groves of willow and a grassy plot surrounding the P.W.D. rest house. As we pitched our camp there and undressed ourselves for a bath in the nearby fall of snow water, a number of friendly looking Lahaulis who had assembled there on seeing us, began to cast puzzled looks on us. They seemed to be astonished at our keenness to take bath in that ice cold water. The reason, we soon after learnt, was the popular belief that one's

energy was lost by taking both which seemed to explain the general aversion to bathing.

One next halt where we spent our night was the village of Gondala, 8 miles from Shishu. This village with an imposing fort like tower and a number of Gompas is the seat of a family of Thakurs which has given a number of officers to the Indian army including captain Prithvi Chand who relieved Leh, when it was cut off from Kashmir by rapidly advancing Pakistani troops during the winter of 1948. Six miles from Gondala lies the beautiful village of Goshal on the confluence of the Chandra and the Bhaga. These two sister streams which merge in each other here and flow on as Chandra Bhaga or the Chenab around which most of the famous romances of the Punjab have been woven, are the arteries of Lahaul Valley. For six months in the year when they are frozen their beds serve as two main highways for the inhabitants of the valley.

Goshawl is a big village and its residents appeared to be quite prosperous. Their prosperity, as Thakur Devi Singh, B.A., who turned out to be a contemporary and class fellow at the D. A. V. College, Lahore, told us, was mainly due to 'Kuth', a fragrant root and insecticide which is the main export of Lahaul. Further down along the Chandra Bhaga is situated the Shrine of Triloknath which is visited by thousands of Buddhist and Hindu pilgrims every year.

Just overlooking Goshal is the holy Godola mount on the top of which is situated the beautiful Guru Ghantal monastery with a white marble statue of Shiva in it. Buddhist monks go round this mount in 'Prakarma' just as they go round mount Kailash.

Eight miles from Goshawl on the right bank of the Bhaga is situated the township of Kellang, the administrative headquarters of the valley. Here there is a police station, a dispensary, a middle school and the Court of the Tehsildar who administers the valley as a sub-Tehsil of Kulu sub-division of Kangra district of Punjab.

On the other side of the Bhaga is situated the Karding monastery, whose Lama is considered to be the Chief Lama of Lahaul. It is a well-built monastery with a huge prayer wheel, about three yards in circumference. It also contains a fine library of ancient manuscripts in Sanskrit and Tibetan.

The most notable feature in the cultural and religious life of this valley of about 10 thousands people, which serves as a link between India and Tibet, is the synthesis of Mahayan Buddhism and Shaivism. Almost all monasteries and temples here contain images and portraits of Shiva and Parvati besides that of the Buddha and people worship both with equal reverence.

But of late Hindu influence is definitely on the increase. This becomes clear from the names. While older people bear Tibetan names like Fu-Chou, Sung-Tang, etc., the younger people, particularly all teen agers have Indian names like Ramnath, Sita, etc. On making enquiries we learnt that this was mainly due to a Maharashtrian sanyasi who had lived at Goshawl for about five years. We saw the little 'Ashram' he had built for himself outside the village. Like the Indian sages of the past who carried the message of India to far off lands unaided and unnoticed this unknown missionary of our days has achieved something in Lahaul which reminds us of

Hindu and Buddhist missionaries who built a vast cultural empire for India thousands of years ago.

With the establishment of Chinese Communist hegemony over Tibet, the strategic importance of Lahaul has increased manifold. It is one of the most important Indian gateways into Tibet and China and is the shortest link between Ladakh and Punjab. It therefore demands greater attention than has been given to it hitherto. Possibilities of a motorable road across the Rohtange into Lahaul and Leh need to be explored so that an alternative route to Ladakh may be developed. Such a road will open this picturesque valley to tourists and help in its economic development as well.

At the same time steps should be taken to strengthen the social and cultural ties that bind the people of Lahaul with their brethren of the rest of India. This is essential if this strategic valley is to be saved from communist infiltration from Tibet.

Recent Gatherings

YOUTH CONGRESS

The third all-India convention of the Youth Congress met at Baroda on 3rd Nov.

Presiding over the Conference Mr. Dhebar said, that the political currents were entering the political arena, which till now was the entire monopoly of the Congress. "So we have to be ready to combat, ideologically, the Communist and communalist sections of the youth. I here mean the ideological conflict and not conflict between individuals."

Mr. Dhebar said the Youth Congress must hold study classes at all levels including the Mandal level. The Communists had their cells, which had a connotation of their own. They need not use this term, but the Mandals could as well provide a forum for conducting intensive study classes.

In the Communist Party one had to become a worker-candidate first to become a full fledged member. This candidate-member was supposed to go through a prescribed number of books. They (Communists) think in terms of regimentation. "We are not thinking in terms of regimentation."

The Congress President answered several questions.

In reply a question about groups within an organisation, Mr. Dhebar said youth workers should not align themselves with any group rivalries. No Congress youth worker should align himself with any person who was thinking in terms of carving out a position for himself in the Congress institution.

The Youth Congress reaffirmed its "full faith in democratic values and the ideal of establishing a socialist structure of society."

In a resolution the Convention said this "resolution" must be achieved by peaceful means. "Any other means would destroy democracy and imperil socialism."

On the responsibility of Indian youth in the present times, the resolution said: "A heavy responsibility is cast on the youth of the country for making democracy and socialism a growing reality in the lives of our people in the political and economic structure of our country. Hard work and hard thinking are called for. In this Youth Congress has to play its full part."

ALL INDIA SEVA DAL

On Nov. 15, Lal Bahadur Shastri inaugurated the three-day rally of the All-India Congress Seva Dal in which about 3,000 volunteers, including a large number of women, from different parts of the country participated.

In a passing reference to the recent developments in the neighbouring countries, Mr. Shastri said that the people of India should be cautious so that they do not commit the mistake of leaving the right path being followed at present.

In India, he said, people had full faith in parliamentary democracy and they were anxious that this system of Government should be maintained for all time. However, sometimes they get perturbed because it had not been possible to solve all the problems confronting the country. Efforts were being made to solve them as early as possible but it should be remembered that their solution could not be speeded up by entrusting the administration to the Army.

Mr. Shastri said that the Congress Seva Dal should play an effective role in creating the necessary atmosphere to facilitate the system of parliamentary democracy prosper and flourish in the country. The volunteers of the Seva Dal should be able to convince the people that reconstruction of the country was possible only through democracy, he added.

Mr. Shastri said that the Seva Dal had a memorable past and a bright future was in store for it. It could develop itself into a force which could successfully change the hearts of the people through peace and non-violence without depending on the strength of arms, he added.

THE YOUTH FESTIVAL

1,600 boys and girls from 34 universities assembled at New Delhi early last month for the Fifth Inter-University Youth Festival which proved that there was no room for frustration and despondency in India because the country's resources were unlimited and the future bright.

Pandit Pant, gave away the prizes to various teams for their commendable performances in dance, drama, music and elocution and acts and crafts.

The Home Minister said "before you lies a great vision and I hope the training you are getting in your schools and colleges and cultural activities in which you participate will

equip you for the great future that lies ahead of you."

While advising the youth, to take a lively interest in art and live in a spirit of joy, and action, virility and vigour he also warned, "but be on your guard and do not slip; for sometimes those who take to art are carried away by artful manoeuvre."

Emphasising the need of art in one's life Pandit Pant said the arts had to be harmonised so that they fitted into the bigger art of one's life. Then only, he added, would help refinement of one's whole being.

Pandit Pant described the festival as a "gift of freedom" and said that whereas in the olden days the life of the youth was dull and dreary and they lived in an atmosphere of gloom, to-day the youth had an opportunity to lead a happy life. In the festival they got an opportunity to meet friends from various parts of the country and have a glimpse of the composite culture of India.

Pandit Pant congratulated the prize winners and wished the best of luck to the rest in future.

Dr. K. L. Shrimali, Union Education Minister, welcomed the guests, and emphasised the role of such festivals in the life of students.

INDIAN CHRISTIANS' CONFERENCE

The All-India Conference of Indian Christians has expressed its support to the Government of India's policy to strive for world disarmament and cessation of nuclear tests.

The Conference which concluded its two-day session at Bombay on Nov. 13 also called upon its branches to co-operate with all parties in the country "which are working to uphold the dignity of man and the rule of law."

In another resolution the Conference urged the Government of India to include a Christian member of Parliament or of the State Legislatures on the Law Commission which among other things would soon revise the Indian Christian Marriage Act.

In order to properly assess the social and economic position of the Indian Christian Community, the conference decided to conduct State-wide survey and collect statistical material about every Christian family. It asked its State branches to approach State Governments for financial help in this work.

Indians in South Africa

In a memorandum dated Nov. 12 to the members of the U.N., the Transvaal Indian Congress has said that a million Indians living in South Africa "suffer indescribable, oppression and misery" at the hands of the Nationalist Government.

The memorandum said the operation of the Group Areas Act, which provided for the racial re-zoning of the country, was the "corner stone" of the Nationalist Government's policy of racial discrimination and that "the descendants of the great sub-continent of India are being exterminated because of their race and colour." The following extracts from the memorandum explain the position. Editor, I. R. J

"The attack on the life and property of the Indian people springs from the policy of race discrimination and the Group Areas Act is the corner stone of that policy. Promulgated in 1951, it is bringing about the ruination of our people. One hundred group areas have been proclaimed in various parts of the country. These proclamations include major cities, like Johannesburg, Durban, Cape Town and Pretoria.

"Hundreds of thousands of Indians and other non-whites will now be required by law to move from their present places of occupation and condemned to live in closed-in group areas specially set apart for them.

"To the Indian people, who have been living in cities, towns and hamlets, it will mean life in isolation. Completely cut off from the main streams of their vocations, it will involve the uprooting of thousands of homes, deprivation of the means of livelihood, destruction of wealth, desecration of their places of worship, and a tortured existence without hope or security in ghettos.

The memorandum gave as illustration the proclamation of August 3, 1956 declaring a portion of Johannesburg as a group area for the members of the white group, "to give some insight into what is actually happening under the Group Areas Act." The memorandum said the proclamation, which dealt with the western suburbs of the city, "will ultimately displace 78,000 non-whites."

"The township of Pageview, included in it, provided a striking example. It was exclusively occupied by about 10,000 non-whites. Among them were about 5,000 Indians and Chinese 3,000 coloureds and 2,000 Africans. The area was originally declared a location for non-whites in 1885 and has been occupied by them since. Indians and Malays were given the right to freehold title in 1937 by a resolution of Parliament. Since its proclamation as a

white group area in 1956, all the Africans have been moved from the place. The Indian people have been removed from a portion of the township, and the rest will be forced out of their homes and place of business in the near future.

"The township comprises 476 stands, almost all of which are owned by Indians. The value of these properties is well over £1,500,000. It supports 200 Indian traders, who together with their dependents and employees, depend on commerce for their livelihood. Their investments in stock and goodwill is worth another £1,000,000.

"The declaration of Pageview as a future white group area, apart from other serious considerations, means 85 per cent less in the value of fixed property—the total ruin of 200 Indian traders and their dependents.

"Proclamations having similar effects have been made for the principle cities of South Africa. These proclamations will ruin the Indian people living in Durban, Cape Town, Pretoria and other places.

"It is not only in the larger cities that the effects of the Group Areas Act are so disastrous. The effects are the same, whether the Indian people live in towns, villages or on farms.

The Transvaal Indian Congress said in its memorandum that "in spite of the misleading ministerial contention that the Act would be applied justly to all, the actions taken under its provisions show that the white people have not been adversely affected. Now here in any town in the union have the whites been shifted to make place for Indians or other non-whites. In the rare event of any white person or family being adversely affected such a person will find adequate compensation in the 80 per cent. of the land area of South Africa reserved solely for white ownership and occupation."

WORLD OF BOOKS

MEGHA DUTA OF KALIDASA. Edited by Sushil Kumar De. Sahitya Akademi, New Delhi. Price Rs. 2.50

The Megha Duta of Kalidasa ranks among the world's great lyrics. It is a poetic conceit in the best romantic tradition. An attendant of the Lord Kubera is cursed by his master and is compelled to spend a year in a hermitage on earth. He sees a cloud and sends a message to his beloved through it. Not that the Yaksha is unaware of his strange conduct in sending a message through a cloud, but, says the poet, the forlorn in love fail to distinguish between the animate and the inanimate! The hundred and eleven stanzas contain precious poetry, whose fame has become almost legendary. The ardent feeling in the poem is not isolated, but is blended picturesquely with a great deal of descriptive matter. The descriptions are not mere recitals; for nature is viewed through the eyes of a lover, in the midst of the Indian rainy season, in the month of Aashada, when "the rain clouds batter against the mountain side like unto elephants ramming a fortress." Indeed, Kalidasa is at once the poet of nature and the poet of love. He always uses nature as the sympathetic background for the emotions of men and women, a device which another great poet, Shakespeare never failed to use, as witness Lear raving in the storm or the Forest scenes in *As You Like It*. It is also part of the Indian tradition to apotheosise the tender emotions during the separation of lovers, than to dwell on the grosser manifestations of it during union.

The Akademi (what a name!) deserves to be congratulated on its effort to bring out authentic versions of the Indian classics. But the text suffers for want of a translation. As it is, it is of no use to the just knowledgable foreigner or even the Indian who would like to be helped over his language difficulty. A more comprehensive edition, containing Mallinatha's commentary, is needed.

FUNDAMENTAL UNITY OF INDIA: By Radha Kumud Mukerji, Bharatiya Vidya Bhavan, Bombay. This addition to the Vidya Bhavan Library is based on an address to the Calcutta University Institute as early as 1909 and subsequently reproduced in *The Modern Review*. In its present form it is published with considerable additions and alterations. Dr. Mukerji shows

how the idea of the essential unity of the Indian World underlying its truly continental vastness and variety has seized the national consciousness and become one of its natural, integral contents. Its evolution must naturally correspond at any stage to the evolution of geographical knowledge in the Indian mind. In the Vedic times the idea was confined to the Indus and the Gangetic plains from Sea to Sea with the Himalayas and Vindhya mountains on the North and South. But in later times it included the Andhra and Deccan as evidenced by the preliminary purificatory Mantra.

ATLAS OF THE SKY: By Vincent de Callatay, Translated by Sir Harold Spencer Jones. Macmillan and Co., Ltd, London, 65 sh. nett.

There are certain subjects that always intrigue the layman, and also delight him when he knows a little bit. Astronomy is one of them. It is the most precise of sciences, and at the same time, it supplies the one visible link for man with the outer universe that is fraught with such illimitable wonder. It is the meeting place of the otherwise differentiated faculties of man—science, poetry, religion and art. Men have observed the heavens from the remotest times. The predictably changing phase of the heavens through the seasons guided them in their sowings and planting, and they fixed the festivals by the phases of the moon. They recorded the eclipses and the stars served them as guides during travel. In this sphere of knowledge the first modern advance was made when Copernicus placed the sun at the centre and asserted that the earth revolved round the sun and also on its own axis. Kepler advanced the subject by showing that the planets moved round the sun in elliptical orbits having a common focus at the sun. Newton linked this with his theory of gravitation. Later knowledge has shown that the stars are not fixed and that the sun cannot be placed at the centre. The Milky way is expanding, and we now see that there are other galaxies, similar to our known, numbered by hundreds of millions. What wonders are there yet in store for us?

The book contains a series of plates, in which the stars are depicted as white spots and complementary to them are the names and designations of the principal stars, together with explanatory notes. The book is of great interest and guidance to the amateur and scholar alike.

AN ECONOMIC GUIDE TO INDIA: Published by Tata Iron and Steel Co., Calcutta.

That enterprising concern, Tatas, have many achievements to their credit. They published an economic guide to India as early as 1947. The present is a more ambitious volume. It is divided into agriculture, Minerals, Industry, New Enterprises like the National Laboratories, Transport, Irrigation and Power, and Community Development Projects. It will be more appropriate to call this an atlas with explanatory notes under each head. Needless to say, the volume has been got up with great skill and diligence.

One may suggest that the atlas may be enlarged by the addition of certain other aspects of nation building, on the non-industrial side, like education, medical facilities, public health, and the like. Tatas have brought out a small pocket book of statistics and all the figures contained in it are useful. That book may be taken as the basis for the atlas.

This is not to derogate from the value of this excellent publication, but only to make it even more useful.

DEAD SOULS: By Nikolai Gogol. Translation from Russian by George Reavey. Published by Jaico Publishing House, Madras 2. Price Rs. 2-50.

This is a well known and interesting work by Nikolai Gogol. The dead souls are serfs of Russian land owners who were dead but whose names were still on records pending the next census and on whom the land owners paid taxes as on the living ones. Chichikov is an adventurer who conceives the idea of acquiring the dead souls with a view to obtain a standing in society as the master of a large number of serfs. The idea of mortgaging the dead souls and raising money was also a possibility.

The efforts of Chichikov, however meet with unexpected reverses. Upto the point in the story where Chichikov tries to become too clever by forging an old lady's will, he has the good wishes of the reader who appreciates his cleverness and ingenuity.

There are some type characters such as you find in Dickens. Manilov who is full of friendly sentiment, Sobakievich, the shrewd bargainer of dead souls, Pluyshkin, the miser who keeps one pair of boots which his domestic servants wear in turn, the bonhomous villain Nozdrev, are some of the outstanding characters.

The narration is crisp and fast stepping and the reader's interest is kept up right to the end of the story. The printing and get up are good and the book is moderately priced.

A PHILOSOPHY OF INDIAN ECONOMIC DEVELOPMENT: By Richard B. Gregg. Price Rs. Two and Fifty nP. Navajivan Publishing House, Ahmedabad.

The First Part is a rewriting and revision of the Economics of Khaddar originally written in 1927. Part Two is wholly new and is a Philosophical Discussion of Modern Industrialism and Machinery and Power Economy as contrasted with Charka, and the Totalitarian Ruthlessness of Marxist Communism as contrasted with the Philosophical Anarchism of Tolstoy and Gandhi. The Communist planned dictatorship substituting a more infinitely tyrannical bureaucracy for the one it ousts spread and seems to succeed because of the use of violence and coercion on the principle that the achievement of social justice makes the end justify any means. The Philosophical Anarchism of Gandhi evokes increasing doses of lip-sympathy and lip-worship in the shape of pictures and monuments in marble.

SHAKESPEARE: LECTURES ON FIVE PLAYS, Carnegie Institute of Technology—Pittsburg.

This is the fourth volume in the Carnegie Series in English being talks on Shakespeare's Plays delivered on the Carnegie Campus by members of the Department of English through the last five academic years. The plays dealt with by different lectures are: "Much Ado About Nothing," "Measure for Measure," "Antony and Cleopatra," "Cymbeline" and "The Tempest." We have a summary of each play with a running commentary on it. The criticism is competent and scholarly coupled with the pleasing informality of the Spoken word.

FALL OF MEWAR: By Dwijendralal Roy and by Dilip Kumar Roy. Bharatiya Vidya Bhavan. Bombay.

This powerful, great, moving play is alive and living with historical truths and the emotional continuity of the peoples of India. Unlike Modern Hindu husbands in a growing number of instances who turn Moslem to divorce their wives, Mohabat Khan continues to stick to his wife and Kalyani will not hold herself freed from wifely obedience and love by his change of faith. The whimsicality of human nature is such that this play meant to preach that there is no alien and there is no foe and disclaiming the cry of race and clime, all should hold the unfettered earth to be their cradle and home, originally was based on a tale which bred Hindu-Muslim animosities. The characterisation is penetrating, the flow of language in a translation is magnificent.

INDIANS OUTSIDE INDIA

CEYLON

CITIZENSHIP FOR INDIANS

The Government of India's stand in regard to the problem of Stateless persons in Ceylon is "that these people have, by decades of their residence in Ceylon and their contribution to Ceylon's development, earned the right to continue their way of life in the country of their adoption. But those of them who wish to become Indian citizens of their own free will can apply to our High Commissioner in Ceylon for registration and, if they qualify under our citizenship law, our High Commissioner will register them as such.

This position has been made clear to the Ceylon authorities," according to statement laid on the table of the Lok Sabha on Nov. 25 by Srimathi Lakshmi N. Menon, Deputy Minister, External Affairs, in response to the "call to attention of a matter of urgent public importance" by several members.

The statements says "that Ceylon authorities, who are directly concerned with the problem, and we, who are indirectly concerned with it, are both conscious of our long common tradition of good-neighbourliness and friendship and neither of us would like this friendship to be affected by any wrong or hasty step. We are both aware that no quick solution is available. We are both exploring possibilities of a just and fair solution of this essentially human problem."

EMPLOYMENT ON PLANTATIONS

We understand that the Ceylon Government has started discriminating against Ceylon Indians in regard to 'employment only to Ceylonese' and they are now working out on the basis of 50 : 50 in regard to plantation labour, which rendered many thousands of Ceylon Indians to go out of employment. Apart from political discrimination, the Ceylon Government is now starting a campaign of economic discrimination against Ceylon Indians, which, is not in the interest of Ceylon.

The Government of India's view, that plantation workers of Indian origin in Ceylon had "by decades of their residence in Ceylon and their contribution to Ceylon's development, earned the right to continue their way of life in the country of their adoption," was reiterated in the Lok Sabha Nov. 25, by Deputy Minister for External Affairs Mrs. Lakshmi N. Menon.

MALAYA

REPATRIATES FROM MALAYA

On the 18th of last month about one thousand one hundred repatriates from Malaya—the largest number to return to India in a single batch—arrived in Madras by a specially chartered steamer, *M. V. Rizwani*.

These repatriates, who had emigrated to Malaya between 1920-30, have been sent back to India by the Malayan Government, either because they were "too old or too weak to work", in the plantations there. The batch include 50 babies and 315 boys and girls.

On the 22nd November the Malayan High Commission in New Delhi has issued the following statement: The recent arrival of 1,100 Indian repatriates in a specially chartered boat from the Federation of Malaya has drawn considerable attention to a feature that has existed for many years in the labour relations between the Federation and India, namely the creation of a fund in 1907 by the Malayan Government for assisting Indian immigrants. This Fund has been used to promote the welfare of Indian labourers, who wish to remain in Malaya after they have stopped working through illness or old age, and if they wish, to provide free passages back to India.

S. AFRICA

GROUP AREAS ACT

Mr. P. R. Pather, President of Natal Indian Organisation, who is now touring in India in an interview to *The Hindu* on 22nd Nov. said that the Group Areas Act had affected the economic conditions of the Indians in South Africa. "Indians form an integral part of the general population of South Africa and they expect that they will be treated on a par with Europeans of that country", he added.

Mr. Pather who is also President of Natal Indian Council for Child Welfare and various other social welfare organisations of South Africa is now on a holiday tour of India visiting temples and other places of interest.

Giving a general picture of Indians following the passing of the Group Areas Act, Mr. Pather said the Act itself was framed with a view to finding separate areas for different racial groups. The immediate effect of this Act was that the value of the properties had gone down. Further no Indian could sell his property to another Indian. This course of events, he added, would have a disastrous effect on the economy of the Indians.

DIARY OF THE MONTH

- Nov. 1. National Council of Bharat Scouts and Guides meet at Hyderabad.
—Nehru-Liaquat Pact re. baggage rules is abrogated by Pakistan.
- Nov. 2. Police open fire on anti-U.K. rioters in Aden.
- Nov. 3. Third All-India Convention of Youth Congress meets at Baroda.
- Nov. 4. Pope John XXIII is crowned with the triple Papal tiara at the Vatican City.
—U.N. Political Committee votes for the continuance of the U.N. Emergency Force in the Gaza strip.
- Nov. 5. Democrats triumph in U.S. Elections with big majority in both Houses.
—A Supreme Court judgment holds Nationalisation of Andhra Bus Transport invalid.
- Nov. 6. Israeli and U.A.R. border troops exchange shots.
—Mr. D. S. Saund, the Indian Democrat wins election to the House of Representatives in U.S. elections.
- Nov. 7. Congress Land Reforms Committee meets in New Delhi and decides to give ownership rights to tenants.
- Nov. 8. Portuguese soldiers violate Indian territory.
—King Hussein of Jordan returns to Amman being obstructed from proceeding to Europe.
- Nov. 9. National Development Council decides that States should take over wholesale trade in food grains.
—Governments of Madras and Kerala reach agreement on sharing the waters of Parambikulam group of rivers.
- Nov. 10. Congress Agricultural Production Sub-Committee fixes 1962 as deadline fixation of ceilings on existing land-holdings.
- Nov. 11. Colombo Plan Committee for development of South and East Asia meets in Seattle.
—President Prasad lays foundation stone of Azad-Bhawan in New Delhi.
- Nov. 12. Pak raiders open fire on Tripura Village.
- Nov. 13. Dr. Radhakrishnan meets De-Gaulle.
—U.S. announces plan for giving increased aid to Colombo Plan countries.
- Nov. 14. Children's day celebrated throughout India.
—Khrushchev brands Bulganin as member of anti-party group.
- Nov. 15. Government of India announces setting up of a Thermal plant at Neyveli which will be on Indo-Soviet venture.
- Nov. 16. Malenkov is reported to have been shot dead.
—All India Congress Seva Dal meets at Bhopal.
- Nov. 17. Army Coup in Sudan, General Abboud seizes power.
—Soviet Union and India conclude a Five-year Trade Agreement.
- Nov. 18. John Diefenbaker Prime minister of Canada arrives in New Delhi.
- Nov. 19. United Nations observation group in Lebanon reports that its task has been completed.
—East Pakistan Armymen kidnap 21 Indians near Nadia in West Bengal.
—Dr. S. Radhakrishnan returns to India after attending Unesco at Paris.
- Nov. 20. Kalidasa Jayanti Celebrations begin in Ujjain.
—U.K. and U.S.A. recognise the new regime in Sudan.
- Nov. 21. Dr. Rajendra Prasad inaugurates the Kalidasa Jayanthi.
- Nov. 22. Britain, France and U.S.A. and 17 other Nations move for setting up of a U.N. Committee for co-operation in outer space research.
- Nov. 23. France goes to Polls.
—Pak President suspends Justice Khaliq Hussain, High Court Judge of West Pakistan.
- Nov. 24. Big support for De Gaulle in French Elections: Communists and chief opponents of De Gaulle are defeated.
—Ghana and Guinea form the union of West African States.
- Nov. 25. Russia rejects Western Plan to prevent surprise attack.
—U.N. Political Committee votes for creating an 18-member study group for outer space.
- Nov. 26. Pakistan re-establishes military courts in the country.
- Nov. 27. Gen. De Gaulle and Dr. Adenauer meet.

READERS' DIGEST

INDIA'S FOREIGN POLICY

In a poor and uninformed country, home policies are of immediate personal consequence, and are therefore better understood. No attempt has yet been made, says *Mankind*, to analyse India's foreign policy objectively, without prejudice either to the Atlantic or the Soviet camp and without empty notions of pride and honour.

"Such a patent fact has escaped notice, that there was once a shift of foreign policy in 1953 and again in 1958. In a certain sense, India's foreign policy has always been tied with the Commonwealth and that is specially indisputable in the purchase of weapons. But the other basis of non-alignment and alternate service is there. From 1953 to 1958 is the phase when service to the Soviet camp is a little bit more frequent than to the Atlantic camp; but the reverse phase seems now to have been inaugurated. What part of the local communist opposition in Parliament during 1952, when the prime minister was thrice unable to speak due to hour-long interruptions, played may be enquired into. The fact that the communist opposition was increasingly tamed during the succeeding 5 years may also be studied. This would only be an interesting side enquiry, while primary importance should be attached to the bases of foreign policy. When some one makes a reasoned and detailed presentation of the achievements of India's foreign policy, it will be time to restate individual items of foreign policy, where India could have done better and did not and which she may at present and in future put through but is not doing so."

CHINA'S FOREIGN POLICY

Vlada Teslic, discussing the foreign policy of China in the *Review of International Affairs* observes that for China, as for all other countries, aligned or non-aligned, the sharpening of international relations and war cannot solve anything. He goes on to add:

"No one is for peace just for pacifist reasons. The whole matter is much more serious, because the question of peace today is the same as the question of socialism. The great growth of the socialist and anti-imperialist forces is today a sure guarantee for the future of humanity and of every individual country. Under present conditions, war would be of no use to anybody, for humanity would be plunged into catastrophe by the use of

nuclear weapons. Once we have chosen peace instead of war, then the road of active co-existence is the only realistic and peaceful policy, as well as the only policy which leads to socialism, both in national and international proportions. Blocs, by their character, are predestined to fight against the independence and sovereignty of states and nations."

"If she is fighting for national equality, she cannot allow herself to violate the equality of other countries. If she is fighting for peace, as is being said, she cannot justify war or attack peaceful coexistence between states and nations (not blocs) with different social systems. The struggle for socialism in the world cannot be reconciled with the practice of unjust relations between socialist countries, i.e., disregard of the right of individual countries to develop socialism in accordance with their own conditions. If she continues to do otherwise. China will come into ever sharper conflict with the development of relations in the world. At the present moment, such conflicts are ever more evident in her foreign policy."

SPACE STATIONS AFTER 1970

Prof. Eugen Seonger, West German rocket expert, said in an interview, published in the weekly news magazine, *Der Spiegel*, that he thought there would be manned space stations soon after 1970.

Ten years after that, he said, "passengers would fly to the stations and it would be possible for manned rockets to fly to distant planets at speeds of between 60,000 and 600,000 miles an hour.

Prof. Saenger said that it should be possible to send unmanned rockets to Mars and Venus "in the next few years."

ARMS AID TO PAKISTAN

Mr. J. J. Singh, President of the India League of America, suggested that the U.S. should immediately stop all arms aid to Pakistan—especially under the present circumstances and instead give economic aid to Pakistan to bolster her creaking economy.

In a letter dated Nov. 11 to the "*New York Herald Tribune*," Mr. Singh said that the man on the street in Pakistan was not interested in whether or not the Pakistan army has weapons with nuclear capabilities. He is interested in bread and shelter and if this is denied to him for very long, then even the new "strongman" rule may falter and fumble, bringing utter chaos.

MILITARY DICTATORSHIP IN PAK STAN

Pakistan is the first country of the Commonwealth to have passed under military dictatorship. President Mirza's contempt for the Pakistan politician is easy to understand, says *The Observer*: their record has been singularly miserable. But he has left himself with a hard task. A country of 80 million people cannot be governed indefinitely under martial law and after a while he must try to produce a new Constitution.

"In acting as he has done, President Mirza cannot claim to have been using emergency powers granted to him by the Constitution. They do not exist and President Mirza has said his only authority was the 'revolution.' From the light-hearted way the President and Gen. Ayub Khan spoke to a journalist about their *coup*—as though it were a clever prank—it looks as if they have little idea of what they may have started.

"With Pakistan and Burma both going under military rule the prospects of democracy in South Asia have grown darker. India is the only country in the region which has operated the system impressively and that is, probably because India has a large and educated middle class. Other countries lack this. The Western Powers must necessarily accept and work with these military regimes but they should also do what they can to help them to return to parliamentary government."

INDUS BASIN WATER

Discussing the canal water dispute between India and Pakistan the *Round Table* argues that expedients which require friendly co-operation between the two countries seem to be ruled out at this stage by the mutual suspicion and distrust that now mark their relations. The idea of complete separation of the water resources has bitten deep into the imagination of both countries; and no matter what the cost it is along that line that the best hope of a solution is to be found.

"In May of this year, representatives of India and Pakistan sat down in Rome with representatives of the World Bank to consider estimates for constructing the necessary replacement canals and storage works in Pakistan. The Indian representatives thought the estimates too high; both sides agreed to meet again in London in July. It is believed that a revised plan is now under consideration which would scale down costs to India from £430

million to about £250 million; but it seems to hinge on bringing India's reductions of water to Pakistan into relation with Pakistan's replacements as they become available. Although under this scheme it would be some time before total replacement could be effected, India's acceptance would bring steadily nearer the day when the eastern rivers will stand at her complete and absolute disposal.

The price of agreement would perhaps demand some small slowing down of India's development plans, and a waiver by Pakistan of her absolute claim to her "traditional water." India would need assurance that, after a fixed interim period had expired, Pakistan will demand no water at all from the eastern rivers; meanwhile, Pakistan will require a guarantee that, so long as replacement work proceeds as quickly as is physically possible, India will withhold no more water from Pakistan than can be made good from other sources. If agreement on such lines were reached, the World Bank could, no doubt, take the lead in persuading Commonwealth countries, the United States and Western Germany to assist India and Pakistan to obtain the necessary capital funds."

This, according to the writer, would be a small price to pay for the composition of a dispute which can at any time flare up into a serious threat to peace.

THE OIL INDUSTRY

Perhaps the most tangible evidence of the country's progress during the last ten years has been in the sphere of industrial development. And this progress, according to *Stanvac*, the beautifully illustrated magazine of the Standard Vacuum Company, is reflected most in the oil industry. It has been a fruitful cooperation in business since 1893 with the marketing of new problem products.

But it was only after 1947 that a new pattern began to emerge. Refining and Producing were added to the marketing functions, thus converting Stanvac in India more nearly to what is termed as an "integrated" organization. Among other things, these developments brought in their wake an increase in the Company's investments in India, in the staff strength and the participation of nationals in positions of greater responsibility. Chief among the many factors which has contributed to the Company's development to its present status is its willingness to serve to the best of its abilities the public of India."

THE CLASSICAL MUSIC OF INDIA

The classical music of India, one of the world's great cultural treasures, has so far been little known outside our frontiers. The reasons, according to a writer in her *New York Times*, are mainly three:

"Indian music, normally not written, is hence not available for study and performance by artists abroad: too few Indian artists tour foreign countries; strangest of all, until recently most of them disliked the very idea of recording."

Indian music is an intensely personal art.

"The performer is also a composer; he may sing or play for an hour or even two, weaving a continuous, closely linked mesh of improvisation. It would sear his soul if you cut a four-minute slice from this and placed it on one side of a 78 r. p. m. disk—all that India produces commercially. It would be like recording a four-minute slice of Beethoven and saying: "This is the 'Pastoral' Symphony." But the crime in regard to the Indian would be greater, because he builds everything out of a single germ or motif, and any one section depends on what has gone before."

An even stronger objection to recording also existed. Each great artist had certain secrets of performance that he had acquired through long years of study and experimentation.

"These secrets he guarded jealously, only passing them on to a favoured pupil when his own days were numbered. (One is reminded of Paganini and his own closely kept secrets of violin-playing, many of which went to the grave with him.)"

"The master's reasoning was simple: if he recorded, anybody merely by switching on a phonograph could learn to imitate his art; he would be deprived of his livelihood by charlatans, and his art would be debased."

This thinking had been changing gradually over a period of years. What precipitated matters was the visit of two important foreign musicians who became and champions of Indian music.

"The first was Yehudi Menuhin, who got Angel Records interested; the second was Nicholas Nabokov, who played the part of catalyst at a seminar on Indian music in Bombay in which this writer was privileged to participate.

VOLCANIC ERUPTION ON MOON

A volcanic eruption upsetting existing theories on the landscape of the moon was sighted by according to a Soviet scientist on Nov. 3, *Tass* report.

Astronomer Nikolai Kozyrev, observing the moon with a 50-inch mirror telescope at the Crimea observatory, noted a reddish outline around the Alfons volcano, *Tass* said. He made 20 photographs of the Alfons crater in the course of three week's observation.

Prof. Alexander Mikhailov, Chairman of the Astronomical Council of the Soviet Academy of Sciences, said there was no doubt that Mr. Kozyrev had really seen a volcanic eruption on the moon.

Mikhailov said, "We can now regard as completely unfounded the existing view on the origins of characteristic features of the lunar landscape, which ascribes them to the fall of meteorites.

"The volcanic eruptions shows that the moon shares similar processes to the earth which are responsible for the formation of the mountain relief," he added.

But a British astronomer at the Royal Observation of London has warned against a "too hasty assumption" on the volcanic nature of the recent disturbance on the moon reported from Russia last month.

The Soviet news agency, *Tass* reported that volcanic eruption on the moon had been observed on Nov. 3 by Mr. Nikolai Kozyrev, a Soviet astronomer at Crimea observatory.

Watching over a period of three weeks, he was reported to have noted a reddish outline around the "Alfons" crater and his observations were subsequently supported by Prof. Alexander Mikhailov, Chairman of the Astronomical Council of the Soviet Academy of Sciences.

The British astronomer, Dr. G. Pagal, said that what had been observed "might only have been gases around the crater" and added that "the evidence of a volcanic eruption is not conclusive one way or the other."

Dr. Pagal said that a major volcanic eruption on the moon had last been reported in 1787.

Craters on the planet could in any case be either volcanic in origin or could be caused by meteorites and one volcanic eruption did not upset the existing theories on the origin of the moon's landscape.

GOVERNORS IN OUR CONSTITUTION

Mr. V. P. Menon, who was formerly Reforms Commissioner and later acting Governor of Orissa, writing in the *Mail* on the Evolution of Indian administration, says that our Governors do not have any real power. He writes:

What the Ministries have done is to reduce the position of the Governor to that of a figurehead. It is always dangerous in an administration to create functionaries without responsibility, but the Congress are apparently quite unable to forget their past conflicts with Governors during the days of the British. The Governor is still distrusted, and is generally ignorant of day-to-day administrative problems. The Governor, at any rate during his term of office, is supposed to be a non-party man, a position enabling him to ascertain not only the views of the Congress but also the reactions of other parties in the State. He should thus be a valuable asset to his own Ministry. The latter, in its turn, should consult the Governor on all important matters affecting the policy and administration of the Government. A well-informed Governor could also be a stabilising factor so far as the Services are concerned. But neither the Chief Minister nor the Chief Secretary ever sees the Governor for consultation or advice. No Governor would wish to usurp the authority of the Ministry to take final decisions, but he could by his detached outlook and experience help the Ministry in a substantial way. I speak with some experience of my own position in Orissa. The Chief Minister had full consultations with me as Governor on all important matters of administration, and even invited me to preside over Cabinet meetings. I also had constant contacts with the Chief Secretary and even summoned meetings of Collectors—all this with benefit. I am sure, not only to myself but also to the Government. What purpose can a Governors' Conference serve when the Governors themselves know only what they glean from the newspapers?

"OXFORD OPINION"

Prime Minister Nehru welcomed a venture by the Oxford University students in bringing out a special eastern issue of their magazine *Oxford Opinion*.

The magazine, which holds independent views, is staffed entirely by undergraduates at the University to provide a forum for under-

graduates, senior members, and distinguished guest writers, whatever their opinion.

Mr. Nehru's message is published in the special issue dated Nov. 6. He stated: "I am glad to learn that *Oxford Opinion* is bringing out a special eastern issue to promote further understanding between the people of the Western world and the people of Asia. In this world which is so full of 'cold war' and fear and hatred, every venture which leads us away from this vicious circle is to be welcomed.

"Oxford is a famous name all over the world because of the distinction of its University through the ages. It is fitting that such a venture should come out of Oxford. I hope that many will profit by it."

QUEMOY AND MATSU

The *New York Times* has suggested that the islands of Quemoy and Matsu be turned over to the Chinese Communists. In the course of an editorial it says: Our views of what would constitute a reasonable settlement of the Taiwan Straits question are:

"(1) The Eisenhower-Dulles doctrine of 'no force' on either side is the proper place to start. (2) The islands of Quemoy and Matsu should be turned over to the Chinese Communists for as long as that regime remains in power on the Chinese mainland."

"They should be turned over (a) because historically and geographically they have always been a part of the mainland; (b) because they are useless to Chiang except for offensive purposes of which our Government disapproves and, (c) because, in the long run, it will be found impossible to maintain a situation of genuine stability and to remove what President Eisenhower has called 'a thorn in the side of peace'.

"(3) The civilian inhabitants of the Islands should be given their free choice to go with Mao or Chiang."

"(4) The Government of Taiwan should receive strong reinforcement of United States arms and the Governments of Australia and New Zealand and other Pacific nations should be invited to join us in guarantees of the defence of Taiwan."

"(5) In these circumstances we would not have to trust the word of the Communist about making a cease-fire 'dependable' for the simple reason that the Communists would find it impossible to break it. A Communist attack on Taiwan would be an incomparably greater undertaking than the allied crossing of the English Channel in 1942."

SOVIET CHALLENGE TO WEST

Mr. Khrushchev, Soviet Prime Minister, has put forward a concrete challenge to the West to compete in the field of peaceful economy, says *Tass*.

He has made the challenge in the new Soviet seven-year plan due to be fulfilled between 1959 and 1965.

Mr. Khrushchev's theses on the seven year plan have been approved at a plenary meeting of the Central Committee of the Soviet Communist Party in Moscow.

Mr. Khrushchev said that it was planned to increase gross industrial production in the Soviet Union by about 80 per cent compared with 1958.

The main task of the plan was the further powerful advance of all branches of the economy on the basis of priority expansion of heavy industry.

Mr. Khrushchev said that in the seven years, the volume of State capital investments would almost equal the volume of capital investments in the national economy throughout all the 14 years of Soviet Government. It would increase 1.8 fold as compared with the previous seven-year period.

The draft target figures envisaged an increase of about 1.7 fold in gross agricultural output. By the end of the planned seven-year period, a grain harvest of 10,000-11,000 million Puds (between about 180 million tons) a year was to be ensured.

His theses envisaged a 62.65 per cent increase in the national income during the seven year period.

"MASS SLAVERY" IN CHINA

Mr. John Foster Dulles, Secretary of State, denounces Communist China for feverishly imposing upon the 650 million people of the mainland a backward system of mass slavery.

Mr. Dulles, who presided at the 18-nation Colombo Plan Conference, contrasted what he called the Chinese Communist coercion of its people with the efforts being made by the nations attending the conference to better the lives of 700 million people who live in South and South East Asia.

Mr. Dulles referred to China's new "Commune" system for agricultural and industrial production, which is organised on semi-military lines.

He said the full facts of the commune system only now were coming to light. Under it he added, the human being was sought to be denied individuality and personality. "He

or she is treated as a mere material unit valued only as a labourer for the State. He loses not only what little property his masters had not already confiscated, he loses his home and his family." In the communes aggregations of ten to forty thousand 'all purpose workers' live in crude dormitories with men and women largely segregated and children placed in wholesale nurseries. Venerated graves of ancestors, familiar mounds that dotted the peaceful countryside, are everywhere being ploughed under. The ancient and rich culture of China, the respected customs and beliefs of its people and the basic values of their family life are being obliterated in the name of 'the great leap forward' decreed by Peking. All these measures are being carried out by the harshest coercion."

Mr. Dulles said the Chinese Communist rulers sought through the creation of a vast slave State to enhance the power of the international Communist movement. Despotisms have always failed in the past. Any despotism founded upon the denial of human values and upon the exaltation of materialism has within it the seeds of its own destruction."

AUTHORS AS ARTISTS

The August issue of *Courier* published by UNESCO presents a glimpse of what the Editors believe to be "a unique panorama of vast though little-explored perspectives," that is of the many great men and women of letters who have sought to satisfy their hunger for self-expression not only by writing novels, plays or poetry but also by sketching, drawing or painting—either as a vocation or as an amusing pastime. In the nature of things such a study cannot be exhaustive but it is fairly comprehensive in treatment as in courage. The authors have sought to restrict their choice to a number of well known novelists, playwrights and poets from different lands to mention a few typical instances there are sketches and drawings by author-artists of such varied interests like Tolstoy, Tagore, Hans Anderson, Goethe, Kipling, Thackeray, Blake, Wells, Pushkin, Stevenson, Lewis Carroll, Mark Twain and soon. They are representative of many lands and varied talents and aptitudes. In most cases, of course, the author's genius is to be found in his writings not in his drawings. Yet these paintings and drawings as the Editors say reveal an important aspect of the author's character, and help us toward a better understanding of the man and his writings. In some cases, as we see in these prints, genius has revealed itself both in writing and painting.

ARCHITECTURAL POLICY

Fifty years ago the celebrated art critic Havell said: "Indian art cries out for bread; We give it museums, exhibitions and archaeology." We will now be giving it a "coherent policy," writes the well known Madras architect L. M. Chitale in a timely letter to the *Hindustan Times*, should the high level discussions, now contemplated by the Ministry of Works, Housing and Supply, materialize. Was there any State architectural policy, he asks.

"That produced the Taj Mahal, the shrines of Mount Abu, the Kailas at Ellora, not to mention public offices, irrigation works and everything of practical utility that the art of building could provide, which our ancestors built? What were the State laws that dictated the siting of these architectural treasures without 'jarring' aesthetics? Let the historians answer. The hereditary craftsmen imbued with Indian culture and way of life, who in the words of Sir George Birdwood, had 'contentment of mind and leisure, and pride and pleasure in it for its own sake, which are essential to all artistic excellence,' created these marvels under no compulsion. Even in those days the State was the major builder."

Mr. Chitale pleads for a policy of *laissez-faire* in respect of architecture.

"The fundamental requisite to ensure civic aesthetics and prevent architectural atrocities are rigid adherence to the principles of zoning and the designing of all important civic buildings by true architects with creative ability, imbued with Indian culture and tradition. It is idle to expect harmony if places of worship and places of business, institutions for recreation and amusements are permitted to grow together without planned separation. Civic art is the responsibility of local administrations and it is difficult to conceive how a central policy can secure zoning and examination of designs for approval to suit local conditions. Rigid principles would lead to monotony and stereotyping and to the creation of all sorts of dull and timid schemes. Intruders into the profession of architecture should be prevented from the designing structures of importance in urban areas as they have no deep insight into India's cultural heritage and tradition. Hybridization kills art and exotic styles planted in our soil only produce novelty and disharmony. The real remedy to obviate these travesties would be improving the quality of training now available to the aspirants of the profession."

Fine arts throughout history developed by patronage bestowed on creative minds and not by Governmental policies.

"Only by planning and zoning and by preventing pretenders from entering the profession can we prevent creation of civic ugliness. Will the high level discussions now being contemplated consider these fundamental factors?"

BRITISH TRIBUTE TO INDIA

The character of the Indian National Congress and its leadership, for all the strictures of its own supporters, has been triumphantly vindicated by its performance since Independence, writes the *Eastern World*.

Any one of several outstanding measures accomplished during the time might have led to revolution but India had achieved them all while in fact establishing the practice of democracy and its democratic Constitution.

Industrialisation, Five Year Plans, village community projects, the goal of a socialist pattern of society, all lent India the "hallmark of a progressive and determined state."

Yet the chief factor of which men and women the world over thanked India was the "climate of peace" which Mr. Nehru had done so much to introduce into United Nations affairs.

India's diplomacy and the use of its army in implementing armistice agreements in Korea Indo-China and Egypt "were a measure of its function as a conciliatory link between the two power blocs. India's part in the Bandung Conference and the two earlier Asian conferences called by Mr. Nehru made India a leader of opinion in the Afro-Asian world. Without exception, every country that has become independent since 1947 or is still trying to achieve independence owes a debt of gratitude to Indian diplomacy."

The journal, however, remarked that in an unsettled world, India could not move forward undisturbed to Arcadian bliss. Nor was India, in spite of its impressive record of achievement, without its faults and failings.

"Physical lethargy, obscurantism in thinking, caste and factionalism in society, irresponsible opposition for opposition's sake," still had to be combated.

On the immediate practical level, India's leaders had yet to evolve a policy of equitable land distribution and for industry a wage structure acceptable to workers. In a progressive state these were fundamental issues.

PASTERNAK'S CONFESSION

Soviet author Boris Pasternak rejected the 1958 Nobel Literature prize when he realised it was made for "political" reasons, and that his first expression of pleasure was a "mistake."

In a letter to the Soviet Communist Party newspaper 'Pravda', he explained his spontaneous pleasure was not without reason.

He disclosed he had been considered for the prize five years ago—before his controversial novel "Doctor Zhivago" had been written.

But when he saw the campaign centering on this novel he realised his award was political, and therefore voluntarily refused it.

M. Pasternak who pleaded with Mr. Nikita Khrushchev to let him stay in Russia after Soviet fellow-writers denounced him, made his latest statement in a letter to 'Pravda's' editorial staff.

"I never had any intention of causing harm to my country or people," he said.

He recalled that the Editorial Board of the literary magazine 'Novy Mir' had warned him that Doctor Zhivago might be understood by readers "as a work directed against the October Revolution and the foundations of the Soviet regime."

"I did not realise this, and it is now something for me to regret", he said.

He said if publication of the novel had not been undertaken, as he had asked the Italian publisher, he might have been able to correct it at least in part. But it was now too late.

It had given rise to such a "lamentable interpretation" he had in the end to refuse the prize.

The publication in other countries (the book has not appeared in Russia) was made without his authority, he pointed out.

He added: "In the course of this I have not been persecuted; my life has not been endangered nor has my freedom been imperilled.

"I should like once again to stress that all my actions have been entirely voluntary. People close to me know well that nothing on earth can prevent my being perfectly straightforward or to act against my conscience.

"And this is exactly how it has been this time. No one has forced me to do anythingI am making this statement of my own free will.

"I firmly believe I shall find the strength to redeem my good name and restore the confidence of my comrades."

MONTGOMERY'S MEMOIRS

Newspaper in New York have printed long and generally favourable reviews of the memoirs of Field-Marshal Viscount Montgomery, published as a book in the United States last month.

Critics of the *New York Times*, the *Herald Tribune* and the *New York Post* all dwelt on Montgomery's criticism of General Eisenhower.

Mr. Hanson Baldwin who is also the *New York Times*' Military Editor and covered parts of Montgomery's North African and Normandy campaigns wrote in that newspaper.

"One of this book's greatest contributions appear, in sum, to be the portrait of the Supreme Commander (General Eisenhower). Monty time and again praises Eisenhower as a human being and warm friend...But he also concludes that Eisenhower's broad-front strategy was no strategy at all and that Eisenhower was not a great soldier...."

Mr. Baldwin's review ends by quoting a passage from the memoirs: "It is my belief, Monty concludes, 'that historians will record that Ike reached his greatest heights as President of the USA.' This judgment—like so many in this book—will long be debated."

The *New York Post's* review, written by news commentator Quincy Howe, said:

"The Montgomery memoirs will give many American readers two kinds of shock.

"The first will be the shock of his charge that General Eisenhower's indecision, during the summer and fall (autumn) of 1944, prolonged the struggle in the West and made Soviet control of eastern Europe inevitable.

"The second will be the shock of recognition. For General Eisenhower's military vacillations in 1944 followed the same patterns into which President Eisenhower's subsequent political decisions also fit....

Walter Mills, writing in the *Herald Tribune* said that it was "regrettable as it was probably inevitable that the headlines should make out of their book a difference between Montgomery and Eisenhower.

"Monty was certainly the more experienced and probably the better soldier but it does not follow that he would have been a better Supreme Commander. As a man of war, Eisenhower was perhaps deficient in planning and drive; but he was excellent in presiding over his stable of rampant war horses, and that was what made victory possible."

LIFE IN A TEST TUBE

Scientists may soon be able to produce rudimentary life in a test tube, according to an article in the annual report of the Smithsonian Institution.

In a summary of a thesis by Dr. Wencell M. Stanley, Director of the Virus Laboratory of the University of California, it is claimed "the way seems open, following recent revolutionary chemical developments, to the actual laboratory synthesis of a structure having most of the properties of a living agent."

Dr. Stanley had described remarkable recent progress to breaking down barriers between non-living molecules and living organisms.

The final step to be taken was "synthesis of one of the chemically highly complicated nucleic acids which forms an essential component of viruses and of genes the units of heredity."

"Already proteins, building stones of this nucleic acid out of its constituent parts would be one of the outstanding events in all history."

GANDHI MARG

The Current issue of *Gandhi Marg*, the quarterly journal of Gandhian Thought published by the Gandhi Smarak Nidhi appears under the Editorship of Sri G. Ramachandran in place of Sri S. K. George the first Editor. There are articles by well-known Gandhians like Richard Gregg and Reginald Reynolds. Wilfrid Wellock writes on Gandhi and Western Materialism, Ethel Mannin offers a re-assessment of Rabindranath Tagore, while V. M. Bedekar discusses Ahimsa in the Mahabharata. Education and Sarvodaya is an excerpt from Sri R. R. Diwakar's Convocation address to the Bihar University. The impact of Gandhian ideas on Italy and Mauritius is noted in the letters from Orsino Ratto and Prof. Bissoondoyal.

WHERE THE MIND IS WITHOUT FEAR

The modern man condemns detachment outright as a negative attitude, observes Sri A. Iswaran in *The Aryan Path*. In his desperate fear of detachment he even tries to attack religion, he says, "because religion is inseparably connected with it."

"If there is any single factor common to all the great living religions of the world, it is this inner detachment from material things."

This again is the trait that characterizes every one of the outstanding personalities who have made the spiritual history of man. From Socrates to Gandhiji, not to speak of the *Rishis* and Saints of prehistoric days, innumerable shining examples have demonstrated the secret of fearlessness, even by taking upon themselves the tortures of death. It is the lives of these leaders that can withstand the blind assault of man against his own well-being. Who but they can help humanity in its fear of the very means to fearlessness? They are the "salt of the earth," the "beacons of hope" whom Matthew Arnold invokes in "Rugby Chapel." They remove the obstacles in the road and set the wheel rolling on the smooth track. Seeing them walk fearlessly, the crowd begins to lose fear and to follow their footsteps as far as possible.

And the profit of this path is reaped at every step you take. By as much detachment as you practise the less of fear you have. "This is as certain as the physical rule that every mouthful you eat will appease your hunger to that extent. You do not have to wait till the end of the quest and go on trudging through life with empty hands. As you proceed you begin to receive more and more strength to overcome greater fears, while sweetness and light gather round that imperturbable mood of mind which lasts ever after. Hence, while advocating this *dharma* of detachment Sri Krishna put forth this attractive result: "Even a little practice of this saves one from great fear," including, we may add, the fear of nuclear war."

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

Questions of Importance

PERMANENT U.N. FORCE

The Special Political Committee of U.N. on Nov. 5 decided against taking any action at present to follow up Western suggestions for a permanent United Nations "peace force."

The 81-member Committee reached this conclusion after the Secretary-General, Mr. Dag Hammarskjöld, had said he felt it would be best to wait until the United Nations faced a "concrete situation" in which a field operation might be required.

In an official report on experience derived from the United Nations Emergency Force in the Middle East, Mr. Hammarskjöld said the maintenance of "a nucleus U.N. force of the type generally envisaged would be without great practical value and certainly would not warrant the substantial sacrifices involved."

He also suggested that the General Assembly should do no more than "endorse certain basic principles and rules which would provide an adaptable framework for later operations that might be found necessary."

NEED FOR WORLD GOVT.

"The future of the world depends on the establishment of some kind of global federal Government," former British Prime Minister Earl Attlee said on November 21. "And I expect the United States of America to take the lead," he said in a lecture at the University of New Hampshire.

The United States is "the most experienced in working federal democratic institutions on a large scale," Earl Attlee said, "Europeans, and Americans, too, may have to give up individual sovereign rights to some kind of world organisation. I do not want to see embattled continents each with a supply of hydrogen bombs. I want to see them acting together."

"Acting together, we shall win the contest with the Communist world," he said. "One must have a very feeble faith in our way of life if he thinks our people are going to be corrupted by the Communists. The more contact we have with these people, the more we shall break down their prejudices. If we can keep the peace we shall win...."

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PROBLEM OF OUTER SPACE

The U.N. General Assembly's Political Committee on November 25 voted by a two-thirds majority for the creation of an 18-member preparatory group to study international cooperation in outer space, as proposed by Britain, France, the United States and other Western aligned Powers. India will be a member of the Committee.

The decision, yet to be endorsed by the General Assembly, found East and West sharply divided on the key issue of maintaining peace in outer space—before the U.N. for the first time.

The resolution as a whole was adopted by 54 to nine with 18 abstentions. Thus, if this vote is repeated in the Assembly, the decision is certain of endorsement by the required two-third majority. But several delegates urged the United States and the Soviet Union to try in the mean time, to come up with a formula which could obtain a unanimous vote.

SURPRISE ATTACK PREVENTION

The East-West military surprise attack reduction conference began at Geneva on Nov. 11. It agreed on its title. This is: "Conference of experts for the study of possible measures which might be helpful in preventing surprise attack and for the preparation of a report thereon to Governments."

A Western team of high service officers and leading scientists are taking part in the private sessions, expected to last about five weeks.

On the Eastern side, Mr. Kuznetsov, a Soviet Deputy Foreign Minister, leads a 25-man Russian delegation. The other Eastern bloc nations at the conference will be Czechoslovakia, Poland, Rumania and Albania.

The conference is proceeding.

DISARMAMENT PROBLEM

India and Yugoslavia brought to a "happy end" the three-week acrimonious debate on the vexed disarmament question in the Political Committee of the General Assembly by securing the Committee's vote for turning over the disarmament problems to a Commission made up of all the 81 members of the United Nations on Nov. 14.

Utterances of the Day

PRESIDENT PRASAD'S CALL

On Nov. 11 the President laid the foundation-stone of Azad Bhavan, headquarters of the Indian Council for Cultural Relations. The Council was founded by the late Maulana Azad and the present building is named after him.

"The foremost need today," the President said, "is that the peoples inhabiting different parts of the world should know one another so that misunderstandings which flourish on ignorance are removed and, what is still more important, the way to mutual co-operation is opened with a view to sharing by all, the fruit of knowledge and blessings of nature and eradicating misery wherever it be with common human endeavour."

DR. RADHAKRISHNAN'S APPEAL

Dr. S. Radhakrishnan, President of the general conference of the UNESCO, said in Paris on Nov. 3: "It is true that to-day we are deeply divided and yet we are divided only to be made one, though we of this generation may not live to see the distant scene."

The world, he said, had been shattered by fanaticisms. "The means of destruction had increased beyond anything people knew or even imagined when the second world war ended. 'Peace has become a matter of life and death for all of us and the only way of securing it is by the appreciation of eternal values of truth, integrity, understanding and love. We must maintain our love of these values even amid the distractions of modern life,'" he said.

PT. NEHRU'S ADVICE

Prime Minister Nehru asked the people to reorientate their ways of thinking and strive to find answers to the new questions that a fast changing world was throwing up.

Mr. Nehru, who was addressing a meeting held to celebrate the birthday of Guru Nanak at New Delhi on Nov. 23, said that the teachings of great men were valuable and should be remembered. "But every age has its own problems and the old solutions do not stand good for all times," he added.

While keeping in mind the ideals set before us by great men from time to time we must remember that there are new problems created by the march of time. These problems must be solved. Otherwise, no amount of preachings or repetition of noble sayings, howsoever Godly, would take the nation forward," he said.

Referring to the divisions created among people by religion, Mr. Nehru said that those divisions were largely superficial. "The world to-day is divided into two groups of nations, the poor and the prosperous. To my mind there are no other divisions. So far as the question of religion is concerned, I think it is raised mostly to cloak real issues."

MR. DIEFENBAKER ON COMMONWEALTH

The warm and affectionate welcome extended by Mr. Nehru to the Canadian Prime Minister, Mr. Diefenbaker, on his arrival in New Delhi on Nov. 18, and the spontaneous response of the latter in moving terms gave an indication not only of the personal regard and friendship between the two leaders but also of the cordial relations that exist between the two countries.

Referring to the Commonwealth Mr. Diefenbaker said: "We find in working together in the Commonwealth that we have that common objective of peace, and in so far as this purpose is concerned there is no East or West. In other words, there is a bond of union that has brought about the achievement of our common dedication to the Colombo Plan and more recently at the trade and economic conference in Montreal tangible and new bonds were forged to join together your country and mine and other countries in the Commonwealth."

KHRUSHCHEV'S WARNING

Mr. Nikita Khrushchev, Soviet Premier, said at Moscow on Nov. 23, that Russia had "achieved an increase in the power of our nuclear weapons" after resuming tests a month ago.

He was speaking at a mass meeting in Leningrad where he had gone to welcome a Police delegation touring the Soviet Union, *Tass* reported.

Mr. Khrushchev said Russia honestly wanted an agreement banning nuclear weapon tests for all time. But Britain and the U. S. were willing to ban tests for only one year—the time needed to co-ordinate the results of their recent "intensive series of tests."

"Then they will start nuclear tests again," he declared.

Russia had only resumed her tests so as not to be left in an "uncomfortable and unequal position" when the Western Powers refused to follow her example in unilaterally stopping atom and hydrogen weapon tests earlier this year.

Political

U.S. AID TO PAKISTAN

The Communist Party of India on Nov. 21 called upon the Government of India to issue a "stern warning" to the U.S. that its continued military aid to Pakistan could be considered "an unfriendly act against India."

Commenting on the statement made in Parliament on the recent developments in Pakistan and the recent utterances of the Pakistan President, the Central Secretariat of the C.P.I. in a press statement, said it was regrettable that Mr. Nehru had "ignored the close and direct connection between American military aid to Pakistan and the events that have taken place there."

U.S. military aid, the statement said, had imposed a military dictatorship in Pakistan and aggravated the relations between India and Pakistan and hampered a peaceful solution of the disputes between them. "It is this aid, considerably stepped up in recent weeks, which had emboldened the military dictator of Pakistan to utter threats of war against India."

COMPULSORY MILITARY TRAINING IN BURMA

The Burmese Premier, General Ne Win, will introduce a Bill during the current session of Parliament providing for compulsory military training for men between ages of 18 and 45 and women between ages of 18 and 35.

The preamble to the Bill says the Premier finds it necessary that in addition to the regular armed forces, Burma should have an auxiliary force whose services can be utilised during an emergency.

Under the provisions of the Bill every person will have to go through military training for at least 30 days in a year for a period of two years. Training for women will be on the lines of the training given to women in Israel.

ARMY COUP IN SUDAN

Gen. Ibrahim Abboud, Commander-in-Chief of the Sudan Army, took over power in the Sudan, replacing the coalition Government of the pro-Western Umma Party and People's Democratic Party on Nov. 17.

The Army Chief said the 'coup' had been staged to "transform corruption into integrity and honesty, and change frustration into well-being."

He said future relations with all States would be based "on love and respect," and added: "As to our sister State of the United Arab Republic, we shall strive to improve relations and solve all outstanding questions."

FREEDOM FOR TRUST AREAS

The U.N. Trusteeship Committee adopted a resolution on Nov. 13 sponsored by India and seven other countries which asks the General Assembly to invite the Powers administering five trust territories to formulate "early successive intermediate targets and dates in the fields of political, economic, social and educational development of these territories, so as to create as soon as possible the pre-conditions for the attainment of self-government or independence."

The resolution would also have the Assembly urge the administering powers to estimate the dates on which one or both of these objectives might be attained.

The five trust territories are Tanganyika, administered by Britain; Ruanda-Urundi by Belgium; New Guinea and Nauru by Australia; and the Pacific Islands by the U.S.

The Committee also rejected a Soviet proposal that Australia and the U.S. bring their trust territories to independence within 10 years.

AIMS OF ARAB NATIONALISM

President Nasser of the United Arab Republic said at Cairo on Nov. 14 that Imperialism was "fighting its last battle" in Aden.

"We all feel this battle is our battle because Aden is part of the Arab nations," he added in a speech at Beni Suef, Egypt, broadcast over Cairo Radio. He re-affirmed that the aim of Arab nationalism was to liberate all Arab countries.

He affirmed that UAR policy was one of "Arab nationalism, non-alignment, positive neutrality, liquidation of the spheres of influence and the establishment of a socialist democratic and co-operative society in the countries of this homeland."

M. DESAI ON BILINGUAL BOMBAY

Mr. Morarji Desai, Union Finance Minister, said at Ahmedabad on Nov. 4 that, while Parliament had the authority to revise its decision, "I do not think anyone, in his senses, will ever think of splitting up the composite State of Bombay."

"The decision of Parliament is a sound and wise decision and I am confident none will think of revising it. Yet, if those who want Bombay State to be split up are able to persuade Parliament, I will not revolt against it," he added.

MR. MAHATAB ON HINDI

"India is not the only country which has got many languages and many varieties of traditions. In fact, the two great countries of to-day, namely, the U.S.A. and the U.S.S.R., are in the same position as India, having different languages. Nevertheless, those countries have developed in course of time integration of culture and emotion through various processes. The same processes should be in operation in India to-day," said Mr. Hare Krushna Mahatab, Chief Minister of Orissa, when he delivered the twenty-third annual Convocation address of the Dakshina Bharat Hindi Prachar Sabha, Thyagarayanagar at Madras on Nov. 23.

KERALA' VARSITY CONVOCATION

Serious concern was expressed by Dr. A. Ramaswami Mudaliar at the light manner in which some private agencies undertook the starting of higher professional colleges.

Dr. Ramaswami Mudaliar, who was delivering the address at the Convocation of Kerala University on Nov. 22 expressed the view that no medical college could, in these days, be established and run effectively by purely private philanthropy, except in the rarest of cases and then only by large foundations.

PLEA FOR RESIDENTIAL 'VARSITIES

Mr. Deshmukh, who was delivering the eighth convocation address of the M.S. University of Baroda, on Nov. 16 said that the University Education Commission favoured unitary and residential universities though they were generally more expensive to establish and maintain than universities of other types.

He said he believed that at least a crore of rupees would be required to establish a single such university capable of accommodating 5,000 students.

TRAINING OF INDIAN ENGINEERS

19 Indian Engineers Assembled in London last month to begin a training course. Another 19 prepared to leave Britain, having completed a year's study.

The Indians, part of a total of 300 to be trained in U. K. will take supervisory posts in steelworks now being built at Durgapur, Bengal.

After a British Council Introductory Course in London, the Indians will go to steelworks and factories.

PROF. K.S. KRISHNAN ON SCIENCE

Delivering the Convocation Address of the Mysore University at Mysore on Nov. 15 Prof. K.S. Krishnan, Director, National Physical Laboratory, New Delhi, observed: "Science, during the last few decades, has taken such enormous strides that even the most ardent votaries of science find it impossible to keep pace with her. Many incredible things are happening which, a few decades ago, even those in the forefront of science would have regarded as definitely impossible. We have heard of facts being occasionally stranger than fiction. But even our wildest dreams become stale in the face of some of the new happenings. All that is just the beginning and a preview of the new scientific world that is unfolding itself. There is ample promise that the new world that you will be entering into is going to be ever so much more exciting than those of an earlier generation can ever hope to see.

POOR STUDENTS' AID FUND

The University Grants Commission has forwarded a proposal to all Universities to raise a Poor Students' Aid Fund.

The Fund will be utilised to meet tuition and examination fees and expenses on purchase of books.

According to the proposal, every student of the University will contribute at least one rupee per annum to the fund and the UGC will contribute each year a sum equivalent to the total amount contributed by the students subject to a maximum of Rs. 10,000. No scholarships will be offered out of the fund. The fund will be administered by the University.

"BAL BHAVAN"

Prime Minister Nehru said that education was the birthright of every child on the children's day on Nov. 14.

Speaking after laying the foundation stone of the "Bal Bhavan" he said that it was the birthright of every child to have education, love and affection, proper clothing, and opportunities to progress in life.

RAIL CONCESSIONS TO STUDENTS

The Railway Board has decided to give fare concession facilities to students above 25 years of age also.

At present railway concession is allowed only to students below 25. According to the new decision, students of engineering, medical and law colleges will also be eligible for the concession.

INDIA'S DISPUTE WITH PORTUGAL

The International Court of Justice has agreed to a postponement of two months for the rejoinder of the Government of India in the dispute with Portugal concerning "the right of passage over Indian territory," a spokesman of the Indian Embassy said at Hague on Nov. 10.

The spokesman said that a letter had been received from the Court saying that the final date of the rejoinder of India in the case was now Jan. 25, 1959.

Portugal has asked the Court "to recognise and declare that Portugal is the holder or beneficiary of a right of passage between its territory of Damao and its enclaves of Dadra and Nagar-Aveli in India.

On Feb. 20, 1958, the International Court in an unofficial communique announced that a period of four months instead of three had been granted to the Indian Government to prepare its rejoinder. The rejoinder was then extended to Nov. 25, 1958.

CONTEMPT OF COURT

Mr. Justice P. V. Balakrishna Rao, of the Orissa High Court, Cuttack on Nov. 7 sentenced B. K. Kar, Sub-Divisional Magistrate of Dhenkanal, who in the judge's opinion was guilty of "wilful disobedience" of the High Court staying further proceedings in a criminal case which was brought to his notice by telegram sent by the advocate who appeared for the petitioner and filed before him (Magistrate) along with a petition before he pronounced the order. He was sentenced to pay a fine of Rs. 100, in default to 15 days' simple imprisonment and the fine was ordered to be paid within a month.

TREATMENT OF OFFENDERS

The Union Home Ministry will co-ordinate the efforts of various States on matters relating to the prevention of crime and treatment of offenders, says an official Press release dated Nov. 7.

Through a Central Bureau for Correctional Services is to be set up in Delhi shortly, a uniform policy, correctional rather than retributive, will be developed. The purpose is to treat an offender with the help of modern methods in such a way that he does not revert to crime but becomes a useful citizen of the country.

BUS TRANSPORT IN A.P.

A Constitution Bench of the Supreme Court, by a majority judgement on Nov. 6 held invalid the Andhra Pradesh Government's scheme for nationalisation of bus transport, and ordered that it be quashed.

The Court accordingly, allowed a writ petition by Mr. Gullapalli Nageswar Rao and other private bus transport operators of Krishna District, challenging the validity of scheme, and ordered the Andhra Pradesh Road Transport Corporation not to take over any route in which the petitioners were engaged in the transport business.

The Court held that the State Government had not made a proper inquiry consistent with the principles of natural justice before approving the scheme.

JUSTICE JAMES ON MINIMUM WAGES

Mr. Justice James, of the Allahabad High Court, observed on Nov. 6 that the object of labour legislation was to preserve industrial harmony, and prevent exploitation, and it was evident that "industrial peace could not be maintained if an employer paid him (workman) less than what was required for his bare subsistence, which was exploitation."

It would be contrary to the public interest to permit the employer to do so. If an industry felt that it could not pay the bare minimum, it in the words of the Supreme Court, had no right to exist. His Lordship added.

JUSTICE Md. HIDAYATULLAH

The President has appointed Mr. Justice Mohammad Hidayatullah, at present Chief Justice of the Madhya Pradesh High Court, to be a Judge of the Supreme Court, with effect from the date he assumes charge of his office, according to a Union Home Ministry Press communique.

Mr. Justice G. P. Bhutt, Judge of the Madhya Pradesh High Court, has meanwhile been appointed to perform the duties of Chief Justice of that court "until further orders."

DEFINITION OF OBSCENITY

A new definition of obscenity, always a challenge to legal precision, is proposed in the Obscene Publications Bill, which will be introduced in the Commons.

For purposes of the proposed Act any publication would be deemed obscene "if its effect as a whole is such as to tend to deprave and corrupt persons or among whom it was likely to be distributed, circulated, sold, offered for sale, or let on hire."

BRITISH AID TO INDIA

The Commonwealth Relations Office announced on Nov. 16 that Britain had arranged to pay £10 million to India in advance on instalments due in 1962-64 under the provisions of the Pensions Act of 1955.

A spokesman of the Commonwealth Relations Office said the arrangements were an expression of Britain's "goodwill and sympathy toward's India's financial difficulties".

India has been seeking financial aid to surmount her foreign exchange difficulties and help towards paying for her next Five-Year Plan.

The £10 million payment will be made through the Pensions (India, Pakistan and Burma) Act of 1955, under which Britain assumed responsibilities of meeting pensions payable to former members of the Indian Civil Service.

It was in 1948 that India herself brought annuities from Britain to provide the sterling necessary for the pensions. But later it was found that the sum was more than necessary.

When Britain took the Fund over in 1955 it was agreed that the capitalised value of the excess amount estimated at some £40 million sterling should be repaid in 10 equal annual instalments starting in April that year.

This year at India's request it was agreed to speed up the payments. The instalments originally due in the years 1958 to 1961 were paid last April.

The present arrangement provides for the payments of a further £10 million—instalments for two and a half years starting in 1962. So far £38 million has been repaid out of the Pension Fund leaving some two million sterling in balance.

In addition to the £10 million payment, there will also be £28,500,000 allowed in the form of a credit.

These two figures form the breakdown of the £38,500,000 offered by Britain last September up to March 31, 1959.

THE NEYVELI PROJECT

The total cost of Neyveli Lignite Project is estimated to increase by about Rs. 10 crores over the original estimate of Rs. 68 crores according to the Union Minister for Steel, Mines and Fuel, mainly because of increase in the price of steel and other materials, changes in the wage levels in the countries from which machinery and equipment are likely to be imported as well as the increase in the prices of indigenous materials in India.

JOINT INDO-AMERICAN VENTURE

American private industry would not insist on 51 per cent capital participation in joint ventures of small-scale industries with Indian collaborators, Mr. Nathaniel Knowles, leader of the six-man U. S. Trade Mission told Pressmen at New Delhi on November 14.

He also hoped that an agreement on avoidance of double taxation between the two countries would be expedited, following the proposed visit of an Indian official delegation to America.

American capital, he said, did not want quick returns but would like to take a long-range view and lay a sound economic base in the countries where its funds were invested. Most of the firms desired to re-invest the profits earned while few might like to repatriate part thereof.

Mr. Knowles, who is also the Deputy Director of the US Foreign Bureau of Commerce, clarified that the delegation was not concerned with the border question of modification of the Indian tax system so as to attract the foreign investor.

Besides the leader, the delegation consists of five experts in small-scale industry, banking and finance and trade promotion.

Mr. W. S. Huck, who is an expert on banking and finance, said the delegation would offer some suggestions to the Indian Banking institutions on utilising their funds in a better manner in promoting small-scale industries. Several methods adopted by US in this direction could be considered by the banks in this country.

INDO-SOVIET TRADE

The Soviet Union and India signed on November 16 a five-year trade agreement under which both countries undertake "to increase the volume of trade with each other to a maximum level on the basis of equality and mutual advantage." *Tass* reported.

The agreement provides for each side extending most-favoured nation treatment to the other as well as for the establishment of a clearing system under which payments will be made in Indian rupees without conversion into pounds sterling or any other currency.

WEST GERMAN AID TO INDIA

The agreement regarding West German 168 million marks credit for India would be signed by the Bonn Government and the Indian Embassy at Bonn shortly.

Mr. MEDHI ON ROLE OF WOMEN

Mr. Bishnuram Medhi, Governor of Madras, presiding over the College Day celebrations of the S.I.E.T. Women's College in Teynampet, Madras on November, 22 said :

"Women are really the light of our homes and they should no doubt be equipped adequately to provide lustre to our families", he said and added, "Women have always enjoyed a high status in our country and respect for the mother has been traditionally handed down to us from the olden times. It is true that during the modern age, when science and technology are opening up new vistas of life, women also should join men in working for the advancement of the country's interests in all departments of human activity. They constitute nearly 50 per cent of our vast population and their interests should be looked after, as the welfare of the future generation rests primarily with the women of the country."

MEMORIAL FOR SAROJINI NAIDU

The Prime Minister has sent the following message to the All-India Women's Conference in connection with a memorial for the late Mrs. Sarojini Naidu :

"It is fitting that the All-India Women's Conference is having a suitable memorial for Sarojini Naidu. Her unique and outstanding position in the struggle for freedom of India as well as in the innumerable cultural activities was such that national memorials should be put up for her. While the whole nation is concerned with this matter, the All-India Women's Conference has certainly a particular claim on her. I am glad, therefore, that a proper memorial is being put up to perpetuate the memory of this brilliant and shining daughter of India. The call for a support for this memorial deserves every encouragement."

Mr. NEHRU ON PURDA

Prime Minister Nehru said in Indore on November 3, a woman in purda made him lose his temper. Mr. Nehru, who was addressing a public meeting referred to the changing social conditions in the country and said: "I call the purda a cage, I lose my temper whenever I happen to see my sisters in a cage. He added it was "nothing but foolishness to observe purda" and expressed his gratification at the custom disappearing in most parts of the country.

Miss MICHICO SHODA

An official of the Japanese Imperial household on November 22, visited the home of 24-year-old Miss Michiko Shoda, in what was viewed at Tokyo as final confirmation that she will be engaged in the near future to Crown Prince Akihito.

Miss Michiko Shoda, whose formal betrothal to Crown Prince Akihito was announced on Nov. 26 drove through the streets of Tokyo in an official motorcade from the Imperial Palace to her home in the suburbs. The first commoner to marry into the Imperial family she left the palace after being received in audience by Emperor Hirohito and Empress Nagako, after the formal approval of her engagement by the Imperial Council.

The daughter of a Tokyo flour manufacturer and the niece of Mr. Kenjiro Shoda, President of Osaka University, she met the 24-year-old Prince—who is in line to become Japan's 125th Emperor—while playing lawn tennis.

BARONESS ELLIOT

Baroness Elliot of Harwood on November 6, became the first woman in 900 years to take part in a debate in the hitherto all-male stronghold of the House of Lords.

She is one of the four women elected with ten men as life Peers to strengthen the dwindling debating strength of Britain's second chamber. Their titles will die with them.

Baroness Elliot said that with the speed of 20th century scientific discoveries there would be rapid developments in the under-developed areas. Britain had to try through her experience and "know-how" to lead these countries into the free world and not let them slip into the Communist world.

AUXILIARY NURSE-MIDWIVES

The Union Ministry of Health has sanctioned Rs. 15,000 being the fourth instalment of the Union Government's grant-in-aid, for 1958-59 for the training of auxiliary nurse-midwives under the community development programme to the Avvai Rural Medical Service (Kasturba Gandhi Maternity Home), Gandhigram.

Smt. RAJIVI SHIVA RAO

Srimathi Rajivi Bai Shiva Rao, a well-known social worker and founder-Secretary of the Seva Sadan, Bangalore, died on November 7, at the age of 70. She was deeply interested in the uplift of women and children, especially destitute girls

General

C. P.'S TRIBUTE TO B. C. PAL

The days of the exuberant oratory of a West Bengal leader let loose "not only in the assembly halls, but on the sea shore of Madras," 50 years ago when no loudspeakers were available "in which the speaker literally overpowered his audiences" was recalled at Calcutta on 7th Nov. by Dr. C. P. Ramaswami Iyer.

Presiding over the inaugural meeting of the Bepin Chandra Pal Centenary Celebrations, Dr. Iyer travelled back to his days in 1907 when the Bengal nationalist leader and thinker known everywhere for his masterly oratory, visited Madras.

Mr. C. V. NARASIMHAN

Mr. C. V. Narasimhan, at present Executive Director of ECAFE, will be shortly joining the head-quarters of the United Nations as Under-Secretary in place of Sir Humphrey Trevelyn, who has gone back to the British diplomatic service as Ambassador to Iraq.

Mr. Narasimhan will be one of Mr. Dag Hammarskjöld's two special Under-Secretaries for Political Affairs, the other being Dr. Ralph Bunche, Nobel Laureate.

Mr. PANT ON NEHRU

The Union Home Minister, Mr. Govind Ballabh Pant, paid tributes to Prime Minister Nehru as "a true democrat, a great leader and one devoted to the re-construction of humanity on a new basis of co-operation, friendship and peace."

Mr. Pant, who was speaking at a function organised by the United Nations Youth Association on Mr. Nehru's birthday eve, (Nov. 13) said that all that India was to-day was to a great extent due to the lead Mahatma Gandhi and Mr. Nehru gave to the nation. History would record Mr. Nehru as the architect of modern India.

Mr. JOHN DIEFENBAKER.

The Prime Minister of Canada, Mr. John Diefenbaker, was on Nov. 22 conferred by the Delhi University the honorary degree of Doctor of Laws at a special convocation presided over by the Chancellor, Dr. Radhakrishnan.

Expressing his "profound thanks," the Canadian Prime Minister said, "I came to India as a student, and I seem to have graduated quickly."

In a citation, the Vice-Chancellor, Dr. V. K. R. V. Rao, described Mr. Diefenbaker as "the unquestioned leader of Canada, both in domestic and international affairs."

SARDAR B. S. GYANEE

Sardar Bhagwan Singh Gyanee, 74-years-old revolutionary returned to India last month after spending nearly 50 years in exile in the United States of America.

"I am a nationalist first and last and I am happy and proud that I have been able to return to my motherland and to see her face," he told a press conference. He also said he would now permanently settle down in India.

Sardar Bhagwan Singh who had to leave India in 1909 because of his anti-British activities spent most of his time in the U.S.

SIR ARCHIBALD CARTER

Sir Archibald Carter, who played an important part in the Indian constitutional reforms, which led to the transfer of power in 1947, died at his Gomshall, Surrey home last month.

The greater part of his career was devoted to the study of Indian problems.

In 1947, he assisted in the transition of power when for a short time he was joint permanent Under-Secretary at the Commonwealth Relations Office.

T. V. S. A MODEL ENTERPRISE

Dr. A. Lakshmanaswami Mudaliar, Vice-Chancellor of the Madras University, described the T. V. S. organisation as a model in private enterprise which the public sector could well emulate.

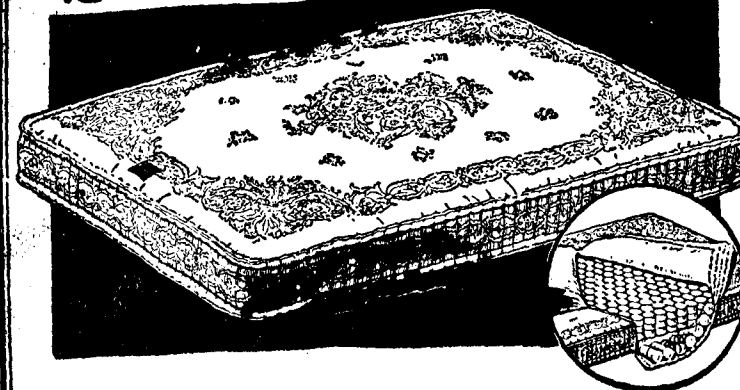
Unveiling a bronze bust of the late Mr. T.V. Sundaram Ayyangar, the illustrious founder of the organisation, in the premises of Sundaram Motors at Madras on Nov. 22 the Vice-Chancellor said that today people felt confident that if they entrusted their goods to T. V. S. the consignment would reach the destination "in time and in fact." Such was the rich legacy of efficiency and service left by Mr. Sundaram Ayyangar to his sons who were living up to the reputation of their father and discharging their tasks nobly.

SIR WINSTON CHURCHILL

On November 6 Sir Winston Churchill was awarded the Croix de la Liberation—one of France's highest awards—for his "decisive contribution to saving the freedom of the world."

General de Gaulle pinned the Lorraine Cross, mounted on a sword with green and black ribbon, on Sir Winston's breast at a ceremony with full military honours at the Hotel Matignon, the French Prime Minister's official residence at Paris.

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