

THE INDIAN REVIEW

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The INDIAN REVIEW

61st Year

Vol. 61. OCTOBER 1960 No. 10

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By Prof. Dr. Ludwig Erhard

Subramania Bharathi

By Hon. Dr. P. Subbarayan

Mongolia of Today

By Mr. Ivor Montagu

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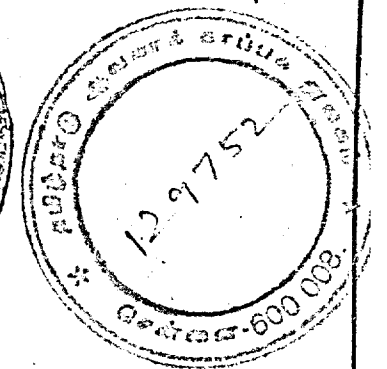
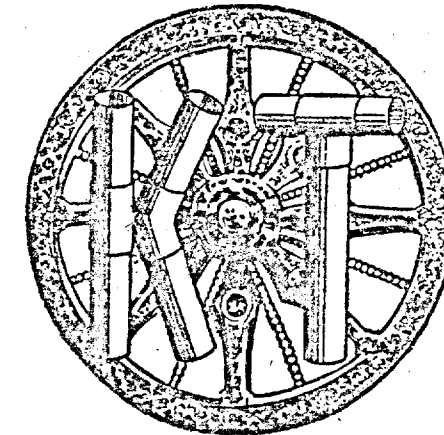
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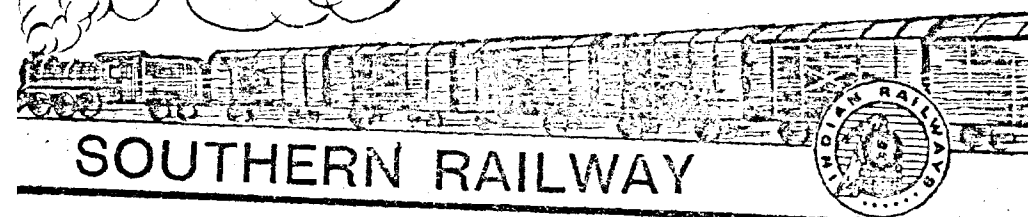
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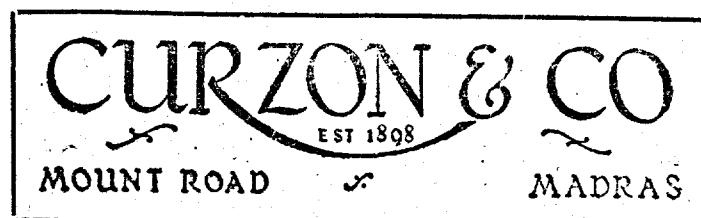


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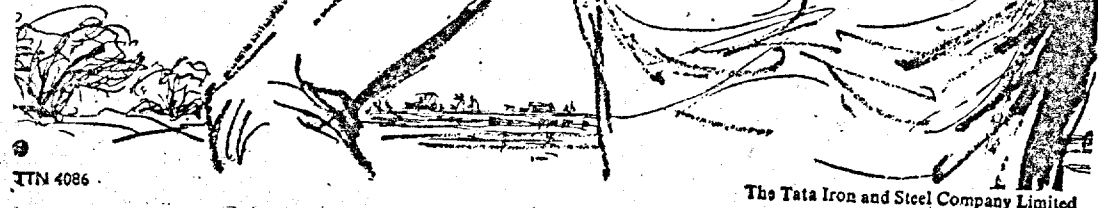
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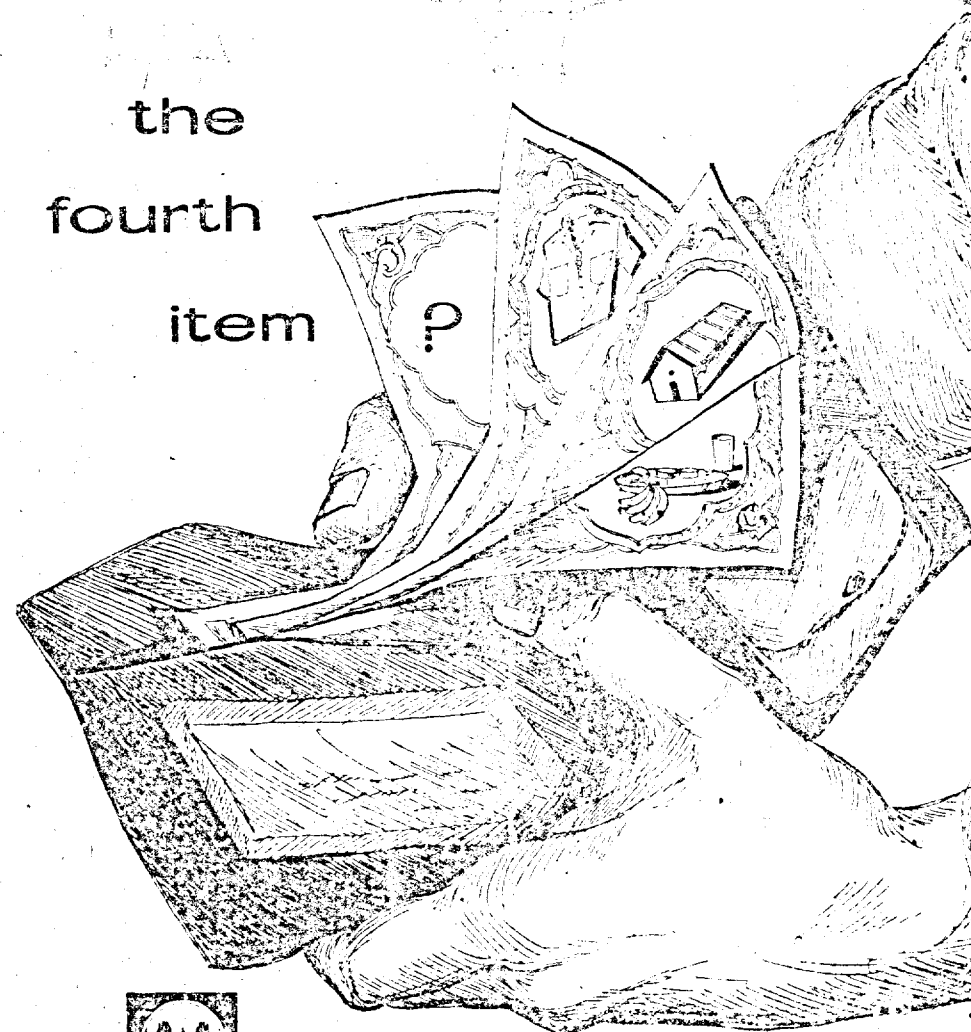
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Editor: MANIAN NATESAN

Vol. 61]

OCTOBER 1960

[No. 10]

German-Indian Co-operation

By

PROF. DR. LUDWIG ERHARD

SEEN in terms of population, India with almost 400,000,000 inhabitants is today the second largest country of Asia and of the world. This very fact, together with the country's geographical position, places India in the forefront of those countries which, having emerged in the middle of our century, see themselves faced with tasks which can only be solved through greater effort and the mustering of their entire moral and economic resources. To these belongs raising the living on the edge of existence, to be effected by the creation of employment and buying power. Swift, radical measures are needed. India's 5-Year Plans are intended to provide the basis of this economic development and expansion.

Proceeding on the thesis that the standard of living can be most quickly raised by the expansion of the production goods industry, India decided on measures to increase production, with special emphasis on the basic industries. The construction of the steelworks at Rourkela is a milestone along this road. With its participation in this project, the West German economy, by making its know-how available, by employing a considerable part of its manufacturing industry for the plant and equipment of the steelworks and by training engineers and workmen, has helped toward the realization of India's second 5-Year Plan. Much more pioneer work remains to be done, however, for India's economic development. In addition to these governmental measures, the attainment of this objective requires above all (in the view of the West

German Government) the participation of private enterprise on a sound commercial basis; for this method seems excellently suited to advance economic expansion through the introduction of financial and material capital in conjunction with scientific knowledge and experience and procedures for the most effective investment of capital.

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In the long run, no national economy will be able to escape those structural changes in

not only learned but to the illiterate as well; and in this he set about with unexampled patience and unrivalled excellence. Today, the seedlings he planted have grown into big trees, with branches and leaves and fruits. His efforts may be compared to the vast floods that result from small drops of rain, and they have irrigated the parched minds of the people.

Bharati was indeed an ardent patriot. By his words he exalted India to the highest position, as also her literature. He spread the message of India's greatness through his inspiring verses. Those that he wrote in the cause of freedom roused the people from their apathy and torpor. Shedding their fear and superstition, they rose as one man to fight the forces of tyranny and oppression, both in Society and in Government.

There is spontaneity in Bharati's art. Even in his childhood, as has been said before, Bharati could compose verses impromptu. This power, however, did not turn his head at any time. Though torn between poverty and frustration himself, he used his gifts only to free the country from foreign tutelage and to rid her of such social evils as untouchability and bondage of women.

The poetic compositions of Bharati can be broadly divided into four parts, viz., Patriotic Songs on Bharat, Tamilnad, Freedom, Freedom movement, National Leaders and Freedom Movements in other countries; Devotional Songs; Miscellaneous Poems, including songs on Ethics and Society; and the three Major Poems of "KANNAN PATTU", "PANCHALI SAPATAM" and "KUYIL PATTU".

In the words of Sarojini Naidu, "Poet Bharati has fulfilled the true mission of a poet. He has created Beauty, not only through the medium of glowing and lovely words, but has kindled the souls of men and women by the million to a more passionate love of Freedom and a richer dedication to the service of the country." True, in his days,

there were many in the country whose passion for freedom was deep enough and perhaps deeper than Bharati's. But the greatness of Bharati lay, not so much in his being one such lover of freedom, as in the manner in which, through his songs, he awakened the slumbering millions to rise up and fight for the cause of freedom. As for his own visions regarding the prospects of freedom, he was a thorough optimist. He was extremely confident that his Mother was soon going to free herself from the shackles and he steadily prepared the nation, through his immortal poems, for the due enjoyment of that Freedom. Both he and the country have been unlucky, however; for, he did not live to see the Dawn of Freedom. To him Bharat mattered most; his own Tamilnad came only next. He sang in praise of Gandhiji, extolled his virtues, and spread his gospels. Every national leader of the time was a subject in his poems. Last but not least, his songs on the freedom movements in other countries provided the impetus and inspiration needed for securing our own freedom.

The songs of Bharati, the pious, take one into the realms of God and establish communion with Him. Of course, it was Shakti, the giver of all to all, that he adored most; but to him, Shiva or Vishnu, Rama or Krishna, Jesus or Allah, were one and the same—he sang in praise of all, with a spirit of secularism pervading his Devotional Poems.

Among Bharati's miscellaneous poems, those that he wrote in condemnation of the evils that then prevailed in society, stand foremost. The extent of the agitation caused in him by the prevalence of untouchability in the country is evident from the forthright manner in which he censured society for it. He took up cudgels on behalf of the fair sex for evolving a refined society wherein the glory of womanhood would be duly recognised and their rights properly safeguarded. Freedom of the country, to him, was not worth having unless women were emancipated. Develop-

ment of the economy of the country through the unrelenting efforts of the nation was the theme of one of his poetic exhortations. His message to the children of the soil, conveyed through his "Pappa Pattu", has been most popular in Tamilnad. The ethical aphorisms and epigrams enunciated by Bharati are clearly indicative of the practicability of the preachings of the preceptor.

In "Kannan Pattu", the central theme is, of course, Krishna; but He is looked at in various patterns of relationship: as God, as a Guru, as a child, as a lover, as a darling, as a master and as a pupil. The truth that God played the role that His devotee placed him in is most beautifully brought out in these immortal verses of Bharati.

"Panchali Sapatam" is a masterly rendition in Tamil of that part of the story of Mahabharata, which deals with the agony and oppression to which Draupadi was put as a result of the evil forces that surrounded

Yudhishtira who was led to acts of momentary indiscretion, and the ultimate vow she took against those who were responsible for the perpetration of the crime against her. Bharati, in his poem, saw in Panchali the symbol of the oppressed Bharata Mata under alien rule.

In "Kuyil Pattu", reputed to be the most interesting and enjoyable of all the creations of Bharati, the poet indulges in a riotous fancy in what may broadly be likened to "An Ode to the Nightingale". The contradictory features of love and disappointment, joy and sorrow, and harmony and discord, are all interwoven and picturised by Bharati through this narrative fable.

Bharati was 39 years of age when he died in 1921. Today, when a period of years equal to the span of his life is drawing to a close, it is only fitting that we honour this great soul in our own humble way by the issue of a postage stamp.



Mongolia of Today

By

Mr. IVOR MONTAGU,
(Secretary, British Peace Committee)

TO the town dweller in one of the overcrowded cities of the so-called 'West,' the most immediate attraction of Mongolia lies in the contrast which it offers with his own closely confined surroundings.

In Britain, for example, the cities include acre upon acre of land where one may scarcely see a tree, a bush or a blade of grass, where children may be born and grow up for many years and scarcely see an animal unless a slinking dog or cat, where the air is filled with dispersing smoke or the harmful fumes of oil and petrol.

How rich, to such a visitor, is glorious nature in Mongolia. Its wooded hills, its lakes and rivers, teeming with fish, its plains and grasslands—inhabited by the five animals of the Mongolian national crest—the wide horizon, the blue skies, the fresh air—invigorating to the spirit—with which he may fill his lungs in healthy freedom.

If the visitor is historically or scientifically minded he will find that the very rocks remind him at every turn of the dramatic and romantic story of the past, of the youth of mankind and of the changing planet on which it has been

its fate to dwell. Here in the heart of the largest terrestrial land-mass, Asia, was once sea. Here lived extraordinary and giant animals, both those that perished from their own monstrosity and those that left the familiar descendants we know today. Here man first tamed three world-wide friends—the horse, the ass, the camel. From these regions sprang men who, in distant times, crossed the Bering straits to populate America, and who, more recently, touched and fertilised the civilisations of China, India and Europe, building for a time a *Pax Mongolica* that stimulated their growth by cultural interchange. Scrape the soil, and almost anywhere you learn a lesson.

But, for the visitor who has eyes to see, a heart to feel, a mind to reason, the romance of the past pales and dwarfs beside the brilliance and the grandeur of the miracle of the present. This is—the wonder of a nation reborn.

Up to the moment of liberation less than forty years ago, he will find the witnesses unanimous with the tale of the degradation of a proud nation reduced to shadows, debt, dirt, disease, servitude, superstition, ignorance, denationalisation made up the night of the Mongolian people. As we have since seen happen, though sometimes less completely and spectacularly, in many other corners of the globe, feudalism and religion within, imperialism without, joined hands to suck a nation's life-blood. Swedish missionaries, Russian and English travellers, American 'scientists' all predicted gloomily that the Mongolian could never adapt himself to modern times, that he was helpless, hopeless, swiftly dying, doomed.

What has changed Mongolia? What was the magic formula unforeseen by these prophets meaning with crocodile tears the fate of a people for whose final injuries exploitation by their own merchants was largely

responsible? How account for the new white cities, the literate people, the schooled young generation, emancipated women-folk, modern agriculture, factories and power plants, university classes, the opera, theatre, cinematograph industry, postal and radio network, efficient transport, far-reaching medical service, skilled craftsmen, scientists, historians, writers, painters, chauffeurs, astronomers, veterinaries, singers, diplomats one meets today?

Is this a sight not more inspiring and refreshing even than the grandeur of Mongolian nature or the romance of Mongolia's stones and graves? It is a story of rescue, salvation and recovery heartening to so many peoples who yet suffer, hoping and striving for their own liberation in other regions of the world. It is a story that owes much to four elements: independence, Socialist principles, Soviet friendship and power, and—at last—the partnership between China and the Soviet Union that is the greatest development of our era and has turned Mongolia from a bone gnawed by imperialists, which it was until the 1920s, an outpost on the edge of danger, which it was between the 1920s and 1940s, to a sanctuary with neighbour friends on both frontiers.

No sensible person will make the mistake of imagining that Socialism is a magic formula, which solves all questions and produces paradise without stresses or strains on the way. Like other forms of society, it is a product of man and, as the old quotation says, 'man is born to error.' Nevertheless, no sensible person who looks beneath surface of things can fail to realise that a Socialist outlook and target is the key that has unlocked the door to progress for the Mongolian people. Nor, if they look beneath the surface, can they doubt the enormous and beneficial role in speeding this progress that has come from aid by the Soviet neighbour accorded in a fraternal spirit of Socialism, and now

begins to come, in a different way of course, from Chinese friends as well.

For what is particularly fascinating to the student of man and politics, and must serve as inspiration and encouragement to peoples everywhere striving to emerge from a backwardness imposed by history, is that the advance of the Mongolian people towards, and by, Socialism, is not a thing imposed from outside by 'experts,' and remaining alien to the feelings of the masses of the people, but one which has been achieved by the efforts of the people themselves, embraces all, and blends what is most precious in their own past and culture with access to the treasures of the culture of the world. Socialism is not imposing a pattern, it is liberating the energies and genius of a people, that feudalism and imperialism had left cramped and crippled in ignorance and decay, to make its own new national life, resurrected and reborn.

Who that visits Mongolia today does not feel, together with the beauty and riches of the land, the strength and vigour of its people? An hospitable people, sometimes shy at first, but easy friends, and what is most important in human relations, ready to share a smile. How much the visitor regrets the barrier of language. He is perfectly aware however, that it is *his own* fault and *his own* shame. In my country, Great Britain, for all our vaunted learning, there are 47 million inhabitants and, so far as I know, only two people who can read and understand Mongolian. And in this proud, complacent ignorance we are content to dwell. Last time I was in Mongolia, in the place where I was staying our Mongolian hosts included an English interpreter, a Chinese interpreter, a Japanese interpreter and a German interpreter. On my first

day in the square I met an Indian friend accompanied by a Mongolian girl who, also, spoke to me in excellent English. Naturally, I assumed that this was yet another English interpreter, but no, I was wrong, it was the Hindustani interpreter! And before I had been there twenty-four hours a Mongolian friend sighed and said to me: "The trouble with us in Mongolia is that we have so few people who speak foreign languages....." Let me assure you, my Mongolian readers, if any such there be, you are not doing at all badly, at any rate, by comparison with our standards!

Everywhere I go in Mongolia, in factory, school, farm, yurt or holiday camp I—as a visitor from the big world outside—am asked: "And why is Mongolia not admitted to the United Nations?" How can I answer? Only in one way, the truth. That the folly and wickedness of the rulers of one nation, in pursuing its 'traditional' policy of refusing to 'recognise' the existence of anything inconvenient to them (as though 'recognition' were a benefit to be bestowed at will by the recogniser, rather than 'non-recognition' an absurdity that only injures and renders ridiculous the non-recogniser), the cowardly or venal acquiescence of the rulers of other nations (including my own), and the ignorance (certainly not wickedness) of their peoples perpetuate this injustice. That it will continue as long as the Cold War continues and that the efforts of all those who work for peace will indirectly help to end it. Meanwhile, the restraint, dignity and progress of the Mongolian people, becoming more widely known and appreciated despite all obstacles, forge their own links, and win their own friends among ever more nation and peoples.

Gandhi on World Affairs

By

"B. N."

MUCH has been written about Gandhi the man, his ideas and conduct in the context of his labours in South Africa and India. For two decades from 1893 to 1914 except for occasional trips to England and India, Gandhi remained in South Africa which was the scene of his first experiments in political action. But his labours in India for the next three decades culminating in the spectacular liberation of the country from foreign rule in 1947, have naturally evoked wider public interest. Apart from it, the novelty of his views and his constant endeavour to enforce them in his personal life have attracted no little attention at home as abroad. And then Gandhi's life and thought underwent such a continual process of evolution that contemporary opinion was apt to be perplexed. Gandhi used to say that his ideas and their application to individual as well as social life, though primarily meant for India, are of universal appeal and are meant for society anywhere. His insistence on Truth and Non-violence as the panacea for all ills private and public and as a guide to right conduct among men and nations even in a nuclear age wedded to diplomatic manoeuvring is intriguing. Gandhi was fairly familiar with the events and happenings in three continents and he seldom failed to take note of and comment on them in his weeklies. His views on war and justice, communism, the encounter of great races and religions and foreign policy were widely read and discussed. Gandhi's thinking on political and social issues, the nature of his beliefs about truth, men and authority and his impact on international and intercultural relations have been the subject of study and criticism in many recent publications abroad. One such and a very discerning study is offered by Paul F. Power in his latest on *Gandhi on World Affairs*.*

**Gandhi on World Affairs*: By Paul F. Power, Public Affairs Press, Washington D.C. \$ 3.25.

Mr. Power's book opens with a chapter on the Early Influences which shaped his character and directed his method of approach to problems of life and society. Based on extensive research this chapter explores Gandhi's activities and ideas before he became the central figure in Indian nationalism and world affairs. It offers an illuminating commentary on his life and work in general. This is followed by a chapter on his Political Philosophy so intermingled with his religious beliefs and practices. But his main objectives are clear enough and he devoted his time to their fulfilment. And what are they?

"The main goals were to end British rule in India: to attain the repeal of unjust legislation; to extinguish violence and tensions between Muslim and Hindu Indians: to improve the conditions of "untouchables" and return them to Hindu society; to eliminate narcotic addictions and the consumption of alcoholic beverages; to upgrade Indian women; to restore Indian village industries; to solve Industrial and agrarian disputes; and to substitute a moral force for war."

How he endeavoured to carry out this all-round programme of national Work is writ large in the history of the recent past.

As Gandhiji's career progressed he became critical of the fact that western political parties "act as brokers between interests competing for voters." He expressed his basic theory of party when he recommended that the Congress party disband after the country's freedom and become a social service organization. Gandhiji had little faith in political institutions even democratic institutions, which are apt to become corrupt and unprincipled, and he urged them "to dedicate themselves

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to common good even at the cost of their dissolution."

In the chapter on War and the World Mr. Power points out certain apparent inconsistencies in Gandhi's participation in the Boer, Zulu and the First World War and his definite pronouncements against war in general in his passion for pacifism and peace.

"At times he took a rigorously pacifist stand and held that neither contestant in a conflict is just and nothing of value emerges from it. This was clearly his view of nuclear war. On other occasions he maintained that a particular side in a war is just and deserves the moral support of pacifists and non-pacifists alike. Sometimes Gandhi the patriot aided war efforts or restricted his pacifism to himself and to those who believed with him that the recourse of war is untenable; he did this to give secondary help to non-pacifist activities which furthered Indian nationalism."

Writing in a time of peace, he looked back to his South African phase and described to his critics the quandary in which he and his followers had found themselves. "All of us," he wrote, "recognized the immorality of war. It was quite clear to me that participation in war could never be consistent with ahimsa. But it is not always given to one to be equally clear about one's duty. A votary of truth is often obliged to grope in the dark." The fact is, in a conflict of this nature he often found comfort in the precedents set by Bhishma and Sri Krishna in the Mahabharata War. Consistently Gandhi believed that war is unrighteous because "it contradicts ahimsa and the higher law of Dharma. But then he always set truth above non-violence."

Some of the diversities on these points are resolved by the tendency of his passivism to admit limitations, in particular that truth, not peace, is the ultimate good. The

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demands of his nationalism upon his idealism account for other inconsistencies..... claims that satyagraha is a non-violent force are in keeping with Gandhi's idea that ahimsa, the head water of satyagraha, is dynamic and not pietistic reverence for life or nonresistance. Nonetheless force, even Gandhi's soul-force is a form of power like violence itself."

Gandhi's main position in regard to the relations between the West and non-West is analysed in another chapter. He was vitally concerned with the politico-cultural relations of the East and West. It is true he resisted most western influences in his efforts to reassert the values of traditional India. Habits and methods that are racy of the soil could not be dispensed with offhand. But he came to accept some aspects of Westernization "not as desirable in themselves but as inevitable forces which might be transformed in their new setting." In the historic controversy between Gandhi and Rabindranath Tagore, he put the case in his own inimitable way.

"I do not want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet."

In a chapter on India's Role in World Affairs Gandhi's ideas about policy questions which are important today for India's external affairs and his expectations about the general function of India on the world stage are discussed with sympathy and understanding.

"His particular suggestions for coping with the problems of Indians abroad were to encourage local self-help and non-violent resistance, to persuade colonial governments to improve conditions, to end degrading channels of Indian emigration, to hold Indians responsible for their personal conduct in host nations, and late in life, to ask protection of overseas Indians by international organization and diplomacy."

In his concluding chapter, Mr. Power attempts a summary and appraisal of Gandhi's ideas. Sensitive to the need for change Gandhi developed a system of non-violent direct action to reform society and the state.

"In general he was hostile or indifferent to Western democratic institutions, nonetheless the foundations of democracy are strengthened by his concern for civil liberties and an ethical basis of political life."

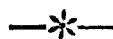
The limitations of Gandhi's international ideas cannot be escaped. Beyond established theoretical approaches to international relations, Gandhi's thought, says Mr. Power, "does not reveal any original plan to explain and anticipate world events and perhaps control their affairs. For in the field of world affairs he was not a speculative thinker or a systematic analyst." But Gandhi was too occupied with the affairs of his own country and too full of ideas and activities in other directions to be free to engage himself in direct international affairs. First things first. He felt he had enough to do to shape his country's future and would not fritter away his energies in affairs of no immediate concern to the India of his dreams.

"The Mahatma viewed free India as a medium through which 'international relations will be placed on a moral basis.' India, he predicted, 'will be the voice of a powerful nation seeking to keep under restraint all violent forces of the world.' These beliefs depend on his pride in Indian civilization, 'the nursery of the most ancient religions, which 'has little to learn from modern civilization based on violence of the blackest type largely a negation of the Divine in man, and which is rushing headlong to its ruin.'"

Gandhi further claimed for his country:

India has an unbroken tradition of non-violence from times immemorial. But at no time in her ancient history, as far as I know it, has it had complete non-violence in action pervading the whole land. Nevertheless, it is my unshakable belief that her destiny is to deliver the message of non-violence to mankind. It may take ages to come to fruition. But so far as I can judge no other will precede her in the fulfilment of that mission."

Mr. Power's book is a dispassionate and penetrating study of Gandhi's ideas interpreted with scholarly discrimination.



The Wutai Mountain—A Buddhist Holy Place

By

BHIKSUNI LUNG-LIEN

THE Wutai Mountain, one of the four famous holy mountains of Buddhists in China, is situated in the Northeastern part of Wutai county in Shansi province. According to the *Avatamsakasutra* and the *Ratna-pitaka-dharani-sutra*, it was the preaching ground of Manjusri Bodhisattva. A legend goes that during the time of Emperor Ming of the Han dynasty (A. D. 58-57), Kasyapa-Matanga and Gobharana, said to be the first Buddhist monks who came to China, settled in the

Wutai Mountain, where they built a monastery and initiated monks into Buddhism. But reliable records state that during the reign of Emperor Hsiaowen of the Northern Wei dynasty (A. D. 471-499), he built twelve monasteries around the Lingchiu Peak, and after that the mountain began to have large Buddhist monasteries. During the Chihcheng period (1341-1367) of the Yuan dynasty, the National Preceptor Amrasri built the Tashan-fa-tsang Monastery (the Site being the present

Hsitien Monastery opposite the Kuangshi Hermitage), which was the first Lama temple on the mountain. In the 12th year of the Yunglo period (1414) of the Ming dynasty, Ta-tzu-fo-wang, who was a chief disciple of Tsong Ka-pa, came here and introduced the Yellow Sect. It was during the Kanghsi period of the Ching dynasty that the Rahula Monastery and nine other monasteries were turned into temples for the Yellow Sect. Most of the Lamas living in these temples were Mongolians or Tibetans.

In a survey made by the Wutai Mountain Institute for the Preservation of Ancient Sites, it is found that monasteries on the mountain number 97 "Blue temples" (i. e., temples of the Han nationality) and 25 "Yellow temples" (i. e., Lama temples), including some small and not well-known ones. According to the *Monasteries of the Wutai Mountain* compiled by the local Buddhist Association, there are at present 71 monasteries (only the well known ancient ones). During the anti-Japanese War, the monks, being unable to stand the persecution and oppression of the Japanese and puppet troops, ran away to other places for safety. After the liberation, the local government made an investigation and found there were only some 90 Buddhist monks and nuns living on the mountain. Afterwards the monasteries were gradually repaired and renovated with funds appropriated by the Peoples' Government. The livelihood of monks and nuns was looked after and religious faith protected, so the monks and nuns who had run away returned one after another to the mountain. Thus the number of monks and nuns has increased year by year. According to a survey made in the summer of 1959, there were more than 400 monks and nuns living on the mountain, including the Han, Mongolian, Tibetan, Manchu and Tu nationalities. Most of the Lamas in the Yellow temples belong to national minorities, but a very small number are Hans who have adopted Lamaism as their religion. In

the past antagonisms always existed between the Blue and Yellow temples. Since liberation, under the leadership of the Peoples' Government and in the atmosphere of unity of all the nationalities in the whole country, the antagonisms have gradually disappeared. Now all the monks and nuns of the whole mountain, irrespective of nationality or religious sect, are living in harmony with mutual respect. In their religious life they still follow the time-honoured traditions of their own sects.

Regarding the Buddhist sects on the mountain, all the Lamas belong to the Yellow sect, while the monks and nuns of the Han nationality belong to the Dhyana, Vinaya, Pure-Land, or Esoteric Sect. The Malanga-Gobharana Sect is believed to be one peculiar to the Wutai Mountain. Of the many Buddhist monasteries on the Wutai Mountain, a brief account of a few well-known ones is given below:

(1) *The Great Hsien-tung Monastery.* It is located at Taihuai township in the centre of the Wutai Mountain and it occupies an area of 20 acres. The Buddhist Association of Wutai Mountain is situated here.

The monastic order of the Hsien-tung Monastery belongs to the above-mentioned Matanga-Gobharana Sect. During the Tang dynasty, it once became a monastery of the Avatamsaka Sect (in which Chengkuan, who also known as the National Preceptor Ching-liang, wrote his famous *Commentary on the Avatamsaka-sutra*). The religious activities here are different from those of other Blue temples. On ordinary days the monks only perform "half service" in the morning and evenings, and in the afternoons they recite three different kinds of Buddhist scriptures. On new-moon and full-moon days they perform "full service" and recite a special prayer to Weito, a protector of temples. There are many regular Buddhist ceremonies performed on festival days throughout the year. Music is played in ceremonies on special occasions,

and they have kept a kind of ancient Buddhist music, which is performed by the instrument of *Sheng*, *Kuan*, *Fanghsiang* and *Yunao*, the tunes of which are exceedingly melodious and beautiful. In August, 1959, when the Ven. Shirob-Jaltso, President of the Buddhist Association of China, made a pilgrimage to the Wutai Mountain with a group of his followers, he stayed in this monastery. When he conducted his services here and near-by monasteries, this ancient music was played to accompany his chanting of scriptures.

(2) *The Bodhisattva Height*. This is the "back screen" of the Hsien-tung Monastery. Its red walls and green glazed tiles, together with the 210-foot-high white pagoda in front of the Hsien-tung Monastery, the tree-covered peaks at its back, and the surrounding temples form a beautiful picture. The Bodhisattva Height is the centre of the Yellow temples. The God Dance performed here on the 15th day of the 6th Moon is an important programme of the religious gathering on the mountain every year.

Whenever a great religious gathering is held, the Lamas of all the Yellow temples would assemble here. Some of them have been living on the mountain for fifty or sixty years and it has become their second home. Religious service is held at least once a day in the Yellow temples. Just at dawn a sonorous sound like that of a horn would spread through the morning fog of the mountain, and that is the blowing of conches by the Lamas while performing their morning service. Besides the chanting of holy scriptures in a meeting, they also have their individual religious practices.

(3) *The Kuangchi Hermitage*. It is about five li to the east of the Hsien-tung Monastery. It is said that the Vinaya-master Fa-tsung of the Northern Wei dynasty once preached the *Dharmagutavinaya* here. The buildings were renovated by the Dhyana-master Kuyuehcheng of the Ming dynasty. On the sign hanging above the main gate of the monas-

tery were written in large characters: "Hukuopishan-shih-fang-pu-chi-chan-ssu" (or "Universal Deliverance Monastery of the Dhyana Sect on the Green Mountain for the Protection of the Country"). It is generally known as "the Hermitage." At present there are over eighty monks living here. Their religious practices put equal emphasis on the Dhyana and Vinaya rules, and their religious activities are similar to those of the big monasteries of the Dhyana Sect. The altar here is said to be the place where the Vinaya-master Ju-hsing, who revived the study of the Vinaya toward the end of the Ming dynasty, was ordained. Special emphasis is laid on the observation of the Vinaya rules by the monks of this monastery. They observe *Posadha* and recite the *Pratimoksa* twice a month, and keep *Varsa* every summer without interruption. During the period of *Varsa*, they often invite masters of the Dharma to preach on various scriptures. From 1953 to 1955 a complete series of lectures were given on the whole text of the *Avatamsaka-sutra*. In the summers of 1958 and 1959, the Ven. Neng-hai, a Vice-President of the Buddhist Association of China, preached here on the *Abhisamayalamkara-sastra* as well as on the *Paohsiang-tsan* compiled by himself. In the library of this monastery there are kept the "dragon edition" and the supplement of the *Tripitaka*, which are regularly read by many monks.

(4) *The Chihsiang Monastery*. It is situated at the Chingliang Bridge on the southern edge of the Central Hill, at an altitude of 2,440 metres above sea level. It is said that this monastery was rebuilt by Monk Ssu-tan of the Tang dynasty. By the end of the Ming dynasty, the Vinaya-master Chi-kuang (1580-1645), who was a disciple of the Vinaya-master Ju-hsing, conducted ceremonies here and it is the "ancestral place" of the ordination altar at the Paohua Mountain near Nanking. The *Rites for the Ordination* ceremony, still used by the Buddhists in China, was written

here by the Vinaya-master Chien-yueh, a disciple of the Vinaya-master Chi-kuang. Since liberation, the Chihsiang Monastery has been renovated and the ordination ceremony has been conducted three times here. The method of study and the scriptures recited by the monks of this monastery are generally the same as in other Yellow temples. But with respect to Vinaya, they follow the system of the *Dharmagupta-vinaya*, and their date for *Varsa* is the same as that adopted by the Blue temples. They formed a tradition of their own with characteristics of both the Yellow and Blue temples. Their robes are likewise different from those of the Lamas of the Yellow temples and the attire of the Han monks in the Blue temples. They always wear the three religious garments of red and yellow. The colour, the material, the size and the style are in accordance with the rules laid down in the Vinaya-pitaka. This is also a salient feature of the monks of this monastery.

(5) *The Hilltops*. The chief desire of pilgrims to the Wutai Mountain is to visit the five hilltops (by which the mountain derived its name). But it is a very hard journey to reach them. A careful survey carried out recently showed that the altitude of the Central Hilltop is 2,895.8 metres above sea level, and the Northern Hilltop, which is the highest peak of the Wutai Mountain, is about 300 metres higher. The temperature on the hilltops drops as low as 30 to 46 degrees below zero centigrade, and the change of weather is very sudden. The monasteries on the hilltops are stone caves, but they still could not resist

the penetration of ice and snow. Recently these monasteries have been repaired with government fund, and they have become, comparatively speaking, stronger than before. In winter the vapour inside the caves will freeze and form a layer of ice on the walls. This will not melt even stoves are used in them. The roads leading to the hilltops are often damaged by blizzards, and they have to be repaired from time to time. In a heavy snowstorm or fog, even an experienced guide sometimes loses his way. Besides receiving pilgrims, the monks living on the hilltops can engage in the religious practices of any sect they choose.

Apart from the resident monks, there are also many Buddhist pilgrims to the Wutai Mountain every year. Some of them just come for a visit and return, while others spend the summer on the mountain and go back in the autumn. Wherever the pilgrims go, they usually make a donation, large or small according to their own desire. The monks are perfectly free to receive or give donations.

The Peoples' Government gives proper care to the life of the monks. Under the condition that the "four monastic requirements" (food, clothing, lodging and medicine), are fully supplied, the monks and nuns of the mountain are leading a free and quiet religious life. Whatever they need for their religious activities are specially provided for by the government departments concerned. In the study of the Buddhist teachings and in the practice of Buddhist doctrines, the monks of Wutai Mountain are purer than before the liberation.

Joseph Baptista

By
MR. J. H. MIRANDA

BEWARE of the Bureaucracy. An unrepresentative and irresponsible system is intolerable in this enlightened century. To prosecute publicists for sedition under the autocratic system is to turn the pen into a pen-knife," observed Joseph Baptista when he moved in the Cambridge Union "that the policy of Government is unwarranted and unwise" upon Tilak's imprisonment for sedition in 1897 and the internment of the Natu brothers. In a house crowded to capacity with Lord Lytton, afterwards Governor of Bengal among the opponents and the future Secretary of State for India, Mr. Edwin Montagu in the audience, the political career of Joseph Baptista may have said to have commenced.

Joseph Baptista, was the father of the Indian Home Rule League, one of the founders of Trade Unionism in India, an eminent labour leader and politician, and a patriot to his finger tips.

Born in Bombay at Matharpacady of East Indian parents, Joseph Baptista had Maratha blood in his veins. He received a sound education under the German Jesuits at St. Mary's High School, Mazagoan and then took the L.C.E. degree at the engineering college at Poona. After a brief period of service in the Forest Department of the Govt. of Bombay he resigned and sailed for England to study Law and Politics. He took the degree of B.A. and Law Tripos at Cambridge in 1899 and was called to the Bar from Gray's Inn. On his return to India he was enrolled as an Advocate of the High Court of Bombay and was appointed Professor at the Government Law College.

The attractions of a political career drew him from the Bar. In 1900 he suggested to Lokmanya Tilak the formation of the Indian Home Rule League, but the proposal was turned down as premature. On the emergence of Tilak from prison in 1915, Joseph Baptista was invited to preside at the Provincial Con-

ference at Poona. The latter seized the opportunity of suggesting once more the Home Rule League. Tilak agreed, and with the help of the propagandist Annie Besant the Indian Home Rule League was duly inaugurated at the Belgaum Conference in 1916.

Joseph Baptista was the first to foresee the great possibilities of getting the British Labour Party interested in and sympathising with Indian national aspirations. Tilak entrusted him with the mission to England in this connection. He told Mr. Montagu that absolute power by gradual instalments should be granted within a generation. The famous Declaration of 1917 was followed by Mr. Montague's tour in India. In reply to the Royal Proclamation Tilak sent a telegram assuring His Majesty of Responsive Co-operation. Baptista was the real draughtsman of this wire and the phrase. Baptista's suggestion that the British Labour Party should be wooed subsequently proved correct as it was the British Labour Government which granted India her independence.

After Tilak's death it was Gandhi's star which loomed large in the political horizon. Gandhi advocated non-violent non-co-operation and the boycott of the Councils. Baptista opposed this tooth and nail and would have no truck with unconstitutional methods. He was the first Indian Christian to be elected to the Council and Assembly by a constituency predominantly non-Christian and where no seat was reserved for an Indian Christian. He was all for the unity of India. Were he alive at the time the negotiations for independence were carried on, it seems safe to assume that he would have opposed under might and main the partition of India, and that Jinnah, with whom he had fought many a legal battle, would have found in Baptista a tough nut to crack. Being a Catholic, he would surely have trained his guns against Communism and all its works.

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Joseph Baptista was a stout champion of the rights of Labour. He contributed much towards the amelioration of the lot of the Indian workmen and by his constructive suggestions was instrumental in laying the foundations of Trade Unionism in this country. In fact, it may be truly said, that along with Lala Lajpat Rai, he was the father of the Labour movement in India.

He was the President of numerous labour unions. And was the President of the Reception Committee of the First All India Trade Union Congress held in Bombay in 1920, Lajpat Rai being the President.

He presided over the All-India Trade Union Congress in 1922-23 and was the Indian delegate on behalf of Labour to the International Labour Conference at Geneva in 1924. It was his championship of the rights of the underdog which earned for him the affectionate sobriquet of "Kaka." Were he alive today it would surely have gladdened his heart to observe the fruit of the arduous and relentless struggle he had waged on behalf of the Indian worker, namely the power that Labour is today.

In the civic affairs of Bombay Joseph Baptista devoted much of his time, energy and enthusiasm. For a period of 22 years his voice was raised in the Corporation Hall in support of schemes tending towards the uplift of the conditions of the poorer classes. He initiated the reform for the extension of municipal franchise to tenants and was President of the Corporation in 1925-26.

As a politician no Indian Christian ever wielded a more powerful influence in Indian politics than Baptista. A fearless fighter, he was contemptuously dubbed by a local news paper *The Times of India* as the Mazzini of Matharpacady. His fluent oratory coupled with his incisive wit, was the delight of audiences. His sturdy independence of thought his strenuous advocacy of the cause of labour, his ready accessibility to the poor, be it in a Municipal debate or in a political campaign, made him a valuable friend and an opponent to be reckoned with.

Many stories are told of his sparkling wit and biting sarcasm. Once in a political campaign in England a ragamuffin in the crowd taunted him thus: "Shut up, black man." "Better a black man than a blackguard" was the crushing retort which was greeted with applause and roars of laughter. Another instance was when he contested the University seat for the Bombay Legislative Council against Dr. Paranjpye, the Cambridge Senior Wrangler, Baptista told his constituents, "Dr. Paranjpye may be the Senior Wrangler in mathematics but I am the Senior Wrangler in Politics." On Lord Sydenham, Governor of Bombay taking away the title of J. P. from him by reason of his political activities, an honour which was conferred upon him by another British Lord, Baptista's comment was the Biblical quotation: "The Lord has given, the Lord has taken. Blessed be the name of the Lord!"

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Histadrut

(Israel's Unique Labour Organisation)

By
MR. PHILLIP GILLON

THE unique nature of the Histadrut, Israel's General Federation of Labour, has provoked the interest of numerous newly liberated countries throughout Africa and Asia. Especially, since the International Seminar on Co-operation, organised by the Histadrut and the Government of Israel in 1958, trainees from many lands have come as guests to Israel to study her co-operatives and her labour

organisation with a view to adapting ideas and principles to the needs of their own countries. During the Festivals following the Jewish New Year, Reuben Barkatt, Director of the Histadrut's International and Arab Departments, analysed the problems of a labour movement in an under-developed country for foreign trainees at a Seminar organised for them in Jerusalem by Israel's Department of International Co-operation and Assistance.

"The basic problem of a labour movement in an under-developed country as compared to one that is highly industrialised is that there is no question of socialising or nationalising assets or industries—there is almost nothing to nationalise. The primary task is to forge economic means of development and Israel welcomed everybody prepared to contribute to such development, including private capital. Of course, we took steps, at the same time, to prevent abuses such as exist in other countries. But the real difficulty was that private capital in an under-developed country is unwilling to take risks in enterprises which require risks, foresight, imagination, courage and perhaps self-sacrifice, and do not offer immediate profits. For example, the country wanted a city built in Beersheba, in a remote desert area. Private capital was not even interested, so the Histadrut invested in Beersheba to start industries and ventures in order to give employment to its pioneer citizens. Today there are over 40,000 inhabitants and private enterprise is eager to go there now because there are profits to be made. We don't mind; we welcome them."

The Histadrut does not seek profits when it starts a development project or operates any of its enterprises. Where it does make profits these are ploughed back immediately into further expansion and are not distributed. Public service replaces profit-seeking as a motive for economic activity. The Histadrut is always flexible and pragmatic, changing to meet the needs of the country and not being bound by any dogma or technique, however successful in the past, if it is no longer suitable for the present.

The Histadrut operates in three major sectors, in agriculture, and industry through the co-operatives. Its co-operatives are similar to those developed elsewhere in the world save that in Israel all co-operatives are integrated into the labour movement as a whole. Thus they reflect not only the strength of the Histadrut but also its philosophy and public outlook.

The agricultural co-operatives, kibbutz and moshav, sought new social forms of human relationships. Members aimed at avoiding humanity's social mistakes and injustices of

the past, at the same time as they were building their Homeland, thus achieving the highest synthesis of human beings in social groups.

The Histadrut also functioned as a powerful social, cultural and educational force. It existed before the formation of the State, during the period of the British Mandatory Regime, and as a result its health and other services were ready while the State was still forging its administrative instruments. A million destitute immigrants poured into a country of 800,000 souls, involving dangerous threats to a national health and requiring housing and other services. Through its Health Insurance Fund, Kupat Cholim, the Histadrut has been a major factor in preventing epidemic or other catastrophes: standards of health in Israel are recognised today as very high and child mortality in the kibbutzim is the lowest in the world.

The Histadrut had also contributed massively to culture and education. Nevertheless it was not a State within a State: it was a voluntary organisation, always subject to the authority of the Government and not competing with the Government. In fact, as soon as the State developed its services to the point that it could take over from the Histadrut, the Labour Movement transferred its functions without demur, as had happened already with the Labour distribution agencies and education.

Mr. Barkatt explained to a questioner an apparent paradox—how the Histadrut can be both employers in its factories and representative of its own employees through the trade unions. This apparent contradiction was an inevitable development of Socialism. In practice, workers elected their Committees which bargained with management and received the support of the Histadrut according to its general wage policy, which was determined by the economic and social needs of the nation.

"Fundamentally, the Histadrut is not just a day-to-day weapon used by workers for limited objectives but the collective might of all the workers in the country striving for a vision of social equality and justice in the future as well as the present."

Balance of Power and Trade Relations

By

Sri PURUSHOTHAM PRABHAKER

TRADE relations have, throughout the ages, been an important political weapon and its wielding by the countries involved have had been greatly influenced by the balance of power conditions.

Before the 20th century, trade relations were mostly backed by the Military might which is notorious by the name of 'Gunboat Diplomacy.' The colonising country imported raw material from their colonies and dumped their finished goods on them after paralysing the indigenous industries by differential tariff rates and other political weapons in the armoury of imperialism. This was facilitated by the 'balance of power' conditions in Europe which were in favour of colonial countries. Absence of rapid communication facilities checked the possibility of contending powers to check the unrestricted exploitations by the then colonial powers.

The dawn of the 20th Century witnessed not only the disturbance of balance of power hitherto in favour of the colonial countries but also introduced new element of war of ideologies in the political arena. This new element proved to be of far reaching consequences which revolutionised the outlook of relations amongst the nations. The political isolation of erstwhile colonies ended after the Second World War with their rise to nationhood and achievement of independence one by one. The stupendous achievements in the scientific and technological sphere drew the nations closer. This congenial situation helped to evolve fundamental standards of behaviour amongst nations. The mass destructive potentialities introduced in the science of warfare left the previous conventional diplomacy of backing arguments by the Military might ineffective as no power could easily risk world conflagration where none could be sure of victory.

The beginning of the second half of the 20th century therefore heralded the start of battle of ideologies. Its influence was all pervasive in character covering socio-economical and political spheres. Trade-relations amongst the nations naturally came under the spotlight of competitions amongst the ideologies.

In the post-war era, two major socio-economical and political systems one based on free enterprise and free institutions headed by the United States and the other socialistic monolithic structure spearheaded by the Soviet Union. These two contending ideologies backed by all the political influence have been striving for widening their area of influence. Trade relations amongst the nations have been motivated and influenced by the considerations of furtherance of the ends of their ideology and winning support for it.

Soviet policy for conducting International trade was motivated by two fold tactics. She wanted to paralyse the conventional trade relations amongst the erstwhile colonial countries of the west and the newly emerging Independent nations of Asia and Africa and also to create conditions congenial for spread of Communism in these countries. By boosting her capital goods and machinery for erection of heavy and basic industries in the under-developed countries in the disregard of development of consumer article Industries, she wanted to ensure one sided development. Increasing demand of raw material for consumption in the new basic and heavy industrial plants in under-developed countries was calculated to cut the chances of export to the Western Countries where it found ready demand. Secondly, it was calculated to encourage one sided development of Industrial potential without adequate production of consumer articles and thus to create a congenial

atmosphere for labour unrest which is breeding ground for development of Communism.

The Western Countries on the other hand wanted to extend help for development of small scale industries and to encourage development of the decentralised sector with emphasis on agricultural development. This was calculated apart from checking the possible unrest amongst common people by maintaining rise in production of consumer articles, to maintain the steady conventional line of trade *i.e.*, the under developed countries exporting raw material in abundance to the Western Countries. Till of late, there had not been any attempt on their part to encourage the industrialisation of the under developed countries. They also made calculated efforts to encourage co-ordination between the private enterprise in their own countries and those in the under-developed countries to effectively create vested interests as a check against any possible trend towards authoritarianism in these countries.

It was, however, common with the two block-powers to give aid in the form of grants and loans with strings to ensure purchases of capital goods and machinery by the under-developed countries from their own countries to perpetuate dependent trade relations and effective co-ordination in the future working of the Industrial establishment, and projects. Exchange of training facilities and technical personnel was also designed to keep the economical relations long lasting and influence the course and channels of economical activities on the desired lines.

Rapid changes in the balance of power position gave a new orientation to International trade relations. The newly independent Asian and African nations forged common ground for future economical relations despite their different socio-economical set up and divergent International affiliations. This common stand emerged as a power to be reckoned with. This necessitated change in the outlook of block-powers towards economical relations

with those nations. They began to think more in terms of dividing the Asian-African nations on ideological considerations and to forge closer understanding amongst group nations responsive to particular ideology to link them with block strategy for over-all World economical relation as partners in the common game.

The things emerged in such a way that socio-economical conditions in Asian-African nations began to be considered as an acid-test for the efficacy of the Western and Communist ideology for amelioration of the sufferings of the people in these under-developed countries. The policy of one sided development gave place to earnest efforts for all around development. In the case of India the western countries are pooling their joint efforts to ensure smooth execution of the successive 5 years' plans to create an effective bulwark to check the onslaught of lucrative appeals of economic progress under the Chinese totalitarian system. It will be in the interest of the western countries to encourage stable and rapid industrialisation in India and other democratic countries in Asia so that their Industrial achievements in future could be coordinated for beginning of planned development in the newly independent African countries.

African continent is a future land of promise. The western countries can't single handed help initiate development activities there without the coordinated efforts of the democratic Asian countries. They should, therefore, make a longtermed concentrated efforts to ensure establishment of basic and heavy industries in democratic Asian Countries where initial base for raising the superstructure of Industrial economy has been laid down. This will help in manufacture of small and medium scale tools and machinery and other light engineering goods in abundance. The benefit of achievements in this sphere can be effectively extended to the African Countries in a co-ordinated way. The co-operating partner-

ship of the democratic Asian Countries give acceleration of planned development with democratic institutions in African countries. This will ensure steady and planned socio-economical development there.

If the western countries adopt unimaginative approach of thrusting their own capital and finished goods in the African countries for some immediate gain in the sphere of trade and forging a foot-hold in the African continent, then it will also attract the Soviet interest there. In the ensuing tussle accompanying all the tension of cold war, neither the western countries will be able to get a steady and dependable market there, nor they will be able to ensure development of democratic institutions in these countries. It is

only through the coordinated and co-operative partnership of the democratic Asian Countries that African market can be kept safe for the democratic countries apart from ensuring development of democratic institutions through introduction of planning pattern as in the democratic countries of Asia. All these partners should channelise their financial and technical help for the African countries through the auspices of joint organisation. All this can be done free from the polluting atmosphere of cold war. The pre-requisite of this joint concerted efforts is that the western countries in the wider interest of the 'Free World' should help establishment of a sound and stable basis of self-generating industrialised economy in the democratic Asian Countries.

Co-operation in Science Education

By
Mr. LEONARD RULE

THIS is the age of science and scientific subjects loom large in educational schemes in all parts of the world. But, with the expansion of teaching there have come problems, especially in the teaching of children in their early teenage. Educationists in Britain have been studying the presentation of science education from the viewpoint of the impressionable child of 14 or so. Other countries have also been considering what should be the right line of approach.

Not all children are naturally clever at absorbing the knowledge needed in the field of science, and it is most important that they should be given a sound basic knowledge—in the most interesting way possible—at their most impressionable age. For this a new form of international co-operation has emerged from an agreement signed sometime ago by the Organisation for European Economic Co-operation and Britain's Ministry of Education.

The idea is to arouse interest in scientific matters among school children, and it has been decided that one of the best ways of making an impact is by the use of films. Special films are going to be made by six of the countries co-operating in the scheme, and these films will be passed round.

The purpose of these films will be to show how interesting and exciting can be the search for clues to the solution of a problem in science. For instance, Britain is making a film on Michael Faraday, the famous scientist who contributed so much to our knowledge of electricity. It will not be concerned so much with Faraday as a person as with his successful work on electro-magnetism-work which resulted in the invention of a workable electric motor. Necessarily, the film will also show something of the work of other scientists in the same field. These will include the Dane, Oested; the Frenchman, Ampere; and the

German, Siemens. (who later settled in Britain.)

Denmark's contribution will be a production called "The Atomic Age." This is because Denmark has a great interest in the subject through Nils Bohr, one of the great pioneers of atomic energy. France will contribute "The Fight Against Bacteria," in which Louis Pasteur will be the central figure. Germany's contribution will focus on the work of Roentgen in a film telling "The Story of X-rays." Holland is now busy producing "The Discovery of the Rare Gases"—a film showing how Netherlands scientists discovered helium in the sun before that gas was known on earth. And Norway now has in course of production "The Story of Electro-chemistry"—a subject in which she has a special interest because of the work done in her hydro-electric power stations, particularly on heavy water.

One of the most interesting aspects of the project is that the early drafts and the final film schemes were circulated to all the countries taking part so that they could all agree not only on the broad lines of the films, but also on the details. The films will be made in the language of the countries producing them, but some may also be made with an English

sound-track. However, it is not anticipated that language will present any difficulties during the circulation of the films.

This scheme originated when it was found, during discussions at the International Council For Educational Films, that many countries face almost identical problems in the teaching of science. There was, in particular, this difficulty of arousing interest in matters which appeared on the surface to be obscure and involved. Britain's delegation put forward the idea, and it was welcomed. The next step was to get the co-operation of the Organisation for European Economic Co-operation, and as Britain had put forward the idea it was decided that it should make the approach. As a result, O. E. E. C. agreed to provide half the money required, the rest coming from the education authorities of the countries concerned.

In each country where a film is being made the responsibility for the production is in the hands of the national organisation concerned with the promotion of School film. In Britain it is the Educational Foundation for Visual Aids which is responsible, and the Foundation is also organising the whole project.

Capital Punishment

By

DR. SYED ASHFAD ALI, M.A., Ph. D.

NOWADAYS there is much talk of the propriety or otherwise the rot that is creeping in the moral of the people. In ancient times, and even in the middle ages, sentencing to death the archcriminals and maniacs was calculated to have a salubrious effect upon the people. In the reign of Henry VIII many thieves and Vagabonds were hanged. During the rule of Queen Elizabeth, penalty for forgery and illicit coinage was torture, maiming, and forfeiture. In the reign of Charles I for-

gery was punishable with death. Some of the death penalties in the bygone days included impaling, drowning, destruction by wild beasts, throwing down the condemned person from great heights, beheading and hanging. A few methods adopted in ancient India were trampling of prisoners by elephants or allowing venomous snakes to bite them. Hanging is the only method from olden days to survive.

In the modern time electrocution technique is used to put a criminal to death. Electro-

cution was introduced in the U.S.A. in Auburn Prison, in 1890. It was supposed to be painless and innocuous and speedy. But scientists have discovered that it is not so. They assert that the victim may be alive for a number of minutes after the passage of the electric current and that certain persons have greater physiological resistance to electricity. At times it becomes necessary to shock a man twice or thrice before life is pronounced extinct.

From the hoary past upto the present time efforts are being made again and again by the legal luminaries, philanthropists and reformers to have the system of capital punishment abolished. A few instances are cited. Sir Samuel Romilly, a distinguished lawyer, opposed the infliction of capital punishment for crimes other than the heinous ones. Bentham and Bright supported the movement for reform in the method and manners of its execution.

Hackel regarded capital punishment as a process of artificial selection. Garofalo went to the extent of saying that elimination of criminals was a sort of moral war for the good of society. According to Lombroso—"capital punishment should be good as a threat to habituals and incorrigible." It is very effective deterrent, because death is most dreaded by the intending murderer. Sir I.F. Stephen remarks: (vide Report on Royal Commission on Capital Punishment 1949-53) "No other punishment deters men so effectively from committing crimes as the punishment of death. This is one of those propositions which it is difficult to prove, because they are in themselves more obvious than any proof can make them...death is death; its terrors cannot be described more effectively." But "capital punishment is likely to act as a deterrent more of premeditated murders than of impulsive ones and on normal persons more than on the mentally abnormal ones. The continuation of death penalty has been assailed on various grounds. Baccoria for instance denounced capital punishment because "the life

of the individual was not surrendered to the State as a part of the consideration for the social contract." Treatment and detention would be much more beneficial than the rope or the electric chair.

Experience shows that the death sentence does not act as a deterrent agent. If it really does so, then there ought to be a lesser number of homicides in places where the penalty is retained than where it has been abolished. But statistics show that it is not the case, for example, in those States of U.S.A. where capital punishment has been abolished there is far lesser number of homicides than in the States where the penalty still exists. Even some of the countries Belgium, Latvia, Sweden, Norway, Denmark, Finland, Russia and Italy have abolished capital punishment and it had a wholesome effect on the mentality of the people.

Homicides that are discernible in India, about 26.28 per cent are premeditated. They are the result of anger deteriorating into harsh words and blows. According to Dr. Anita Mulal, murder committed may be due to rage associated with (i) merely an uncontrolled temper; (ii) the epileptic furor; (iii) the manic excitement; (iv) the outburst of a low grade moron and other causes associated with organic disease.

According to Sir Thomas More "the object of punishment ought to be nothing else but the destruction of vices and the saving of men." Criminals should be rooted off without destroying the offender because the hanged man is past cure. The psychologists favour the abolition of capital punishment on the plea that in the battle against crime, society should treat offenders as patients. In our estimation the most progressive view was upheld by our revered Prime Minister, Shree Jawarharlal Nehru when he remarked as follows:

"I do hate the idea of punishment especially deterrent punishment and all the suffering deliberately caused that it involves. Perhaps it cannot be done away with completely in this

present day world of ours, but it can certainly be minimised, toned down and almost humanised. At one time I was strongly opposed to the death penalty and in theory, my opposition still continues...And yet with all my repugnance for executions, I feel that some method of eliminating utterly undesirable human beings will have to be adopted and used with discretion. The real objection to the infliction of capital punishment as well as other punishments is of course not so much the resultant suffering of the person punished as the brutalisation of the community that authorises such punishment and more particularly of the individuals that carry it out."

The remarks of the Prime Minister deserve serious considerations from the legislators, as well as from the Police and the Courts. This also brings us to the idea of reformation.

Reformation is taken to mean not merely repentance, but re-establishment in normal life as a good citizen. Much can be done by our divines, philanthropists and social reformers in bringing about conversion in the hearts of the hard-boiled criminals. In the words of H. Butterworth

"One taper lights a thousand
Yet shines as it has shown,
And the humblest light may kindle,
A brighter than its own."

It is an evident fact that disharmony between an individual's personality-pattern and his goal or goals results in his emotional disequilibrium. They are unable to perceive situations or stimuli correctly and experience wrong feelings and wrong reactions. It is therefore necessary that the goals of these people should be properly determined and they should be harmonised with their personality-patterns in

such a way as may keep them away rather permanently from indulging in anti-social activities. The ethical values should be inculcated in their vitiated or vicious minds. The Police, the School, the Social Welfare Boards, the Child Guidance Clinics, the Reformatories and the Children's Home etc. are all apt to play a great role in creating a healthy climate. In England, After Care Association and in Scotland the After Care Council are carrying on good work for the rehabilitation of the criminals. In Belgium, a whole-time Welfare Officer is appointed with the duty to know the antecedents of each prisoner, to study his individuality and to report to the Governor from time to time as to the kind of work and studies for which he is best fitted indicating whether he is suited to an open prison or not and discussing the prospects of settling him down when released.

In the State of New Madhya Pradesh some time back, Acharya Vinoba Bhave, the apostle of Sarvodaya, visited the dacoit-infested areas of Bhind and Morena where the dacoits are making havoc by wanton loots and ruthless murders. The mission did not go without a good measure of success as it has brought many notorious dacoits to voluntary surrender in response to the Saint's appeal. It is therefore the call of the hour that the people of the locality should now rise to the occasion, gird up their loins and try to convert the hearts of the perverted ones and to make them peace-loving and law-abiding citizens. In this sphere the Panchayats can also play a prominent part by rehabilitating the dacoits and rooting out criminality from them. Let us listen to the words of Dr. Radha Krishnan who has rightly said:

"As every Saint has a past, so has every sinner a future."



The Dark Epoch Of Tamil Nad

By

PROF. A. M. PARAMASIVANANDAM

THE weakening of the powers in Tamil Nad at the beginning of the second century synchronised with the emergence of powerful monarchies in the adjoining Andhra and Karnataka territories. Soon after Senkuttuvan's death, the Chera kingdom also became weakened for want of a powerful king. Thus all the three monarchies of Tamil Nad were easily subjected to foreign influences, religious and political. But it is rather difficult to trace the history of Tamil Nad chronologically during the third, fourth and fifth centuries. This period can well be termed as the dark age so far as the History of Tamil Nad is concerned.

North India flourished during this period but after Asoka there was a decline; it came to its own when the Gupta's and Harsha's ancestors came to power at end of the third century. As Buddhism and Jainism did not enjoy the royal patronage after Asoka, they spread far in the south and influenced the Tamil ways of life, while the vedic religion, under the new denomination of Hinduism, began prospering in the north.

It is one of the ironies of History that when north India enjoyed the golden age under the Guptas, there was such a deplorable decline in all aspects of life in Tamil Nad that even the names of kings who ruled at that time cannot be traced. The Tamil Nad of the seventh century presents almost a different picture from that of the second century. The *Kalabhars*, the *Kadambas* and the *Pallavas* must have come to the land during this intervening period. Of these, the Pallavas left a rich and glorious heritage to posterity.

The Pallavas constitute one of the mysteries of Indian History and nothing definite is known about their origin. Some are of the view that the first Pallava king was *Ilantirayan* and he was the son of a famous Chola king

and a Naga princess. This cannot be accepted. *Ilantirayan* was a Tamil king; he was a great soldier who ruled with Kanchi as his capital. If the Pallavas had come in his line, how can we account for all the inscriptions, writings etc. of this period of the early Pallavas which are found in Sanskrit and Prakrit? Even the charters were issued in a foreign language by the early Pallavas. It was only from the beginning of the seventh century the Pallava kings felt one with Tamil Nad, imbued with the spirit of Tamil culture and civilisation. Some scholars like S. Krishnaswamy Iyengar believe that the Pallavas were a foreign tribe of Parthian origin who migrated from the north west upto Kancheeppuram. The *Mahavamsam* which traces the history of Ceylon says that the Pallavas were not Tamils, but they came from the land of Pallavabogum to Tamil Nad. It can be safely assumed that the Pallavas also came from the north as others and intermingled with the Tamils in course of time by assimilating their distinct ways of life.

Historians have not yet said the last word on the Origin of the *Kalabhars* who came to the south during this period along with Pallavas or a little earlier. It was perhaps in the third or fourth century A.D., they invaded Madurai and held the country for a time. This period is known as the '*Kalabhars' Interregnum*' which however did not last long. Some historians say that the *Kalabhars* were the Kalla tribes who lived on the northern mountains of *Kalatrhi* who later entered Tamil Nad. There were many serious conflicts between the Pallavas and the *Kalabhars*. The tribesmen came to power for a while, ended by circumstances. The inscriptions and records available at Velvikkudi and Chinnamannur refer to the rule of the *Kalabhars* and of the fall of ever so many less powerful foreign dynasties. Kanchi must have been a bone of

contention between the Pallavas and the Kalabhras for a long time. The intermittent conflicts between the Pallavas and the Kalabhras finally, ended in the Pallava ascendancy and the Kalabhras were driven to the far south of Tamil Nad. They identified themselves with the Tamils in course of time. It is they who ruled as small chieftains and kings (Muttariya kings). The Kallars of the south Tamil Nad ara identified with the Kalabhras.

The Sadavahanas who lived near the Andhra had also a peep into Tamil Nad in this dark epoch. Some say that the Pallavas were the descendants of the Sadavahanas. It was perhaps in the middle of the fourth century A.D., that the Sadavahanas lost their hold on Tamil Nad. There were many dynasties in Andhra land and one of the Andhra kings Pulimayi II is said to have captured Kanchi. This famous town changed hands very often during this time. The Sadavahanas ruled it for a while before the Pallavas ultimately defeated them and made Kanchi their capital. Thereafter must have issued the battles between the Pallavas and the Kalabhras for the possession of Kanchi. The descendants of Pulimayi declined in power perhaps at the end of the third century and the Pallavas came again to far south and settled there.

Besides the Andhra, the Kadambas, the Gangapallavas, the Melaigangas and other dynasties seem to have ruled over the different parts of Tamil Nad occasionally, during the three or four centuries before the Pallavas established their supremacy. The foreign administration of every one of the dynasties has left its mark upon Tamil culture and civilisation. The Kalabhras who occupied the Pandiya region were dislodged by Kadunkon in 600 A.D. The three centuries before Kadunkon Pandiyan when Tamil Nad had been subject to various attacks by varied dynasties, from the dark epoch. The Pandiya power was restored after Kadunkon while

Mahendra Pallava ascended the throne in Kanchi. But it must be noted that Mahendra Pallava in his later age looked upon himself as a true Tamil King and did his best to keep intact Tamil culture and civilisation.

Tamil Nad must have continued to trade with the western countries during the dark epoch. Kancheepuram developed into one of the finest capitals with the glory of ancient towns and sea ports. Like the ancient capitals of the Sangam age, Kanchi also is noted for its antiquity. Patanjali has referred to the town as early as 200 B.C., Kari-kalan is said to have rebuilt the city while Ilantirayan who came after him built his palace and made it as his capital. Later it became the capital of the Pallavas.

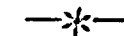
Pugar in the east was lost because of a high tide while Vanchi in the west lost its importance as the capital of the Cheras. Some identify Vanchi with Karur in Tiruchi district. But as Kirshnaswamy Iyengar has clearly pointed out *Tiruvanchaikalam* of the present Kerala State was the Vanchi of the ancient Tamil Nad. It must have been during the dark epoch that the western part of ancient Tamil Nad got separated as a different region. Though the people spoke Tamil in the region upto the twelfth century, the changes and foreign influences in Tamil Nad resulted in the separation of this region into Malayalam land during the dark epoch, as there was no powerful Chera king after Senkuttuvan.

Social conditions of the period underwent a lot of changes. In the Sangam literature Tamil language was fairly free from foreign elements but by the end of the seventh century A.D., we find plenty of Sanskrit terms which have crept into Tamil. The mingling of foreign elements was due to religious influences. Buddhism was rooted in Tamil Nad by the fifth century and Jainism flourished for a while after it. To propagate these religious tenets, the Buddhists and the Jain used

plenty of Sanskrit terms which became popular in course of time. The Vedic Aryans also had their share of contribution.

Saivism and Vaishnavism also developed during the period. One of the Chola kings of the period *Chengatcholan* erected very many temples of Siva and Vishnu. Many of the kings of this period in Tamil Nad were spiritually inclined and special mention must be made of *Senhanan* who patronised both Saivism and Vaishnavism. The grand era of the *Alvars* and the *Nayanmars* who counteracted the Buddhist and the Jain influences begins from this period. It is *Senhanan* who gave an incentive to *Poygaiyar* to write the *Kalavazhi narpathu*. *Senkanam* ruled from 200 to 225 A.D. He was a great devotee of Siva.

It was he who brought great fame to Thillai or Chidambaram by building the famous temple of Nataraja. There is no mention of this city and its famous deity in the Sangam literature. But by the beginning of the seventh century Thillai became the first and foremost place of pilgrimage. It is no exaggeration to say that *Senkanan* sowed the seeds of religious movement in south India during this period. Even so many temples were built around the *Thalavrurchas*, the holy trees dedicated to the presiding of the places concerned. The small towers and temples built by him were later rebuilt into big ones by the later Cholas. Another Chola king praised by *Sekkilar* as *Puchazchola Nayanar* might be contemporary of *Senkanam*.



Mali: Rebirth of an Ancient West African State

By

PROF. THEODORE MONOD

DANTE was still alive, Petrarch was three years old, there was a Pope in Avignon and the Templars were being roasted by order of Philip the Fair of France when, in 1307, Musa I succeeded his father Abu Bekr as king of Mali.

Musa I, Mansa Musa or Kankan Musa as he has been called, was a very great king whose authority soon spread from the Atlantic coast of Senegal to the region of Niamey, on the Niger, and from the Adrar (mountains) of Mauritania to upper Guinea—an area more than 1,500 miles long by 800 miles wide. To the North lay the Sahara; to the West, the ocean; to the South, the "wild" country of gold mines and cannibals; to the East, the Hausa States and Bornu (in what is now north-eastern Nigeria). Shut off to the south by the savage man-eaters and the tropical

forest, the kingdom of Mali looked to the North and the East, and busy caravan trails linked it across the Sahara with the Magrab and Egypt.

Kankan Musa's Pilgrimage: In 1334, the king with an enormous retinue of servants, wives and horsemen, and carrying a fortune in gold dust, left his capital on a pilgrimage to the Holy Places. In Cairo, the Egyptians were astounded by the wild extravagance of the Negroes who spent their gold lavishly, emptying the shops, and buying slaves, singers, pretty girls and precious silks. The sultan plied Kankan Musa with the most costly gifts, and when the king returned to Mali, he took with him an entire library of canon law and an architect-poet, Abu Ishaf el Gharnati who was to build a magnificent court-room for him.

Relations between Mali and Egypt had existed long before Kankan Musa's famous journey. The Mandingo State was recognized by the Powers and maintained normal diplomatic relations with Morocco and the Mameluke Sultans.

For centuries, moreover, Arab geographers and historians had been writing about Mali: El Bekri in the 11th century, Edrisi in the 12th, El Omari and Ibn Battuta (14th century), Ibn Khaldun and Maqrizi (15th), and Leo Africanus in the 16th...Some had even visited the kingdom, in particular Ibn Battuta who recorded in fascinating detail his journey there in 1352.

By 1339, the name of Mali was recorded on a European map (Rex Meli), while the Catalan Atlas made for Charles V (1375) shows a prince seated on a throne holding a sceptre in one hand and, with the other, handing a nugget of gold to a Berber camel-driver, with this inscription in Catalan: "This negro lord is called Masse Mally, lord of the Negroes of Gineua (Guinea). This king is the richest and the noblest sovereign of all these parts by the abundance of the gold to be found in his land."

The high regard in which the Mediterranean world of the Middle Ages held Mali and certain other West African empires was due to the fabulous wealth of gold of Blades Sudan—or the Land of the Negroes. This gold dust together with slaves and ostrich feathers, which Berber caravans carried across the desert to the Magrab, had become necessary to Europe. Silks, spices and other luxury goods from Asia had to be paid for and Mali was then the main exporter of gold. For centuries, the strangest tales circulated in Europe—such as the tale of "vegetable" gold which grew like a plant—especially after the practice of "silent" trading had made the origins of the precious metal even more mysterious. And from the 15th century onwards *aura sacra fames* became an

important stimulus to European exploration and conquest.

Where was the capital of the Mali empire? No one knows for certain; indeed, there may have been several capitals. It has been proved however, that the cradle of the dynasty was located up-stream from Bamako, near the point where the river Sankarani meets the Niger (the villages of Niani, Kangaba, etc.). Perhaps one day new discoveries will throw further light on the question. In any event, it is to be hoped that, with the present revival of interest in West Africa's past, archeological research will be based on strictly scientific methods and on rigorously checked facts.

The Judgment of Ibn Battuta: Created probably around the 11th century, Mali reached its apogee in the 14th century with Kankan Musa and his immediate successors. But the Kingdom soon came into conflict with other States—the Yatenga, the Songhay, the Fulani and ultimately, the Bambara Kingdom of Segu which caused its final downfall in the second half of the 17th century. The descendants of Kankan Musa became once more petty local chiefs as they had been in the early years of the kingdom. But they retained their traditions and remembered their history, particularly the epic of Sundita, the semi-legendary hero who in the 13th century had made Mali into a powerful empire. In 1959, when time came to choose a name for the West African Federation, Mali was the obvious choice.

Ibn Battuta, that indefatigable globe-trotter who spent eight months in the capital of Mali, in 1352-53, has left a first-hand account. What does this pious Moslem have to say? One chapter of his book of travels is called "That which I found commendable in the behaviour of the Negroes, and that which I found bad."

On the debit side of the account are objections one would expect from a devout and well-bred gentleman—human consumption of dogs and donkeys, an excessive taste for

buffoons, the absurdity of certain details in the ritual of propriety, the unseemly nudity of the women. On the credit side are three remarks calculated to make a pious Moslem rejoice: "very zealous in learning by heart the sublime Koran," assiduous in attending public prayers, fine white clothes on Fridays (the Moslem's "Sunday"), but also three others of a more general bearing:

(1) "The negroes of this country," says Ibn Battuta, "are seldom unjust and have a greater abhorrence of injustice than any other people."

(2) "There is complete security in the country. Neither traveller nor inhabitant in it has anything to fear from robbers or men of violence."

(3) "The negroes do not confiscate the property of any white man"—that is, of any Arab—"who dies in their country, even if it be uncounted wealth. On the contrary, they give it into the charge of some trustworthy person among the whites, until the rightful heir takes possession of it."

And this in...1352-53? Is there need to say anything further? But in conclusion, just think for a moment of the expression on the face of Edward III of England if, in the middle of the Hundred Years' War and the ravages of the Black Death, someone had come to him and described the safety of the roads and the state of justice in the kingdom of Mali, a far-distant—and hence "barbarous"—negro empire, somewhere in the heart of Africa.

Area: 1,400,000 square kilometres
(875,000 square miles).

Population: 6,500,000 (1960).

Capital: Dakar.

President: M. Leopold Senghor.

Prime Minister: M. Modibo Keita.

Principal Products: Groundnuts and cotton.

Constituents: Sudan (1,204,021 sq. km.

Pop. 3,708,000) in 1957.

Senegal (197,161 sq. km.

Pop. 2,269,000) in 1957.

(UNESCO).

Language of the High Court

By

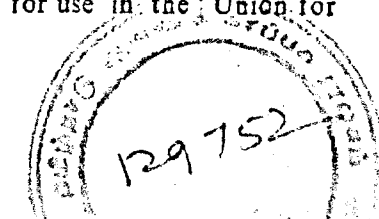
SRI C. V. NARAHARI RAO, M.A., B.L.

IT is indeed a big assurance that the people of the non-Hindi speaking areas have got from the Prime Minister, the President and the Home Minister of the Government of India that English would be allowed to continue as the official language of the Union after 1965 so long as these people are not prepared for the change-over to Hindi. The Home Minister has further assured that suitable legislation in this regard will be brought before Parliament.

Whilst we are in this happy position, some time ago the Finance Minister of the Madras Government gave a hint of his contemplation to bring about the use of the regional language in the Madras High Court. How could this be done and what will be the benefits for

the non-Hindi, that is Tamil-speaking, population?

Article 348(2) of our Constitution allows the Governor of a State—notwithstanding certain other provisions in sub-clause (a) of clause (1)—with the previous consent of the President, to authorise the use of any regional language used for any official purposes of the State, in proceedings in the High Court of that State. But this provision shall not apply to any judgment, decree or order passed or made by the State's High Court. That means that these judgments decrees or orders shall continue to be made in the English language, that is the language for the time being authorised for use in the Union for official purposes.



According to Art. 348 (1) (b), until Parliament by law otherwise provides, the authoritative texts

- (i) of all Bills to be introduced or amendments thereto to be moved in either House of Parliament or in the House or either House of the Legislature of a State,
- (ii) of all Acts passed by Parliament or the Legislature of a State and of all Ordinances promulgated by the President or the Governor or Rajpramukh of a State and
- (iii) of all orders, rules, regulations and bye-laws issued this Constitution or under any law made by Parliament or the Legislature of a State

shall be in the English language. If the proposed Parliamentary legislation should provide for the continued use of the English language, there can be no point in having only the proceedings in the High Court conducted in Tamil while all the authoritative texts of Bills, Acts, orders, rules and regulations passed by Parliament or the State Governments are only in the English language.

It is true no doubt that Art. 348(3) contemplates that, notwithstanding the above sub-clause (1) (b) where the Legislature of a State has prescribed any language other than the English language for use in the Bills introduced in, or Acts passed by the Legislature of the State or in Ordinances promulgated by the Governor, or in any order, rule regulation or bye-law issued under the Constitution or under any law made by Parliament or the State's Legislature a translation of the same in the English language shall be published under the authority of the Governor in the official Gazette of the State and this English version shall be deemed to be the "authoritative text" in the English language.

Therefore, so long as our regional language is not the official language of the Union which will be English until replaced by Hindi

in the unknown future, all "authoritative texts" of legislations and orders, rules, regulations and bye-laws shall be in the English language for the use of the Supreme Court, (of all States), the Parliament, the Legislatures and the people (of all States).

What purpose, then, is served by having proceedings alone of our High Court in Tamil, while all the records will be in English? Will the adoption of Tamil add to the efficiency of our High Court or result only in many inconveniences?

It seems to me that so long as the non-Hindi people do not want Hindi as the Union official language and for communication, between one State and another State and between a State and the Union and would prefer the continuance of English, there is no useful or substantial purpose served in introducing Tamil for the proceedings in the High Court. Whilst at the lower levels we may do as we like, it is better that the *status quo* is maintained in the High Courts, the Supreme Court and Parliament as regards the official language.

A good policy is being followed in trying to appoint a certain number of judges in a High Court, belonging to other States. Would not such judges at least be greatly inconvenienced if the proceedings of the High Court are to be in a language unknown to them? They can function effectively or efficiently under the present system because at least the "authoritative texts" are in a common language, namely English.

If the time comes when the non-Hindi speaking people agree for a common language other than English for all official and non-official purposes, the criterion to decide the moment is as is contemplated in Art. 347 "when a substantial proportion of the population of the state" desires the change. It could not be that a few legislators or a few ministers or a bare majority of votes should settle the fate of a substantial proportion of the population.

The Delinquent Child

By

DR. B. D. BHATIA

A Ten-year old, puny, thin and innocent-looking boy, clad in tattered clothes, was brought to the Child Guidance Clinic by his worried father for advice, treatment or possible admission in an institution.

The boy, the father reported, was quite intelligent, but had no interest in studies. He ran away from school almost daily and roamed about the streets aimlessly, bare-headed and barefooted. He trespassed into other people's houses and stole money or articles which he could carry in his hands or pockets. More often, he would sell these articles for paltry sums of money. With this money he would buy sweets or toys which he generally distributed among his friends. At times he would steal money from home or pick pockets in a crowd. He used abusive language and beat his siblings when at home and became a nuisance.

The boy was carrying on these nefarious activities for the last three years. He was punished and mercilessly beaten but without any effect. He had been apprehended by the police a couple of times but let off only with a warning.

This is one of many examples of children who are known as "young delinquents"—"children who are guilty of offences like stealing, burglary, violence, vagrancy, gambling, sexual offences, pick-pocketing and other anti-social behaviour calling for official and legal action, as in the case of adults who are punished by law, if they commit such crimes". These juvenile delinquents, however constitute a small proportion of the total population of criminal children, as many of them are never caught, or apprehended, and are not produced in court.

Before we analyse the causes of these anti-social reactions and offences, it will be pertinent here to understand the various implica-

tions of the term 'delinquency'. As stated above, juvenile delinquency may be defined as a social offence committed a number of times by a young person below the age of eighteen who, if he had been an adult, would have been considered guilty of a crime and punished for it. This is the legal concept of delinquency.

From the socio-cultural point of view, it is a pattern of adjustment that deviates from the code of conduct society is attempting to enforce. In other words, it amounts to violations of norms of conduct. Psychologically, delinquency is not a distinct entity, but rather one form of emotional disturbance. It is built out of conflict and is intended to serve as a way of meeting or covering up a problem. Its motivation is generally unconscious.

A delinquent is essentially a maladjusted person who creates difficulties for others and who is himself blocked in his own wholesome growth. He rebels against authority and tries to destroy or change the environment. It must be noted that he is not a unique type of human being. He cherishes the same desires and natural yearnings as a non-delinquent. He has the same abundance of humanity and eagerness to respond to decent treatment of others as any other human individual. But he puts on a sort of cloak, called anti-social behaviour or delinquency, as a protest against social treatment meted out to him.

Delinquent children may roughly fall into two distinct groups. One group consists of delinquents who are active, restless, energetic and uninhibited. They generally have a strong spirit of adventure, and love to roam about and seek excitement. They seem to be always 'on the go.' Their behaviour is to be dangerously disruptive.

Then there are delinquents forming the second group, who are generally shy, quiet,

vindictive and highly selfish. They lack in feelings of shame or guilt, and have no consideration for others. Most delinquents, belonging to both the groups, driven as they are by primitive impulses which they want to fulfil immediately, ignore their responsibilities, restrictions and duties. They have no stable goals. Their life is so much dominated by fleeting desires that they have no time left for far-sighted planning.

The range of delinquency among the young may vary from violation of relatively non-serious standards of community conduct such as idleness, truancy, running away from home, fighting, disobedience and lying to serious criminal behaviour, such as theft, burglary, assault, rape, homicide, arson, and drunkenness.

The age range of the delinquent boys and girls falls generally between 7 and 18 years, although the larger majority of offenders are adolescents between 14 and 16 years. This has been shown by most of the studies conducted in India. The reason, according to Prof. Uday Shankar, is that children up to 10 or 11 or younger, find pleasure in the home and like to spend more time there, but with the onset of puberty, at 14 or 15, they make more social contacts and develop a wider range of interests. This leads them to more joy outside than inside the home.

Once upon a time it was that the delinquents were born so, that delinquency was innate or inherited. For example, it was assumed that the delinquents were born devoid of 'moral sense' which made them absolutely irreformable. But various studies carried out in western countries have shown that there is no scientific basis for thinking that delinquency is inherited.

Another approach held that the delinquents were mental defectives. Lombroso, for example, held that the delinquents had defective intelligence. This theory has been found untenable in the light of large-scale investigations made by Healy, Burt, Bronner and many others. On the other hand, they have shown that all delinquents cannot be labelled as 'mental defectives' and that there are many who possess superior mental ability.

The evidence gathered so far impresses on us the truth that delinquency is the result of

various factors interacting on each other. These factors may be classified as biological, psychological, socio-economic, socio-cultural, personal and others.

It is being recognized that biological factors, varying from one individual to another, may themselves be primarily responsible for initiating or intensifying (as well as inhibiting or diminishing) affective states and the resultant delinquent conduct. The biological causes include the inborn mental defect or deficiency, endocrine imbalances, constitutional defects such as deafness, blindness, causing delinquent subjective responses, organic psychoses and brain-injuries resulting in the loss of control over behaviour.

Among the *personal* factors which have been found conducive to delinquency are temperamental instability, poor health, short or too tall a stature or some physical defect, which may give rise to a feeling of inferiority. These, in turn, may dispose one to more aggressive or anti-social behaviour as a compensatory reaction for one's inadequacies.

The psychological conditions, which appear to be most significant as etiological factors, are the neurotic reactions, the psychopathic behaviour patterns, the functional psychotic condition and general emotional disturbances and frustrations.

The most important psychological factor is the emotional responses of the individual to experiences and situations in the home and at school which thwart his basic needs in his personality.

Among the environmental causes may be mentioned poverty and unemployment, and defective family relationships, such as domination by one parent, ineffectuality of one parent, clashes between father and mother, favouritism provoking jealousy, parental oversolicitude or neglect and rejection of the child.

Bad neighbourhood or bad institutions which endanger morals, lack of wholesome leisure time activities and healthy recreation, and unfavourable school conditions may be another set of causes specially outside the home.

The socio-cultural influences, which form a part of the child's environment, are marked by sudden shifts of social values, and a host

of irreconcilable and changing group expectations. The family, religion, society and state demand different types of behaviour patterns.

The delinquent child needs to be helped both from the preventive and remedial points of view. The problem of prevention of delinquency, although difficult, is one of paramount importance. Effective prevention is very much bound with large-scale changes and transformations in our social and cultural conditions and requires the improvement of all the major social services directed towards child welfare.

One of the most important preventive measures is the improvement of the family life. It is clear that if there is to be any really effective reduction in the violation of law in society, "It can come only through the medium of the family, since it is there that the attitudes and conduct are bred out of which anti-social lives develop."

Young parents need to be prepared and educated for motherhood and fatherhood. They need to be trained for dealing with children of various age-groups, and their problems. They have to realise that a well-adjusted home where there is a solid bond of affection between the parents and children, where children's needs are appreciated and

judiciously met, where discipline is consistent and firm, based not on force and coercion but on willing acceptance of authority, arising from affection, regard and admiration for the parents, will produce well-adjusted, law-abiding citizens.

Much of this can be achieved through courses in parenthood and programmes of ante-natal clinics, day nurseries and child guidance clinics. All these programmes should lay emphasis on understanding of the needs of children.

The intra-mural treatment of the child takes place outside the home. It may necessitate the use of institutions such as approved schools, industrial schools, remand homes, foster homes, juvenile courts and of psychological methods such as deep counselling (psychoanalysis) and psychotherapy.

It is necessary that the organisation and atmosphere of approved schools, remand homes and foster homes is such as to build the child's ego and make up the damage done in the original home or school, by engendering feelings of security and belongingness. All good treatment has to aim at developing feelings of self-confidence and hope in the young delinquent.

Rehabilitation of the Blind

By
SHRI LAL ADVANI

FOR centuries the blind have been regarded as incapable of making an effective contribution to the socio-economic life of the community. Even today, when welfare services for the blind, in one form or another have existed for almost a century, popular opinion has hardly changed.

Despite the fact that age old tradition assigns the blind to a life of everlasting idleness and economic dependence, many a blind individual has got over the limitations of this handicap and is living as a useful member of the community.

About 90 schools and other establishments throughout the country, are striving their utmost to assist the blind in overcoming their handicap. One of the largest institutions of this kind in India is the Training Centre for the Adult Blind in Dehra Dun.

Known earlier as the Saint Dunstan's Hostel for the Indian War-Blinded the Centre was started in July, 1943, as the Indian branch of the well-known British organisation for the war blinded. Sir Clutha Mackenzie, a blind St. Dunstaner, famous for his work for the blind, contributed in no small measure to the establishment of the Institute.

Like its parent organisation, the main function of the Dehra Dun Centre was to train and resettle Indian soldiers, sailors and airmen blinded in World War II. As a member of the staff of this institution for some time after 1944, I had the privilege of teaching many blinded ex-servicemen to read and write Braille. It was most gratifying to observe the almost miraculous restorative effect of the capacity to read and write an imperishable tribute to the ingenuity of the French blind-

man who invented this system of embossed writing.

Over three hundred blinded ex-servicemen were trained at this centre. Many of them are living normal and contented lives in their own homes.

The training of blinded ex-servicemen had almost been completed by the end of 1949. The Union Ministry of Education took over this centre from January 1, 1950, and threw it open to civilian blind persons from all parts of the country. It is now known as the Training Centre for the Adult Blind. Blind men and women between the ages of eighteen and forty are eligible for admission. The Centre has accommodation for 150 blindmen and 20 women. Accommodation in the women's section is expected to be increased shortly. Trainees are provided with free board, lodging tuition and clothes.

At present, the Centre lays emphasis mainly on training in crafts like weaving, chair-caning, plastic moulding, candle-making. Recent experience seems to indicate, however that blind persons trained in crafts find it difficult to hold their own in the competitive market. On the other hand, many blind persons have been found to be able to compete on equal terms with normal persons in ordinary industry on repetitive operations. An attempt is therefore being made to give a mechanical bias to the training in this institution.

Every trainee is taught to read and write Hindi and his regional language through the medium of Braille. Some of them are taught English and Hindi typewriting and even Braille shorthand. The trainees are usually very fond of music. Those who have the necessary aptitude are helped to secure degrees in music from recognised institutions.

Attached to the Training Centre is a small sheltered workshop which employs five blind weavers and five blind chair-canners. These workers are paid on a piece-rate basis and their average monthly earnings vary between Rs. 50 to 60 p.m. They are provided free residential accommodation and free medical aid.

About a thousand blind persons have been trained at this institution during the last ten years.

Although the placement of the blind presents very serious difficulties and is by no means easy at a time when unemployment among the able-bodied is so widespread yet a substantial number of ex-trainees of this Centre have been able to find remunerative

work. A small employment office of the Centre is functioning at Madras since, July 1954, and has placed 120 ex-trainees in ordinary industry. These blind persons are working on a variety of repetitive operations in several industries and earning the same wages as normal worker. A batch of blind persons are working in a cycle factory at Ambattur near Madras. Another batch of about 25 blind persons, including two blind women, are working in the Indian Telephone Industries at Bangalore. Perhaps your own telephone has been partly assembled by blind people.

Some of the trainees work as craft instructors in schools and training institutions for the blind while others earn a living by caning chairs in the larger cities and towns. Trainees with a musical bent of mind have often comparatively less difficulty in earning a living by teaching music privately or in a school for the blind. Although a number of persons are coming out of this institution every year yet the battle against blindness will not be complete unless they achieve economic independence and a concerted effort to help them to achieve this end is essential.

The Training Centre for the Adult Blind is one of several other units which constitute a comprehensive National Centre for the Blind. Some of the other units have already come into existence. Established in 1950, the Central Braille Press publishes Braille literature in Indian languages. The Workshop attached to the Press manufactures most of the basic appliances needed for the education of the blind and sells them at subsidized prices.

A model school for Blind Children was established in January last year. At present only the kindergarten and primary selections of the school, with accommodation for fifty children, have been started. The School is eventually expected to become a full-fledged secondary school for blind children with a Teachers' Training Department attached.

The main purpose of the National Centre for the Blind will be to provide an integrated service commencing from the education of the pre-school blind child on modern lines to the provision of an up-to-date Braille reading service. The completion of the National Centre for the Blind, which must necessarily be a process of gradual development, will be an important landmark in the history of the development of services designed to assist the blind in their march towards the conquest of their physical limitations.

CURRENT AFFAIRS

The U. N. Session

On Sept 21, the United Nations General Assembly met for the most momentous session in its history of fifteen years with the prospects before it of crucial East-West challenges on the world Disarmament problem.

Mr. F. H. Boland of Ireland was elected President by 46 votes, five more than the necessary minimum. Mr. Boland welcomed the decision of Mr. Nehru to attend the session and paid a tribute to his capacity to make peace and reduce tension.

The most dramatic development of the opening day's session was the increase in the strength of the Afro-Asian group from 29 to 42 with the admission of 13 newly independent countries of Africa.

This is the biggest number of admission of new members from a single continent since the world organisation was formed and with the admission of Cyprus, the U. N. membership has been raised from 82 to 96.

With the emergence of the enlarged Afro-Asian group no important proposition requiring two-third majority can be carried in the Assembly if it is opposed to the consensus of the Afro-Asian opinion.

The General Assembly admitted the new nations with acclamation, but the admission of Mali federation where there are internal political difficulties was postponed. A number of members had suggested that the matter be held over. President Ike, Nehru, Macmillan, Khrushchev will play important part in its deliberations.

The strife-torn Congo (with capital at Leopoldville) was admitted but its delegation was not seated as the Assembly took no action on who should represent the country. The Assembly referred the representation question to its Credentials Committee.

Commonwealth Finance Ministers' Conference

The Commonwealth Economic Consultative Council met at Ministerial level on September 20 and 21 in London for one of their periodic discussions of economic and financial matters. Mr. Morarjee Desai attended.

Commonwealth Finance Ministers announced a special Commonwealth plan to assist African countries at the conclusion of their two-day conference.

According to usually reliable sources, Canada gave the plan a send-off with a promise of

10,500,000 dollars spread over three years beginning April next—to go largely towards technical assistance.

The plan, named SCAAP—Special Commonwealth African Assistance Plan—will be of particular importance to Commonwealth African nations which have recently reached or are approaching independence.

The Finance Ministers in their communique prefaced the announcement of the plan by saying they noted that Commonwealth countries, with others, were already providing aid bilaterally and were also making substantial resources available through existing organisations.

The plan now announced had been decided to focus attention on this effort and to help further in meeting the very great need for assistance in raising the standards of life in the less-developed Commonwealth countries in Africa.

Khrushchev's New Disarmament Plan

The Soviet Prime Minister, Mr. Khrushchev, presented on Sept 23 to the United Nations' General Assembly new proposals on disarmament and a declaration to grant independence to colonial countries and peoples.

He proposed a three-stage disarmament programme, including in the first stage the elimination from the armed forces of States of all means of delivering nuclear weapons, the discontinuance of their manufacture, and the destruction of existing ones.

In the second stage there would be complete prohibition of nuclear, chemical, biological and other weapons of mass destruction, with the cessation of manufacture and destruction of all stockpiles and further reduction of armed forces and armaments to levels to be agreed upon.

In the third stage all States would complete the abolition of their armed forces and retain only limited contingents of militia equipped with light firearms for maintaining internal order.

All remaining types of conventional armaments and ammunition would be destroyed and military equipment destroyed or put to peaceful uses.

Attlee's Appeal to Nations

Lord Attlee, the former British Labour Prime Minister, put forward a plan for turning the whole world into a welfare State when he

addressed the World Association of World Federalists at Cologn on Sept. 21.

Lord Attlee, Honorary President of the Association, told the closing session of its Congress that nations should observe a code on security regulations in the world just as their citizens do at home.

There should be an international police force backed by universally recognised courts, and there should be help to poor countries from richer ones in the same way that poor citizens are aided under national social welfare scheme.

For this it was necessary that all countries should give up a certain amount of their national sovereignty rights, Lord Attlee added.

Changes in Africa

Prime Minister Nehru placed on the table of the Lok Sabha last month a pamphlet entitled "Political Renaissance in Africa," produced by the Ministry of External Affairs.

The pamphlet gives the position of various States in Africa in 1950 and the situation at present. It points out that in the beginning of 1950 there were only four independent African States—Egypt, Ethiopia, Liberia and the Union of South Africa. They constituted about one ninth of the total area of 11.5 million square miles and accounted for less than one fourth of the continent's total population. But by August 1960 the position was completely transformed. On August 9, 1960, there were 20 independent States and eight more scheduled for independence during 1960-61. These States constituted nearly two thirds of the total area of the continent with a population of 178 million out of the total estimated population of over 220 million.

Portugal alone of all the colonial powers declines to heed the writing on the wall. The people in Portuguese colonial areas are held down by force and repression. The situation in these areas is highly explosive.

Many factors have contributed towards these rapid political changes in Africa. The impact of the Second World War, the establishment of the United Nations and the voice of the non-colonial powers within it, the desire of the colonial powers to secure the support of their colonial peoples and the growth of indigenous nationalism in various territories, all these have acted and reacted on one another and forced the pace of change. At the same time, among the newly independent countries, independence has given an impetus to the idea of

African unity and whether it would lead to further redrawing of old frontiers, to African federations or closer unions, remains yet to be seen.

Turkey

Ismet Inonu, Turkish political leader, declared recently that his country's revolutionary period would end in October 1961 with the transfer of political power to the National Assembly alone.

Political observers in Istanbul considered Inonu's statement as indicating, he and other leaders of the Republican People's Party had finally accepted the date that the Revolutionary Committee of National Union, now governing without the collaboration of either a legislature or political parties, had set for the end of its own rule.

After the revolutionary period, the power of the State will be assured, following free elections, by one of the existing parties, or by a new political formation, Inonu said.

Cuba-U. S. Dispute

Dr. Fidel Castro, Cuban Premier, accuses the U. S. of meddling in her affairs. He defended the Soviet threat to unleash rockets in the event of U.S. attack on Cuba, and fired a new attack against the "puppet" regime of Generalissimo Chiang Kai-shek.

Criticising the OAS Foreign Ministers' conference which ended recently with Cuba's withdrawal, Dr. Castro said the Ministers had voted against what they called Soviet interference in the hemisphere instead of condemning "Yankee aggression against our country".

Criticising the "declaration of San Jose," Dr. Castro said that the conference would "go down in history as a page of treason, and a betrayal of the people of the Americas".

He said it was "one of the most shameful, repugnant pages ever written". He called the Latin-American Ministers "docile, convenient servants of Yankee imperialism" serving the U. S. empire "with daggers and pretexts" with which to attack Cuba.

Freedom for Goa

Dr. P. D. Gaitonde, newly elected President of the National Congress, Goa, said at New Delhi on Sept. 16 that the Opposition parties in Portugal who were sympathetic to Goans' aspirations were confident to overthrowing the Salazar regime before long.

His own feeling, he told a Press conference, was that Mr. Salazar would not be able to continue for more than three years. Goan exiles in Europe were in contact with the Opposition parties as they thought that the moment the present Portuguese Government fell the road to Goa's freedom would be easier. There was no doubt that there was increasing sympathy among the Portuguese people for Goa's freedom.

Dr. Gaitonde revealed that the National Congress, Goa, was trying to build contacts with organisations fighting for freedom in the African colonies of Portugal so that some degree of co-ordination of their activities could be achieved. Already certain preliminaries had been gone through.

America and Indus Water Treaty

Welcoming the signing of the Indus Waters Pact (a summary of which appears elsewhere in this issue) by Pandit Nehru and President Ayub Khan, President Eisenhower said:

"I warmly welcome the signing at Karachi of the treaty between Pakistan and India by President Ayub and Prime Minister Nehru on the use of the waters of the Indus river and its tributaries.

"President Ayub and Prime Minister Nehru together with their representatives have demonstrated to the world a quality of the highest statesmanship in reaching the compromises necessary to an agreement on this question. President Eugene R. Black and Vice-President W. A. B. Iliff of the International Bank for Re-construction and Development deserve the highest praise for their years of patient effort in assisting India and Pakistan to negotiate their differences in this matter.

The Democratic and Republican Presidential candidates took out a paid advertisement in the *New York Times* dated Sept. 22 to "salute" the leaders of India and Pakistan for signing the Indus river agreement.

The advertisement, signed by Senator Kennedy and his running mate, Senator L. Johnson, and Vice-President Richard Nixon and Mr. Cabot Lodge, as well as a number of leading Senators of both parties said:

"We salute President Mohammad Ayub Khan of Pakistan, Prime Minister Jawaharlal Nehru of India for their farsighted statesmanship in signing the common interests of their peoples an agreement on the control and division of the waters of the

Indus river basin and for thus demonstrating to the world the possibility of reaching by patient negotiation agreement on international problems no matter how complex or difficult."

"We salute Eugene R. Black, President, and W. A. B. Iliff, Vice-President, of the International Bank for Reconstruction and Development for their foresight, skill and persistence in working out an agreement on the Indus river waters acceptable to India and Pakistan and for mobilising the financial resources necessary to carry it out."

Congo

News from Congo is not at all encouraging. For, assisting Mr. Lumumba's administration with U. N. forces to put down the reactionaries appears to be beyond the purview of U.N.'s activities in Congo.

The Soviet Union's attempts to condemn the activities in the Congo of the United Nations under the leadership of its Secretary-General, Mr. Hammarskjöld, have not borne fruit. The resolution sponsored by the Afro-Asians has won through in the special session of the General Assembly. However, Russia's threat to give unilateral aid to Mr. Lumumba's Government is still there. It would go against the desires of most members of the U.N., including African countries. All aid, financial, technical and military, must be channelled through the U.N.; otherwise the Congo will become battlefield in the cold war. The U.S. policy has been to encourage only U.N. action in the Congo; and the Afro-Asians, whose voting power in the world body is growing day by day (thirteen new States have just been admitted, only Mali's admission being subject to special scrutiny) have no desire to weaken the U.N. What little of modern administration remains in the Congo is entirely due to U.N. machinery. Mr. Lumumba's views not withstanding. The only hope for the Congo lies in the world body being able to implement its various resolutions on the subject.

Dr. M. Visvesvaraya

Prime Minister Nehru, paying a tribute to Dr. Mokshagundam Visvesvaraya, on the occasion of his 100th birthday celebrations, at Bangalore on Sept. 15, said that the life of Dr. Visvesvaraya had been great not only because of his achievements but in his having also lived a life of integrity, ever adhering to the

high standards and exhibiting that spirituality which came to a man of integrity.

"We honour you as a person young in spirit and in ideals, looking to the future. Let us all imbibe that and learn from you that nothing can be achieved except by hard work and labour. And if we do so, all will be well," said Mr. Nehru.

"We in our country," the Prime Minister added "have the unfortunate reputation of talking a great deal and not living up to what we say. You, Sir, have been a great exception to that rule. If you had talked a little and done much let us learn from you that also."

Replying to the felicitations Dr. Visvesvaraya listed what he called certain basic wants in the country.

"The citizens' working hours were short in the aggregate—they should be increased. (2) Working hours were too irregular and too few—they should be made regular and disciplined, everyone should put in on an average six to eight working hours daily on every working day. (3) Every citizen should strive to promote unity, harmony and co-operation in every walk of life, as far as it is in his power to do so. (4) He should learn to practise diligence, discipline and precision as part of his character. (5) He should remember that loyalty, honesty and selflessness as far as possible, will help a man to succeed. (6) He should show courtesy and service to follow-men in daily life. (7) In every country, generally the population may be roughly divided into two parts—some directors and others followers. Arrangements should be made in the country for training and preparing both these classes loyalty. (8) Acquisition of elementary knowledge should be insisted on. (9) Steps should be taken to maintain a planning committee for preparing detailed views on work and behaviour of the citizens as was being attempted now in some of the other countries. (10) In schools and universities, a few working habits business habits and sense of behaviour should be discussed and preached. Such preaching should be steadily practised and rendered popular and (11) Good use should be made of time. It should not be wasted because, in a disciplined life, time was money. It is work that produced wealth."

Dr. Visvesvaraya further said: "Base your policies on world experience, cultivate team spirit maintain a high level of discipline both in private and business life and develop integrity of character in all ranks of the community. This done, no Indian need fear about a successful economic future for his country.

Nehru's visit to Pakistan

The Prime Minister of India Mr. Jawaharlal Nehru, reached Karachi on the morning of Sept. 19 on a five-day visit to Pakistan on the invitation of Field Marshal Mohammad Ayub Khan. The Prime Minister was accompanied by Hafiz Mohammad Ibrahim, Minister for Irrigation and Power, Mr. Jaisukhlal Hathi, Deputy Minister for Irrigation and Power and officials of the Government of India.

In the afternoon, the Indus Waters Treaty 1960 (a summary of which appears elsewhere) was signed by the Prime Minister of India and the President of Pakistan on behalf of their respective countries and by Mr. W.A.B. Iliff on behalf of the International Bank of Reconstruction and Development.

The two leaders, during these five days discussed matters affecting Indo-Pakistan relations and exchanged informally views on current international questions.

The President of Pakistan and Prime Minister of India were convinced, says the communique issued from Lahore on Sept. 23, that the primary need of the two countries was the rapid development of their resources and the raising of the living standards of their people. The two leaders acknowledged that the settlement of the Indus Basin waters question and elimination of their border disputes presented to their two governments an unparalleled opportunity to direct their policies toward the proportion of mutual understanding and friendly co-operation between their two countries. They agreed that their governments and people should work for the promotion of friendly and co-operative relations between their two countries and eliminate old emotional strains and tensions. They recognised that reduction in tension and development of friendly neighbourly co-operative relations will enable each of their countries to devote its energies to the achievement of their basic objectives of economic and social development.

BOOKS IN REVIEW

Report of the Central Board of Directors of the Reserve Bank of India ending 30-6-1960. Reserve Bank of India Ltd. Bombay.

This keeps up the high standard of compressed accurate factual appreciation of the Monetary and Economic and Industrial situation in India set up by the Reserve Bank from its very inception. "A substantial increase in industrial production, some decline in agricultural output, a marked rise in price levels, a small fall in foreign exchange reserves due to payments to the International Monetary Fund were the main features."

The tentacles of the Octopus in restraining credit and restricting banks' borrowing were felt even by the occasional "clean overdraftsman" so that increasing the system tended to make banking a socialistic bureaucratic rule-ridden process instead of the English and J.P. Morgan tradition of personal initiative in which Morgan said "If I like a man's face, I would lend him even a billion dollars without security; if I do not I would decline to lend, even a single dollar, even if he produced certified gold deposit certificates from the Treasury." This is inevitable when I.C.S. and Secretariat men govern the Directors. The poor man felt the record rise in the price of Rice by 9.6 per cent. and of sugar and edible oils also.

The fall in the net balances of scheduled banks with the Reserve Bank from 88 crores to 59 crores may be susceptible of the explanation that they represented the financing of loans by the Reserve Bank by advances to the Scheduled Bank. The Reserve Bank with its tentacles restrained speculation based on advances from banks in industrial and other securities on the playing-on-the-margin methodology.

By various acts, like the Banking Companies Amendment Act, the State Bank of India (Subsidiary Banks Act) the Reserve Bank Amendment Act, etc. the Union Government has practically set out to replace gradually private enterprise and initiative by bureaucratic regulation and uncertainty. The Industrial Finance Corporation of India, the State Financial Corporations, Credit Facilities Schemes for Small Scale Industries of the State Bank of India, the Industrial Credit and

Investment Corporation of India, the Refinance Corporation for Industry, the National Co-operative Development and Warehousing Board, The Central Warehousing Corporation, though bearing different names confirm the old epigram of Milton that the "New Presbyter is the Old Priest Writ Large." For they are all so "supervised and regulated" by the Reserve Bank and the Planning Commission and Bloated Bureaucracy at Delhi that the whole economic empire like the Turkish Sultanate threatens to die and collapse from Apoplexy and Adiposity Swollen Occiput at the North East Central Concentration at Delhi with subsidiary sinciput at Bombay and from anaemia at the extremities like Kerala and Punjab and Assam.

But there is no sense in crossing bridges till we come to them, and let us hope that like the Banyan Tree, the Economic Edifice may throw shoots which will revive by drawing fresh vital fluid and vitaminised food by contacts with local soil throughout India that is Bharat.

Altogether, the Report is inspiring, provocative of thought, and satisfying the hunger for a factual account.

Neo-Upanishadic Philosophy. By Prof. K. V. Gajendragadkar. Bharatiya Vidya Bhavan, Bombay. Rs. 2.

Prof. Gajendragadkar in this handy volume has succeeded in giving us a good picture of the movements of thought and the disciplines in the Neo-Upanishads. He has taken the group of 108 Upanishads as his subject of study. He has chosen this group which is given in the Muktikopanishad. He has pointed out by the difficulty in choosing the particular Neo-Upanishads as there are also longer lists running upto 1008 Upanishads. The older Upanishads contain the seminal thoughts of Indian philosophy and indications of various spiritual disciplines which developed later. In these Upanishads we have quite a few new strains of thought especially in the field of Yoga, of Ethics, and Tantric worship. It is in these Upanishads that we come across details of new spiritual practices.

Netaji in Germany. A little known chapter.
By N. G. Ganguley. *Bharatriya Vidya Bhavan, Bombay. Rs. 2.*

Mr. Ganguley the author who was connected with the Indian National Congress in the early period left India after the World War I and settled down in Germany and returned to India after the World War II. This narrative being an authentic account of things which actually happened is without any ornamentation. Netaji's sudden disappearance from detention in his Calcutta home in January 1941 and after an intriguing journey, which bristled with hazards and hardships of all kinds he went to Russia via Afghanistan and then flew to Germany in the following March. Mr. Ganguley was tied up with Netaji throughout his stay in Germany. Netaji evoked Germany's sympathy for Indian Freedom Movement. Netaji was enthusiastically accepted by Germany and Japan in turn as an ally. The writer gives many accounts of Netaji's doings in Germany which is a revelation of which the public were not aware. In the South East Asia Netaji formed a battalion out of the Indian Army, left over in lurch by the British Generals fleeing for their lives. Netaji formed the offensive and came as far as Imphal but was cut off from the main line of supply and had to retreat. Japan surrendered shortly after. It was Netaji's sinews and inspiration, which imbued the Indian military with the spirit of 'about face' to British commands as a test of patriotism. The book is of absorbing interest with a brief life sketch of Netaji the Patriot son of India-whose death is still a mystery.

Stories of Vikramaditya. 1. Simhasana Dwatrimika. 2. Vetala Panchavimsati. Bhavan's Book University. *Bharatiya Vidya Bhavan, Bombay. Rs. 2 each.*

These stories which have appeared in a serial form in the Bhavan's Journal have now been on hand in a book form, in response to popular request. They deal with the exploits of the ever green hero of ancient India, King Vikramaditya. The first book deals with the story of the thirty-two Statuettes, each one of which narrates an incident to King Bhoja. The second book deals with the stories told by the Ghoul and how it poses a problem at the

end of each story and how Vikrama answers it most intelligently.

These stories are narrated briefly and make very pleasant reading and will prove a good addition to any collection of books.

There is a little discrepancy which may be pointed out; though it may be only in respect of a story, still the discrepancy could be avoided. In *Simhasana Dwatrimika*, Vikrama is said to have ascended the throne after Bhartrihari became a Sanyasi, while in the *Vetala Panchavimsati*, Vikram is said to have killed his elder brother and ascended the throne. The discrepancy is too glaring to pass unnoticed.

Population and Family Planning in India. By Dr. C. B. Mamoria. Price Rs. 3-75. nP. *Kitab Mahal, Allahabad 3.*

This is a comprehensive rehash of all that has been written about the various aspects of Birth Control and Family Planning like Methods of Population Control, Methods of Contraception, Sterilization, etc. and leads logically to Improvement of Quality of Population. From the days of Lycurgus who much wondered that men sought good stallions for their mares and left their own fair dames unfertilised by good seed, and the Hindu Kings who sought *miscegenation* to provide better heirs, to Hitler who sterilized Jews and developed offspring from Nordic Blondes, logical pursuit of the Mystery of Reproduction has inevitably led to those in power interfering in a sphere which should never be tackled by the State according to President Eisenhower. There is a school of thought even outside the Catholic Church which holds that Vasectomy and Salpingectomy with practically no possibility of recall to fruitful intercourse, make for frustration in the Male, persecution-mania in the female, loss of mental and spiritual initiative in both the male and the female. The loss of initiative in the face of the Motherland being invaded by others in Kuomintang China for an example is attributed to the sterilisation of the leaders.

INDIANS OUTSIDE INDIA

CEYLON

TAX ON FOREIGNERS

Nearly 35,000 Indian residents in Ceylon will be hard hit by the new tax of Rs. 400 imposed on non-national residents in Ceylon, on visas issued in Ceylon Government.

This new tax, which has been imposed on all non-nationals, resident on visas for three months and over, will bring Rs. 15 millions to the national coffers.

The new tax is almost squeezing out non-nationals engaged in trade and employed in business and mercantile establishments. Indians in domestic service also fall within this class. This, it is believed, is in keeping with the policy of progressive Ceylonisation of trade and employment in the mercantile sector.

The hardest hit will be the small time businessman and trader who are on visas which have been extended from time to time by the government.

Estate workers in Ceylon will not be affected much because the large mass of them have been classified as stateless persons of Indian origin in Ceylon and have been refused visas on application.

Before the Nehru-Kotelawala pact was signed in Delhi, there were nearly 75,000 Indian residents on visas in Ceylon, but after the drive for repatriation half that number left for good.

MALAYA

NEW IMMIGRATION REGULATIONS

The Malayan Parliament has given its approval to a bill aimed at a tightening of immigration regulations. The bill has a provision which would not permit children of Malayan citizens staying abroad above the age of six to join their parents in Malaya.

It is learnt that several Indians who have acquired citizenship in Malaya are affected.

On the eve of the opening of the Parliament session on Sept. 16 the Malayan Indian Congress—which is a partner in the ruling Alliance Party—adopted a resolution at its annual delegates conference urging the government to review the relevant clause and permit children upto the age of 18 to join their parents.

KENYA

EQUAL TERMS FOR INDIANS

An assurance given by African leader Mboya to Kenya's Asians on Sept. 8 when he

said African people would accept them if they agreed to live in independent Kenya on terms of complete equality has been received favourably by Asian leaders.

Mr. G. Amin, President of Kenya Indian Congress said 'this very clear assurance is to be welcomed and we accept it in an honourable way in which he has given it.'

Indian-owned daily 'National Guardian' said, now that Kenya's Asians had received Mboya's assurance they could go ahead and put into practice what has been preached to them for the past many years adding 'they have a stake in this country and a role to play and it behoves them to drop all their fears and anxieties about the future. Nothing can be gained by fear. They must face the future bravely and continue in the years ahead that contribution to Kenya's development progress that they have made in the past.'

S. AFRICA

THREAT TO EVICT INDIANS

The South African Government's threat to evict 100,000 Africans and 40,000 Indians from the Cato Manor area of Durban was a threat to world peace and a 'shameless and discriminatory act,' the South African Indian Congress told the U.N. Secretary-General, Mr. Dag Hammarskjöld in a recent letter, just released.

This letter, written before Mr. Hammarskjöld cancelled his proposed 10-day visit to South Africa because of developments in the Congo, referred to a statement by the South African Minister of the Interior that the non-White Cato Manor area would definitely be proclaimed a white group area, in spite of unanimous opposition from organised bodies, and also the Durban City Council.

BRITAIN

ADVICE TO INDIAN STUDENTS

Mr. C. Subramaniam, Minister of Finance and Education, Madras who went to England last month has appealed to Indian students in U.K. on Sept 14 specially those specialising in technical subjects, to return to India as soon as their training is over and participate in the economic development of the country under the five year plans.

Mr. Subramaniam said they might think India's progress was very little compared with what they saw in Western countries 'but actually we have achieved much in our country considering the condition ten years ago.'

DIARY OF THE MONTH

- Sept. 1. South Africa's five-month old state of emergency ends and all the treason trial detainees are released.
—Sir Hisanuddin Alam Shah, Paramount ruler of Malaya is dead.
- Sept. 2. Prince Souvanna Phouma's neutralist government takes office after the oath-taking ceremony.
- Sept. 3. Severe floods in Rohtak (Punjab) resulting in heavy losses.
—Lok Sabha adopts motion for setting up "judicial enquiry" into the recent Assam disturbances.
- Sept. 4. Congress Women's Convention meets in Trivandrum under the President ship of Indira Gandhi.
- Sept. 5. President Joseph Kasavubu appoints Mr. Joseph Ileo as Premier of Congo dismissing Lumumba.
- Sept. 6. Congo Cabinet condemns Kasavubu of high treason: Ileo flees; Lumumba gains again ascendancy.
- Sept. 7. East German President Herr Wilhelm Pieck is dead.
- Sept. 8. Feroze Gandhi is dead.
- Sept. 9. Parliament adjourns *Sine Die*.
—Khrushchev leaves Moscow for New York to attend U. N. General Assembly session.
—Pakistan wins 1960 Olympic Hockey gold medal beating India by 1-0 goal.
- Sept. 10. Congolese Army is reported to have ordered a general cease-fire throughout Congo including Katanga.
—Nasser and Tito announce they will attend the U. N. Assembly session when it discusses disarmament issue.
—India and Nepal conclude a new Trade treaty.
- Sept. 11. Bharati day throughout Tamil Nad and other places are observed: Dr. P. Subbarayan inaugurates the sale of Bharati stamp at Madras G.P.O.
- Sept. 12. France recognises Senegal as an Independent State.
- Sept. 13. Bishop Ambrose Reeves of Johannesburg, critic of apartheid, is deported.
- Sept. 14. Congo Parliament backs Lumumba and gives full powers to Lumumba.
- Sept. 14. The 100th birthday of Sir M. Visvesvaraya is celebrated: Pt. Nehru takes part in the celebrations at Bangalore.
- Sept. 15. Lumumba asks for U. N. protection; U. N. agrees to back him.
- Sept. 16. Rajeswar Dayal, U. N. Special representative in Congo interviews Kasavubu and Lumumba of Congo in Leopoldville.
- Sept. 17. Peking denies India's charge of violation of air space.
- Sept. 18. Lumumba comes out of hiding! Lumumba demands withdrawal of U. N. troops.
—Morarjee Desai leaves for London for attending Commonwealth Finance Ministers' Conference.
- Sept. 19. Prime Minister Nehru signs Indo-Pakistan Canal Waters treaty at Karachi.
- Sept. 20. Finance Ministers of the Commonwealth meet in London.
- Sept. 21. U. N. General Assembly meets.
—Mr. F. H. Boland of Ireland is elected President of U. N. Assembly.
- Sept. 22. Commonwealth Finance Ministers' Conference in London concludes.
- Sept. 23. Nehru and Ayub Khan issue a joint communique from Lahore.
- Sept. 24. Russia sends up two men into Space.
—Pt. Nehru leaves for New York to attend U. N. Session.
- Sept. 25. Khrushchev announces that Russia will not resume nuclear weapon test even if disarmament talks fail.
- Sept. 26. Nehru meets Tito, Khrushchev, Nkrumah and Macmillan in New York.
—Mr. I. I. Chundrigar, former Prime Minister of Pakistan is dead.
- Sept. 27. All Newspapers in Indonesia aligned to Masjumi and P. S. I. parties cease publication and their presses are confiscated.
- Sept. 28. U. N. puts off for another year the question of Chinese representation.
- Sept. 29. Tension in the border areas between Afghans and Pakistanis and troops are alerted.
- Sept. 30. Chou En-lai reiterates Non-Aggression Pact in Pacific countries including U.S.A. and reaffirms peaceful foreign Policy.

READERS' DIGEST

THE OLYMPIAD

The Seventeenth Olympiad in Rome last-month came to an end: India lost hockey crown to Pakistan, after having been the champion nation in that game for twenty-eight years. The hockey matches in the closing stages were keenly contested and India lost by the narrowest of margins in the final. We congratulate Pakistan on her victory for which her players had prepared us by their splendid display at the Asian Games. The victories of Milkha Singh in the earlier heats gave us hope that he might win a medal but in the final of the 400 metres he was placed fourth. Our other athletes did nothing much of note. The Olympic Games are conducted in the best spirit of personal and individual sportsmanship, quite free of national passions. The fact, however is that national prestige becomes involved in the clash of champions and an entirely unofficial tally of gold, silver and bronze medals won by the athletes of the various nations is carefully maintained so that it may finally be calculated which is the top nation in athletics. The U.S.S.R., as at the last two Olympiads, has a decisive lead over the U.S.A., with Germany in the third place. But the U.S. can take legitimate pride in the fact that, individually, she has produced in Decathlon-winner Rafer Johnson the champion all-round athlete of the world. Hary of Germany has become "the fastest man in the world" as a result of his victory in the 100 metres sprint. The oldest record in the Olympics, Jesse Owens's in the broad jump, was bettered by Ralph Boston of the U.S. Herb Elliot asserted his supremacy yet again—the Australian champion miler proving that he was equally good at 1,500 metres, "the Olympic mile." In the Marathon, one the grimmest of the Olympic events, "an unknown" from Ethiopia, Abebe, one of the Emperor's bodyguards, set up a new Olympic record.

In the U. S. many educational facilities are made available to promising athletes and in the USSR every assistance is provided to likely champions to concentrate upon their training. In India, too, in recent years much money and attention have been devoted to the training of athletes: but we are still to produce athletes of world class. We hope that our

setback in hockey is only temporary and that the Eighteenth Olympiad in Tokyo will bring us champions again. Athletics, even rigorously amateur as they are in the Olympic Games, have become fully tied up with national prestige. The tension often goes beyond limits: but, on the whole, no major incidents seem to have marred if not the harmony at least the appearances of international friendship in Rome, says our contemporary. The swimmers, the divers, the runners, the hurdlers, the jumpers, the throwers, and all the other athletes who took part in individual and team events must have all benefitted from their experiences in Rome. They, and those younger following in their worthy footsteps, will doubtless have learned lessons from one another's performances and set about once more on the task of further improving athletic records. The Olympic Games stand for an ideal: the utmost physical fitness associated with the proper turn of mind, which will enable a man or a woman to give of his, or her, best to win gracefully and, even more important, lose gracefully. Next time we shall no doubt see athletes from more countries than ever strain every nerve to equal, or surpass, the outstanding success of past Olympiads.

KHRUSHCHEV-MAO RIFT

Last month we referred to the Anti-Peking manifesto. The daily growing rift between Russia and China is the talk of the world.

The *Observer* of London commenting on the ideological battle between the Soviet Union and Communist China, said that unless Mr. Khrushchev could secure his "ideological flanks" and his freedom of manoeuvre, his "essay" on competitive existence with the west was likely to be "hopelessly curtailed."

The independent Sunday newspaper said: "In spite of the heavy hints being flung about concerning China's going it alone without help, in spite of the withdrawal of Russian technicians from China and Chinese students from Moscow, it seems impossible that China can, in fact, stand alone without Russia for some years to come."

"The obvious inference is that Mr. Khrushchev has decided to use these years of grace to establish ideological unity on his own terms and secure unquestioned leadership of the socialistic bloc while the going is good."

INDUS WATERS TREATY

With the signing of the Indus Waters Treaty on Sep. 19, in Karachi, one of the major partition disputes between India and Pakistan may be said to have been resolved. This is of course on the assumption that the Treaty would be faithfully implemented by both sides in the coming years.

The question which is bound to be posed in this context is this. Why has there been such a long delay in the conclusion of the agreement and who is responsible for it? New Delhi would look at the problem mainly from the angle not for the purpose of apportioning blame at this late stage but for enabling a correct appreciation of the facts of the situation and influence by propaganda.

For years, India has been feeling hurt by the hostile campaign that India had cut off water supply to Pakistan and that millions of acres of cultivated land have been rendered waste. Although Pakistan repudiated the 1948 agreement, India continued to implement its provisions which were to the advantage of Pakistan.

New Delhi would recall how step by step India was making concession, as the negotiations progressed during the last 10 years, first directly and then through the mediation of the World Bank. Under the 1948 agreement, Pakistan agreed to tap alternate sources of supply within her own territory and at the same time, allow India to gradually diminish her supply to Pakistan. The question of costs never entered anybody's calculation at this time. Initially, Pakistan constructed within two or three years after partition, a couple of link canals which ensured for her 50 per cent of the supplies she received from the eastern rivers.

India suggested that by the construction of two more link canals all the supply from India could be replaced. But Pakistan declined to oblige and insisted on the continuance of the historic supplies as even before. India continued to supply but demurred. Then the World Bank came in. The question of costs of the link canals cropped up for the first time. India agreed to pay a final settlement

of the dispute. This amount was steadily being revised upwards as the talks went on. But no agreement was reached because Pakistan developed the idea that replacement work could not be separated from development work. This is the third stage of the negotiations.

Even in the initial stages before the World Bank came on the scene, India could have undertaken the necessary irrigation work on her own side of the border and continued the present supplies of water to Pakistan. This would have avoided all suspicion and controversies. Neither the World Bank would then have come on the scene nor would there have been any question of financing Pakistan's development projects on a large scale. But at technical level, it was thought that it was Pakistan more than India which had greatly benefited by the pre-partition irrigation canals of the Indus system and that therefore, Pakistan should tap alternate sources leaving India free to stop supplies to Pakistan gradually. This was the basis of the 1948 agreement. In retrospect this approach may sound somewhat short-sighted. India had maintained that the problem was essentially an engineering one and that it should be kept apart from political controversies.

Based on this theory, a more balanced approach has been made. A system of dams and canals could have been constructed by India, ten years ago on her own territory at a lesser cost than what she has now agreed to give Pakistan. This would have saved a great deal of time and India would have been able to utilise the waters she now supplied to Pakistan for her own purposes much earlier than what is now envisaged.

But as things stand at present, for a quarter of a century after partition, India will not be able to discontinue her supplies to Pakistan. Even after this period, everything cannot be taken for granted as there are many imponderables but the delay in the conclusion of the agreement has certainly helped Pakistan in many ways.

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READERS' DIGEST

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RESEARCH IN ASTROLOGY

Firstly, India's right to the use of the western rivers as they flowed through Pakistan territory has been effectively cut excepting for minor use in Kashmir.

Secondly, it has made India pay for the replacement work.

Thirdly, India's payment has been separated from the other financial disputes pending between the two countries.

Fourthly, the delay of West Pakistan to obtain substantial foreign assistance from friendly countries for her development projects and ;

Fifthly, it has been conceded that replacement is as important as development. Whatever additional irrigation potential is developed in Pakistan will be shared between replacement and development. The transition period of ten years has been worked out on this basis. While India will get additional three million acre feet of water, Pakistan will get altogether 35 million acre feet.

Lastly more than a quarter of a century would elapse before India could utilise for her own purposes the waters she now supplied to Pakistan.

But whatever may have been the past history of this dispute, India for her part would be happy if it is appreciated that she has neither been intransigent at any stage of the negotiations nor pursued an unfriendly policy towards Pakistan.

The Canal Water Treaty is complete by itself. Carefully worded articles have been incorporated in the treaty to indicate that this agreement does not have any bearing on any other dispute outstanding between the two countries. The reference is of course to the Kashmir dispute. From the Indian point of view any argument that Kashmir is vital for Pakistan because of the western rivers flowing through it has been effectively answered in the negative by this treaty.

Prof. B. V. Raman, Editor of the *Astrological Magazine*, Bangalore, called for research in the different branches of astrology, while addressing a meeting convened under the auspices of the Rotary Club of the Kolar Gold Fields last month. He said that ancient principles of astrology were fundamentally sound and said that "Astrology is a practical science based on definite laws of interpretation." He deprecated the tendency, on the part of some of the politicians, of making disparaging references to astrology in public and consulting astrologers in private. He said it was wrong to treat astrological research now going on throughout India, Europe and America with what he called "a light-hearted irresponsibility." He defined astrology as the "science of relationship of man and his celestial environment. It is accumulated and organised knowledge of the effects on men of the forces reaching the earth from surrounding space."

He incidentally referred to research work carried on by some of the American psychologists linking the soli-lunar positions to certain personality—patterns and how "the corpuscular radiation" causes not only "magnetic storms" but also have a mysterious influence on life on earth—particularly on mass psychology. He also warned the statesmen that "1962 would indeed be a very fateful year because of the combination of eight planets in Capricorn."

"A systematic approach to traditional astrology and its reorientation in the light of modern conditions would give the whole subject a creative significance" he stated. Prof. Raman said that astrology could be of great practical value to an agricultural country like India. Forecasts could be made regarding rains, storms, cyclones and earthquakes by means of this science, he said. The Government was spending huge sums of money on meteorological experiments, he said and added that if similar experiments were made in astrology, better results could be produced. "My endeavour has been to show that it is a subject as worthy of study and investigation as any other," he concluded.

THE STUDY OF SANSKRIT IN THE U.S.S.R.

The study of India's ancient language, Sanskrit, and its vast literature was started in Russia more than 200 years ago. Russian Sanskritology is associated with the names of such outstanding scholars as I.P. Minayev, S.F. Oldenburg, F.I. Shcherbatskoi and others, says O. Volkova, in an article published in the *Calcutta Review*.

"A number of translations are being prepared for the press: two epic poems of Kalidasa—'Kumara-Sambhava' and 'Raghuvamsha', 'Amarushataka' and 'Sukhasaptaki'. a translation of 'Jatakamala' of 'Aryashura' by Academician A. Barannikov. Of particular interest are Lokhtin's translations of 9 Upnishads, recently brought by the Institute of Oriental Studies and kept in the Oriental Manuscript Department.

The study of the culture of ancient India, her language, literature, history, philosophy and economy, is conducted in a number of research institutes and educational establishments of the Soviet Union—in Leningrad and Moscow Universities, in the Institute of Oriental Studies of the USSR Academy of Sciences in Moscow, and its branch in Leningrad Linguistics Institute and the Institute of World Literature. In Leningrad University Academicians Shcherbatskoi and Barannikov taught Sanskrit for many years. In Moscow University Sanskrit was taught by Professors Shor and Peterson. Leningrad and Moscow Universities have trained a number of Sanskritologists who are successfully studying the ancient culture of India.

U. K. PRESS ON NAGALAND

The announcement by Nehru that a separate State for the Nagas will be established has been highlighted by all the newspapers in U.K. Welcoming the decision, the *Guardian* said editorially that the Nagas' co-operation will be necessary for the new arrangement to work. The paper said:

Mr. Nehru, explained to the Indian Parliament the agreement his Government has reached with the Naga Peoples' Convention. The Convention has achieved a great deal. (much more for instance than the Sikhs who have been demanding a separate Punjabi speaking State). Time will show whether it is also a fair deal but the Nagas cannot hope for more in the constitutional field than a tiny state

of their own within the Indian Union. Assam, with the smallest population among the existing States (excluding the disputed Kashmir territory) has some nine million inhabitants; the Nagaland will have less than twentieth of that. Since it depends on India for its livelihood it has neither the population nor the resources that a modern state needs to sustain sovereignty (perilously balanced countries like Sikkim are exceptions that prove the rule.) This would still be true if the Nagas did not have the misfortune to live on the strategically vital stretch of the Indian frontier—the possible invasion route from China. Whether they will be content with State-hood within India depends on how correct Mr. Nehru was in asserting that the Naga Peoples Convention represents 90% of the tribesmen; Phizo, leader of the irreconcilable Naga National Council, is still insisting on complete independence for the area. Last [July] he made grave charges against the Indian soldiers and administrators. Since the Indian Government can make only lamest of excuses about why it never allowed the foreign observers into the area, we must assume that these charges are at least in part true; if so, cooperation that will be necessary for the new arrangement to work will have a mountain of bitterness to overcome. But Phizo's course, if persisted in, will heap bitterness on bitterness and is bound to fail in the end.

The Times made a similar, but harsh comment in its editorial captioned "Hillmen hard-pressed." It said:

Nehru made good many similar concessions to the linguistic states once he realised how strong the opposition was. He has now made similar concession to the Nagas, who will be given a degree of autonomy within their own State which will form an additional State of the Indian Union. This will satisfy those Nagas, led by Phizo, who will have nothing less than a 'sovereign and independent state of Nagaland.' The question will be, when full details of the settlement are announced in Delhi, how many Nagas will support Imkongliba Ao, leader of the Naga Peoples Convention, in working the agreement and how many will agree with Phizo that this body is simply an organisation of puppets.

The story of the last few years is bloody and brutal. Atrocities are not only on one side. Indeed the sequence of arguments is sickeningly familiar.

There can be no settlement until law and order is first established. The struggle goes on with the rebels accusing the Indians of atrocities and Indians retorting that the rebels are ruthless in terrorising those of their own people who refuse to join them. Evidence of brutality on the part of rebels is also strong. Fortunately in the past three years, Indians have shown themselves sensitive to the criticisms made. They have not so far allowed any but the Indian journalists to visit the area but a trip for foreign journalists is now promised for the autumn.

On the straight issue of independence for the Nagas the Indians certainly have a case. It is true that Nagas differ from Indians in all important aspects of their civilisation. They are Mongoloid untouched by Hinduism and partly Christianised. (There is a legacy of suspicion from the British days in Indian mind just as among the Burmese over the Karens, though Phizo's support for the Japanese during the war should exonerate him from a too pro-British stamp). But the Naga territory can hardly qualify as a viable modern state. If such a state were created it might eventually stretch right into the North-East Frontier Agency and become a wedge conveniently placed for the Chinese to support. On this score the Indians have even better reasons now for refusing Phizo's claim than they had when the rebellion first became serious in 1955. They can now justify their refusal by giving the Nagas as great a share of autonomy as their distinctiveness warrants. Part of the trouble in early days grew out of a natural antipathy between the Nagas and the Assamese. In the past two years the Nagas had been administered directly from Delhi and if the Nagas feel that they are properly represented there then the settlement may work. Even then it may take sometime before the Indian mistakes and misdeeds are expunged.

JUVENILE DELINQUENCY IN INDIA

In the *Aryan Path* for June Sri C. V. H. Rao writes sympathetically of the potential or repentant delinquent and draws attention to the inadequate provisions available for helping a youngster before he is confirmed in wrong-doing. The problem of Juvenile delinquency, he says, demand urgent attention because of the big risks involved in their neglect.

"The number of underprivileged and unadjusted adolescents is increasing under the stress of modern conditions; and since they belong to an age group which, under proper guidance and sympathetic handling of its problems, is susceptible of reformation and of development into healthy citizens, they can be neglected only at peril to national progress and social stability.

In India an organized attack on the malady has evidently rested with the passage, two or even three decades ago, of Children Acts, the organization of a few probation services and the establishment of a few juvenile correctional institutions. We still tend to be obsessed with the idea that the most effective method of dealing with a child prone to abnormal behaviour or anti-social tendencies is to send him to a remand or reformatory institution or to a Borstal school, or, when these institutions are not available, to a voluntary welfare institution. The treatment available at these institutions conforms to a set pattern of teaching the inmates reading and writing and training them in some craft or trade in the hope that they will acquire some skills and turn over a new leaf."

Little or no attention has been paid till recently to preventive measures which would eliminate some of the root causes constraining a normal child to deviate into a path a delinquency.

"It is at present beyond the financial resources of the State, and even more of voluntary agencies, to promote family-welfare services on a scale which would make many poor and middle-class families domestically harmonious and able to provide their children with facilities for healthy recreation, enabling them to evolve into psychologically adjusted adolescents. Family and community welfare is still a somewhat nebulous notion with us and the services available in these fields are so scanty as to be almost negligible."

"Even the institutional services are not on such a scale as to meet the requirements of the large and growing number of children and adolescents with psychological and behaviour problems. Only in a few States such as Bombay, Uttar Pradesh and Madras have anything like organized services in these directions been established."

THE GITA AND THE DOCTRINE OF DHARMA

Dharma, according to the Gita, has a two-fold purpose. One of them, says the Editor of the *Prabuddha Bharata*, relates to the life of man in the context of society; and the other relates to the spiritual life of man.

Dharma in the social context regulates human conduct and casts individuals into right type of moulds of character by including in them social and moral virtues. It is the sense of *dharma* in each individual member of society that urges him to conduct himself with dignity and becoming demeanour in relation to his fellow-beings. When *dharma* is preserved and practised, it confers on man and society health, wealth, and happiness. Progress and prosperity follow in quick succession as a matter of course. If *dharma* is lost sight of, the social cohesive force becomes weak, the social structure crumbles, and the whole thing comes down with a crash. *Dharma* is the life-force of the social being; it holds society together. It maintains law and order in society and brings harmony in the social relationship of its members."

Dharma has a wide connotation. Its dictates are varied. There is no one social *dharma* for all. As a matter of fact, *dharma* in the context of society varies from individual to individual.

"No two individuals may have the same *dharma* to perform. Everyone's *dharma* is determined by the social situation in which he finds himself. This has led to the concept of *svadharma*, so eloquently spoken of in the *Gita*. Every member of a society, every member of a family, has his own *svadharma*, which he is expected to discharge truthfully and to the best of his understanding and ability. Those who rule the state have their *dharma* to perform; the citizens have their own *dharma*. The parents have their *dharma*; so have their children theirs. Every man and woman, old and young, in whatever situation or station he or she must fulfil in order to contribute to the security, safety, and stability of society. Each one must perform his *svadharma* to maintain harmony in society. Otherwise, the social fabric will be torn to pieces, bringing untold sorrow and suffering to one and all. Hence it is that *dharma* should form the basis of society, if it is to remain stable and endure for a long time."

BASIS OF SARVODAYA

Discussing the philosophical basis of Sarvodaya Sri B. S. Sharma observes in the course of an article in *Gandhimarg* that the aim of the movement is not only to bring about isolated cases of moral conversion but also to generate mass movements of inward change. It is only then that a new social order will arise and new values of life be established.

"Vinoba's *Bhudan* movement is indeed an application of this technique. Its value is to be judged not merely in terms of land donated but more so in terms of the moral atmosphere it has created. That is why Vinoba accepts land even from the poor. It is not merely the rich who suffer from greed, selfishness or possessiveness. The sense of proprietorship of the poor is not weaker than that of the capitalists and landlords. If they shed their own possessiveness, and share equitably what they have, a moral climate would be created that would induce the rich to do the same. And if some of the rich do not do so, the others will be justified in withholding their co-operation without which no one can be rich."

Such a radical revolution can be brought about through ceaseless positive education which enables the individual to accept new values.

"But this process can be accelerated by removing the obstacles that exist in our society by recognising the political and economic institutions. For this purpose the *Sarvodaya* social philosophy proposes to establish an egalitarian social order based upon the Gandhian principles of truth, non-violence and purity of means. Ideally, such a structure would replace completely the compulsion of the state by individual initiative and voluntary organisation—a sort of enlightened anarchy. It is only such a social structure that can best facilitate the growth of the moral life. Such a society would provide equal opportunity to each for his fullest development. There will be no caste distinctions."

In the economic field all wealth will be common property to be used for the good of each and all—the guiding principle being Gandhi's doctrine of Trusteeship. According to Gandhi, property is a necessary condition for the free play of a capacity which can be exerted for the common benefit.

"And on this ground, he defends property in capital. "Capital as such is not evil; it is its wrong use that is evil. Capital in some form or other will always be needed." Therefore Gandhi would not like the wealthy to be dispossessed of their wealth. Society, he says, will be the poorer, for it will lose the gifts of a man who knows how to accumulate wealth. Therefore instead of dispossessing the rich he would want them to be trustees of the people for the wealth they possess. In other words, everyone including the rich will work for society according to his capacity and receive according to his needs.

INDIA'S FINANCIAL POSITION

The "*Financial Times*" says that the most important of the findings of the World Bank Mission Report on India is "the sign that the whole business climate" in that country "seems to be changing."

This newspaper said in one of its editorials that the Indian businessmen are apparently becoming more investment conscious. A new entrepreneurial class seems gradually to be emerging whose outlook is very different from that which has dominated Indian economic life in the past.

"It is this trend which the Indian Government must do everything in its power to foster, for foreign aid alone cannot ensure a rising standard of life for India's rapidly rising population.

"The need for aid, of course, remains. After a period of comparative stability, India's foreign reserves have been falling sharply in the last few months.

"There is still a foreign exchange gap to be covered during the remaining few months of the Second Plan which ends in March next year, and during the Third Plan India will need no less than £ 1,800 to £ 2,000 million in aid.

"Moreover, all of that aid will be needed on a long-term basis, for the debt repayment burden during the next few years is heavy and cannot be increased."

The "*Financial Times*" went on to say that there were signs at last that India was beginning to attract rather more foreign private investment.

"Changes in Government policy and even more the changed tone in Ministerial pronouncements have helped in this development."

WORLD'S POPULATION

There are about 2,900 million people in the world, and some 48 million more are added every year, according to the United Nations Demographic Year-book published at the U.N. Head-quarters last month.

Africa is the most prolific continent, with a birthrate of 45 per thousand. As a region, South-East Asia and tropical and southern Africa go one better—46 per thousand.

At the other end of the scale, Europe's birthrate is only 19 per thousand. The Isle-of-Man is at the bottom of the scale with only 12.1, followed by Sweden with 14.2.

Japan, whose pre-war birthrate was among the highest, now has one of the lowest increase, 18 per thousand.

More than half the world's inhabitants live in four countries—China (660 million), India (403 million), the Soviet Union (209 million) and the United States (178 million).

Britain ranks tenth in size of population, after Japan (92 million) Pakistan, Indonesia, Brazil and West Germany. All these countries have more than 50 million people each.

Children born in Norway, Sweden and Holland have the greatest expectancy of life, according to the U.N. figures. Girls born in those countries can expect to live to be 74 or more and boys to 71.

India remains at the bottom of the scale with a life expectancy of 32. But it is one of the few areas where men live longer than women.

Guinea has the highest deathrate—40 per thousand.

People are tending to get married younger in industrialised countries and older in others the yearbook discloses. The world average is 24 for women and 27 for men.

Albania, Egypt, the Fiji Islands, Costa Rica and the Honduras have the youngest brides and French Guiana, Macao and the West Indies the oldest.

The figures show that the "baby boom" which followed the Second World War reached its peak in 1946 and 1947.

A chart of birthrates by age groups since 1949 in 10 countries shows that fertility rates for women aged 20 to 24 increased in Australia, England and Wales, West Germany, Jamaica and the United States. The rate decreased in Hungary Yugoslavia, Israel and Japan, and remained steady in France.

DEMOCRACY IN HAWAII

In a world of tensions it is refreshing to know that there is one spot "where people of many races live and work and study together in as near perfect harmony as is humanly possible." Dr. Charles A. Moore of the University of Hawaii describes the happy life of these people in an article in *The Aryan Path*. He says that democracy is at its best in Hawaii. It is the "living proof," he says that peoples of different races and creeds can live in harmony.

"Hawaii's cosmopolitan population consists of Japanese (35 per cent), Caucasian (25 per cent), Hawaiian and part-Hawaiian (18 per cent), Filipino (12 per cent), Chinese (6 per cent), Puerto Ricans, Koreans and Negroes, as well as Samoans and others from the Pacific. And yet, in Hawaii, harmony is the norm; disharmony the rare exception.

Hawaii is a unified (and an American) community—not merely a hodge-podge of disparate parts. We have a common way of life in Hawaii today and great mutual assimilation of the best from all racial sources. The culture of Hawaii is "rich, diverse, unique," providing without discrimination the fullest opportunity for everyone to differ, to give full expression to his own cultural and spiritual heritage—a true unity with rich and healthy human diversity. And that is the essence of democracy."

Equality before the law is recognized and lived in Hawaii without any deviation, of course, regardless of race, creed, place of origin, economic status, or any other circumstance.

"But the harmony which prevails in Hawaii is a matter of the spirit, in the hearts and minds of the people, not in legal or political requirements. The spirit of *aloha* has constituted the essence of Hawaii's unique way of life. The spirit cannot be expressed in any law, cannot be described in words, cannot be demanded of or forced upon any man, but it generates for all in Hawaii that "wonderful feeling of living like a man among men" which pervades the Hawaiian scene."

Perhaps nowhere in the world does practice fulfil ideals, but Hawaii very probably approaches this perfection more completely, more willingly and more naturally than any other society. The spirit of Hawaii is not one of mere tolerance. It is, rather, the spirit and practice of positive mutual respect, cordial equality and genuine fellow feeling.

INDO-GERMAN ECONOMIC RELATIONS

In the article in the "*Neue Rhein Zeitung*" Prof. Ludwig Erhard, Federal Minister for Economic Affairs, has discussed the present economic relations between India and the Federal Republic of Germany.

Among other things, he says that a glance at the trade balance between the two countries would clearly show a decrease in the German exports to India in 1959, compared with the exports during 1958. In 1958, the Federal Government imported goods worth DM 192 million (nearly Rs. 21 crores) from India and supplied goods worth DM 1,173 million (nearly Rs. 132 crores). In 1959, on the other hand, the import of Indian goods amounted to DM 185 million (Rs. 20.1 crores) and the export of German goods to India to DM 936 million (Rs. 105 crores).

These figures, Prof. Erhard points out, give an idea of the complex nature of the problems confronting Germany's trade with India. By virtue of her being the largest developing country in the world, India must obtain quantities from everywhere. But since she is already processing her own materials for quite some time, she is not in a position to pay with these raw materials as is the case with other less advanced developing countries. India will be in a position to pay only when she is able to produce a large variety of finished goods through better industrialization, and is thus able to export them. Till then, India will have to obtain credits from all parts of the world.

The Federal Republic of Germany has agreed to take a series for liberalising imports from India.

Under this arrangement, the import restrictions on most textile products will be relaxed during the next five years. In respect of products regarding whose import the German Government is not able now to fix a date for complete liberalisation, a system of quotas will be introduced, enabling Indian exporters to effect sales to German buyers.

As regards hand-woven cotton fabrics, the German Government has agreed to consider granting additional licences if the applications for them are supported by certificates to the effect that the products to be imported are hand-woven fabrics. The All-India Handloom Board of the Government of India has authorised to issue these certificates.

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

Questions of Importance

CANAL WATERS TREATY

The signing of the Indo-Pakistan Canal Waters Treaty at Karachi on Sept. 19 by Mr. Nehru brings to an end the 12-years-old dispute on the sharing and distribution of the Indus basin waters and opens a new phase of economic co-operation.

The canal waters treaty envisages the undertaking of a colossal project costing about 1,000 million dollars—building, replacement works within Pakistan to utilise waters of the Western rivers instead of depending on the eastern rivers as at present.

The United States, the United Kingdom, Canada, West Germany, Australia, New Zealand and the World Bank together will finance the project to the extent of Rs. 335 crores. India herself is to contribute Rs. 83.3 crores and Pakistan Rs. 64 crores.

Under the treaty India will concede 80 per cent of the waters of the Indus system to Pakistan and abandon important irrigation projects on the Chenab and Rajasthan.

The division of waters is based on the proposal made by the World Bank in 1954. It divides the total waters of the Indus system in the proportion of 80:20 between Pakistan and India.

India guarantees to let flow for all time to come waters of the Indus, Jhelum and Chenab to Pakistan except for essential uses in its territory specifically laid down in the treaty.

At present, 0.75 million acres are irrigated in India (Jammu and Kashmir, Punjab and Himachal) from these rivers. This area will continue to receive irrigation waters. In addition, a provision is made for the development of new irrigation facilities for another 0.7 million acres.

The United States has agreed to lend India a sum of Rs. 15.7 crores (33 million dollars) and the World Bank Rs. 11 crores (23 million dollars) to meet the foreign exchange costs of a dam on the Beas. This has been done taking into consideration the longer transition period agreed to by India in order to accommodate Pakistan, and will enable India to avoid undue postponement of perennial supplies to the Rajasthan canal as would otherwise have been the case.

Pakistan is undertaking on the western rivers a comprehensive system of replacement cum development works. India has agreed to make a contribution of Rs. 83.3 crores towards the cost of these works.

The Treaty terminates the Indo-Pakistan water agreement of 1948. The agreement of May 1948 had laid down that India had obligations to develop areas where water was scarce in its territory but that it should diminish supplies given to Pakistan gradually to enable Pakistan to tap alternate resources.

FUTURE OF U.N.

To those who have hopes for an improvement in the international political situation on the attendance of so many heads of Government at the General Assembly of the United Nations like Khrushchev, Nehru, Nasser, Tito, Macmillan, Castro, Sukarno and others the speech of Mr. Nikita Khrushchev coming after President Eisenhower who had proclaimed the United States' intention to strengthen the United Nations reminds us of the fate of the League of Nations. Mr. Khrushchev has declared that the Soviet Union has no confidence in the present structure of the U.N. administration and especially in the Secretary-General. His call for removing the U.N. headquarters from America seems to be reasonable. The restrictions placed on Khrushchev sought to be explained as a matter of security but obviously intended as America's retort to the uncivil treatment of the President by Mr. Khrushchev at Paris this summer, appear to be ill-advised, not only to neutral observers but to some distinguished Americans themselves. Mr. Khrushchev seems to be right in pleading that the U.N. must function in a place where the delegates can have freedom of movement.

NKRUMAH ON CONGO

Dr. Nkrumah called the Congo problem a "test case for Africa and added, "What has happened in the Congo has more than justified my continuous outcry against the threat of Balkanisation in Africa and more than justified my daily condemnation of neo-colonialism the process of handing independence over to the African people with one hand, only to take it away with other."

Utterances of the Day

EISENHOWER'S U. N. SPEECH

President Eisenhower urged the United Nations to open an offensive against poverty, illiteracy and disease in Africa and called on the major world Powers to avoid an arms race.

The President, in an address to the U. N. General Assembly on Sept. 22 put forward a five-point programme for Africa and also made specific recommendations calling for controlled disarmament, international control of outer space, food for peace, and the transfer of fissionable materials from military to peaceful purposes. The President's proposals on Africa were: (1) Non-interference in the internal affairs of the African states; (2) Help in assuring their security without wasteful and dangerous competition in armaments; (3) Emergency aid to the Congo with the United States "contributing substantially" to the proposed 100 million dollars U. N. emergency fund; (4) International assistance in shaping long-term development programme; and (5) U. N. aid to education. He said:

"We must never forget that there are hundreds of millions of people, particularly in the less developed parts of the world, suffering from hunger and malnutrition, even though a number of countries, my own included, are producing food in surplus. This paradox should not continue.

"The U. S. is already carrying out substantial programmes to make its surpluses available to countries of greatest need. My country is also ready to join with other members of the U.N. in devising a workable scheme to provide food to member States through the U.N. system.....I hope this Assembly will seriously consider a specific programme for carrying forward the promising food for peace programme."

MR. KHRUSHCHEV'S PLEA

In his lengthy address to the U.N. General Assembly on Sept 23 Mr. Khrushchev, Soviet Premier after outlining a plan for disarmament, made a powerful plea for freeing "at once" all colonies, mandated territories and other non-autonomous territories.

The Soviet Premier's speech was marked by a tough attitude towards the West and increased friendliness towards the non-aligned countries of Asia and Africa.

Mr. Khrushchev made friendly references to India more than once and referred to Goa as

among colonies where "the shameful colonial regime should be buried."

Contrasting the backwardness in which colonialism left India and other countries in Asia like Indonesia, Burma and Afghanistan, which he had visited, Mr. Khrushchev said, "I was much impressed by the great successes in raising national economy and culture in those countries. We saw large new building projects, dams and roads under construction and new universities and institutes. Can such a picture be seen in colonies? Such things do not and cannot exist there."

MR. DESHMUKH ON INDIA'S FUTURE

Mr. C. D. Deshmukh, said at Bombay on Sept. 13 that the problems that the nation was facing to-day in regard to economic development could be solved "if the battle of 'isms' is terminated" and the best possible leadership was installed in the seats of power and added:

"Therefore I think the solution for our difficulties is a commonness of aims rather than a commonness of labels and concentrating efforts on getting the best possible leadership in the seats of power and getting the best talent for the highest seats of power."

"In a parliamentary democracy," he said, "it is quite certain that the lack of all necessary qualities is going to result in unfavourable repercussions on the quality of implementation (of development schemes) by the bureaucratic machinery. There has been too much red tape, too much stalling, finding out a hundred reasons as to why a thing cannot be done rather than finding out one reason as to why a thing should be done," he contended.

MARSHALL CHEN YI'S CHALLENGE

The Communist Chinese Foreign Minister, Marshal Chen Yi, quoted Communist leader Mao Tse-tung as saying China's "fundamental policy" is to strengthen solidarity with the Soviet Union and all "socialist countries."

The Minister was speaking at Bulgarian National Day celebrations at Peking on Sept 10 which were attended by Mr. Chou En-lai, the Chinese Prime Minister and diplomats.

He continued: "The Chinese people have always followed this instruction of Comrade Mao Tse-tung striving for the ceaseless strengthening of fraternal friendship between the Chinese and Bulgarian peoples and the consolidation, development and a great unity of the Socialist camp."

Political

LIBERATION OF GOA

Mr. Y. B. Chavan, Chief Minister of Maharashtra, called on the members of the Goa National Congress, to prepare some constructive programme for their freedom fight. Such programme, he added, would give confidence and strength to the people of Goa who were fighting for their independence.

The Chief Minister, who was inaugurating the twelfth annual conference of the National Congress, Goa, at Bombay on Sept. 8, asserted that every Indian was behind them in their struggle.

Mr. Chavan said that India's freedom was not complete unless Goa was freed from foreign rule.

He was certain that the fight for the freedom of Goa would continue till it was won and it would get the support of all the people in the world who believed in human rights and democratic processes.

Dr. P. D. Gaitonde, who presided over the conference, in his speech, said that the progress of their movement had certainly been slower than they had hoped. There were new encouraging trends now and they hoped that they would achieve their objective soon.

DECENTRALISATION OF POWER IN EGYPT

President Nasser carried out an unprecedented reform in Egyptian history by introducing a decentralised local Government system for the Egyptian region of the United Arab Republic.

Under a newly-created local Government Ministry 21 Provincial Governors with the rank of Under-Secretary will apply Government policies in all fields of internal affairs, independently of other Ministries.

DISPUTES IN AMERICAN STATES

The American Foreign Ministers' Conference approved the creation of a six-nation Good Offices Commission to investigate disputes between American States.

The Commission will be composed of Mexico, Costa Rica, Venezuela, Columbia, Brazil and Chile.

The Commission is to be composed of the "highest personalities" of the member countries. In case of an emergency, it could, therefore, comprise the Presidents of the six countries.

MUSLIM LEAGUE'S POLICY

Presiding over the two-day Tamilnad Muslim League Conference which met at Madras on Sept. 17, Mr. Mohammed Ismail claimed that the organisation was "really fighting against communalism wherever it was found" and it had as its objective the securing of "an equally honourable existence for all communities in India."

Mr. Ismail also referred to Chinese incursions into Indian territory and said that the Muslims were and would be solidly with the Government in defending the security and integrity of their motherland. He said that the Muslims in the country had endorsed the objective of the establishment of a Socialist pattern of society and accepted planning as a means of implementing it. He called upon the League organisations in the country to help and co-operate in the implementation of the Five-Year Plans and Community Development and National Extension Service schemes.

NEUTRALIST GROUP WITHIN U.N.

Dr. Kwame Nkrumah, the President of Ghana, called on Afro-Asian countries to avoid being drawn into the East-West Power struggle.

In a statement dated 25th Sept. issued at the Waldorf-Astoria Hotel, where he stayed said that in his view colonialism was one of the main sources of world conflict.

Dr. Nkrumah said that the Afro-Asian group and other non-committed nations should make the greatest possible effort to come together and form a "neutralist group within the U.N., and this neutralist group should support whichever causes are in their view likely to promote world peace and security." He said, "The suggestions he made in the course of my speech (before the General Assembly) that Africa should be freed from colonialism...is no more than a reassertion of the principle underlying the American Declaration of Independence."

TITO-NASSER CALL

Yugoslav President Tito and U.A.R. President Nasser agreed on the necessity of new efforts to improve international relations and consolidate peace.

In a communique published after an hour-long talk at New York on Sept. 24, the two Presidents said they noted the similarity of their points of view on the main international problems.

FAILURES IN EXAMS.

The Education Minister, Dr. K. L. Shrimali, stated in the Lok Sabha at question-time last month that the Government was "seized" of the problem of large-scale failures in examinations, from the high school to the university stage.

But he disagreed with a suggestion that the percentage of failures had increased in recent times. Dr. Shrimali said that for the last ten years the average percentage of passes had practically remained the same and there had been no deterioration. The Minister said he admitted that the present percentage of passes was not enough and standards had to be improved.

Mr. C. D. Pande said that either the teaching system was defective, or the whole generation of new students had deteriorated.

Dr. Shrimali said that probably both the teachers and the students were at fault. The Government was continuously taking necessary action in order to improve the teaching methods and raise the standards.

EDUCATION OF ADULTS

The Second World Adult Education Conference has under the terms of a resolution sponsored by India, called upon all organisations controlling media of popular entertainment, such as films, television and radio, to consider how they could effectively incorporate into some of their programmes a constructive outlook and incentive to promote a richer and well-informed life.

The Conference was held at Montreal from Aug. 21 to 31, under the auspices of the UNESCO.

The resolution also stated that the UNESCO should take steps to bring educationists and cultural leaders into contact with those who control the media of popular entertainment and facilitate the exchange of ideas between the two.

YOGIC PRACTICES

The Government of India has appointed a committee of medical experts to study, evaluate and report to the Government on the therapeutic values of Yogic practices.

During the course of its work, says an official Press release, the committee will also visit a few selected yogic institutions where yogic therapy is being imparted, and recommend, after an on-the-spot assessment of these institutions.

INDIA FOUNDATION SCHOLARSHIPS

The India Foundation, an organisation started in Poona with the object of helping "gifted young men and women to attain their maximum possible stature," has invited applications from qualified candidates for eleven different scholarships to be awarded by the Foundation for studies in foreign countries.

In an announcement on September 13 the Foundation said the scholarships were initially for one year but they might be extended on the basis of merit and needs of further study.

The announcement listed the following scholarships for studies in Germany: Two scholarships of 300 marks (Rs. 342 approximately) each per month; two scholarships of 250 marks (Rs. 285 approximately) each per month for study in international affairs and relations; and three scholarships for the study at Munich of 250 marks each per month.

The others are: Two loan scholarships of Rs. 300 each per month for study in any foreign country and two passage scholarships from Bombay to New York.

MORAL INSTRUCTION IN SCHOOLS

Inaugurating a seminar on "moral and religious instructions in schools, at New Delhi on Sept. 15 Mr. Prem Kirpal, Secretary of the Union Education Ministry, said that the Government of India had set up a committee to advise on the selection of suitable literature for the teaching of moral and spiritual values in educational institutions.

A large number of heads of higher secondary school teachers and educational administrators participated in the seminar.

T. V. S. GIFT TO DELHI SCHOOLS

The T.V.S. Charities have donated a sum of Rs. 50,000 to the Madras Schools run by the Madras Educational Association in the capital towards the construction of a new school building.

The Madras Educational Association runs two higher schools and two middle schools in the capital and provides educational facilities for nearly four thousand boys and girls. Two schools are housed in the buildings belonging to the Association, while the other two schools are awaiting construction of buildings of their own. The donation is expected to be utilised for the construction of one of the buildings.

ACTIVITY AGAINST INDIA'S SECURITY

A Bill to amend the Criminal Law Act to "make certain offences in connection with the security of India punishable will be introduced in the next session of Parliament. This was disclosed by the Union Home Minister Mr. G. B. Pant, addressing the Chief Ministers of States at Delhi on Sept. 13.

The Bill will have the following provision: "Whoever undermines the security of India by questioning by words either spoken or written or by signs or by visible representations or otherwise, the territorial integrity or the frontiers shall be punishable by imprisonment for a term which may extend to two years or fine or both." Also "whoever publishes or circulates any statement, rumour or report that are intended to prejudice or likely to prejudice the maintenance of peaceful conditions in any notified area shall be punishable by imprisonment up to a term of two years or fine or both. A notified area is an area adjoining the frontiers of India and declared by the Central Government to be a notified one.

ELECTION OF WORLD COURT JUDGES

The Radhabinod Pal of India was nominated for election as a judge of the World Court.

Five of the judges of the World Court are due to retire in Feb. The retiring judges were all nominated for further terms, together with twenty other aspirants to their jobs.

Mr. Muhammad Zafrulla Khan of Pakistan who has also been nominated is one of the five retiring judges.

The Secretary-General, Mr. Dag Hammarskjöld circulated a document about the nominees among member delegations in preparation for elections which the General Assembly will conduct during its present session.

Dr. Pal was nominated by eleven countries including India. They were: Bolivia, Byelorussia, Costa Rica, Panama, Paraguay, Sweden, Ukraine, Soviet Union, Yugoslavia and India.

Britain and the United States were among the countries which nominated Mr. Zafrulla Khan. Sweden signed for both Dr. Pal and Mr. Zafrulla Khan.

ALLAHABAD HIGH COURT

The President has appointed Mr. Justice Surendra Narayan Dwivedi and Mr. Justice Ram Asray Mishra, at present, Additional Judges of the Allahabad High Court, to be permanent judges of that High Court, and Messrs. Jharu Datta Sharma and Mithan Lal of Uttar Pradesh higher judicial service to be Additional Judges of the Allahabad High Court, upto August 12, 1962 and for two years, respectively with effect from the date they assume charge of their respective offices.

PUNJAB ACT HELD VOID

The Supreme Court declared the Punjab Forward Contracts Tax Act of 1951 void and unconstitutional on Sept. 13.

The Court held that the Act which provides for a levy of a tax on the business in forward contracts, was beyond the legislative competence of the State Legislature.

This ruling was given by a Constitution Bench of the Court while allowing an appeal by the Bullion and Grain Exchange Ltd., and other businessmen of Ludhiana.

JUDICIARY IN PONDY STATE

The Government of India have decided, as a matter of policy, to remove the appellate jurisdiction of French courts over courts in the former French possessions in India.

Legal implications of granting representations to Pondicherry in the Indian Parliament were being examined. These steps are being thought of as *de jure* transfer of Pondicherry in India had not been finalised.

RULES OF A.-I.C.C.

Mr. Justice Dwivedi of the Allahabad High Court held that the Constitution and the rules of the All-India Congress Committee, State Congress Committee, District Congress Committees and the Mandal Congress Committees had got no statutory effect and they could not be enforced by any court of law and no direction or writ could be issued by the High Court to enforce compliance with the said constitution and the rules.

Giving the above ruling on Sept. 16 the Court discussed a writ petition, filed by a Congress worker of Ballia, for directing the U.P. Provincial Congress Committee, Lucknow, and the District Congress Committee, Ballia, not to hold the election of Mandal Congress Committee which were scheduled to be held on September 14 and of office-bearers on Sept. 23 and 29.

INDIAN BANKING SYSTEM

The essential soundness of the Indian banking system was emphasised by Mr. H. V. R. Iengar, Governor of the Reserve Bank, who said that well over 90 per cent of the total deposits was held in banks which were soundly run. "Although there are a few weak spots, the Indian banking system taken as a whole from the point of the safety of deposits, is sound and vigorous," he said.

Mr. Iengar, who was inaugurating the Second Indian Conference of Research in National Income at the Institute of Economic Growth at Delhi, admitted however that out of the 363 banks in India at the end of 1959, a number of them "unfortunately are still 'problem banks,' that is to say, their operational efficiency is below standard and they have a legacy of bad and sticky advance.

MR. G. L. MEHTA

The President has approved the selection of Mr. G. L. Mehta as Chairman and Mr. G. R. Kamat, I.C.S., as Member-Secretary of the Third Finance Commission which is proposed to be constituted shortly under Article 280 (1) of the Constitution.

The actual date from and the period for which the Commission as well as the names of the three members will be announced later.

DEPOSIT INSURANCE SCHEME

The Reserve Bank of India has forwarded to the Indian Bankers' Association for its comments certain proposals with regard to the introduction of a scheme of deposit insurance in the country.

While this matter is receiving attention at the official level, the Deputy Governor of the Reserve Bank, Mr. M. V. Rangachari who accompanied the Finance Minister to the International Monetary Fund and World Bank meetings in the United States will study the scheme in force in that country.

INDIA'S FOREIGN LIABILITIES

India's liabilities abroad on investment income account showed an overall trend towards an increase during the period of six years from 1953 to 1958.

A study published in the latest bulletin of the Reserve Bank of India said that these liabilities aggregated to Rs. 55.3 crores during 1958 as compared to Rs. 49.2 crores in 1957, Rs. 57.2 crores in 1956 and an annual average of Rs. 47.4 crores during the three years 1953 to 1955.

BALANCE OF PAYMENTS

Mr. Morarji Desai, India's Finance Minister asked the Commonwealth to consider whether there might be some way of easing the balance of payments position through some joint operation—something that would help to finance imports into countries like India.

Mr. Desai was speaking at the Finance Ministers' Conference in London on Sept. 20 which preceded their visit to the Washington annual meetings of the International Monetary Fund and the World Bank. He also stressed the need for more capital.

CURBS ON BANK BORROWINGS

The Reserve Bank of India announced on Sept. 21 three monetary measures to hold the price-line. They are: Penal rates of interest for borrowings from the Reserve Bank by banks in excess of the quota fixed for each bank; an increase in the average lending rate by banks to their customers by half a per cent; and a limit on the interest rate paid by banks on short-term deposits.

The new steps announced take effect from October 1.

A Press Note issued by the Reserve Bank said: "The borrowing of banks from the Reserve Bank at Bank Rate will be limited to certain quotas, above which further borrowing will be permitted only on payment of certain penal rates of interest. Each scheduled bank will be allotted a quota for borrowing at the Reserve equal to 50 per cent of the reserves required to be maintained by it with the Reserve Bank in terms of Section 42, Sub-Section (1) of the Reserve Bank of India Act (i.e., 5 per cent of demand liabilities). The schedule of charges for borrowing from the Reserve Bank will be as follows:

- (1) Scheduled Bank borrowings (against Government securities as well as bills) upto 100 per cent of the quota—Bank rate.
- (2) Scheduled Bank borrowings over 100 per cent not more than 200 per cent of the quota—1 per cent above rate.
- (3) Scheduled Bank borrowings over 200 per cent of the quota—2 per cent above Bank rate.

In view of the new system of penalty rates, the ceiling limits of borrowing from the Reserve Bank of India, fixed for individual banks under the Bill Market Scheme will for the time being, not be operative.

Mrs. BANDARANAIKE

"Mrs. Bandaranaike's success should be an inspiration to other members of her sex throughout Asia", observed the *Malay Mail* in an editorial captioned "Woman's Place":

Mrs. Bandaranaike has made it and with her Freedom Party and its odd assortment of allies seems assured of making history by being the world's first woman Prime Minister.

She is still without a seat in Ceylon's new Parliament but that is a mere formality which can be easily dealt with.

Although Mrs. Bandaranaike has declared 'I am no Marxist' there will still be misgivings not only in Ceylon but overseas at the remarkable electioning arrangement her party came to with extreme leftist elements.

If the Reds run true to type (and there is no reason to doubt that they will) Mrs. Bandaranaike may find that the time for the 'pay off' will not be long delayed.

Meanwhile although she has doubtless benefitted vastly from her late husband's memory, Mrs. Bandaranaike is to be congratulated on her own showing.

It is symptomatic of new trends and developments in this changing world that it should be from Asia that the first woman ever to be a Prime Minister should have come.

This will, perhaps, once and for all destroy the legend (which had at one time its basis in truth) that the East is essentially a man's world and that womenfolk are still bound to a purdah-like condition.

Mrs. Bandaranaike's success should be an inspiration to other members of her sex throughout Asia. Here in Malaya there are still great opportunities for women and a vital part for them to play.

Meanwhile Mrs. Bandaranaike faces a double test. She has got to prove her ability to control what is likely to be a strangely assorted government and at the same time to bring harmony and security to Ceylon.

WOMEN & SMALL SAVINGS

Srimathi Tarakeswari Sinha, Union Deputy Minister for Finance who was addressing on Sept. 18 a meeting at the Avvai Home, Madras under the auspices of the Women's Indian Association, made an earnest appeal to the women of India, particularly in the rural areas, to give up the "traditional habit of hoarding money" in the form of gold jewellery, and invest their savings in the small savings of Government.

Srimathi Sinha said that the National Savings Movement, would be a complete success, during the Third Five-Year Plan period, if the women of India played their role nobly. Union Deputy Minister congratulated the Madras Government on having exceeded their target figure of Rs. 1 crore for the year.

MISS GOONAM

Dr. (Miss) Goonam of Durban, who is now on a tour of India, paid a visit to the Madras High Court. The visitor watched the proceedings in some of the Courts and also saw the Portrait Gallery of the High Court and the Library.

Talking to Pressmen, Dr. Goonam said that she was born and brought up in South Africa. Having imbued Western ideas and lived in a Westernised atmosphere, it helped them considerably in life, to breathe the air of India and to become Indian for a little while. She was proud to belong to a family from Madras. It was heartening to them to know that they belonged to a country where the Indian people ruled, exercised power, and occupied the highest positions.

Dr. Goonam said that she was interested in the working of Courts and she felt she could learn a lot by a visit to the Madras Courts, which were held in high esteem everywhere. People in England had great regard for the way in which justice was dispensed in Madras and for the culture of Madras. For people living away from India, Madras made a tremendous appeal, she added.

POLYTECHNIC FOR WOMEN

A proposal of the Osmania Graduates' Association to start a polytechnic specially for women is under the active consideration of the Exhibition Society.

Mr. A. Seetharama Reddy, secretary of the association, disclosing this in his report to the 28th annual conference on Sept. 17, expressed his confidence that the proposal would fructify very shortly.

When the idea materialised the polytechnic would be an unique institution and the first of its kind in India, he added.

RUSSIAN WOMEN IN OLYMPICS

Russia dominated the woman's gymnastics at Rome. Larisa Latynina won three gold medals for team event, individuals placing and free standing exercises, two silver medals for beam and parallel bars, and a bronze for broad hose vault.

MR. FEROCZ GANDHI

It is with deep regret that we record the death of Mr. Feroze Ghadhi, M.P., Prime Minister Nehru's son-in-law, at the premature age of 48 on Sept. 8. He had a heart attack two years ago. Mrs. Indira Gandhi is Mr. Nehru's only child. She has two young sons, who are 15 and 12.

Mr. Feroze Gandhi had been a very active member of Parliament. He was responsible for the exposure of the Mundhra transaction. He had always been alert, looking for and fearlessly exposing gross irregularities or misconduct in public affairs. His last attack was directed against the Punjab Government whose activities have filled Congressmen with dismay. Those who had complaints against Ministers and other highly placed persons, but lacked the courage to take the initiative and expose them, invariably sought Feroze Gandhi's help. Many, including the members of the Opposition, will miss him greatly.

MR. N. R. PILLAI

Mr. N. R. Pillai, Secretary-General, External Affairs Ministry, relinquished charge of office on Sept. 1 and proceeded on six months leave preparatory to retirement.

Mr. Pillai joined the Indian Civil Service 38 years ago, and had a distinguished career. He held many important posts, including that of Commerce Secretary, Cabinet Secretary, Secretary to the Planning Commission and succeeded the late Sir Girja Shankar Bajpai as the Secretary General of the External Affairs Ministry.

DR. PRASAD ON BHARATI

"It is not only for our Tamil-speaking brethren to pay their tribute of love and appreciation to his great genius, but it should be the right also of all of us who speak other languages to offer our tribute of praise and appreciation to Subramania Bharati." These sentiments were expressed by the President, Dr. Rajendra Prasad, in a message to the Radio newsreel on the occasion of Subramania Bharati Day broadcast from the All India Radio on Sept. 10.

THE OLYMPIC GAMES

The 17th Olympiad, biggest of them all ended at Rome on Sept. 11 when the Olympic flame, which had been burning day and night for 18 days, was extinguished, leaving Russia undisputed champions for the second time in a row. Once again they topped the gold medals table with 43 to the 34 of their closest rivals, the United States.

SANSKRIT PANDITS

A National Register of Sanskrit Pandits is to be compiled by the Union Ministry of Education containing the names of learned pandits and their special subjects of study, standing, authorship, teaching experience and willingness to teach pupils in the traditional way, says an official Press release.

The criteria for the inclusion of pandits in the National Register has been outlined by the Central Sanskrit Board. The Board has recommended that a pandit should be a reputed expert in at least one *shastra*. Other qualifications needed are at least 15 years' experience in the teaching of *shastras* along with literary or research work of significance to his credit.

PARAMOUNT RULER OF MALAYA

Sri Hisamuddin Alam Shah, Paramount Ruler of Malaya, died on Sept 1 at the age of 62 after a short illness.

Sri Hisamuddin Alam Shah was elected Paramount Ruler after the death of Tuanku Abdul Rahman, in April this year. He had served as Deputy Supreme Head since 1957.

Adhll Syed Hassan Jamalullail, Raja of Perlis State, was elected as the third Paramount Ruler of Malaya for a term of five years on Sept. 21.

The elections were made by the Rulers' Council which met at Kuala Lumpur on Sept. 21.

INTERNATIONAL FILM FESTIVAL

John Mills, the British actor, was awarded the Volpi Cup for the best actor for his role in the British film "Tunes" at the 21st International Film Festival which ended at Venice on Sept. 7.

Shirley Maclaine, the U. S. actress won the Volpi Cup for the best actress for her part in the U. S. film "The Apartment."

A French film, "Le Passage Du Rhin", directed by Andre Cavatte, was awarded the Golden Lion of St. Mark for the best film.

INDIA'S DEFEAT IN HOCKEY

Sardar Surjit Singh Majithia, Union Deputy Minister for Defence, attributed the Indian hockey team's defeat at the Rome Olympics to "sheer complacency."

"Our boys were over-confident", he said and added that they had to be shaken out of their complacent attitude.

The Deputy Defence Minister hoped that the defeat would serve as a corrective to the Indian side.

BOOKS THAT HAVE INFLUENCED ME

One gift the Fairies gave me.....
The Love of Books, the Golden Key
That opens the Enchanted Door.

(Andrew Lang)

A SYMPOSIUM

Contributors: Rt. Hon. V. S. S. Sastri, Dr. Sir C. V. Raman, Mr. C. Jinarajadasa, Justice M. C. Chagla, Dr. C. Rajagopalachari, Sri B. J. Wadia, Mr. K. Natarajan, Mr. Dilip Kumar Roy, Smt. Rajkumari Amrit Kaur, Prof. M. Ruthnaswamy, Mr. B. Sanjeeva Rao and Dr. Sir C. P. Ramaswamy Aiyar.

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VOICES FROM THE PAST

(Excerpts from articles contributed to the *Indian Review*)

They reveal the sagacity and vision of the men who tried to instruct and entertain their generation; but whose words written round about the first decade of the century have lost none of their power to touch the imagination of readers today.

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