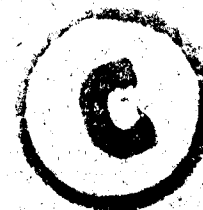


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62nd Year

Vol. 62

MARCH 1961

No. 3

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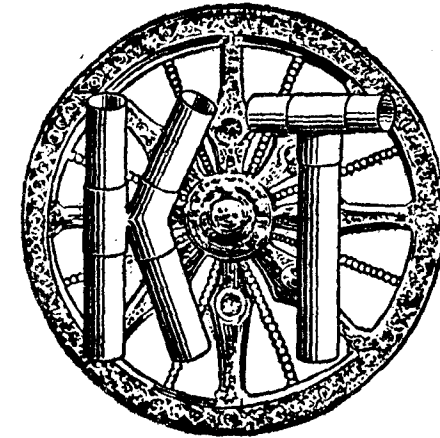
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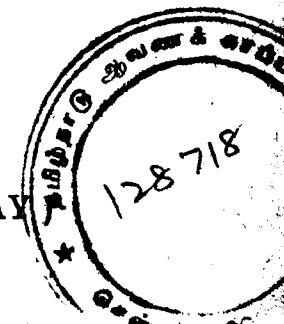
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Vol. 62]

MARCH 1961

[No. 3

Philosophy of The United Nations Charter

By

PROF. T. SURYANARAYANA RAO

JUNE 26, 1945 is a memorable day in the history of international relations. For on that day the Peoples of the United Nations set their signature to the Charter of the Organisation. The UNO itself came into effective existence a few months later, in October 1945. The Charter describes a universal message, prescribes appropriate methods to translate it into action and details the mechanism for it.

The Charter strikes a deep personal note right from the start. It is not the high contracting parties that speak to you. It is the Peoples of the United Nations that share their ambition and experience with you. In fact the best of our thoughts are poured there. The Peoples of the UN are determined to save their children from the scourge of war. They reaffirm faith in the fundamental equality of individuals and of nations. They seek to create conditions conducive to international law. Further they pledge themselves to promote "social progress and better standards of life in larger freedom." The preamble of the Charter thus at the very outset delineates the central message of the UNO.

This message permeates the whole Charter in all its nineteen chapters. The purposes of the UN are explained in the first article. They are numbered four : international peace and security; strengthening of universal peace by friendly relations among nations based on equality; achieving international cooperation in cultural, economic and related fields; and harmonizing international efforts in the attainment of these common aims.

Article 13 says that "the General Assembly shall initiate studies and make recommendations for the purpose of promoting international cooperation in the political field, in the direction of international law and in other

fields benefitting humanity. Once again chapter IX (article 55) speaks of the main aims while describing the scope of one of the organs of the UN, The Economic and Social Council.

There is another important aspect of international life to which the UNO addresses itself. It is the future of the non-self governing people. Chapter XI is entitled "Declaration regarding Non-selfgoverning territories." There are two aspects of this question. One is to ensure political, economic, social and educational advancement of these dependent people, and the second aspect is to lead them to self-government in due course. Appropriate agency has been devised for these two purposes in the form of the Trusteeship Council. Articles 73 and 76 explain the UN aims in this regard.

The second part of the UN philosophy consists of methods that the Charter prescribes for achieving the purposes of Organisation. The Preamble mentions them in very clear terms :

"to practice tolerance.....

"to unite our strength to maintain international peace and security,

"to ensure.....that armed force shall not be used save in common interest and

"to employ international machinery for the promotion of the economic and social advancement of all peoples....." The preamble by its very nature cannot be more elaborate than this. At least a dozen of the 111 articles deal with the methods. The second article enumerates seven principles. There is sovereign equality of member-states. Members shall fulfil their obligations in good faith. Peaceful methods must be employed in settling disputes. UN's preventive and enforcement action must be fully supported both by the members and by non-members. Lastly, the UN shall not interfere

with the internal affairs of states. All but the last of the principles receive general acceptance. But the domestic jurisdiction clause, the famous Article 2 (7), has been the toughest one to be neatly interpreted. To give but one recent instance, the South African government insists that apartheid is its domestic affair. It requires a greater appreciation of the purposes of the UN than is usually found among the states to follow the principles correctly in international practice.

Articles 10-12 begin how issues may come to be dealt with by the General Assembly which is the supreme body of UN. Through discussion and recommendation the General Assembly takes the first step in settling international disputes. Enforcement is generally the exclusive province of the Security Council. This is authorised by the 24th article which says that the UN members "confer on the Security Council the primary responsibility for the maintenance of international peace and security." As the thirty-third article says, the parties to a dispute may follow any method short of war to an understanding. Though primarily the Assembly shall follow the method of discussion and recommendation, due to historical circumstances it has come to possess better tools. By virtue of the Uniting for Peace resolution of 1950, the Assembly can now move to action when the enforcement agency, the Security Council is deadlocked by veto.

The crucial chapter in methods is the seventh one. The Council shall exhaust all methods except military action to settle disputes. But after that point it shall not shirk to go further. Article 42 empowers it to "take such action by air, sea or land forces as may be necessary to maintain or restore international peace and security." The next few articles deal with the way in which the UN armed forces could be built up. There is a move today to amend this chapter so as to bring the creation of international military force nearer to realisation.

Another important method of the action is research in all fields affecting the modern man. This is to be followed by sharing international skills and international wealth. This method is particularly adopted by the specialised agencies like the Unesco which are a dozen now. Their work is coordinated by the Economic and Social Council.

The constitutions of some of these specialised agencies themselves constitute another weapon in the armoury of the United Nations. For instance, the International Labour Organisation. The ILO declares the normative principles guiding labour-capital-government relations, standardises labour laws in various countries and seeks to place labour on its rightful chair. Likewise the other agencies such as the Bank, the Fund and WHO are making a global attempt to regularise national concepts and practices in the relevant fields and prevent them from going either to the extreme right or left. The very commendable work of these agencies is complemented by special Declarations. The Universal Declaration of Human Rights, the Declaration on the rights of the child and on the rights of women substantially widen the scope of international philosophy under the aegis of the UN.

Now comes the mechanism of the Organisation as conceived by the Charter. The bulk of the Charter deals with this aspect. Article 7 gives the green flag authorising the establishment of six main organs: The General Assembly, Security Council, Economic and Social Council, International Court of Justice, Trusteeship Council and Secretariat. Article 7 (2) empowers the Organisation to have appropriate subsidiary organs. Each of these organs has its constitution and rules of procedure. The Assembly houses all member-states, currently numbering 100. The other organs have smaller compositions—Security Council 11, Ecosoc 18, and ICJ 15 judges. The Trusteeship Council will have equal numbers among the administering and nonadministering members. But in any case all the five permanent members of the Security Council will be there. There is no question of numbers to Secretariat. The Secretary-General will have big responsibilities both of routine nature and of political character.

There is the notorious veto in the Security Council. There are power blocs in the whole organisation exercising extraordinary influences. In between the two power blocs there are about 40 small states many of whom come under the Panch Sheel group.

This huge setup is a thing unknown to history. In its design, in its responsibilities and range the UNO concretises one of the most ambitious projects of mankind.

So now, what are the basic elements of the United Nations philosophy? There is the collective responsibility on the shoulders of the peoples of the UN to maintain peace on this planet. There should prevail human rights all over the globe and the nations should be treated equal as well as sovereign. There should be international sharing of skills, wealth and spiritual heritage. There should grow international law to guarantee good conduct on the part of nations. And there should be no non-self-governing land. These are the five ends which the UN upholds.

This five-fold path is clear in the activities of the Organisation. Its action in Korea, Suez Canal and Indo-China is evidence of its political responsibility. The Human Rights declaration, the many special agencies like the World Bank, the Children's Fund and Technical Assistance Program are proof of the socio-economic range of this philosophy. The work of the International Law Commission and the World Court is the legal foundation of tomorrow's international relations. Trust territories which have emerged independent like Libya, Cameroons and Togoland, as also the areas which are soon to become self-governing speak eloquently of the universal ideology that enthuses the UNO.

But there is the other side of the coin also. This other side does not reflect in the Charter but only underlines the fact that it takes a long time for the philosophy of the Charter to strike roots in international life. There is a feeling that the UN has become a forum where the sufferers ventilate their grievances and the offenders vindicate their standpoints. There is, secondly, the preponderance of the big powers in the counsels of the UN. In real point there would have been no complaint if the big powers maintained a unified stand. They quarrel among themselves, they dictate terms to the Organisation and more often than not they arrive at solutions outside that body. There is the danger of the UNO being bypassed by these powers. Thirdly, the small nations are too preoccupied with their difficulties and differences to take the UN seriously. There is further half-heartedness in some of the UN's actions. A sort of crisis of conscience was exhibited over the recent South African incidents. Again, a big nation like China is kept out of the world body just on account of bloc rivalries. Lastly, in many cases

the UN demonstrated its greatness in the debate of issues rather than in negotiating settlements. All this of course refers to the political aspect. On other fronts such as economic, cultural and social, substantial progress has been made. But the main thing by which the UN will rise or fall is international peace and security.

One might naturally ask: what might be the root causes of this state of affairs? They may be stated as follows: One, incomplete appreciation of the UN philosophy on the part of member-states. Two, absence of a strong group of members which would champion the Cause. And three, lack of organised international opinion in favour of the UN and its five-fold path. Much must be done in behalf of these three counts before the Charter philosophy bears its fruit abundantly.

Algeria or Hungary, Quemoy or Tibet, apartheid or atomic energy—there must be a standard of argument to which all should submit. The UN has its own yardstick though independent sovereign states are its members. Unless members appreciate this and willingly submit to it, chaos would not end. The ten-nation disarmament talks at Geneva, the Summit meet at Paris, the death dance of South Africa, all are symptoms of this chaos. The strength of the world body should primarily come from the surrender of independent logics of states. To give but one instance, Khrushchev could have surrendered American spy pilot Powers to the UN to be tried by the Hague Court! This would have laid down an important precedent both in international law and in the new political philosophy now in experiment.

But the difficulty is that the big powers have vested interests in international politics. They are indeed bigger than the UN and their interests are more important than the interests of the common world community. Not only do they dominate world scene with their politics but they draw small nations into the camps. When the small nations divide among themselves they become Clives and Duplexes. Therefore, it will be great thing if these many small states come forward to champion the new philosophy both inside and outside the UN. But can the small ones dare take such a course? Yugoslavia on that side and UAR on this side have shown that the small nations can stand against the giants all alone. Yes, they can stand against all of them if they go together! together for a

right cause! The path is already made by the Panch Sheel idea. Nations should walk along it to establish peace in freedom and culture. Of course the new panch sheel union of states will be broader than the Afrasian circle.

The philosophy of the United Nations is not the narrow privilege of governments. It is the grand treasure of the international community at large. It should be propagated, perseverently and preserved for the posterity. Cutting across national barriers, racial complexes and ideological enmities the world community must become one on the basis of the united philo-

sophy of nations. This oneness must be in the form of a global political organisation independent of governments and their groups. This universal movement would first, share national policies in conformity with the UN's philosophy and practice. Secondly, it would see that the UN becomes the central force in the world, permeating the cultural, economic as well as political activity. And further, the contemplated uni-world association shall get to the stage next to the UNO, namely a universal state. That, in effect, is the logic of events emerging out of the philosophy of the United Nations Charter.

Communist Capitalism

By

MR. EDWARD J. WEBSTER

[CAREFUL analysis of the communist system reveals it as a flimsy texture of frauds. In our title we have linked the words "communist" and "capitalism" in order to examine the most bare-faced of communist frauds—namely, the monotonous condemnation of "capitalism." For more than a hundred years, Communists have paraded their "down with capitalism" slogans and prattled incessantly about what they allege are the all-embracing evils of capitalism. Meanwhile, within less than forty years, the communist system which the Kremlin gangsters would impose upon all of us has become the most arbitrary, arrogant, rigid capitalism the world has ever known. It is now easy to make that indictment stick that nobody any longer need be hood-winked.

Unfortunately there is a vast deal of confusion concerning basic economic facts of life. For example, what is "capital"? "Capital" is a generic or general term. It includes the entire mass of machinery, tools, instruments, and devices accumulated from past production for use in present and future production. Capital has enabled man so to use the power resources of nature—water, steam, and electricity, conspicuously—as both to reduce the amount of human effort required for essential goods and services and to do countless things that he could not otherwise do at all. The division of labor and specialization in production that yield thousands upon thousands of luxuries as well as necessities

are made possible by capital. By means of capital employed in modern transportation and communication, some of the limitations of space and time have been overcome. We travel across the continent in a few hours; we have around-the-clock reports of world-wide events as they occur; and, if we wish, we may have a message sent around the world in a matter of minutes. Nor should the marvels of modern medicine be overlooked. Not infrequently, a half million dollars may be spent in the development of a single product—which the public straightaway takes for granted. Regardless of the form it may take or the manner in which it is applied practically everything that now contributes to our unprecedented standard of living and to the broad enrichment of our life is dependent upon capital.

But what is "capitalism," that avowed evil for which the Communists pretend to have such bitter hatred? When—after what has in the past usually been a long process of accumulation or "formation"—major productive activities, such as mining, manufacturing, and the like, are directed by those who own or control the capital required, it may be said that some type of capitalism has developed. Historically, various types of capitalism have been identified: industrial, trade, financial, state, and free enterprise. The underlying similar characteristic of these is that at some time and in some manner a portion of what had been produced was saved or set

apart and made available for future production in some area of the economy. No padding of "ideological" gossamer can conceal the fact that all capital so formed and so used must sometime, somewhere, and somehow, have been "created" in the process of production. It was not pulled out of a magic hat.

At this juncture one point must be emphasized—and remembered. The communist economy, in order to further its aggressive schemes, is more dependent upon capital than is any free nation in the world. Indeed, all of communism's boasted achievements have been made by the use of capital. It is true, of course, that the various tools and devices now used by communist capitalism were not developed in communist states. They had been developed by other systems of capitalism before they were "expropriated" (stolen) by the Communists. But, for the replacement of their present supply of tools and devices as well as for the development of new ones, the Communists must save a portion of their product for use as capital. The point calls for no debate. That which originates as capital, behaves like capital, and does the work of capital, is capital. Neither the method by which it is formed nor the mechanism by which it is controlled can ever invalidate that fact.

All capital is capital, but systems of capitalism differ. Our main interest now, therefore, is to examine the distinctive characteristics of communist capitalism. In what respects is it different? What makes it tick as it ticks?

How is communist capital "formed"? In the first instance; as has already been pointed out, much of it was confiscated, expropriated—stolen. But the outrageous lengths to which communist capitalism, as an operating concern, has been willing to go to increase its capital is one of the blackest marks on its sordid record. The entire system of the Communists—wages, plane of living, everything—is geared to that objective. Their boasted "five-year plans" were designed to speed the accumulation of capital, and the degree of their success has depended upon the extent to which food, clothing, and housing were withheld from the hungry, ill-clad, and ill-housed. In order to set up capitalized collective farms, the land was seized and the dissenting landowners were mercilessly slaughtered. Add to that the toil of countless thousands of slave workers in concentration camps, where the depravity of communist administration plumbed appalling depths. By

such methods the communist State has taken—and continues to take—from the "national product" as much as it chooses for use as capital, all of which is owned by the State. The state ownership of capital is a Marxian must and the hard core of communism.

Even more significant than the manner of acquiring capital is the method by which communist capitalism is controlled and directed. The system is a totalitarian dictatorship. Because the State owns the capital, it controls the use of capital without limitation or restraint. Inasmuch as the State thus wields absolute power over productive activity, there is no possibility of the interplay of those factors and forces which make a free market. And that means the virtual control of consumption as well as of production.

The alleged achievements of communist capitalism must, therefore, be measured by its own operational procedures, not by the yardstick of civilized efficiency. By their own standard they are in violation of the most sacred human rights and human values. By treating persons as mere things—as means to its end—communist capitalism is thus guilty of what must, in any tolerable system of either ethics or religion, be regarded as the unpardonable sin.

As a matter of fact, the Communist Party never has had any respect for, or faith in, the people it seeks to bamboozle with its fantastic fairy tales of a classless society, a State that withers away, and a dreamy future in a welter of sweet reasonableness on flowery beds of ease. Karl Marx himself expressed the party attitude in concise language when he said, "The Communists have over the great mass of the proletariat [the common people!] the advantage of clearly understanding the line of march, the conditions, and the ultimate general results of the proletarian movement." It is of record that a certain notorious character, speaking before a congressional hearing in Washington some twenty-five years ago, expressed the same sentiment in fewer words: "The people are just too damn dumb!"

The vital issue before each one of us is not whether we shall live within some system of capitalism. Over the ages the accumulation of culture in all of its material and technological aspects has been such that productive activity, the making of the things we want and need, will continue to depend upon some system of capitalism. Mr. Joe Doakes will not be making his own shoes or building his own automobile!

But what kind of a system of capitalism do we want and are we resolved to defend in the United States? A few of the ugly contrasts between the communist capitalism and our own people's capitalism within the framework of our Constitution provide solid basis for the answer to that question.

Communist capitalism is a gigantic monopoly, so sweeping in its activities that it extinguishes some of our most cherished human rights; our people's capitalism emerges from free decisions freely made. The motivation of communist

capitalism is cold-blooded authority—a dictatorship; our free-enterprise capitalism is an expression of the democratic process. Communist capitalism builds upon what a despotic government arbitrarily takes from the people; our voluntary capitalism has its being in the foresight, self-denial, waiting, saving, and investing of free persons. But the point need not be labored. The bedrock difference between the two systems is simply the difference between abject slavery and freedom. —*The Freeman*.

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German Prosperity Through Rural Co-operation

By

Mr. H. L. GUPTA

(President, Jammu and Kashmir Co-operative Union)

I had a chance to see the present German Raiffeisen organisation, its institutions and primary Societies, on the occasion of a study tour arranged by the German Foundation for Developing Countries. The study tour took place at the end of a seminar on agricultural cooperatives held by this Foundation last summer in Berlin-Tegel. On my return from Germany, where we were offered all possible facilities to receive first-hand information through lectures, discussions and tours about the development of agriculture, I cannot help expressing my admiration of the great efficiency, remarkable success and the scientific manner in which the agricultural cooperative societies are working in the Federal Republic of Germany.

The remarkable feature of these Societies is that they are not Government-sponsored institutions but have come into existence because the people feel that they, by their own efforts, can better their lot and all cooperative Societies are set up purely on the principle of self-help, "Einer Für Alle Alle Für Einen" ("One for All and All for One.")

Not only the towns but nearly all the villages in the Federal Republic of Germany have co-operative Societies which run banks to advance credit to the members, look after the small farms, market their produce and take care of

the general welfare of the members. The Societies not only secure the maximum price for the produce of the members but also compete successfully with the private enterprises in the reduction of cost and expenditure. Wherever we went we found the farmers in the villages quite happy, healthy and well off. They work hard. They are not content merely with the agricultural produce, but grow fruit, carry on poultry-farming, fatten pigs and cattle and thus add to their income by taking up subsidiary occupations.

About 15 miles from Kassel, a big town in Middle Germany, we visited a village called Besse, with a population of about 2,200 people. The Raiffeisen Bank, Besse, has 300 members of whom 100 are farmers and the rest are labourers who go to Kassel every day for work in industries. The Society started working in 1931, and in the beginning there were only 30 members, each having 4 to 5 hectares of land (one hectare is equal to 2.5 acres). It did not distribute its profits but built them into capital stock which is at present DM 12,94,000. The Society has built up two warehouses in which the fertilizers and foodstuffs are stored. This is a multipurpose marketing and credit Society. The members pay 8 per cent interest on the loans they receive. The society sells fertilizers

to its members at a price 15 per cent lower than the market price and helps them at the time of need with good seeds also. Besides this, there is a washing machine which has been installed for the village women, who are as active members as the male ones and derive all benefits in the same way. I was glad to find 50 women members in this Society.

It is a small, clean and neat village with houses built in rows and at equal distance. All the houses have their own orchards and vegetable gardens. As we moved on in the streets the children came out from their houses and gathered around us. They asked various questions about our country and dress. Women of the villages waved and greeted us.

We visited the house of a small farmer, Mr. Koehler, who has a family of four persons, himself about 60, his wife about 55 and two young sons. He owns about 6 hectares of land. He hires additional labour at the time of harvest. We were surprised to find that an average German farmer has all the modern comforts in his house, gas kitchens, bathing tubs, musical instruments, like piano etc. The house of the farmer is about 130 years old, but it is properly maintained. The farmer is leading a happy life. He has thirty hens each of which lays two hundred eggs a year. He grows four tons of potatoes per acre. He has five cows, 11 swine and gets 4,900 kilograms of milk per cow. He sells about 15 to 20 pigs a year through the cooperative Society. We were really delighted to see in this small village

cycles, motor cycles, cars and buses. Farmers were using tractors on their fields and everything was being done methodically and scientifically, with the aid of up-to-date modern appliances.

I saw the village nursery school also where children between the ages of three to six are looked after. The working women leave their children in the nursery and take them home in the evening. The children get their refreshments in the School. The village government spends for the building and the heating arrangements. This school has an area of 1,700 square metres on which about 120,000 DM were spent. At present ninety pupils study here. We found the children very cheerful and active. They entertained us with sweet nursery songs. Four mistresses were looking after the young children. We were deeply impressed with this cooperative village and we reminded of our villages in Kashmir Valley where the houses have sloping roofs and sagzars, (vegetable gardens) like the one we saw in Germany, with the difference that they are still in the developing stage and cooperation has yet to unfold the potentialities of the rural population here.

Let us strive forward. Germany offers an outstanding example of the great benefit which can be achieved by means of multipurpose service Societies. Cooperative Societies of the Raiffeisen type will also help the numerous small Indian farmers to overcome their daily difficulties and their undue poverty.

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The Aftermath of the Mahabharata War

By

DR. MOTI CHAND

HISTORY in its wider connotation records dispassionately the achievements of humanity in almost all spheres of life and culture and is not concerned with their compatibility to a particular view point. For instance, if the causes and effects of historical processes are scientifically analysed many of our cherished conceptions of social and political institutions disappear in the face of blunt historical truths. Unfortunately India for all its great literary tradition has not produced

great historical writers comparable to those of the West."

The twelfth century, however, produced a great historian in the person of Kalhana who in spite of all his shortcomings has left an unvarnished record of the history of medieval Kashmir of which there could be no better example of a house divided against itself where one comes across almost constant fighting between the rulers and feudatories, the economic exploitation of the people and the moral

degradation of the ruler and the ruled. The history of Kashmir served as a model of the histories of other Indian territories in Middle Ages.

The Harappa Culture datable to roughly 2500 to 1500 B.C. gives a brilliant picture of urban culture, though its beginnings are still a matter of speculation and for its social organisation one has to postulate theories based on the conditions in the contemporary cultures of the Middle East. But whatever may be the origin of the Harappa culture it is pretty certain that it was the first attempt in Indian history to forge unity from the diversity of prehistoric savagery. Unfortunately, we do not know much about the people who forged this unity. It has been suggested that there was a sharp class division at Harappa and Mohenjodaro with the temple slaves providing the much needed labour for carrying out the agricultural and manufacturing operations; the merchants waxing fat on the surplus of the land and a priesthood controlling the downtrodden masses from resistance and violence by bringing in supernatural forces threatening to destroy them if they protested against their lot.

Such an interpretation of class consciousness in a society more than four thousand years ago appears too good to be true. But one thing seems certain that the changelessness of the Harappa culture almost till its last days bespeaks the stranglehold of a hieratic tradition which refused to change with the time. This changelessness may be due to the gradual decline of the Harappan culture whose unity could not withstand the terrific impact of the new comers, probably the Aryans.

The Aryans who probably destroyed the Indus cities appeared in this country about the beginning of the second millennium B.C. The Aryan genius did not fight shy of the alien culture with which it came in contact, but succeeded in working towards a new synthesis with Pre-Aryan culture. It is significant that though the Aryans fought among themselves and had a rudimentary caste system—the *Brahmana*, the *Kshatriya*, the *Vaisya* and lastly the *Sudra*—not very conducive to national unity which believes in the equality of man, yet a deep seated desire for unity in diversity is the key-note of the *Prithvisukta* or Hymns to the Mother Earth in the *Atharvaveda*.

This earth is endearingly called the arbiter of the past and future of the people; she is the

mother and the people her sons who derive their energy from her; she provides the land to spread and the intelligence to develop it. The *Rishi* also recognises the diversity of the languages and the belief of the people of the land, but he is firmly of the view that unity in diversity is obtained by that peculiar fragrance of the earth which permeates equally all the people and which eschews enmity between the fellow-beings.

As a matter of fact the hymn describes the land, the people inhabiting the land, the diversity of the people and their unity, all these combining to give shape to nationhood. But to obtain this nationhood the sweetness of speech in the *sabhas* and *samitis* where administrative and political matters were discussed is enjoined. In international contact as well the sweetness of speech, understanding of the view point of others in the light of one's own, awareness of one's own strength and resistance to force are emphasized.

But how far the Aryans were able to follow the sage precepts of the *Atharvaveda* in subsequent history is a matter of speculation. The *Mahabharata* relates the story of the great fratricidal war from which only a handful of the victorious and the vanquished escaped, and though the war is said to have been fought to establish the principle of justice and fairplay it resulted in complete destruction of the political structure and deplorable weakening of the social and moral fabric of the people. The story of the *Mahabharata* in spite of all the moral glossings is the story of the human vanity which unmindful of social, moral and political considerations leads a nation to doom. There could not be a sadder story of the house divided in spite of the religious, social and racial bonds which should have united the Indian people.

After the *Mahabharata* war which was probably fought in 1000 B.C., the Aryan power consolidated in the Gangetic valley and by the 7th century B.C. the traditional sixteen *Mahajanapadas* came into existence. Soon, however, a process of amalgamation at the cost of others is seen. In this war of consolidation between Kosala and Magadha, the latter emerged a powerful empire, absorbing within its fold the tribal republics of the *Lichchhavis* of Vaisali and the *Mallas* of Pava and Kusinara. Thus the foundation of the imperial unity under the absolute power of the king who guarded his

domain against the external and internal danger was laid. After this period of empire building followed by the periods of disintegration became the usual form of Indian history.

In the fourth century B.C. though the imperial unity was being maintained in the Gangetic valley the same could not be said about the Punjab, the natural gateway to the Indian subcontinent. In 326 B.C. when the hoards of Alexander burst over the Kabul valley and the Punjab, the country was partly held by the tribal republic governed by their own headmen and owing authority to no king fighting with other principalities under monarchic rule. The *rajahs* also fought among themselves and their mutual jealousies led to political alliances according to the exigencies of the moment. The result was as expected. In spite of the bravery of the smaller republics and the impetuous fight of Porus and his allies the Punjab was subjugated and the onward rush of Alexander was barred due as much to the fatigue of his army as also to the knowledge of the strength of the empire of Pataliputra.

Apparently there was one great man in this period who had learned the lesson of history. Chandra Gupta Maurya realising the danger to India from the north-west unified practically the whole northern India under his sovereignty, and his great minister Chanakya codified the administrative principles which governed the vast Mauryan empire. The draconian laws of the *Arthashastra*, enacted for the safety of the state, must have resulted in some hardship to the people, but looking to the troublous times through which India was passing, strong administration was necessary to maintain the unity of the country.

Chandragupta's grandson Asoka, under the benevolent influence of Buddhism, however, realised that wars and iron rule could not bring about true unity which required strengthening of the moral fabric of the people. His religious tours were the occasions of personal intercourse with the people—a new factor in Indian polity. Giving up the practice of earlier kings of meeting the people at fixed hours he was ready to transact state business in his most private seclusion.

For the welfare of his people he provided wells and trees on the roads, planted medicinal plants and exhorted his officers to adopt towards the people under their charge the mild,

patient and benevolent principles of the emperor himself and exhorted them to maintain close contact with the people by means of tours. As a matter of fact in the benevolent administration of Asoka all the ingredients of a modern welfare state are present.

When the Mauryan empire fell and Senapati Pushyamitra Sunga assumed the sovereignty the unity of the country was again disturbed. The foreign invaders conquered and successively ruled the northern section of the empire while the Sungas held on to the southern sector. His partiality to Brahmanism might have alienated a large section of the people following Buddhism against the state. Whatever may be the case, when in the first century A.D. the foreign Kushanas under the leadership of Kanishka established themselves in Northern India they seemed to have met with no serious resistance from the people.

Kanishka whose faith in the beginning was eclectic became a staunch Buddhist and his popularity with the Buddhist people must have proved hateful to Brahmanic faith whose contempt for the Sakas is reflected in Pauranic literature. There is little doubt, however, that the Indian unity in international context was never greater than in the Kushana period. But its lessons were soon forgotten and soon after Kanishka the empire disintegrated and though the Sakas had accepted Hinduism and became a part and parcel of Hindu society, the old rancour persisted and the victory of Chandragupta Vikramaditya over them generations after signified the retrieval of national honour.

The establishment of the Gupta empire in the fourth century A.D. gave a fresh incentive to Indian unity in political and cultural fields. In the spirit of ancient Chakravartis the Guptas conquered to unite the people. Kalidasa, the national poet, glorifies the greatness of the period, but in a prophetic strain he also warns the people not to place too much reliance on the old as all that glittered was not necessarily gold. From the pages of Bana's works and other sources the picture of the moral decline of the people is also evident.

The sexual depravity of the higher classes, the corruption of the judiciary, the moral decadence of different faiths, the rapaciousness of the stupendous armies on the march, the servility of the officers which prevented them from speaking out their mind, and the growth of feudalism

ready to assert itself in the time of trouble are the factors which carried the seeds of disintegration and disunity. The blow struck by the Hunas and the rapid decline of the Gupta empire must be studied in its social as well as political settings.

The history of the post-Harsha period is full of dissension and discord both in the North and the South. The cultured unity brought about by the renaissance of Hinduism was hardly helpful in political understanding. The inscriptions of medieval Indian rulers are full of bombasts praising sky high their own achievements in the battlefield howsoever insignificant they might have been. The Gurjara Pratihars in the north consolidated a great empire extending from the eastern Punjab to northern Bihar including parts of Rajasthan and Gujarat and thus forming a bulwark against the rising tide of Islam knocking at the gateway of India ready to submerge everything before it.

It is an irony of history that Kanauj which in the ninth century under the Gurjara Pratihars should have become a symbol of resistance against the growing power of the Arabs on the country's northern frontiers, became a bone of contention between the Gurjara-Pratihars, the Palas and the Rashtrakutas, the latter befriending the Arabs for certain economic gains as also to spite their enemies.

Somewhere in 916 A.D. the Gurjara-Pratihara empire began to break up into numerous petty states, 'as usual in political readjustment would have taken place sooner or later if the Indian states were left to themselves' but the Turks appearing on the north-west frontier dashed through breach before it could be repaired and carried everything before them. Even in those days the Sahis of the Punjab played a conspicuous part in stemming the tide.

But the vigorous forward policy of Alptigin drove the Sahis further and ultimately led to their extinction in the first quarter of the 11th century. In this great hour of destiny, faced by the conquering hordes of Mahmud of Ghazni,

the Sahi king Trilochanapala, helped by the Kashmirians, gave a great fight to the relentless Muslim forces and "met a hero's death fighting for the unity and freedom of his country."

But even the brave sacrifice of Trilochanapala could not save Northern India from slavery. With the fall of the Sahis the danger lurked nearer home and Prithviraja of Sakambhari had to face the brunt of Muhammad Ghori's forces. While Prithviraja had successfully stemmed the tide of invasion, his rival Jaya-chanda, the Gahadwal ruler of Kanauj and Banaras, rejoiced at his enemy's discomfiture and is even said to have carried out secret negotiations with the generals of Muhammad Ghori.

There is a pathetic story in one of the Jain Prabhandas which sums up the situation. It is said that hearing the death of Prithviraja on the battlefield, Jaya-chanda ordered the citizens of Banaras to celebrate the event. There was rejoicing all round and the king held his court which was not attended by his minister for three days. On the fourth day, however, he turned up and inquired about the reason of the rejoicings.

When he learned what had happened he uttered the prophetic words: "There is a gate whose doors and bolt-pin are of iron. If the bolt-pin breaks the doors are bound to be thrown as under and then what would happen to the fort. Prithviraja acted as a bolt-pin to the gateway of India, and it does not behave you to rejoice at his fall. Remember, tomorrow you may as well fall victim to the forces which have claimed Prithviraja."

The story does not relate how the haughty Jaya-chanda reacted to the blunt but prophetic words of his minister, but history records that in 1194 the forces of Qutbuddin Aibak conquered Banaras and within a few years the whole northern India came within the yoke of foreign domination. The tragedy of the house divided was complete!

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Meat - Eating : Some Serious Misconceptions

By

SRI V. S. MUDVEDKAR

Since plants also have life, perfect vegetarianism is impossible, unless man is enabled to live on air and water alone.

Even if man were enabled to live on air and water alone, even then "perfect" vegetarianism would not come into being. Because, even fresh and pure water and air are infested with living germs—and their life comes nearer to animal life than vegetable life. But in view of the physical impossibility of living on air and water alone, the proposition of living such a life becomes totally absurd, and therefore out of the practical question.

It is vain to expect ideal perfection in this imperfect world. What can reasonably be expected is that man's efforts should be directed—as they have all-along been—towards the attainment of perfection—rather towards minimisation of imperfection.

There is no difference between cutting a plant and killing a lamb—except, perhaps, the slight difference that, whereas the lamb struggles visibly and audibly, the plant struggles unseen and unheard by the naked eye and ear.

What is supposed to be a "slight" difference, viz., the visible and audible struggle of the animal as against the mute and unseen struggle of the plant, constitutes the very gist of the difference. Because, whereas the life of plants constitutes merely a scientific, theoretical, philosophical, meditative object; that of animals constitutes a sterner kind of sentient, apparent, appealing, oppressing fact. Though, therefore, scientifically or polemically both animals and plants be possessing "life," there is this vast difference between the two categories of life. And this difference is vaster than the difference between animal and human life—where, if the destruction of the one constitutes a routine act or belly-filling trade, the destruction of the other constitutes the grave crime of murder, punishable with the highest form of punishment viz., death. Such is the difference between "life" and "life" between Plant life, Animal life, and Human life.

The inhabitants of the frigid regions have to exist entirely on meat and fish—for which reason, meat-eating cannot be a sin.

Precisely for this very reason, the prevailing practice of eating meat constitutes a sin. Because, if the inhabitants of the frigid regions be existing entirely on meat and fish, it is because, in those unhappy regions, there is acute scarcity of cereals and vegetables. And the difference between people living in frigid regions eating meat, and those living in fertile plains eating meat, is as vast as a beggar committing theft and a millionaire committing theft—or a clerk taking bribe and a Minister taking bribe; a private individual betraying his personal trust, and a Nation's administrators betraying their public trust; or a hot-headed fanatic proclaiming Jihad, and a cool-headed administrator upholding, excusing, or conniving at the Jihad. In short, whereas the beggar's theft constitutes merely a simple or technical crime, the same act of the millionaire would constitute the far more heinous offence, involving moral turpitude, which is sin. Such is the difference between same acts, done by different individuals standing in different situations.

Our forefathers were eating raw meat, living in caves, wandering naked. They were doing so because they were our forefathers, whereas we are their offsprings.

Meat and fish are essential for human life, and constitute high class tonics.

In the first place, they are not "essential" for human life; and in the second place, even as tonics, they are of the lower grade. This fact is far more clearly expressed and is easily discernible, in the crude or natural life of animals, than in the "civilized" life of the voracious and omnivorous man. Thus the tiny hare, the nimble deer, the handsome and strenuous ox, the elegant and enduring horse, the stout and enormous elephant, the huge and frightful hippopotamus, are all strict vegetarians; and are not in the least backward in the qualities of health, strength, and vigour, as compared with the meat-eating tiger or panther. If there be any real or special peculiarity with these flesh-eating animals it is their cruelty and indolence. And this glaring difference between vegetarianism and non-vegetarianism of the animals, is reflected, in no small degree, in the character or behaviour of human beings of the two categories.

The practice of eating meat helps considerably the solution of the food-problem.

No prophet is required to tell this obvious truth. But the problem is primarily of an ethical character. And secondly, even as an economic implement it will not stand the test of the problem. Suppose, the present and the progressive methods of producing meat turn out inadequate, some years hence, on account of the rapid or disproportionate increase in population—due especially to the “tonic-providing and health-increasing” properties of meat—just as there already exist, at the present moment, unemployment, destitution, crime, control, ration, in spite of all our scientific, economic, and social efforts, to equalise the supply and demand in this respect. What would be the position then? Cannibalism would be revived. Men would take to devouring one another as they are now shooting one

another. Do advocates of meat-eating seriously mean to stand by such an eventuality?

The comparison between the operations to be performed on plants and animals, is childish and foolish in the extreme. If grinding corn and baking bread be a dull affair, the slaughtering of animals and flaying their skin involves a degree of horribleness and hard-heartedness, which is at times revolting and nauseating even to the practised hand and mind. Whereas, if even a born butcher and inveterate meat-eater were given a fertile piece of land, a pair of plump bullocks, and a fine villa in the open field, and asked to till the land and live on corn, milk, and fruits, I believe, he would only be too glad to give up the unclean and savage work of animal-slaughter, and lead a life of purity and sanctity, serenity and felicity—rivalling the ideal blissful life in the heavens.

The Folk-Songs of our Land

By

PROF. S. C. DUBE, M.A., Ph.D.

A French writer has remarked, “If you want to understand a nation, look to its women.” For a country like India whose fundamental unity can be best understood by a study of the diversity of her cultures, it may be more fittingly said, “To get at the soul of India, you must listen to her songs.” The personality of India expresses itself best through the songs of her people. As Devendra Satyarthi has pointed out, “No picture of India can convey more forcibly and clearly to our minds the manners and habits and psychological depths of her inner life than an insight into these songs.” Simple, sincere and direct, our folk-songs are the truest index of our minds and hearts. These songs reflect very vividly all our joys and sorrows, smiles and tears, fears and aspirations. They represent not only the things we value; but also the values which give meaning to our social existence.

The corpus of India's folk-poetry is indeed rich and varied. Throughout its length and breadth, the people of our land—men and women, young and old alike sing and sing all

the year round. They sing in field and forest, in work and play and in happiness and misery. Our songs touch upon the multifarious aspects of our life. Birth, marriage and even death, the three major crises of human life, all have their attendant songs. The rich store of India's folk-poetry possesses an unusually large variety of songs. We have short and simple two line couplets; comparatively longer ballads, and numerous lengthy legends which require several nights of singing for completion. These songs lend colour and poetry to the various phases of our life; they lighten our burdens, cheer our hearts and impart mirth and joy to our unsavoury existence. Sometimes they represent the reflective and philosophic mood of our people; and contain spicy and penetrating observations on life.

Here is a song from the snow-clad mountain of Kashmir, the land whose natural beauty is the eternal pride of India:

Oh! will that youth return back?
Youth which swiftly went away like an arrow!
What use is life to one,

Whose beloved is away from him?
He will only weep and lament;
Like an arrow, youth swiftly passed away!

Or another:

O, if spring comes once again,
Into the garden of my youth;
Who will enjoy it?

The following Telugu song from Andhra-desh gives beautiful expression to the feelings of a heart which is under the spell of ‘limitless fascination’:

My beautiful sweet-heart!
Limitless indeed is my fascination for you
From the day of our separation,
I have been searching for you everywhere;
When I begin to think;
My thoughts centre around you;
When I begin to write,
I get your beautiful image on paper;
When I have to call someone,
Your sweet name comes always on my lips;
My beautiful sweetheart!
Limitless indeed is my fascination for you.

The following song from Maharashtra, admirably depicts the sentiments of a fisherman from Konkan:

I will become a sparrow and dance,
O, I will dance!
I will hop from tree to tree,
O, I will hop!
Morning and evening I will remember you,
O, I will remember!
Like a boat on the waves, I will swing;
O, I will swing!
I will become a fish and swim;
O, I will swim!
Morning and evening I will chase you;
O, I will chase!
I will be happy to see your well combed hair;
O, I will be happy!
Like the moon, you are shining;
O, you are shining!

Here is a passionate appeal to the Sun, made by a bride, deeply engrossed in her romantic dreams of honeymoon:

This is our honeymoon night;
You may rise, O Moon;
But do not rise, O Sun!
O cock! do not herald the dawn of day.
If day breaks;
My heart also would break.
O, Moon! delay as much as you can;
And rise late in the night.
But Sun! move slowly;
And rise as late as you can!

Another folk-song from the United Provinces, contains a similar appeal:

The morning will take away my sweet-heart!
My eyes will weep and weep;
And lose their light.

O Fate! make it an endless night;
After which there will be no dawn!

In a similar song, a woman tormented by the pangs of separation requests the crow to eat her whole body, leaving only her ‘eyes’ which still might have a glimpse of the dear one:

O crow! eat my whole body,
And eat every bit of its flesh,
But do not eat the eyes,
There is yet a hope of meeting the dear one.
O, crow! I will take out my eyes,
Carry them to my sweet-heart,
Let them have a glimpse of him first,
And then you may eat them!

Child birth in rural India is almost always an occasion for great rejoicing. Here is a song from one of middle India's most primitive tribes; depicting the feelings of people at the occasion of a birth in the family, in a simple and unaffected, yet charming style:

It was a dark night,
Slowly the moon rose.
After long and painful waiting,
A Son has been born;
Sing, O brothers, sing!
Dance, O brothers, dance!

Marriage in Indian Society, is always accompanied by mixed sentiments of joy and sorrow. As the bride takes her forward step into the future, she feels her separation from the past with which she had been bound through multifarious tender associations.

Here is the song of a bride from Gujarat:
I am a bird of the green forest,
I will fly away to a distant land.
To-day I am in my father's country,
Tomorrow I will fly away to a distant land.

And here is another from Punjab:

My father! I am a bird,
I have to fly away someday;
My flight is long,
I do not know to what unknown land I may go!
Who will, then, cook for you?
Oh! How my mother will weep for me in your palace!

Often, the folk-songs represent our depressing moods too. Here is a sad song of a sad girl from the rugged hills of Garhwal:

The village youth and maidens will sing
the songs of spring;
And the hills and valleys will echo with
their songs!
Brides are returning to their parental homes;
But I have no parents nor a brother,
I can only weep!

Songs of death, all over India, are sad and painful; some of them are slightly philosophic. The

following is a tragic death-song of Central Indian aboriginals :

You have gone away,
Leaving me alone, for all time, you have gone !
In frustration, I will search for you all my life,
I will defy hunger and thirst,
And I will search every forest !
Now I will never have your tender touch,
Nor will I ever have a glimpse of you !
You have gone away,
Leaving me alone for all time !

Here is a Tamil folk-song expressing the sentiments of a son, at the demise of his mother :

Mother who kept me in her womb for ten months,
And suffered so much agony ;
Who, inspite of pain, was glad to hear of my birth,
And who with such love gave me the milk of her breast
When shall I meet that mother !
Where shall I meet her ?

Many of our songs have a note of deep realism and all such songs are invariably penetrating and wonderfully effective. Here is a song which has, in its own peculiar way, something to say on the effect of poverty :

Because of dearness, we have forgotten *birha* songs
And we have forgotten *Kairi* and *Kahir* songs also
Now we have come to such a stage,
Even the full grown breasts of our girls do not move us.

There is a similar song from Chhattisgarh :

In hunger we have forgotten the *Dadaria* and *Karma*
In poverty did we lose our dance ;
Such a burden has life become to us,
Even in youth we don't have craving of love.

Most of our songs are the songs of the sons of the soil, and are intimately connected with the realities of their everyday life. A few rare songs have given very touching expression to the silent suffering of the farmer's cattle, which have always to share equally with their masters the curse of poverty. Here is one such song from Orissa :

Wait brother,
My farmer brother ! Pause for a while,
Heat has made you uncomfortable,

Pause for a while, take rest,
You beat me,
But how shall I move ? I am old,
When I was young,
You know how I worked ;
Heaps of paddy you harvested then !
But now I am old, how shall I work ?
Beat me, beat me, beat me
Lifeless blood of my aged bones alone will flow,
But I have no strength, how shall I move ?
Your employer, money-lender and landlord-all beat you,

And you bear that silently ;
Beat me, beat me as much as you like,
I will also bear it silently,
Wait brother, pause for a while.

And some of the songs represent the life philosophy of our people in a simple and straightforward manner :

Born are we on this earth to live,
And so shall we pass our life merrily and playfully,
For how many days more shall we live ?
Life is short and we may not have much,
How shall we escape
When death comes over our head ?

So far, we have not sufficiently realised the value of folk-songs as an important part of our national literature. Even for the sheer wealth of their poetry these songs are invaluable. To the cultured historian, they are a veritable mine of information on our life, thought, customs and institutions. In recent years, Anthropology has given its belated recognition to folk-poetry, and now it is commonly believed that 'only through its songs do the attitudes of a tribe or caste become clear and it is not until the poetry has been understood that a tribe is understood. For the discovering of the fundamental values, which motivate and fortify the various cultures of our land, folk-songs alone can be safely depended upon. Even to the historians, folk-songs can give some light regarding the dark chapters of their records. And it is indeed a pity that so few of us have tried to record the living history of living India ! It is high time that we become alive to the importance of folk-songs and give high precedence to an 'All India Folk-song Revival Movement' in our plans of cultural reconstruction.

Tourism in India

By
DR. P. SUBBARAYAN

INDIA has always been a land of great fascination and charm. Since time immemorial, travellers have trekked their way through high mountain passes, dense forests and sandy deserts or crossed oceans to see India. They came as students attracted by the wisdom and the philosophy of the great seers of the past, as merchants drawn by the great wealth of this land or purely as travellers curious to know and discover this country. Important among the pure travellers who have left their travel accounts are Fa-Hein, Hsien-Tsang, Ibn Batuta, Bernier and several others. They have all praised the varied attractions of India and paid tributes to the honesty, courtesy and hospitality of the people of this land. The glowing accounts of these travellers have fired the imagination of people in all ages and the flow of travellers to India has always continued.

In the modern world, however, travel is no longer difficult. The traveller of today has not to undergo the physical hazard which fell to the lot of the traveller of the past. He crosses oceans in a matter of hours and talks of remote countries of the world as though they were in his backyard. His journey is safe and comfortable ; he is sure of decent accommodation wherever he goes and his passage is booked months in advance. India now receives travellers of this kind. They come in thousands every year and their number has increased steadily. In 1951, only about 20,000 foreign visitors came to India while they numbered a little more than 92,000 in 1958 and their number was well over 100,000 during 1959. They come here to spend a holiday, to establish business contacts or to study in Indian Universities. Sometimes, it is just friendly curiosity that brings them to this land. They spend a lot of money which in terms of foreign exchange strengthens the economy of the nation.

There are two advantages of this kind of large-scale international travel. Firstly, it helps to promote goodwill and mutual understanding among the people of the world and secondly, it is an economic factor of no mean significance. India, for instance, earned during 1958 foreign exchange worth 17.5 crores from tourism, thus ranking it among one of the first ten 'exports' of the country. Tourism thus deserves encouragement at all levels. But how?

One way is to organise publicity, improve the means of transport, encourage the establishment of decent hotels and rest houses, provide good guide services and other tourist amenities. This we are trying to do with the resources that we have at our command. We have in the Ministry of Transport and Communications a Department of Tourism with 12 tourist offices in India and 7 abroad to look after tourist promotion work. But there is another more important factor which no department of the Government can look after. It is—how to make a tourist feel at home when he arrives in India. A tourist is a total stranger who comes all the way spending huge sums of money expecting a friendly and hospitable atmosphere. His demands are few. A little smile and courtesy on the part of those who come in touch with him is enough to put him at ease.

But does he get it? Generally, he does. But there is no dearth of complaints that he was kept waiting for long at the customs ; some official was rude or indifferent ; and he was turned away from a Rest House when it was lying vacant or that he did not get a prompt reply to his request for accommodation ; a curio-seller tried to cheat him by passing on counterfeit goods as genuine ; a taxi driver took him through a long and circuitous route to make more money ; some hotelier tried to charge more than what was his due or a shopkeeper inflated his prices on seeing a foreign tourist. These complaints can be multiplied. They do not however indicate the general trend. Nevertheless, these complaints are sometimes well founded and we feel embarrassed. This is not the way to promote tourism.

In the past, travellers have been coming to India, as they had heard stories of the traditional hospitality and friendship of the people of this country. So do they now. But this process can work both ways. If the word goes round that travel to India is irksome and annoying, it will have adverse effect on the tourist traffic to this country. Not only our tourist earnings dwindle down but we also lose an excellent opportunity of winning international friendship and goodwill.

It is true that this unfortunate tendency to take advantage of the foreign tourist is prevalent

in many a country. In India, it is perhaps not so wide-spread. But there are countries in the world which enjoy the very good reputation that a foreign tourist gets a fair deal—not only in return for the money he spends but also in the helpful attitude, general friendliness and hospitality he receives in the country. The other day, I was reading a foreign travel magazine where a man had written: 'I have a car and I like to show my town to the visitors. I am busy during the week, but on week-ends I am available to drive people round. No charge or anything like that. I just like to talk to people from all over the world.' This is just one example. Citizens in these countries are tourist conscious. Tourists are welcome to their clubs, homes and theatres. Shopkeepers make no discrimination between the local man and the foreign visitor. In fact, greater consideration is shown to the visitor from abroad. Taxi-drivers are polite and helpful, police and customs officials courteous and attentive. All this costs nothing but the tourist goes back home with happy memories of the time spent. This, indeed, is the best advertisement of a country's tourist attractions.

We can also do the same. As I have stated, the demands of the tourist are not many. He comes here to enjoy his holiday and does not mind paying for it. But whether he is a millionaire rolling in wealth, a retired teacher or a doctor who in several years has saved hard earned money to have a trip to India, he hates the idea of being taken advantage of. If once he gets this impression, his whole holiday is ruined. He goes back home with exaggerated stories of sufferings and inconveniences and the word is carried from mouth to mouth thus giving a bad name to our country. We are comparatively new entrants in the world's tourist market and it is, therefore, necessary that we take steps right now to ward off such a possibility. It is because of this that we have started a campaign calling for greater courtesy and helpfulness to foreign visitors. The Prime Minister has appealed that we should treat the foreign visitor as a guest and a friend. All citizens of India—official or otherwise—can help to achieve the

aim of this campaign without much effort on their part. Remember that every human being likes a smiling face, a helpful attitude and a courteous treatment. If we can give this, we can rest assured that tourist traffic to this country will increase rapidly during the years to come. There are at present 42 million people hopping from one end of the world to the other every year. Out of this total tourist traffic of the world India gets only about one lakh—which is not even a trickle. When the new jet fleet that is being acquired by the world's air lines is commissioned, they will have a tremendous passenger capacity. India is likely to be a larger beneficiary as the distance that separates it from the potential tourist market of the world will be reduced by the speed of the new aeroplanes and the economy in the fares.

India has all that a tourist wants—ancient temples and monuments, scenic beauty, colourful fairs and festivals, attractive souvenirs, enchanting dance forms—things very different from what he finds in his own country. If we can add courtesy, helpfulness and friendliness also, making a tourist feel at home in this country they will flock in their thousands to what they call the 'wonderful land of the East.' The purpose of this campaign is to prepare the country for this expected large flow of tourist traffic. Tourist industry is a nascent industry in India—but it is the only one which can be developed rapidly without much investment and which gives rich dividends. After all what do we sell? Tourist attractions. They have been there for thousands of years and will continue to remain there. We have only to add a few facilities at these places. In the post-war years, most European countries have re-built their shattered economies from income derived from tourism. We can also tap this source for our development programmes. The Government is taking steps to look after the promotional aspect of tourism; let the people of India give the much needed courtesy and helpfulness to the visitors from abroad. Courtesy is something which comes to us naturally and by temperament. Let us all do our best to see that the visitor from abroad goes back home with happy memories of his stay in India."

Economics of the Indian Oil Industry

BY

MR. J. COELHO

RISING living standards and expanding economies mean a continuously increasing demand for energy. The best estimates that can be made and these exclude the Soviet sphere for which figures are not readily available, show that over a long period the rate of energy increase in the world outside North America can be expected to average approximately 3½ per cent. every year. The rate is expected to be greatest in the less developed countries, and in South-East Asia to average something like 4 per cent per year. In India demand may well exceed this figure and probably will.

Of the main sources of energy in this country, it can be easily ascertained that the output of coal can only be expected to increase rather slowly. The yield from hydro-electric schemes, desirable as they are, can only make a comparatively limited contribution to the total requirements of energy. The potential supply of nuclear energy is almost unlimited, but till it can be developed on anything like a commercial scale, Indian's dependence on oil products must necessarily increase. In this context it is by no means surprising that oil has taken its place with India's five major industries,—textiles, jute, coal, tea, iron and steel. These in turn depend on the oil industry for the supply of loom and textile oil for the textile industry, batching oil for the jute industry, drying oil for the tea industry, furnace oil and lubricants for the steel industry. Add to that the ever increasing demand for petroleum products such as motor spirit and high speed diesel oil for India's 40,000 odd motor vehicles and over 22,000 tractors; diesel oil and lubricants for the locomotive and rolling stock moving along the 40,000 miles of railway track, aviation spirit for civil and defence aircraft and kerosene with its multifarious uses, forming the life-blood of India's 5,58,089 villages,—we arrive at a staggering total of nearly six million tons of oil products per annum. During the period 1948-57, the average rate of growth of consumption in India was 10.5% but in 1958 it was 6.5%. For the future, consumption is expected to expand at a rate of not less than 7%, as against a world growth which is expected to be 6—9%.

With consumption running at this high level, the importation of crude oil represents a con-

siderable drain on India's foreign exchange resources. A few years ago construction began on two oil refineries near Bombay; one more has since been erected at Visakapatnam. These, together with the Assam Oil Company's refinery at Digboi, have a total rated refining capacity of approximately 4½ million tons a year. India is thought to have about 400,000 square miles of sedimentary area where oil resources will be in the neighbourhood, of Rs. 4000 crores half of that being for exploration along. This is truly a stupendous figure considering that as of 1957, the total investment in the oil industry stood at Rs. 133.7 crores only (Rs. 42.1 crores : manufacturing and Rs. 91.6 crores : marketing) and the allocation for this very industry in the Third Plan period is not likely to exceed Rs. 175 crores.

The public sector is expected to handle nearly half the crude oil resources available in the country by the middle of the Third Plan period. Potentialities of the Cambay find have still to be assessed and the areas outside Assam are to be intensively explored. These will include the Gangetic Basin, Kashmir, and the Cauvery Basin in the south, besides West Bengal where Stanvac is doing in the public exploration. Work is going ahead in the refineries in the public sector at Noonmati in Assam and Barauni in Bihar. At Noonmati, construction work has begun on the 750,000-ton refinery for which the Roumanians have given technical and financial aid, and Russia is providing 100 million roubles for the Barauni project. Closely allied with these refineries is the pipeline project of Oil India, a firm in which the Assam Oil Company holds a two-third interest and the Government of India the balance. The Burmah Oil Company has given £3 million to Oil India which is also concerned with the exploitation of the oilfields at Nahorkatiya and Moran.

The advantage to India of these refineries is great and they are making extensive contributions to saving foreign exchange. It is estimated, that there is already an annual saving of Rs. 9 crores by the operation of the existing units. They are also playing a notable part in providing employment and in initiating the country into a new technology, and offering possibilities of associated industries involving chemicals and fertilisers as by-products.

It is an axiom that, with rare exceptions, oil is produced in economic quantities, only by the patient applications of the combined resources of many teams, with the risks spread as widely as possible. In this regard the Indian Government is wise in allowing itself to be serviced by organisations which have grown up to supply the international needs. According to the Minister for Mines and Fuel, the Government has decided to invite "foreign oil explorers to join in the quest for oil, subject to mutually acceptable terms for exploration and ensuring that such arrangements with foreign oil explorers fall generally within the frame-work of the Industrial Policy Resolution." Licences will be issued for 4 years with two-yearly renewals, and the area covered ordinarily shall be 3000 square miles. The Government, through the Oil and Natural Gas Commission, will continue to have the initiative, but there is growing realisation that, unless a spirit of trust and confidence is generated, it will not be possible to enlist the maximum international skill, experience and capital resources to find and develop oil efficiently and with the utmost benefit to the country.

To achieve self-sufficiency in oil is undoubtedly a laudable objective, but the economies of the industry are of a complex nature and any move towards expansion must be preceded by cautious planning. Already there are clear indications that the pattern of yield of the existing refineries does not match the market requirements. The demand for motor spirit is showing a slight downward trend because of increased dieselisation of motor vehicles and this has resulted in a surplus of this product. Petrol forms roughly 15% of the output of the existing refineries and with the commissioning of a fourth refining unit, there will be an even greater surplus of petrol. Similarly, there is a quantity of furnace oil which is surplus to the country's requirements.

On the other hand, output of Kerosene is considerably lower than requirements and some has to be imported along with a quantity of high speed diesel oil and bitumen. There is only one refinery in India which is at present producing the latter. Some degree of variation

in the proportion of output of different products is possible, but the degree of flexibility is limited with any refinery. As such, with all the emphasis laid on the production of diesels and kerosene, there is an inevitable rise in the output of petrol and, with it, the growing problem of disposal. It has been estimated that the imbalance in oil products is likely to emerge as follows at the end of the Third Plan period (1965-66):

Product	(in thousand tons)		
	Demand	Production	Surplus Deficit
Motor Spirit	1,000	1,725	725
Kerosene	3,000	1,095	1,905
High speed diesel oil	3,000	1,529	1,471
Light diesel oil	730	559	171
Furnace oil	2,100	1,832	368
Bitumen	530	429	101

The deficit in middle distillates could be made good by importing and refining larger quantities of crude oil. But the surplus gasoline will prove to be a burden on the hands of the producers. Export possibilities are limited as almost all the neighbouring countries are building up refineries of their own. The only alternative is to encourage the consumption of motor spirit by rendering the use of diesel oil more expensive, despite the relative economies of the latter, specially for long-distance haulage. From this point of view, the increase in the duty on diesel oil announced by the Finance Minister should be welcomed in the interest of a more rational pattern of oil consumption than is likely to obtain otherwise. The Government is undoubtedly seized of the growing problem and has recently announced the appointment of a 15-man Committee, headed by the Minister for Mines and Fuel to advise on matters concerning petroleum with particular reference to demand, supply, distribution and consumption. The Committee will also examine the problem of imbalance within the oil industry by preparing forward estimates of the consumption of petroleum products and the likely deficits in particular distillates, and recommending remedial measures.

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Safety at Sea and in the Air

By

Mr. KNUD BORCH

RADAR is one of the gifts of modern electronics to mankind. Radar means greater safety at sea and in the air, fewer risks for ships, crews, passengers and cargoes, and cheaper transport—because it enables ships to proceed in safety however bad the visibility. Radar started barely 40 years ago as part of scientific experiments intended to investigate the distance between the earth and different layers in the atmosphere. It underwent development right up to the outbreak of the war, and the first serviceable radars were already in use in 1939. During the war enormous efforts went into developing systems to a high degree of perfection.

Since the war progress has continued and nowadays almost all ocean-going vessels employ radar. But only a few of the smaller ships have so far been so equipped. The reason for this has simply been that radar sets were too big, too heavy and too costly, and were unsuitable for use in narrow and island-studded waters. They gave a long-range view of an approaching ship, but the 75 or 100 yards immediately ahead of the ship's bows were dead so far as radar was concerned. This meant that the apparatus was useless for ships chiefly sailing in coastal waters, to fishing grounds, in harbours, and along rivers.

A striking example is provided by river traffic on the Rhine, which is navigated by anything up to 2,000 big river craft. Hitherto these craft have been forced to tie up at night and when visibility was bad. As their normal speed is only 5-8 knots the journey up river against the current took a long time and it became important for the competitive ability of the waterways that the craft should be able to sail by day and night in all kinds of weather. A conference was therefore held by France, West Germany, Switzerland, Holland, and Belgium. At this conference experts indicated a number of exacting demands which navigational aids would have to fulfil if river craft were to be enabled to sail in safety in darkness and fog. At that time there was no radar apparatus which could meet these demands. The situation called for a revolution in radar thinking.

These demands will before long doubtless be the model for all navigation throughout the network of rivers and canals which is to form a central European traffic system, and similar demands which are being increasingly utilised all over the world.

One of the first companies to produce a radar system which fulfilled these demands was the sole Danish manufacturer—in fact the sole Scandinavian manufacturer—of radar apparatus. This company's Pilot radar was able to pick up obstacles which lay only 11 yards ahead. This meant not only that the exacting Rhine conditions were fulfilled, but also that a radar system had suddenly appeared which could be used with advantage by fishing vessels in busy waters by tugs and pilot vessels, and by coastal vessels which frequently have to feel their way forward between skerries and shallows marked by buoys and brooms.

The Danish factory is comparatively new. It is only nine years since it first began to manufacture radar and it has just celebrated its tenth birthday. Only in recent years has there been sizable production, coupled with the growth of a world-wide service organization so that the Danish radar system can be repaired wherever it may be.

The pilot radar is of fairly light though exceedingly robust construction. The aim has been to produce an apparatus which would be neither too heavy nor too large. It can be installed in the smallest craft, and tests show that it can operate under the most difficult conditions for years without attention. One apparatus, for example, has been working for seven years on a Danish sea rescue vessel in the North Sea. The Pilot radar has also been designed so that it can be used by untrained navigators. To operate it needs neither long training nor long experience. The manufacturers made an interesting experiment to test clarity of its picture. They took a photograph of the picture on the radar screen during the entry into the port of Copenhagen. Then they showed the photograph to a number of foreign ships' captains and asked them if they could immediately identify what the radar picture showed. None of them had

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the least doubt that the picture showed the entry into the harbour of the Danish capital.

When the factory started production there were no trained electronic workers. There were specialists—electronic engineers trained abroad but the workers had to be taught right from the beginning. The craftsmen selected for training were electricians, light mechanics, goldsmiths and so on, and they were retained to perform special tasks. Nowadays the factory has a large number of technicians and workers continually under training, and quite young people are being taken on for four years' training.

During the last three years this Danish radar factory has doubled its turnover and this year will redouble it. Exports are now made to all western European countries and new sales offices are being set up round the world. The Danish radar has entered most markets—the USA, South America, the Near and Far East.

The demand for a short-range radar has proved to be great—greater than expected, because large ships which already have long-range radar need a short-range system which can be used for manoeuvring in port. It is here above all, where many craft come together and space is scarce, that navigators and pilots have need of an auxiliary precision instrument which can quickly show them if the way is clear and if they are working their way satisfactorily towards the quayside.

The apparatus is still being developed. In recent years emphasis has been laid on the provision of a strong signal which will allow the picture to be tuned down so that false echoes created by the crests of waves, snow, and showers can be eliminated while the signals which show solid objects on the sea remain clearly and sharply defined.

The Danish company now has three types of radar in production—the short-range precision instrument, a medium-distance radar suitable

for all ships, and a really long-range apparatus. The idea is that ferries and other passenger ships shall have a double check by being provided with both the long-range and the short range system, while the two smallest and cheapest sets, which in the matter of price are competitive all over the world, are intended for smaller ships.

The Danish radar system stood up to its severest test in the Greenland ice. The route to Greenland is one of the most dangerous in the world. But now the Greenland Trading Board's ships are fitted with the Danish radar sets and they have proved not only extremely valuable but robust enough for the severest conditions. They have also been extremely useful in navigating the ice, for they quickly locate gaps in the ice floe which a vessel can make use of. The Greenland Trading Board's ships have frequently been able to slip through the ice without trouble, thanks to the Danish radar, while other ships with normal radar sets have had to wait in bad visibility for days at the edge of the floe.

In the Danish Sea Rescue Service the apparatus has proved its worth when installed in the convoy ships which, when visibility is bad, lead fishing craft in convoy out into the open sea.

The Danish manufacturers are now using printed circuits and are experimenting with transistors in order to make the sets still lighter and more compact. Even now they take up so little room that they can be installed in the smallest of vessels.

This Danish company has also been able to assist Danish industry in what is nowadays known as industrial electronics with electronic aids. This is another sphere in which the company foresees a big future: nowadays there is a need of electronic specialists all over the world.

Electrons are in demand—and the well-trained Danish workers are the men to control them.

Re-naming of States

By

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

HERE is an agitation in Madras State for renaming the State as Tamil Nad,* on the ground that the present name does not indicate the language of the people. Though *The Mail of Madras* has aptly summed up the situation, "The State is Tamil Nad in all but the name... the politicians seem to clamour for the shadow, not for the substance... Not a soul is going to be better or worse whether the change is made or not," the trends of the agitation and certain openings definitely show that it was an evil omen when the authorities at the helm decided to form linguistic states. The advantages achieved appear trivial compared to the large mass of separatist tendencies and parochial or narrow tribalism let loose by the formation of the new states. There is talk nowadays that one is a Madras, a Gujarati, a Punjabi and so on rather than that one is an Indian. Inside a State too much is made of caste.

Supposing for a moment Madras is renamed Tamil Nad, I am afraid our narrow political outlook already strengthened by linguistic bigotry will sooner or later make the people of Tamil Nad discriminate among themselves, one coming from Pandya Nad one from Chola Nad one from Kongu Nad and so on. It may even ultimately end in demands for separate States—Pandya Nad, Chola Nad, Kongu Nad, etc., though perhaps coming under one confederacy of Tamil States called Tamil Nad.

No wonder if such separatist tendencies are encouraged the demand for a Nagaland, Jharkhand, Punjabi Suba, and many other divisions too will gain greater momentum. If Madras State should be renamed Tamil Nad, Mysore must be renamed Kannada Rajya, Kerala as Malayala Desam and Andhra must change into Telugu Pradesh. Will these be conducive to unity in diversity or take us into greater disintegration so that India will have to remain a Union only in name.

Before Independence many national leaders had advocated the formation of linguistic states hoping that it would help in the solution, or advancement, of many cultural problems, but immediately after Freedom was won they realised that linguistic reorganisation was not

really going to be a panacea for the alleged ills of the country, nor was it necessary. But the Ruling Party could not resist the onward current. They had sown seeds of separatism, which had sprouted into a plant and they had to complete the process of the plant blossoming out into flowers and fruit with all its attendant fanaticism and consequent havoc caused in the country.

Be that as it may, when the linguistic states were formed, what was the dominant idea? What was the actual basis? It was the territorial nexus that was taken into consideration and the people associated with a certain language, but not purely the language. Otherwise why should Orissa have remained as Orissa and not desired to be named Oriya State? Punjab, which had got its name as (the land of five rivers) could have changed into Punjabi State; Kerala would have desired to become Malayala Desam Mysore (despite the present agitation for the name Karnataka State) could have asked for the name of Kannada Rajya; and more recently Maharashtra could have been named as Marathi Pradesh and Gujarat as Gujarati State. All these only go to show that naming the state directly after the language was never insisted upon, but people only desired the conceding in substance of a separate state for a group of people occupying certain regions from time immemorial and speaking a common language, which they had evolved in course of time.

Take the case of Andhra and Kerala, or even Mysore, which are our neighbouring states. When Sri Potti Sriramulu laid down his life as a martyr, did he want or did the Andhra people want an Andhra State or a Telugu Pradesh? Andhra State separated from the composite Madras State, and still the Andhras said they would not rest content with anything less than a Visala-Andhra. It clearly showed their anxiety for a proper territorial compactness for their people, a desire that all Telugu speaking population should come under one political administration. They still desired to continue under the name of Andhra Pradesh and not assume the name of Telugu Pradesh after getting the larger state comprising the former Hyderabad. They were satisfied that Telugu had already been enthroned in principle, whatever might be the actual name.

* The Govt. of Madras have decided on Feb. 24th that Madras State will henceforth be referred to in Tamil by the name "TAMILZH NADU."

It is stated that Andhras and Keralites were content with the existing names of their States because 'Andhra' is itself another name for Telugu and 'Kerala' is also synonymous with Malayalam. Not so Madras. There is no such thing as "Madrasi language", but only Tamil. True, but the argument proceeds on wrong premises. I shall presently prove that 'Andhra' and 'Kerala' are not the names of languages in addition to what has been generally indicated above.

'Andhra' is an adjective or epithet expressing an attribute regarding the territorial or tribal nexus as we have seen. It is the name of an attribute, added to the name of a thing to describe the thing more fully. For example, 'Desa' or 'Pradesh' is a thing, a noun; so also 'Bhasha'. If you add the attributive name 'Andhra' to the regular noun 'Desa' or 'Bhasha' you describe more fully the territory or the language. Here, however, Andhra Bhasha has another specific name given to it, namely Telugu, even if there is no other dialect of the region in existence. So the "noun adjective" 'Andhra' cannot by itself mean the language, unless it is combined with the exact noun 'Bhasha' to denote the language of the region. It is only by a process of etymological or grammatical stunt that the adjectival meaning can be made to represent the language. Nobody has ever heard the remark, "He is speaking Andhra," meaning Telugu.

An Oxford publication, "A Sanskrit-English Dictionary" by Sir Monier Monier-Williams (p. 162) defines 'Andhra' as 'belonging to the Andhra people' (It may mean the language belonging to the Andhra people or any other belonging for that matter). In the plural it represents the inhabitants of the country. The masculine meaning is 'a king of that country', and the feminine meaning, 'an Andhra wife'. 'Andhra' therefore means a person, people or territory but not the language.

"The Practical Sanskrit-English Dictionary" by Prof. V. S. Apte (1890 Edition, p. 243) also defines 'Andhra' in the adjectival sense as 'belonging to Andhra'. The language came to be known as Telugu only long after they occupied a territory. The plural meaning is given as, 'The Telugu country, modern Telengana.' But the term 'Andhra' never originally meant directly the Telugu language.

Both the above Dictionaries give almost similar definitions with regard to 'Kerala'. The

Oxford Dictionary further says that 'Kerala' was the name of a son of Akrida from whom the people of Keraka is derived. 'Keralaka' a plural noun is also defined as denoting the inhabitants of Malabar. The term as a noun therefore denotes a people or their territory but not the language.

It would therefore be clearly a mistake to say that 'Andhra' and 'Kerala' have taken their names after their language. If any modern Lexicon gives a meaning otherwise it should be the result of incorporating modern notions or association of ideas but is not supported by strict grammar, history or the earliest literature from the time of the Ramayana and the Mahabharata.

Apart from what has been stated *supra* it has also been suggested that 'Kerala' is 'the land of coconuts' and it has not been derived from the language. 'Kerala' or 'Keralam' is not therefore synonymous with Malayalam.

Just as in Madras State there is an agitation for renaming the State as Tamil Nad there is one in Mysore State also for renaming it as Karnataka.

On merits I should think that the present name Mysore State is preferable to the proposed change. Bishop Caldwell in his *Grammar of the Dravidian Languages* says that the term 'Karnataka' is derived from *kar*, "black" and *nadu*, "country," i.e., "the black country," "a term very suitable to designate the black cotton soil, as it is called, of the plateau of the South-ern Deccan". Probably the name is, in fact, applicable only to the country of the Kanarese speaking people extending between the Eastern and the Western Ghats and from Parghat in the South to Bidar in the North, including Mysore. Now that the Mysore State is made to include South Kanara District also, which is not certainly of a black cotton soil, the name Karnataka State cannot be hundred percent suitable, on the basis of the soil's nature.

When the Vijayanagar kingdom was overthrown by the Mahomedan conquerors they extended the name of the country north of the Ghats to the South also and the whole plain country came to be called Karnata Payanghat or "lowlands", as distinguished from Karanata Balaghat, or "highlands". The British went a step further and called the country below the Ghats as Karnataka or Carnatic, in which even Mysore was not included.

The Britisher's Carnatic or Karnataka or Karnata extended along the eastern coast of the southern peninsula about 600 miles in length and from 50 to 100 miles in breadth, from the Guntur circle in the North to Cape Comorin. It was divided into the Southern, Central and Northern Karnatic. The region south of the river Coleroon was called the Southern Karnatic and included the towns of Tanjore (Tanjavur), Trichinopoly (Tiruchirappalli), Madura(i), Tranquebar, Negapatam (Nagapattinam) and Tinnelvely (Tirunelveli). The Central Carnatic extended from the Coleroon river to the river Pennar and included the towns of Madras, Pondicherry, Arcot, Vellore, Cuddalore, Pulicat, Nellore, etc. The Northern Carnatic extended from the river Pennar to the Northern limit of the boundary, the chief town being Ongole.

It will thus be seen that historically the Karnataka region became an entirely non-Kannada territory. In fact at the earliest period recorded by history these regions were ruled by the Pandya, Chola and Chera or Kerala kings, forming the three well-known kingdoms of the South, which is now claimed as Tamil Nad. Verily the Britisher had transformed Tamil Nad and part of Telugu Nad as Karnataka. While for many years during British regime the Tamilians and Telugus became Karnatakas, the real Karnatakas remained as simple Mysoreans. Over part of the Karnatic the Nawab of Arcot and Dost Ali ruled and their successors were Viceroys of the Nizam of Hyderabad.

Territorially, historically and sentimentally speaking the term Karnataka does not therefore seem to be an appropriate or happy change

for the Mysore State. If at all the name has to be changed it could better be Kannada Rajya or Kannada Desa rather than Karnataka State, inasmuch as South Kanara District (where Kannada is the language) is also included in the Mysore State after the recent reorganisation of States.

It seems to me that the term Carnatic or Karnataka Music had better be reserved and continued for denoting the South Indian Music. Sri Purandara Das of the Karnataka country was the Father of Karnataka Music, but the Tamil Nad too has adopted it. So too Andhra Music is called by the same name. Would there be demands hereafter, I wonder, for dividing the common name as Tamil Karnatic Music, Andhra Karnatic Music, and Kerala Karnatic Music? Even so, Karnataka cannot remain the exclusive privilege of only the Karnatakas. Mysore may flatter herself that she has set the pattern for South Indian Music.

It seems to me therefore that both Madras State and Mysore State could better retain their present names, which have even become internationally famous and have an antiquated history. Changing Madras into Tamil Nad is not such an innocuous thing as it is sought to be made out. Its reaction will be felt far and wide in the country. A veritable Pandora's box will be opened out by the coming of more such demands and the whole State Reorganisation may have to get into the crucible again. There may be demands, for instance, for Wynad and Malnad and Kongu Nad, in which case even the present reorganised Madras, Kerala and Mysore States will have to be freshly delimited.

The Central and States' Budgets

THE UNION BUDGET

On the 28th February, Mr. Morarjee Desai, the Union Finance Minister presented the Budget for 1961-62 in the Lok Sabha. He estimated the revenue at the existing level of taxation for the coming year at Rs. 962.92 crores and expenditure at Rs. 1023.52 crores, leaving a deficit of Rs. 60.60 crores.

Mr. Desai said that for the current financial year the revised estimate of revenue was reckoned to be Rs. 923.72 crores and expenditure Rs. 957.38 crores leaving a deficit of Rs. 33.66 crores.

The Finance Minister said that the expenditure on defence services next year will increase by Rs. 16.2 crores.

This was mainly due to the additional commitments of armed forces, including the expansion of certain establishments and provision for payments to service officers on the basis of the recommendations of the Pay Commission.

The total outgo of Rs. 1,262 crores in 1961-62 will be met to the extent of Rs. 235 crores from public borrowings in India, Rs. 105 crores from small savings, Rs. 421 crores from foreign assistance, Rs. 176 crores from loan recoveries,

Rs. 96 crores from the investment of P. L. 480 funds and Rs. 104 crores from miscellaneous receipts, leaving an overall budgetary deficit of Rs. 125 crores.

Mr. Desai said that the total Plan outlay in the first year of the Third Plan, both Central and the States, would be of the order of Rs. 1,166 crores.

Additional taxation to cover the entire revenue deficit of Rs. 60.6 crores for 1961-62 is proposed. The additional taxation will fetch Rs. 60.87 crores, thus not only covering the deficit, but also leaving a small surplus of Rs. 27 lakhs.

Mr. Desai has proposed raising customs duties on 41 items, changing excise duties on 14 commodities and imposing excise duties on 18 new commodities.

Mr. Desai estimated the customs revenue to increase by Rs. 16.95 crores.

In respect of Income Tax, the only change proposed is an increase in the rate of the special surcharge on earned income of over rupees one lakh.

STATES' BUDGETS

MAHARASHTRA

On Feb. 15 Mr. S. K. Wankhede, Finance Minister of Maharashtra, announced additional taxation measures to bring in a revenue of Rs. one crore while presenting the budget estimate for the year 1961-62 in the Maharashtra Legislative Assembly at Bombay.

The budget estimates show revenue receipts of Rs. 110.62 crores and revenue expenditure of Rs. 110.69 crores, leaving a deficit of Rs. 0.07 crores.

The Finance Minister announced the enhancement of the passenger tax from ten to fifteen per cent which would yield an additional income of Rs. sixty lakhs.

He also announced the withdrawal of exemption on kerosene oil and imposition of sales tax of three per cent on it and raising the sales tax on groundnut from 1½ to 2 per cent. This will bring an additional revenue of Rs. forty lakhs.

ANDHRA

Presenting the annual budget to the Andhra Pradesh Legislative Assembly at Hyderabad on Feb. 20 Mr. K. Brahmananda Reddi, Finance Minister, reviewed the economic trends in the State in 1960. He indicated that there was an

upward trend in the case of almost all the major industries while the food situation was generally satisfactory. All the principal objectives of the Second Plan were achieved, he said and added that the employment position in 1960 showed a marked improvement over that of 1959.

No fresh taxes were announced in the budget which revealed an over-all deficit of Rs. 3.94 crores (Rs. 2.3 crores on revenue account and Rs. 1.44 crores on capital account).

WEST BENGAL

West Bengal's budget estimate for 1961-62, the first year of the Third Plan, presented on Feb. 20 at Calcutta by the Chief Minister, Dr. B. C. Roy, who is also the Finance Minister, shows an overall deficit of Rs. 8.91 crores.

The overall deficit covers a revenue deficit of Rs. 3.20 crores and a non-revenue deficit of Rs. 5.71 crores, resulting from the gap between the total Plan outlay for the year amounting to Rs. 50.82 crores and the total resources amounting to Rs. 41.91 crores.

There was no proposal for any fresh taxation to cover the revenue deficit.

While the Chief Minister did not say how he proposed to meet the deficit, he gave enough indications in his budget speech that he would like the Centre to come forward with an enhancement of allotment for West Bengal in respect of the Plan outlay for the State.

MADRAS

Mr. C. Subramaniam, Finance Minister, presented the Madras Budget for 1961-62 in the Legislative Assembly on Feb. 25, stating that it "has been framed without any additional taxation proposals."

The House greeted with cheers the announcement of the Finance Minister that the Government had accepted the view that educational concessions should be on the basis of economic backwardness and had decided to extend free education up to the XI Standard to all poor children irrespective of caste or creed.

The Budget estimates for 1961-62 anticipate a revenue deficit of Rs. 2.85 crores, the receipts being put at Rs. 87.50 crores and the expenditure at Rs. 90.35 crores. The Finance Minister explained that the shortfall is entirely due to the withdrawal of the Central assistance for increasing the emoluments of low-paid employees.

GUJARAT

Dr. Jivraj Mehta, Gujarat Chief Minister, who also holds the Finance Portfolio, presenting the State Budget for 1961-62 in the Vidhan Sabha at Ahmedabad on Feb. 27 announced a revenue deficit of Rs. 3.87 crores.

Dr. Mehta estimated the revenue receipts for 1961-62 at Rs. 54.25 crores and the expenditure at Rs. 58.12 crores.

KERALA

Taxation proposals yielding in all Rs. 1.98 crores next year were announced by the Deputy Chief Minister, Mr. R. Sankar, who presented a Rs. 6.76 crores deficit budget for the year 1961-62 in the State Assembly at Trivandrum, on March 2.

Mr. Sankar also announced relief in Sales Tax to small dealers and in Super Tax on agricultural income on companies having an income of above Rs. 20 lakhs and undivided Hindu families, entailing a loss of revenue to the Government of about Rs. 15 lakhs a year.

The Finance Minister announced grant of house rent allowance to non-gazetted officers, Rs. 5 monthly to those who draw a pay not exceeding Rs. 150 a month and Rs. seven to other non-gazetted officers.

This would cost the Government Rs. 57 lakhs a year.

Mr. Sankar, who is also the Finance Minister, estimated the revenue for the year 1961-62 at Rs. 47.25 crores and expenditure on revenue account at Rs. 54.01 crores, thus showing a revenue deficit of Rs. 6.76 crores.

THE PUNJAB

The Punjab budget for the year 1961-62 presented to the Vidhan Sabha by the State Finance Minister, Dr. Gopi Chand Bhargava on February 25 shows a deficit of Rs. 133 lakhs. The revenue receipts and the revenue expenditure for the year having been estimated at Rs. 6,377 lakhs and Rs. 6,510 lakhs respectively. The latter figure includes provision of Rs. 24 lakhs for increasing the dearness allowance of class IV employees of the State Government by Rs. 5 per month and for providing certain retirement and leave benefits to all Government servants on the pattern of those provided in the Central Pay Commission Report, and a sum of Rs. 13 lakhs for extending free education to all girls and half-fee concessions to those boys the monthly income of whose parents is below Rs. 100, upto the IX

Class in all Government schools. At present education is free for girls and boys upto VII class.

KASHMIR

Mr. G. L. Dogra, Finance Minister, on Feb. 25 presented the Budget estimates for 1961-62 in the State Legislative Assembly, Jammu and Kashmir which revealed a surplus of Rs. 336.36 lakhs on the Revenue side. But the over-all expenditure estimated at Rs. 2,475.03 lakhs after taking into account the expected assistance from the Government of India to the tune of Rs. 650 lakhs, still disclosed an overall deficit of Rs. 98.79 lakhs, which the Minister said "we will have to raise as additional loan for the capital side of the Budget."

The revenue receipts are anticipated at Rs. 1,718.10 lakhs, including the grants from the Government of India, against which expenditure chargeable to revenue will be Rs. 1,382.44 lakhs. The expenditure not charged to revenue is estimated at Rs. 1,010.63 lakhs.

RAJASTHAN

Rajasthan's Budget for 1961-62 presented to the State Legislative Assembly by the Finance Minister, Mr. Haribhau Upadhyaya, on March 9 showed a revenue deficit of Rs. two and a half crores.

The expenditure on revenue account is estimated at Rs. 4,948 lakhs and revenue receipts at Rs. 4,698 lakhs.

The Finance Minister proposed new taxes to yield Rs. 135 lakhs and economy measures amounting to Rs. 28 lakhs to cover part of the deficit.

The Finance Minister announced in his Budget speech that as a measure of social security a scheme of providing monthly maintenance grants to poor widows, who were without anybody to depend upon, would be introduced.

MYSORE

Mysore Budget for 1961-62, presented to the Mysore Legislature by the Finance Minister, Mr. T. Mariappa on 15th March showed a deficit of Rs. 431.52 lakhs. The revenue receipts for the year 1961-62 have been put at Rs. 6,960.40 lakhs and the expenditure at Rs. 7,391.92 lakhs.

The deficit for the year 1961-62, the Finance Minister announced, was proposed to be partly covered by levying a surcharge on land revenue and by increasing the tax on electricity on certain classes of consumers. These two measures

were expected to yield an additional revenue of Rs. 130 lakhs and Rs. 40 lakhs respectively.

The land revenue surcharge proposed by the Revenue Minister is only a temporary one, pending survey and their settlement in all parts of the State.

UTTAR PRADESH

A revenue deficit of Rs. 8.50 crores was revealed by the Finance Minister, Mr. Har

Govind Singh for 1961-62 in his budget speech before the Uttar Pradesh Vidhan Sabha at Lucknow on March 17.

The Finance Minister put the estimates of revenue receipts and revenue expenditure for the year at Rs. 145.63 crores and Rs. 154.13 crores, respectively. The total revenue receipts include a sum of Rs. 14 crores as the anticipated sub-vention from the Government of India on account of Plan schemes.

"The Concept of Man"

By

PROF. S. RAJAGOPALA SASTRI, M.A.

WE are told in the prefatory remarks that the book is an attempt to understand the individuality and dignity of man and his place in the cultural traditions of the world. Mr. Raju in his introductory essay* argues that in comparative philosophy man is the common denominator and hence the criterion in the evaluation of the different types of philosophy and religion is man himself and his values—the whole and complete man in all his various phases. Philosophy should therefore deal with all the aspects of man including the material and the ethical, social and the rational, religious and cultural and so on. Man everywhere is essentially the same whatever may be the differences in his religion, culture and environment.

Mr. Wild of Harvard University writes on the concept of man in Greek thought and discusses the school of the Sophists founded by Protagoras which emphasised exclusively man and his problems, and the doctrines of Socrates, Plato and Aristotle in this connection. The Jewish thought is stated in detail by Mr. Heschel of the Jewish Theological Seminary, New York. He discusses such problems as the meaning of existence, the need of God, man being the symbol of God and such others and quotes from the Bible to support his contentions. The concept of *itsvah*, according to him gives meaning to human existence. The carrying out of a sacred deed is thus the essence of life and this is contrasted with sin. W. T. Chan who writes on the Chinese thought emphasises that whatever cult a Chinese may profess, he is a

humanist and to him man is the measure of all things. He discusses the teachings of Confucius and Mencius regarding man and these teachers along with Lao-Tze and the Buddhists taught that all men have in their nature perfection and sagehood but that these have to be carefully developed.

Prof. Raju deals with the Hindu concept of man in a comprehensive way and begins from the Vedic culture. He then passes on to the Upanishadic epoch, traces the influences of the religious sub-sects like Saivism, Vaishnavism, Saktism etc. and then takes up the question of the place of man in Jainism and Buddhism. The last chapter is more important in which Prof. Raju brings to a focus all the essential contributions of these four cultures. He argues that these conceptions are not hostile but complementary to one another. Philosophy, first and last, is the philosophy of life and man must become the centre of all philosophy. The learned Editor argues that this new standpoint must arise and establish itself in the light of which all truths and values have to be interpreted and integrated with emphasis on their reference to man.

The work is an earnest attempt in this direction and hence will be widely welcomed by all serious thinkers. A genuine understanding of the view-points of the different societies makes for appreciation and toleration. This leads to the integration of all humanity under a common programme. Books like the "Concept of Man" will hasten the advent of that goal. The book is also a valuable addition to comparative philosophy which has recently come into importance.

* *The concept of Man: A Study in comparative Philosophy*. Edited by S. Radhakrishnan and P. T. Raju, George Allen and Unwin Ltd., London.

Britain's last socialist foreign secretary

By

DERYCK ABEL

HERBERT, Lord Morrison of Lambeth, is a man of parts. For nearly 40 years political pundits have eagerly debated whether he is reformer or bureaucrat, foremost citizen of London or Cockney climber, illustrious Senator or mere agitator, Socialist statesman or Tammany boss. The short answer—and herein lies his attraction—is that he is all eight, in turn, or at once. The clay is there. So, too, is the gold. There is something endearing about a man who writes in the way that he does about the Brixton of the turn of the century: the love of his mother, a former housemaid, who was wont to take his chilblained fingers and warm them under her arms; his father, who as a Metropolitan policeman, played a part in the evolution of a transformed London. The childhood chapters are among the best of the Autobiography (*Odham*, 30s).

But London, although a world city, often exerts a strangely parochial influence upon the minds of its citizens. Herbert Morrison exemplifies that trend. His love of reading—and who can deny that sustained, selective, private reading is a vitalizing force in the development of the powers of every man and every woman?—has not, alas, saved him. Because there is something lacking in his intellectual make-up, the role of world statesman has eluded him. Mr. Gaitskell is a notable internationalist, and Earl Attlee a considerable one, but it would be inaccurate to apply the epithet to Lord Morrison. He has, moreover, some curious blind-spots: for example, a passage on his irritation at the habit among Foreign Office official of employing Christian names surely lacks perspective. Lord Morrison was a good wartime Home Secretary, an impressive postwar Lord President of the Council and Leader of the House, but an indifferent Foreign Secretary. The Foreign Office came his way in 1951 because, as the Prime Minister had somely phrased it, "It boils down to the fact that you are the inevitable choice." Thus Abadan and the lachrymose Mossadeq came to feature in the Morrison story. So, too, do the London Transport Board, half-a-dozen nationalization measures, Waterloo Bridge, the Festival of Britain, Battersea Fun Fair—and Defence Regulation 18B. As a great Londoner he will be remembered. He loves London, and London has responded to his love.

Who can doubt, however, that, as Labour's Carnot, Herbert Morrison was right in his consistent opposition to pacts and alliances of all kinds? He knows full well that the parties perform wholly divergent functions. The goal of one is to conserve, of the next to socialize, and of another to liberate. Coalition is unwholesome in peace-time—at least under a first-past-the-post electoral system. He knows too that Liberals shared—and share—with Labour a big working-class vote (now slightly more "affluent") as well as solid support among the little people of all kinds. He therefore set out to destroy the London Progressives. And they were destroyed. Liberal masochism in the locust-eaten years of the Lloyd George-Asquith feud doubtless helped him. By 1934 the Major of Hackney was leader of the London County Council.

The present writer well recalls from his London Liberal Federation days as a boy of 16 or 17 what London Liberals were thinking of Herbert Morrison in 1934 and 1935. To them he was a killer. (It is argued that Clement Attlee succeeded where Herbert Morrison failed because the former is ruthless and the latter is not. We must take this theory with rather more than a pinch of salt. Surely the clue is that Clement Attlee grew in stature in the Premiership from 1945 onwards whereas his Deputy Prime Minister had already achieved maximum growth by 1945?) As to the party structure, the closeness of a two-party system to a one-party system has never worried Herbert Morrison, for his mind is as they say, "empirical." He trots out the Establishment's conventional arguments against the single transferable vote with almost orthodox Tory zeal, marshalling them, if not with originality, certainly with plausibility and eclat.

Lord Morrison's survey of his wartime tenure of the Home Office and the Ministry of Home Security is pleasingly modest. Defence Regulation 18B had conferred upon the First Secretary of State extra-constitutional powers so broadly conceived that they ought not to have been entrusted to any man. Under them 1,700 persons were detained for indefinite period without trial; *habeas corpus* was virtually suspended; summary procedure replaced legal process. The broader libertarian horizon was movingly depicted by Dr. C. K. (now Sir Carleton) Allen:

"When, in 1793, the Irish Court of King's Bench granted a writ of habeas corpus to Wolfe Tone; and when, in 1923, the English Court of Appeal granted a writ of habeas corpus to Art O'Brien: when our Courts extended the common safeguards of personal liberty to these open and declared enemies of the State, they did far more for the true safety of this realm than was ever done (again, and in all honesty, in the name of public order and security) by the Star Chamber in the exercise of its summary powers. The spectacle of dispassionate justice and of calm adherence to the law of the land, even in the face of imminent danger, will always be more admired by Englishmen than the immunity of executive action on any grounds of temporary urgency; and it will be particularly admired at a time when the nation is embattled against no enemy more sinister than the odious doctrine that the administration of justice is subservient to the requirements of 'policy.' For this reason the voice of Croke J. is still heard today, when the voice of Finch C. J. is choked with the dust of his own sycophantic sophistries."

A dissenting judgment of Lord Atkin in the case of *Liverside V. Anderson* (Sir John Anderson had preceded Herbert Morrison as Home Secretary) recalled—in certain particulars—the dissenting judgment of Lord Shaw in the historic *Zadig Case* of World War I. All this gave rise to a major public controversy. Herbert Morrison acquitted himself creditably. From this cauldron the Home Secretary emerged the stronger. Happily, his obvious devotion to liberty kept his Tammany complex well under

control. In *Harold Laski (1893—1950)*, Mr. Kingsley Martin, discussing the Professor's frequent exchanges of correspondence with the Home Secretary on libertarian themes, comments: "Nobody can read Morrison's replies without an enhanced respect for his work as Home Secretary. And the regard which Laski always showed for Herbert Morrison was, I think, in large part due to his knowledge of Morrison's part in preserving our liberties during the war." The verdict stands.

Many older readers will retain happy memories of the skillful young Labour debater of the twenties. Herbert Morrison is a master-dialectician unharassed by philosophic doubt. He is no orator, certainly no rhetorician but an extremely effective platform performer in the modern style. He senses the majesty of words, and though he seldom conveys it, he finds words eminently serviceable. His writing is superior to that of his old chief's *As It Happened*, partly perhaps because he is uninhibited and because diffidence is not usually among his virtues.

The Morrison Autobiography is the product of a perky, patriotic, neo-isolationist, distinctly British Socialism, untroubled by the ebb and flow of European—or world—political thought. It is a tract for the times—times that are now past—and a very human document. Meanwhile a new generation of Radicals is emerging with no more than a passing academic interest in '1918, Clause 4' "the nationalisation of the means of production, distribution and exchange"—and all that.

Women in Ceylon

By
SUMANA SAPARAMANDU

CEYLON boasts of one of the highest rates of female literacy in Asia. According to 1953 census figures—the latest available—53.7 per cent. of the female population is literate as against 75.9 per cent male literacy while the all island rate is 65.4 per cent. But investigations showed that, as in other countries, a literate population did not necessarily pre-suppose a reading public. Yet there is a large number of women one may call educated, among whom it is reasonable to expect regular readers. In 1958 there were 19,229 women teachers in Sin-

halese schools in the island, while 1,705 women were being trained as teachers in the Sinhalese Teachers' Colleges for women.

This is only a small section of the women who have not only mastered the reading skill, but have had their reading interests aroused. They are women who have used books, have got used to the idea of books, and who by the very nature of their profession should read regularly and widely. But do they continue to read after their period of training? The popular notion that the Sinhalese school mistress never reads

anything beyond the newspaper and the departmental circular, was found to be true in many cases.

However, the picture is not as gloomy and the situation not as hopeless as may seem from the above remarks. It is quite clear that a "new reading public" is emerging consequent to the expansion of female education since the introduction of free education from the kindergarten to the university in 1945. These are women in their twenties or late teens, whose dominating language, in spite of the knowledge of English required at school, is still Sinhalese. The implementation of the Free Education Bill brought education within the reach of vast numbers of girls of the villages and the working-class suburbs, who would never have otherwise had the opportunity of proceeding beyond primary school and this would be a generous limit.

At one of the Teachers' Colleges I noticed that while some of the younger teacher-trainees had in the course of one year borrowed twenty to twenty-two books from the library-cards of three older married women who were also in training were almost blank.

Here then is a new reading public, demanding reading material and growing sufficiently steadily to make it worth their while for publishers to bring out books priced within the reach of this public and for Government or voluntary organizations to launch schemes to make reading materials more accessible.

To most women, the newspaper is the main form of reading and that not regularly. Over two-thirds of the women interviewed and to whom the questionnaire was sent said that the newspaper was their only form of reading, while about 6 per cent. said "I read whatever comes my way." The explanation, given by those who said that the newspaper was their only form of reading, was that they had no leisure for any continuous reading: hence books were not for them. The factors affecting choice of reading material and reading habits will be discussed later.

The newspapers read were the three main Sinhalese dailies—two morning and one afternoon—and the two Sunday newspapers. Many households that do not buy a daily newspaper regularly buy one or other of the Sunday papers therefore even those who do not get a chance of reading a paper on week-days are able to

read something on Sunday. A large number of households that bought Sunday papers, gave up one when the price was increased from 20 cents to 25 cents.

The short-story is by far the most popular feature. It was second, if not first, in order of preference when the vast majority, whatever their social strata or educational attainments, whereas poetry was mentioned only by a very small minority. And what is most remarkable here is that poetry appealed to the less-educated reader, e.g., domestic servants, peasant women. The women who were interested in political articles were teacher-trainees, and students engaged in higher studies, a few teachers and a few women who had taken to local politics and trade union activities. The housewife was the least interested. The interest shown by the teacher-trainee and the student, in this item, is due to a stress laid in the lecture-room or classroom and a belief that these articles would come in useful at the examination. Although impersonal political articles were not of general interest, profiles of political figures and columnists' chit-chat about them were read with interest by many. Even in other subjects, where the personal element was involved, the article-made interesting reading.

The women's pages of the dailies and Sunday papers generally carry news about women's activities, designs for embroidery, fashion notes, kitchen hints, recipes, articles on interior decoration, children and health, and sometimes profiles of outstanding women, or of women in the news at home or abroad. In the course of editing the weekly women's pages of a daily and of a Sunday paper for the last three years. I have had ample opportunity to study the interest of the average woman who reads the newspaper. There is no doubt that the home, children and the health of the family come first in the interests of most women.

Those whose reading extended beyond the newspapers preferred books to magazines and periodicals. To many, books and fiction are synonymous. Asked what books they would like to read if books were made available, one of the leading members of the Mahila Samiti (Women's Association) in the Colonists village said: "We will gladly read *Prabanda Katha* if they are 'available'" and the other women agreed. *Prabanda Katha*, although not so widely used, is the older word for fiction and is identical in meaning: "a story inverted or

imagined." Nava Katha is the more popular word today and though it strictly means novel, is loosely used to include detective stories, adventure stories, historical romances and even short-stories. Therefore, when a woman says she likes Nava Katha it could mean any of these classes of fiction.

The number of women who have read the popular Sinhalese classics, let alone the more serious ones, even among those who can be described as better read, is negligible. Poetry, as stated earlier, is most popular with the less educated reader. Among the lower income groups in the city and in the remote village of Rambuffolova, the historical and religious ballads printed on cheap newsprint and priced between 25 cents and Rs. 1.25 are the most popular books—UNESCO.



Sex Education

By

Sri RAGHUVIR SAHAI NIGAM

THE Forbidden Fruit has been tasted and Man has been possessed by knowledge. He is on the move. He may go to perdition or ascend to supra-mental heights. The fire within the atom is driving him to mastery of diabolic energy which may shoot him into angelic world or hurl him into hades. By creating satellites he may be sowing dragon's teeth. He may shoot himself into Heavens or out of the Universe.

Sex has been taboo, but sexuality is on the rampage. Even art and literature is in its grip. Everything tends to fire it. There is a crisis of character in our society. With the restraining influence of religion and tradition gone, sex is running riot. The growing generation imbibes it from the very atmosphere which is so vicious. Why not impart it in a pure and systematic form? So far the people had been apprehensive that the administration of physic may not create the disease; but now we know that the germs are there.

Hence Sex Education must be given in schools and colleges. One of the practicable resolutions passed by the daughters of Eve at Chandigarh in the Conference for Moral and Social Hygiene was that sex education should be imparted in girls' schools and colleges. Women in our country are still the custodians of honour and chastity, hence the atmosphere there will have a chastening influence on our body social.

The boys and lads need the restraining iron hand of authority along with

education in sex hygiene. The satyr needs an iron rod to hold it in check. Standards of physical fitness recently laid down by the Government should be demanded before any one gets a certificate of Pass at and Public Examination, or enters any kind of public service or is recipient of any kind of aid from the government or is granted a marriage certificate. A rigorous and vigorous drive for physical fitness will go a long way in raising the sex morality in schools and colleges. All sorts of physical activities in the open air are the panacea for such ills.

There should be a regular teaching based on biological truths and lessons in anatomy and physiology. Lives of brahmacharis like Bhishma, Hanooman and Dayanand should be emotionalised.

There should be more Gurukulas where boys can be brought up in a chaste atmosphere.

All this should not mean that there will be no hankering after film shows. Healthy pictures shall have to be made. Adventure shorn of crime and gangsterism will always have an appeal.

Sex Education should be part of Moral Education for which the Government of India has appointed a Committee under the chairmanship of Shri Sri Prakash, the Governor of Bombay. Our conception of morality (the History of the downfall of nations confirms it) consists of chastity in sex morals mainly, and looking to the heart of things it is an Eternal Truth.

The Carambola Tree

(A VIETNAMESE TALE)

THERE were two brothers whose father and mother were dead. By their diligence they produced enough to live on and eventually both got married. After their marriage the elder became lazy and left all the hard work to his young brother and sister-in-law.

The young couple got an even better harvest than any obtained by the two brothers before, because they ploughed and manured the land and worked hard day and night. Fearing that the younger would ask for a big part of the crop, the elder brother told his wife to make the young couple live somewhere else.

They gave their brother a little thatched cottage with a carambola tree before it. The young couple did not lament; they either went to the forest to gather firewood which they sold in the market, or were hired as labourers.

The elder brother hired labourers to farm his fields and lived happily with his wife without working. As the younger brother did not complain, the elder thought he was dull and no longer went to his brother's house and ceased to pay any attention to him.

The happiest days for the young couple were when the carambola fruit was ripe. All the year round, they took great care of the tree, and kept the insects and ants away from it. As a result it was a fresh green tree, its shade covered all the little garden and its branches, even the lowest ones, bore fruit which could be picked by little children.

One morning, husband and wife took some baskets to the foot of the tree intending to pick the fruit, but the tree began to shake violently as if someone were scrambling through its branches. Looking up they saw a very big bird, which they had never seen before, eating the ripe fruit. They waited for the bird to fly away before picking any themselves. From that day on, early every morning this bird was on the tree. It ate the fruit calmly for a moment and then flew away. It did this for a month, and the quantity of fruit began to diminish noticeably.

One day, before the bird had finished eating, the wife said to it, half teasing and half serious, "Dear Mister Bird, there will be none left if you eat like that!" Suddenly the bird turned its head, nodded its assent and

answered, "A gold coin for each fruit eaten! Make a bag three spans long to contain gold." It repeated these words three times and then flew away.

The husband and wife were very surprised to hear the bird speak and thought long about its advice.

They bid what the bird told them. At noon, the wife took some squares of brown material and made the bag for her husband.

The following morning, after breakfast, a strong blast raised the dust before their house and uttered some cries as it saluted them. The husband went out with his bag, and the bird lay down and twisted its neck signing to the other to sit on its back. The man did so and wrapped his hands round its neck. The bird stood up, craned its neck and flew away, sometimes over silver clouds, sometimes over huge green forests and red mountains, and at last over the vast ocean whose high blue waves broke against the sides of the islands, throwing white foam up on to the rocks. The man felt frightened because he didn't know where he was going. Suddenly the bird flew to an island full of white, blue, red and multi-coloured stones which mirrored a dazzling light never seen before. The bird hovered round and round over the island as if looking for a spot to land and the man thought he would be knocked against huge blocks of stone. At last the bird perched in front of a wide, deep cave.

There were neither living creatures, nor grass—not even sparrows—on the island.

The bird gave the man a sign to go into the cave to take what he liked. At the cave entrance he saw several kinds of stones—some limpid as crystal and some multi-coloured: some blue as cat's eyes, some red as blood, and gold and silver ones in profusion. He was afraid to go into the cave for fear of getting lost. He quickly picked up a small quantity of gold and diamonds, put them into the bag, climbed on the bird's back, and made a sign to it to fly back.

The bird was happy, shook its head, craned neck and uttered some cries; the rocks echoed its shrieks several times, and it flew across seas, forests and mountains. At noon, it

perched in the yard of the young couple's house. Seeing that her husband came home in good health, the wife was very glad. She ran out, caressed the bird and made a sign to it to fly on to the tree to quench its thirst. The bird did so and after having eaten, it uttered three cries as it saluted the peasant couple and flew away. From that time on, it only came back and perched on the tree once in a while.

Rumour about the wealth of the young couple spread to the elder brother and his wife hastened to pay a visit to their brother to learn the truth. After hearing the younger brother's story, the elder brother pleaded with him to exchange his property for the thatched hut and the carambola tree. He and his wife were afraid that the younger brother would not agree and anxiety showed on their faces. But the young man accepted their request gaily.

The elder couple immediately handed over their property to the younger people and the next morning they went to live in the hut. They did not work and lived on the money they had. All day long they lazily stretched themselves out before the hut and looked at the 'carambola' tree waiting for the bird. One morning, a gust of wind shook the roof of their house and the top of the tree tossed about wildly. They rushed out and saw a huge bird eating the fruit.

When it had eaten a little, the bird heard them cry, "We have only this tree, how can we live without this fruit if you eat it like a wolf?" The bird answered them at once, "A gold coin for each fruit eaten. Make a bag three spans long to contain gold."

They were overjoyed and grovelled before the bird, which suddenly took to flight. The man and his wife squabbled about the making of the bag. They wanted to make several but were afraid that the bird would not agree, and so made one bag three times bigger than that of their younger brother.

The next morning, when the bird perched in the yard before the hut husband and wife left

their meal and hurried outside. As the husband climbed on to the bird's back with the bag, his wife bowed down to the ground. The bird flew over silvery clouds, across mountains and oceans, and perched on the same island as it had done before.

The man was dazzled by the multicoloured sparkling of diamonds and all kinds of precious stones. Once in the cave his greed overcame him and he forgot hunger and thirst, doing his best to fill his big bag up with gold and diamonds. He also tied the ends of his trousers and his coatsleeves and filled them with gold and diamonds. Loaded as he was, he could scarcely drag himself to the cave entrance.

Now and then the bird uttered some cries to hurry him along. It was afternoon before he managed to carry the full bag to the spot where the bird was waiting for him. To keep the bag from falling down he put it under the bird's wings and tied it strongly round the creature's back and neck.

The bird took to its wings but being so loaded it could only skim over the ground. It exerted more effort and at last succeeded in flying. The man was transported with delight because he would soon be home. He would have a huge building, a big garden and fields, and he and his wife could spend as much as they liked as long as they lived.

While he was thinking this the bird was flying over the sea. The weather changed, the blue waves grew grey and became bigger than several houses put together. Flying against the wind, the bird got very tired. Its head dropped with fatigue, its wings became weaker and weaker. The heavy bag was dashed against its wings by the wind. Finally the bird let fall its wings and fell into the sea. In a twinkling the man was drowned by the great waves, and with the bag, the ends of his trousers and his coat-sleeves full of gold and diamonds he went down into the ocean like a stone.

What about the bird? Its Feathers and wings were only wet, and it rose from the water and flew away again to the mountains and forests!

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CURRENT AFFAIRS

Pandit G. B. Pant

We record with deep regret the death of Pandit Govinda Ballabh Pant, Union Home Minister on 7th March. He was 74. Both Houses of Parliament which were in session adjourned for the day. Mr. Pant was in the forefront of the freedom struggle and he played a very prominent part in building up the new structure of Independent India. He entered public life 45 years ago, in 1916, as a member of the All-India Congress Committee. He braved a lathi charge at the time of the Simon Commission and suffered permanent injuries to his body, but his spirit got strengthened even by that lathi blow. He came into the legislative field in 1923 by becoming a member of the Legislative Council of the then United Provinces and became the leader of the Opposition party there, known as the Swarajya Party. From 1934, at the end of which he was elected to the Central Legislative Assembly, he functioned as Deputy Leader of the Opposition. His work in those days in the Central Assembly was such that people on the Treasury benches were always nervous when he rose to speak.

In the absence of Pandit Nehru who was in London in connection with the Commonwealth Premiers' Conference, Mr. Morarjee Desai paid tribute to Mr. Pant in the Assembly. He said:

"When he (Mr. Pant) marshalled facts and presented them, there was hardly anybody who could equal him in that skill. He went from the Central Legislative Assembly to the United Provinces again to be Chief Minister in 1937 which office he adorned until 1939 and again from 1946 to 1954. He managed the affairs of the State with the greatest skill and wisdom and then he joined the Central Government at the request of the Prime Minister in January 1955 and from that time he was always a tower of strength to the party and Government by his wise counsel and every debating skill."

Mr. Desai said that Mr. Pant gave great thought to every problem that he tackled. Everyone wondered how he could remember every point without making any notes. People who make written speeches might forget something, but Mr. Pant never forgot any point and dealt with all of them in proper sequence.

President Rajendra Prasad in his condolence message said that Pandit Pant was not only a great Parliamentarian but also a great leader.

He also said that in Pant's death a great pillar has fallen. Prime Minister Nehru said in London, on hearing the news of Pandit Pant's death, that it was not only a personal loss, but a tremendous national loss.

Almost exactly 32 years ago, Mr. Nehru said Mr. Pant was the most outstanding person in Indian public life, with an amazing brilliant mind and great capacity for work. He was the wisest of counsellors, always gentle and calm, and his death is a loss "not only to us but to India."

We offer our condolences to his only son Mr. K. C. Pant, to Mrs. G. B. Pant and other members of the family.

Indo-American relations

Contacts between Washington and New Delhi have considerably improved since the inauguration of President Kennedy and so have the relations between the American and the Indian delegations in the U.N., according to observers of the United Nations scene.

A South-East Asian diplomat, confirming this impression told on March 7 the DPA correspondent that the change was mainly due to the increased confidence which the Indian Prime Minister, Mr. Nehru, places in the present U.S. Administration. Mr. Nehru's personal trust in the US Deputy Secretary of State, Mr. Chester Bowles, one of the most popular Ambassadors the US ever had in New Delhi, was another cause for the change.

It is no secret that Mr. Nehru's decisions regarding foreign policy are, to a large measure influenced by the personal impression the other nation's foreign policy makers make on him and the confidence he puts in them.

Knowing Mr. Nehru personally, the diplomat said in the case of the United States the Prime Minister's personal contacts with Mr. Bowles, as well as his preference for the intellectual's return to the front in the US have played an important role in the United Nations. America is profiting from the fact that its chief delegate, Mr. Adlai Stevenson, has won the confidence of top-ranking Indian personalities and of course, that of Mr. Nehru to almost the same degree as Mr. Bowles. The US delegation is trying to maintain close contacts with India, particularly on the Congo issue and on the problems of the world organisation's future structure.

World Health Assembly

The 14th World Health Assembly attended by delegates from more than a hundred countries, concluded on Feb. 24 at New Delhi with recognition of the "successful and constructive achievements" of the session by its President, Dr. A. Lakshmanaswami Mudaliar, and the various delegations.

"A great step taken by the Assembly, Dr. Lakshmanaswami Mudaliar said, "is to have as the ideal the eradication of diseases and not their control.

It was good to realise that whatever might be the differences of views expressed at the session, the conclusions arrived at were sound and accepted by every delegation, he added.

On the concluding day's plenary session, the Assembly showed unanimity in adopting a resolution on the task of the World Health Organisation towards promoting the health of newly independent countries and colonial peoples.

In contrast to the previous day's acrimonious committee debate which resulted in the resolution on the subject being dropped, the Assembly passed with cheers a joint Saudi Arabian-Iraqi resolution on almost similar lines.

Mr. S. Khanachet of Saudi Arabia, introducing the resolution, said it had no political implications of any kind and made it possible for the World Health Organisation to fulfil its duty in terms of its constitution.

He appealed to the Assembly not to take the "dangerous road of political discussion", on this "constructive and positive" resolution.

Mr. Nehru on Sino-Indian frontier

Prime Minister Nehru emphatically declared that the Sino-Indian frontier question could be settled only when the Chinese vacated Indian territory they had occupied and when they "broadly acknowledged" the Indian position on the frontier. Mr. Nehru, who was intervening in the Rajya Sabha during the debate on the President's address, declared that there was no "dispute", as far as India was concerned over the frontier with China and there could be no question of negotiations and horse-trading.

Emphasising the long-term aspects of the problem, and taking steps, not from the emotional but practical angle, the Prime Minister said that the country must prepare itself for this and "strengthen ourselves in many ways, and the main thing is to be clear in our own minds and be firm and determined in our resolve."

Sino-Burmese border Pact

Prime Minister Nehru told the Lok Sabha last month that the Government of India could not recognise the "erroneous depictions of the tri-junction" the meeting of the frontiers of the Sino-Burmese border treaty, since it had an adverse implication on the territorial integrity of India.

Mr. Nehru said that the question related to the map which was attached to the recent treaty between Burma and China. "It affects a certain corner of India, the north-eastern corner, which impinges on Burma and which a little further up touches China."

Mr. Nehru added, "three countries are involved in it. What kind of treaty two independent countries like Burma and China make between themselves about their boundary is their concern. But where that touches our interests, naturally, it becomes our concern also.

"There has been no argument about our border there insofar as Burma is concerned. First of all that border has been defined, as we have often said, by natural boundaries which have been accepted by tradition, custom and practice. Our boundary runs along the high Himalayan watershed which naturally separates the Tibetan plateau from the Indian sub-continent.

Bhutan's request to India

Bhutan has formally authorised the Government of India to deal with China in regard to all border issues. In a statement issued on the eve of his leaving Delhi on the conclusion of his talks with the Government of India on Feb. 15 the Maharaja of Bhutan said that on behalf of his Government, he had requested Prime Minister Nehru to negotiate or take up with China any question regarding Bhutan's northern border.

At the same time, Mr. Nehru answering questions in the Lok Sabha stated that the defence of Bhutan was India's responsibility and that aggression against Bhutan would be aggression against India. Mr. Nehru also stated that apart from newspaper reports of China's direct approach to the Bhutan Government on the border question, he had not heard anything about it from the Bhutan Government.

The two statements should set at rest China's doubt about India's right to discuss Bhutan's border.

Indian Troops for Congo

It is gratifying to note that in spite of the fact that it is not easy for the Government of India to spare any troops at a time when our northern frontiers are under constant unfriendly pressure, they have agreed to despatch three thousand troops to the Congo to reinforce the U.N. forces in that country.

Prime Minister Nehru announced in the Lok Sabha on Mar. 6, that as the communication received from the United Nations Secretary-General was found satisfactory, the Government of India had, after giving thought to all aspects of the question, decided to place an army brigade consisting of 3,000 men at the disposal of the United Nations for service in the Congo.

In doing so, he had informed the Secretary-General that the brigade would function as a unit by itself. Transport would be provided for by the United Nations.

The honour of leading the first Indian brigade of combatant troops to the Congo has fallen on Brigadier K. Alagaraja Singappa Raja who is a relative of the late Mr. Kumaraswami Raja.

Mr. Nehru was replying to a "calling attention" notice in the Lok Sabha in regard to the despatch of troops to the Congo, by Mr. Hem Barua (P.S.P.).

While Opposition members appreciated the idea of sending combatant troops to the Congo, Mr. Asoka Mehta (P.S.P.) wanted to know whether Parliament's sanction was not necessary for sending troops outside the country.

Mr. Mahavir Tyagi, wanted to know whether the troops would be allowed to split up.

Prime Minister Nehru said he could not give any details now except to say that the brigade would be treated as a unit under its commander to function under the overall command of the United Nations General, there.

Chinese threat to Asia & Africa

President Kennedy and Mr. Keith Holyoake, New Zealand Prime Minister, expressed "deep concern" over Communist China's "hostile and aggressive attitude" and "the particular menace she poses to the peace of Asia, Africa and Latin America."

In a joint communique, issued after a meeting at the White House in Washington on Mar. 2, the two leaders said they had examined the crisis in Laos and welcomed the bid by King

Savang Vathana of Laos to restore peace, security and neutrality to his country.

President Kennedy and Mr. Holyoake reaffirmed their adherence to the principles of collective security and stated their determination to co-operate closely in maintaining security in the Pacific.

Negro State in U. S. A.

The American Negroes wanted to build a separate State within the United States of America, the *New York Times* reported on Mar. 3, interviewing 43 American Negro leaders.

Mere crumbs from the tables of an abundant society have made black men angry. James Lawson, President of the United American Nationalist Movement, was quoted by the paper.

This anger led to the riot at the United Nations some weeks ago when American Negroes protested against the murder of former Congolese Prime Minister, Mr. Patrice Lumumba and was the reason why the black nationalist movement is growing and becoming more militant in New York and everywhere else.

The more radical elements among American Negroes wanted a land grant from the U.S. Government and gold to help build a separate black State somewhere along the seaboard, the *New York Times* concluded.

French N. African political tie-up

President Charles de Gaulle is understood to be trying for a French-North African political and economic tie-up stretching from Morocco and Tunisia and including Algeria when it becomes a republic.

It would also include the Sahara whose vast oil resources France has just begun to tap, the sources said. The tie-up might include Spain, Italy and possibly Portugal and Libya.

Gen. de Gaulle is reported to have discussed these plans at length with the Tunisian President Bourguiba.

The Tunisian President, according to French sources, was favourable to the proposal.

The French President is reported to have told Mr. Bourguiba that an independent Algeria would be economically stronger if it was associated with France, Morocco and Tunisia in some form of a North African-French political and economic association.

U.K.'s defence Budget

The British Government, bearing in mind the immense military power of the Soviet block and the rising power of China, has decided to set aside £ 1,655,600,000 for defence for 1961-62, it was announced in a White Paper. This compares with last year's estimate of £ 1,629,830,000.

The estimates provide for a reserve of forces at home, in Kenya and Malaya. The total represents an increase of more than £ 39 million on last year's revised expenditure which finally announced to £ 1,616,330,100 following deduction of a £ 12,000,000 German contribution to the maintenance of British troops stationed in Germany. The Government is aiming at a regular forces of the order of 88,000 for the Navy, 1,65,000 to 1,80,000 for the army and 1,35,000 for the air forces.

The defence budget is expected to absorb a slightly smaller proportion of the gross national product than it did in 1960-61, when the figure was 7.2 per cent.

Exiles' plan to oust Salazar

Dr. Salazar's exiled opponents are very active in Portuguese Guinea and Goa. These exiles are in constant touch with one another and also with the anti-Franco Spaniards in exile.

They are trying to turn the present anti-Salazar movement into a pan-Iberian liberation movement.

Reports have now reached London which suggest clearly that the "kidnapping" of "Santa Maria" by Capt. Galvao was in fact a joint Spanish-Portuguese venture. Men who joined Capt. Galvao in raiding the ship underwent training on a farm near Caracas in Venezuela. They took arms aboard "Santa Maria" by putting them in coffins which were accompanied by so-called mourners—wailing Spanish women.

Brazil's new President

The episode of Santa Maria has created special interest in the inauguration of the New President of Brazil, Senhor Quadros. It is clear that reformist elements not merely in Brazil but in other countries expect support from the new regime. Janio Quadros belongs to no particular political party but his programme, which the electorate approved some months back, was one of reform and based upon his record as Governor of the booming State of Sao Paulo. He began his career in politics, for which he has revealed a pronounced flair, as the leader of a small group known as Social Christians.

Algeria

The French Government have now admitted officially their intention of negotiating a settlement with the Algerian rebels. During the six-years' struggle about 180,000 people have been killed. Of these the F.L.N. rebels are over 150,000; the French Armed Forces have lost nearly 9,000 men. Apart from these dead, about 2,000 Europeans have been killed by Muslim terrorists and, according to French estimates, 13,000 Muslims have been killed by the insurgents for supporting France. Apart from these are some Muslims who have been killed by European extremists. In France itself it has been calculated that 3,000 Muslims have lost their lives as a result of quarrels between Algerian political groups. The prisons in France and Algeria contain over 50,000 Muslims. Apart from the dead and the imprisoned are the wounded. Friends of both Algeria and France are anxious that a *de facto* cease-fire should come at once into force.

Nehru on withdrawal of S. Africa

Prime Minister Nehru expressed relief at South Africa's decision to withdraw her application to stay in the Commonwealth as a Republic.

At a Press conference in London on Mar. 17 he said, "I have no doubt that the effect will be to strengthen the Commonwealth in every way."

Mr. Nehru also declared there was no feeling of elation because any kind of breaking up was accompanied by regret.

Asked about the likely effect on the Commonwealth, he said, "I have no doubt the effect will be to strengthen the Commonwealth."

Mr. Nehru was asked at the India House Press conference if there had been any vindictiveness towards Dr. Verwoerd.

He replied, "I was not aware Dr. Verwoerd had said this. My impression, rather, was that he was referring when he spoke of vindictiveness, to our past attitude."

"On the contrary, we were most courteous during the conference."

The Indian Prime Minister was also asked if any attempt had been made to impose any condition on South Africa's readmission to the Commonwealth, such as demanding that it abandoned or modified its policy of *apartheid*.

He said: "At no time did I say that India would leave the Commonwealth if this or that happened."

BOOKS IN REVIEW

Tibet and the Chinese People's Republic.
A Report to the International Commission of Jurists, Geneva. Fifteen shillings.

The quotation below aptly summarises the conclusions of the Legal Enquiry Committee which included three Indians of whom two were Bengalees and one a partisan of Nehru.

"It may happen that here in the centre of Tibet the religion and the secular administration will be similarly attacked from without and within, and the holders of the Faith, the glorious Rebirths, will be broken down and left without a name. As regards the monasteries and the priesthood, their lands and properties will be destroyed. The officers of State, ecclesiastical and lay, will find their lands seized and their other property confiscated, and they themselves made to serve their enemies or wander about the country as beggars do. All beings will be sunk in hardship and fear, and the rights will drag on slowly in suffering..."

—from the Political Testament of the thirteenth Dalai Lama (d. 1933). Sir Charles Bell, *Portrait of the Dalai Lama* (1946), p. 380.

As good old Dr. Johnson said—"When a rebellion succeeds, then no longer dare to call it a rebellion. They call it a Revolution." Thus Genocide is defined as Imposing Measures intended to prevent births within the group. If any one charges the Indian Union Government with its subsidised and almost enforced-by-moral blackmail campaign of preventing births by mutilation of the male and female organs of generation which are revered by good Hindus like the Reviewer as the symbols of Shiv and Parvati as guilty of Genocide, no Commission of Jurists will have the moral courage to return verdict of Guilty. The Chinese did the opposite of pressing the monks to live with women in the old Algebraic equation M divided by N equals 0. Great is the power of Iteration and indoctrination by Mammoth Statues and Publications Divisions is much Indoctrination as kidnapping and brain-washing alleged Chinese and Russians and Nazis.

Just as trade unionism and women workers in all industries and on land, have made for gradual disappearance of *slaveys* and footmen and other domestic help in England and Australia, muleteers and palanquin bearers carrying at guzzling monks have been diverted to the and and to industries.

What are the real wages of people as a consequence of Chinese Organization replacing Monastic Mandarins and their Mummery, is beyond the capacity of not-altogether-unprejudiced observers like the "Legal Enquiry Committee." As the late Dr. John Matthai, once a Fabian Socialist and later a Tata Tycoon and finally a 'Vandrum Varsit, Vice-Chancellor observed, even in India, the richer are getting richer still, the poorer, poorest still and the Middle Classes are disappearing assuming without admitting that they ever existed. What are Free Elections is another moot point for factual assertion, as under the guise of Law and Order Security Measures, armed Police in armoured Vans struck terror during recent elections both within and without Kerala State.

Like the verdict on a writer whether he is a Classic will have to be deferred when seven cities fight for Homer dead, only a hundred years hence can one say whether the Chinese Republicans rescued the sons of the soil.

Meanwhile, the presentation for one side as in an original trial court is exhaustive and interesting though only in Second Appeal or before the House of Lords can one be sure of the real factual quintessence of the matter.

Your Keys to a Happy Home. By Family Service Conference. Price Rs. Three. Jaideva Brothers, Baroda.

This is a Bilingual publication in English and Hindi and it presents Family Planning Problems in an interesting and attractive manner. A Population Essay contest is also advertised in it. Like Mrs. Sanger's Democratic Family Planning Endeavour, it also brings to notice an All-India Directory of Family Consultants and Health Centres whose Madras address is Shri K. V. Venkatachalam, S. P. Sannadhi Street, Rayapettah, Madras 14.

Sarbodaya Bharat. By Sachindra Mohan Guha. Price Rs. Two. 50nP. Parul Guha, 128/4, Hazra Road, Calcutta.

This is an all-embracing random assortment of Directive Principles as seen by the author to achieve Universal Progress in India. They are rather ill-digested as in the proposal to abolish the existing administration over-night and to hand over all business to village sarvodaya samajs. The work is thought-provoking but cannot be called constructive or suggestive.

Folkways. By William Graham Sumner. New American Library, New York.

It is impossible to summarise the titbits of information that Professor Sumner who was Professor of Political and Social Science at Yale and was born in 1840 and died in 1910 gathered together to make this preliminary survey which was more fully amplified in his *Science of Society* published by Yale University in four volumes in 1927. From the days of Herodotus, we know how some men think the best way of disposing of their dead parents is to burn the body, others to bury it, and others yet to slice and spice it and eat it up. Generalisation is always easy and dangerous and according to Sumner the Man, as he should be is one who gives his all to a Brahmin, and cuts up his child to be told to eat it himself and obeys even that ghoulisish injunction. As Chesterton says, it is useless for a man to read his Bible unless he also reads every one else's Bible. And a Bible means "book." So, you may call it Folkways, Anthropology, Social Anthropology or whatever you like but, loose thinking should be avoided. The author justly points out that phrases like "group thinking, etc. are fallacious like Bosanquet's." The real will is the will that wills itself, but often the author falls into the very pitfalls from which he warns us. As one old decrepit gentleman, constipated in mind and body observes when he noticed the younger generation with its more accurate and vigorous standards of tennis melt away, when he came to the Club Court for his evening ball-game, "Most people here have customs but no manners." That is why Balliol teachers say "Rules may be observed or broken but they should never be abused by observing or breaking them." The fantastic variety of regulation which made it derogatory for a younger brother not to assist his elder brother's childless widow to conceive, but also prescribed that having achieved that object, if he continued to indulge in further intimacy he was guilty of incest with a mother, has its counterpart in the variety of mores and habits and customs relating to Slavery, Abortion, Infanticide, Killing the Old, Cannibalism, Sex Mores, Marriage, Kinship, Revenge, Uncleanliness, Witchcraft, Harlotry, Sports, Education, Drama, Asceticism, Life, Virtue, Success, etc. which the author had gathered and which the Editors apparently have collated and annotated with affection and care.

Govardhanam Madhabram Tripathi's Scrap-Book. 1888-1894 and 1894-1904. Two Volumes. Price Rs. Five per volume. N. M. Tripathi Ltd. Princess Street, Bombay 2.

Readers of the "Indian Review" of the older generation will have a special interest in these two volumes as some of the author's articles were published in the "Indian Review" in the first decade of the twentieth century. Left almost an invalid and penniless at the age of twenty in 1875, Tripathi became a lawyer and when well on his way to be able to choose his briefs at the age of 43 in 1898 chose with a fine fanaticism of the old Vanaprastha to retire from practice and complete his *Sarasvatichandra*. His contribution to Gujarati literature was appreciable in quantity and excellent in quality and included the collection of poems called *Snehamudra*. He died in 1907. The title is misleading for the volumes are not commonplace books or scrap books as defined in the Dictionary but really thinking aloud on paper by a savant who was both peculiar and particular in his approach to life and literature. Mr. Tripathi foresaw that unless people retired at 45 to devote themselves to the reorganization of the country by taking the best of Oriental and Occidental Principles of Government, there would ensue the authoritarianism of former Revolutionaries (now grown old and petrified) confronted by the frothy opposition of the immature. This is, alas, too true as seen by the Elder Statesmen of the Congress including the Prime Minister harassed by revolutionary socialist and communist partisans. The two volumes make most interesting reading like the Paston Letters.

The Study of Indian Writing in English. By K. R. Srinivasa Iyengar, Professor, Andhra University. Price One Rupee. Popular Book Depot, Bombay-7.

This is Dr. Srinivasa Iyengar's lecture delivered as Visiting Professor at the University of Leeds, on 19-1-59. As Benson points out in his "From a College Window", it is only the young enthusiastic Don and the older mellowed Don who can talk pleasantly and instructively. Real gems are the following: "Indo-Anglian Literature recalls Shakuntala." "English is a world language, carries privileges as well as responsibilities." "We cannot be Christs, but we can be not too impatient to pause nor too ready to condemn."

INDIANS OUTSIDE INDIA

S. AFRICA

UPROOTING OF INDIANS FROM THEIR HOMES

A new scheme to uproot 10,000 Indians and 12,000 coloureds (of mixed race descent) from their homes in nine towns on the East Witwatersrand and centralise them in two separate "locations" is being planned by the Group Areas Board in South Africa. The towns are Germiston, Alberton, Elsburg, Boksburg; Benoni, Springs, Brakpan, Nigel; Kempton Park and possibly Edenvale, all are situated east of Johannesburg.

According to the Mr. J. H. Botha, Chairman of the Non-European Affairs Department of Germiston City Council, the reason for establishing two "regional group areas" for Indians and coloureds are:

1. In most East Witwatersrand towns there were too few Indians and coloureds to merit separate group areas, Benoni, with about 4,000 Indians and 4,000 coloureds, had the biggest populations. Other towns had 1,000 or fewer of each group.

2. By bringing the 10,000 Indians and 12,000 coloureds together into only two areas proper communities could emerge.

"It would then be economical to build proper schools, houses and all the other amenities of a small-town," said Mr. Botha.

Consequently the Indian community on the East Witwatersrand is in a state of alarm. They object to being sent to segregated "ghettoes" where they will have to make a living by "taking in each other's washing."

They say that, if their trading licences are removed, they will be reduced to the status of labourers, because most better-paid professions and occupations are closed to them because of their race.

LAOS

SAFETY OF INDIANS

Mrs. Lakshmi Menon, Union Deputy Minister for Foreign Affairs told Mr. Faridul Haq Ansari in Lok Sabha on Feb. 17 that during the recent civil war in Laos most of the Indians there had left with the assistance of the Indian Embassy, except a few who stayed back to look after their properties. Of the 157 Indian residents there, no one was killed or injured in the recent disturbances.

ETHIOPIA

INDIANS IN ADDIS ABABA

Prime Minister Nehru has called for a report from the Indian Ambassador in Addis Ababa on serious allegations made by the Indian Association there against the embassy's failure to protect Indian nationals during the recent attempted insurrection against the Ethiopian Emperor.

The memorandum of the Addis Ababa Indian Association to the Prime Minister said: "Following the abortive *coup d'etat* in Addis Ababa, fighting broke out in various parts of the city on the afternoon of Dec. 15. For a whole day continuously and for a few days sporadically, firing went on. Some buildings were damaged by shells, bullets came inside many houses and bombs fell in one school compound where several Indian teachers live. Many of our people had a narrow escape from death or injury. It was a trying time for all foreigners in Addis Ababa, and naturally they turned to their own embassies for help."

FIJI

DELEGATION FROM FIJI

A 4-man cultural delegation from Fiji arrived in Madras on Feb. 16 on the first lap of its one month tour of India.

The delegation, which was led by Ratu K. K. T. Mara, a chieftain and member of the Fijian Executive Council, was sponsored by the Government of India under its "cultural activities programme."

The three other members of the delegation are of Indian stock as nearly 2,50,000 people out of a total population of 4 lakhs of this tiny British colony are of Indian origin.

Mr. Moti Tikaram, the first and the only Indian Magistrate of Fiji whose parents hailed from North India, said though The Indians had outnumbered the natives and others there, yet they considered themselves as Fijians first and last. At the same time they were taking appropriate steps to promote their own culture through their own association.

Another member, a Methodist minister—the Rev. Ramsey Ramnarayan Deoki of Bihar origin—said he intended staying on in India for three months after their tour to study the cultural and religious institutions in India.

DIARY OF THE MONTH

- Feb. 1. Mr. Dip Narayan Sinha is sworn in as the Chief Minister of Bihar.
—The Israeli Premier Mr. David Ben Gurion resigns.
—Queen Elizabeth arrives in Karachi.
- Feb. 2. Portuguese Government asks Brazil to seize Santa Maria.
- Feb. 3. Mwami Kigiri V, the 25-year old ruler of Ruanda and the supporter of Patrice Lumumba is deposed.
—Brazil troops board Santa Maria in port Brazil: Capt. Galvao and his group are arrested.
- Feb. 4. Govt. of India promulgates an Ordinance to facilitate speedy amalgamation of smaller banks with bigger ones.
- Feb. 5. Rioting in Angola (Portuguese West Africa) is reported; Rioters attack prisons and free several prisoners from jails.
- Feb. 6. Portuguese Government decides not to demand return of Galvao who seized the line Santa Maria.
- Feb. 7. Lord Zetland, former Secretary of State for India is dead.
- Feb. 8. WHO meets in New Delhi; Dr. A. L. Mudaliar is elected President for 1961.
- Feb. 9. French jet fighter opens fire on Soviet President's plane over the Mediterranean! Moscow lodges protest with Paris.
- Feb. 10. Mr. Lumumba and two of his political colleagues disappear from Jadotville prison.
—Census operations start all over India.
- Feb. 11. President Kennedy urges Soviet Union to avoid any inflammatory action on critical world problems.
- Feb. 12. China refuses to accept India's *de jure* sovereignty over Jammu and Kashmir State.
—Russia sends up an earth satellite to Venus.
- Feb. 13. President of India deposes the Maharajah of Bastar State and recognises his brother as his successor.
- Feb. 14. Lumumba and his aides are reported authoritatively to have been massacred.
—Budget session of Parliament meets; President Prasad addresses both Houses.
- Feb. 15. Mr. Jagjivan Ram presents the Railway Budget in the Lok Sabha.
—The Maharaja of Bhutan leaves the State's border problem in India's hands.
- Ghana, Guinea, U.A.R. and Yugoslavia announce their recognition of Stanleyville government headed by pro-Lumumba leader Mr. Antoine Gizenga.
- Feb. 16. Dr. V. S. Krishna, Chairman of the U. G. C. is dead.
—President gives assent to Andhra Pradesh Ceiling on Agricultural Holdings Bill.
—Queen Elizabeth visits Durgapur Steel Project.
- Feb. 17. Citizens of Calcutta give an unprecedented and tumultuous welcome to Queen Elizabeth and her consort.
- Feb. 18. The New Naga Land State comes into existence: Gen. Sri Nagesh, Governor of Assam inaugurates 42-Member Interim Body.
—Queen Elizabeth arrives in Madras and is given a tremendous welcome.
- Feb. 19. Agreement is reached at Peking re. China-Nepal border.
- Feb. 20. Six Congolese Political prisoners are executed.
—Anti-Sinhala agitation in Jaffna results in Lathi Charge injuring 4 Tamil M.P.'s.
- Feb. 21. Orissa Coalition Ministry resigns.
—Lord Attlee arrives in New Delhi.
—U. N. Security Council approves Afrasian resolution authorising U. N. Congo troops to use force.
- Feb. 22. U. S. Government accepts the neutrality declaration of King Savang Vathana of Laos.
—Provincial Secretariat of Jaffna is closed on account of continued picketing by the Federal Party against imposition of Sinhala.
- Feb. 23. Adenauer-Macmillan talks in London.
—Queen Elizabeth is given warm reception at Bombay.
- Feb. 24. Government of Madras decide to name Madras State as "Tamil Nadu" in the regional language.
- Feb. 25. President's rule in Orissa is announced by a proclamation.
- Feb. 26. U. S. fires New Atlas Rocket.
—Indian Mission in Karachi is stoned: India's strong protest to Pakistan.
—King of Morocco is dead.
- Feb. 27. Pandit Govind Malaviya is dead.
—Congolese President Joseph Kasavubu calls up reserves and mobilises forces.
- Feb. 28. U. N. Troops in the Congo are alerted.

READERS' DIGEST

NUCLEAR TESTS

The Afro-Asian Legal Consultative Committee which met at Tokyo on Feb. 22 took up for consideration the question of the legality of nuclear tests, says the *Tokyo Times*.

The subject was adopted by the Committee at the suggestion of the Indian Government. The leader of the Indian delegation, Mr. M. C. Setalvad, Attorney-General of India, and the leader of the United Arab Republic delegation spoke on the subject.

Mr. Setalvad drew a clear distinction between the legality of nuclear tests and the larger problem of the legality of nuclear warfare and manufacture and possession of nuclear weapons. What the Committee was concerned, Mr. Setalvad said, was whether carrying on nuclear tests whether for military or peaceful purposes which were likely to cause harm to inhabitants of other countries was permissible, according to International Law.

Mr. Setalvad declared that the issue facing the Committee was "whether any known and accepted principles of International Law can be applied to the situations arising out of these tests if none were applicable or if those which were applicable were not adequate to meet the situations which are developing, he said, the Committee had to consider whether any extensions of existing principles could be worked out so as to impose responsibility on the testing States. It had also to be considered whether International Law could evolve new principles to counter the grave threat to which the States were generally exposed by these tests and to formulate a suitable doctrine.

Mr. Setalvad said a State no doubt had sovereign authority over its own territory. But he asked, "can such rights of sovereignty extend to possessing something or doing some acts on its own territory which will injure or destroy or adversely affect the citizens of other States?" He said the sovereignty of each State could be exercised by it "only consistently with the sovereign rights of other States."

Drawing a parallel to the Anglo-Saxon Municipal Law which prevents an owner of property from doing acts on his property and dealing with it in a manner dangerous to the neighbouring owners, Mr. Setalvad asked, "Could not a state be compelled to desist from its dangerous acts by appropriate action?" He pointed out that in the matter of nuclear tests

the direction of danger was often unpredictable such as by miscalculation of weather conditions. In view of this unpredictable nature of harmful effects likely to be caused, Mr. Setalvad said it was a matter for consideration "whether prevention of such tests fraught with great danger to mankind is not the appropriate remedy.

He also questioned the right of testing States to deprive other states even temporarily of the freedom of navigation of parts of high seas and air space by declaring them to be danger zones. Concluding, Mr. Setalvad said these were some of the problems which states who did not indulge in tests had to consider due to what he called the ever-growing competition in "cosmic irresponsibility" which was reaching a point when "it threatens to affect seriously the life and health of the populations of the rest of the world."

MURDER OF LUMUMBA

The *Daily Sketch* on Feb. 25 published what it described as an eye-witness of the alleged "execution" by a firing squad in Katanga of Mr. Lumumba.

It said the story was told in Rome by Lieut. Gerd Arnim, 31, whom the newspaper described as a German soldier-adventurer.

Lt. Arnim was quoted as saying he commanded a platoon of African troops in a jungle camp 400 miles from Elisabethville, capital of Katanga.

It was there that Mr. Lumumba was executed. He was brought in front of a platoon of African troops commanded by a Belgian officer Lt. Arnim said.

Lt. Arnim continued according to the newspaper: "The office, acting on orders from Mr. Tshombe, the Katanga leader, gave the order to fire. And after Lumumba fell under the hail of bullets he walked across to the body and emptied his revolver into it..... I was ordered to take my platoon and bury Lumumba. We did so."

Lt. Arnim was quoted as saying that later four members of the execution platoon were also executed, and he realised that he had to leave quickly to save his life because he knew too much.

Lt. Arnim, according to the account, took four days to make his way through the jungle to Elisabethville, where he destroyed his uniform and changed into civilian clothes.

THE CHINESE BOAST

Marshal Chen Yi, Communist Chinese Vice-Premier and Foreign Minister, has said China is capable of solving her food problem herself, according to a letter which reached Tokyo on Feb. 25.

The letter was from Mr. Kumanchi Yamamoto, President of the Japanese International Trade Promotion Association, who is leading a Japanese Goodwill and economic mission in Peking. It was sent to Mr. Shukutani, Vice-President of the Association.

Mr. Shukutani told Japanese reporters that Marshal Chen Yi had said China would never stoop to beg for food from the U.S.A. although she had admitted the difficulty of feeding the 650 million Chinese on the mainland. The Chinese people were undaunted by the natural disasters of the past two years, and would overcome the present crisis.

At the same time, China would continue to provide food to such countries as Cuba, Albania, North Korea, North-Vietnam, and other South-East Asian countries. China would never alter her diplomatic policy because of natural disasters.

...China has bought extra food supplies from a number of countries, including Canada and Australia.

LORD ATTLEE ON CURRENT TOPICS

Lord Attlee, former British Prime Minister, said at Bombay on Feb. 27 that the differences which had arisen lately between Russia and China were real and friction between the two countries was possible in the long run.

Lord Attlee gave his information while answering a questioner at a reception arranged in his honour by the Press Guild of India.

Lord Attlee said that Communist China had begun in a "wrong way" and a certain amount of friction could not be ruled out in the long run. One of the problems facing the world to-day, particularly in South East Asia, was the density of population. China was no exception to this and she was heavily over populated. There were large open areas in Siberia and it might be that the Russians were already afraid that the Chinese might penetrate into Siberia. "On the whole there appears to be a certain lack of cordiality between the two countries," he pointed out.

Answering another questioner who asked him to give his views on expanding the neutralist camp, Lord Attlee said: "I do not believe

in neutralism to-day. If there is to be a world conflict it will be 'all over the shop.' A hydrogen bomb makes no distinction between neutralists and the rest."

On the Congo tangle, the former British Prime Minister said that one of the obvious lessons in Congo was that when colonial rulers withdrew they should train sufficient personnel to take over the governance of the country well in advance. Another lesson was that instead of having an *ad hoc* international force made up of national contingents they should have a really international force."

Questioned about the present difference in the ranks of the Labour Party on disarmament, Lord Attlee said that the present quarrel was about hypothetical things. He did not think that unilateral disarmament was of much use. In the present circumstances it did not have the slightest chance of being accepted. Disarmament was however very essential.

On the question of contributions to funds of political parties by business firms, the former British Prime Minister said that the British Labour Party did not receive any funds from companies. But contributions were made to the party funds by individuals and trade unions.

Replying to a question whether political parties should take part in civic elections and run civic bodies, he said that he was of the opinion that political parties might take part in such elections.

THE CROWN & THE COMMONWEALTH

Queen Elizabeth II is the Queen of the United Kingdom, of Canada, of Australia, of New Zealand, of Nigeria, of Ceylon, and of their dependencies. The citizens of all these countries owe allegiance to the Crown, and in all of them administration is carried on in the name of the Crown.

India, Pakistan and Ghana accept the Queen as the symbol of the free association of the member nations of the Commonwealth and as such, the Head of the Commonwealth. The Head of State in the Federation of Malaya is elected by the rulers of the constituent Malay States from among their own number: the Federation is thus not a Republic, but its citizens owe allegiance to their own Head of State and not to the Crown. The Federation, like India, recognises the Queen as Head of the Commonwealth.

The Monarchy is the most ancient institution

ts peculiarly fruitful contribution to the constitutional development of the Commonwealth, have been ascribed to the fact that the members of the Commonwealth are governed by convention no less than by formal law. Constitutional conventions differ from strict law in that they are not recognised and applied by the courts; they are, nevertheless, indispensable, and lend themselves to adaptation to changing conditions without serious disturbance to existing legislative forms.

It was largely by means of the firm establishment of such conventions that in the course of centuries, restrictions were imposed on the use of the Royal Prerogative, and that the powers of the Crown, ceasing to be the means of giving effect to the wishes of the people. Today the Queen acts only on the advice of her Ministers, who are responsible to a democratically elected Parliament.

As self-government has been developed in Commonwealth countries, the Monarchy has displayed to the full those qualities, at once of stability and flexibility, which had made its practical constitutional value so apparent in the United Kingdom. Each member of the Commonwealth has been enabled to develop progressively, and eventually to acquire full independence, without detaching itself from the Monarchy, which has played a unique and essential part in the process.

The achievement of complete independence by the members of the Commonwealth has also been accompanied by a wider realisation of the status and significance of the Monarchy in the structure of the Commonwealth.

The flexibility of Commonwealth relationships, and the diversity of constitutional forms which the Monarchy makes possible, were strikingly displayed when in April, 1949, the Commonwealth Prime Ministers met in London to consider the constitutional issues arising from the decision of India to become a Republic, though desiring to remain a full member of the Commonwealth.

The Prime Ministers' communique stated: The Government of India has informed the other Governments of the Commonwealth of the intention of the Indian people that under the new Constitution, which is about to be adopted, India shall become a sovereign independent Republic. The Government of India

has, however, declared and affirmed India's desire to continue her full membership of the Commonwealth and her acceptance of the King as the symbol of the free association of its independent member-nations and as such the Head of the Commonwealth. The Governments of the other countries of the Commonwealth, the basis of whose membership of the Commonwealth is not hereby changed, accept and recognise India's continuing membership in accordance with the terms of this declaration."

Acknowledgment of the Queen as Head of the Commonwealth is thus the touchstone of Commonwealth membership, although all the members except India, Pakistan and Ghana also retain their common allegiance to the Crown.

INDIA'S MISSION IN THE WORLD

Commenting on the role of India in world affairs *Prabuddha Bharata* observes editorially that the desideratum of humanity in its endeavours to-day, in one word, is spirituality.

For India to play her part ably and effectively, she has first to revitalize herself and recharge her spiritual dynamo to the full. Out of that fullness alone can her spiritual message flow out in the service of humanity.

"Vedanta is the special gift of India to the world, for it combines in itself a religion that is rational and universal, and a philosophy that is intensely human and profoundly spiritual. Under the aegis of Vedanta, men will develop liberality of outlook and shed narrowness of mind which limits their vision and cripples their hearts. Man is brought closer to man on the basis of his essential nature, which is divine, and which cuts across all barriers of class, colour, creed, or community. In the eyes of Vedanta, all men are equal, and this equality has a fundamental spiritual basis, which is eternal and universal. On that basis, all human endeavours, in every field, can be unified and directed towards the well-being of mankind as a whole. If this spirit of Vedanta pervades the activities and undertakings of all men and of all institutions, the goal of perpetual peace to mankind is within the reach of humanity. And in bringing this spirit to work in the international sphere, India has a unique opportunity. Nay, it is her responsibility. That is her mission to the world. She must wake up to it, and fulfil it in the right spirit, with humility and devotion."

PRINCE PHILIP'S INTEREST IN SCIENCE

Sir Harold Hartley, a distinguished scientist of U.K., writes the following about the Duke of Edinburgh to the press:

"The Duke of Edinburgh's direct concern with science and technology began when he was invited to become President of the British Association for the Advancement of Science for the year 1951, when it was to meet in Edinburgh. It was a most happy choice, though, perhaps, even those who were responsible did not foresee all that was the flow from it.

During the first half of 1951, the Duke was serving with the Mediterranean Fleet in command of H.M.S. Magpie. He had already chosen as the subject of his Address, "A Layman's Impression of the March of Science During the Last Hundred Years."

For the Duke this was a new experience, and although he had from many quarters, the Marshalling of the facts was his own and every page contains some shrewd comments and lessons in the clear fluent phrases that give all his speeches such a personal touch. Those who were present will never forget the clearness and emphasis of its delivery.

Two main lessons for the future emerged in the address—that science and technology are vital to the strength and prosperity of the Commonwealth, and that "both laymen and scientists should have a proper understanding and appreciation of what science has grown into and its place among the great forces of the world. It is clearly our duty as citizens to see that science is used for the benefit of mankind. For, of what use is science, if man does not survive?" Those two thoughts recur in different forms in so many of his later speeches.

The great value of the Edinburgh address was the interest it aroused in the Duke's mind and the wide background it gave him for the day, so near at hand, when as the Queen's husband he was to devote much of his time to visits to scientific and industrial laboratories and to industry, not only in Britain but all over the Commonwealth. The encouragement that those visits have given has been due so much to his clear grasp of the significance of the work he was seeing, to his stimulating questions and to his keen personal interest in what individuals were doing—and woe-betide anyone who gave him a loose answer.

From 1952 onwards, there have been few weeks in which there have not been ceremonial functions, opening of new plants and laboratories, that have been graced by one of his speeches, in which, with characteristic touches of humour, he has directed public opinion to the significance of the occasion.

Turning now to some individual occasions, there was his speech at the Ramsay Dinner in 1952 when he proposed the immortal memory of Sir William Ramsay and sketched some of the industrial fruits of his discoveries. Then at his installation as Chancellor of Edinburgh University, he spoke of the importance of graduates schools.

"These are the creative cells of the modern university, and it is in them that the freedom of thought and of research should be fostered."

During the Commonwealth tour of 1953—54 with the Queen, he visited many of the research stations in Australia and New Zealand, and in his address to the New Zealand scientists at Wellington he drew attention to the national problem that scientific progress now presents.

"The day of the private adventurer in science is over... Science pays all right, but there is more to it than that. For the future prosperity of the nation it is essential that everyone should realise that science is a way of thinking, an adventure of the mind and deed of partnership with nature."

The Duke's interest in the International Geophysical Year led to his winter voyage to the Antarctic early in 1957, and this was followed in June of that year by this brilliant appearance on the television screen at the time of the official opening of the I.G.Y.

"In 1959, his participation in the meetings of the Indian Science Congress and of the Pakistan Association for the Advancement of Science, gave him a chance of seeing the research laboratories and the industrial developments of these two countries, thus filling a gap in his unique experience of science and industry in the Commonwealth" concludes Sir Harold Hartley.

COALITION GOVT. IN KERALA

An editorial note in last month's *Congress Bulletin* official organ of the Kerala Pradesh Congress Committee says that a clear understanding that it is a coalition of the Congress and P.S.P. that governs the State and not a United Democratic Front is essential for the smooth working of the coalition Cabinet.

It says that as a party having a clear majority in the Legislature, the Congress had certain rights and responsibilities. It was in the light of those rights and responsibilities that the Congress took the initiative to form a Coalition, it says. The note adds that if the (Praja Socialist) Chief Minister does not see his way to accept this point of view, then it is somewhat serious.

The editorial note says that there was a clear understanding on such matters when the Coalition was formed. They are not sure, the note adds, whether this understanding was put on paper, but one thing is clear, that it was not on the basis of this understanding that the post of the Deputy Chief Minister was created and the Leader of the Congress Party appointed to the post.

In a Parliamentary democracy, the Chief Minister has a unique position in the State. It is through him that the Centre and other States transact their business with the State. All residuary matters, not specifically included in the portions of Ministers, are handled by the Chief Minister. At a time of crisis, the note says, the Chief Minister has even the right to advise the Governor to dissolve the Legislature and order fresh elections. It was for the specific purpose of assisting and advising the Chief Minister on behalf of the majority party on these matters that the post of Deputy Chief Minister was created. The smooth working of the Coalition requires that the parties thereof should accept this position without any reservation, the note says.

The Chief Minister of a Coalition, the note goes on, is responsible not only to the individual Ministers, but also to the parties of the Coalition. He has, therefore, to consult the leaders of the parties in regard to matters affecting the State in general and involving questions of policy. The note also referred to the reported statement of the Chief Minister that he was not concerned with KPCC. It was unfortunate, the note says, if the Chief Minister had really made the statement. Though he had nothing to do with the KPCC, in a formal way, the note says, he could not be unaware of the fact that the KPCC was a body exercising organisational control over the majority of the members of the Legislature which sustained him in power. He was, therefore bound to show consideration to the views and criticisms of the KPCC, the note adds.

The article dismisses as "also lately baseless" the argument that the motive behind the democratic unity is the fear of the Communist Party. That the Coalition Ministry should continue in office for its full term and provide a strong and stable Government is a historical necessity for Kerala. The attitude of the Congress leadership and its rank and file has been helpful towards this end till now. "We believe that the Congress Legislature Party as well as the Congress organisation will undergo any sacrifice for this purpose, short of self-annihilation, the note says.

INDISPENSABILITY OF THE UNITED NATIONS

The Review of International Affairs observes that on many occasions the United Nations organisation has proved an indispensable guardian of the peace and the initiator of peaceful cooperation among peoples.

If UNO proved an indispensable instrument of peace during the cold war period, it is no less indispensable at present under conditions of pacification, as a platform on which the processes initiated will be developed and broadened in favour of all peoples and countries equally. It is generally recognized now that without solving the disarmament problem it will not be possible to bring the cold war to an end. Until then pacification in East-West relations will necessarily remain in its initial stage and in the sphere of goodwill and good intentions. In the same way, without considering seriously the various problems of under-developed countries the abolition of colonial, obsolete and foreign imposed relations among peoples—it will be impossible to affirm that the process of pacification is all-embracing and that it is evolving on a lasting basis. Finally, there is also the problem of establishing such a legal and political system in the world and world organizations as would recognize and truly reflect all changes carried out during the past few decades throughout Africa, Asia and the world at large, in which a new balance of power and order has been created. The highly developed world is still continuing to live and acts as if these changes had never taken place and that the problems stated do not exist, accustomed as it is to consider the East and the West as the whole world and to identify their problems and relations with general international problems and relations."

PEOPLE'S LANGUAGES OF INDIA

Ram Manohar Lohia is at it again. He argues in *Mankind* that there is no hope for Hindi or the regional languages until we get rid of English. To those who argue that Indian languages are poor and cannot replace a rich and international language like English, he says:

"Let us accept that the Indian languages are not rich in vocabulary and do not serve our purpose well in law, science etc. Does it follow, then, that we should use a rich language? In that case our languages shall continue to be poor. Those who say that Telugu, Hindi, Urdu and Marathi are poor languages should think all the more of using these languages. For, only out of such usage these languages will become rich. I wonder how a man with a little sense would suggest the use of English on the pretext that our languages are poor."

Some persons may say: Let us first of all make our languages rich, then make use of them, till then let us use English in courts, colleges, and government administration where a cultured and developed language is necessary.

"In the mean-time let us compile dictionaries: let us ask scientists, technicians, engineers and others to invent correct and precise technical terms, appoint committees to decide as to what does a particular word actually mean, and when all such dictionaries and glossaries are ready, let us use our languages. I may tell you that this has never happened, and shall never happen in the history of the languages of the world."

"However, this is what is now being done in India. I do not know of bigger fools than those who think that our languages can ever be developed along these lines. Languages develop first. Dictionaries follow later. There is a Shakespeare first, and then a harvest of dictionaries, commentaries and other things is reaped."

PRIORITIES IN PLANNING

Writing of New Priorities in *Khadi-Gramodyag* Sri S. K. Dey complains that the people who are in the urban areas get away with the lion's share of the provision originally meant for the rural areas. The Third Plan is now on the arrival. We really wish to see, he says, a dynamic rural India pulsating with the thought of the modern world and try to think in terms of 100 per cent, 200 per cent or 300 per cent increases in agricultural production.

"It is not enough to tell the villager that he should produce it; it is not enough to tell the villager that he should have a cow-dung gas plant or an improved implement. He would like to be sure that there is a road connecting his village, he would like to be sure that there is iron and steel available in his village to replace parts in that improved implement; he would like to be sure that there are general mechanics' shops which can provide spare parts of the implements. Unless all these ancillary developments take place, it is impossible to develop one side in isolation from the other."

THE AMERICAN SCENE

In his Weekly News letter in the *Illustrated Weekly of India* Mr. Marsland Gander observes that Americans are highly "education-conscious" obsessed with educational problems almost as much as they are with sex, and that is saying a lot.

"Boys and girls, to get the best out of life and to earn a good living, must have a college education. But the cost is terrific. Their training is vocational and there are degrees for everything under the sun, from journalism to dentistry."

"American's national disease is an excessive regard for money and money-making. This profoundly affects people's attitudes towards children, sex, education—everything. The result is a form of national hysteria, which has to be experienced to be even partially understood. Wealthy people receive the education which was reserved in the old days for religious prophets and, more recently in Europe, for Royalty and titles."

"It was money that made Kennedy such a formidable candidate for the Presidency. Mind you, I don't despise it myself. But when I see people leading miserable lives of tension and incessant slavery and imagining that it is wonderful because they have a pile of dough in the bank, I wonder at the idiocy of mankind."

THE OTHER SIDE OF THE MOON

While paying a well deserved tribute to the Russian scientists for their "almost unbelievable achievement" in photographing the other side of the moon Mr. Sri Ram observes in his notes "on the watchtower" in the *Theosophist*.

"Yet one might ask: What is all this leading up to? A number of Western commentators

and newspapers, while praising the feat, qualify their appreciation with the remark that there is a dark side to the picture, which, according to them, lies in the emphasis given to such things as will make Russia a great military power, neglecting the living conditions of the people, thus producing a curious imbalance. The lopsidedness of Russia's highly forced development may have its explanation in her peculiar circumstances. But the imbalance which is fraught with disaster to all mankind is that which characterizes the present phase of human development in general, namely, that between Science and technology on the one hand, and on the other, the increasing indifference of people everywhere to those values which make men really human in a beautiful sense and the increasing recourse to violence and assertion of power in so many different fields.

SELF-CENSORSHIP OF MOVIES

Self-Censorship is one of the notable features of the film industry in the Federal Republic of Germany. The Federal Republic, says *The German News Weekly*, follows the democratic policy that movie production and distribution should be left to private initiative and not to State Control.

"When they took over the responsibility themselves, the producers founded a 'Top Organisation of the Movie Industry', and every member of the industry agreed to a 'voluntary self-censorship' under which each picture to be released is examined with reference to accepted principles of censorship. These principles are that every film should be free from nationalistic tendencies, must not glorify war, must not be immoral or inflammatory and must not violate the rights of the individual. Most pictures, whether made in Germany or made in other countries and proposed for show in Germany, have conformed to these principles. Posters and photos for display in publicizing the films are also examined."

Self-censorship is executed in the following way: "If some parts of a movie show that regulations have been violated, the movie can be released to the public only if the offending scenes are changed or cut out altogether. Should the producer, or whoever hands over the movie for censorship, refuse to do so, he has the right to appeal."

There are no movie people in the self-censorship body. The persons who decide about

the pictures are members of political parties legally recognized in the Federal Republic, members of labour unions, youth organizations and church organizations (both Catholic and Protestant). In addition, there are some persons who, based on their professional experience, are judged competent to examine movies for their material, ethical and moral value. Such persons are journalists, scientists and leading men in the field of culture."

The arrangement for self-censorship, we are told, has been functioning successfully. It is providing for a form of self-criticism which represents a welcome feature of community life.

THE ARMAMENTS RACE

The Associated Press of America has come out with interesting analysis of what the arms race is costing the world & humanity to-day. Believe it or not, the world is spending 14 million dollars an hour on armaments. This works out at 40 dollars a year for every man, woman and child living.

The United States and the Soviet Union between them account for 88 billion dollars annually or 73 per cent of the world's total outlay on arms: The United States share of this is 46 billion making her the world's biggest spender on arms.

For many years they have been talking here at the U.N. of disarmament and how if that came to pass, a part of the money thus saved came to pass, a part of the money thus saved could be used for development purposes. This idea was originally put forward by Sir B. N. Rao in 1950 and later taken up seriously by other economically less developed countries. The United States, Soviet Union and other advanced countries have accepted in principle but all this is academic because there does not seem any prospect of even partial disarmament: on the other hand, arms outlay is going up everywhere.

But supposing there was total disarmament, what would it mean in human terms? The Associated Press survey says that it would release for constructive purpose energies of 75 million people now engaged in arms and ancillary industries. The money saved could be used to double the income of 1.2 billion people who are now earning less than 100 dollars annually or provide housing for 240 million needy families in under-developed countries or feed all the world's hungry or give medical care to all the world's sick.

HEART ATTACKS

To avoid a heart attack, eat plenty of animal fats and walk upstairs at every opportunity.

That is the surprising, strictly against-the-text-book advice of 73-year-old British surgeon Sir Heneage Ogilvie. He offers it—and attacks a theory widely held by modern heart specialists, who blame animal fat for coronary disease—in a recent issue of the British Medical Association magazine "Family Doctor."

His article nearly gave the heart specialists heart attacks. Said one: "It's in complete disagreement with opinions held by experts all over the world."

Sir Heneage says: "I have long believed that the secret of health is the consumption of animal fats limited only by a feeling of repletion." His diet follows his preaching. "I get through a quarter of a pound of butter a week. I have two rashers of bacon every morning."

"I dine where I know I can get a slice of fat sirloin if I ask for it, but I avoid the 'fake' fats of ice-creams and cream buns. Above all I always use my legs for a journey of under two miles, and for a climb of less than three storeys."

Sir Heneage claims that the "racket" about fats started when an "armchair medical theorist" noticed that Scandinavians suffered little from heart troubles during the war—when they were short of food and fats—but found them increasing when fats were plentiful again. Sir Heneage prefers to blame the increase of cars and lifts in Scandinavia since the war.

He says: "In my opinion, for what it is worth, the cause of coronary disease is simple lack of exercise."

Said Dr. High Sinclair, leading authority on nutrition and its relation to heart trouble, from Magdalen College, Oxford: "I don't think Sir Heneage knows very much about this." He added: "Lack of exercise plays a very slight part in coronary attacks. The harmful effects of animal fats are a very much greater danger."

At London University nutrition expert Professor John Yudkin said: If Sir Heneage says that any factor does or does not cause coronary trouble he is wrong—we are still not certain enough to be definite."

Another way to avoid, thrombosis is suggested in "Family Doctor" by Dr. Henry Beric Wright, director of the medical research unit of the Institute of Directors. Wives of tired, overworked executives could often save their husband's lives by nagging them to see a doctor and take treatment, he says.

"ECONOMIC WEEKLY ANNUAL"

As development fans out, its pattern becomes clearer and the disparities both among social groups and regions tend to become sharper. In the Annual Number of the *Economic Weekly*, Bombay which is just out, both Thomas Balogh and K. N. Raj have focussed attention on these aspects of the Plans. Evelyn Wood writes about the growth of rural tycoons and describes the process of the official creation of the greater U-Sector. An editorial on the subject presents the challenge of the Third Plan as that of a further break through in economic policy and the theory underlying it. The welding of the two sectors, it says, is going to be the special problem of the Third Plan and it has to be done much more expertly than was necessary hitherto, and done without accentuating inequalities in income or economic power or slowing down the progress towards a 'good society.' Price policies in the Third Plan receive careful attention from a group of economists.

The Annual, however, is by no means concerned with planning alone; it covers a much wider ground. In a series of articles on the political perspective, Jay Prakash Narain's Reconstruction of Indian Polity is defended by an American political scientist to which W. H. Morris-Jones has written a rejoinder. The last Congress Session is brilliantly analysed at a high expert level. India's urban future is discussed in another article and the first year of Panchayat Raj in Rajasthan is examined in detail by a Member of the Rajasthan Legislative Assembly. A study of the Naga Separatist Movement and an assessment of Fidel Castro are among the other interesting contributions in this series.

The Annual, as usual, has a number of interesting contributions on various subjects of topical importance by well-known writers.

SOVIET SPYING IN INDIA

Newsweek magazine reported that Mr. Khrushchev, the Soviet Prime Minister, had apologised to the Indian Prime Minister, Mr. Nehru, for Soviet spying in India.

The magazine said in its Periscope section: Prague—lay off all espionage activities in India—or else. That's the gist of a recent order Mr. Khrushchev had sent to all the Red satellite countries. The three Soviet Embassy employees who were caught spying for Red China and expelled from India in January were fired from the Soviet Foreign Service.

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

Questions of Importance

THE COMMONWEALTH CONFERENCE

The Prime Minister, Mr. Nehru, initiated at the 10-day Commonwealth Prime Ministers' conference, which began in London on March 8 a full-scale review of East-West relations since the collapse of the Paris summit conference last May.

Usually, the U. K. Prime Minister—who presides—opens the analysis of the international situation. But this time Mr. Harold Macmillan gave this honour to Mr. Nehru who has attended all the 10 past post-war Commonwealth conferences, to start the discussion.

The review ranged over such international issues as the future of the non-Communist world's relations with the Soviet Union and China, disarmament and the Congo and the apartheid policy of S. Africa.

Mr. Nehru, was followed by the leaders of Canada, Pakistan, Nigeria, New Zealand, the Rhodesia-Nyasaland Federation and Malaya.

The representatives of Australia, South Africa, Ghana, Ceylon and the U. K. also took part in the plenary session.

Each of the leaders was giving a general appraisal of his Government's thinking on the general world situation.

Complete and total disarmament from all aspects was the main topic of discussion at the meeting of the Commonwealth Prime Ministers, seven of whom participated in the debate which was highlighted by agreement on fundamentals and general principles though slight differences of views came up in regard to detail. Almost all the Premiers condemned vehemently the racial policy of South Africa.

During the debate, some of the delegates advanced the view that disarmament should be obtained through the United Nations, some said it should be obtained outside of it, while others thought People's China should be associated in disarmament moves at some stage or other.

The discussion on disarmament was opened by Field Marshal Ayub Khan, President of Pakistan.

He thought that when one talked about disarmament or more correctly armaments control, one came up against the major problem of the distrust between the United States and the Soviet Union.

Mr. Nehru considered the time for partial disarmament was past, as it did not lead to the psychological atmosphere which could be obtained by full disarmament.

The only alternative to complete disarmament was a major war which would liquidate everything.

He would like to see the "nuclear club" abolished.

On the 15th March, the Prime Minister of South Africa informed the other Prime Ministers that in the light of the views expressed on behalf of other member Governments and the indications of their future intentions regarding the racial policy of the Union Government, he had decided to withdraw his application for South Africa's continuing membership of the Commonwealth as a Republic.

LIMITATION OF ARMAMENTS

An international limitation of armaments would bring important economic advantages to countries in the East and West and could decisively contribute to the support of developing countries.

This opinion is the result of a three-day conference of 12 economic scientists from five countries each of the Western and Eastern world having met in the West German university city of Kiel.

Participants of the conference which ended at Kiel on Mar 8, were university professors from Moscow, Budapest, Prague, Warsaw, Harvard, Oxford, Cambridge, Rotterdam, Paris and from both parts of Berlin. The scientists were not sent as official representatives of their Governments.

The final conference resolution unanimously agreed upon, stated that lower expenditures for armaments and military forces would be extremely favourable for the economic growth in all countries. The scientists also agreed that armament expenditures would be no useful instrument to stabilise the economy and to fight mass unemployment.

The initiator of the conference, Prof. Fritz Baade from Kiel, told reporters that the results of the meeting would eventually be laid down in a written form and sent to economic institutes in the East and West.

Utterances of the Day

PRESIDENT PRASAD ON CHINA

Inaugurating the budget session of Parliament the President said that while China had withdrawn from Longju and had not attempted any further violations of Indian territory, her "intransigence" continued.

He declared that India could not accept the results of unilateral action or decisions taken by China in regard to the frontier between the two countries.

The Government of India, Dr. Prasad said, constantly endeavoured to maintain its defensive strength in the face of "this continuing hostility from across our frontier." Defensive arrangements including the opening up of areas by better communications and development received Government's continuous and careful attention.

Dr. Prasad added: "We firmly hold that the frontiers between India and China have been for long well established by treaties, custom and usage. In spite of present unwillingness or even intransigence, my Government hope that sooner rather than later, China will persuade herself to come to a satisfactory agreement with our country in regard to our common frontiers."

QUEEN'S FAREWELL BROADCAST

Queen Elizabeth, in a farewell broadcast on March 1 declared that her visit and the great welcome given to her and to her husband "have set the seal on the new relationship between India and Britain and on the abiding friendship between the two peoples. It has also shown that the new Commonwealth which came into being in 1947 is firmly based in the hearts and minds of the people as a means of co-operation for the peace and progress of mankind."

In a reference to India's progress she said: "No one can fail to recognise that this country is dedicated to bringing about, within a democratic framework, a better, richer and happier life for every citizen. I can assure you that for someone like myself, who has the experience of travelling widely and seeing many people, the efforts being made and the achievements are truly impressive."

No one can fail to recognise that this country is dedicated to bringing about, within a democratic framework, a better, richer, and happier life for every citizen. This is an immensely difficult and challenging task, and there would be no hope of success unless every body was prepared to work and, if necessary sacrifice themselves in this cause."

PRESIDENT KENNEDY ON U.N.

President Kennedy has said the United Nations "offers our most hopeful channel for finding reasonable and just solutions" to the crises now facing the world.

In a message sent to the American Association for the United Nations, whose annual Congress met at Washington on March 12 Mr. Kennedy said:

"Never has there been a greater need for the people of this country, and indeed for those of all members of the U.N., to understand these critical issues."

"The U.N. must succeed because the alternative is the abandonment of the principle of a world governed by law to a world dominated by force."

EARL ATTLEE ON WORLD GOVT.

Lord Attlee, a former British Prime Minister was inaugurating the Madras branch of the World Association of World Federalists at Rajaji Hall, Madras on March 3.

He declared that world government, far from being an idle dream, was the only practical policy applicable to mankind today.

Urging abolition of the right of individual states to make war and have national armies Lord Attlee placed before the world a programme, including reform of the United Nations, as a step to achieve world government.

Lord Attlee said, "We are working in all countries trying to make people realise the imminence of the danger to the world, and the great possibilities that lie ahead if we only get up-to-date and see that our absolute sovereignty and independence is out of date and national armaments should therefore be out of fashion."

In a special call to India, Lord Attlee observed: "It may be that India will take the initiative to give to the rest of the world the lead which it is waiting for."

"As long as the United Nations," he said, "depends on the sovereignty of individual states, you got nowhere. We plan to reform the United Nations so as to make it an effective world government in a limited sphere." In the new set-up there would be the "big four—Russia, China, India and the United States; and the second line of states—Pakistan, France, Britain and so on. But the votes would be so arranged that in the new organization no one colour block would have a majority; and no ideological block, whether Western or Eastern, would have a majority."

Political

PRESIDENT'S RULE IN ORISSA

The 22-month-old Congress-Ganatantra Parishad Coalition Ministry in Orissa resigned on Feb. 21. Dr. Harekrushna Mahtab, Chief Minister, tendered the resignation of the eleven member Cabinet to the Governor at Raj Bhavan.

The President has issued a proclamation taking over the administration of Orissa. The proclamation was issued on Feb. 21 under Article 356 of the Constitution.

The Governor's report on the situation was received and was considered by the Union Cabinet at a special meeting. The Cabinet advised the President to take over.

With the issue of the proclamation, all legislative powers now vest in Parliament. Besides approving the proclamation, which in the first instance will be in force for six months, Parliament will now have to vote the budget for that State.

RENAMING OF MADRAS STATE

The Government of Madras have decided that Madras State be referred to in Tamil by the name "Tamizh Nadu" from the 24th Feb. This replaces the present equivalent of "Chennai Rajyam" used by the Government. Madras City would, however, continue to be called "Chennai" and the English equivalent of the State's name and that of the capital would be Madras.

The decision of the Government was announced in the Legislative Assembly by Mr. C. Subramaniam, Finance Minister and Leader of the House, replying to the discussion on a non-official resolution for renaming the State as Tamil Nad.

Mr. Subramaniam said that the State Government did not propose to sponsor any legislation in Parliament to amend the Constitution of India for the purpose of altering the name of the State. He, however, sounded a warning that the change of name should not lead to any linguistic fanaticism but should only foster greater love for Tamil.

The mover of the resolution, Mr. P. S. Chinnadurai, Leader of the PSP, withdrew his resolution after the Minister's reply.

The decision that the State should be referred in Tamil as "Tamizh Nadu" while in English it would continue to be called Madras should satisfy all sections of the community. It is a happy compromise between those who were agitating for a change in the name and others who found nothing wrong or unnatural in the present name.

PUNJABI SUBHA

Master Tara Singh, the Akali leader, said a Chandigarh on Mar. 4 that Punjabi Suba has become a life-and-death question for the Sikhs.

He said, Sikhs who fought the Mughals for a hundred years could also continue the fight for Punjabi Suba till it was achieved.

When his attention was drawn to the Union Finance Minister, Mr. Morarji Desai's statement that "there will be no further division of Punjab," Master Tara Singh said that the bifurcation of Bombay State into Maharashtra and Gujarat States had taken place despite the opposition put up earlier by Mr. Desai and Prime Minister Nehru.

FREEDOM FOR ANGOLA

The American *Newsweek* magazine in its latest issue hinted at a hitherto unannounced U.S. plan to vote in the United Nations in favour of freedom for Angola, the Portuguese colony in West Africa.

Newsweek said a serious crisis in U.S.-Portuguese relations was to be expected in the event.

Newsweek said if Portugal should leave the NATO alliance or shut down the U.S. bases on the Azores the risk would be great.

NEW U.S. PLAN FOR TAIWAN

An official Taipei source expressed concern over the reported U.S. plan to "internationalise" Taiwan.

Such a plan will meet with strong opposition from the Kuomintang Government. But what worries the Kuomintang quarters is the question how to resist the U.S.A. if Washington makes an all-out effort to bring about internationalisation.

For the past decade, Taiwan has survived only because of the huge amount of U.S. military and economic aid.

RUSSIA ARMING CHINA

The Secretary of the Army, Mr. Elvis Stahr, has told U.S. Congressmen that the Soviet Union is arming China with large numbers of new and effective weapons.

His testimony before a closed hearing of the House of Representatives Armed Services Committee was made public on Feb. 25.

It showed that Mr. Stahr had said the Peking Government was also producing a big arsenal of its own and was working to achieve independent nuclear capacity.

The Army Secretary said: "Communism in China's manpower, equipped with modern weapons, would constitute a formidable force indeed."

THE RAILWAY BUDGET

No increases, either in passenger fares or in freights except for small marginal adjustments in the rates of certain specific types of goods, and a revenue surplus of Rs. 8.64 crores in the Budget year, were the main features of the Railway Budget for 1961-62 which was presented in the Lok Sabha on Feb. 15 by Mr. Jagjivan Ram, Minister for Railways.

The Railway Minister said that a fixed payment of Rs. 12.5 crores would be made by the Railways to general finance for transfer to the States, in lieu of the passenger tax, which would be merged in the fares. He added that the surplus was going to be realised in 1961-62 in spite of making an increased appropriation to the depreciation reserve fund and paying a higher rate of dividend to the general revenues. Both these were required to be made by the Railway Convention Committee whose recommendations were accepted by Parliament a few months ago and came into effect from the budget year.

THE ECAFE SESSION IN DELHI

The President Rajendra Prasad was inaugurating the seventeenth session of the ECAFE, being held in the country for the third time, before a large gathering of delegates from all Nations on March 8 at New Delhi.

The President, appealed to the more advanced countries of the West to co-operate with the less-developed countries of Asia in promoting a freer flow of trade in particular and in raising as a whole the general standard of living of the peoples of the region.

Dr. Prasad said the Economic Commission for Asia and the Far East could play a still greater and more effective role in the promotion of inter-regional trade and tourism and the development of international highways and the water and power potential of the region.

The President announced India's contribution of Rs. 12.5 lakhs for the investigation of the Upper Mekong basin project which would benefit four riparian countries of the region—Cambodia, South Vietnam, Thailand and Burma.

As examples in furtherance of the objectives of the ECAFE, Dr. Prasad mentioned the Indo-Pakistan treaty on sharing of the waters of the Indus basin and the Indo-Nepalese agreements relating to the waters of the Kosi and Gandak rivers.

IMPORT AND EXPORT CONTROL

Mr. Lal Bahadur Shastri, Union Minister for Commerce and Industry assured the Import Advisory Council that with the foreign exchange resource available, the Government would continue to give high priority for the import of industrial raw materials.

However, he asked the council to remember that there was no margin to be drawn upon the sterling balances, which had touched a low of Rs 157 crores on Feb. 17. With the greater tempo of development under the Third Plan, the problem of finding foreign exchange resources to match the external costs of projects and to service the debts would become more and more pressing.

The Minister announced the appointment of two committees on Mar. 6, one under the chairmanship of Mr. A. Ramaswami Mudaliar to review the working of the import and export trade control organisation and the system of priorities for imports in the context of the difficult foreign exchange position, and another under the chairmanship of the Secretary of the Department of Steel to deal with the problems of import and distribution of iron and steel.

U. S. AID FOR INDIA'S PLAN

An advisory task force has urged on President Kennedy that the U.S.A. should commit to India's Third Plan a minimum of \$2,500 million.

This, together with amounts anticipated for aid from other sources, in the estimate of the task force, should provide India \$1,000 million a year during the plan period.

The average of \$500 million a year from the U.S.A. that is recommended would be over and above the provision of American agricultural surpluses.

INDUS BASIN FUND

The Government of India have paid the first instalment of Rs. 3,27,46,666/66 np., the equivalent of £ 6,206,000 in pound sterling, to the International Bank for Reconstruction and Development, Washington, in accordance with Article V of the Indus Waters Treaty, 1960, says an official Press release issued at New Delhi, on 15th Feb.

AMERICAN COTTON FOR INDIA

An agreement under U.S. Public Law 480 was signed at New Delhi on Mar. 9, under which India will get three lakh bales of American cotton.

This cotton will help fill the gap created by an unusually low Indian cotton crop last year.

WOMEN AS ENGINEERS

The Indian eve is not lagging behind her counterpart in the West in providing a "home" to the nation."

Over a dozen girls have joined the Roorkee Engineering University.

Though these girls have shown a preference for telecommunications and architectural courses, they do not seem averse to handling stone and steel.

The girl students at Roorkee hail from Kerala, Rajasthan, Delhi and the Punjab, besides, U.P.

"If we can build our homes, we can also build bridges and dams," said one of the students when asked about her vocation.

WOMEN BODYGUARDS

Two police women now maintain a round-the-clock guard on pretty Princess Michiko of Japan. A commoner, she broke centuries of Japanese tradition when she married into the imperial family in April, 1959.

It is the first time in Japanese history that women bodyguards have been assigned to the royal household.

Reasons for their appointment were not disclosed, but it was known that some officials were worried about the possibility of political terrorism in Japan. Although Princess Michiko is extremely popular, it was apparently decided not to take any chances.

The two bespectacled police women look more like school girls, says the correspondent of a local newspaper, but a police spokesman warned that appearances could be deceptive. They were prepared to sacrifice their lives in an emergency, he said.

GRAMASEVIKAS

Mr. M. Pallam Raju, A. P. C. C. president and Minister for Forests, declared that educated women working in the community development blocks served no purpose at the moment.

Mr. Pallam Raju, who was inaugurating Kasturba Day at a function got up at Hashmatgunj, Sultan Bazaar, on Feb. 22 said that the gramasevikas and social education organisers, with B.A. and M.A. degrees, who went to rural areas still maintained their city behaviour and were actually doing nothing to improve village women.

The Minister expressed the view that rural women trained in welfare centres could freely mix with village people, and promote their welfare.

TAX ON MARRIAGES

A Tax on marriages has been suggested by the former Union Health Minister, Rajkumari Amrit Kaur, as a means of augmenting resources for the Third Plan.

The tax could be realised as a registration fee all past and future weddings having to be compulsorily registered.

Participating in the budget debate in the Rajya Sabha on March 9 Rajkumari Amrit Kaur said such registration would also help in keeping a watchful eye on the age at which marriages took place. It should also be possible to refuse registration unless at least one of the contracting parties was a wage-earner.

Mr. Sheel Bhadra Yajee (Cong.) went one step further. He wanted a tax on every baby born, after the second.

AUSTRALIAN POET ON INDIAN WOMEN

"Where women are lovely but faith is dead,"—this is how Australian poet James McAuley described India in a special article in the *Sydney Morning Herald* recently.

He described Indian women as having beautiful features and possessing "perfect carriage and walk." But "faith and hope are eroded; direction is lost and values confused; moral imperatives weaken, and a gulf of inertia opens, into which every effort for good seems fated to fall back exhausted."

WOMAN MINISTER FOR ETHIOPIA

Miss Judith Imerou was named to a Cabinet post as assistant to the Foreign Minister on the 7th March.

Miss Imerou is the daughter of Prince Imerou Haile Selassie, a cousin of Ethiopian Emperor Haile Selassie.

She is the first woman to hold Cabinet post in Ethiopia.

POLYTECHNICS FOR GIRLS

Dr. A. Lakshmanaswami Mudaliar, presiding over the meeting of the Southern Regional Committee of the All-India Council for Technical Education on March 8 at Madras said that in order to extend training opportunities for women for industrial, commercial and public service occupations a scheme for the establishment of technical institutions for girls had been approved and provision had been made in the Third Plan for starting ten polytechnics for girls in the various States in the region.

General

PROF. J. K. GALBRAITH

President Kennedy on 16th March named Mr. John Kenneth Galbraith, Professor of Economics at Harvard University, as the new U.S. Ambassador to India.

When his appointment is confirmed by the Senate, he will succeed Mr. Ellsworth Bunker in the New Delhi post.

The 52-year-old professor is an expert on Asian affairs.

His lectures at Harvard on economic development have attracted a large number of students from Asia, Africa and Latin America.

He has served in the past as an adviser to the governments of India, Pakistan and Ceylon and in recent years has made a number of visits to those countries.

MASTER TARA SINGH

The Akali leader, Master Tara Singh, was re-elected President of the Shironmani Akali Dal for the ensuing year at the general meeting of the Akali Dal held at Anandpur Sahib on Mar. 3.

His name was proposed by Sant Fateh Singh.

The meeting, which was presided over by Master Tara Singh, demanded the declaration of "the pure Punjabi-speaking areas of the bilingual Punjab State as the Punjabi region."

The meeting in a resolution, contested the Prime Minister's reported statement that the whole of the Punjab was a Punjabi-speaking state, and reiterated the demand of the Shironmani Akali Dal for the realisation of Punjabi Suba.

LUXURY JAIL FOR SHEIK ABDULLAH

Sheik Abdullah and his co-accused in the Kashmir conspiracy case are housed in a special sub-jail containing thirteen rooms and a beautifully laid out garden and their families are receiving a total of Rs. 5,200 a month as allowances, the State Legislative Assembly of Jammu was told on Feb. 27.

Replying to a question from Mr. Reshikesh (National Conference), the Health Minister, Mr. Chunilal Cuttwal, said that Sheikh Abdullah's family received a monthly allowance of Rs. 1,000 and the family of Mirwa Akwal Beg Rs. 500. The families of eleven others were paid sums ranging from Rs. 350/- to Rs. 250/- a month while the family of two others were getting Rs. 150 a month and Rs. 100 a month.

JIVARAJ MEHTA'S GESTURE

Dr. Jivaraj Mehta, Chief Minister of Gujarat, has asked his family to donate his body after his death to a hospital for helping *post-mortem* work.

Dr. Mehta who is 74, revealed this while declaring open a scientific exhibition in Ahmedabad last month organised in connection with the Ahmedabad Civil Hospital centenary celebrations.

The Chief Minister said that hospitals often found it difficult to get bodies for *post-mortem* purposes. Every educated man could help in meeting this difficulty if he offered his body for promoting medical research, he said.

Dr. Mehta recalled that the Governor of Gujarat, Mr. Medhi Nawaz Jung, had already donated his eyes after his death to the Eye Bank.

DR. V. S. KRISHNA

Dr. V. S. Krishna, Chairman, University Grants Commission, died of a heart attack on Feb. 16, while attending a meeting in the room of the Union Education Minister, Dr. Shrimali, in the Central Secretariat building at New Delhi.

Dr. Krishna, who was 58, succeeded Dr. C. D. Deshmukh as Chairman of the Commission only on Jan. 14.

An educationist of repute, Dr. Krishna, had his higher education at Oxford and Vienna. He became Vice-Chancellor of Andhra University in 1949. In 1960, he was appointed a member of the University Grants Commission.

BOMBAY'S TRIUMPH IN RANJI TROPHY

Bombay won on Mar. 10, the Ranji Trophy cricket championship for the third year in succession when they beat Rajasthan by seven wickets, on the third day at Bhupal Nobles College ground at Udaipur.

While Umrigar had the distinction of leading the victorious Bombay team for the third time, it was Bombay's twelfth victory since the inception of Ranji Trophy in 1934.

DR. D. S. KOTHARI

Dr. D. S. Kothari, who is appointed as the Chairman of the Universities Grants Commission, was educated at Allahabad and Cambridge. He was till now head of the Department of Physics at Delhi University and Scientific Adviser to the Defence Ministry.

An eminent scientist, Dr. Kothari has been elected General President of the Indian Science Congress for its ensuing jubilee session in 1963.

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That opens the Enchanted Door.

(Andrew Lang)

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VOICES FROM THE PAST

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

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