THE CALCUTTA REVIEW

JULY, 1950

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at least twice and find it quite invigorating. I am not aware that it has produced any harmful effect on my health. On the contrary, the morning cup makes me cheerful and renders me fit for starting the day's work."

M. N. Saha

☆

Dr. Meghnad Saha, D.Sc., F.R. Palit Professor and Head of Department of Physics, Calcutta University, is one of the most eminent scientists of India and is famous internationally for his work in Nuclear Physics, especially on Theory of Stellarspectra which brought him the Fellowship of the Royal Society. He represented India at the 220th Anniversary of the foundation of the Royal Academy of Sciences in

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ONE WORD A DAY

PROF. KAMAL KRISHNA GHOSH, M.A.,

Krishnagar College.

What Prince Hamlet in his peculiar humour dismissed contemptuously, forms indeed the subject-matter of my article, and may I hope that my readers, getting their cue from the Prince, will not forthright dismiss my article light-heartedly, though not contemptuously? For my theme will be found to be of great interest, indeed of greater interest than many dream of. For to adapt the words of Prince Hamlet himself, "there are more things in these words than are dreamt of by our Horatios".

But to return now from the crazy Prince and his rotten kingdom to our matter-of-fact thesis. "An apple a day keeps the doctor away" —is a well known medical maxim the truth of which has not been disputed by anybody. It is a recipe which has stood many a person in good stead, and as such this well-tried recipe may safely be recommended to all in need.

We have been living in an age of slogans for quite a long time past, and it is therefore in the fitness of thing that this medical advice has been couched in the form of a slogan, for when the craze for slogans prevails, slogans do go home. Failing, therefore, in search of some such telling readymade slogan to inspire my students, I have had to improvise a catchy, doggerel verse, modelled on the above verse. My verse runs thus;

"One word a day
Keeps failure away."

I have put before my students another variation of this verse, equally effective, but truer perhaps to its mission, inasmuch as it kills two birds with one and the same stone :

"One word a day
Keeps failure at bay."

Year in, year out for well-nigh three decades I have been placing these slogans before my students and dilating on their message. What I am putting down here today in the form of an article is only a written version of my spoken words to my students, past and present. I have pointed out to my students that, perhaps the easiest way of mastering a language, and particularly a foreign language, is *collection of new words*, together with their *meanings* and their *uses*. For what are words ? They are nothing but the concrete symbols of abstract ideas, they are the vehicles of ideas* ; and so essential for the purpose of expressing our ideas. Ideas therefore cannot be expressed without an adequate stock of words. Mere thought is nothing, it is the power of expression that counts. Our students are not so much poor in ideas as they are in the power of expression, and that particularly through the medium of a foreign language. To overcome this deficiency they *must* make it a point to learn at least *one new word per day*, so that at the end of a year they will have at their command at least 365 new words, or in other words, three hundred and sixty five ideas and a similar number of ways to give expression to these ideas. And this will be no mean gain !

But as it is not possible to keep account of these words, as they come in every day, I have advised my students to put them down in a thick note-book, which will last sometime. In that note-book students are to record every new word that they come across, together with the *meaning* and the *use* (*i.e.*, the passage where the word occurs. I have gone to the length of offering a suitable title for this note-book and have suggested to christen this note-book by the catchy title, "*My own dictionary*". I have pointed out to my students how *this* their own Dictionary will be more valuable to them than any ordinary dictionary, *first*, because, it will be compiled by them, and *secondly*, because, it will contain the uses of words, a feature wanting in ordinary dictionaries.

I have stressed the importance of the use of words, for a mere collection of words is nothing. Just as a heap of bricks does not make a building, similarly a mere collection of words does not make up a

cf. "Words are the feet on which ideas move, and ideas move the world."—Louis Fisher, "The Great Challenge," ch. xxi, p. 281.

piece of composition. Words are the bricks that go to the building of our edifice of thought. The bricks will have to be first arranged and set in order before any construction is possible, so words also will have to be arranged and set in order and then cemented together by thought to produce a piece of composition. Words are so to say the raw materials which will have to be turned into something rich and strange. It will therefore be the urgent duty of students to be conversant with the precise, import and, then the use of words, otherwise words—those symbols of thought, the purveyors of thought—will lie useless.

I have just now said that words may lie "useless" in the hands of those who do not know their use. Strictly speaking, this is an inaccurate and, rather, an incomplete statement. For mere possession without a knowledge of the import and the use is sometimes dangerous to boot, as, for example, the mere possession of hard cash in the hands of the unwise is extremely dangerous. And in the case of words, purveyors of thought as they are, there is all the greater chance of danger in using them without a full knowledge of their proper use. Apart from the memorable instance of Mrs. Malaprop using words recklessly and thereby misapplying them and raising in her audience a storm of laughter, the wrong use of words has been sometimes a source of real danger. The proper use of words entirely depends upon a correct appreciation of their meaning. Before we indulge in the use of words, we must therefore have, as we have already pointed out, a precise idea of their exact import, we must be fully conversant with their full connotation, all their varied *nuances*, otherwise their use might spell not only danger, but sometimes disaster also. Instances are not rare in the political histories of many countries where the misuse of many words has brought about explosive situations, and as Louis Fischer remarks, "The abuse and misuse of words, is one of the most widespread diseases of our time."(The Great Challenge, Ch. xxi, p. 281). Anatole France was therefore very right when he put down the following observation :

> "It often happens that men cut each other's throats for the sake of words not understood. Did they understand one another, they would fall on each other's necks. Nothing advances the spirit of humanity more than a good dictionary which explains everything."
>
> (Anatole France).

The following quotation from a famous literary journal, is also to the point :

> "The real meaning of a word can be known only by its relation to life and circumstance. Even so, it is often hard to discern it in the fog of varied usage, passion, prejudice, and the personal equation. Hence the value of examples and quotations and the enormous space given to these in O.E.D., often exceeding a hundred or thousand fold the space allotted to definitions."
>
> (John O' London's Weekly.)

A contributor in the English paper "Spectator" many years ago (in October, 1931) called attention to the habitual misuse of English words even by British newspapers, which should be "the custodian and example of good English". Let us now quote *in extenso* this contributor :

> "A 'fact' is a 'reality'. Yet the doyen of British newspapers prints in big type 'the true facts'. ....To 'maroon' means 'to put ashore and leave on a desert island as punishment'. Yet almost daily in the newspapers 'maroon' is used instead of 'isolated' (or even 'islanded') in case of flood. I have seen a railway engine 'marooned' (by flood) on a bridge, gas 'marooned' by water ; and recently an explorer, lost in the Arctic regions, was said to be 'marooned'. But perhaps the most flagrant misuse is in respect of the word "protagonist'. Ignorant of the fact that the prefix is 'protos' (first) and not 'pro', the word is frequently used by speakers and newspapers as the opposite of 'antagonist' and as meaning 'advocate' or 'supporter', where as it really in its derivative sense means 'chief actor'—'protos antagonistes'."

But to return now to our main thesis, *viz.*, collection of new words. I have suggested to my students a new hobby, *viz.*, "word-collecting" and have advised them to cultivate this new hobby assiduously. Just as stamp-collecting or 'philately' (by the way, I have found this word unknown to quite a large number of students) is the favourite hobby of many students, similarly "word-collecting" also may be made a new, profitable hobby with every student. Unlike philately, word-collecting is a very cheap hobby. One good dictionary, one note-book and a copy of newspaper or some book—are all that is required (students, by the way, must cultivate the habit of frequently consulting the dictionary) for the cultivation of this hobby. And as in the case of all hobbies, the passion for this hobby also will go on increasing apace with its cultivation. Just as a philatelist is not content with getting only one new stamp per day, similarly the word-

collector also cannot be content with only one word per day, he will go on collecting more and more new words. He will come to develop quite a passion for new words. If he can in this way come to acquire 10 new words per day, arithmetically worked out his acquisition at the end of a year will amount to the very good figure of 365×10. So if a start be made from Class IX, a student at the end of Class X, will have at this computation as many as $365 \times 10 \times 2$ words—a good capital indeed with which to begin his College career. But we know to our bitter experience with what sort of equipment our "freshers" start on their college career, they do not come with a modest capital of even 365×2 words, *i.e.*, one word per day for two years. And we have no less bitter experience to find these "freshers" at the end of four years of college life blossoming into full-fledged graduates but not much wiser. But of course, there are always honourable exceptions.

I have said above that the word-collector will come to develop quite a passion for new words. Yes, I would deliberately use the term "passion", and it is a highly laudable passion indeed. We should "fall in love" with new words, new words must thrill us and throw us into raptures, new words must fascinate us, must hold us spell-bound, the tintinnabulation of new words must tingle our blood. We must be therefore consumed, so to say, by a curiosity, by a hunger for new words. For every new word is a new world, and we must go out on a voyage of discovery in quest of these new words or, rather, new worlds. A student must have therefore all the virtues of a discoverer : the drive, the "go", the tenacity and the vision of a discoverer ; otherwise the student will find the task of collecting words a humdrum drudgery. He must make word-collecting a self-imposed duty and must take up this duty with missionary zeal, otherwise failure is certain. But if he can summon up the right spirit, he will be able to apply to himself the words of the poet, though used in a different context :

"Much have I travelled in realms of gold."

Indeed, each word may be looked upon as a realm of gold and dictionaries as regular continents of gold, vast *eldorados*, so to speak full of *terra incognita*, which it is always a pleasure to explore. I cannot agree with those who hold words to be stale, flat and unprofitable, and who declare that words are to be dismissed with a sneer as mere words. There is geography in words, there is history in words, there is romance in words, and what not. Does the average student know that ordinary words like "cambrics", "cashmere", "copper", "damask", "muslin" and a host of other words of this ilk, hide within

themselves their own history, which is however derived from geographical place-names?—"Cambrics" for example comes from Cambray, "cashmere" from Kashmir, "copper" from Cyprus, "damask" from Damascus, and "muslin" from Moussul. Both history and geography join hands in coining these words—the graveyards of history will give up their ghosts if we delve deeper into these words. What about the words, "boycott", "sandwich", "spoonerism", "hectoring", "macadam", "brougham", "pasteurize" (and their name is legion), which owe their origin to some eminent person or other who left these footprints on the sands of time? In this connexion I would invite the attention of the readers to two very useful books on this subject, by Eric Partridge, the first, his recent work (published November, 1949), "Name into Word" (Secker and Warburg, 25s.), and the second, his older work, "The World of Words" (Routledge 7/6d., 1938). In the first work the author has collected together , probably for the first time, words originally proper names, but which ultimately were incorporated into the common English speech as these words conveyed forcefully some peculiar ideas associated with these proper names. In the Foreword of this book the author, after briefly surveying such words as "tantalise", "platonic", "gamp" &c. concludes that "the history of a language is the history of the human race", for such words throw a flood of light on periods of history, changes of thought and social life. And in the second work, referred to above, there is a very interesting section, entitled "The Form of Word History", which deals with the art of reading history in the medium of language, "in the rise of some words and the fall of others, in the struggles between competing words and above all in the changes of meaning". At the time when Mr. Partridge appeared with his work, the science of deducing history from language was still in its infancy, and we are not quite sure that even today that stage is over. But Mr. Partridge pointed out what a fascinating study it could be. He said, "in words there is much to interest and amuse us; in grammar much to test and exercise our intelligence; in language as a means of communication much that deserves careful consideration". At that distant time, before the outburst of the Second World-War, Mr. Partridge was definite that American English must be recognised. This question he discussed quite at length in a chapter on the American language and its tendencies, such as that of employing a simplified spelling, "honor" for "honour" and even "thru" for "through".* Apart from

* Based on the review of the work of Mr. Partridge in a "Sunday Statesman" of Oct., 1938.

Mr. Partridge's works, there are the great works on the subject of words in English, works which have almost become classical, I mean Mr. Ernest Weekley's "A concise Etymological Dictionary of Modern English"; "The Romance of Words", "The Romance of Names," "Surnames," and "Words Ancient & Modern", which are all mines of interesting information. Professor Weekley's worthy successor is Mr. Eric Partridge, both of them "make the wilderness of the dictionary blossom like the rose".

The study of slang is another interesting section of word-study. Slang words are not mere "frozen words of scholarship and science, but words rich in personality, words informed by mockery, optimism, cynicism, humour". These remarks on the Cockney dialect passed by Dr. William Matthews, M.A., Ph.D. in his dictionary entitled "Cockney Past and Present" (Routledge, 10/6, 1938) may well be applied to slang words in general, and a study of slang will therefore prove immensely interesting to all. I would in this connexion invite a reference to "A Dictionary of Slang" (Supplement to First, 1937, Edition) by Eric Partridge (Routledge, 5/, 1938) and to Mr. Partridge's recent work, "A Dictionary of Forces" Slang, 1939-1945 (Secker and Warburg, 12s. 6d.) wherein Mr. Partridge illustrates how the English language has been really enriched by terse, vivid, and sometimes much too frank phrases used during the last world war, and these phrases, several thousands in number, have been the fruits of the "liberties taken with the English language by Service men" (vide Review in the last Christmas Supplement of "The Statesman", December 18, 1949).

Our study will remain incomplete if we do not make a passing reference to the numerous Anglo-Indian (O.S.) words and phrases which were the products of the Anglo-Indian (O.S.) life of the past generation in India. As such they are purely local products and little known outside India, and therefore cannot be found in recognised English dictionaries. They were, however, collected and brought out by H. Yule and A. C. Burnell in a new dictionary, the famous Hobson-Jobson, which since its first publication about seventy years ago has given delight to all votaries of the noble science of linguistics and has been, as has been pointed out, "a valuable revelation of one aspect of English life in India" (The Statesman, Calcutta, July 15, 1944). About fifty years ago Yule and Burnell's monumental work was revised by William Crooke, and this edition (1903) priced 1.10s. has been recently announced by Messrs. Fisher & Sperr in their Catalogue No. 3. A work like this should be on the shelf of every library,

for the time is near at hand when it will come to acquire a historical and even an antiquarian value as giving a glimpse of a fast-vanishing world.

Thus we see that a study of words unfolds inexhaustible treasures, and unlooks many a mysterious chamber. Many a word is almost an Ali Baba's cave. Let us make a thorough study to secure possession of the open sesame.

I have now reached the end of my thesis. But before I take leave I would like very much to add that I found a strong support to my thesis in an unexpected quarter. In the famous American journal, "The Reader's Digest', I found a special, regular feature, dealing with importance of vocabulary, and in those articles special stress was laid on the importance of acquiring a large vocabulary. When modern America, which is go-ahead in all matters, including educational, considers a good word-stock an essential equipment and *sine qua non* of ability and perfection, *we* cannot afford to pooh-pooh the idea. It will be quite appropriate therefore if the present disquisition ends with extracts from the "Reader's Digest" in support of our main thesis :

(*i*) *It Pays to increase your Word-Power.*

Educators have discovered that the size of your vocabulary is a measure of your intelligence. The Army and Navy give knowledge of words a high ranking in judging officer's capacity.Personnel directors are using vocabulary tests as one important way of determining the ability of prospective employees.

Determine to accept every new word you meet as a direct challenge. Look it up. Write down its meaning, its pronunciation, *and the sentence in which it appears.* (Italics mine—K.K.G.). Then use it at least three times. Each new word you learn will increase your mental power. There may be other ways to success, but vocabulary building is the easiest and the quickest one.

—The Reader's Digest, January, 1945.

(*ii*) It is necessary to make a conscious daily effort to expand our vocabularies. If you make this effort, you will derive greater pleasure from reading, steadily increase your own powers of self-expression, and discover unexpected interests in new fields. Getting out of your wordruts will help you get out of your other ruts.

—The Reader's Digest, March, 1945.

(*iii*) It is not difficult to build the strong and effective vocabulary which is necessary for the full expression of your personality. When you read or hear an unfamiliar word, make a note of it and look it up in the dictionary.....Be sure to review your list from time to time, for new words slip easily from the mind.

—The Reader's Digest, December, 1945.

(*iv*) Some people collect stamps or bells or ivory of elephants. Why not make your hobby collecting words? You will find that this pastime can become enthralling as well as important. The words you learn will stimulate new ideas, new interests and even new friendships.

—The Reader's Digest, March, 1946.

Before I conclude I would recommend to my students a very good book on this subject, which is a publication of Macmillan & Co., "Word-Building and Composition" by Robert S. Wood, consisting of six books. It will be of invaluable help to students and teachers alike.

In conclusion I cannot do better than quote the following lines from John Ruskin :

"I tell you earnestly that you must get into the habit of looking intensely and seriously at words, and assuring yourself of their meaning, syllable by syllable—nay, letter by letter.

You might read all the books in the vast British Museum, if you could live long enough, and remain an utterly illiterate, uneducated person ; but if you have read ten pages of a good book, letter by letter, that is to say with real care—you are for evermore, in some measure, an educated person."

(Quoted by Robert S. Wood in his book, "Word-Building and Composition", referred to above.)

So now I take leave of this enthralling subject with the fond hope that before long my student-readers will fall under the spell of the word-collecting mania. I would welcome the danger of their becoming "word-enthusiasts", and it will be no shame if finally they turn into regular "word-mongers".

TRANSCENDENTALISM IN AMERICA

V. KRISHNAMACHARI

With the dawn of the nineteenth century America witnessed the birth of a new consciousness. The American Revolution and the Federal Constitution had established complete political and military security and freed the nation from the interference of the mother country. The recent success of the great experiment in republicanism under America's first statesmen, Jefferson, Madison, Adams and Hamilton, the first of whom especially did most to wean the country from English precedent and bring into being a new American civilization, had freed the nation from the incubus of feudal Europe and created a sense of national self-consciousness and an increased confidence in the people in their own prowess and self-sufficiency. The ample geography of the American continent with its ever-expanding frontiers, its tremendous material resources and technological promise, gave rise to an exuberant feeling of self-expansion, with its accompanying sense of unlimited cultural possibilities. Capitalist enterprise had not yet developed to the point where its contradictions would make themselves felt; the new task of industrialisation and the conquest of the continent encouraged individual initiative and made the individual the focus of attention. Physical expansion and economic growth paved the way for intellectual activity. European immigrations, which brought into the country large elements of foreign races, produced profound effects on the American society by counteracting its geographical insularity and opening it to influence from outside. The composite nature of the American population, which made America 'the melting pot of races' gave the Americans broad perspectives and comprehensive interests and led to the widening of the cultural horizons. The period of Jacksonian Democracy ushered in an era of social reform and industrial prosperity. The democratic passion, which had received a fresh impetus from the recent revolutionary movements on the Continent, had resulted in the rise of the common man. The rise of the great cities and factories led to the awakening of labour and the organisation of labour movements. The movement of the common people for larger rights and opportunities culminated in the extension of the suffrage, and greatly heightened the importance of the common man in national politics. The social and

democratic ferment of the time was also recognizable in the 'women's rights movement', 'the improving standard of life', humanitarian crusades, communistic experiments, and a thousand other movements and inspired projects. The outstanding result that emerged from this democratic upheaval was the "assertion of the sufficiency of the private man"[1]—upon which American democracy itself was founded. The Declaration of Independence pronounced that "all men are created equal". The American Democratic faith[2] was conceived on the two basic principles of the 'free individual' and the 'perfectibility of mankind.' It was this democratic idealism, surely, and the thousand movements that flowed from it that led to a real emancipation of the intellectual and spiritual life of the masses, and released new forces which were to revolutionize American society. For, out of these manifold influences and conditions rose the Transcendental movement, which introduced a new trend, and inspired a new spirit into American life.

In the intellectual and moral spheres the times were characterized by a longing for a large and expensive life. A widespread intellectual hunger[3] created a universal interest in education and impelled men to undertake new movements and reforms for the improvement of education. The struggle for democracy in education resulted in the movement for free public schools; 'useful knowledge societies' were established, and the Lyceam and other systems of popular lectures for the dissemination of knowledge became a general feature. These and various other institutions made the fruits of learning accessible to the masses and popularized the study of Chemistry, Botany, History, Literature and Philosophy. The passion for learning drove aspiring young men to undertake foreign travels and learn foreign languages.[4] This intellectual impulse also manifested itself as a renewed interest in English romantic literature. Wordsworth, Coleridge, Keats, Carlyle, were all known and talked about. This was also the day of the Greek revival, the prevalent romantic spirit created a feeling for the art and poetry of ancient Greece. More typical, however, of the times was the idealistic temper of the people, the tendency in men towards ideals, towards "soaring away after ideas, beliefs,

1 See '*New England Reformers*', Emerson.

2 See 'The Course of American Democratic Thought', Gabriel, R. H. New York, 1940.

3 For an excellent and picturesque description, see 'The Flowering of New England', Van Wyck Brooks. The World Publishing Co., 1946. Chap. 'The Younger Generation of 1840'.

4 Of which Sanskrit occupied no mean place. Elihu Burrit, the blacksmith, mastered forty languages and made a Sanskrit version of Longfellow. See ibid.

revelations and such like, into perilous altitudes."[1] America at the time was going through a crisis of spiritual renaissance. "Ours is the Revolutionary age", Emerson announced, "when man is coming back to consciousness"; "the mind had become aware of itself. Men grew reflective and intellectual. There was a new consciousness."[2] "There is observable throughout, the contest between mechanical and spiritual methods, but with a steady tendency of the thoughtful and virtuous to a deeper belief and reliance on spiritual facts."[3] A reaction against commercial civilization compelled young men to withdraw more and more from the outer world and take shelter in inner life. The conventional ways and mundane aspirations of their fathers filled them with disgust. Money, commerce, politics, had no glamour for them. Their interest was in the inner life. These mystical impulses made the youngmen speculative and metaphysical, and brought them in contact with the idealistic thought of Germany, and led to considerable exploration in the realms of Neo-platonic plutosophy and Oriental "Scriptures". It was preeminently an age of great philosophical awakening. There was a tremendous vogue for German literature. The German romanticists like Goethe, Herder, Schiller and Goethe foremost among them, exerted inestimable influence upon the thought current of America, and aided the general idealistic tendency of the time. The German philosophers too were growing popular with the intellectual sections, who had all possessed some direct knowledge of Kant, Fichte, Schelling, etc. Hedge and Margaret Fuller, who were deeply read in continental literature, did much to spread the knowledge of German literature. American popularization of German philosophers also appeared. The writings of Carlyle and Coleridge were, however, more influential in introducing German thought into the country. Besides the German influence there were the Neo-platonic and Oriental influences which in combination with other manifold impulses produced the new synthesis known as the New England Transcendentalism.

The transcendental movement was primarily a revolt against the existing materialistic attitude of life. American democracy, with all its potentiality and promise, held within itself the germ of its own disintegration. Worldliness and a too much secular outlook dominated men's minds. The 19th century worship of progress and prosperity

1. Carlyle to Emerson, Q. in Encyclopedia Americana, Vol. 27, p. 317.
2. Q. in American Renaissance, Matthiessen, Oxford University Press 1941, p. 6; See also *American Scholar*, Emerson.
3. New England Reformers, Emerson.

threatened to engulf human civilization, scientific naturalism, that with the conquests of modern science was fast impinging on human society, was also becoming a menace. America too might in its intoxicating sense of puissance and prosperity drift towards a purely materialistic civilization and neglect the soul. Emerson and Thoreau clearly perceived this inherent weakness of American democracy and raised their voice of protest against the material trend. Whitman too was to apprehend this danger.

"I feel thy ominous greatness evil as well as good"[1] and warned his countrymen that without a force-infusion making for spiritualization American democracy would prove to be a colossal failure.[2] Out of this dissatisfaction was born the hunger for a new attitude of life—an attitude and philosophy, which would not only satisfy their highest aspirations, but confront the materialistic tide, and give spiritual reinforcement to American democracy. People felt impelled to explore the moral and spiritual foundations of the new democracy. They set themselves to the task of creating a new metaphysic for democracy —for such was the problem of America at the time. It was in this attempt that the transcendentalists undertook explorations in the realms of oriental literatures and read the Neo-platonists and the Germans looking for guidance and direction. For, the material at home, the heritage of the American past, did not promise the needed help. The men who conceived the Declaration and framed the constitution belonged to the American Enlightenment, and had very little spirituality or idealism in their thought. The atomic social emphasis, on which American democracy was based, had moreover, left a sharp conflict between the forces of self-trust and expansion,[3] the tendency of the individual to assert himself and his duty to community. On a reconciliation of these tendencies depended the success of the new democracy. But such a reconciliation seemed impossible without rising to the higher spiritual plane.

Seventeenth century Puritanism made God an arbitrary personal sovereign, and believed that man is inherently sinful. To the puritan mind the world is not centred on man, but on God. Jonathan Edwards the eighteenth century champion of Calvinism, made the doctrine of God's sovereignty the fundamental tenet of his faith and glorified

[1] Thou Mother with Thy Equal Brood, 5.
[2] Walt Whitman : Complete poetry and Selected Prose. Ed. Emory Holloway, London, The Nonesuch press, 1938, First Edition, p. 720.
[3] See Literary History of the United States, ed. Spiller, Thorp, Johnson Canby : Macmillan, 1948, 3 vols., p. 219.

God in man's dependence'. The American democratic faith, which was conceived on the principles of self-reliance, equality, and the centrality and importance of man, found in a religion, which revelled in human depravity and divine providence, the very antithesis of its ideology. The revulsion of feeling which calvinism created resulted in the rationalistic revolt of the eighteenth century, which was accelerated by the introduction of English rationalistic doctrines. Historical Christianity, by its insistence on the historical revelation of Christ and faith in His mediation, developed an external attitude to religion and did not satisfy the cravings of men whose tendency was towards greater and greater inwardness, nor could the Christian ethic of humility sustain the new democratic religion based on the pride and infinitude of the private man. Emerson felt this want in Christianity and recorded it in his '*Divinity School Address*' :

> "In this point of view we become very sensible of the first defect of historical Christianity. Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, and as it has appeared for ages, *it is not the doctrine of the soul, but an exaggeration of the personal,* the positive, the ritual. It has dwelt, it dwells, with noxious exaggeration about the *person of Jesus*".

Whitman, too, was later to feel the same dissatisfaction with the old Christian theology and found his new religion on the "worship of man."

> "The whole scene shifts, the relative positions change—Man comes forward inherent, superb, the soul, the judge, the common average man advances, ascends to place. God disappears—the whole idea of God, as hitherto presented in the religions of the world for the thousands of past years....for reasons disappears—God abdicates".[2]

Whitman felt that the Christian theological religion could not meet the demands of the "developed soul", whose original place is far above the conception of a personal deity. The transcendentalists

[1] "Absolute sovereignty is what I love to ascribe to God" Personal Narrative. See his sermon 'God glorified in Man's Dependence'. The Development of American Philosophy Muelder & Sears, Houghton Miffin Company, 1940.

[2] Walt Whitman's Workshop, Furness, pp. 43-44. Whitman also disapproves of the predominantly ethical attitude of the Christian cultus' with its distinction of right and wrong, 'the bloodless cast-iron virtues', 'gaunt calvinism' and 'the harping on rights'. See comp. Prose, Vol. VI, pt. ii, No. 175.

felt the need for a new impersonal doctrine, "the doctrine of the soul", a religion which sought redemption, not in the church, but in the soul.

> "The remedy is already declared in the ground of our complaint of the church. We have contrasted the church with the soul. *In the soul, then*, let the redemption be sought."[1]

The period of American Enlightenment recorded a clean break with the puritan orthodoxies. Deists like Paine and Allen, under the inspiration of the English empiricists, built up a creed based upon the reliance on human reason, the pragmatic or utilitarian foundations of morality and free-willism. The worldliness and 'common sense' of Benjamin Franklin and the materialism of Jefferson, are typical of this age. Ethan Allen[2] rejected the method of revelation and announced a new religion of "Reason, Nature and Truth". For him reason is the only oracle of man, and faith a matter of logical deduction. Religion consists in procuring food, raiment, or the necessaries or conveniences of life, and in the exercise of our faculties for efficiency in daily work. "This is all the religion, which reason knows or can ever approve of...."[3] Thomas Paine is one of the most representative spirits of the Enlightenment. In his 'The Age of Reason'[4] Paine asserted that "it is only by the exercise of reason, that man can discover God." Religion he conceives not as spiritual experimence but as moral duty. Paine's method of 'treating the Deity through his works' results in a false immanentalism, which for lack of a superior transcendent principle, sanctifies the objects of the world saying they are the works of God, and confines human experience to worldly life and action. Thus all the philosophical thinkers of the Enlightenment thought and worked under the inspiration of the English empiricists. Franklin was distinctly a product of the eighteenth-century rationalism. Jefferson, the author of the Declaration, borrowed the ideas of Locke in the formulation of his philosophical doctrines. The influence of Lockean philosophy is definitely traceable also in the writings of Ethan Allen, Paine, and other men of this age. Early unitarianism, too, was the product of the Enlightenment. William Ellery Channing, under whom unitarianism took on an organized form about the year 1815, stressed the worth of man and essential equality of men, and contributed to the reorientation of the New

[1] 'Divinity School Address'.
[2] 'Reason The Only Oracle of Man', see The Development of American Philosophy, pt. ii.
[3] ibid.
[4] ibid.

England mind. Channing, however, did not escape from the spirit of the eighteenth century, and in him the intellectual note was predominant. Revulsion against the rationalist philosophies and dissatisfaction with the old theological dogmas compelled the men of the younger generation to look to foreign sources for intellectual guidance. To men infected with the romantic spirit the dry-as-dust philosophies at home were most uncongenial. Reacting against what Emerson called "the pale negations" of the unitarian doctrine the youngmen felt that the time had come to formulate a more vital faith than any which America then had.

The new interest aroused in the contemporary European literature spread in the country the idealistic thought of Kant, Fichte, Schelling and Hegel. In their attempt to repudiate the sensational philosophy of Locke and the scepticism of Hume, and vindicate their conviction of knowledge independent of experience, the transcendentalists read the Germans eagerly and absorbed somewhat of their thought. In the transcendental metaphysic of Kant especially they found a definitive and articulate utterance of what they themselves found out by their intuitions. Kant stands out as the foremost figure in the great intellectual movement that swept over Europe at the beginning of the ninteenth century. To him must go the credit of liberating philosophy from the scepticism of Hume, and heralding a new idealistic tradition. The empirical philosophers who preceded Kant glorified the senses and circumscribed the scope of knowledge to sense-experience. Locke denied the existence of innate ideas. Hume reduced all conscious life to sense material. Consciousness was merely an incoherent mass of floating thoughts, hopes, fears, and wishes, without backbone or unity. Human mind was a white paper or at best, a screen faithfully reflecting the images thrown by the senses acting under the dictates of external things. Kant's chief services lay in freeing the mind from the dominion of senses and re-asserting its native autonomy. There is a knowledge that transcends the senses, and that is absolutely independent of experience. The "forms of intuition" and the "categories of understanding" are not given from outside, but are inherent in the very constitution of the mind. The empiricists, again, reduced the human mind to a passive agent played upon by external objects. Kant asserted that knowledge was not a passive act but an active synthesis, and showed that knowledge could not arise out of mere impressions. He assigned to the mind the chief function in the knowing act; the mind is a lawgiver to nature, it creates its own world. Thus in stressing the creative

function of the mind Kant vindicated for the human self its position of centrality and importance. Kant also refuted the rationalist contention that human reason can discover the ultimate secrets of the universe, and established that the noumenal reality was beyond the reach of the empirical mind. In these conclusions of Kant the transcendentalist found an effective repudiation of the eighteenth century doctrines. Theodore Parker[1] drew his main inspiration and ideas from Kant in constructing his new transcendental doctrine. Parker rejected the sensational philosophy which in all spheres of human knowledge introduced boundless uncertainty and denied the spirituality of man and encouraged a pragmatic attitude towards life. He asserted that "there is a consciousness that never was a sensation, never could be; that our knowledge is in part *a priori*".[2] Beyond 'experience' he conceived 'consciousness'—"the consciousness of the infinite", which is "the condition of a consciousness of the finite". God is not a mere inference, but "a fact given in the consciousness of man". He is an immanent principle, yet he transcends both matter and spirit. But though Parker derived support from Kant in the formulation of his philosophy, he did not inherit the latter's scepticism. For, whereas the Kantian doctrine culminates in scepticism, Parker believes in the existence of a faculty capable of intuiting truth immediately. Emerson, too, based his thought on the distinction between 'experience' and 'consciousness', in which he was aided by Coleridge's similar distinction between understanding and reason. Experience depends upon sense data, whereas consciousness perceives "that the senses are not final, and say the senses give us representations of things, but what are the things themselves, they cannot tell. "The former is the basis of materialism, the latter of idealism or transcendentalism. It is evident that Kant provided Emerson with the basic postulates of idealism. Emerson himself acknowledged the profound influence of Kant on contemporary thought.[3] Coleridge, who was a most potent intellectual force of the century and an influential medium in the transmission of German thought into the country, found in Kant's emphasis of the creative function of the mind ample support for his own conception of imagination as a creative and unifying faculty. But Kant's influence on the transcendentalists was by no means final. Though the transcendentalists found Kant's generalizations serviceable in the

1 'Transcendentalism'. The Development of American Philosophy, Part iii.
2 Ibid.
3 See 'The Transcendentalist.'

preliminary stages of their thought on the fundamental questions of intuition, Self, etc., they went far beyond Kant, as is evident in the cases of men like Emerson, and approximated the conceptions of the Neo-platonic and Oriental thinkers. The real inspiration of transcendentalism was to come from Indian and Neo-platonic sources. Kant's value, however, lay in that he created a general impulse towards idealism.

The prose speculations of Carlyle and Coleridge had much to do with the dissemination among the Americans of the thought of the post-Kantian idealists of Germany. In his essay on the "State of German literature" (1827) and the one on "Novalis" (1829) Carlyle treated of the doctrines of Kant and the subjective idealism of Fichte, though Carlyle failed to understand thoroughly either the doctrine of Kant or the idealism of Fichte[1]. However, the general idealistic tendency in Carlyle's thought to treat the external world as symbolical or non-real could not have failed to impress the transcendentalists. First in importance, however, stand the speculative writings of Coleridge, whose significance for this study lies in the fact that they served as an important means of transmitting to men like Emerson a knowledge of the idealistic philosophy of Schelling, whose 'Naturphilosophie' left a deep mark on the thought of the romantic period. The 'Naturphilosophie' brings the idea of the consubstantiality of Nature and Spirit. It discovers traces of intelligence in natural processes and exhibits Nature as the process of intelligence towards consciousness. Spirit develops out of nature. Nature is Spirit unconscious, Spirit is Nature become conscious of herself. Nature is the embryonic life of spirit. Natural objects are visible analogies of the mind. The same universal spirit manifests itself in the human mind and in concrete nature. Nature is not a dead product but is itself the subject or the creative agent which produces the spirit out of itself. Such a theory which stressed the essential identity of nature and the human mind, was found congenial to the romantic temperament. Schelling's doctrine of identity influenced Emerson's conception at nature, and supported his theory than there is a "radical correspondence between visible things and human thoughts", "the analogy that marries Matter and Mind"[2]—though this idea is also Neo-platonic and corresponds to the Neo-platonic conception

[1] See 'The Concept of Nature in Nineteenth-century English Poetry', Joseph Warren Beach, New York, The Macmillan Company, 1936, p. 307.
[2] 'Nature', 1836.

of nature being the material counterpart of the divine order.[1] Emerson's conception that "star, sand, fire, water, tree, man, it is still one stuff, and betrays the same properties", and the further assertion that the natural objects "grope ever upward towards consciousness; the trees are imperfect men, etc."[2] are apparently Schellingian. Neo-platonism may have lent further confirmation to these ideas; but Schelling's idealism, to which he was initiated by Coleridge, also seems to have occupied an important place in Emerson's thought[3]. But if Emerson developed his theories of nature from Schelling's philosophy, he also rose above the latter's standpoint and came to doubt the absolute existence of nature and regard it as "a phenomenon, not a substance,"[4] in which he was guided by the Vedanta Philosophy of the Hindus.

It is true that, though German idealism gave an impetus to the course of American transcendental thought, if failed to satisfy the ultimate requirements of these aspiring idealists. The transcendentalists were, in their eagerness to find a refuge from the arid philosophies of the eighteenth century, attracted to these German thinkers and found in them a refutation of the Lockean empiricism. But in respect of certain vital questions the transcendentalists found them wanting. In the first place the general tendency in the Germans to regard the individual as a mere finite expression of the Absolute—which tendency is particularly prominent in Fichte and Hegel—conflicted with the American democratic ideology of individualism. The worship of the God-State was a denial of all that America stood for. A country, which made the individual the highest value and his fulfilment the goal of its civilization, could not possibly derive much encouragement from such a doctrine. Nor could the Germans supply the synthesis, which America at the time stood most in need of—namely, a synthesis of the conflicting forces of individualism and universalism. The doctrine of Self which they offered was no solution to this question, as their conception of Self, instead of working out the needed synthesis, left a sharp opposition between man and the world. It was, above all, the dialectical spirit of German philosophy and its predominant intellectual tone, which most offended the essentially mystical natures of the transcendentalists. The

[1] See Emerson and Asia, Frederic Ives Carpenter, Cambridge Harvard University Press, 1930.

[2] 'Nature', Essays, 1844.

[3] See for further illustration of this view, Joseph Warren Beach, op. cit., Chap. XI.

[4] 'Nature', 1836.

Germans, moreover, by making the Absolute immanent in the world-process supported a rather materialistic attitude of life. In a commercial and mechanical age what America needed most was not mere intellectual speculation, but a new evaluation of life, a re-examination of its values in the light of the spirit. "Life must be lived on a higher plane,"[1] Emerson pointed out characterizing the need of the time. "The disease with which the human mind now labours is want of faith."[2] "We have settled down on earth and forgotten heaven"[3], complained Thoreau. Man must wake up to the presence of the higher spiritual element about him. Only by a 'force-infusion' making for the spirit could America avert the dangers of modern civilization. And this spirit-infusion came from the East.[4]

Even before the Indian doctrines were introduced into the country there already existed in America a predisposition to Vedantism. The puritan character of the people and their Biblical culture generally were responsible for breeding in them a deep religiousness and a pervasive moral outlook. Quakerism, which leavened American life by its religious idealism, also increased their mystical tendencies. The religious individualism of Elias Hicks and Wolman freed religion from all credo, and made it consist entirely of inner experience. Neo-platonism and platonism, to which the transcendentalists were earlier introduced, opened their minds to Hindu ideas: With the result that, when they came into contact with the orientals, they were in a state of receptivity to their mystical, idealistic doctrines. The new interest, aroused in the English speaking world, in the literatures of Asia, and the desire to discover her people and culture, resulted in the translation of Indian scriptures and literature. Through the efforts of the Asiatic Society of Bengal translations of all important Hindu books were brought out. Sir William Jones' translation of the '*Laws of Manu*' appeared in 1825. Sir Charles Wilkins published his translations of '*Bhagavadgita*' (1785), '*Hitopadesha*' and extracts of the '*Mahabharata*' : Wilson brought out a translation of the '*Vishnu-purana*' in 1840. Besides these there also appeared, through the efforts of the English orientalists, a large body of critical literature dealing with Indian philosophical thought.[5] All these books found

1 'New England Reformers'.
2 'New England Reformers'.
3 Walden, Chap. i.
4 The question of the relation of Neo-platonism to American Transcendentalism is not attempted in this study. For a treatment of this aspect see 'Emerson and Asia Carpenter, F.I.
5 For further details see 'The Orient in American Transcendentalism', Arthur Christy, pp. 38-46. N.Y. Columbia University Press, 1932.

their way to concord and were read by Emerson and his friends. It was, above all, through the medium of Rammohun Roy that Vedanta philosophy entered and permeated American transcendentalism. Miss Adrienne Moore[1] of Columbia University has shown how Rammohun Roy was the medium through which oriental philosophy reached New England, and how he was influenced in stirring in the American mind an interest in Oriental thought. Indian and English editions of Roy's translation of important Upanishads like Kena, Isha, Mundaka, Katha, and his 'Abridgement of Vedant', some of which contained critical and expository essays by Roy, appeared during the years 1816-24.[2] His 'Translation of several principal books, passages, and Texts of the Veds, etc." was published in 1832 (London). Most of these books were either acquired by American Libraries or re-edited by American concerns. The *'Christian Register'* Boston, published the theological writings of Roy and put them up for sale.[3] Of major importance in making Roy literature known to the American public were the current periodicals of the time, most of which being of a religious nature displayed an interest in religious and philosophical topics. Both English and American periodicals circulated side by side in America, and they had a vast reading public. English periodicals were rich in material dealing with Rammohan Roy, and they had an extensive circulation ; it was also not unusual for articles appearing in them to be reprinted in American journals. Foremost among them, 'Asiatic Journal and Monthly Review', 'Blackwood's Edinburgh Magazine', 'Missionary Register', 'Monthly Magazine and British Quarterly', 'Monthly Repository of Theology', 'Monthly Review or Literary Journal', and the 'Library Gazette', had all reviewed Roy's translations of Hindu books or quoted from them between the years 1816-1820.[4] Of the American periodicals the 'Christian Register' was richest in Roy material. Of others the 'Analectic Magazine', the 'Select Journal of Foreign periodical Literature', and the 'Unitarian Miscellany and Christian Monitor', frequently published reviews of Rammohan Roy's translations of the Vedanta. Some of them contained exhaustive discussions of Roy's ideas and gave copious extracts and quotations from the translations of the Vedanta[5] Periodicals like the 'Christian Register' had direct contact with Indian

1 'Rammohun Roy and America', Adrienne Moore, Calcutta, 1942.
2 For details see Moore, pp. 38-50.
3 An announcement to this effect in the periodical for March 22, 1828. Moore, p. 110.
4 Moore, pp. 65-89.
5 *Ibid.*, pp. 90-121.

sources, and books, pamphlets, and magazines from India were received straight through missionaries or foreign travellers or sometimes from Rammohun Roy himself.[1] Besides the periodicals Atheneaum societies and library companies also offered public access to Roy literature—the New York Library Society being one of them.[2] Thus with the popularisation of Roy literature there was a tremendous influx of Hinduism into the country. And Emerson, Alcott, Thoreau, were all profoundly affected by this new impact. The first man to come under this influence was Emerson. Emerson's contact with Indian literature probably began during his Harvard days. His unitarian associations at Harvard in early period, before he had broken with unitarianism in 1830, brought him into touch with the unitarian controversy conducted by Rammohun Roy, and here the unitarian 'Christian Register' served as the main outlet for Roy material. Emerson was reading the 'Christian Register' in his Harvard days, as is evident from a letter written by him to his aunt,[3] and probably continued reading it till 1830. The 'Christian Register' published reviews of Roy's writings from time to time ; and what is more, American publications of Roy's translations of Vedant were on sale in Boston in the years 1828-29. Emerson could not have missed reading the Hindu literature thus made accessible to him, especially in view of the fact that his interest in the Orient was stimulated as early as 1820, when the first reference to Asia occurs in his Journals.[4] From all this it may safely be concluded that Emerson gathered a fairly intimate acquaintance with Indian thought even before he published the first of his writings in 1836, sufficient at any rate to influence the drift of his thinking. F. I. Carpenter thinks, however, that the oriental books did not seriously affect his published writing until much later, till about 1845, and that he was chiefly under Neo-Platonic influence when he wrote his earlier addresses, tracts, and essays. But in all these writings, particularly the tract on *'Nature'*, the *'American Scholar'*, the *'Divinity School Address'* and the essays on *'oversoul'*, *'Intellect'* and the like, it is not difficult to discover traces of Indian influence. Other evidences also show that Emerson began his intensive study of Indian books even about 1830. In 1830 he drew from

1 Moore, p. 131.

2 For other sources of contact between the American reading public and Roy, see *ibid.* pp. 148-53.

3 See *ibid.*, pp. 162-3.

4 "All tends to the mysterious East", he noted down-see 'Emerson and Asia' Carpenter, pp. 3-4. The influence of Mary Moody Emerson, who was a great intellectual force in Emerson's early life, cannot be overestimated. It was she presumably that introduced Emerson to oriental literatures.

Boston Atheneaum some volumes of a book on the history of comparative philosophies by J. M. Degerando—in which was also a discussion of Indian philosophy.[1] In 1823 he read an article in Edinburgh Review entitled "Religion and Character of the Hindoos', containing a review of several books on India.[2] In 1830 he probably read Duperron's *'Oupnekhat'*, which contained translations of Brihadaranyaka and Chhandogya Upanishads.[3] He read the *'Laws of Manu'* in 1836. By 1840 he also read the 'works' of Sir William Jones,[4] containing translations from oriental literature, historical and expository essays. References to Mahabharata occur in his 'Journals' for 1830. He read the "Vedas" in 1839. Thus all representative works of the Hindus, except perhaps the Gita, had passed through Emerson's hands before 1841, when he published his 'Essays' First Series. In 1845 occurs the first mention of *'Vishnupurana'* which inspired his poem *'Hematreya'* and had profound influence on his thought. The *'Code of Manu'* which along with other books was most popular in concord, deals with moral and spiritual discipline, and offers a practical guide for conduct. Besides, it contains verses, which make out that the chief end of life is the spiritual realization of God. Verses such as the following represent the essential spirit of Vedanta.

> "Equally perceiving the supreme soul in all beings and all beings in the supreme soul, he sacrifices his own spirit by fixing it on the spirit of God, and approaches the nature of that sole divinity, who shines by his own effulgence."[5]

> "Thus *the man, who perceives in his own soul the supreme soul present in all creatures*, acquires equanimity toward them all, and shall be absorbed at last in the highest essence, even that of the Almighty himself."[6]

No wonder that the book produced a profound impression on Thoreau, who in the January, 1843 number of the 'Dial' published select passages from it. The *'Vishnupurana'* is perhaps more thoroughly representative of the Vedanta as it sums up the very quintessence of the philosophy of the Upanishads. The sections containing the history of Prahlada,[7] are replete with Vedantic material.

1, 2, 3, 4 See Christy, op. cit. Appendix, 'Books and Narginatia'.
5, 6 'Manu' tr. Sir William Jones, Chap. XII, Verses 91, 125. See also verses 118, 122.
7 Vishnupurana, part i, see XVII, XVIII, XIX, XX.

The mystical self-exaltations of Prahlada, comparable to the sublime utterances of the Upanishads, are exemplified in passages such as :

"I am all things and all things are from me who am eternal. I am undecaying, eternal, the asylum of the supreme spirit. Brahma is my appellation—that is at the beginning and end of all things."

There are other passages too which are equally significant :—

"Thus meditating upon Vishnu as identical with himself he attained to that unification, which is desired by all and regarded as the undecaying divinity. He forgot his individuality and was not conscious of anything. And he thought that he himself was the endless, undecaying, supreme soul. And on account of this efficient *notion of identity*, the undecaying Vishnu, whose essence is wisdom, appeared in his mind which was wholly purified from sin."

"This whole world is the manifestation of Vishnu who is identified with all beings. The wise therefore do not regard any difference between themselves and all other creatures. Let us therefore renounce the angry passions of our race and so exert ourselves that we may obtain that perfect beatitude etc."[1]

"The great Vishnu exists in thee, in me as well as in all other creatures ; and then what is the use of making such distinction as he is friend and he is foe."

The story of Ribhu and Nidagha[2] teaches complete nonduality, and asserts that the union of the individual soul with the great soul is the supreme end of life.

"hear from me, in short, O king, the true end of life. It is soul, one, all pervading, uniform etc. .... *The spirit, which is essentially one in one's own and in all other bodies, is the true wisdom of one who knows the unity and the true principle of things. As air spreading all over the world going through the perforation of flute is distinguished as the notes of the scale so the (true) nature of the great spirit is one though it assumes various forms consequent upon the* fruits of actions.[3]

"As the same sky looks apparently white or blue so Soul, which is in reality one, appears diversified to erroneous vision.

1 This passage Emerson quoted in his '*Plato*'.
2 See part iii, Sec. XIV, XV, XVI.
3 See XIV, quoted by Emerson in 'Plato'.

That, which exists in the universe, is one which is Achyuta. There is nothing distinct from Him. He is I : He is Thou : He is all : This universe is His form. Give up therefore the misconceived notion of distinction."

"What people see of you is not real you ; what people see of other men are not real they, and what people see of me is not real I".

The last chapter of the book[1] deals with the methods of Yogic meditation, and stresses that discriminative knowledge is the means of final liberation.

"*The mistaken notion that self consists in what* is not self and that property consists in what is not one's own constitute the double seed of the tree of ignorance."

"The words 'I' and 'mine' constitute ignorance."[2]

"The soul is pure and composed of wisdom and happiness. The properties of pain, ignorance and impurity are those of nature and not of soul."

When man acquires true wisdom and detachment from worldly objects he is liberated from existence. The possibility that Emerson read the Upanishads early in the thirties is further reinforced by internal evidences which reveal the unmistakable influence of Indian thought on his earlier writings. The pervading spirit of his tract on '*Nature*' (1836) is decidedly oriental. Other influences, no doubt, can also be traced, especially the idealistic thought of Schelling. But the final conclusions of the essay[3] are in accord with Indian rather than western idealism.

"But whilst we acquiesce entirely in the permanence of natural laws, *the question of the absolute existence of nature still remains open.* It is the uniform effect of culture on the human mind, not to shake our faith in the stability of particular phenomena, as of heat, water, azote : *but to lead us to regard nature as a phenomenon, not a substance ; to attribute necessary existence to spirit ; to esteem nature as an accident and an effect.*"

"To the senses and the unrenewed understanding belongs a sort of instinctive belief in the absolute existence of nature. In their view man and nature are indissolubly joined. Things

[1] Sec. pt. VI, See V,VI, VII.
[2] Quoted by Emerson in 'Plato'.
[3] See 'Nature', Chaps. VI, VII, VIII.

are ultimates, they never look beyond their sphere....when the eyes of Reason opens....outlines and surfaces become transparent and are no longer seen; causes and spirits are seen through them....the reverential with-drawing of nature before its God."

"Whilst we behold unveiled the nature of Justice and truth, *we learn the difference between the absolute and the conditional or relative.* We apprehend the absolute. As it were for the first time, we exist. We become immortal, for we learn that time and space are relations of matter; that, with a perception of truth, or a virtuous will, they have no affinity."

The idea that nature has only a relative existence and that the soul alone is absolute, that matter has no existence apart from soul, the absolute ground, that though matter is not non-existent, "seen in the light of thought the world always is phenomenal", and that hence nature exists only to discipline the soul, is the dominant thought of the essay. All this is apparently Vedantic. It might also be Neo-Platonic, but when Emerson's predilection for the Vedanta is considered, we shall not be wrong in concluding that Emerson had the Hindu doctrines in mind when he reached these conclusions.

With the vogue thus created for the Hindu ideas, oriental idealism impregnated the spirit of the time and oriental outlook dominated men's minds. Thoreau and Alcott too came under the influence of Hindu books. Thoreau was drawn to Indian asceticism, Manu and the Gita being his inspiration. His experiment at 'Walden' was a spiritual retreat conducted much in the spirit of a Hindu Yogin. It was not an experiment in cheap living. Thoreau knew that men were living on the surface and being deceived by shows. He wanted "to front only the essentials of life."[1] "Let us not be upset and overwhelmed in the terrible rapid and whirlpool....called civilization",[2] he warned his countrymen. "Be it life or death, we crave only reality".[3] How long, pray, would a man hunt giraffes if he could" asked Thoreau, "I trust it would be nobler game to shoot one's self".[4] "It is not worth the while to go round the world to count the cats in Zanzibar.... Explore thyself", he exhorted. Hinduism to Thoreau was not merely of theoretical interest; it was to him a source of inspiration and guidance in daily life; and Thoreau set out in right

1 Walden, Chap. ii.
2 *ibid.*
3 *ibid.*
4 *ibid.*, Chap. XVIII, conclusion.

earnest to realize its truths as personal experiences. 'Walden' was the result. Thoreau stands foremost among westerners who have caught the real spirit of Hindu mysticism. What evidently attracted the transcendentalists in Indian philosophy was its deep spiritual tone, capable of satisfying both head and heart, and its profound view of life, which, though world-transcending in its sublimity, yet provides for the world of facts and caters to our sense of realism. The idealism preached by the Germans committed the blunder of regarding things as mere thoughts, and was, therefore, unsuitable to the temperament of a people noted for their pugnacious sense of realism. The idealist as Emerson says, "does not deny the sensuous fact; by no means but he will not see that alone" [1] he sees the spiritual fact as the ultimate reality. Only a philosophy, which supported both action and contemplation,[2] which, while not denying the material held the spiritual as the ideal—could satisfy the aspirations of a race which, though religious and idealistic to the core, never lost its grasp of fact. On the idealistic philosophy of the Hindus did the transcendentalists attempt to build their new religion. It was orientalism that gave American transcendentalism its distinctive character and tone. Transcendentalism without Orientalism is inconceivable.

[1] "The Transcendentalist".

[2] It is a mistake to think that Vedantism leads to fatalism, ineffectualness and atrophy of will. See Cambridge History of American literature, Vol. i, p. 347. The writer of the Chap. on 'Transcendentalism' says that "This mention of the East is suggestive of all the weaknesses of transcendentalism."

VOCATIONAL GUIDANCE AND ITS TECHNIQUE

SACHINDRA PROSAD GHOSH, M.A.

Vocational unfitness is the prime cause of industrial unrest. There is a vast wastage of time, money and happiness in trying to fit a 'square peg' into a 'round hole'. The peg in trial and error becomes discontented and dispirited; and the employer wastes his time and money in training them. Training and experience are helpless when our disposition does not work in favour of them. We are aptly disposed by nature to do certain tasks efficiently, our mind is not to be supposed a 'tabula rusa' upon which training and experience trace their varied patterns. We are born with some 'natural drives' which motivate our career and success in life. Training and experience only supplement our disposition but cannot supplant it. The average man, it is usually believed, is capable of doing a great variety of works with an average amount of success. But unfortunately the average man is an abstraction—a fictitious being who no where exists. No two individuals are exactly alike, the factors involved are numerous and complex. One man's meat may be proved to be another man's poison. The object of vocational guidance is to 'seize up' these individual peculiarities and choose a career for him accordingly.

The term vocational guidance thus described is to be distinguished from another very popular term of Vocational Psychology—Vocational Selection. Both vocational guidance and vocational selection use a battery of psychological tests for determining the individual peculiarities like intelligence, temperament and special ability of the subject. Vocational guidance investigates all types of abilities of the subject; and vocational selection does only a particular type of ability required for the vacancy in existence. The scope of vocational guidance is thus wider than that of vocational selection. Vocational selection examines an applicant for a particular work while vocational guidance examines him for any work fitted him best. That is to say vocational guidance aims at finding the best job for a particular worker whereas vocational selection tries to discover the best worker for a particular job.

Method of Vocational Guidance

There are many methods of vocational guidance and not one. The first may be called the 'parental' method, in which the parents and guardians choose the career of their wards. But the choice of guardians and parents is often carried out by bias and fantasy. To them the child is a dreamland—a fantasy. This type of bias is detrimental to the right choice. Moreover, most of the guardians want to thurst their professions upon their children. The successful lawyer chooses law for his ward ; and a successful medical man wants to find his son to be a physician. Very often the parental choices are made with an eye to the opportunities and attractions of the work rather than individual characteristics of the child. To them the problem is economical rather than psychological.

Pseudo Psychological Method

There is a second group of people who lays stress upon the role of interest in Vocational Guidance. They believe that the child's Vocational interest though it is not based on logical consideration has made yet a direct appeal to some dominant sphere of his emotional constitution. It is not so much of the child choosing the work as of the work choosing the child. Unfortunately however strongly Vocational interest is not necessarily always accompanied by a corresponding Vocational aptitude—the attraction is not the work of some mysterious inner mechanism, which infallibly guides the child to the proper sphere in life. "The Collector of butterflies should not necessarily be the entomologist : the mechano-enthusiast is not necessarily the building mechanical engineer : the wireless fiend will not necessarily make a radio operator", remarks one eminent psychologist.

The adolescent specific interests are too flexible and ephemeral to be reliable vocational guides. They are in many cases dictated by environmental influences. One may be interested in art not because that he is talented in that line but only that he is born in a family interested in it. So to follow the promptings of instinct these '*Escape kinds*' of interests is not always safe and wise. Fryer's experiments supports this view and shows that there is only a moderate positive correlation between interest and proficiency.

Psychological Method

The third is the Psychological method which is free from bias and fantasy of the 'parental' method and can distinguish the pseudo

interest of the applicant for real ability. The method is based on a physical and mental examination of the person in question and it mainly rests on five steps :—(*i*) Physical examination, (*ii*) Intelligence Tests, (*iii*) Special ability tests, (*iv*) Temperamental tests and (*v*) Interview.

(*i*) **Physical Examination** :—This examination is necessary for determining physical fitness of an individual for a particular Vocation. There are certain vocations which demand a high degree of physical efficiency ; and the individual lacking in it should be advised otherwise even inspite of mental equipment for the line. Muscular development, strength of the grip, and fatiguability are to be measured in this connection. The subject's nutrition and different sensory acquities including colour blindness are also to be examined carefully.

(*ii*) **Intelligence Test** :—Two types of intelligence—(*a*) Concrete and (*b*) abstract have been recognised by the present-day psychologists, and for measuring them two types of tests have been devised. Performance or Concrete Intelligence tests (Passalong, Block-design etc.) measure concrete intelligence (intelligence displayed in solving some concrete situations) of an individual. This type of intelligence is very useful in every run of our practical life. The abstract intelligence tests, *e.g.*, Terman's 'L' & 'M' forms, on the other hand measure the *abstract intelligence* (intelligence displayed in the world of thoughts and ideas) of an individual. This type of intelligence is highly necessary for speculative works like the work of a Lawyer, Statistician and so on. Our professions vary according to the degree of intelligence (the I.Q.).

(*iii*) **Special Ability Tests** :—These tests measure various special abilities (mechanical, manual, constructional) of an individual. (*a*) Stenquist's mechanical ability test in which the subject is to put together a number of unassembled machinery parts—measures his mechanical ability. This test is indicative of the subject's efficiency in Engineering, (*b*) Cox and Crockett's manual ability tests involve some manual activities requiring speed and steadiness. These tests determine the subject's manual dexterity and his proficiency in handicrafts like electroplating, engraving, and so on. (*c*) Kelly's Constructional ability test wherein the subject is to deal with a large number of wood materials out of which he can build a house, a bridge, a motorcar, or an aeroplane as he likes, determines the subject's idea of design and ability of construction. Thus the various types of special ability tests are indicative of the various aptitudes and help our Vocational Guidance.

(*iv*) **Temperamental Tests** :—Temperamental tests (Neurotic Questionnaire, Word-association, Subjective Pairedwords etc.) investigate the temperamental characteristics or personal traits of the subject. (*a*) The Extrovert-introvert test determines whether the subject is extrovert or introvert ; *i.e.*, whether he is sociable or he likes to live alone. (*b*) The 'Neurotic Questionnaire' test measures the neurotic elements operating in the career and character of the subject. (*c*) The Subjective pairedwords test determines the testees subjective peculiarities—his stability, reliability, social adaptability, contentment and leadership. (*d*) The Word-association test determines the unconscious mental make-up of the subject. These are the various tests meant for measuring the temperamental traits of the subject and are very helpful to Vocational Guidance. Though no scheduled profile is available at this stage of our knowledge, still it has been recognised that different temperaments are suitable for different vocations. The introverted personality as determined by the Extrovert-introvert test will be more apt to the vocations requiring ability to deal with mechanisms, symbols, diagrams, numbers and other forms of abstractions. People engaged in the work of an accountant, statistician, inventor, engineer, mechanic, are often somewhat introverted. But where success demands primarily efficiency in social contacts as in military command, politics, factory management, office supervision, or selling, extroverted personalities are often common. The scholar belongs to the introvert and the successful businessman is often the extrovert. Neurotic temperament is a gift for teachers and artists. All great teachers and artists have come out of neurotic stock. Hysterical temperament again is an asset to actors and actresses. Most of the filmstars have been found to be hysterical. Hysteric personalities can easily identify themselves with the hero and heroine to be staged and their identification brings their success.

(*v*) **Interview** :—Interview though comes last but not the least important. It is an old method long practised in offices and factories for selecting employees. The aim of interview is seizing up a person's characteristics. The same purpose is subserved by interview in Vocational Guidance. The interviewer should investigate the personal, social, and economical status of the subject. Interview affords an excellent idea of the candidate's personality—his favourite activities, interests, hobbies, honesty and special vocational opportunities. Interview can be best done in consultation with guardians and inmates as these are the persons who had largest opportunities to know the

candidate's peculiarities. The interviewer while interviewing should keep an attitude of neutrality he should learn and not teach the interviewed.

Interpretation of the Test Results

The testing being complete the results are interpreted to decide the suitable occupation. Two sides of the picture—the positive side including vocational possibilities and the negative side involving vocational contra-indications, are considered. The vocational diagnosis is arrived at in the process of elimination, what Burt calls 'progressive delimitation'. First the results of intelligence tests are considered and some occupations are chosen in accordance with individual general intelligence. There has been made a tentative classification of occupations according to the gradation of intelligence Quotient. (See the Appendix)

In the next place the medical report is taken in review and the individual's physical fitness is considered with reference to the chosen occupations. Considering occupations in the light of general intelligence and physical fitness a further choice is made with reference to special abilities. The individual possessing high mechanical abilities is better suited for a mechanical line than clerical and actuarial services, if not contraindicated by intelligence and physical fitness. If on the other hand he shows low mechanical ability he is regarded disqualified for a large number of occupations demanding this special aptitude.

Then the results of temperamental test are taken into account. The shy and a social boy is happier as a clerk than as a salesman. The courageous and self reliant youth is better suited for an independent business than for a safe salaried appointment. The restless and instable individual is happier in journalism than in actuarial work. The girl possessing tender emotion in high degree may find more satisfaction in teaching or nursing than in staff management or engineering. Lastly on the face of the above facts the results are further considered in connection with social and financial position, special vocational opportunities, and personal interests. Sometimes the same individual has shown so many talents that there is no career which he is not fitted for. Here the best guidance will be to direct him in such a course where he will have the fullest scope to utilise his abilities and will have the lasting satisfaction proper to his instinct.

But the vocational guidance is not or can never become a simple mechanical process of grading—no neat profile of psychological characteristics is possible. There are many considerations other than those included in the tables. Sometimes these considerations are of conflicting nature and usually the final decision is of the nature of compromise formation. The method by which this decision is reached cannot be 'taught', it can only be 'caught'. Thus the final decision is arrived at in a process of delimitation where the psychologist's insight is more important than his science.

Difficulties

The above in short is a tentative hypothesis of vocational guidance, but in the use of it practical difficulties are many. One obvious difficulty that often arises is the age consideration. Our experience in course of two thousand cases of vocational study shows that more folly and failure lies with an individual's age than with his talents and temperament. The aim of vocational guidance is to choose a career and the choice of career sometimes requires vocational training. The benefit of training is available only when it is given at a proper age. The boy born with engineering ability went to the general line. He comes to us at the age of 30. His mechanical abilities were discovered but his occupational guidance was useless. The training, he required was not possible at that age; to do so he was to restart his career from the beginning. So much time, energy and enthusiasm are rarely seen. Another applicant, who came to our laboratory of Applied Psychology was the son of a high officer in the legal line. The father insisted on his taking up law but he had showed a natural liking for medicine.

He from his primary study read some books of medicine and made some experiments in his uncle's laboratory. He proposed to take up medicine but on his father's constant insistence he lastly reconciled. He began the study of law against his will and cut a sorry figure. He came to our laboratory for vocational guidance at the age of 28. His medical abilities and aptitudes were recognised but it was too late. We are meeting with such occurrences every day. There should be an age limit in vocational guidance and it should be neither too low nor too high. Our mental development including general intelligence and special abilities, it is believed, is not complete before puberty. So the proper age for vocational guidance to be given in the light of fullfledged mental development is between 14 to

16. (*ii*) The second difficulty is that the success of our experiment cannot be had so readymade as elsewhere. To see it bearing fruits, we are to wait for several years. This being the case somebody may not follow our guidance unless they become fully convinced of its effectiveness. So for their conviction they should be made to learn that it is not we who are deciding his career but it is his own decision. Their following up of the advised line and the percentage of success will reveal the validity of our technique.

Conclusion

Even with all the precautions we are not infallible in giving our guidance. We cannot assert that 'it is', but we can only suggest that 'it may be'. Our discrimination is always probable and not certain. This is because discrimination, though necessary, is always difficult to solve. There is no foot-rule for vocational guidance. Tests and techniques of vocational guidance, truly speaking, cannot be used like an engineer's pressure guage or voltmeter. Psychology is neither logic nor a mechnical science. No balanced judgement on human being is attainable by a simple process or logic or by the application of any rigid mechanical technique. The judgement rests more on the psychologist's 'insight' than on his science. Psychology is not magic and vocational guidance is rather more of an art than of a science.

Vocations Classified according to the gradation of Intelligence Quotient by the Section of Applied Psychology, Calcutta University

Class I—I.Q. over 140.

Imperial and Superior Central Services (recruitment by competitive examination) *e.g.*, Indian Civil Service, Indian Audit and Accounts Service, Imperial Customs Service, Indian Railway Accounts Service, Military Accounts Service, Postal Superintendents—Class II, Transportation (Traffic) and Commercial Departments of the Superior Revenue Establishments of State Railways, Survey of India—Class II, Indian Police Service, Indian Military Academy—Dehra Dun, Royal Indian Navy, Royal Air Force College—Cranwell, etc., Barrister and Advocate, Actuary.

Class II—I.Q. between 125 to 140

Upper Limit—Provincial Government Services (recruitment by competitive examinations) *e.g.*, Bengal Civil Service both (Judicial

and Executive), Bengal Forest Service, Bengal Police Service, Bengal-Excise Service, Engineering—I, Accountancy—II, Medicine—I, Pleader, Teaching—I, Management and Organisation—I, Stenography—I.

Lower Limit—Ministerial Services—1st and 2nd Divisions (recruitment by competitive examinations and nominations), *e.g.*, persons who ultimately become Superintendents, Office Masters, Supervisors, Personal Assistants to Higher Officers, etc., and High Executives in Bank, Engineering—II, Solicitor and Attorney, Teaching —II, Management and Organisation—II, Broking—I, Journalism—I.

Class III—I.Q. between 100-125

Upper Limit—Engineering—III, Muktear, Accountancy—III, Medicine—II, Teaching—III & IV, Journalism—II, Art, Stenography—II.

Lower Limit—Typists and routine grade clerkship *e.g.*, Clerks in Government Offices and Secretaries, Clerks in Railway Offices, Merchant Offices, etc., including Lower Division Clerks of the Indian Army Corps of clerks (civilians), Engineering—IV, Medicine—III, Broking—II, Business, Advertising.

Class IV—I.Q. between 75-100

Handicrafts, Unskilled manual work, etc.

Class V—I.Q. between 60 and 75

Retarded Cases. Can work only under supervision.

OPENING REMARKS

PROF. TARAKNATH DAS

(Columbia University)

Mr. Chairman, distinguished guests and friends :

It is with a mixed feeling of sorrow and joy, I stand before you to say a few words on the occasion of the inauguration of the Benoy Kumar Sarkar Memorial Lecture Series.

I grieve at the untimely death of my friend, Professor Sarkar. We came to know each other during our college days in Calcutta in 1902-3, in connection with the activities for Indian freedom. He became friends—like comrades-in-arms—till his departure from our midst last year. Through my humble efforts Professor Sarkar came to the U.S.A. in 1949, as Watumull Visiting Lecturer, under the auspices of the Institute of International Education. He delivered more than one hundred lectures before American educational institutions and commercial organizations, interpreting various aspects of life of the Indian people, to further the cause of better understanding between India and the United States. I mourn his loss—a great loss to India and to the world.

I am happy that the memory of my friend, Professor Sarkar, who was undoubtedly one of the foremost thinkers of Asia, if not the world, of our time, and one of the pioneers of the movement for Asian Independence and at the same time an advocate of intimate cooperation between the East and the West, will be perpetuated in this capital of the greatest democracy of the world, where he delivered his last lecture at The American University and Howard University, on the day he was stricken with a heart attack.

I am happy that this lecture series established at The American University will continue to carry out his ideal of better understanding between India and the United States, breaking up cultural isolation. Professor Sarkar, like myself, believed in the necessity of Indo-American, and for this he was misunderstood by some Indian patriots who did not have the same breadth of vision as he had.

I rejoice that this lecture series has been established at The American University, which under leadership of President Douglass and with the cooperation of Mr. and Mrs. G. J. Watumull, of the

Watumull Foundation, has been a pioneer in instituting India studies in Washington.

This Benoy Kumar Sarkar Memorial Lecture will be held annually. It will be maintained through a Fund—a very small fund—established at The American University by Taraknath Das Foundation with the express purpose of furthering India studies, and promoting better understanding between India and the United States. These lectures on diverse topics, which will have close relation with the objective will be given annually by distinguished scholars, without distinction of race, nationality, creed, or color.

I have been requested to say a word about Taraknath Das Foundation, and I do so in response to requests from three different quarters :

Some forty-five years ago I came to the United States as a political refugee and a student and later became an American citizen. During my stay in America my struggle for education and furtherance of the cause of the establishment of a Federated Republic of the United States of India, during trials and tribulations in life, I have been helped by the American people of all walks of life. I owe my life, education, liberty, and present position to my American friends. India, I wish to record, owes a debt of gratitude to the American people for the support of India's struggle for freedom.

Some twenty years ago, to be exact, on the Fourth of July, 1930, my wife, who was an American of Quaker descent, and I finally established the Taraknath Das Foundation as our private enterprise for carrying on philanthropic and educational activities, espicially tc aid Indian students seeking higher education in America and other foreign lands, although we were carrying on this task before the establishment of the Foundation.

In 1935, when I was teaching at Catholic University in Washington, D.C., the Taraknath Das Foundation was incorporated according to the laws of the District of Columbia. Since then a few of my personal friends have joined me to further the objective. From a very small beginning it has grown, but its financial resources are meager.

Ladies and Gentlemen : This humble institution has taken the initiative to establish the *Benoy Kumar Sarkar Fund* at The American University to further India Studies and better understanding between India and the United States. A seed has been sown and it is to be expected that in course of time it will develop into a mighty tree

bearing very useful fruit. Nurturing of the plant will be in the care of The American University, the American public, and Indians. I thank the authorities of the Library of Congress, The American University, espicially President Douglass, and all of you for making the Benoy Kumar Sarkar Lecture possible. Needless to say I am deeply indebted to my old college-days friend, Dean Potter, for his cooperation and having him as the first lecturer. Dr. Potter befriended the Indian people to my knowledge for a quarter of a century.

DR. MOULIK'S TALK AT THE INAUGURAL MEETING OF BENOY KUMAR SARKAR MEMORIAL LECTURES HELD AT WASHINGTON, D. C. ON WEDNESDAY, MAY 3, 1950

The Inaugural meeting of Benoy Kumar Sarkar Lecture was held on May 3, 1903 at the Library of Congress, Washington, D. C. This meeting was held under the joint auspices of the Library of Congress and the American University.

Dr. Taraknath Das, life-long friend of the late Prof. Benoy Kumar Sarkar was responsible for establishing a Fund—Benoy Kumar Sarkar Fund—at the American University at Washington, D.C., through Taraknath Das Foundation. It has been arranged that Benoy Kumar Sarkar Memorial Lecture will be held annually under the direction of the authorities of the American University.

The inaugural meeting of Benoy Kumar Sarkar Lecture was presided over by Justice Fletcher, the Chairman of the Board of Trustees of the American University. Dr. Taraknath Das, of Columbia University, New York made a very brief opening remark, thanking the authorities of the American University for co-operating with Taraknath Das Foundation in establishing the Lecture, a part of the Foundation's activities for Indo-American cultural co-operation, which will lead to better understanding between the East and the West and furtherance of the cause of Peace with justice and liberty for all peoples.

Dr. Das was followed by Dr. Moni Moulik (a former pupil of Prof. Sarkar) who gave a brief estimate of Prof. Sarkar as a scholar. The main address was delivered by Prof. Pitman Potter, Dean of the Graduate School of Arts and Sciences of American University and recently Watumull Professor at Delhi University on "India and the United States and World Peace."

It is for me a singular privilege to be associated with the establishment of the Benoy Kumar Sarkar Memorial Lectures at the American University in Washington. I am certain that the friends and colleagues of the late Professor Sarkar in India and abroad will feel extremely grateful to the authorities of the American University and the Trustees of the Taraknath Das Foundation whose joint and earnest efforts have made these Lectures possible. A special word of tribute is due to Dr. Paul Douglass, President of the American University, and to Dr. Taraknath Das, a life-long friend of the late Professor Sarkar, who have been quick to recognize Sarkar's valuable contribution to the promotion of India's cultural partnership with America by the establishment of the Sarkar Memorial Lectures. It is a symbolic act of faith in those ideals of cultural federation for which Sarkar stood and fought all his life, and which all men of goodwill cherish in

their heart. It is also very appropriate that Dr. Potter, a distinguished American scholar who had recently been to India as Watumull Visiting Lecturer at the University of Delhi, should be called upon to deliver the inaugural address.

In view of my long association with the academic and public activities of Sarkar, I have been asked to say a few words about him here tonight. I may say at the very outset that it is not possible to cover within the short time at my disposal the many-sided genius of Benoy Sarkar. Sarkar was the combination of a rebel, a patriot, a scholar and a pioneer in many fields of learning. Back in 1905, at the age of 17, Sarkar stood First Class First in double honours in English and Political Economy in his Degree examination at the University of Calcutta, and was offered a scholarship by the British Government to prosecute further studies in one of the British universities. Sarkar was already caught in the revolutionary movement which swept over Bengal in opposition to the partition of that province proposed by Lord Curzon, the then Viceroy of India. He refused this scholarship offered by the British Government and plunged himself into the thick of that movement. The boycott of British schools was a part of the *Swedeshi* movement and Sarkar organized thirty-six national schools, some of them vocational schools in various parts of the province. He raised funds for running the schools and taught at many of them. The College of Engineering and Technology at Jadavpur near Calcutta, which is sometimes referred to as the M.I.T. of India, was one such school with which Sarkar was associated right from its foundation up to his last day. After the partition of Bengal was repealed, Sarkar left India and spent fourteen years in Europe, America and the Far East, studying and teaching, always carrying with him the message of India's heritage. At that time the Indologists of Europe and America were busy interpreting the culture of India as something predominantly spiritual and mystical. Sarkar challenged this view and came out with the two volumes of his outstanding work entitled "The Positive Background of Hindu Sociology" in which he demonstrated that the East was as much materialistic as the West and the West was as much spiritual as the East. This was a view which was not popular at that time, and Sarkar was dubbed a heretic. We know now that his basic thesis is generally accepted by Western students of sociology today. Sarkar's researches in this field later came to be termed as Neo-Indology. Sarkar showed that the apparent differences between Eastern and Western society was not so much the result of a basic conflict in their respective outlooks

on life as of certain time-lags in social and economic development. In order to explain these lags, he devised what may be termed a system of social algebra containing equations and formulas of a unique pattern. For instance, he would say that in industrialization India 1939 was equal to Britain 1820, equal to Germany 1850. He could also explain personalities in terms of his equations, such as Gandhi equal to Lincoln multiplied by Vivekananda, and so on and so forth. He set his foot on the American soil for the first time in 1914 and lived in this country until 1920 except for a short period in China and Japan. One of the first things that he did during this time was to bring over about twenty Indian students of outstanding talent to study science and technology at the various American Universities. Some of these students later distinguished themselves in the academic and public life of India. Others had too much of the revolutionary zeal in them to remain satisfied with scholastic activities only, and left their mark in the history of India's struggle for freedom.

Sarkar returned to India in 1926 and since then worked at the Calcutta University until he came over to the United States in March 1949 as a visiting professor sponsored by the Institute of International Education and Watumull Foundation. In the early thirties he spent about a couple of years in England, Germany, France and Italy as a guest professor. Teaching at the Calcutta University occupied only a part of his time. He established numerous institutes for the promotion of special studies in world economy, sociology and arts. The underlying purpose of all these institutes was to enrich Indian scholarship with Western thought in the various fields of learning. In the academic sphere, he strove to place India on a par with the progressive nations of the world, and to stimulate the interest of Indian youth in the intellectual energism of the West. He wrote numerous books and pamphlets with a view to achieving this object. He popularized the teachings of Fichte, Herder, Comte, Dewey and Croce amongst the youth of India when these names were known but to a handful of intellectuals. His "Futurism of Young Asia" published in Berlin in 1922 was recognized as the gospel of Asian nationalism for a long time and can still be read with profit by those western scholars who wish to understand the new Asia.

Sarkar was an intellectual champion of the poor and the parish and his ideas on this subject were derived directly from Swami Vivekananda. He championed the Ramakrishna Mission, a brotherhood of Hindu monks who dedicated their lives to social service and spiritual regeneration, and used to call it the Ramakrishna Empire. He was

a heretic in many of his intellectual postulates and did not hesitate to swim against the current of popular beliefs. In regard to the industrialization and modernization of India, Sarkar was at considerable variance with the ideas of Mahatma Gandhi. One of his basic slogans was that India in order to rebuild herself should take advantage of world forces and should collaborate with every country that was in a position to assist her. He urged his students to learn foreign languages and to acquire expert knowledge of foreign countries. He himself was an extraordinary linguist. In addition to Sanskrit and a few modern Indian languages, he had a mastery of German, French and Italian. This placed him in a unique position to Indian academic life, since he had access to source material in all these languages.

About six months ago Sarkar was struck by illness in this city of Washington from which he could not recover. A few hours before he fell ill, the American University honoured him at a special convocation, and today we have these Lectures instituted in his memory at the same University. Although I can speak only for myself, I think I shall be interpreting the sentiments of my countrymen when I say that we feel profoundly thankful at the honour you have done to an Indian scholar and patriot who wished you well because he wished his own country well.

INDIA, THE UNITED STATES, AND WORLD PEACE*

DR. PITMAN BENJAMIN POTTER,

Grozier Professor of International Law at the American University and Watumull Visiting Professor at the University of Delhi, 1949-1950

The importance of world peace or of peace among the nations has been greatly exaggerated in the past. The study of international relations and the development of programs of action in the field of international affairs have been seriously distorted and even frustrated, historically, by an excessive emphasis upon the necessity of achieving a perfect and a lasting peace. It has been erroneously maintained that no progress could be made in the direction of International cooperation, much less organized international cooperation, or international organization and progress, unless and until the baffling problem of the elimination of war and the establishment of perpetual

* Being the first Benoy Kumar Sarkar Memorial Lecture established at the American University in Washington, D.C. in collaboration with the Taraknath Das Foundation, New York, delivered at the Library of Congress on May 3, 1950.

peace among the nations had been solved. This disproportion in the views held concerning the imporance of peace has done a great deal of harm.

On the other hand, it may well be that the development of improved—so to speak—methods of destruction in recent years has rendered an intensive preoccupation with the elimination of war justifiable and imperative as it never was in the day of the cross-bow, the blunderbuss, or the Mauser. The atomic bomb, the guided missile, bacteriological weapons, and other promising devices from the arsenal of annihilation make it much more urgent today to solve the age-old problem of war and peace than it has ever been in the history of international relations. It is still too early to conclude that, to employ a favorite cliche of the pacifists, civilization will be destroyed by the next war—was it not Isocrates who said the same thing a long time ago—but it is high time to stop this fratricidal insanity and this competition in self-destruction. If the peace movement was, for many at least, a sentimental pastime in earlier days it is a grim necessity today. For the moment, in spite of latest tension, East and West, the atmosphere is fairly calm, but it is appalling to imagine the emotional waves of fear and hatred which might sweep over this country and indeed the whole world if war should break out between Soviet Russia and the United States.

In the United States a great deal of thought and feeling has always been devoted to the cause of peace. The fathers of the American Revolution and the framers of the Constitution of the United States were profoundly influenced by eighteenth century European rationalism, humanitarianism, and romanticism—not nearly as incompatible as might be supposed—and by the nascent peace movement in the France of 1789. A somewhat reactionary Europophobia, a progressively minded escapism, and a new American gospel of the good life insisted that international peace should be incorporated among the principles sought or served by the new republic. Peace was one of the cardinal ideas of early American political thought.

For the moment Americans were pre-occupied chiefly with the end in view—*no more war* (as naive as this simple attitude may seem today niewieder Krieg of the German youth of the 1920's)—and there can be no doubt concerning the intensity and the sincerity of this devotion among the majority of the people. The conditions of frontier life, still dominant in the Atlantic colonies at the time, and on their Western margins, both prompted a search for peace and a surcease from violence although it also raised some questions concerning

the geniuneness of the pacifism of the frontiersmen of that time. Perhaps never in Western history has a more curious combination of sentimental and ideological attachment with conditions and habits of life both contradicting and prompting such an attachment come to pass; perhaps our Indian friends can tell us of similar historical complications in their part of the world.

Very conveniently for their sense of the ideal, and for their consciences, our early Americans reflected only slightly upon their underlying or—a concept not troubling good citizens very much at the time—their subconscious motives. Actually early American pacifism suited very well the conditions of national existence. The new country was weak, inexperienced, and ill-equipped to try conclusions with the older nations, the Great Powers as they came to be called later, either in diplomacy or the arts of war. What is more, our shrewd and parsimonious forefathers did not wish to squander good money on armaments or to divert able workmen from agriculture or industry into the unproductive life of the army corps or the garrison. For perfectly simple understandable and justifiable material reasons Americans were pacifists in the early years of their national life.

Finally the early American dovotees of peace devoted relatively little attention to problems of pure technique or method, the problem of the best means for advancing the cause of peace. It was rather unreflectingly assumed that the path to peace lay along the line of good behavior by the individual state, perhaps abstention from imperialistic enterprise—in short a peace-loving national attitude, to borrow a much later formula. At this time nothing much was added to this conception except a still undeveloped enthusiasm for arbitration of international disputes, which came to fruition in treaties signed by the new country in 1794, and the years following with Great Britain and other countries. Limitation of armaments—at this time self-limitation rather than mutual limitation by agreement—abstention from imperialistic adventure, pacific settlement of disputes—this was about the whole of the early armory of American pacifism.

This situation did not change very much during the century ending in 1890, as our good friend and colleague and another Watumull Foundation Visiting Lecturer in India, Merle Curti, has shown. Indeed the character of the American Peace Movement had not altered perceptibly as late as the outbreak of World War I. For that matter students of the problem of war and peace outside of the United States likewise had not, prior to the end of 1914, proposed any radical or novel methods for attacking the problem. Conciliation, disarmament,

pacific settlement, promotion of international understanding—such remained the principal hopes of the peace movement both in America and Europe as late as the Autumn of 1914. The conditions of American life had altered profoundly; wealth and power had replaced poverty and weakness, and surplus had replaced deficiency in both man-power and industrial production. Nevertheless the American peace movement retained in 1914 substantially the character which it had exhibited in 1789.

This was the principal reason for the controversy and the catastrophe of 1919-1920 over the League of Nations. Under that organization it was proposed to add to the devices just listed, as means of attaining peace, the definition of national rights, especially concerning settlement of disputes and territorial security, and their enforcement by adequate sanctions, military or other. And American peace ideas had not evolved to that extent by the end of World War I. Or so it may appear. Actually we do not know just what the election of 1920 meant with respect to the League Covenant and its Articles 10 and 16, and we do not know what American opinion would have accepted, between Versailles and Pearl Harbor, on this score. It must probably be said that at least American opinion had not clearly adopted the solution of the peace problem by international police action in the style of the League to Enforce Peace or the League of Nations and its Covenant.

In principle the United States swung around more or less completely on this point in the years 1941-1945. After Pearl Harbor, in the development of United Nations theory during the war and at San Francisco, the United States went all out for preservation of peace by international police action. That such action by the United Nations Security Council was to be subject to "the veto"—ours as well as that of Soviet Russia—does not entirely alter the significance of the evolution of American thought on this score. Nor does the fact that the operations of the veto, chiefly in the hands of the Russians, to prevent the implementation of Charter provisions in this connection, cancel the picture of a revolution in American thought and will, between 1915 and 1945, concerning the methods to be adopted to maintain peace.

The historic picture of the peace movement, or of peace sentiment, in India, must be of a somewhat different character. The crucial date here is, of course, August 15, 1947, when British rule came to an end in the subcontinent. The date of January 26, 1950, which I had the pleasure of spending in the University grounds and on the

Hardinge railroad bridge in Delhi, is also significant. Back of 1947 stretch many centuries of Indian thought and feeling on the problems of peace and war which still exert an influence.

From early times Indian religious and ethical thought placed a great deal of emphasis upon the ideal of peace, peace among individuals and among peoples. It is true that a great deal of fighting went on in ancient and medieval times all over India and that warlike sentiments and ideas, not to say ideals, emerged at various points in response to, or as a projection of these experiences. It is also true that until very recent times not a great deal of attention was paid in India to what we know today as international relations—some, but not a great deal of attention. Nevertheless there can be no denial of the prominence of the ideal of peace in historic Indian philosophy.

This effect does not seem to have been the result, as it was in the American peace movement, so much of reaction against war in the surrounding scene as of climatic, biological, and sociological factors of a more general character. When this was intensified by reaction away from the actual horrors of actual war, particularly in the centuries of Mogul Conquest and of British Conquest, Indian pacifism does not appear surprising. Finally the opposition to imperial domination and the search for methods of dealing with an oppressor, greatly superior in physical might naturally led to still further development of pacifist sentiment and technique.

Two or three differences will be noted between historic Indian pacifism and its American counterpart. There was somewhat more religious idealism in Indian pacifism than in the American, somewhat less emphasis on practical convenience and economy, and somewhat more mysticism. The American devotion to peace might easily change with a change of circumstances, the Indian seemed more deeply rooted. The American peace movement was soon formulated in terms of international relations and armaments and arbitration and such matters, the Indian not to any very great extent, at least prior to 1947.

Of course India began to take part in international affairs to a limited degree as early as World War I, when she became a member of the Imperial War Cabinet, and, later, of the League of Nations. By this time Indian pacifism came, perforce, to be formulated and expressed to some slight degree, in terms of international relations. As was naturally to be expected, India supported all forms of League action looking toward the establishment and maintenance of peace, and was relieved of the necessity of taking position respecting the

one form of action for the maintenance of peace which would have caused her most perplexity, namely the so-called "sanctions action," under Articles 10 and 16 of the Covenant, only by her distance from the scene of the Italo-Ethiopian war and failure of the League to press sanctions action very far in that—or any other—case. Nothing happened in other words between 1914 and 1947 to compel India to reconsider her pacifist attitude and procedure and no great changes occurred therein—at the very time when revolutionary changes were occurring in the American peace program.

Since August 15, 1947, Indian pacifism in terms both of thought on the problem and government policy and action, has gone through interesting experiences India has been a member of the United Nations, and this time not as a ward or tool—she was never completely that, in fact—of Great Britain, but as an independent entity. This has brought about a necessity for thinking out her facifist policy in terms of international relations—in contrast to individual behavior, ethical philosophy, and the mystique of peace,—and "the means of the perpetuation" to quote a little read but very profound study of the problem. The very fact of independence has also compelled India to take more seriously, if I may take the liberty of saying so—the problem of peace then she needed to do at a time when the real responsibility rested upon other—that is, upon British—shoulders. Today India speaks in these matters for herself, and while this is great relief, and a great satisfaction, it is also a great responsibility. In addition considerations of national convenience and of national economy, but also of national prestige and national advantage—as in the recourse to heavy armed force against Hyderabad and Pakistan —have also entered to complicate the picture. Indian pacifism today is a far less simple affair than it was prior to August 15, 1947, and far more complicated by external conditions.

In the meantime the international community has passed through a very disturbing experience, or rather two very shattering experiences, in connection with the problem of world peace. Prior to 1920 the nations in general along with the United States, had relied as we have seen, upon national self-restraint, conciliatory behavior, pacific settlement of disputes, some reduction of the material and also the psychological causes of war, and possibly limitation of armanents, for an attack upon the problem of war-and-peace. After 1920 an attempt was made to deal with the matter by a statement of a minimum of legal obligations of status (territorial integrity, political independence, pacific settlement and respect for the results), and enforcement thereof

by measures ranging from diplomacy through administration and economic measures to physical coercion. That the United States remained largely aloof from this experiment in the period 1920-1936 did not alter its significance. The experiment failed, chiefly because of British and French stupidity and narrowness of 1921, not to mention 1933-39. Then it was tried again, at least on paper,—under the Charter of the United Nations—and to date that has also failed. No progress has been made that is to say in implementing the vaunted superiority or stronger sanctions provisions of the Charter, and there seems to be no prospect of such action in the near future. The result is that we are thrown back for the establishment and maintenance of peace, upon nineteenth century techniques. It does not appear that the technique of enforced obligations, universal in other realms of state organisations, for the maintenance of peace and order, is available in the international sphere for as far as we can see into the future. This obviously places India and the United States, in a position very different from that occupied by them in 1920, when the world was going sanctionist and they were not.

Of course India has a large role to play as a leader of any movement for peace in Southern Asia, Southeast Asia, and the Far East. Pending a possible rejuvenation of China and Japan, India constitutes the major power between Suez and Vladivostak, and is, in addition, entirely conscious of her historic position. Apart for a moment from questions of motivation and technique, Indian emphasis upon the desirability of peace might conceivably exercise great influence in all Southern and Eastern Asia. This would depend largely, of course, upon willingness on the part of other countries in that part of the world, including such difficult cases as Pakistan, Burma, Indonesia, and China, to follow the leader. Any extremely radical national units or protagonists of Communist imperialism would scoff at such a suggestion. All friends of peace must hope for greater success along this line than we seem to be warranted in expecting.

As for the part which India can play in the maintenance of peace in the world at large, there also the conclusions to be drawn are uncertain. For the immediate future the preservation of peace depends mainly on Soviet Russia. The United States will not start a preventive—or any other kind of—war, and rightly so. Whether Soviet Russia will attack the United States will turn upon numerous factors and it is not certain that the prospective position of India will carry great weight in this balance. India has elected an attitude of neutrality in the Russo-American controversy, while clearly indicating

a preference for liberal democracy rather than Communist dictatorship, and no American who remembers our prudent neutrality in 1795 can be surprised at this action. That India, like the United States (in 1798 and 1812), will probably not be able to remain neutral —or even wish to do so—if a final conflict actually breaks out between the imperialism of totalitarian dictatorship on one side and the somewhat uncertain program of liberal democracy, does not alter the situation for the moment.

It is only fair to inject into this picture a brief reference to the role of the United States in the effort for peace in areas not of primary interest to contemporary India and often looked down upon by her. A large part of the American peace effort, the peace effort of the United States, has been expended in the Western hemisphere, under aegis of Pan-Americanism, and is still being so expended. Now it is no exaggeration or understatement to affirm that Indians and the Indian Government, today know little or nothing about Latin America and care less. For this they are hardly to be criticized, having regard to the importance of Latin America for India or in the general problem of world peace. Certainly it is quite accurate to say that for India, and Indian interest in world peace, Latin America hardly exists. On the other hand American interest in Latin America remains, and naturally remains, high, in view of geographical, economical, social, and political considerations and in reference to the problem of our own peace and safety. Until 1945, indeed, the United States had probably devoted a disproportionately large amount of time and effort in this direction. This is not likely to change, and the result is one whole section of the world—from Cape Horn to the Rio Grande—where the interests in both an objective and a subjective sense, of India and the United States, differ widely. Even Canada appears to interest India chiefly—and not very greatly—as a fellow member of the British Commonwealth, or to employ the more recent, and still vaguer term, the Commonwealth of Nations.

A similar and in some ways more acute situation exists in regard to the position of the United States and India toward Europe, always thinking in connection with world peace. Historically the attitude of the United States toward Europe was a curious mixture of filial piety and filial rebellion. Toward Great Britain and the different sections thereof, toward certain Continental countries as such, and toward Europe as a whole, Americans manifested some appreciation and loyalty, but also a great deal of antipathy and indifference, genuine or pretended. Not infrequently this attitude reached proportions

of hostility and practical opposition. Since 1945, however, or a year or two later, the people and Government of the United States have come to feel that Europe, particularly Central and Western Europe, is vital to their interest and defense. It is doubtful whether there exists any great deal more of affection between America and Europe today than previously or between Europe and America, in spite of various cultural, economic, and military arrangements with which we are all familiar, but both have been compelled to admit their common interest, even their common plight, in the preservation of peace in Europe, the North Atlantic, and the world.

Indians have never been greatly interested in Europe, at least from a public diplomatic and political viewpoint. India was interested in the League of Nations as an international institution, not as a phase of European politics, as were, incidentally, both China and Japan, and today Indians find it difficult to accept the American decision giving priority to Europe in the program of economic rehabilitation, political interest, and security arrangements. Why a European Recovery Program and not an Asian—not Asiatic—program of the same importance, and perhaps a security program corresponding with the North Atlantic Pact? Pressing the matter further, the Indians ask why, if the American objective be to stem Communism which can only be done by improving living conditions and thus cutting the ground from under Communist propaganda,—something which cannot be done by military measures (still paraphrasing the Indian argument),—why we do not devote attention to Asia rather than to Europe in view of the vastly greater need in that area? When it is replied that what we are trying to stem is not so much communism (without a capital), but Communist (with a capital) imperialism, and that this actually can be stemmed by military measures and moreover in the short run, must be stemmed by military and kindred measures rather than by economic reconstruction, and that in such a context, and from the point of view of American defense, Western Europe is infinitely more urgent than Eastern Asia, beside providing a better basis for action to begin with, Indian argument falls silent. It must also be added, in fairness, that there is no great demand, on the part of India, for a Pacific Security Pact—in part because of a realization that India, like nearly all other Asian countries, would have so little to contribute to such a program and that the occasion hardly justifies as great a burden as such a program would place upon the United States. The Indians are idealistic and mystical philosophers, but also very realistic politicians, they have to be to live and make any headway in this world.

It is, in other words, doubtful whether the United States could contribute a very great deal to peace in the Far East, Southeast Asia, and Southern Asia to the Middle East without such drastic military measures and such elaborate economic aid as we are not, probably, prepared to extend. We have probably served the case of peace, order and progress in Japan; we were probably, on balance, helpful in Indonesia; we may have been helpful in Iran and the Near East. But in Indo-China and India and Pakistan the balance is not yet clear. Perhaps it does not seem—to revert to an earlier reference——that the situation here is as urgent as it is in Berlin and Tokyo. It is hoped in some quarters, however, that through an Asian Recovery Program, inaugurated after termination of the European program—if any such development supervenes—and through technical and financial (possibly non-governmental in character) assistance to underdeveloped areas, much can be done by the United States to bolster world prosperity and thus order and peace in Southern and Eastern Asia, and if at all possible such an effort should be made.

In Europe the United States is confronted by the baffling or even the completely frustrating experience already cited. In spite of our own seeming reversal of attitude, and a new willingness to join in enforcement of peace by sanctions action, the United Nations is much further from success along that road than was the League of Nations. The latter very nearly made economic sanctions effective against Italy and even came within sight of some form of military sanctions organization, the stalemate in this field in the United Nations is complete. Now that is traceable in part to a somewhat new configuration of international power relationships and in part to a veto power which the United States was largely instrumental in having incorporated in the Charter, but that does not alter the existing situation. To repeat an earlier conclusion: in its work for peace in the world, the United States must depend upon such relatively inconclusive methods as exhortation, conciliation, arbitration, and similar steps or forms of action.

Of course the most important step which could be taken today for promotion of world peace would seem to be to provide an adequate response to what appears to be a determined attitude on the part of the Government of Soviet Russia. That attitude is based on a refusal to admit the coexistence on earth of states of the differing economic and social systems labelled communistic and capitalistic, or perhaps, of any state of comparable power, irrespective of any question of principle. It is not known how strongly this policy is supported

by the masses of the people in Russia and the states subordinated to Moscow. Obviously this apparent threat to world peace may be met—assuming that we believe the doctrine back of it to be false, and are not as it appears clear that we are not, committed to the same doctrine and merely awaiting a suitable chance to destroy Soviet Russia—by trying to dissuade the Russian people and/or their Government of the falsity of the doctrine in question or/and by presenting such an appearance of military (plus economic plus psychological) concentration as to warn off attack and watch with supernatural patience and still to see that war does not break out accidentally. It is believed that nearly all that is possible is being done along these lines, and, taking into account in addition the putative relative strength of the parties, it might seem that preservation of peace for an indefinite time is reasonably assured. In this process India can obviously contribute chiefly by her moral influence and her influence upon the thoughts of people in different countries, not excluding Soviet Russia itself; this leads to our final question, namely that of possible forms of cooperation between India and the United States in the foregoing and other aspects of the contemporary peace progress.

India's attitude toward Soviet Russia is ambivalent although not ambiguous or equivocal. Those aspects of Communism which promise relief for the masses of people suffering from poverty and oppression appeal strongly to India's millions. Those aspects which mean totalitarian dictatorship do not. The Indian would hardly buy prosperity with serfdom. This being the case, the attitude of India toward Soviet Russia will turn largely upon whether she is left to admire and imitate such features of Russian economy or polity as appeal to her or subjected to pressure to accept Russian ideas and proposals. It is not difficult or mere conjecture in view of the record, to anticipate that as between the two possible situations (it is) the second is likely to prevail. In that situation—and it already exists to some extent, of course—India is likely to add her effort, for whatever it is worth, to check Soviet Russian world domination, without, except in the last resort, openly abandoning neutrality and taking sides.

India may be expected to join openly with the United States and other countries in any real attempt to improve and render more effective the United Nations and its various organs and agencies and forms of action for promoting international peace and progress. Doubtless in concrete cases—Kashmir is not the only one—India like all states members of the United Nations, may feel dissatisfied with the

action of that Organization in some matter of infinite concern to herself and even feel compelled to oppose that action. There is a very natural feeling of fear and even suspicion in India toward the Great Powers now dominating the United Nations which is bound to flare up whenever Indian interests or feelings are countered by United Nations action. Nevertheless, India may be counted upon to continue to contribute as she has so notably already, to the successful operation of the Organization, particularly in fields of economic and social matters and in international law and administration.

India will continue to be moved by pacifist ideals and doubtless cooperate with the United States and other countries in this direction. It is only fair and prudent, however, to recognize that Indian pacifism is still largely subjective or philosophical and that it could even happen —as has happened in the history of the United States more than once that she might in a particular situation feel unable to go along with the United States or other countries in some particular form of action for peace—obligatory adjudication or military sanctions or what not. Dr. Rajendra Prasad, first President of the Republic of India said, in answer to a question in meeting in Delhi last January, referring to the World Pacifist Conference at Santiniketan, that Indian Pacifists did not really hope, or plan to try to influence government action but only to explore and develop the philosophy of peace and exercise an educational influence to the world. The same might be said concerning the Indian Government and its role in the world, *mutatis mutandis*.

On at least two other matters India will certainly take a more open and positive stand and opinions may differ concerning her contribution to peace in that connection. I refer to the problems of colonial independence and discrimination on grounds of race or color. Indian policy is clear and emphatic in opposition to imperialism and the color line. Now it would undoubtedly be—in fact is—assumed by Indian leaders, that insistence on independence and equality for the colored peoples contributes to peace in the world in the long run; it might be, however that in a given situation (such) advocacy of independence for Asian or African territories and of individual rights, civil and political, would increase international friction, if not endanger international peace. As paradoxical as it may appear, I think that it may be added that most Americans would probably sympathize with the Indian attitude in these matters even while recognizing the complexity of the problems themselves.

In summary it may with perfect assurance be concluded that,

India and the United States stand in the forefront by their professed devotion to world peace and in their actual hope for that devoutly to be desired consummation. It must be recognized that important differences exist between the situations in which the two countries are placed, and between the historic backgrounds of the current policies, although India's position today is remarkably similar to that of the United States a century and a half ago. The result will undoubtedly be a certain amount of variation between the methods adopted by the two countries in serving the cause of peace and even disagreement at times on problems of tactics. Nevertheless the friendship and cooperation between our nations so auspiciously begun, may be counted upon to continue, and the probable evolution of the divergent circumstances in which the two countries are placed,—America becoming somewhat more socially minded and India better able to implement her ideals of world peace and progress, should intensitfy this cooperation. It remains for us and all Indians and citizens of the United States respectively to emulate the example of the Indo-American cooperator, in whose memory we are gathered together tonight, that talented and devoted Dr. Benoy Kumar Sarkar; your presence here is earnest of that intention on your part I am sure.

WOMAN IN INDIA THROUGH AGES

SHRI SUDHANSHU MOHAN BANERJI

In Nirukta of Yaska there is a story that the Gods at one time decided to take away from the world all the Rishis. Men stood aghast and a few of the braves took courage and asked the Gods "why are you taking the Rishis ? Who will help and advise us when we are in distress ?" The Gods replied "Well, we are giving you the power of reasoning, a fine discrimination and a disinterested approach. Whatever you decide in this rational way will be considered as 'Arsa' or told by the Rishis and be a guide to you ." In this world of storm and stress, of confusion and chaos, this is the one thing that we need to-day. These are great incalculable moments in which civilisation is taking major turns. We are at the cross-roads of history. We must cultivate a deeper insight into the shape of things to come and be guided not by mere imported shibboleths or by our age-long prejudices. In the inevitable collapse of creeds we need not be keen about sounding a new scheme of the universe, a new dogma of philosophy or policy but about teaching a new sense of duty, an inward change of the heart, a system of self culture, which will give a purpose to life which will not demand an evasion or ambiguity, which as Dr. Radhakrishnan says "will reconcile the ideal with the real and satisfy our whole being, our critical intelligence as well as our active aspiration"—a gentle quality of equilibrium in our mental and intellectual make-up and spiritual poise. No particular 'ism', no particular creed, however holy and sanctified, no special formula or code would do the magic trick. We must provide a balance to our fabric of life which is lacking and so long as the dynamic harmony and organic rhythm of life are missing there is bound to be maladjustment and upheaval with consequent waste of human material in full sense of the term. We more than any other nation on the earth stand sorely in need of a great revaluation of values in every department of life, a rejuvenescence of which would offer the necessary corrective to the predominantly pragmatic as well as a dogmatic outlook of life.

In this rebuilding of national life woman is bound to take a leading rôle. Let us therefore try to have an objective review of what was her position in the past in the scheme of things, what was her status, what she was expected to do and what do the recorded chronicles say about her. My approach to the problem would be more a

historical and literary enquiry and considering the vastness of the subject and the angles from which it could be viewed, psychological, historical and economical from the standpoint of aesthetics and erotics, from a fundamental concept of social evolution to a purely biological need, my review is likely to be rambling and one sided.

Woman has always been a source of mystery, joy and inspiration to Man. She has baffled him like a wilo-the-wisp. Kings have lost their thrones, men have run riot, poets have sung her in verse and rhymes. People have cursed, moralists have frowned, law—givers have restrained. Biologists have analysed her hormones, psychologists her complexes. Gallant Galahads and Knights errant have fought like Killkenny cats. None but the brave deserved the fair. An Alexander had a lovely Thais by his side blooming like an eastern bride, a Napoleon a Marie Walewska, an Antony a Cleopatra, a Charudatta a Basantasena, a Dushmanta a Sakuntala, an Arjuna a Chitrangada, an Omar her Saki, a Lyla her Majnu. But a woman whatever she is, a lover or a giver, a friend or a fiend, a wife or a sister, a ministering angel or a vampire, she towers above all, according to our ideas, our thought, our culture, our ways of life, our code, our ethics as the vision of a great Mother and if through centuries that have passed and their fateful travail, I can picture her as she was, as she has been, as she is to-day and what we want her to be on the dawn of the great morrow that is breaking over the horizon, not by men's wishes, not as the plaything of his amour or ambition but by her own conscious effort, I shall feel my task amply fulfilled. To that eternal mother in woman I bow.

I am reminded of Walt Whitman's famous lines :—

I am the poet of the woman
the same as the man
And I say it is as great
To be a woman as to be a man
And I say, there is nothing greater
than the mother of man.

It is fashionable to begin a historical review of the earliest times in this land with a reference to Rigveda. It is however necessary to unfold to you what I do mean by history. I have never believed in an analytical representation of it. History is synthesis. When we study a particular inscription or coin or sculptural remain or the chronicle of royal battles or records of wars does our mind get the vision of a connected whole, to quote a much maligned phrase—a totalitarian

grasp. It rarely does—yet history is life of man in all its manifestations. Just as civilisation is what we use, culture is what we are, so history from analytical sources might be history of civilisation of a particular age. It is but the skeleton. But a historian worth his name must seek the mind of that age, group mind, group pride—mind that creates, mind that unfolds, mind that fulfills the eternal urge for expression. Therein lies the true history of a nation. When we read the Nasadiya Suktas of the Vedas or the dawn hymns, verses of Upanishads, or say dramas of Kalidasa or Bhasa or see before us the figure of the great Buddha deep in meditation or Sivatandava of Nataraja or Parbati in sculptors, or a Sistine Madonna or paintings of Ajanta, Borbadur or Mahabalipuran we grasp the significance of an entire age—the vision of a resurgent or a decadent land. I believe with Prof. Toynbee "if we are attempting to ascertain the limits of any great civilisation in any dimension either spatial or temporal, we find as a matter of fact that the aesthetic taste is the surest as well as the subtlest. It speaks in clearer accounts than either politics or economics." In a later book he gives two examples of Schism in the soul. "What inspired Penelope was a song in her soul " with Him will I be re-united" and the Odyssey ends with their re-union. Faust's song gets human expression in the verse of Goethe and reveals a Mephistophalean age of Europe."

Going back to the pre-Vedic days, modern historians have told us of a pre-Aryan Proto Sumerian Dravidian culture in Mohenjo Daro and Harappa—a belt of culture from Ceylon and South India onwards through Sind, Beluchistan, Elam, Iran, through the land of Hamurabi and Nebuchadnezzar to the Mediterranean and Alpine races, the land of the Pharaohs and Pre-Minonan Cretans. I have not been able to trace how the women fared in those pre-historic days. But there was conscious approach to the fundamental fact of life. Mother Spirit —ভূমাতা—Magnum Mater—later developed into the cult of Aditi under Aryan influence. This conception finds expression here in Assam in Bihu festivals. But if post-Dravidian culture is an index, the matriarchal state of society which still lingers in the south is some proof of women's status. The word 'moral' is derived from the Latin word 'mos', plural mores, meaning custom or manner. In the Bible the first human group consisted of a pair 'Adam and Eve'. But the patriarchal family was not the eldest type of human group. In the earliest society the part played by the father in procreation was accidental—a mother and her dependants in the family line therefore formed the family group.

The tradition in early Athenian history shows that in the time of king Cecrops the God Poseidon and the Goddess Athena contended for the possession of Altica. "Their claims were put to the vote. Women being in a majority—carried the day for the Goddess. To appease Poseidon Cecrops deprived women of vote, instituted patriarchal marriage and decent in the male line. We see clash between father right and mother right in Eumenides or Aeschylus. In the drama Agamemon was killed by Clytemnestra and their son Orestes in obedience to God Appollo avenged his father by killing his mother. For this he was haunted by the Furies. Appollo defended Orestes before the Areopagus" : In primitive society, ascendency of man both physical and intellectual gradually replaced mother right.

Morgan therefore infers that an original state of promiscuity gave place successfully to group marriage, loose monogamy and patriarchal family. "In Egypt Osiris and Isis are a wedded brother and sister. In Greece Earth and Heaven are mother and son but also lovers. Kronos and Rhea, Zeus and Hera, Zeus and Demeter are cases of union of brother and sister." Fraser, Waestermarck and Malmoeveski state in detail how from these totems and taboos grew.

Turning to our land—to the Rigvedas—it is so refreshing. It is a patriarchal and pastoral society but woman is equal in status. The civilisation that is unfolded there is like a Minerva born in panoply. Highest thoughts pervade the verses. Hymns whose rapture cannot still be captured are there. Except for a few hymns of the Egyptian king Ikhnaton quoted by Breasted in his Dawn of Conscience, the like of these has still to be evolved. The position of woman was as high as one could wish it to be. We find in the Vedas that they were conducting sacrifices, teaching the Rishis, composing hymns and mantras and fighting wars. We find names such as ঘোষা, অপালা, সূর্য্যা, ইন্দ্রাণী, শচী, সর্পরাজ্ঞী, বিশ্ববরা। Sarparayni wrote a famous Agni hymn and presided over many Yajnas. Apala got skin disease and her husband deserted her, but she was not to be daunted. She got cured by worshipping Indra and became a bigger Rishi than her husband. Viswapala was a great General against Dasyus and she lost a foot and she got the Aswins (the celestial doctors) to fix an iron-leg and again went to war. There was no talk of woman being an inferior. The wife of Rishi Mudgala was a great charioteer. The famous দেবীসূক্ত was written by the daughter of Rishi Amvana. She was known as 'Bak'. In the Upanishadic age we find বাচক্নবী ব্রহ্মবাদিনী গার্গী and মৈত্রেয়ী discussing highest philosophical abstruse thoughts with men like যাজ্ঞবল্ক্য and জনক on an equal footing and

teaching them. We know যাজ্ঞবল্ক্য had two wives মৈত্রেয়ী and কাত্যায়নী। He said "I am now taking the life of a recluse. I am prepared to divide between you two all my wealth and cattle". The famous retort of Maitreyi was যেনাহং নামৃতা স্যাং তেনাহং কিং কুর্য্যাম্—what shall I do with earthly things if I do not know what lies beyond death that which makes me immortal. Yajnavalkya had said earlier to Gargi মা অতিপ্রাক্ষীঃ—don't ask too much, মূর্দ্ধা তে বিপতিষ্যতি—your head will fall. She was undaunted. The mysteries of existence called her and she became one of famous names of Indian womanhood that one could think of. Arundhati, wife of Vasistha, was another such name to conjure with. To digress for a moment, here are certain short extracts from the first chapter of তৈত্তেরীয় উপনিষদ্, প্রথমা বল্লী শিক্ষাধ্যায় Chapter on Education. For man and woman both the following was prescribed ঋতঞ্চ স্বাধ্যায়প্রবচনে চ। সত্যঞ্চ স্বাধ্যায়প্রবচনে চ। তপশ্চ স্বাধ্যায়প্রবচনে চ। দমশ্চ স্বাধ্যায়প্রবচনে চ। শমশ্চ স্বাধ্যায়প্রবচনে চ। অগ্নয়শ্চ স্বাধ্যায়প্রবচনে চ। প্রজা চ স্বাধ্যায়প্রবচনে চ। প্রজনশ্চ স্বাধ্যায়প্রবচনে চ। সত্যং বদ, ধর্ম্মঞ্চর। স্বাধ্যায়ান্মা প্রমদঃ। আচার্য্যায় প্রিয়ং ধনমাহৃত্য প্রজাতন্তং মা ব্যবচ্ছেৎসীঃ—Do what is right, read and teach. Do what is true, read and teach. Have control over the senses inner and outer, conduct the usual sacrifices, continue the family line, following the correct path, tell the truth, give presents to your preceptor and do not cut the family chord. Again it enjoins with all the emphasis. সত্যান্ন প্রমদিতব্যম্—Don't stay away from truth, ধর্ম্মান্ন প্রমদিতব্যম্—Don't get away from Dharma. It lays down that as a householder one should discharge দেবঋণ, পিতৃঋণ, মনুষ্যঋণ,—debt to Gods, parents and humanity: মাতৃদেবো ভব, পিতৃদেবো ভব, অতিথিদেবো ভব—First salute your mother, your father, be respectful to your guests. Don't do any work which is liable to be divided or derogatory. শ্রদ্ধয়া দেয়ম্—It is with reverence that we should give. It is a fundamental fact in our life to-day, that we are losing reverence—not merely reverence in men and things, ideas and ideals but also in ourselves. Mankind to-day is now in one of its rare moods of shifting its outlook. The mere compulsion of tradition has lost its force. It is our business not only to recreate and re-enact a vision of the world including those elements of reverence and order without which society lapses into riot but to be penetrated through and through with unflinching rationality. Such a vision is the knowledge which Plato identified with virtue and our Rishis with শ্রদ্ধা।

In the Aranyaka and Sutra eras the position seems to have slightly deteriorated. According to আশ্বলায়ন গৃহ্যসূত্র wife was entitled to be

taught the Vedas, take part in daily sacrifices but not on special occasions. In গোভিল-গৃহ্যসূত্র she is at dawn and dusk permitted to offer oblations to the sacrificial fire. But Baudhayana was a strong law-giver and decreed that women were by nature bad. "If necessary put her in chain and strike her". It reminds one of the middle ages—the infamous chastity belts and imprisonment in lords' castles and even of Neitzsche, the great philosopher of Germany who dominated the thoughts of Europe in the first decade of the present century as no other man did. I quote to you from Neitzsche's 'Thus Spake Zarathustra,' in which he puts his own ideas of superman in Zoroastrian tinge.

"Far too long hath there been a slave and tyrant concealed in woman. On that account woman is not yet capable of friendship. She knoweth only love. In woman's love there is injustice and blindness to all she does not love. And even in woman's conscious love there is still always surprise and lightning and night along with the light. And woman is not yet capable of friendship." Our Kamandaka Rishi says however প্রেয়ো মিত্রং বন্ধুতা বা সমগ্রা—she is a dear friend first and the poet translated it as গৃহিণী সচিবঃ সখী মিথঃ প্রিয়শিষ্যা ললিতে কলাবিধৌ—she is not only a housewife, friend, philosopher and guide but a dear disciple as well in all the ventures of art. Neitzsche continues—"Better than man doth woman understand children but man is more childish than woman. In the true man there is a child hidden, it wants to play. Up then ye woman and discover the child in man. A plaything let women be, pure and fine like the precious stone, illumined with the virtues of a world not yet come".

The old woman said to Zarathustra—'And now accept a little truth by way of thanks. I am old enough for it—the little truth—Thou goest to women—Don't forget thy whip'....we moderns do not of course agree with this recipe but later on he gives out a profound truth. Continues Zarathustra—'You want to marry—Art thou a man entitled to desire a child—Art thou the victorious one, the self conqueror, the ruler of thy passions, the master of thy virtues. Thus do I ask thee or does the animal speak in thy wish—Beyond thyself shalt thou build. Not only onward shalt thou propagate but upward. A higher being shalt thou create. Marriage—So call I the will of the twain to create the one that is more than those who created it. The reverence for one another. Let this be the significance and truth of thy marriage. But that which many call marriage is the poverty of the soul in twain, the filth of the soul in twain, the pitiable self-

complacency in the twain. Marriage they call it and they say such marriages are made in heaven.'

In Buddhist era there were many উপাধ্যায়ী and বহ্বৃচী—female probationers and students. The great Buddhist lady ধর্ম্মদীনা was a great seer like মৈত্রেয়ী। King Bimbisara's preceptor's daughter থেরীসোমা was another great educationist. The queen 'Khama', the merchant's daughter অনুপমা, সুজাতা, বিশাখা, উৎপলবর্ণা were many of the names in Buddhist Jataka literature that shed lustre on Indian womanhood. Magasthenes of course said that there was not much female education in India. Many Bhikkhus and Sthabiras were against taking them in holy order. Yet the great Siddhartha himself admitted many into the fold, even accepted the invitation of 'অম্বপালী' and like Christ saved another Mary Magdalene.

The great Asoka who said সবা মুনিসা পজা মম—অদন্তেন অসথেন বিজয়েৎ পৃথিবীং whose symbol of lions and chakra we have accepted to-day, who preached ধর্ম্মঘোষ instead of রণঘোষ, about whom H. G. Wells went into raptures "Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties, graciousnesses, and serenities, royal highnesses and the like the name of Asoka shines almost alone like a star", said in his rock edict 17"—There is no higher work than the welfare of the world.....I shall send forth in rotation every 5 years such persons (Dharma Mahamatra) to propagate Dharma and to supervise the work of local officials". Some of these were women. In Pouranic age inspite of our idolizing Sati, Sabitri, Sita or Damayanti, the status of women had certainly come down to mere appanages of husbands ছায়েব অনুগতা স্বচ্ছা, সখীব হিতকর্ম্মসু—Follow your husband like a shadow, be his best well wisher. Of course though the husband was in the ascendent he was also enjoined—ধর্ম্মে চার্থে চ কামে চ নাতিচরিতব্যা ত্বয়েয়ম্—Don't override your wife either in religious pursuits or in money or love-making. The conception of two separate independent human entities, equal in stature, intelligence and intellectual make-up, rights and liabilities have given place to a conception of one entity and unit of indissoluble partnership of which the senior partner was the male though the Mantras said—ওঁ যদেতদ্ হৃদয়ং তব, তদস্তু হৃদয়ং মম, যদিদং হৃদয়ং মম তদস্তু হৃদয়ং তব, ওঁ প্রাণৈস্তে প্রাণান্ সন্দধাম্যস্থিভিরস্থীনি, মাংসৈর্মাংসান্ ত্বচা ত্বচম্, ওঁ যদন্তরং তদ বাহ্যং, যদ্ বাহ্যং তদন্তরং, দ্যৌরহং পৃথিবী ত্বং, সামাহং ঋক্ ত্বম্ তাবেহ বিবহাবহৈ—ওঁ বধ্নামি সত্যগ্রন্থিনা মনশ্চ হৃদয়ঞ্চ তে সম্রাজ্ঞী শ্বশুরে ভব—'Let your heart be mine, mine yours, your life mine and mine yours, your body be mine and my body yours. Let outside and inside mingle

in one union. I am the earth, you are the sky, I am Sam, you Rik—I want to bind your mind and heart by a true bond. Be lord over the husband's family. But this bond gradually became a bondage and however high our mantras may be, man more for economic and biological reasons became the dominant partner and came to be idolized.

There was another and subtler process at work also. Emotionalising the fundamentals of life a doctrine of self-surrender in love grew and though it was to God this etherialised sublimation was attributed, man became its symbol. Beginning from Shrimad Bhagavat, various Puranas and Vaishnava literature this love eroticism swept the woman from her equality and off her feet. I know it has a philosophic background too deep for words and perhaps too sublime. But from sociologist's point of view, the reaction was certainly unfavourable to woman. Even a Mirabai was ostracised from society because she was God Mad and the society did not approve it though in theory before God everybody was woman and though woman was idolised as বৈষ্ণবী শক্তি, অনন্তবীর্য্যা, বিশ্বস্য বীজং, পরমাসি মায়া।

What the lawgivers or the social leaders denied her not in theory but in practice, the poet gave her in rich measure. In the poems of Kalidasa we find women are painted with a poetic touch. They are artists, they are singers, they play harp—all the finer artistic environments encompass them. But a woman was destined for motherhood. Even when King Dilip and Queen Sudakshina were going after the celestial cow Surabhi, the poet begins by saying—অথ প্রজানামধিপঃ প্রভাতে জায়াপ্রতিগ্রাহিতগন্ধমাল্যাম্। বনায় পীতপ্রতিবদ্ধবৎসাম্, যশোধনো ধেনুমৃষি-র্মুমোচ॥ Here the word significant was জায়া। It was necessary for the husband to be born in the continuum. Again when Sakuntala was going to Dushmanta's court, Maharshi Kanva blessed her as saying যযাতেরিব শর্ম্মিষ্ঠা ভর্ত্তুর্বহুমতা ভব, সুতং ত্বমপি সম্রাজং সেব পূরুমবাপ্নুহি—be what Sarmishtha was to Jajati—bear him a child. The poet hinted that the desideratum of love was propagation of the race. There is a social obligation. Even an union unsanctified by society becomes so when a child comes. A child is the carrier of race tradition and therein lies the fulfilment of life. The same truth is emphasised in Kumar-sambhava as its name implied. Kumar had to be born to save the world. That was to be the culmination of the union of Siva and Parvati. But when Madan, God of Love wanted to hasten it the way of flesh without proper restraint that was not the appointed way. That is why Madan had to die—ভস্মাবশেষং মদনং চকার। Lust and

physical attraction had to die first. The wrath of God turned him into ashes to give room for chastened love—a higher realisation. In other poems, *e.g.*, Kadambari of Banabhatta we find Mahaswèta as an accomplished lady adept in the art of Rags and Raginis. In Uttara charita, Arya Atreyi is a great lover of literature. Poet Rajasekhara speaks of his accomplished wife Avantisundari. Khana was reputed to be a great astrologer even superior to Barahamihira, Lilabati was a great mathematician. Ubhayabharati—a philosopher to defeat whom was a great feat even for the great Sankaracharya, Padmabati, the wife of Jaydeva, the great Vaishnava poet was herself a poetess of great eminence and a singer of such repute that in সেখ-শুভোদয়া a book of Lakshmana Sena's time we read the story that once upon a time there was a competition in the King's Court about the Ragas. Bidyutprabha, a dancer sang such a song that a woman who came to take water from a well instead of sending the pitcher down tied her son. Then came ব্যূঢ়ন মিশ্র। He sang পটমঞ্জরী। Lo, one Pippal tree at once became bare. Then came Joydeva and Padmabati. They sang গান্ধার and বসন্ত। Even the boats went against the current and the whole tree revivified again. The story is illustrative of the development of Indian Music and its culture by Indian women.

In the ভাষ্যযুগ or era interpretation Sabaraswami laid down অতুল্যা স্ত্রী পুংসা—স্ত্রী চ অবিদ্যা চ—don't compare a man with a woman. A woman is nothing but avidya. নারী নরকস্য দ্বারং—a woman was the gate to hell.

In Tantras, the position of woman suddenly goes up. In Mahanirvana Tantra, which Sir John Woodroffe in the Pen name of Arthur Avalon describes in his 'Sakti and Sakta', a woman is considered to be the embodiment of Sakti or Primordial Energy. We had in the Vedas উমা, হৈমবতী, মায়া, মায়িন্, অম্বা, অম্বালিকা but here the female principle of Creative Energy is positively given a status and even if women's rights are to a certain extent recognised both as regards marriage and divorce, *e.g.*, which requires no ritual as well as a qualified right of inheritance, she is inseparable from the male factor and the great mother has to be propitiated through ভুক্তি to মুক্তি। In a way the idea was that senses could be subdued only through them and body was not something unclean but the great vehicle of God.

I have purposely refrained up to now from referring to the great epics or Manu-Samhita because they are so well known. The status

of woman as described in these two epics typify a fourfold attitude towards the problem ;

(1) Traces of a matriarchal society and matrilineal or polyandric customs as in the Mahabharata, *e.g.*, Hirimba's or Draupadi's marriage. Dr. Bhagwan Das, one of the most eminent scholars of India points out that even to-day there is a trace of polyandry in U.P. But women were not definitely equal to man.

(2) Doctrine of free love as in Subhadra, Chitrangada, Uttara and others and all forms of marriage recognised.

(3) Unit of society was the family and propagation of family was a great merit.

(4) Individuals were subordinated to the collective good as in the case of Sita, in the case of Urmila, Lakshmana's wife—whom Rabindranath called কাব্যে উপেক্ষিতা।

(5) In the Ramayana we see the first major impact of Aryan culture on Non-Aryan Dravidians. The epic depicts an era of cultural conquest as well, whose pioneer was Agastya Muni.

To understand Manu, the scientific principles underlying old social organisation on Varna Vyavastha or Janma and Karma based on biological and psychological principles have to be understood. Dr. Bhagwan Das whose encyclopaedic knowledge and vast erudition makes him an authority on the subject states as follows—"Family is the unit of the society and not the individual. It has its economic, social, political and educative basis quite as rational and scientific as the conditions of society then contemplated and having in its essence harmony of truth which is still applicable." So Manu's injunctions became মানবধর্ম্ম—Religion of Man. Historically it is open to doubt whether Manu was a single law-giver at any fixed point of time. Those who have studied the evolution of Substantive Hindu Law know how the law has been gradually changed by interpretations and annotations. Though there was no sovereign legislature to lay down a Hindu code, the dynamic needs of a society gradually led to a series of what we may call case law over the Pandits certifying as to what was the authoritative interpretation of a particular law. Manu whether he was বৈবস্বত মনু or সাবর্ণি মনু the particular law-givers lay stress on heredity and mutability. Hundreds of cases of inter-caste marriage we come across, also of change of caste apart from the famous Viswamitra's one as a result of his quarrel with Vasistha. Take the famous line of পরাশর which Vidyasagar took

up—নষ্টে মৃতে প্রবজিতে, ক্লীবে চ পতিতে পতৌ পঞ্চস্বাপৎসু নারীণাং পতিরন্যো বিধীয়তে—when a husband is ostracised, dead, has taken religious vow, impotent or downgraded, a woman may take another husband. Manu—who must have been a later annotator—stated কলৌ পরাশরঃ স্মৃতিঃ। This one word amended the law in a most vital form. Such is the case with দেবল স্মৃতি and High Courts and Privy Council had on many occasions stretched the original meaning than what Vijjaneswer or Jimutbahana or Raghunandan meant, not to speak of the old Rishis. To a modern mind, habituated to consult a legal code whether it is Hamurabi's or Manu's or Justinian's or Napoleon's or Shariat, such roundabout way is certainly archaic. Law is made for man and not man for law. Indian culture is a synthesis and must move accordingly and interpret truly the needs of man and woman. The codification of Hindu Law is therefore a step in the right direction. It is of course true that Manu laid down that the father should protect a woman in childhood, husband in youth, son in old age. Manu had also some harsh words for women as a class. The Shastras recognised 8 kinds of marriage and 12 kinds of sons. From ব্রাহ্ম to পৈশাচ from 5 ceremonial marriage to love marriage abduction and forcible ones, every form was recognised more in the interest of progeny than for the parties themselves. So in the case of sons (1) ঔরষ—was natural, (2) ক্ষেত্রজ—was the son of the woman married, (3) দত্তক—son adopted, (4) কৃত্রিম—a son without formal adoption, (5) গূঢ়োৎপন্ন—secretly born, (6) অপাবিদ্ধ—foundling or cast away. These six could inherit. This shows a spirit of liberality unheard of in any other code. The other six are কানীন—son of an unmarried girl, সাহোঢ়—son of girl married after pregnancy, ক্রীতক—purchased, পৌনর্ভব—son of a widow or a woman who has left her husband's protection, স্বয়ংদত্ত—self-given and the son of a Sudrani by a Brahmin were not approved ones, though given a minor status by the law-givers. Everybody knows that we had in India a developed science of erotics. Vatsyayana was its great exponent. Women were divided into four categories—(*a*) পদ্মিনী, (*b*) চিত্রিনী, (*c*) শঙ্খিনী, (*d*) হস্তিনী। Another division was (*a*) স্বীয়া—belonging to one-self, (*b*) পরকীয়া—belonging to another and (*c*) সামান্যা—who did not belong to anybody in particular. স্বীয়া again was of three kinds—(*a*) মুগ্ধা—entirely prepossessed with love and self surrender, (*b*) মধ্যা—more dominant and assertive, (*c*) প্রগলভা—wanton female. পরকীয়া again was (*a*) পরোঢা—other man's wife, (*b*) কন্যকা—an unmarried girl. They were again প্রখ্যাতা and প্রচ্ছন্না—open and secret. সামান্যা was (1) প্রোষিতভর্তৃকা—waiting

for her lover, (2) খণ্ডিতা—one who has just separated, (3) উৎকণ্ঠিতা—one who is anxious, (4) কলহান্তরিতা—one after a quarrel, (5) বিপ্রলব্ধা—one who has waited too much, (6) বাসকসজ্জিতা—one dressed for meeting her lover, (7) স্বাধীনপতিকা—one who is not entangled with any man, (8) অভিসারিকা—one who is actually on her way to trysting place. There are still and still sub-divisions and Vatsyayana and Vaishnava lyrics paint every mood of a girl and has a prototype for it. In this connection it is necessary to point out that our ancient poets and literary men revelled in describing the part played by these unattached women. A woman was called তড়িল্লেখা, তপনশশী বৈশ্বানরময়ী—she was like the arc of a lightning, and she was sun, moon and fire combined, *i.e.*, the effulgence of a sun, the grace of a moon and the heat of fire made her an atomic whole. Whether there was fission or fusion she was bound to radiate energy in a neuclear bombardment of man. In Kautilya's Arthashastra we find a whole chapter devoted to the treatment of the women who were treated as helps in statecraft. They had a status. In Mudrarakshasa we find her as a বিষকন্যা or poison woman. In Mricchakatika "Basanta Sena" is painted as a public woman but nowhere there is any suggestion that she was on the wrong. According to a competent authority "They did not muster simply to lust. What they sold and gave in the bargain was much more than womanhood." In our conception of heaven also we have this class of women, like ঘৃতাচী, মেনকা, রম্ভা, উর্ব্বশী, মিশ্রকেশী, etc. In ancient Greece, in the Venus festival we would find a nude. Frine Arlist Apales would be painting her, the sculptor Praksitelas putting her in stone. Aspasia would be giving lectures on philosophy. Pericles and Socrates were the audience. Lais mixed with Diogenes and Demosthenes. Hypersia was a great literature, the favourite of Croche. When the beautiful Rekhis died Greek literature produced such a spontaneous elegy that it still survives in its pristine glory as Aja-Indumati's of Kalidasa's. Theodot was Socrates's companion, Leontum of Epicurus. Even in Southern India in ancient days when the Pandya Kingdom of Madura was at its height there were Sangham poets who portrayed the king and the court and the country and described the women. Ten such poems called "Patauptthu in old Tamil of 2000 years ago have recently been found and translated and published by the University of Colombo. According to the poets of ancient Tamilnad their position in society was as high as one could wish to be but even there we find the eternal woman as she is. She was devotee of Murugesha for brave sons and some of them spent their lives in temples to propitiate the God in dance and music. Up to now Devadasis are in feature of the south.

She was fond of her dress, her make-up, her cosmetics and her scents, her dances captivated men. A woman's make-up has always fascinated poets. It reminds us of a Hindi poem—

মোতিম হারে বেশ বনালে
সিথি লগালে ভালে
উরহি বিলুণ্ঠিত লোল চিকুর
তোর বাঁধহ চম্পক মালে।

Skipping forward we now come to the advent of Islam, a dynamic thrust in India's body politic as well as social content. It was a revolution. So far as woman was concerned, it acted as a brake. Woman's rights were still more curtailed. Whatever the poets might say she became more and more an appanage of man. The whole history of medieval ages pushes her behind the purdah and in the four corners of the house for more reasons than one, socio-economic and political Islam always laid stress on a believer and a non-believer. Quran gives incidentally an idea of womanhood in those days in Arabia—"O Prophet, if women who are believers come to speak with thee taking the oath of fealty between thy hands, promising to worship God alone and no other with Him and not to steal. not to commit adultery and not to slay their babes, not to claim for them a false paternity with men who are not their fathers, and if they are willing to obey in all which is praiseworthy, then receive thou their oath and implore the mercy of God for them. He is generous and full of compassion."

Throughout these ages till the other day, it was man who was supreme in India. There was for a short time a queen in Altamish's throne but she was an exception. In Babar's autobiography we read of a great lady Gonur Sad, daughter-in-law of Taimur. Another remarkable lady was Jahan Ara, daughter of emperor Shah Jehan. To understand what she was one has to read her diary—a sort of rambling autobiography collected from original Persian records recently being published in Bengali by a Professor of the Calcutta University who had been on deputation at Al Azar at Cairo and who had been the first to translate Gita in Arabic. A wonderful character was Jahanara who said—

বেগায়র সবজা না পোশাদ কসে মাজারা মারা
কে কবর পোষে গরিবান্ হামিন্ গিয়াহ বসন্ত

"Let only a blade of grass cover my tomb. That is enough for me."

Her autobiography shows how learned and catholic minded she was. In her autobiography the whole genesis of Mogul rule, character of all her forefathers from Babar downwards, her brothers, and her sister Roshanara, are discussed with a faithfulness which is refreshing and charming. She discussed Mirabai, she discussed Srikrishna and Gita, Akbar's Din Ilahi Movement, Dara Shiko's Sar-I-Israr (sayings of Upanishad), Babar's autobiography, Auranzib's life and character, different tenets of Islam and Sufism, Buddhism, Zoroastrianism and to add to that depicts her own love life in a simple lovelorn way. If this book is ever translated into English, it will be a remarkable book of more interest than Omar Khayyam's

Ah my beloved, fill thy cup
that clears
To-day of past regrets and
future years
Tomorrow, why tomorrow
I may be
My self with yesterday's
eternity
Unborn tomorrow and dead yesterday
why fret about them
if to-day be sweet.

Though Jahanara was a philosopher and perhaps fretted about tomorrow, unlike Omar Khayyam through her diary you could almost hear the yearning through eternity, in her old age :

"Oh, for a night, oh for a night, oh for a night
If I get one kiss
I shall get back my youth."

There were of course many other intellectual ladies in Mogul harem and even outside ; poetess Taj Chandbibi in Ahmedabad, Ahalyabai and Rani Bhabani and last, not the least, Rani of Jhansi about whom the Hindi poetess Subhadra Devi Chauhani would say

খুব লাদি মর্দ্দানি ওতো ঝান্সীওয়ালী রাণী থি

Sir Arthur Eddington, the great scientist was famous for his celestial multiplication tables, how nebula M31 in Andromeda was about 35,000,000,000 millions and billions times that of the sun and how the number of stars in the universe amounted to ten thousand trillion, *i.e.*, number of drops of water in all the oceans of the world. We wonder how he calculated all these so exactly. But one cannot dispute a scientist of his eminence. My respect for him considerably

increased when I found suddenly quoted in his book, Philosophy of Physical Science, a formula on love and marriage

Let X denote beauty, Y, manners well bred
Z (fortune) this last is essential
Let L stand for love—our philosopher said
Then L is a function of X, Y and Z
of mankind that is known as potential
Now integrate L with respect to it
(t standing for time and persuation)
Then within proper time 'tis easy to see
The definite integral marriage must be
A very concise demonstration.

Now we come to the last stage of our enquiry. I have traced from the earliest times the role of women from matriarchal age right up to yesterday how patria potestas deprived her of her rights and how woman gradually was relegated to a less positive rôle with economic dependence on man and the handicap of bearing children. Our philosophers tried to give her a charter of rights, some dubbed her as unclean and impure. Our poets idolized her in her emotional make-up, our law-givers restricted her. Islam gave her a shock and though Islam produced a Jahanara, its conception of woman was definitely a leeward one inspite of Hafiz, Rumi, Sadi and other poets. Then came another impact—new wine was poured into old bottles. Western humanism slowly invaded us. Though in the 19th century and even in the beginning of the 20th, position of women in England itself was not equal to that of man and Parliament had to pass legislation like the Married Women's Property Act and diverse laws regarding divorce, civil marriage, intervention of the King's Proctor, the great humanist movement of the 18th century beginning from Locke and Jean Jacques Rousseau and culminating in the utilitarianism of Jeremy Bentham and J. S. Mill broadened the Britisher's civic sense of values and ended with the Suffragette Movement and universal adult franchise for men and women alike. Naturally these ideas percolated into India and women's movements and conferences and societies began to take shape. The Christian Missionaries, Brahma Samaj Movement, Arya and Prarthana Samaj, Servants of India Society, the Theosophist Movement, personalities like Raja Ram Mohan, Pandit Iswar Chandra Vidyasagar, Dayananda Saraswati, the Tagores, Mahatma Gandhi, the associates, friends, disciples of Derozio and Capt. Richardson, brought in a new concept for the emancipation of woman from thraldom of suttee, child marriage, advocated widow marriage, inter-caste

marriage, woman's reversionary rights regarding inheritance and set the stage for Inter-caste Marriage Bills, Daughter's rights and Hindu Code reforms. The new constitution which was ushered in only the other day makes politically man and woman as equal units and partners in the body politic with no discrimination whatsoever.

There we stand to-day and look confidently to the future. Our survey however has made the following things prominent—

(1) Woman though she contributed her labour was economically dependent on man and seldom had separate property.

(2) Though at first she was equal with man at least in theory and individual women rose into prominence by their own efforts, they were gradually relegated to a subordinate position even as if they were chattels. Possession of more than one wife was no bar to man's conscience.

(3) The biological fact of bearing children and the mother instinct was exploited by man.

(4) Her economic dependence coupled with social stigma, lack of education and a limited outlook on life made her status inferior.

Modern woman revolts against these assumptions. She wants to be economically independent and in lower middle classes even support her father's family. She also now wants not to marry or at least not to get children. This idea of course has not yet filtered to the masses. How to reconcile the spheres of man and woman in absolute equality in harmony with the individual urge and the social need is the problem of the future. The problem is more economic and social than aesthetic and biological. It will take decades for man and woman in India to realise their proper spheres. There is only one point on which to enter a caveat. And this is a fundamental distinction which we must not forget. Man and woman must each in their own discretion and individual judgment, to quote a legal conundrum of the last constitution, realise that while there should be no discrimination between a man and a woman as such, as rational human beings in any department of life, in any opportunity to enrich oneself socially, culturally, economically, ideologically, there cannot be any absolute equality but only equity of opportunity. Nature made man and woman not exactly similar to each other but complementary to one another to fulfil a destiny which is common to both. This great fact must not be missed. Life is a great compromise and while each must evolve in its orbit, in love and marriage, there is a common meeting point, of rapport, of friendship and joy—joi de vivre, where each can

help the other to build an order of society with decorum and decency, rear up children as dedications to the motherland. There is a tendency now-a-days not to think of marriage in the name of social work, in the name of overpopulation, in the name of country's needs. This is *prima facie* unnatural. Compulsory control of family by mechanical or moral means is a weapon to be used in the last resort for reasons medical, economic and aesthetic and not for escaping one's responsibilities. As Barnard Shaw says in "You never can tell" through the wiseman of the drama—the waiter, "cheer up sir, cheer up. Every man is frightened of marriage when it comes to the point but it often turns out very comfortable, very enjoyable and happy indeed, Sir, from time to time. You never can tell, Sir". He says elsewhere "Love has an amazing power of producing a celestial flood of emotion and exaltation of existence which gives a sample of what may one day be the normal state of being for mankind in intellectual ecstasy". It becomes the equal of ব্রহ্মাস্বাদসহোদর or divine inebriation of the Christian Mystics as in St. Terasa's experience or our Vaishnava realization. There is also the opposition of those who think that marriage is something unclean or a sin.

That is why that eminent philosopher Dr. Radhakrishnan says, "The body is the temple of the spirit, the apparatus for spiritual growth. To regard the body or any part of it as indecent or vile is the sin of impurity. To treat it as cheap and vulgar is equally impious. Love is spiritual and aesthetic, a matter of conscience and good taste and not one of law or codes. Married life without love is like slave labour. As beauty is higher than harmony, as truth is higher than consistency, so love is higher than law. Like fire it purifies everything. When a man and a woman offer to each other, not their strength or rank or fortune but their weakness, their desolation, their heart's need (and there they are equal) they enter a region which is not built by the labour of human minds but by the love of their hearts. Their union is consecrated though it may not be approved". Freud's great contribution to mental therapy is his view that much of the unhappiness of the world is traceable to what the psychologists call conflict. Our personality both of man and woman should not be divided or distracted. Both together can complete the cycle and take up social or other work. We must cleanse out thoughts, purify our emotions and let seed of spirit grow. What Bertrand Russel sums up in his History of Western Philosophy "lessening of fanaticism", must be the combined aim of man and woman in every walk of life. And in this task of the future, woman is most suited by her nature. She

is the mother. She suffers to usher creation in. We are not envisaging the days when a Brave New World would be created by Test Tube babies with parents watching their growth in a laboratory and satisfying their urge by mechanical means. Nor do we subscribe to the glass of water theory or the statement of the Soviet poet Stephen Petrovitch "In the Soviet Union the love theme which decadent and cosmopolitan poets present in a mystical and pornographic form has assumed a social character. A youngman falls in love with a girl because of her powers in industrial production". Is it industialisation of love ?

In this new dawn, in our new resurgence of life let us contemplate a joyful society built up equally by the efforts of man and woman, not in rivalry but as complement to each other, where life would not be cribbled, cabined and confined and in the poet's words—

"Where the mind is without fear and the head is held high
Where knowledge is free
Where the world has not broken up into fragments by narrow
domestic walls
Where words come out from the depth of truth
Where tireless striving stretches its arms towards perfection
Where the clear stream of reason has not lost its way
into the dreary sand of dead habit
Where the mind is led by Thee into ever widening thought
and action
Into that heaven of freedom my father let my country awake"
And in making this appeal I bow to the great mother who
alone can fulfil it.

(Summary of a lecture delivered before Shillong Literary Circle at Government House, Shillong, under the presidency of H.E. Sri Sriprakasa.)

Round the World

Cordell Hull on Relations between President and Secretary of State

Cordell Hull who was United States Secretary of State for twelve years during the Presidentship of Franklin Roosevelt has referred to his relations with the President and the Cabinet in the first volume of his Memoirs. He observes: "During my tenure in the State Department I found that in the majority of cases I had to make my own decisions. Although a Secretary of State confers with the President on important matters of policy and is the President's agent in the field of foreign relations, in practice he acts largely on his own initiative and responsibility. I could issue instructions to American representatives abroad, demand explanations from foreign representatives here, dispatch diplomatic notes to foreign governments, and negotiate treaties with such governments.

"Frequently a Secretary of State negotiates a treaty without having previously consulted the President. He does, of course, get full power from the President to sign. If the treaty is of a high political character, the Secretary may think desirable to discuss it with the President prior to and during negotiations. He negotiates innumerable treaties and conventions relating to trade, commerce, and kindred subjects, however, and prepares them for signature before the President is aware of the negotiations. Usually he submits treaties to the President with explanatory reports and with communications, to be signed by the President if he approves, transmitting them to the Senate....

"The President and the Secretary of State should be as nearly one person as possible. This is particularly true in this modern era when so many complicated and different affairs arise to be dealt with....

"Our conversation was informal. The President usually had a good story to tell that he had just heard. Then, for about an hour, we could talk over the problems that faced us. Invariably we were alone. Interruptions were infrequent.....

"The President pursued one practice that was frequenly disturbing to the Department—that of sending special envoys abroad as his personal representatives to talk with the heads of foreign governments or to perform certain missions. Among them Harry Hopkins, Henry Wallace, W. A. Harriman, Patrick J. Hurley, William J. Donovan and Joseph E. Davies all went on one or more missions. Sending these special envoys tended in many instances to create havoc with our ambassadors or ministers in the capitals they visited, even though the envoys rarely interfered with the strictly diplomatic efforts of the Government.

"The President and I conferred with regard to the appointment of

my immediate assistants in the State Department and of our ambassadors and ministers abroad. As time went on, the President made a number of suggestions for such appointments; but in a good majority of instances the State Department made recommendations to him, and in due course he acted upon them favourably, with some exceptions.....

"Among the innovations I early adopted was that, when I was seriously engaged, I would send the Under Secretary of State or one of the Assistant Secretaries of State to see the President in my stead. These visits were usually on matters of a comparatively technical nature, and I would point out the information to be given to the President and possibly send a note along. ...This practice worked very well in most instances. Later on, however, instances occurred where an assistant badly abused his trust by going over my head to see the President without instructions from me and undertaking in one way or another virtually to act as Secretary of State, Sumner Welles was the principal offender....

"The President's Cabinet filled, in general, a very minor role in the formulation of foreign policy. I did not find as much discussion of foreign relations at Cabinet meetings as might be supposed, except in certain instances where a given question was very acute and was being highly publicised, as in the later case of embargoes against Japan. .....No decisions on foreign policy were taken by Cabinet voting during my tenure. The nearest the Cabinet came to formal voting on matters submitted to it by the President or any member was in the meeting of November, 7, 1941, when I made a full report on the imminent danger of attack by Japan and Mr. Roosevelt asked each member his opinion on the gravity of the situation. Ordinarily the Cabinet did not take up a regular agenda of questions, debate them out, and at the end of the discussion have a show of hands or make any definite decision except to the extent that the comments of the members might indicate the trend of their opinion. Our Cabinet is more a consultative body than the British Cabinet, which is Government...."

Significance of British General Elections of February 1950

In the April number of the Contemporary Review Mr. Pethic-Lawrence and Percy Harris wrote as to their impressions of the last British General Elections. Both stress the large percentage of attendance at the polls. In fact 84 per cent. of the voters exercised their civic right on the occasion. This certainly marked a great advance in the appreciation of responsibility by the demos in Britain. Inspite of the February weather this large attendance signified considerable improvement in political education of the people. Secondly, the kind of meetings which the candidates and their supporters happened to address on this occasion were far different from such meetings in the past. In previous elections many of the meetings were boisterous and noisy. But in February last the audience was calm and quiet and evidently bent upon understanding the issues as presented

to them and not inclined to give expression to pre-conceived ideas and sentiments. We are told that this transformation in the attitude of the electors was brought about very largely by the radio.

In 1945 also it was calculated that 45 per cent. of the electors listened to the different election speeches broadcast by the B.B.C. This was repeated in 1950, though possibly a lower percentage was reached this time by the broadcasts. In any event speeches broadcast through the radio have always a greater educative effect than speeches made in public meetings. Radio broadcasts were listened to quietly at the fire-side and all the facts and arguments which the speeches contained were digested in a calm silent atmosphere. People accustomed to follow such broadcasts had already developed a habit of their own. They became interested in following arguments and facts and lost interest in phrases and slogans. Consequently when they attended public meetings, there also they heard the speeches made from the rostrum without fuss and changed their opinion only if they were convinced by new facts put forward and new arguments advanced. So it seems to be the testimony of shrewd observers that the radio has proved an excellent instrument of political education for the people. The democracy is no longer the unintelligent mob, prone only to be swept away by sentiments and slogans, as it was apprehended to be by people like Sir Henry Sumner Maine in the last century. Vox Populi may not be vox dei. But it has proved to be voice of reason.

The impression of both the writers again is that the ordinary workers are still solid in their loyalty to the Labour Party and have voted for Labour candidates. There seems to be no chance that in the future there will be any change in this regard. But as to the middle class voters (including the black-coated workers) it appears that many of them who had voted for Labour candidates in 1945 elections withdrew their loyalty from the Labour Party. They think that their status was being lowered from day to day and this they attribute to Labour policy. As for the Liberals Mr. Pethick-Lawrence happens to think that even if they were not in the field in such large number the results of the election would not have been different except in constituencies here and there. The number of votes they succeeded in diverting from the two main parties was insignificant in most constituencies. That the Liberals are a spent up force should now be brought home to the few prominent Liberal politicians still left in British public life.

In the last election there was no clouding of issues. Voting was straight and it was concentrated on only one issue. The electors were asked to make their choice between the Labour and Conservative Parties. In the 19th century the electors were sometimes to make their choice between this or that leader. They were to bring for instance either Gladstone or Disraeli to power by voting solidly for the followers of one or the other. Sometimes again individual candidates won their seats more by personal influence

than by their affiliation to this or that party or to this or that leader. But in the last General Elections it was emphatically a choice between this or that political party. Peculiarities of individual candidates did not count for much. Peculiarities of leadership, inspite of Churchill, also did not influence the elections to any appreciable extent. Voters were to approve or disapprove generally of this or that party with its past record and its programme presented for future implementation.

The last General Election has displayed the British electorate in its best colours. It has proved itself to be a worthy sovereign.

Formosa

The future of Formosa seems again to be under speculation. Its population was sometime ago about three million and a half with a very large preponderance of "Amoy men" speaking the Amoy dialect . The number of immigrants from the main land of China was also considerable. But such immigration became a flood when Chiang Kai-shek carried his headquarters to the island. Consequently it is difficult to say as to what the total population of the island is today. The influx of the Chinese from the main land must have added greatly to the population.

Formosa at one time owed allegiance to the Emperor of China but in 1895 the Chinese Government had to pay a heavy price for the decisive defeat it incurred in the Sino-Japanese War. Formosa had to be ceded to Japan. So from that time to Japan's defeat in the last War Formosa was a dependency of this country and administered during this period of fifty years on the model of European Colony in the East. Every body who visited the island during Japanese rule testifies to its efficiency. But like all foreign rule it was not intended to foster the best that was in the people of the island. The object was naturally to make Japanese authority secure for all time. But subject to this primary purpose, the government was just, efficient and strong. On the whole it may even be said that the people in Formosa were better off than the Chinese in their own country. Besides, the population being mixed, the urge for freedom among the people was not as great as it might have been in other circumstances. The tribal people were almost child-like and had no appreciation of political freedom. They were satisfied if they were left to their own way of living and had enough to eat. The Chinese settlers were also not given much opportunity to create trouble.

The nationalist movement to oust the Japanese from the island could not therefore grow in strength. Japan's position was on this account practically secure. It is true that before the close of the 1st World War the government was to all intents and purposes a military one, the Governor-General being chosen exclusively from among military men. In the twenties, however, when liberal ideas dominated Japanese public life, this practice was

abandoned and the head of the Formosan Government was chosen from among civilians. We are told that this reform did not prove very successful. It resulted in greater laxity and corruption in administration. But all the same so great was the prestige and strength of Japanese Government in the island that none could conceive of its replacement. But what was achieved by war was also lost by war. The prize of the Sino-Japanese War of 1895 had to be returned as a result of the defeat in the War of 1941-45. Formosa was given back to China and has now become the refuge of Chiang Kai-shek and his Kuomintang rump. But how long they would be able to maintain their stronghold in the island is uncertain. The Communist Government in the main land is casting anxious looks across the narrow waters. We do not envy the old settlers and tribals of Formosa. History was not reconciled to their compulsory withdrawal from Chinese sovereignty and transfer to Japanese authority in 1895. But it may not also at the same time record a favourable verdict at its re-transfer to China in 1945.

Charles Austin Beard

Professor A. W. Macmahon writes in the March issue of the Political Science Quarterly on Charles Austin Beard as a Teacher. Professor Beard died a few months ago in ripe old age. But till the time of death he was young in mind and vigorous in intellect. His was not only a fruitful but picturesque career as a teacher of History and Political Science. A product of three Universities, namely Columbia, Cornell and Oxford, he had the advantage of initiation in his subject at the hands of such great names in Political Science as J. W. Burgess, F. J. Goodnow and J. B. Moore. It is characteristic of the man that before he completed his studies he was taking interest in the proper education of labour leaders in Britain. While at Oxford, he helped in the establishment of the Ruskin College in that University town so that workers in the labour movement, without any advantage of general University education, might have an opportunity of advanced intellectual training.

In the University of Columbia he started his career as a teacher of History early in the century and at once made his mark. In the course of a few years he, however, switched on to Government and Administration and became a noted member of the Faculty of Political Science of that famous seat of learning. His stay at that University was, however, not very long. He was there only for twelve years, resigning during the first World War as a protest against the dismissal of two of his colleagues on the ground of their opposing American association in any form with allied War efforts. After leaving Columbia Professor Beard became a free lance as a teacher. He paid attention to the training of public servants and taught in the New School of Social Research. He was also associated for some time with John Hopkins University and for a semester was again

at Columbia. Apart from this he was a guide, philosopher and friend of graduate students of many Universities who turned to him for inspiration in their studies and research. He also devoted a good portion of his time to the writing of those excellent books which helped in the proper understanding of American civilisation and government. Further he contributed incessantly to periodicals on American foreign policy and current governmental problems. Instead of being associated with any institution he became an institution himself. Of the many books he wrote some may be referred to—Economic Interpretation of the American Constitution, Supreme Court and the Constitution, The Great Leviathan, Rise and Growth of American Civilisation.

By his death an outstanding American educationist and publicist has been removed. His death which preceded that of Professor Laski has made the world of political science very much the poorer.

Britain and the Middle East

It is difficult at this moment to understand properly the line of policy which Britain is trying to pursue in the Middle East. Formerly this line was clear. British objective was to set up one unified pro-British Arab camp. It was with that purpose in view that the Arab League was created and its achievements publicised throughout the world. It was with that purpose that Britain withdrew from Palestine and later refused to give *de jure* recognition to Israel. But of late it seems that there has been a change in the attitude of Britain. But whether this change is only in details or in any basic principle it is not yet clear. Due recognition has now been given to Israel. King Abdulla whose interests were colliding with those of the Arab League has been supported in his occupation of Arab Palestine and the League has been left in the lurch.

During the war with Israel, the members of the Arab League except Transjordon cut a very sorry figure. The Egyptian army which was so boastful suffered ignominous defeat. Only the British-officered army of King Abdulla stood the ground. It may be that these sorry exploits of the Arabs persuaded Bevin and his colleagues to revise their opinion as to the utility of the Arab League. Particularly when this League was standing in the way of expansion of the British protege, namely Transjordon, the British Cabinet came to think less of the League and more of King Abdulla. The intransigence of Egypt inspite of its military debacle must have also caused second thoughts in the mind of Bevin. This country had not accepted any arrangement under which Sudan would remain under British control and under which the British Government would have the right to station British troops in Egyptian soil. All the attempts made repeatedly to revise the 1936 treaty proved abortive. It is not unlikely that Bevin thought it useless to make further attempts to placate Egypt, and prop up the League of which Egypt was the leader.

It is true that at the time of writi ng this paragraph Chief of the British Imperial General Staff, Field-Marshall Slim, is in Cairo holding conversations with the members of the Egyptian Government and different political parties. There is no indication that Sudan is one of the topics of discussion. But it is given out that with regard to the stationing of British troops discussions are going on. It is even suggested that Britain may agree to withdraw troops from the Canal zone provided the Egyptian Government enters into an alliance with Britain, under which Britain may in an emergency despatch troops to the defence of Egypt without many formalities. It is yet too early to say if the talks will succeed. But the impressions of popular feeling reported by foreign correspondents seem to suggest that Egyptian opinion is generally hostile to any such deal. It is not unlikely that if these conversations do not lead to tangible result, British policy may be revised. Instead of pinning its faith to the unified efforts of the Arab world, Britain may concentrate in helping the reliable Arab states like Transjordon and Iraq and either become indifferent to what the Egyptians may say or show mailed fist towards them.

Future of King Leopold

It is likely that before these lines are in print the future of King Leopold will be decided by the Belgian Government and Parliament. No issue has evoked greater controversy than that of the return of this monarch to the throne of Belgium. Five years after the War concluded in Europe, Leopold remains an object of hatred to many and an object of respect and enthusiasm to many more.

In 1940 when the Germans violated Belgian neutrality for the second time within three decades the Belgian Government was rather unprepared for the assault. Inspite of urgent requests by England and France no staff talks worth the name had taken place and otherwise also no real arrangements had been made for combined action against the Nazis on the part of the Allies. At the eleventh hour, however, some combination was improvised and resistance was offered to the invaders. But against the severe onslaughts of Hitler's forces it proved unavailing. The Belgians got disheartened and withdrew from the fighting line leaving, it is alleged, the French and the English in the lurch without due warning. For all these defaults the responsibility has been fastened largely on the shoulders of the unfortunate King. There is the further charge against him that when any more fight was out of the question he was requested both by his own ministers and by the British Government to leave the country and go over to London and remain there by the side of his Ministers in exile. The Queen of the Netherlands and the King of Norway followed this line of action. But the Belgian King thought it more discreet to remain with his people and share their fate. He thought that by this preference he would succeed better in alleviating the hard lot of his subjects. The British Government, his minis-

ters in London and many of his subjects became, however, convinced by this decision of the king that he was only a secret sympathiser of Nazi ideal and that he remained behind not so much to subserve the interests of his subjects as to collaborate with the Nazi army. But there is not much in this allegation. That the Nazis had no confidence in him is proved by the exile to which he was later condemned. A portion of the mud thrown at a man would, however, always stick and the mud thrown at King Leopold has not been fully shaken off either. The fact is that although he might have acted with the best of motives he did not always act discreetly. The second marriage which he contracted was for instance most untimely and provided further occasion for suspicion and banter.

In any event the people of Belgium appear to be divided almost equally with regard to this question of King's return to the throne. A plebiscite was held sometime ago on the issue and fifty-seven per cent. of the electors voted in favour of his return. The remaining forty-three per cent. was however, bitterly opposed to such return. Besides in the lower house of the Parliament the party in his favour, *e.g.*, the Catholic Party had no majority. In view of this the decision was postponed and a general election was held in June last. As a result of this election the Catholic Party has secured a majority no doubt in the lower house but this majority both in this chamber and in the Senate is very slender. Besides, it should be remembered that the Belgian people are divided into two racial groups—the Flemings and the Walloons. It seems that the Flemings in a body are opposed to the return of King Leopold to the throne. So the country appears to be divided both vertically and horizontally on this issue. In the face of this division only a compromise arrangement may help in avoiding disaster. In this connection it has been suggested that the king should be invited back to the throne on condition that he will be there only a while just by way of establishing his right. After a few days he will leave for Belgian Congo or some such convenient place, leaving his son to deputise for him. We do not know if this arrangement will suit the temperament either of the Catholic Party or that of its opponents. Feeling runs high

Reviews and Notices of Books

The Atom Bomb and other poems—By K. S. Rama. May, 1949. Rs. 1/8/-.

Mr. Rama is not a novice in writing English. He is associated with the Department of English in the Hindu College, Guntur (South India) and he has been described somewhere as "a journalist and poet" deserving hearty congratulations. A distinguished Professor has even put him down as able to write "in the tradition of Montaigne, Addison, Lamb and others". Certainly for all such associations he is quite up-to-date and has beautiful nosegays meant for "C. R.', Lord Mountbatten, Panditji, Sardarji and Dr. Radhakrishnan. But is it not time to realize that such outpourings of the heart (?) do not carry conviction, even though they may be dressed in poetical uniform ?

"Let the 'High Command' Dr. P. S. live
for many a year to come
As a busy bee over the honey'd blossoms
happily hum".

(p. 25)

These two lines as a praise for Dr. Pattabhi, or the following lines for Panditji, do not carry conviction :

"We can with free'dm on our native soil perspire
There's at the top such a gem to inspire". (p. 21)

It is not certainly good form to make Dr. P. S. "hum" or Panditji "perspire," even in verse. To write verses it is still necessary to have some inspiration, and not mere "perspiration," or is it possible that these are fine examples of the poet's humour ? We beg his pardon.

The concluding piece, "A poor person's Funeral" shows real sympathy for the downtrodden.

P. R. Sen

A Short History of the Russian Revolution By R. Page Arnot. Published by the People's Publishing House, Bombay 4. Pp. 129. Price Re. 1/8/-.

This is a well written outline of all that took place in Russia from the 9th century up to 1936—the end of the Second Five Year Plan. The author presents a campact sketch of the sufferings of the proletariat under Tsardom, the birth of Lenin the Liberator, the formation of the Bolshevik party and its enemies. War after war follows. The Russo-Japanese war is succeeded

by the World War of 1914-1918. Meanwhile, the Russian Revolution of 1917 takes place and civil war is brought about by the intervention of capitalist powers. The new Republic however grows from strength to strength, subdues its enemies, commences industrialisation and collectivisation, and ratifies the Stalin Constitution of 1936.

The author is a well-known Marxist writer and has treated the subject from the Communist angle. Trotsky is condemned and Lenin described in glowing terms. The style is lucid and the price of the book is moderate.

Y. Mathias

Philosophy of Progress—By Tripitakacarya Beni Madhab Barua, M.A., D.Lit. (Lond.), F.R.A.S.B.

This small book is an article in its revised and enlarged form which the late Dr. Barua published in the "Calcutta Review" in 1930 under the caption "Thoughts on Progress". The book was in the press when the author was alive. But it is tragic that he could not see the article in book-form, although he himself corrected the first proof of the title page on his last day on earth —March 23, 1948.

"Philosophy of Progress" is a high theme well worth considering at a time like this when intellectual confusion is rampant on all sides. The author begins by discussing Dean Inge's essay "The Idea of Progress". He then critically examines the major theories of progress and accepts the position that progress consists in elevating human nature. He indeed goes into detail regarding the conditions and tests of progress. But he does not make it quite clear whether progress presupposes any definite goal or ideal. The author is of the opinion that great men do make history and help mankind along the path of progress, though the former are in a sense the products of their age. There is, however, one great problem that is left untouched. That is whether or not history, *i.e.*, history of civilization represents any uniform evolution.

The book, small as it is, on the whole makes interesting reading and is calculated to kindle curiosity in the minds of the readers as to the nature and drift of human history. The book comes from the pen of a renowned Buddhist scholar and is worthy of a wide circulation.

Adhar Chandra Das

Stray Thoughts on Life—By B. C. Sen, late of the Indian Civil Service.

This is a book that contains something of everything and covers such great problems as education, evil, religion, morality, determinism, free will, and so forth. The author evidently aims at too much, but achieves little. The treatment of the themes he takes up is assuredly amateurish and consequently superficial. The discussion often becomes highly amusing. For

instance, in one context he says, "Why does the famous Vedanta philosophy teach the illusion that evil is Maya? I am sure if I drove a pin into your flesh you would not think that the pain was an illusion. I am sure the millions of men who are left maimed and lacerated on the battle-fields in this World-war do not think that their horrible agony is illusion". The author is obviously in a hurry and does not think it worthwhile to pause and try to understand the theory of Maya. And his criticism of it reminds us of Johnson refuting Berkeleyan idealism by kicking against a lamp-post. The confidence with which the author writes is unintelligent and proceeds from ignorance. He is yet to know that mere paper and print cannot make a book.

Adhar Chandra Das

Ourselves

I.A. and I.Sc. Results

There has been some criticism in regard to the percentage of passes in the I.A. and I.Sc. Examination results this year. Less than one third of the examinees has succeeded. In a sense it certainly amounts to wastage of labour and expense of the previous two sessions in the case of about seventy per cent. of the candidates. Many of the boys and girls come of poor families. Many again are in the category of displaced persons. Hardship on their part is admittedly considerable. While this is true, there is the other side of the picture. For years past the standard of examinations has gone down and quality of boys and girls reading in degree classes has been below the mark. This quality has to be improved and the standard raised If only a compassionate view of things is to be taken, examinees without necessary qualifications have to be declared as successful and this reacts the next examination. Pass being rather cheap, there is less attention paid to studies by the boys and less care is taken by the institutions of the progress of studies of their students. Something like a vicious circle was there to be broken. It might otherwise be widened more and more and engulf the whole academic life. It should also be remembered that there was no special instruction to the examiners that they should be stricter than usual in looking over the scripts. In fact they maintained the same standard as in previous years. It was only the regulations in respect of the declaration of results which were more strictly followed this year. It is our hope that this fall in percentage of passes will have a salutary effect on the students, their guardians and the institutions which send up the candidates for the different examinations. Study is a serious job. This was never lost sight of by the ancients in this country. Nor was it off the mind of the first three generations which went in for study in English schools and colleges in this province. But since the Non-Cooperation Movement we have increasingly taken a light view of the responsibility of a student and a teacher. It is a hard world in which we are living, Competition is keen in every field. Most of our boys again have little patrimony to fall back upon. They have themselves to be the architect of their future. But without a

thorough intellectual preparation for the struggle that is ahead, they are sure to be lost. Let us take time by the forelock and not regret later.

* * * * * *

Dispersal Scheme Afoot

Out of the loan of fifty lakhs of rupees made to the Government of Bengal by the Government of India, the former has taken some steps for the dispersal of student population from Calcutta. Many factors were at work during the last few years in the vast increase of college-going students in the city. First, the War gave a tremendous impetus to higher education and as a consequence there was a general rush for admission to colleges, particularly to its science and commerce classes. Secondly, Calcutta has always been attractive to students coming even from the mufassil areas and as War brought money into the hitherto empty coffers of agricultural population this rush for Calcutta increased. Thirdly, as a result of the partition and the events it brought in its train during the last three years Hindu students in East Bengal along with the other members of their families were uprooted from their traditional places of residence and education and came largely to Calcutta. So college classes became overcrowded, new shifts had to be organised and every arrangement improvised to accommodate them. Total number of students in many institutions increased three-fold. This abnormal state of things may be tolerated only in an emergency. It cannot, however, be accepted as a permanent arrangement. In view of this it was for the Government of Bengal to take the initiative and responsibility for creating proper facilities for collegiate education in the mufassil areas and relieving thereby the congestion in Calcutta.

The scheme which the Government is operating is this—(*i*) to improve and extend facilities in existing colleges in the mufassil and (ii) to open properly equipped intermediate classes in some of the existing High Schools. We are not expressing any opinion on the controversial question whether intermediate classes should remain part of the degree colleges or should be tacked on to selected High Schools. But colleges only with intermediate classes have always existed in this province, and so far as we know in the High Schools where intermediate classes are now being opened separate and adequate staff is being appoined for the purpose. In view of this it does not seem that the Government is acting up to any new principle in

establishing these new intermediate classes in High Schools. There is, of course, the other question, namely that of persuading mufassil boys to utilise mufassil institutions and not to be tantalised into Calcutta. Calcutta has lost many of its former amenities. Life is dear, accommodation unavailable, traffic congested, teaching and laboratory arrangements not as good as they were before and facilities of help and assistance for poor students difficult to obtain. Inspite of these handicaps Calcutta still attracts young hopefuls. Let us, however, hope that the guardians will see to it that at least during the intermediate stage their wards instead of flocking to this city of temptations resort to the local institutions for study.

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Future of Post-Graduate Studies

Discussions in the last meeeing of the Senate (held on the 29th of June, 1950) highlighted the financial condition of the University and the need of further assistance from the Government. It was then made public that the University Regulations would soon be changed so as to allow the formation of a Board of Accounts for a temporary period to go into the University finances and arrange for a ceiling for the University's expenses in difierent departments.

In this connection the future of the Post-Graduate Departments in the University has come in for serious consideration. These departments were initially organised by Sir Asutosh Mookerjee with the two-fold object of creating facilities for research and of teaching the M.A. classes on a sound centralised basis Since his time there has been expansion of many departments as there has also been the creation of some new departments. It should not, of course, be said that all the hopes the founder has cherished have been realised. Researches may have been neglected in the case of many teachers and teaching in some instances may not have reached the desired standard. But when all is told it must be said that the money spent on these departments during the last thirty years has brought in a good return. Post-Graduate teachers except in few instances, have never been paid very handsomely. Their scale of salary has been modest in comparison with corresponding Government scales. But even on this modest salary many teachers have proved excellent researchers and enthusiastic teachers. Their contributions to knowledge during this period of thirty years have not been inconsiderable. It is rather unfortunate that in these days of publicity much of

the work that Post-Graduate teachers have done has not been duly publicised.

It is now to be examined whether centralisation of Post-Graduate studies which was regarded as indispensable in 1917 has ceased to be necessary in 1950. By way of effecting reform let us not take any step which may later prove to be only retrograde. It should be remembered in this connection that there are many college teachers who seem to be of the opinion that not only Post-Garduate teaching should remain centralised as it is today but something should be done towards centralising Honours teaching as well. This is, however, a very controversial subject on which we are not at present expressing any opinion.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

The candidates whose names appear below with the titles of the theses submitted by them and recommended by the Boards of Examiners to whom they were referred have been admitted to the D.Phil. degree :—

D.Phil. (Arts)

Name	Thesis
Rabindrakumar Dasgupta, M.A.	Nineteenth Century Bengali Criticism.
Vaddiparti Lova Surya Prakasa Rao, M.A.	Land Use Pattern and Problems of Utilisation in the lower Godaveri Region.
Sisirkumar Ghosh, M.A.	Aldous Huxley : A Cynical Salvationist.
Rebatimohan Lahiri, M.A.	The Annexation of Assam.

D.Phil. (Science)

Name	Thesis
Gaganbihari Banerji, M.Sc.	On Homologous Configurations of Stellar Bodies (An Astrophysical Problem of Gaseous Configuration)
Gopalchandra Mitra, M.Sc.	Organogenesis and Nature of the Stipules in Angiosperms (Dicotyledons).
Kamalakanta Majumdar, M.Sc.	Studies in Natural Graphite.
Rathindranarayan Raychaudhuri, M.Sc.	Studies on Stability and Electrokinetic Potential of Colloids.
Sukumar Biswas, M.Sc.	(*i*) Determination of Fission Cross-section of Uranium (235) by Thermal Neutrons and (*ii*) L and B Radio-Actives of Nuclei.
Sunilchandra Datta, M.Sc.	Pharmacognostic Studies on Indian Medicinal Plants.
Pareskisor Senchaudhuri, M.Sc.	Investigations on Certain Problems of Nuclear Physics and Cosmic Rays.
Gunendrakrishna Ray, M.Sc.	A Few Observations on Some of the Major vitamins.
Nirmalchandra Law, M.Sc.	Studies on Indian Fresh Water Fishes.
Santoshranjan Majumdar, M.Sc.	Life histories, breeding and rearing of certain Indian fresh water fishes of economic and commercial importance having direct bearing on scientific pisciculture and biological control of mosquito larvea.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Notification

The attention of the undersigned has been drawn to a misprint in respect of the result of Atindramohan Gun, a candidate for the I.A. Examination, 1949, published on page 39, of the Calcutta Gazette, dated Thursday, March 23, 1950.

The correct result of the candidate should read as "2 Gun, Atindramohan (SLMCs)" in place of "2 Gun, Atindramohan (SLM)."

A. P. DASGUPTA,
Controller of Examinations (Offg.).

12th April, 1950.

D.Dis.No. 2/50/Exam.

UNIVERSITY OF TRAVANCORE

Proceedings of the Syndicate

Sub : Malpractice at the University Examinations, September-October, 1949

Read : 1. Report of the Chief Superintendent;
2. Explanation of the Candidate;
3. Report of the Examiner in the subject;
4. Recommendations of the Standing Committee of the Syndicate on residence, welfare and discipline of students.

Order

The Syndicate having found the undermentioned candidates at the University Examinations, September-October, 1949, guilty of resorting to unfair means at the examination has resolved that the examination taken by these candidates be cancelled and they be debarred from appearing for any examination of this University earlier than the date noted against their names.

(By order)
(Sd.) P. R. PARAMESWARA PANIKKAR,
Registrar.

Sl. No.	Name of candidate	Reg. No.	Examination taken by the candidate	Date of birth	Name of father or guardian	Address	Where educated	Period of Punishment
1.	Lukose, T.O.	171	Intermediate Examination	25.8.1089	Comman	Teacher, Middle School, Punaloor, A.O.	Private Study	Not to appear earlier than September, 1951.
2.	Thomas, K. M.	720	Do.	13.4.1104	Thommi Mathai	Near Asram Kunnu, Moovattupuzha.	St. Borchmans' College, Changanacherry.	Do.
3.	Thomas, K. A.	237	B.Sc. Degree Examination	29.1.1927	K. Thomas	Manamad House, Near the Post Office, Changanacherry.	Do.	Do.
4.	Abdur Razzaach, M.	1	First Examination in Law	3.9.1917	S. Mytheen Picha Lebba	Themlakala. Pullampara, Parapencode A.O. Nedumangad.	Law College, Trivandrum.	Not to appear earlier than September, 1950.
5.	Mahendra G.	28	Do.	10.9.1925	M. G. Pillai	Oriental Life Insurance Office, Trivendrum.	Do.	Not to appear earlier than September, 1951.

12—17868—VII

OSMANIA UNIVERSITY

Notification

Ahmaduddin S/O Mr. Mohd. Hafeezuddin, a student of the 3rd-year M.B.B.S. Class, of the Osmania Medical College, Hyderabad-Dn. is rusticated for a period of two years (upto 31st January, 1952).

By order of the Vice-Chancellor,
Illegible.
Registrar.

No. 3462-2504/Academic Dated 13/15.3.50.

GOVERNMENT OF WEST BENGAL

Education (Misc.) Department

From
Sri B. N. Sarkar, B.A.,
Assistant Secretary to the Government of West Bengal.

To
The Registrar, Calcutta University.
No. 312 (15). Misc., Dated Calcutta, the 20th February, 1950.

Sir,

I am directed to forward herewith a copy of the marginally noted document regarding the use of National Flag for information and necessary action.

1. Letter No. 41/11/49—Public, dated the 29th August, 1949, from the Government of India, Ministry of Home Affairs, New Delhi.

Yours faithfully,
B. N. SARKAR,
Asst. Secretary.

No. 41/11/49—Public

GOVERNMENT OF INDIA

Ministry of Home Affairs

From
Fateh Singh, Esq.,
Deputy Secretary to the Govt. of India.

To
All Provincial Governments and Chief Commissioners.

Sub : Use of the National Flag of India and National Anthem.

New Delhi-3, the 29th August, 1949.

Sir,

I am directed to say that orders regarding the display of the National Flag of India have been issued from time to time. These rules have now have been put together for convenience and are contained in the annexure to this letter.

2. I am to request that necessary steps may be taken to ensure compliance with these rules and that steps may also be taken to give them publicity for the guidance of the public.

3. It has also been brought to the notice of the Govt. of India that there is no uniformity of practice in regard to the National Anthem. It is suggested that pending a final decision by the Constituent Assembly in this matter the instructions contained in this Ministry's letter No. F.51/255/48-Public, dated the 27th May, 1948 (copy of which is enclosed for ready reference) may be complied with and that "Jana Gana Mana" alone should be recognised as the National Anthem of India.

Yours faithfully,
Fateh Singh,
Deputy Secretary to the Govt. of India.

Confidential

PRIME MINISTER'S SECRETARIAT

The question of having a formal National Anthem has assumed a certain urgency. It is not desirable to have a variety in this matter. Our foreign embassies espicially requested instructions. To foreign countries an Anthem is played on many occasions and we have been asked by the authorities in these foreign countries as to what our Anthem is.

The Government of India considered this matter. They feel that any final decision should be taken by the Constituent Assembly itself. But some interim arrangements have to be made for the playing of an Anthem even before a final decision is taken. For this purpose they approved of the growing practice to play "Jana Gana Mana" on all occasions when a National Anthem is required. Provincial Governments, Embassies and Legations, and the three defence services are therefore requested to note this provisional direction and to give effect to it.

The National Anthem must not be played for more than about 45 seconds or one minute. It should be standardised. It should only be played on special occasions and not made to appear too cheap. When it is played respect should be shown to it by standing without moving about.

All India Radio have several versions of 'Jana Gana Mana" supplied by various bands and orchestras. While they represent the same tune they vary slightly. This will be standardised soon. Meanwhile a famous orchestra has been asked to produce a suitable version for orchestral rendering as well as string band and military band.

As has been suggested above, the Anthem should not be played except on special occasions. It is undesirable for cinema houses or theatres to play it after each performance and this should be definitely discouraged. It should be suggested to cinema houses that at the end of the performance the National Flag should be shown on the screen and the Anthem should not be played, except on special days and on special occasions.

No. F.51/255/48-Public

GOVERNMENT OF INDIA

Ministry of Home Affairs.

From

The Deputy Secretary to the Govt. of India.

To

All Provincial Govts./Chief Commissioners.

New Delhi, the 27th May, 1948.

Sub : *National Anthem for India.*

Sir,

I am directed to state that the question of having a formal National Anthem for India has been engaging the attention of the Govt. of India. Whilst it was felt that the final decision in the matter should appropriately be taken by the Constituent Assembly itself, it was nevertheless considered that interim arrangements should be made for the playing of an Anthem till such time as a decision is taken. The Govt. of India have therefore approved the growing practice to play "Jana Gana Mana" on all occasions when a National Anthem is required. I am to enclose a copy of instructions connected with the playing of the Anthem which may (if the Provincial Governments see no objection), be given effect to immediately.

I have the honour to be,
Sir,
Your most obedient servant,
E. C. GAYNOR,
Deputy Secretary to the Govt. of India.

Rules regulating the Display of the National Flag of India

The Flag is the emblem of the Nation. It is essential that it should not be brought into disrepute by unregulated use.

The following rules have therefore been prescribed for the display of the National Flag in India :—

1. *Display of the Flag on Buildings.*

(*a*) Normally the Flag should be flown only on important Government Buildings such as High Court, Secretariats, Commissioners' Offices, Collectorates, Jails and Offices of the District Boards and Municipalities. It should be flown on the residences of the Ministers (both Central and Provincial), President of the Constituent Assembly of

India, Ministers of State of the Central Government, Chief Commissioners, Speaker of Assemblies (both at the Centre and in the Provincial), Presidents of Upper Chambers (where there exist), Commissioners of Divisions, Deputy Commissioner and Collectors of Districts and Ministers as well as Presidents or Speakers of Legislative Chambers, of States and Unions of States.

(*b*) The Governor-General and Governors haye special flags of their own and they will continue to fly those flags on their residences.

(*c*) India's representatives in foreign countries and States should fly the Flag on their residences.

(*d*) In frontier areas, the Flag may be flown at special places.

(*e*) Ruling Prince and Rajpramukha may also use the Flag on their residences, together with their own State Flags, if they do desire.

(*f*) The use of the Flag by the Army, Navy and the Air Forces will be governed by the special rules made for the purpose.

(*g*) On special occasions like the Independence Day celebrations National Week, January, 26 and Mahatma Gandhi's Birthday, as well as on any other particular day of National Rejoicing, the use of the Flag will be unrestricted.

II. *Display of the Flag on cars*

The privilege for use of the flag on motors cars will be limited to :—

(*a*) Ministers and Speakers both Central & Provincial, Minister of State and Deputy Ministers of the Central Govt., President of the Constituent Assembly of India, Presidents of Upper Chambers, where.....exist, Chief Commissioners, Ministers as well as Presidents or Speakers of Legislative Chambers of States and Unions of States.

(*b*) India's representatives in foreign countries and State.

(*c*) Ruling Princes and Rajpramukhs who may also use their own State Flag, if they so choose.

(*d*) The Governor-General and the Governors have their own special flags. They will continue to use them. The Provincial Governors, when outside their provinces, should fly the National Flag of India.

III. The Flag should not be flown by persons there than those mentioned above except on particular occasions, mentioned in I (*g*) for the rules.

No. F.135-5/50-AI

GOVERNMENT OF INDIA

MINISTRY OF EDUCATION

New Delhi 3, the 30th March, 1950.

From

P. N. Kirpal, Esq., M.A. (Oxon.), LL.B.
Deputy Secretary to the Government of India,

To

Vice-Chancellors of All Indian Universities.

Sub :—*UNESCO Fellowship for Teaching about the United Nations Organisation.*

Sir,

In order to foster the studies on the United Nations and its Specialized Agencies, their purpose and principles, their structure and function, and thus to initiate or improve the provision of teaching about the United Nations in the curricula for school children and programmes of adult education through the individuals who are selected to carry on such studies, the *Unesco* has, in consultation with the U.N.O., launched a scheme of Fellowships which will be available to suitable nationals of some countries. Under the scheme, one such Fellowship has been allocated to India. Besides, one additional Fellowship may be available to be awarded to the best alternate candidate selected out of all the alternate candidates suggested by the different countries. The relevant details about these Fellowships are given below for your information and necessary action :—

1. *Programme of Studies, etc.*

The study will be centred on the observations of the United Nations and its Specialized Agencies at work, at their headquarters, complemented by discussions with appropriate supervisors on teaching methods. After, or during the period of observation, the fellows will visit schools and institutions engaged in carrying out programmes and experiments in teaching about the United Nations, and complete their tour at *Unesco* headquarters for the discussion of the programme they intend to carry out on a national level, on their return to their home country.

2. *Duration*

The Fellowship will be of six months' duration ; the fellow will spend part of the time in the United States and part of the time in Europe.

3. *Value*

The fellow will receive a monthly stipend of $300 while in U.S.A. and an equivalent of $200 p.m. (at official exchange rate) in the currency of country of study when in Europe. In addition, the fellow will receive a book allowance of $100 and a sum of $100 or the purchase of teaching material related to his fellowship.

4. *Travelling expenses*

The selected fellow, or his sponsoring authority (State Govt./University, etc.) is expected to bear half the cost of his travel from the place of his residence in India to the main country of observation and back ; the other half will be borne by UNESCO under the terms of the Fellowship. The Fellow and/or his sponsoring authority (State Govt., University, etc.) will be responsible for any other expenditure incidental to his travel, such as the cost of travel within the country, cost of obtaining passports, visas medical certificates etc. UNESCO will, however, provide funds for medical insurance of the selected fellow while abroad. The selected fellow and/or his sponsoring authority will be responsible for the maintenance of his family during his absence abroad on fellowship, and the Government of India or UNESCO will not make any contribution for the purpose.

5. *Qualifications*

(*a*) *Academic Qualifications and Experience*

Candidates should possess adequate qualifications to carry out the proposed o bservation. Candidates should be Inspectors, Supervisors, or Directors of elementary or secondary school systems, Directors or Organisors of systems of Adult Education or Educational Administrators who have the task of developing curricula. They should have adequate experience of working in the educational line.

(*b*) *Age and Health*

Candidates should not be more than 55 years of age and they should be physically and mentally fit to carry out the proposed course of observation abroad.

(*c*) *Language knowledge*

Candidates should have a good working knowledge of English or French.

6. *Method of Application*

Applications (in triplicate) of the intending candidates should be forwarded to this Ministry through their respective sponsoring authorities (State Govts./Universities, etc.) and not direct, so as to reach here not later than the 15th of May, 1950. The following detailed instructions may be carefully observed while completing applications :

1. Applications should be submitted in triplicate.

2. Each copy of the application should be complete with a copy of photograph of the candidate, a language certificate, and a medical certificate in the prescribed forms.

3. Two copies of each of the application form, and forms for medical certificate and language certificate are enclosed. Additional copies may please be got made locally by you, if necessary. No more copies can be supplied by the Govt. of India.

4. Particular attention is invited to the last part of the application form, in which the sponsoring authority is required to provide a guarantee of employment for the candidate on completion of his study abroad. In addition, there should be an indication of the opportunites that the candidate will have, if he is granted a fellowship to develop teaching about the U.N. and the Specialised Agencies on his return.

5. Candidates may be tested by you on their knowledge of English and French, and the certificate in prescribed form issued to them. Under the terms of the fellowship candidates may have to submit to a further language test and a personal interview by a representative of UNESCO.

7. *Selection*

The final selectionf or the award of the fellowship will be made by the UNESCO authorities to headquarters. Candidates may be required to come to Delhi for a personal interview for preliminary selection entirely at their own expense.

The favour of timely action is requested.

Yours faithfully,
N. S. JUNANKAR,
for Deputy Secretary.

UNESCO

19, Avenue Kieber

Paris 16e

Department of Exchange of Persons

Country or Study

Attach here photograph taken within the past year.
Photograph should be signed in case it becomes detached.

Field of Study

Date of application

Day Month Year

Personal data and study plans of prospective fellow

Name in full
Present Address
Permanent address
Emergency addresses : (Give names of nearest relatives or other emergency addresses)
Name Relationship
Address
Name Relationship
Address
Place and date of birth Citizenship
Single, married, widowed, divorced
Wife's/Husband's name
Date of marriage No. of children
Age and sex of children
Present position Annual salary

What part, if any, of this salary will be continued if a fellowship is granted ?
(It is expected that continuation of a fellow's salary from his present employer during his absence will provide for the needs of his family, if any, while he is away.) What sources of income do you have in addition to above salary which would not continue during your absence abroad ?
What is your present state of health ?
(The prospective fellow may be asked to submit to a medical examination)

Education

Type	Name of institution	1st & last year spent there	Degrees	Date
Secondary school				
University, Faculty				
Post University				
Other Training				

Experience
Positions held (teaching, Scientific, Professional, Administrative, Business)

Name of Organization	Title of position	Years of Tenure	Annual Compensation

Fellowships or Scholarships held for study abroad

Source and Sponsor	Place of Study	Period of Tenure

Knowledge of Languages
Prospective fellows may be required to undergo a test in the language(s) of the country or countries of study

	Spoken			*Written*		
List of languages	Exc.	Good	Fair	Exc.	Good	Fair

Publications
(Give title, publishing company, date of publication, journal, year, page. Use separate sheet if necessary).

References

(Persons acquainted with your professional qualifications).
(Recommendations from them are not required with the application but may later be requested by Unesco.)

Name	Position	Address
1.		
2.		
3.		

Study Plan

In general, Unesco fellowships cover a period of six months, unless otherwise indicated. Describe in detail the work you would propose to do if you were granted a fellowship. Use additional sheet, if necessary. A clear and precise exposition of a plan of study will facilitate successful arrangements in the country of study and thus render the fellowship more affective.

Places of study

Professors or experts with whom you propose to work.

When would you wish to begin ?

Obligations of fellow and sponsor

If Unesco offer me the possibility to carry out my programme of study, I agree :

1. To send a report on my period of study to Unesco ;
2. To return, after my period of study to the following position :
   .....
3. For two years after my return, to remain in that position or to engage in other similar work in the country.

Signature of prospective fellow :.....

The following official statement is required from Governmental or Institution Authorities on whom the prospective follow's employment after expiration of fellowship depends.

To *Unesco*

This is to give assurance that, should a fellowship be granted to.....
Name
the position of.....
will be open to him on the termination of his studies.

Signature	Signature
Title or Position	Title or Position
Date and Place	Date and Place

Note : Unesco would be glad to have with this form letters from those signing it on the fellow's behalf, giving their appraisal of the importance of the work in prospect for him on his return.

UNITED NATIONS EDUCATIONAL SCIENTIFIC AND CULTURAL ORGANIZATION

Certificate of knowledge of.....
(Language)

	Degree of Proficiency
Technical Language	
1. Can candidate understand when examiner reads a passage from a technical book related to candidate's field of study ?	Good Average Poor.
2. Can examiner understand when candidate reads a passage from a technical book ?	Good Average Poor.
Colloquial Language	
1. Can candidate understand examiner when speaking on every-day matters ?	Good Average Poor.
2. Can candidate make himself understood when speaking on every-day matters ?	Good Average Poor.

Signature
Title
Date

UNITED NATIONS EDUCATIONAL SCIENTIFIC AND CULTURAL ORGANIZATION

Service of Exchange of Persons.

REPORT OF MEDICAL EXAMINATION
INCLUDING X-RAY EXAMINATION OF CHEST

Name Age
Address

Family History

What relatives or associates have had tuberculosis ?
Have any relatives had nervous or mental disorders ?.....State Diagnosis.....

Personal History

Has examinee suffered from any of the following diseases ? If so, when ?

(*a*) Tuberculosis
(*b*) Cardiac disease
(*c*) Gastrointestinal disorders
(*d*) Mental or nervous disabilities
(*e*) Arthritis
(*f*) Genito-urinary or reinal diseases
(*g*) Malaria
(*h*) Acute or chronic respiratory disease
(*i*) When was examinee last successfully vaccinated against small-pox ?
(*j*) Has examinee had typhoid fever ?
when ?
or antityphoid inoculation ?
When ?
(*k*) Any disease or injury not noted above ?

Physical Examination

1. General development Good Fair Poor
Nutrition : This Average Obese
Height Weight Best weight When ?
Any recent change in weight ?.....;
Temperature.....
2. Skin : Any obvious disease :
3. Eyes : Lids :.....Sight : Right eye..... Left eye.....
Corrected.....
4. Ears : Inspection Hearing : Right ear .....
Left ear .....
5. Glands Thyroid
6. Condition of teeth
7. Respiratory System ? Does physical examination reveal anything abnormal in the respiratory organs ?.....
If yes, explain fully ?
8. Circulatory system :
(*a*) Heart : Any organic losions ?.....Rate : standing.....
After hopping 25 times.....
2 minutes after hopping.....
(*b*) Blood pressure : Systolic.....Diastolic.....
9. Abdomen : Girth : Tenderness : Hernia :
(*a*) Palpable Liver : Spleen : Kidneys :
Tumers :
(*b*) Hemorrhoids : Fistula :
(*c*) Intestinal parasites :
10. Nervous System : Indications of nervous or mental disabilities :
11. Urine analysis :
(*a*) Physical appearance
(*b*) Sp. Gr.
(*c*) Albumin
(*d*) Sugar
(*e*) Caste
(*f*) Cells
12. Blood : (*a*) Hemoglobin (*b*) Red cells per cmm
(*c*) Leucocytes per cmm ..... (*d*) Differential leucocyte count. .....

Does the examination reveal any facts not enumerated above affecting or likely to affect the health of the examinee ?

Signed.....M.D.
Address
Date

REPORT OF X-RAY EXAMINATION OF THORAX

THE
CALCUTTA REVIEW

AUGUST, 1950

FITNESS FOR FREEDOM

PROFESSOR BENNETT WEAVER,

University of Michigan

I

During the past decade heavy tides have been flowing in the affairs of men. Out of the mistakes and misfortunes of the first world war came the second, a gigantic and fearful incident in the history of man. Destruction and waste spread themselves over the earth. Where destruction did not fall; as it did at Warsaw, at Berlin, at Hiroshima, waste became deadly to the freedom of man, as it has in Washington, D. C. To bomb a man's city is not necessarily to destroy his freedom; to waste his money, the fruit of his labour, the stuff of his will, and in the process to substitute government control for individual opportunity within the framework of social kindliness is inevitably to enslave man. And here in America during these years, here where the bombs did not fall, here in this land where we sought to form a more perfect government than men had known, here where in other days we chose death with liberty rather than life without liberty, we the people have been trading away our birthright of freedom for that huge mess of pottage known as bureaucracy.

We have got to do some better thinking than we have done and we have got to do some firmer willing than we have done and we have got to do some wiser acting than we have done if we are to secure our freedom. Things have become too

huge for us, too gigantic and complex. We are baffled; we give up. We become negative fatalists. We deny our own destiny and weakly blaspheme the spirit of Valley Forge. We excuse ourselves and say: What can I do? Yet our Rotary motto still reads: "I am but one, but I am one; and by God's help I shall do my deed."

Where, then, shall we start? Obviously, with clearing our own minds. The tendency of men is to act before they think. Goethe gives us a sufficient explanation of the tendency: "To act is so easy, to think is so hard." We Americans are a peculiarly active people. To subdue our wild inheritance and to build our material culture we had to be active. Now it may be that if we are to save that culture, and the brave, majestic qualities of it we must think and think more clearly than we have in recent years.

One of the most troublesome confusions in the American mind is that which gathers around our concept of freedom. We believe mightily in freedom. We hold passionately that before God and the law all men are created free. As Christ died to make men holy we are willing to die to make men free—and never in the actual or the undreamed of history of man, in civil strife and in foreign wars, has a people wrought more altruistically, more strangely, more self-destructively in their effort to make men free. But in all this have we answered the question: How can yow make men free until you have made them fit to be free?

...

Let me set before you two pictures:

1. It is September 22nd, 1862. A long, lean man is bowed over a piece of paper. As he writes the shaded sadness of his face changes to an expression of stern decision. On the page the firm letters spell out a new destiny for millions of men: "All persons held as slaves within any State.....the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free."

2. It is an earlier time. A long, lean man is standing erect in a frontier barn. There is about him something of the majesty of madness. His face in the face of a prophet; his eye the eye of an eagle. Before

him, crouching in the shadows, are black men and women. He swings out a great hand in a wide gesture and says: "You are now free!" And the black men and women come in about him and kneel and hold up their empty hands and cry: "Free? But Mars Brown, what are we goina eat?"

Gentlemen, freedom under the law is as divine a concept as man may hold in the building of a state; yet who shall say that the Emancipation Proclamation "then, thenceforward, and forever" freed the negroes except in a legal way? Not so! As Booker Washington later pointed out to them they must work out their own freedom in the only way possible to man, by becoming fit to be free. And though John Brown, with the hemp about his neck looked over the heads of the young southern gentlemen who were about to hang him, looked infinitely beyond Jackson and Lee, and quoting Jesus said, "The end is not yet!" and though his soul went marching on at Antietam, Gettysburg, Appomattox, who shall measure the irony of his merely declaring that the negroes were free? What shall we eat indeed! And what is freedom without fitness for freedom?

II

Do not misunderstand me. I am not speaking about the negro problem. I am speaking about the American problem, the problem of being fit for freedom.

Now let us shift the time and the scene again. It is 1787. Our state was the hunting ground of the Pottawatomies and the Ottawas. There were not 5000 adult white males in the entire North-west Territory. What was the problem? The problem was to turn Wilderness into an organised state. In some form or other that is the eternal problem of man. And it is the problem not only of freedom but of fitness for freedom.

Jefferson, or those who drafted the North-west Charter, saw that two essential things had to be done: First, man's freedom before the law had to be declared and kept. Second,

man had to be made fit for freedom. It was a magnificent concept, that man should be thought of as standing before God and his fellow men with the awful gift of freedom in his hands. I do not belittle that concept ; I honor it. But it is the second matter which I mean to stress. For man with the gift of freedom in his hands may toss it away and turn to slavery. Whereas God made man free, only man himself can make himself fit for freedom. Fitness for freedom does not come by edict or by grace. " Ye shall know the truth and the truth shall make you free," said One who knew. To know the truth is no easy matter. And I am wearied and troubled by those little un-Americans who constantly assume and declare that because they are free before the law they are therefore truly free and ready to exercise themselves in freedom.

What was Jefferson's formula, what was Washington's philosophy for the assuring of fitness ? The first wrote : " Religion, Morality, and Knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." And Washington wrote : " Promote then as an object of primary importance institutions for the general diffusion of knowledge. In proportion as the structure of government gives force to public opinion, it is essential that public opinion be enlightened."

Nothing could be clearer than the fact that our fathers knew that freedom before the law must be supplemented by fitness for freedom. And it was clear to them that no man could be free beyond the reach of his own goodness of will and the strength of his intelligence. What sense was there in John Brown's saying to those poor refugees in a Kansas barn : " You are free " ? And what sense is there in our saying to the millions of morons in America, " You are free " ? And of our saying to others who are political and moral perverts, " You are free " ? If religion, morality, and knowledge are necessary to good government and to happiness let us quit this sad badinage and know the truth if we can and speak it.

In just one field of activity let us see now what can happen to us as we chatter about a freedom that has not fulfilled itself and therefore does not really exist. Because it is concrete, let

us take the financial relationship between the individual and the government. This relationship involves about every principle of organised human life, and it gravely involves not only our freedom but our fitness for freedom. For if it be true that government is taking from us more of our money than is necessary to its proper business, then our freedom is being to that extent denied us. If, furthermore, we, through laxity fatalism, befuddlement, desire for security or whatnot are agreeing with the governmental waste of our money, then to the extent of that agreement we have already become unfit for freedom, and shall rapidly grow less and less fit. It is the fatal way of man to forge the chains of his own slavery.

To clear our minds and to make the point, may I pause here to ask just one specific question of a thousand that I might ask ? With a national debt of 252 billions, with a current annual expenditure of 43 billions, with " A deficit of $4 to $6 billions in prospect for the new fiscal year " (John Fischer, *Harper's*, July, 1949) how free or fit for freedom, for instance, are the potato growers of America, men who " nicked the treasury for an average of $5,457 each " this year and a grand total of over $200 million ? Before the laws of Mt. Sinai and all the laws of decently organised society I ask you, gentlemen, what has become of the freedom and the fitness for freedom of these men ?

Our greatest national danger is not financial bankruptcy but the bankruptcy of our moral sense.

Aside from their own taxes, every penny of that $200 million was taken out of the pockets of the neighbours and the fellow citizens of these men. Can we not see what this is ? In plain terms is it much other than the government's robbing the general citizenry to turn the money over to a special group ? This is closer to the morality of Cicero, Illinois, than to the morality of Nazareth. And when you consider all of the special groups in our country with their willingness to get security for themselves out of the general funds—and all in the name of government—you begin to see how deep-down, wide-seeping, and deadly are some of the practices of the New Deal and the Fair Deal.

Government, we know, implies certain losses in personal freedom. Our fathers, who read Aristotle and the New

Testament, were well aware of this fact. Yet following their great mentors they asserted that that government is best which governs least, which within the grand framework of social kindness gives the greatest individual opportunity in return for some investment of personal liberty. When this balance is lost, this return not made we move down through various stages of socialism and communism into the slave state. A comparison of the principles of the first Independence Day and the politics of last Monday will show that we now have a much smaller individual opportunity for the personal liberty we have invested than was then envisaged. In other words, we are markedly nearer the slave state than we were then, and judging by our present fitness for freedom, we are now plunging toward that state.

The love of money may be the root of all evil; but the waste of the citizen's money by his government is the whole tree of evil with all of its poisonous fruit upon it. You gentlemen are too well schooled in these matters to warrant my saying much more about them. You know that all of the labor, all of the yearly productivity of our western states together, including the state of Texas, cannot pay for the annual expenses of our government. And that is fearful thing. You know that each man, woman, and child in America rests $1,948 in government debt. You also know that by far the most effective and deadly lobby in Washington is the government itself, bloating and bloating with the blood of the citizen like a spotted fever tick upon the jugular vein of a stag. But this I want to say finally on the matter of finance and our fitness for freedom: The further the government dollar is from the individual when it is spent the greater the probability is that it will become an enslavement dollar for him. The only sound reason for the levying of taxes, if through taxes we are not to buy our own slavery, is that through each dollar we secure greater individual opportunity within the framework of social kindness. The main point of all is that government spending means the concentration of power in Washington, and as that concentration grows our liberty inevitably must shrink—toward slavery.—"The power to spend has in it the power to destory."

One more matter and I am through. We admit, because we must admit, that our freedom is to be matched by our

fitness for freedom. To conclude otherwise within the state is deadly imbecility. But a portenous phenomenon in America is that in proportion as we have lost our fitness for freedom we have raised our cry for rights. No one will yell louder for his rights than the scamp who does not deserve them. No one will more surely destroy the civil liberties of others than the one who insists most racuously upon his own civil liberties.—I do not refer to the Russain agent whose perverting villainies I am willing to leave to J. Edger Hoover, but to the befuddled moron and the wise fool who have learned their catechism in strange places.

They want the happiness, but they do not want the virtue. They cry for the advantage, but they will have nothing of the duty. They want the cake, but they do not want to plow the earth and plant the seed and harvest the grain and grind and bake. They assume that because God created man free he is therefore fit for freedom. Gentlemen, the basic problem is not that men have their rights, but that they be fit to exercise them. With all the force at my command I would repeat the words of Washington: "There is no truth more thoroughly established than that there exists an indissoluble union between virtue and happiness, between DUTY and ADVANTAGE." There it is, gentlemen, and there it is forever.

May I close by asking you five questions which have to do with rights and with fitness ?

1. Has the American farmer who holds that he has a RIGHT to a government dole weakened or strengthened his *character* ?

2. Has the American worker who holds that he has a RIGHT to certain compensations gained or lost in *respectability* ?

3. Is the American veteran who is now willing to take much from his country on as high a level as he was when he was willing to give all to his country ?

4. Can it be true that a man has a RIGHT to public medical care if he will make no provision for his own insurance ?

5. Upon what moral basis can a man who *wastes* his money claim a RIGHT to that social security which must be provided by the man who saves his money in the practice of duty and common sense ?

It was, you know, not Captain John Smith but Saint Paul who said : " Those who do not work shall not eat."

Gentlemen, each of you will answer these questions in his own way. For myself I return to the fundamental American concept that every RIGHT has to be earned through the performance of its correlative DUTY, and that we who insist on being *free* must insist now with all our force on being FIT FOR FREEDOM.

THE OUTLOOK FOR SMALL BUSINESS

SARATHI NATH SET, M.A.

In the existing situation of the market the conditions of small business are anything but satisfactory for many reasons. Since the dislocation of economy due to war and since the imposition of the control, the normal channels of trade and commerce have not as yet been regulated, if not restricted from many points of view. What with the refugees problem, what with partition and post-partition problems of rehabilitation and reconstruction and what with devaluation of the rupee, the economic situation hardly has registered a change for better. In the national economy to-day more than ever, the less fortunately placed industries like the non-importers, electrical contractors, distributors of imported machineries, tools, electrical goods, wires, etc., have been facing difficulties of the nature that need no emphasis. A large number of small business concerns has been unable to keep pace with the competition and trade practices born of the wartime regulations of control. The big business houses with their far more unrestricted means of finance and with command over the market remain unrivalled in the matter of safeguarding the interests of their own in a way and in a scale where small business ones with their limited means and far more limited finance are unable to maintain footing on the soil. The handicaps of the small traders have since been increased due to the unproductive policy or lack of policy of all big business houses who continue to ignore the vital interests of the large number of people who depend on them for all kinds of transactions in normal business methods. The real issue of small business that grows, lives and can sustain with the wholehearted co-operation of people, banking houses, accommodation of finance from sources other than the commercial banks is adversely affected in the present stages of inflationary condition of the economy. The situation of the money market is a pressing problem and the financial equilibrium hardly exists. As a result, the small traders who are unable to get accommodation of finance from their banks and who are being continually asked to handle business on cash rather than on credit facilities so long given them by all importers and fortunately placed business houses and that by their banks are no longer in a position to stand on their own legs. The difficulties are daily increasing because the economic situation is left too much to the buffets of foreign trade

insufficiently developed or irregularly done by non-Indian interests. The simple law of demand and supply has been outlawed and it is a practice with all big business houses to control the situation in a way where men of small means hardly can manage to meet the terms and conditions laid down by them.

The problem is neither singular nor single one. There are to-day more than seventy-five per cent of the population who have no means of their own to start business and if once they can manage to start anything after a long period of ordeal in the shape of deprivations and suffering, it is difficult for them with their own efforts to maintain them. It is to be remembered that the small traders are those people who are severely handicapped in their economic life and who are fairly educated but not well-placed to work changes in the economic situation. Be that as it may, the Indian industrial economy as a whole has a chance of more rapid expansion if and when there is far more correlation between big business and small business on a more unrestricted scale. The real issue that big business develops with the rapid extension of net-work of small industries of individual growth and behaviour hardly needs emphasis. There is something radically wrong with the whole system of trade if the big business refuse to comply with the situation ahead. The question of orderly development of small traders side by side with the manufacturing works of national importance has as yet not come into the open from the precincts of academic halls. The presence of too many restrictions in the matter of financial accommodation for small trade and examples of freedom from the like restrictions in the matter of financial accommodation for big business hardly serve the trade interests as a whole. The Indian banking as it develops in the modern era of economic instability has as yet not been able to display more imaginations in the field of better trade and more credit facilities on a scale that the economic situation demands. The structure of banking is not correlated with the freer economic and financial position in the market. The highly developed modern banks in the West play a large part in the working of the mechanism of public finance, integrated economy of the industry, commerce, foreign trade, and in the orderly development of small trade, side by side with the big business. The Indian industry is the eighth largest in the world but in striking contrast to its declared importance it lags far behind highly developed Western economy in the matter of market research. The reasons are not far to seek. During the entire

period of British regime, the trade and commerce had been regulated to the detriment of the best interests of the nation at large. The few well-known industrialists who still continue to seek adventure in private enterprise hardly have ability, experience, business training, education equal to the tasks ahead. The resources in India for heavy industry are immense and the national government have since started exploring the situation. It is to be remembered that there are only ten per cent. of the total population of the Indian Union that is absorbed in the industry. And out of the ten per cent. industrial population including big businessmen, bankers, capitalists, investors entrepreneurs, the insignificant one per cent. population who live in the big cities like Calcutta, Bombay, Madras, Delhi, etc., hardly has the ability, experience, and training for business in the strict sense of the term. Again the every nine persons out of a random selection of ten men among the industrial population are doing the small business in accordance with the means of their own. They are engineers, contractors, retired pensioners, retired professors in technical subjects and they form the middle class population. It must be remembered that the seventy per cent of the total population are farmers, or tillers of the soil and they hardly have the talents or the resources of their own to improve the conditions of semi-urban economy. The public servants who fall into the category of the middle class population neither bother over the question of economics or politics or both and they are the satisfied groups who are interested in anything but their "easy go, easy come" life. The problems of one per cent. population namely the capitalists and their kith and kin who have developed the banks, commercial chambers, and control the institutions of their own are intimately bound up with the economic health of the nation. It is in the policy of big business houses that the economic activities are regulated properly. It is in their outlook that all economic activities result in high level productivity and business activity in the market. Fortunately or unfortunately the development of Indian industry is more or less confined to the regions and areas where the few can play their individual roles and private initiative of businessmen particularly the new comers, is fraught with immense competition of the nature not easily overcome. The position of small traders has become worse due to development of factors that are contrary to more expanding activities of trade itself. The

majority of big business houses and the majority of banks in big cities that are not free from influences of the big business houses are more or less moving in the fertilisation of big trade as a whole without regard to the best interests of the nation. In the present competitive conditions of the market the fortunate are those who can manage to arrange imports of goods that are made scarce by manipulation and combinations of the nature that small trade hardly is in a position to do so and when goods are reported to be " scarce " in the market, it is frequently the case that the small business depending on the good behaviour of the importers are the victims of all injustices and imperfections that the import trade is and has ever been associated with the big business houses since the control era bred in the atmosphere of war. It is a novel experience with all less fortunately business that the Government of India has as yet not been able to check the growth of monopolistic combinations of trade started by the large scale importers foreign and Indian alike and it is in the imported goods like machineries, heavy chemicals, electrical goods of all descriptions that the largest number of irregular trade channels exists in the market. The small traders who are in association with the big importers are forced to oblige the unreasonable methods of business that ultimately leads to the ruin of all middle class business men. Because there is obvious lack of financial accommodation that the modern banks in big cities are not easily taking up in the larger interests of the trade itself. The present stage of economic confusions in the market leaves little chance for small traders to grow and live with the private means of their own unless the banks can play more effective role in the matter of finance. It is frequently an experience that healthy and normal channels of trade are being deliberately stopped owing to the advantageous positions of the importers who rule the market. The sinister forces are thus encouraged to frustrate the play of economic forces that are likely to develop with the co-operation between the bonafides trade people and dealers and that between customers and dealers. The more initiative of banks in financing trade of the nature the small traders and big business houses are handling to-day can go a long way to restore the conditions of better trade for all. The insistence on cash and carry transactions in the present stage of tight money market gives no chance to the small traders with limited means and with inadequate absorbing capacity to meet the situation (without the financial

accommodation from banks) in a less unrestricted channels of trade. The present requirements of the hour for all small business are easy finance, easy credit facilities and easy trade channels and it is not difficult to meet the situation if the Governments at the Centre and at the State can come forward with some definite policy on commercial India. The big business houses are also expected to adopt something more healthy economic means for all types of transactions between themselves and the dealers because they are the men from whom the customers get the goods. The Chambers of Commerce are the institutions that can help the matter improve much if hearts are sincere to the cause. The position of the small traders is a sort of mirror of the economic conditions in the national plane and it is to be hoped that the public spirited men of imaginations, men of goodwill and other commercial associations, trade unions may realise the nature of enforced limitations in which the small traders with their own efforts can hardly live. All that they are obliged to stake in the hard days ahead for their salvation from the present economic instability rests on the shoulders of those men who intelligently and intellectually can think of the interests of the country as a whole. If there are such men among our industrialists, bankers, business leaders, social experts the small business can look forward to the brighter aspects of the Indian industry. The situation has been desperate enough because the vicious circle of low production, low business activity, underemployment of men in agriculture and industry, policy of further economy from the public services without planned absorption of the retrenched personnel in the private sector of the industrial economy still goes unabated and it is not easy to say that more business activities of the nature done by small traders are suitable for those people who have no knowledge of the trade itself. The present is a stage of restricted scope and struggle for existing businessmen high and low alike. If India is to see that there should be integrated economy with highlevel economic activities in business and highly developed trade and commerce correlated with rural reconstruction, it is expected that development of banking by more enterprising groups is to be integrated with the entire sector of the economy as a whole. It is all the more necessary that the structure of money market and finance cannot remain isolated from the main trends of the economic activities in the larger context of the public good. The importance of

small business is to be realised in a far more developing economy of tomorrow if and when the entire sector of the national economy is expanded with the total co-operation between the public and the public policy. There are in India many foreign business houses, entirely financed by foreign banks and their supremacy still remains despite the changed situation on the horizon. They are actuated with different motivation other than one among those in nationalist enterprises. Be that as it may, it rests with the policy makers at Delhi to see that justice to the small traders is done in the economic phase of the national planning the Centre has undertaken for the whole nation. The extreme hardships that have been common experiences with all business communities for long are likely to be lessened if more drastic steps are taken to check the growth of unfair trade practices on vital fronts. It is common knowledge that certain groups of importers are resorting to all possible methods underlying low business activities and it is in the nature of imperfect state of control administration that all uneconomic tendencies have been resulting in the elimination of normal trade channels for normal traders. That this is a feature of internal economy in many kinds of imported materials is causing great hardships on all small traders. The improvement of the present situation calls for drastic remedy on wider aspects of the economic activity. It is the duty of the people to see that they are not cheated in any way in their bargaining of imported goods that are only ' made in shortages ' and that are available at the uneconomic prices. The uneconomic prices also are not a fixed phenomenon in the sense that they are not available at the door of the bonafide traders of goods of description the customers desire to purchase. It is not understood why the imported goods are not easily bought and sold in the market by the bonafide traders. The whole problem of restoring the conditions in which small traders can develop their particular trade ultimately rests on the vaster economic markets that need more than ever expansion with far more net-works of commercial banking organisation for the nation as a whole. If the banks enjoy legal rights to intervene for all types of transactions between the big business houses and importers and dealers and small traders, it is possible that the otherwise unfair trade practices may not at all arise. It is in the initiative of whole groups of business communities that better results are sure to come. The small business can play a significant role if sufficient attention is given to their problems.

THE TEMPLE OF MYSTIC RITES

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(Translated into English from the original German of Dr. Edgar Von Hartmann, Ph.D., . . . the reputed German explorer who carried on extensive research studies in different parts of Asia and spent many years in Mongolia and Tibet. He is the author of many books of which mention may be made of the following :—" Auf tausendjaehriger Karawanstrasse durch die Mongolei," " Durch die Steppen Sibiriens " and " Asien, Gestern und Heute.")

It took us fourteen days of mule-ride to reach our destination. It was a journey which was made across one of the most difficult and barren terrains on earth where snow-capped peaks reared their heads one after another in a majestic array of grandeur and beauty and where the grim and sombre silence was only broken by the soft jingle of silver bells of the mule-saddlery and by the whining breeze that played on the eerie heights of the mountain tops. The idol-temple of mystic rites formed the wing of the monastery of Lhabrang Gomba in northern Tibet, the land of occult rituals and quaint customs. Before the actual journey could be undertaken I had to enter into a series of long and tiresome discussions with many a Lama and courtier who though very polite and courteous in their dealings with me, nevertheless always turned down my proposals for visiting their monastery with an inscrutable smile ; but thanks to my intimate friendship with some of the most influential Lamas and witch-doctors, my mission was at last crowned with success.

What I could see in that secret temple of mystic rites in which the " holy men " of Tibet had to pass the last test of overcoming all the weaknesses that the flesh is heir to, was never before witnessed by any other white man. The exacting demands which were usually made of the different Christian orders of monks which flourished in the Middle Ages were lenient in comparison to the rigorous demands made here.

The life of the Tibetan spritualists is regulated by unheard of austerities. The Buddhists are believers in the doctrine that a man should eat only when he is hungry and drink when he is absolutely thirsty, but in the case of other physical

necessities which are not absolutely pure necessities but conditions brought on due to the play of the different passions, they do not believe in satisfying them but completely turning their faces away from them. Their entire education is directed towards completely stifling the enticing call of all sensual pleasures. By constant practice and intensive spiritual concentration they try to develop that strong will with which an individual will be able to have absolute mastery over his physical desires. When a Lama reaches the final and decisive stage of his practice he feels confident of controlling lust and other natural propensities and it is then that he is sent to the temple of Lhabrang Gomba for undergoing the final test.

I arrived at the monastery the evening before the final test. It looked like an endless labyrinth and when in the evening I was led by two monks with torches in hand to the cell which was to be my quarter for the night I could distinctly hear the drone of "Prayer Wheels" and the murmur of human voices which repeatedly chanted the well-known words . . . "OM MANI PADME HUM," which form the introductory words of the prayer to Buddha. It is the Buddhists' equivalent to our Lord's prayer. There sat the "chosen few" in their different cells preparing themselves for the next day's ordeal with prayers and fastings.

Early next morning I was awakened by a monk who made signs to me to follow him. Again we had to thread our way through an endless maze of passages till we at last reached a thick door which formed the entrance to the "Temple of Mystic Rites" (or the Obscene Temple). The monk opened the door and requested me to step in. Scarcely had I got in than I understood that the name of the temple was very appropriate. I found myself in a big hall which had no windows and which was illumined only by torches, which were stuck up on the walls. Here the air was heavy with the fumes of burning incense and my mind was involuntarily led to the thought of an Oriental "harem." When I had made a sweep of the walls of the temple with my wondering eyes, I could hardly repress a cry. The walls seemed to be covered all over with figures of naked women, many of whom were in very obscene postures. A long time elapsed before I could realise that these were not live figures but only wax models of women which looked so life-like.

I can best describe these figures, if I say that these were exact replicas of obscene picture Post-Cards which are sold in

most of the ports and harbour-towns of Europe. The grinning faces of the terrible-looking demon-idols which represented all manner of sins such as drunkenness, debauchery, lust, etc., and which seemed to cast a threatening look at me from behind those nude waxen figures, sent a cold shiver down my spine. Away from somewhere in the background the ringing of a bell announced the commencement of the ceremony. Led by the Abbot of the monastery I saw the ' chosen few ' coming in. This time they were only ten in number and were completely naked and so it was possible to count every rib of these emaciated figures. This emaciation was the direct result of long continued fastings. The first test was comparatively simple and they got through it rather easily. After that these starving men were seated and served with the most delicious and appetising food on earth. The steam rising from the hot food just served in bowls and dishes seemed in vain to coddle their sense of smell with all their tempting aroma and the refreshing ice-cold drinks served to soothe their parched throats, likewise, failed to make the least impression on them. Then they were led one by one by the priest and made to stand before the naked figures. It was really meant to test their ability to control carnal desire, which according to the Tibetans, and perhaps rightly so, is regarded as the most difficult thing to control, but the ten " chosen " seemed to remain unmoved inspite of all the charms these figures might have exercised on their minds.

Now there followed a pause before the commencement of the final ordeal. Nine of the ten " chosen " left the room but the Abbot remained. As for myself I was advised to take my seat behind a curtain, so that my presence might not in any way give cause for disturbance to the actual performance of the ceremony. All of a sudden the muffled sound of cymbals and citterns from somewhere in the background made the weird and occult atmosphere of the place very oppressive. In the next moment a completely naked woman appeared on the scene on the " light fantastic toe." Her feet scarcely seemed to touch the ground. She began to dance one of those traditional Tibetan dances, which was meant to rouse the baser carnal desire in the opposite sex.

Gently she swayed her body to and fro. The " chosen " persons looked straight at her without betraying the least excitement and it was really surprising to find that not even a muscle of their face moved. They maintained their mental composure

admirably, though their glances were fixed all the time at the girl. She appeared beautiful even in the eyes of a European like myself, though this may sound paradoxical in view of her thick lips, flat face and plaited hair, which reminded me of the fierce and unearthly look of Medusa. Judged by Tibetan standards at least she was beautiful. She seemed to be a perfect adept in such a "holy" profession. There was no doubt that she had complete mastery over all the tricks and artifices pertaining to the life of a courtesan and it seemed to be her duty to display her virtuosity in this art in the presence of the Lamas in order to test their spiritual powers of resistance in the face of voluptuous temptations. The climax of this drama of temptation had already been reached and the Lama who could maintain his mental equipoise without blinking even for a moment should be considered to have reached a long way in spiritual culture. There is no moral binding whatever on the Lamas, who have to go through this ordeal, to maintain perfect mental equilibrium in the face of grave provocative temptations and herein lies exactly the most difficult part of the whole show, as they seldom succumb to these temptations, though they are at liberty to indulge in dalliance with the temptress, who puts their power of moral abstemiousness to a very hard test. The result of a failure in such a test amounts to nothing but a betrayal of the candidate's moral weakness and the risk of earning a disgrace. I saw the first of these ten men pass this difficult test with distinction and I did not remain there any longer to witness the continuation of this ceremony as I could clearly understand that the remaining nine persons would have to face the same ordeal. But here in the temple of obscenity does not finally cease the Buddhistic ritual connected with the procedure of undergoing tests and facing ordeals. There still remains some other difficult tests to go through for a Lama, who after his success in the temple of obscenity has to offer in oblation his body to the Unknown Demon. This ritual is however performed only figuratively due to the physical impossibility of making such an offer. It usually takes place either in the morning or in the evening when the Lama climbs upon a hill-top to be immersed in meditation with his eyes transfixed to the heavens above him. Outstretching his arms at full length towards the unseen evil spirit he calls out to him with these words :—" O, thou Unknown Spirit, comest thou to me and I will serve thee with my body as thine food and my warm blood as

thine drink. ' I offer thee my breath and all the powers of my body and soul, so that thou mayest wield them as thou pleasest.'' The real significance of this ritual may be traced to their belief that only through the power of spiritual concentration this perishable material body can be dissolved into an absolute nothingness after which it is only possible to attain the much coveted *Nirvâna*. Due to obvious reasons no one has so far succeeded in getting through this test and the repeated failures are usually ascribed by them to the earthliness and selfishness of the flesh. Complete dissolution of the body is one of the cardinal principles of Buddhistic doctrine, according to which the soul cannot take a new form unless and until the body has been completely destroyed and therefore the Buddhists lay special stress on it.

Once I had an opportunity of seeing with my own eyes a Tibetan funeral ceremony and I must frankly admit that scarcely ever in my life I have been a witness to a more horrible and outrageous ceremonial. It was an unknown person whom I saw being clothed in his own dress immediately after his death. His body was then doubled up and placed in a cauldron. A sooth-sayer then appeared on the scene to cast a horoscope for finding out which would be the most suitable day for the funeral ceremony, which usually takes place after a couple of days of a person's demise or in some cases after several weeks. On the appointed day of the funeral to which I was invited along with some other guests, I woke up early in the morning. I saw the body of the dead person being taken out of the cauldron and placed on a bier which was to be borne by two of his relatives. The funeral procession then gradually wended its way through the snow to a grotto in the mountain which rose from behind the monastery. There I found my intimate friend old Gomchokh, who was at once a philosopher and a sooth-sayer, waiting for me. Two Lamas were found in his company who were at the time singing a monotonous song in a low voice before an alter, on which a fire was burning. It was at an altitude of 5,000 metres that the ceremony was being conducted and all around us the grand panorama of the high Tibetan plateau, which almost seemed endless, was unfolded before my eyes. Here in the midst of natural grandeur and beauty the dead person was gently placed on the ground and his clothes were then taken off. The solemnity of the occasion was heightened by the pin-drop silence, maintained by the congregation of mourners who stood there as if in expectation of

something weird which would follow soon. The senior Lama then solemnly rose from his seat and began to invoke the aid of the Unknown Spirit. By lifting his uncomely face, worn out with age, towards the heavens he began drawling in a monotonous tone :—Aiyah ! Aiyah ! thou the king of the Unknown, comest thou to us !" There he stood like a sombre statue with outstretched hands and his head reclined backwards. His eyes had a fixed look and his voice sent echoes ringing through the bleak Tibetan Plateau. He went on repeating those words in quick succession, which were all lost in the infinite distance. Then all of a sudden a deep silence fell upon the congregation. After that I suddenly got a choking sensation which is usually experienced by one when he is unexpectedly confronted with a grim tragedy. As sure as I live I saw the Unknown Spirit appearing before me in the sky. As far as my eyes could scan the horizon just a moment before there was not any sign of life whatsoever anywhere, but as if out of nothing black dots ominously began filling the horizon as if in response to the call of the old Lama. These dots which swept the sky from the " dim verge of the horizon to the zenith's height " now took more definite shapes when they could be unmistakably identified as huge birds circling over our heads. Then they made a swoop down towards the ground which immediately made us throw a cordon round the dead person. The grim silence of the place was broken only by the flap and flutter of their wings. The two relatives of the dead person rushed forward with sharp knives in their hands to chop off the flesh from the dead man's legs. We then watched with horror how those ugly creatures of the air seemed to scan us with their evil-looking eyes, which filled our minds with gloomy forebodings. They were seventy-five or perhaps more in number and they measured about a metre and a half each in height. It seemed as though Ill Omen itself with two evil-looking eyes and borne on two terrible wings had appeared on the scene. From a sign made by one of the relatives of the dead person we at once broke off the cordon and drew ourselves back from the dead body. Immediately after that those vultures which were circling over our heads and which looked like being weird creatures something between a man and a bird almost threw us on the ground by their precipitous dive on the dead body. Screaming, screeching and making all manner of infernal noises they settled down in a hideous throng on it, which was fastened to a pole, lest they

should drag it on to some other place. Two vultures, besmeared with black, were seen to tear off a portion of the dead man's intestines and move away, flapping their huge wings which raised a cloud of dust.

Another vulture was seen to feed on the dead man's ear with great avidity. Then there ensued a fight between two of them over that portion of the corpse which seemed to be particularly delicious to their taste. At the sight of this diabolical feast of the vultures which, though filled my heart with horror and disgust and a resultant oppressive feeling as in a night-mare, yet it seemed there was something attractive in this ghastly spectacle, from which I could scarcely turn away my eyes. I was as it were spell-bound by the malign influence of the Evil Spirit itself. It seemed as though I had lost all conciousness of time and I remained helplessly transfixed to the spot. I can now hardly recall how long this horrid show lasted. Suddenly I felt somebody's arm on my shoulder when I turned round to find that it was old Gomchokh. " You seem to be much agitated, my dear son! Here you saw ' need ' in its worst form, namely that of destruction to be followed by the ' need ' of sustenance, which in its turn again leads to destruction." He then kept silent for a while which seemed to cast an ominous spell on me. Abruptly, however, he again came to his muttons with these words :—"Can you tell me whether it was your sense of smell or your inner feelings which were oppressed by the sight of the vultures' hideous greed for carrion?".

I had to hesitate a little before I could find an answer to his query :—" The relatives of the dead person however felt not in the least oppressed by the bad stench of the decomposed corpse or their feelings were not outraged by the hideousness of the ghastly spectacle."

" Yes, what you have just said is quite correct. A person suffers in life as the direct result of his or her ' Karma ' which is another name for the immutable Law of Reaction, which follows every action whether good or bad and which has been done either in this life or in any previous life. Both happiness and suffering in our life are determined by this law, which takes its irresistable course, and there is no escape from it.

We were interrupted in our conversation by a shout made by one of the relatives of the dead person, which was a signal for making joint efforts at driving away the vultures from the feast

which they have been enjoying so long. Once again we rushed forward to throw a cordon round the corpse, from which the flesh had been almost completely eaten up by the vultures, who were now made to leave behind only a skeleton.

Now the climax of the ceremony had reached as the mourners suddenly assumed a militant attitude and began to gather chips of stone with a view to smashing the bones of the skeleton which in their eyes formed the last barrier to the attainment of *Nirvana* by the deceased person. The still atmosphere of the place was rent by echoes of this bone-smashing process. The vultures, however, all the time kept circling over our heads with their gluttonous eyes peeping out of their bald heads which seemed so ridiculously out of proportion to their massive bodies. A signal was given for the second time and we immediately dispersed so that the vultures could once again swoop down on the last remnants of what was a whole corpse only a little while ago.

With the appearance of dawn the sky cleared up and the snow-capped mountain-peaks wore a resplendent look as they were pierced by the first golden shafts of the Rising Sun. Old Gomchokh and the other Lamas kept on singing round the fire burning on the altar and they were joined by the two relatives of the dead person in all solemnity. By a ghastly flutter of their wings and by raising an infernal chorus, the whole flock of vultures, as if by agreement and common consent, took to the air describing spirals after which, as though regaining their balance, they headed towards the West to the unknown horizon in formation flight, like a funeral procession gently sailing in the air. Not even so much as a drop of blood was left behind on the ground to serve as a trail behind this process of dissolution. I saw how a man was dissolved into nothingness for attaining *Nirvana*.

ENGLISH POETRY DURING THE SECOND GREAT WAR

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Never in the history of the world has been found an age full of strife, turmoil and clash of ideas like the present one. With the march of time life is becoming more and more intricate, the secluded artist, the individualist poet is coming more and more to the battlefield of daily life—the days for the artist to dwell in his own ivory tower are gone. Life, society and art have now become inseparable, so any movement in one produces similar movement in the other. Peace is what everybody is asking at present but new hurdles and impediments obstruct the way to peace—after the old ones have been crossed over. The present age has seen two most horrible wars—unknown to the history before, yet peace is still a far-off thing. The first war gave rise to Fascism which crushed the flowering culture and civilisation of so many young nations and the second failed to finish it off completely; Fascism is rising again in a new form and under a new garb.

A short narration of the events preceding the Second World War will not be out of place here. The first war ended in 1918, but practically left the poets in lurch. The poets were, during the four strenuous years of war, under the hope of a lasting peace which was mercilessly shattered by the events following the end of the war. There was utter disillusionment, a morbid state of hopelessness and despair. Nowhere was to be found Browning's Ray of Sunshine—

> "God's in His heaven,
> All's right with the world."

The period that followed saw a host of disillusioned poets headed by Eliot—a period of anti-romantic movement of wit, satire, introspection and despair. But even in this period there was always a search for standard of values both in life and art and so in the next decade we find the poets either taking to left-wing politics or to religion as the saviour of humanity. And then came the astounding world economic crisis and the consequent

rise of Fascism, whose naked barbarity was exposed in Spain, Abyssinia and China. The freedom-movement of these countries found strong supporters in three forceful English poets—Auden, Day Lewis and Spender. The Second War had virtually started by this time and after Spain and Abyssinia came the turns of Czekoslovakia and Austria and the war finally began in 1939.

English poetry sustained a heavy loss by the death of Yeats just before the war. That simple soothing personality was no more. Yeats had a wonderful receptive mind which he kept open till the last day of his life. Yeats was not a poet of one age only; he was of several ages. Before his final end he was taking a new birth in a new world. He was one of the first poets to recognise the claims of contemporary life on the artist. And so he renounced his dwelling place in the ' Lake Isle of Innisfree ' and enthroned himself on the earth amidst people. His was an extremely sensitive mind, he was always at the front of Irish National Movement, was never lost to despair and was always hoping for better days—

" Sing on! somewhere at some new moon,
We'll learn that sleeping is not death,
Hearing the whole earth change its tune."

But Yeats died just before the war; otherwise he could have given something really fresh and enlivening and added much to the wealth of English poetry.

Of the living elderly poets T. S. Eliot's name comes first. Eliot gave us three poems during the war—" East Coker (1940), ' The Dry Salvages ' (1941) and ' Little Gidding ' (1942). With these we must also take up ' Burnt Norton ' which conveys the same spirit though written in 1936. But Eliot, to me, has long ceased to be a poet of any value because of his escaping from the reality and rushing to the Church for shelter. The scientific and objective outlook on life that marked the early poems of Eliot, is long gone. Even now the first lines are as fresh as sunshine—

' Let us go then, you and I,
When the evening is spread out against the sky,
Like a patient etherised upon a table.'

But this objective vision was soon threatened by a shadow as the poet, more and more, lost his touch with life. So soon he found himself in the cesspool of Religion and declared—' For thine is the Kingdom.' The brightest and the most powerful

poet of the 20th century committed suicide. One is really shocked to think that Eliot could write 'Ash Wednesday' with perfect poise of mind at a time when the whole civilisation was going to collapse due to the world-wide economic crisis. But our poet adopted the line of least resistance and tried to preach religious narcotics to the suffering humanity. And then rose Fascism, but Eliot had nothing to say against that. Two of the most promising English poets Cornford and Caudwell died fighting fascism in Spain; three others—Auden, Spender and Day Lewis lent their support to the cause of the fighting people, but Eliot was sitting tight with the detachment and magnanimity of a sage on his spiritual throne, only at times asking people to ignore Science—as science 'bring us further from God and nearer to the Dust.'

His poems during the war also convey the same thing. He disregards reality completely and even asks Spender in a letter during this period to disregard the outer-life and the noise of the war. The main problem in these poems is how to achieve in one's own life the inner stillness,'—' where past and future are gathered '—

> 'The inner freedom from the practical desire,
> The release from action and suffering, release from the inner
> And the outer compulsion.'

The poet is returning more and more to his subjective coterie, forgetting the sacred duty of a poet. He asks us to rely on our unexpected moments of sudden illumination—

> 'Hints followed by guesses; and the rest

Is prayer, observance, discipline, thought and action '—and the rest will be done. Thus Eliot was not moved by the speed and blood of the world; he maintained his calmness and carried on his deceptive business of befooling the world with religious narcotics. Eliot the poet is long dead; he is now only an arch-reactionary strengthening the hands of the oppressors of the world and the marauders of peace.

This, it appears, is the tragedy with most of the English poets of the day. It was a time when Auden was hailed as a great promising poet, who stood for struggle, for action and for the people. And there was sufficient truth in that. The Auden of the thirties gave us such wonderful lines as—

" If we really want to live, we'd better start at once
to try;
If we don't, it doesn't matter, but we'd better start
to die."

And then he gave us ' Spain '—full of life and full of ideals of Republicanism. It was thought that after many years England was going to have a real people's poet—who would give vent to the feelings and hopes of the suppressed humanity.

And then came change—and it came during the crisis period—the war. In ' Another Time ' (1940), he began to explore primary spiritual needs—leaving his past bright ideals. But even here, there are signs of his glorious past—

All I have is a voice
To undo the folded lie,
The romantic lie in the brain
Of the sensual man in the street
And the lie of Authority.
Whose buildings grope the sky—
There is no such thing as the state
And no one exists alone;
We must love one another or die.'

His final betrayal came with his ' New Year letter ' (1941) and ' For the time being ' (1945). Now he has bidden adieu to reality, to earth, to the struggles of the oppressed humanity and is fast approaching a semi-religious position like Huxley, Maugham, Isherwood and others.

Stephen Spender is another modern poet whose ' Poems ' (1933) created a sensation in the English reading public of the world. At once he was hailed as a very promising poet; some even went to the length of styling him as modern Shelley. His first approach was really brilliant—his optimism, vigour and vitality came ' like a breath of fresh air after a generation of self-love and self-disgust, of determinism and frustration.'

He entered the literary field with a gospel; attacked the ideas of frustration and despair and wrote—' Behaviour lags behind the immediate processes of life, which are concerned with what people really believe and which are the subjects of poetry. Poetry is sensitive to new forms of life, long before they have influenced behaviour.' His poems also expressed his staunch optimism :—

' Oh, Comrades, let not those who follow after,
The beautiful generation that shall spring from our sides—
Let them not wonder after the failure of banks,
The failure of cathedrals, and the declared insanity of our rulers,
We lacked the Spring—like resources of the tiger,
Or of plants who strike out new roots to gusting waters.'

From the very beginning he is extremely lyrical and of introvert nature. He is always engaged in self-criticism and has all along tried to bring about a synthesis between the individual and the Society. There is a revolutionary fervour in him, but more than often he retires into subjective self-analysis. That's why in his poems written during war years—' ruins and visions ' (1942), ' Poems of Dedication ' (1946) he shrinks into ' the Fortress of my final weakness.' Thus with the march of time while he is losing the youthful brilliance, imagery and vivacity—he is also losing touch with life and reality. As Prof. Bullough calls him, he is really a poet of ' Self-mistrust.'

Last of the famous revolutionary (?) trio is Day Lewis, whose ' Transitional Poem ' (1929) bore the imprint of Eliot and the Metaphysicals. His next work ' From Feathers to Iron ' is a sort of spiritual autobiography. And then came the ' Magnetic Mountain ' in 1933. It had new tune, new style, freshness and a jumble of ideas which Day Lewis was eager to call ' revolutionary.' The poet rebelled against the middle class complacency—

' Professor Jeans spills the beans
Dean Inge tells you a thing
A man in a gown gives you a low-down '—

and he wanted to bring about a change in this world—change towards peace and Socialism. This urge led him to support the Republican cause during the Spanish war and he produced some really fine poems dedicated to the cause of the suffering humanity.

But since 1940, there has come some change in his poetic personality. In his ' Poems of wartime ' (1940) and ' Worked over all ' (1943), Day Lewis is definitely a changed man—who instead of going ahead—has travelled ' road-back.' He lacks

that zeal and fervour—even he goes to 'rebuke' his former zeal and belief—

'We doubt the flame that once we knew;
Heroic words sound all untrue
As love lies in a dream'—

One really pauses to think—is this the same Day Lewis who wrote 'Magnetic Mountain' in 1933 ?

The slow and tragic end of the famous trio in this way brings out some positive truths of life. It is the middle-class phenomenon—the middle-class doubts and dissensions that we find in the maturity of these poets. Their idealism was Utopian, Romantic—it was more of Shelley and Morris type than of Rolland or Myakovosky type. It had no foundation on real experiences, it had no solid basis—and so one crisis could sweep away this whole phrase mongering romantic bubble. These poets could not reconcile themselves with the ever-progressing, ever-changing Society as was done by Tagore, Rolland and Anatole France. Herein lay their tragedy. That's why with the onrush of crisis somebody fled to America to ascertain the spiritual truths of the universe, somebody took to utter subjectivism and somebody to a pastoral way of life. This is the twentieth century middle-class tragedy noticed in all the countries of the world.

Julian Symons is another example of this middle class debacle. He is one who is floating on a fluid—has no straw to catch. His poetic gospel is full of contradictions—an agglomeration of jumbled ideas and confused notions—'Poetry has social value, but his own poetry should have no social value to a poet'; 'art is to the artist an autobiographical game'; 'Poetry creates a legend and that is generally a good thing; for the poet to live inside his own legend is always a bad thing'; and again—'art is for the artist never more than a means of expression, involuntary, personal, subjective and useless.'

Symons has realised the malady of the present society, he has grown up aware of this evil in Society and so he writes :—

'All your faces are like mine, you are
Puppets like me in the iron fist of money.'

But true to his middle class tradition he has failed to rebel and so he 'withdraws sadly into isolation'. During the war years he therefore, falls into the chasm of despair and declares—'the poet is not of necessity concerned with the alteration of

Society; he may accept or reject or remain indifferent to the effects of war '. But still sometimes he feels distressed at the misery and oppression of the world and then only bursts out like an ineffectual and impotent angel.—

" If I could power to
My burning thoughts! This ink turn acid and the pen
Become a gun, points against the murderers,
If I could extinguish the voice that says
' Man can endure corruption and be happy '."

Before I go to deal with the younger poets—who began their account during the war years—I should mention here two other poets—who were full-fledged poets long before the war—I mean—Louis Mac Neice and Roy Campbell. Mac Neice is an eclectic and is very proud of his intellect and attainments. There is an ironic detachment in his poems :—

' The glass is falling hour by hour, the glass will fall for ever
But if you break the bloody glass you won't hold up the weather.'

There is also a touch of liberal humanitarianism in his poems but he has got nothing to give to this world. He deprecates the present system but knows not what to do. So he attacks the communist :—

" Your thought make shape like snow; in one night only.
The gawky earth grows breasts,
Snow's unity engrosses
Particular prettiness of stones and grasses.
But before you proclaim millenium my dear
Consult the barometer,
This poise is perfect but maintained for one day only."

There is a peculiar complex in him which has kept him aloof from the people and consequently has failed to produce anything really great during the war-years.

Roy Campbell's name should be associated with Ezra Pound because both are conscious propagandists of Fascism. The Spanish War made many converts among English poets to the Republican cause, but found Campbell fighting for Franco. During the war years he expressed his hatred of the Leftists—and

shielded his fascist inclinations under a nationalist and neutral garb—

"My steel
Is always pointed at the tyrant's heel,
Whether from Right or Left he dares to clout
His Maker's image with a butcher's clout"—

but Hitler, Mussolini, Franco, and Tojo were no tyrants to him.

The utter tragic condition of English poetry during the war-years is further evidenced by the birth of a new movement known as 'The New Apocalypse' in 1938—a movement completely divested of reality and life. When Surrealism—an offshoot of French Dadaism—died its natural death in England—this new movement was started by a group of young poets prominent among them being G. S. Fraser, Henry Treece and Nicholas Moore. The movement was characterised by obscurity and a definite return to Romantic individualism. 'The political position of such a movement'—defined H. Treece is clearly Quarchic—an antidote to left-wing Andenism as much as to right-wing Squirearchy.' This new movement only showed the bankruptcy of English middle class intellect who tried to escape from the horrors of war in this way.

Just like the first great war, the Second one also produced some soldier poets—who began to write poems during the war years. Unlike the poems written in the first war—here the patriotic sentiment is less boldly expressed. The mild but sure note of pessimism is everywhere and a failure to see through the trouble and turmoil permeates the whole collection of the period. The only achievement of these poets is the clarity of expression and the poets strove their best to attain the 'terrible crystal.'

From the very beginning, these poets turned down the social context of poetry. And so John Pudney expressed their ideal as follows :—

'We are so physically and morally engulfed by the times in which we live that poetic journalism—songwriting—is a very proper method of expression.'

They would, therefore, try to sing like birds, take a series of snapshots and by these try to recreate their minds in hours of exhaustion. They would observe the war, the men and women of new countries and make out songs from these. But howsoever they tried they could not free themselves from the tragic and pessimistic note of life :—

" Over all I've thought and written
Has rested the leaf-like tracery of hurry,
Casting its pattern accross my eyes, spelling its message:
Don't linger, for there may be no tomorrow."
(Rook—' Light rests in our eyes ')

This tragic note is more vividly expressed by Roy Fuller whose ' A Lost Season ' (1944) reminds one of Sassoon. Pessimism runs through nearly all his poems and this is because he took the war for its Dictionary value and failed to see any ideal behind it. And so wrote he :—

' It is goodbye
To the Social life which permitted melancholy
And madness in the isolation of its writes,
In a struggle inconclusive as the Hundred
Years War '—

This increased with the march of time and so in ' A Lost Season ' we find :—

' What Gods did you expect to find here, with
What healing powers? What subtle ways of life?
No, there is nothing but the forms and colours,
And the emotion brought from a world already,
Dying of what starts to infect the hills.'
(The green hills of Africa).

Alun Lewis who died in Burma before attaining his maturity tried to find solace in nature but failed. All his poems show some kind of frustration and all these because of ' the Senseless breaking in of war upon peace '—and that's why for him—

' The white brain crossing
The frontiers of darkness
To darkness and always
Darkness pursuing.'

The most forceful young poet was Sidney Keys who died fighting in Tunisia when he was only twenty. Keys had a wonderful power of observation and expression, but unfortunately he also suffered from the disease of melancholy. A sense of futility of life occupied him from the very beginning—

' In spring they all come back,
I saw old Housman watching by the weir.
For sweet hearts he never knew and never will know.'

Because he had no faith in life, so to him sorrow and misery became the only conditions of existence and therefore we find him ridiculing the fighters for peace and freedom :—

> " You'll find, may be, the dream under the hill—
> But never Canaan, nor any golden mountain."

And so his poetic end was what has been every escapist and pessimist. He ultimately preached the sweet blessings of ' silent acceptance ' and inaction in the Eliotian fashion :—

> ' Wrestling with angels, they found out in time
> Only the coward will resist that fall ;
> And so, embracing bravely the white limbs,
> Engulfed in the long-shining hair, they learnt
> Humility and triumph.'

This is the whole tragedy of the English poetry during the holy war against Fascism. The heights reached by the French or Russian poetry during the war is staggering and compared to that English poetry appears to be a mole before a hill. One reason is sufficiently clear. Though England was severely bombed, yet the actual war with its multifarious horrors did not visit England as it visited France or Soviet Russia. France actually faced the war, she had to devote her full energy to save her culture and civilisation by resisting the barbaric hordes. That's why we have found wonderful resistance creations by Aragon and Gabriel Peri. The French and Russian artists were engaged in a life and death struggle, they were actuated by a distinct ideal and a firm faith in the future as had been the case with Caudwell, Cornford and David Guest during the Spanish War. That's why they were not dismayed ; That's why they boldly declared ' To-morrow is ours.' But the English poets failed miserably. The crisis in culture and civilisation put them on the wrong track and they failed to discover the way-out—as they tried to find it not in the toiling people but somewhere else. That's the tragedy of the crumbling old World Order.

CAPITAL FORMATION IN INDIA

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I

Of late the question of capital formation in India has assumed considerable importance and it has given rise to much controversy as to the scope and extent of the excess of national income over expenditure under conditions of high prices and taxation. It has now been a general practice with the manufacturing class to blame the present rate and structure of direct taxes in India holding it to be the cause solely responsible for the depletion of savings among the higher income groups. It is being assumed and preached by them that the rate and volume of capital formation were much higher in this country prior to the introduction of the present rate of income tax and once the rate is enhanced savings are destroyed.

It is high time that this proposition of the capitalist class should be thoroughly examined in the light of recent developments in other advanced countries of the West. In order to have a fuller appraisal of the incidence of higher prices and taxes on capital formation, it is necessary at first to state clearly what is actually meant by capital and its formation in relation to the national income, expenditure, savings and investment.

National Income: The National Income is the nation's total output less that part which is required to provide for the replacement of its assets (based, however, on their original cost, not their replacement cost). The National Income or product is the measure of the total value at factor cost of goods and services produced in a period which are available either for consumption for addition to wealth. This total is valued in terms of money and is equivalent to the income accruing to the factors of production—*i.e.*, labour, management, enterprise and property.

Capital in economics may take any of the three forms, namely, investment (real capital), securities or money. Again, this division is resolvable into two as securities are mere

acknowledgments of debts from one group to other within the community and hence they represent either real capital (investment) or liquid money. Total money income may be saved or consumed and investment is the difference between income and consumption and is therefore equal to savings. Keynes classifies the goods produced by society as either consumption goods or investment goods. The total income of the society (Y) is made up of income earned in making consumption goods (C) or of the income earned from making investment goods (I). Therefore, $Y = C + I$.

Now, C which stands for income earned in making consupmtion goods must also stand for the amount spent on buying consumption goods, since these two are parctically the same thing. Similarly, I stands for the amount of money spent on investment goods. The aggregate amount of saving in any period (S) may be defined as the excess of aggregate income in the period over the expenditure on consumption goods. By this definition of saving, we can reach our second quation, $S = Y - C$. From these two equations it follows that saving must always equal investment: $S = I$.

This proposition applies to aggregate saving and investment rather than to individual's actions since one may save without himself investing or expecting another individual to do so in an amount exactly equal to his own saving. An individual may reduce his volume of consumption when others are increasing theirs so that C remains unchanged.

Saving indicates two identities and not simply one. Thus: Saving = Current receipts − Current outgoings
= Lending − Borrowing + Capital formation.
Each of these identities is true for one account and therefore for any aggregate of accounts. For a closed economy, $\sum$ (lending-borrowing) $= 0$, whence saving is equal to capital formation. For an open economy $\sum$ (lending-borrowing) is called the foreign balance and may, of course, be positive or negative. In an open economy investment includes saving plus foreign balance.

It would be convenient terminological distinction to use the term saving to mean the addition to wealth in a period and savings (in the plural) to mean total accummulation.

Capital formation indicates the net addition to the volume of real capital, like houses, factories, etc., and not merely an

increment in inventory value. Capital formation is an increase in the net productive resources of a country and it excludes unproductive hoarding of money. Total capital formation is the sum of home investment, foreign lending and import of gold.

On Keynes's view, the only way in which a society can really ' save ' is by producing something other than consumption goods—that is, by producing investment goods. Hence, saving always and necessarily equals investment and nothing else. When some people hoard money, other people's income falls, as the flow of spending and hence of income production is reduced, but the hoarding is not ' saving ' in any true sense. In that condition the society actually has less wealth than before, instead of more. In the Kaynesian concept of saving money hoarding is regarded as irrelevant and therefore does not figure in his equation.

Keynes's proposition that saving always equals investment, though may seem paradoxical at first sight, is obviously correct on Keynes's definition of saving. Yet there may be substantially different conclusions—that saving need not be equal to investment —is also correct on a different definition of saving.

The difference turns on the treatment of changes in effective hoarding. Keynes does not take into consideration these changes in his interpretation of saving, whereas others have included them in their definition of saving. While dealing with the relation between income, investment and consumption he presents in his equations only the relation between income and the activities from which it is received—namely, consumption and investment and is concerned only about the sources of income and about the uses to which income receipts are put within given periods. This latter school shows the relation of income not only to consumption and investment but also to changes in effective hoarding.

Saving in the ordinary or nearly in the " Robertsonian " way, stands for " that part of any income receipts which is not spent by the recipient within some approximately defined subsequent period on consumption." The saving consists of all current income receipts which are spent currently on new investment, plus all such receipts which are not spent on commodities or services at all but are used to increase effective hoarding (He). The term effective hoarding includes liquidity preference as well as the desire to hoard which may operate simultaneously causing

people either to increase the absolute size of their money hoards, or to repay bank debts and the like, thus diminishing the volume of money stock; or both. So it indicates not only additions to actual hoards but also diminutions in the money stock as when bank loans are repaid; and conversely for effective dishoarding. The value of new capital formation then is equal to the amount of all current income receipts spent on investment, plus any sums spent on new investment which arise from effective dishoarding either through the use of previously idle money balances or by the creation of new money itself. Hence we have $S = I + (He)$, the new saving is S and the change in effective hoarding is (He), which is actually positive or negative as the case may be.

This latter definition and conclusions about " savings " are more realistic and helpful than Keynes's and there will be effective hoarding and dishoarding anyway among the people, regardless of whether or not the resulting changes in absolute hoards and in money stock are considered as " savings." There may be certain advantages in confining the concept of saving to the sources of income alone and from this point of view saving is necessarily equal to the investment. But then it is better to give up altogether the concept of ' saving ' from the economic vocabulary. Because of the differences in definitions and resulting confusions it is desirable to use two categories,—of " investment " and with respect to income receipts which are neither consumed nor invested, " changes in effective hoarding."

The definition of National Income and its relation to Current Output: In this discussion, only production and exchange operations undertaken in return for money, or in the expectation of receiving money payments later, will be considered. All barter operations, all production for own use, and all " imputed " production or income (as for example, " income " derived from living in a house one owns) are excluded. So also are excluded the exchange of all previously issued securities, of land and of all other previously existing assets and the so-called capital gains and losses. For the appraisement of the operations of production and exchange for money it will be necessary to consider four principal categories and the relations among them. The categories are: the total money receipts of business enterprises from the sale of current output, R; the money value of the gross national product that is sold for money, ' Og '; the money value of the net national product that is sold for money,

' On ' ; and the national total of the incomes actually received by individuals in money from producing the national product, Y.

The money value created by firms making and selling consumers' goods and services, or added by such firms to the intermediate products of other firms may be represented by ' a ' for any period. Then abstracting from all other operations and factors, for each period $R = a = Og = On = Y$.

The volume of net accumulation of money by individuals in any period may be indicated by ' g '. " Accumulation " here simply implies that the groups in question holds more money at the end of the period than at the beginning. Government bodies and foreigners may be lumped with business firms as a single group, thus economic activity being limited to two groups alone, individuals and business firms, it will avoid needless complications. Then if the total volume of money is fixed and individuals accumulate an amount ' g ', the other group must discumulate an equal amount, on balance ; the algebraic sum of these changes will always be zero. If both the groups attempt to accumulate money simultaneously and in equal quantities, the volume of money being fixed and its velocity of circulation remaining unchanged, neither can succeed. Accumulation of an amount ' g ' by individuals, will only reduce their current purchases of consumers' and investment goods below their current incomes. Hence, if the money stock remains fixed and other things being equal, $On = Y = g$. If individuals discumulate (that is, if business firms and others accumulate), g itself assumes a negative value, and the same formula holds.

Capital formation is inevitably linked up with the taxation structure of a country and taxation being a subject matter of Public Finance it is better to have a comparative idea of the incidence of taxation on production and consumption of a country as has been expounded by the classical and modern schools of economists. The classical theory of Public Finance assumed that society had a choice between consuming more and investing more. A progressive diminition in the volume of consumption meant a more rapid accumulation of capital, and that consuming more meant a fall in the rate of investment. Under classical assumptions investment and consumption are notions of opposites and increasing expenditure on consumption implies a decreasing expenditure on investment. But Keynesian theory has brought a revolution in Public Finance and modern

authorities do not say: " what we do not consume, the business man uses for investment ". Now it is said: " unless we consume the business man refuses to invest ". One man's expenditure is another man's income and abstention from consumption does not lead straight to an accumulation of capital. " The attempt to save, on the contrary, may lead to unemployment a fall in the national income, idle capacity and thus to retardation of capital accumulation ". This modern theory holds that higher taxes on income prevent oversaving and encourage expenditure on consumption, thus preventing a contraction of the country's economic structure and stabilising its prosperity. At the height of a boom investment is generally cut down and a great portion of the savings remains idle. Oversaving leads to less spending, less production and more unemployment, and it is assumed that the higher the income groups, the higher the rate of savings.

Before embarking on the discussion of capital formation in India, we propose to have a peep into the economic conditions of developed countries like the UK and the USA with a view to having a comparative idea as to the scope and extent of capital formation in these countries in relation to the national income, personal consumption, Government expenditure, taxation and savings. This will help us in having a better appraisal of our Indian conditions.

We reproduce below a Table indicating the shares of the Government expenditure in the United Kingdom, gross capital formation and consumption in the money value of the national resources available for internal use.

TABLE

Allocation of the total resources in the UK between different uses :

	1938	1945	1946
		(per cent)	
Personal Consumption	71	49	60
Government Current Expenditure	15	44	25
Gross non-War Government and private capital formation	15	7	14
Gross resources used at home	100	100	100

That personal consumption encourages and foster capital formation is quite evident from the above Table which also shows that when the Government expenditure on unproductive purposes is at the highest, the lowest is the accumulation of capital. So what affects the rate of capital formation is not merely high taxation of income, but mainly the cost of living and the volume of unproductive Government expenditure which do not add to the capital formation and hence lead to dissaving. The percentages of direct taxes on income to the total revenue in the UK for these years were respectively 45 in 1938-39, 59 in 1944-45, and 58 in 1945-46. Cost of living being not abnormally high, taxation of income does not necessarily eat into the savings of the country and this can be supported by real conditions. Again, taking an illustration from the UK's war-time rate of savings, it can be illustrated that personal savings may be the highest even when direct income is taxed to the utmost limit. Here is the ratio of the gross personal savings to personal income after payment of direct taxes (inclusive of those due to repayment after the war but exclusive of death duties, etc.). It is to be pointed out here that there was 100 per cent excess profit tax in 1943 and still the rate of savings was the highest in that year.

The Saving Ratio in th UK (per cent)

1938	1939	1940	1941	1942	1943
7.7	9.4	16.5	20.4	22.5	25.0

(These figures are taken from the " Studies in War Economics ", by the Oxford University).

In the " Economy Survey for 1949 ", gross capital formation in Great Britain in 1949 is put at £2,330 million, as compared with £2,352 million in 1948 and £2,040 million in 1947.

Although total capital formation is expected to decline slightly, the Survey envisages a moderate increase in gross fixed investment, which for the major groups estimated at £1,755, compared with £1,635 million in 1948 and £1,465 million in 1947.

The Table I will show the components of the estimated gross fixed investment in the UK during the year 1947-49

(Principal Sectors) at current prices in 1947 and 1948 and for 1949 at 1948 prices.

TABLE I

ESTIMATED GROSS FIXED INVESTMENT IN THE UNITED KINGDOM, 1947-49

(Principal Sectors) (£ million)

	1947			1948			1949		
	Construction	Plant	Total	Construction	Plant	Total	Construction	Plant	Total
Fuel and Power	40	90	130	60	105	165	80	140	220
Transport communications and shippirg	105	220	325	115	240	355	140	220	360
Agriculture, forestry and fisheries	25	45	70	25	60	85	35	60	95
Other Industries	95	275	370	100	305	405	125	325	450
Housing including repairs and maintenance	460	...	460	475	...	405	420	...	470
Other Social services	40	...	40	65	...	65	100	5	105
Defence and administration.	45	5	50	55	5	60	60	10	70
Northern Ireland	15	5	20	20	5	25	25	10	35
Total	825	640	1,465	915	720	1,635	985	770	1,755

The estimates are at current prices in 1947 and 1948 and for 1949 at 1948 prices. For N. Ireland, the figures exclude investment in agriculture and some smaller items included elsewhere. The total figures exclude miscellaneous fixed investment.

In addition, it is estimated that in 1948 there was miscellaneous investment to the extent of about £370 million of which roughly one-third consisted of machinery and equipment and the remainder of constructional work. The difference between these estimates of fixed capital investment and those for gross capital formation (£205 million in 1949 and £347 million in 1948) represent estimated additions to stocks and work in progress and certain miscellaneous items. Of the increase of £312 million in total capital foramtion in 1948. about half was due to higher prices.

How was this total of gross investment financed? The next two Tables (Table II and Table III) will show the national resources and expenditure along with saving and investment. Table III vividly illustrates the effect of the disflationary budgeting which the Chancellor followed last year. The Table clearly sets out the revolutionary changes that have occurred in the sources of finance for the investment programme in recent years. Since 1946 there has been progressive increase in the volume of capital formation in the face of high taxes on income. The transformation has been largely financed by surpluses of public authorities (£427 million in 1948, against a deficit of £896 million in 1946) and by additions to the depreciation provisions and reserves of companies from £885 million in 1946 to £1,260 million last year.

TABLE II

NATIONAL RESOURCES AND EXPENDITURE IN UK

Resources

(£ million)

	1938	1947	1948	1949 at 1948 prices
National Income of the UK	4,640	8,725	9,675	10,000
Provision for depreciation, etc,	450	750	825	900
Gross National Product	5,090	9,475	10,500	10,900
Net Loans and Gifts from abroad	70	630	120	
Total Resources available for home.	5,160	10,105	10,620	10,900

Expenditures

Domestic expenditure on goods and services at market prices:	1947	1948	1949
Personal	7,465	8,004	8,200
Government	2,069	1,914	2,040
Gross Capital Formation	2,040	2,352	2,330
Total	11,574	12,270	12,570
Subsidies	434	515	515
Less Indirect Taxes	—1,903	—2,165	—2,185

TABLE III

PERSONAL EXPENDITURE AND SAVING IN UK

(£ Million)

	1938	1946	1947	1948
Personal Income	4,886	8,712	9,027	9,592
Less Income Tax	369	1,149	1,233	1,368
Personal Disposable Income	4,517 (100)	7,563 (100)	7,794 (100)	8,224 (100)
Personal Expenditure	4,296 (95.1)	6,741 (89.1)	7,465 (95.8)	8,004 (97.3)
Gross personal Saving	221 (4.9)	822 (10 9)	329 (4.2)	220 (2.7)

FINANCING GROSS DOMESTIC CAPITAL FORMATION

(£ million)

	1938	1946	1947	1948
Gross Personal Saving of which	221	822	329	220
(a) Net Saving by persons	(143)	(681)	(165)	(6)
(b) Direct Taxes on capital	(78)	(144)	(164)	(214)
Total Finance from domestic sources	700	905	1,410	2,232
Gifts and loans from abroad, etc.	70	380	630	120
Gross Domestic Capital Formation	770	1,285	2,040	2,352

The most dramatic change which the Table III shows is the exiguous contribution which is now made by personal savings. The figures are cast in a form which puts the so-called taxes on capital in their true perspective. This method of presentation in fact demonstrates that the so-called taxes on capital merely draw off a corresponding amount of personal saving. The total money value of gross personal saving was identical in 1948 with the total for 1938. But of the gross personal saving of £220 million last year, only £6 million was saved " net," while £214 million was offset against taxes on capital. In other words, despite the increase in the national income last year, the total amount of personal saving was barely maintained. This goes to support our contention that capital formation may take place even independently of the volume of saving which in a highly developed industrial country may remain in the form of effective hoarding not flowing into new investment. Despite a marked fall in the volume of saving in 1948 in Great Britain, there has been an

increased volume of investment, and saving is not necessarily a real indication as to the trend of capital formation of a country. Of course, ploughing back of capital towards new investment depends on the volume of saving available for investment, but generally the surplus of income glides into new capital formation imperceptibly and what is shown as saving in relation to industrial income is often effective hoarding which is neither consumed nor invested. In fact surplus of saving becomes equivalent to investment in a going concern and what is shown as saving is a mere book surplus not being called into new capital formation which is a continuous process under conditions of average resources. So in a state of flux it is very difficult and unreliable as well to form a dead line between so-called saving and investment. These two categories are interchangeable and any estimate of their respective volume should be taken with an allowance of indefiniteness. Actually, the " White Paper " on the national income in the U.K. admits the " extreme unreliability " of any estimate of personal saving—indeed, there are important differences between the figures shown in the Tables given in the White Paper on national income and expenditure, and those which appeared in the Economic Survey published at an interval of a week or two.

So Keynes is right when he says that saving is practically equivalent to investment and what remains as surplus after investment is effective hoarding as distinguished from saving. In our common use we confuse between saving and hoarding and substitute one for the other. It is a wrong proposition to estimate every time investment in terms of saving because it is to judge a thing by itself. Our defect lies in that we confuse hoarding with saving and think that investment depends on hoarding of surplus income.

The volume of investment depends on the opportunity and willingness to invest. What actually affects the rate of capital formation is excessive Government expenditure on unproductive purposes. This has been illustrated in the case of the United Kingdom, and is also true for the United States where the volume of private investment is the highest when Government expenditure reaches a low-water mark. The following Table will illustrate this ;—

The Structure of the Gross National Product in USA. (Thousand million $).

	1944	1946	1947 (first half)
Consumption	140.4	148.7	158.8
Private Investment	5.7	24.6	29.5
Net Exports	2.1	4.8	10.0
Government Expenditure on goods and services	96.6	30.6	27.5
Gross National Product	210.6	203.7	225,0

United Kingdom's Investment Account. Part of the capital formation in the U.K. was done by external disinvestment (net loans and gifts from abroad and sales of foreign assets) in the previous years, to the tune of £630 million in 1947 and £120 million in 1948. In view of the smaller budget surplus and absence of deficits in the balance of payments, total investment in 1949 being projected at the same level as in 1948, private savings will have to be larger than last year. Personal saving has considerably declined in the post-war years and on the other hand business reserves have been steadily on the increase. Thus public surpluses and institutional savings are the chief sources of monetary savings for investment in the U.K. The following tables will give data relating to gross domestic capital formation :—

Sources of gross Domestic Capital Formation (percentages of total)	1945	1946	1947	1948
Sums set aside through action of public authorities	−6.6	−62.4	0.5	32.0
Provision for depreciation by enterprises	46.7	46.7	31.6	30.3
Additions to free reserves by companies	22.1	22.2	20.8	23.2
Gross personal saving	28.7	63.9	16.2	9.4
Gifts and loans from abroad	9.1	29.6	30.9	5.1
Gross domestic capital formation	100.0	100.0	100.0	110.0

Before the war, the United Kingdom was devoting £300 million (at pre-war prices) to additions to the nation's capital equipment. During the war periods these additions ceased and, on an average, capital stock was run down by £300 million a year due to under maintenance. In the post-war reconstruction effort, in 1947 and 1948 gross capital formation in the U.K. averaged 23 per cent. of the national income while apparently net capital formation was 14 per cent. While these increases in capital formation partly reflect the price rise since 1946 when gross capital formation was only £1,285 million, the bulk of the

increases measure a genuine improvement in investment. The increased investments are financed by surpluses of public authorities and by higher company reserves. The importance of business reserves is great and of the estimated gross capital formation in 1949, £1,475 million are to be provided in the form of depreciation and maintenance allowances (£900 million) and net addition to business reserves (£575 million).

Of course, taxation at the rate of 40 per cent. of gross incomes has reflected an adverse effect on private saving and the public surplus represent a diversion to that extent from private saving. In 1948-49, the total of net national small savings (Savings Certificates, Defence Bonds and Post Office and Trustee Savings Bonds) are provisionally placed at £29 million as against £190 million in 1947-48. Gross new savings are estimated to be £809 million and encashments from past savings at £780 million. Of the total private savings available for new investment, corporate savings ploughed back into reserves have been maintained at a high and increasing level. Personal saving has, however, declined from its war-time level as in money terms gross personal saving of £220 million in 1948 was the same as in 1938. Before the war, gross personal saving was 5 per cent. of personal disposable income and in 1948 it was only 2.7 per cent. as against 11 per cent. in 1946 and 4.2 per cent. in 1947. Net personal saving was insignificant in 1948 in relation to the total volume of capital formation in that year. Death duties and the special levy on investment income apparently represent taxes on capital which must be deducted from gross personal saving in order to find out the net personal saving. Forced saving through taxation undoubtedly decreases personal saving and takes up people's incentive to save but ensures that the volume of real saving necessary for further capital formation is secured, provided the forced saving through higher taxation is not frittered away in excess expenditure leading to non-investment. In 1949 capital formation is estimated to be well above 20 per cent. of the national income as was in 1947 and 1948. In the coming years a minimum annual increase of $2\frac{1}{2}$ per cent. in productivity is to be attained in the real output of goods and services. Exports and capital formation having top priority in the allocation of resources, improvement in internal consumption standards has not been appreciable. The most prominent feature relating to the capital formation is that this large investment programme

is to be financed by a non-inflationary budget, the main sources of capital being corporate savings and budget surpluses. The entire investment on Government account is financed from revenue surpluses, thus obviating the need to borrow from the public. Thus a disinflationary budgetary policy has been of much importance in the restoration of equilibrium in the internal economy. Inflation is definitely now brought under control and production is overtaking demand for some goods at current prices. So high taxation of income by itself does not cause depletion in saving and has no negative influence on the capital formation of a country, provided the Government take up planned investment.

Now about India. In this country we have no reliable data for estimating our national income, savings, expenditure and investment. The most competent assessment of India's industrial capital has been prepared by Divatia and Trivedi in their " Industrial capital in India " (1938-39). The authors claim that there might be an error of £5.59 per cent. in their estimate of capital flowing into large-scale and manufacturing industries in India consisting of factories governed by Section 2 (*j*) of the Factories Act, 1939. Their valuation of the total volume of this industrial capital was estimated at the Rs. 674.82 crores for that period.

In order to follow the course of capital formation in India we should at first have an idea about the volume and distribution of our national income. The following table gives the distribution of our national income under heads, Primary, Secondary, and Tertiary for the years 1939-1947 and for Provinces for 1947-48.

DISTRIBUTION OF INDIA'S NATIONAL INCOME

In Rs Million

	1939-40	1942-43	1944-45	1945-46	1946-47	1947-8
Income from Agriculture	9,527	17,402	22,938	22,245	25,692	21,293
Income from Industry	3,790	9,560	11,120	10,338	9,382	9,800
Income from Tertiary sector	6,026	6,772	8,651	9,799	9,798	8,328
Total Income	19,343	33,734	42,709	42,382	44,872	39,421
Population (crores)	290	302	306.5	310	314	246
Per Capita Income (in Rs)	67	112	139	137	143	160
Income per capita (Rs. 1939-40 prices)	67	70	64	63	59	62

PERCENT CONTRIBUTION OF DIFFERENT SECTORS TO TOTAL NATIONAL INCOME

Primary	49.2	51.6	53.7	52.5	57.3	54.0
Secondary	19.6	28.3	26.0	24.4	20.9	24.9
Tertiary	31.2	20.1	20.3	23.1	21.8	21.1

India is overwhelmingly an agricultural country and of her national income about 70 per cent. come from the rural areas and 57 per cent. constitute as agricultural income. The percentage distribution of our national income shows the predominance of agriculture in our national economy. The post-war years have brought about a pronounced shift of incomes towards primary and secondary sectors. The shift towards the agricultural sector reached its peak in 1946-47 involving an increase of 8 per cent. of the national income or about Rs. 360 crores at prices for that year. The following tables will illustrate the comparative shifts in our national income structure.

INDUSTRIAL INCOME

	1939-40	1942-43	1944-45	1945-46	1946-47	1947-48
Industrial income (million Rs.)	3,790	9,560	11,120	10,338	9,382	9,800
Industrial per capital income (Rs.)	118	290	327	304	276	327
Industrial population (in million).	32	33	34	34	34	30

AGRICULTURAL INCOME

Agricultural income (in Rs).	9,527	17,402	22,938	22,245	25,692	21,293
Agricultural income per head	49	86	112	107	122	129
Agricultural population (in million).	194	202	205	207	210	165

Colin Clark gives the following interesting estimates for our investments and savings in terms of international units. An international unit is a unit of real product (rather than money) being the quantity of goods and services exchangeable for one dollar over the average of prices during the years from 1925 to 1934. That is, an international unit is a real measuring rod of income of which one unit is equivalent to the volume of goods

and services which one dollar would have purchased in the decade 1925 to 1934 in the U.S.A.

INDIAN INVESTMENT AND SAVINGS

	1919-23	1924-28	1929-33	1934-38
Railway, industry, mining	0.48	0.44	0.19	0.10
Other Investment	1.40	1.59	1.70	2.40
Balance of Payments	−0.18	+0.03	−0.08	0.09
Total Savings	1.79	2.06	1.81	2.51
I.U. per head of occupied population.	22.4	24.5	20.6	27.1

The above figures are in thousand million I.U. per annum. Balance of payments are also converted into I.U. like the first two items of the above table. This represents the inflow (negative figure) or outflow (positive figure) of capital. Investment minus the capital inflow or plus the outflow gives the amount originating from internal sources, *i.e.*, savings. This is shown in line 4 by "Total Savings," and these are shown being converted into I.U. per head of working population in line 5. The annual average rate of investment for the periods has been expressed by him in crores of rupees thus :—

	1919-23	1924-28	1929-33	1934-38
Railways	19	27	5	2
Irrigation	2	6	4	2
Other public works	6	6	4	4
Agriculture Improvement	55	47	39	58
Industry	21	11	10	12
Mining	5	...	...	...
Housing and other buildings	40	45	52	61
	150	140	114	139

Colin Clark also estimates our per capita income as follows :—

		National Income per head		Estimated I.U. per occupied person	Real Income per hour worked (I.U.) (deduced)
Date	Source	Current prices	At 1925 -29 prices		
1867-68	Naroji	23.5	44 2	132	.035
1895-	Atkinson	31.5	55.2	164	.045
1921-22	Shah & Kham- -bata	88.0	78-0	231	.071
1925-29	Rao	78.0	78.0	291	.083
1931-32		...	...	231	.083
1944-45		...	...	246	.094

By an equation he also shows the relationship between aggregate capital required per worker per hour. Commencing from 1944 when the real output per worker is known we can make

a calculation of the capital required to allow various rates of the growth of productivity. The following table illustrates the relationship between aggregate capital required per worker and real output per worker per hour.

Period.	Level of real output per man per hour I.U.	Capital required per worker I.U.	Savings per head of working population I.U.	Total savings per annum Billion I.U.	Aggregate over the period of 17 years Billisn I.U.	Total capital required Billion I.U.
1944	.094	765	23.1	2.2	...	71
1961— At ½ p.c. per annum	.102	915	25.8	2.9	43	103
At 1 p.c. per annum	.111	1,075	28.7	3.2	46	121
At 2 p.c. per annum	.132	1,435	35.6	4.0	53	151

It will be seen from the above table that capital per worker will need almost to be doubled by 1961 to allow a rise of 2 per cent. per annum in productivity. With the increase in the numbers of workers employed the aggregate of capital in existence must be more than double. Requirements to achieve improvements of ½, 1 and 2 per cent. productivity per annum in real product per man hour for the country as a whole are shown in the table which also illustrates the savings at those assumed levels of income, calculated by linking income and amount saved. This allows a comparison between capital required and internal savings. The rate of productivity per man hour in the U.S.A. is 1.6 in Britain 1.3, in Switzerland 2.2 and in Germany it is 1.0.

It appears from the table that India's own savings will provide almost sufficient capital to finance a rate of 1 per cent. growth of productivity per annum. However, imported capital will be required to reach 2 per cent. productivity per annum since savings made internally will only provide 53 billion I.U.'s out of the 90 billion required. India at present saves, according to Colin Clark, 10 per cent. of her national income (a proportion comparable with that of Europe and U.S.A.). Rates of progress in excess of 2 per cent. per annum have been achieved in the past in several countries, but notably in Japan. Japan in the early years of industrial development saved 50 per cent. of her total national income which gradually rose without any corresponding rise in the wages. She sustained an exceedingly high rate of savings for a long period. Japan at no stage of her economic development was dependent for any large scale foreign capital and

her rapid development may be attributed to her phenomenal rate of saving. It is a point to note that she entered upon this period of rapid industrial progress at a time when her level of real product per man hour was far below that of present day India. Her level of real product per man hour was .036 I.U. in 1908 and .047 in 1914, but had risen to .104 by 1922. From 1908 to 1922 her average rate of real product per man hour was 7.9 per cent. and from 1922 to 1937 was 4.3-per cent. So Japan's case is a pointer to us that India can stride progressively towards industrial development provided our savings are mobilised on a nation wide scale on the Government level.

The Bombay Plan placed our rate of saving as 5.7 per cent. of our national income. Savings in this country lag far behind to those of the U.K. and the U.S.A. In a predominantly agricultural country like India, saving, in the absence of capital goods and investment prospects, cannot be expected to be equal to that of other developed countries of the West. Our main drawback is our too much dependence on the lands which are showing signs of diminishing returns after years of continuous cultivation. "Too many men, too many cattle." In these words an American diagnosed India's ills. In 24 hours 13,000 souls come into being in India. This appaling rate of population growth is a challenge to India's resourcefulness which is being drained away to feed the millions of half starved population in this country.

(To be continued).

Round the World

Korea

In the last week of June Korea came into the lime light with the declaration of war made by the North Korean Government upon the people of South Korea. This declaration brought in a train of events the full implications of which are not wholly clear at the time of writing. But everybody would appreciate the seriousness of the situation created by the march of North Korean forces across the 38 parallel.

Fate has not been kind to Korea. Its geographical position has itself been a curse to its people. In the last century it was at first a bone of contention between China and Japan both of which claimed some kind of suzerainty over the peninsula. With the Sino-Japanese War China had to recede into the back ground but Russia stepped into the breach and became a far more formidable rival of Japanese interests in Korea. Located between rival empires and competing Great Powers, Korea was between the devil and the deep sea. To Japan it was important that the peninsula did not fall irrevocably into the hands of the Russain bear. It was separated from the Japanese islands only by the narrow strait of Tsusima. In case it came under Russain control, it would become an easy and convenient base of attack against the Japanese empire. It has been pointed out more than once that the importance of Korea to Japan is even greater than the importance of the low countries to the defence of Britain. Anyhow on that ground Japan made every preparation, diplomatic and military, to face the situation. Russia could not be peacefully persuaded to withdraw her claims upon Korea and leave that country under the hegemony of Japan. Consequently what has passed into history as the Russo-Japanese War had to be fought and Japan's exploits during the struggle not only made her a first class power in the comity of nations but made Korea a dependency of hers. It is true that during the next five years some semblance of the separate identity of Korea as a nation was maintained but in 1910 this was also removed and the peninsula was formally annexed to the empire of Japan. That was forty years ago and practically for the next thirty-five years the Koreans were under the iron heels of the Japanese army and treated in the same way as subject peoples are treated all over the world. This domination of Japan lasted till 1945. The Far Eastern War into which this country so wantonly entered in 1941 became the undoing of the mighty empire which successive batches of far-seeing statesmen had built up. But the defeat of Japan brought no great gain to Korea.

The Korean Nationalists who were carrying on propaganda from abroad for the liberation of their country from Japanese thraldom were

not allowed to take control of affairs of the whole of Korea. The Soviet Government which declared War against Japan at the last hour not only took possession of Manchuria but sent forces to occupy half of Korea as well. So North Korea passed irrevocably into Soviet domination and South Korea came under the control of the American army. In the north a Soviet-sponsored Government was set up and in the south Sygman Rhee, a nationalist leader, was allowed to establish a Government which might be regarded as the puppet of the American army. The country was thus divided into two independent zones to suit the interests of the two rival victors. The Soviet forces withdrew sometime ago from North Korea after indoctrinating the people there with communist ideas and principles and training a local communist army. The American forces also had consequently to be withdrawn from the south. But before such withdrawal it was not possible for them either to organise the people as a solid democratic phalanx or to build up a well-trained and well-equipped army which might stand the ground against onslaughts from the north. In fact in the south neither the people were solidly behind the Government of Sygman Rhee nor was there a good army to support the democratic cause. It was but inevitable on this score that northern forces would make an effort to bring to an end the unnatural division which had been created to suit the purpose of victorious allies after the conclusion of the War. It was also inevitable that when the push would be made, the southern army would not be in a position to resist.

Actually with the crossing of the 38 parallel by the northern forces the southern army collapsed and the northern forces had a free run. But the occupation of the whole of Korea by communist forces was a threat which could not be ignored. First, it would make Japan's position as an anti-communist bastion not only difficult but untenable. Secondly, it would further upset the affairs of the Far East which had already been adversely affected by the collapse of Kuomintang in the mainland of China. In view of this it was but meet that the machinery of peace should be mobilised to restore the balance. This machinery was, however, to be found only in the United Nations, which was itself in a state of coma. The cold war between the East and the West in Europe had naturally its repercussions on the United Nations and its chief organ, the Security Council. The occupation of the whole of China by the communist forces and the ousting of the Kuomintang Government from the affairs of the mainland of China were again naturally followed by the demand that the Chinese representation on the Security Council and other bodies of the United Nations should be in the hands of the Communist Government. But as this was refused and the Kuomintang continued to be represented in these different organs, the Soviet Union in its turn has withdrawn from the activities of the United Nations. This non-participation of a permanent member in the debates and decisions of the Security

Council raises doubts as to the validity of such decisions except in procedural matters.

Whenever there is any threat to world peace, it is for the Security Council to undertake the responsibility of removing that threat. But, as referred to already in the previous paragraph, under Article 27 (3) of the Charter decisions of the Security Council " shall be made by an affirmative vote of seven members including the concurring votes of the permanent members." In view of this specific provision it is doubtful if in the absence of the representative of the Soviet Union (a permanent member) it was strictly in conformity with the provisions of the Charter for the Security Council to act as it decided to act on the initiative of the United States of America with regard to the invasion of South Korea by the northern forces. It is also doubtful if without trying to bring the two parties (North Korea and South Korea) together for a correct assessment of the situation and amicable settlement of the dispute, the Security Council should have appealed to different member-states to assist South Korea in the fight against the northern army. It has been publicised that the resistance which the American and Australian forces are now giving to the communist army from the north has been organised under the auspices of the United Nations Organisation and not on the responsibility of the different Governments of the Anglo-American bloc. But it is doubtful if this position should be taken as technically correct. In regard to any action of this nature to be taken by the U.N. itself, the Charter provides a particular procedure which does not seem to have been conformed to in the present instance.

It may, of course, be pointed out that although strict letter of the law has not been followed, the spirit of the Charter has been respected and acted up to. It is also to be borne in mind that forty-three nation-members have now sanctioned the line of action which was first taken in Korea on the initiative of the United States. Only few state-members of the United Nations have declared themselves against this stand. It is, however, important that these dissentient states include the mighty Soviet Union and the Chinese People's Republic. The rift on the affair of Korea may indicate a permanent rift in the body of the United Nations. Evidently it is now at the cross roads.

Prohibition and Karaka's New Book

In a previous issue we pointed out in regard to the policy of prohibition which has now been strictly followed in some of the Indian provinces that the Government might possibly serve its cause better by constructive and imaginative propaganda than by the enforcement of laws banning manufacture, sale, and purchase of spirit. The disadvantages of such enforcement outweighed the advantages. In this connection we are quoting below a few passages from a book entitled " Betrayal in India " by D. F. Karaka, the well-known Bombay journalist. He says:—

"Prohibition failed in America not because drinking was a habit with the Americans but because the enforcement of morality by legislation encroached upon individual liberty and upon the rights of the individual to decide the way in which he should live his life. Many Americans who had no marked weakness for alcohol became confirmed drunkards and law-breakers, not because of any inherent streak of viciousness in them but merely to assert themselves against this crudely enforced social reform.

"It is characteristic of the new regime in India that it seeks to usher in virtue not by teaching the masses to have correct values and discrimination but by trying to sweep away the temptations of everyday life."

As to the invocation of the authority of Mahatma Gandhi, he writes:—"But the Mahatma's gospel was the gospel of an ascetic. For instance, he also practised celibacy for the greater part of his life in his desire to renounce the physical pleasures of the world. In any case, prohibition, abstention from meat-eating and celibacy were issues which were personal to Mahatma Gandhi and were intended by him to be an example to his followers, to be undertaken voluntarily by those who were able to live up to that almost monastic code." But it is found that many people who are violating some other canons of life to which the Mahatma subscribed have pinned their faith to prohibition by legislation.

Mr. Karaka refers in connection with the enforcement of prohibition in Madras to a few remarks made by Mr. V. P. Menon, Secretary to the Ministry of States, at a Party in Bombay in which the Chief Minister of that province was present. In course of conversation Mr. Menon suddenly remarked that whatever might be the record of the Government of Bombay it was squarely beaten by the Madras Ministry in two particular aspects. Everybody present naturally became very curious to know what those particular aspects were. "Well," said Mr. Menon looking round the table, "one is the institution of complete prohibition. . . The other," after a pause, "is the extraordinary development of cottage industry throughout the province." The Chief Minister of Bombay whose ruling passion was cottage industry and who was doing his best to promote it became rather piqued and asked for details of the programme of work there. "It was simple" said Mr. Menon: "They brought in prohibition and now there is a private still in every cottage." Karaka has written an interesting book, though it will have no reputation for balanced judgment.

Management of Nationalised Industries

The April-June Number of *The Political Quarterly* contains a symposium on different aspects of the management of nationalised industries in Britain. Nine distinguished men have participated in this detailed study. D. N. Chester has written on Organisation of the Nationalised Industries, Professor William A. Robson on The Governing

Board of the Public Corporation, Ernest Davies, M.P. (now in the Cabinet) on Ministerial Control and Parliamentary Responsibility of Nationalised Industries, Professor G. D. H. Cole on Labour Staff Problems under Nationalisation, J. A. G. Griffith on The Voice of the Consumer, Professor W. A. Arthur on The Price Policy of Public Corporations, Professors P. Sargant Florence and Gilbert Walker on Efficiency under Nationalisation and its Measurement and Sir Arthur Salter on The Crux of Nationalisation. The writers are distinguished men and their observations should be of help not only to the British Government and people in managing the nationalised industries, *e.g.*, coal but to those in other countries which are trying to bring some important industries under national ownership and control. Telephone system in Delhi was long under Government management and for some years past the Calcutta telephones also have passed under the same control. There are many in this city who find it difficult to be reconciled to the change and sigh for the days that are no more. Possibly a study of the pages of this symposium by the requisite authorities may help in alleviating the condition of the telephone consumers.

" Two main features characterise the form of organisation adopted by the Labour Government for the industries they have nationalised during the past five years. First, the management has been entrusted to an appointed board (or public corporation) and not placed directly in the hands of a Minister at the head of a department or under an elected body. Second, the industry has been organised as a very large-scale monopoly usually covering the whole country and not handled as a number of smaller, statutory management units." The object was to combine public ownership with business management for public ends. The Minister and Parliament will have a right to influence the general policy of the board but the board will be free in most matters to manage the industry's affairs according to their skill and judgment.

How is then the Board to be constituted ? This question has been tackled by Professor Robson. " The governing board of a public corporation," he says, " occupies a different position from that of any other body. It has far wider responsibilities than the board of a commercial company, for the directors of the latter are essentially the representatives of the shareholders, while the board of a public corporation is entrusted with duties to the consumers, to the employees, to the Government, and to the nation." All boards are appointed by the appropriate Minister. But there the similarity ends. The size of the board is not the same in all cases. The court of the Bank of England consists for instance of the governor, deputy governor and sixteen directors. But the boards of the B. O. A. C. and British European Airways must not have less than five and more than eleven members including the chairman. The Transport Commission consists of a chairman and between four and eight members. The National Coal Board has besides the chairman between eight and eleven members. " Flexibility of numbers is undoubtedly an advantage in

relation to a governing board." Then as to qualifications it may be said that the Board should include all such experiences as industrial, commercial, financial, administrative and labour organising. Professor Robson rejects the idea that members of a board should be professed socialists or labourites. Some members of the Labour Party charged the Government with appointing men to the boards who had no liking for nationalisation and might not work for its success. But Professor Robson thinks that there is nothing in the charge. Members of the Boards should be chosen irrespective of their political affiliations and only on the ground of their possessing necessary experience and status.

Mr. Davies in his paper has pointed out that there has been an undue reticence on the part of the Ministers in the House of Commons regarding the activities of the public corporations. There are certain powers given to the Ministers under the Statutes by virtue of which the industries have been nationalised. The Ministers should exercise those powers and make themselves accountable to the House as to the way they have exercised them. It is bad practice that instead of using powers the Ministers should exercise influence and refuse to take responsibility for the activities of the Corporations. That shuts out discussion in the House and public ventilation of the position. The last paper in the symposium is that of Sir Arthur Salter, a man of many experiences. He is sceptical about nationalisation and the management of the nationalised industries. He warns against the bureaucratic routine which may hamper and even cripple management under public control.

Reviews and Notices of Books

To the Students.—By M. K. Gandhi, Published by Navajivan Press, Ahmedabad. Price Rs. 3/8/-

This is a collection of the writings and speeches of Mahatmaji with a foreword from Sj. Nirmal Kumar Bose. Like the collection on Communal Unity, it gives the reader an insight into the various profound thoughts which agitated Gandhiji. What is encouraging is that he not only presents the problems in his unique way, but offers solutions and answers to the questions put to him. We are at one with the view of the publishers that "all these addresses and writings together form valuable literature which can be of help and guidance to individual students and students as a class."

We quote some of the headings of the articles to show how various are the subjects and how acquaintance with them must convince readers of the sincerity of the motives guiding Mahatmaji. Some of these are "Plea for Personal Purity", "Student's Noble Satyagraha", "A Shame Upon Young Men", "Religious Education", "Duty of Resistance", "Students' Strikes", "Sex Education", "Students' Difficulty", "Marriage by Purchase", "Educated Unemployment".

H. C. MOOKERJEE.

The New India.—By Sir Atul Chandra Chatterjee, Published by George Allen Unwin Ltd., London. Price 8/6 d.

This is a short sketch on the administration of India written by one who had immense and intimate knowledge of the system during British rule. Though the book is of little use to the scholar, it will prove useful to the busy man who desires thorough understanding of the working of our administration including our economic and social problems.

J. N. MITTRA.

Our Country, its Wealth and Population.—By Bhaskerrao Vidwans and Rasiklal Parikh, with a foreword by K. G. Saiyidain, Published by Messrs. Vora & Co., Kalbadevi Road, Bombay—2, Price Rs. 4/-

Publications like this teaching through the eyes thereby stimulating interest are certainly welcome. The book under review is an excellent one and will enable teachers to teach at a glance such topics as the area and population of India, her soil, forest, and coal resources, her tea, tobacco and cotton production, animal wealth, etc. Information is also

given on such matters as birth and death rates, literacy drive, malaria, education, women's education, sex ratio, urbanisation, density of population, occupational distribution, etc.

M. B. B.

Attitude of Vedanta towards Religion.—By Swami Abhedananda, Ramkrishna Vedanta Math, Price Rs. 6/8/-

This volume is a collection of some lectures the late Swami Abhedananda delivered years ago on Vedanta Philosophy and Religion. The Unity of Reality and the diversity of the ways of realizing it constitute the main theme of Swamiji's discourses. And he works it out with a wealth of details.

In the first instance the Swami brings out quite clearly the distinction between Vedanta Religion, on the one hand, and Theosophy, Occultism, Spiritism and Christian Science, on the other. He shows that God-consciousness is the end of religion, specially of Vedanta Religion. This he establishes by a masterly analysis of the existing religions, indicating that the different religions are but the different ways of approach to the deity. Secondly, he discusses in detail the twofold aspect of Vedanta. As he points out, Vedanta has two sides, one theoretical and the other practical. The theoretical aspect of Vedanta is philosophy, and the practical aspect is religion. The two aspects are complementary to each other. Vedanta is then no mere arid speculation, but a way of life, a way of comprehending, and realizing Reality. The chapters devoted to the practical aspect of Vedanta Religion are the crowning part of the book. There the illustrious author speaks not only as a great scholar, but as a seer. His lucid analysis of the practical steps towards realization on God-consciousness is calculated to illumine many minds.

We are really grateful to the Ramkrishna Vedanta Math for bringing out in book form these lectures of the Swami. This book is a contribution of great value not only to Comparative Religion, but also to World-synthesis and World peace. The book is worthy of a wide circulation. The printing is good and the get-up is excellent.

ADHAR CHANDRA DAS.

Kumari Arbhyar-er dinapanji—By Sri Rajkumar Mukhopadhyay, M.A. Translated into Bengali from the French novel *Le Journal de Mlle d' Arvers* written by Toru Dutt. 1356 B.S. Published by N. M. Raichowdhury. Rs. 3/8-.

Toru Dutt (1856-77), that young Bengali girl who had secured praise from eminent English and French critics for her poetry, had composed a novel in French which is now offered in translation to Bengali readers. It is a tragic story, culminating in the death of the heroine after child birth, and in the form of a journal with a concluding chapter.

Whether the novel sustains the reputation of the author or adds to it is another matter, but the story interest is evident, and the fact that a young Bengali girl could so imbibe the spirit of French culture as to write of a young French girl with her thoughts and experiences in an intimate fashion may well be considered a phenomenon. Sri Mukhopadhyay's credit lies in introducing this aspect of Toru Dutt's ability to the readers in Bengali.

The book bristles with printing mistakes. চে for চেয়ে and গেস্‌লাম for গেছলাম are forms which cannot be tolerated in modern Bengali, however advanced. The transliteration of French words, when the English renderings have been pretty familiar in Bengali, will cause the readers to stumble, and the gain in producing a French atmosphere through this means is more than doubtful—it is non-existent. ক্লোয়া, কাপিভঁ্যন, কুভঁা, শাম্‌পাঁই are instances.

P. R. SEN.

Ourselves

Future of Secondary Education in Bengal

Secondary school teachers of West Bengal met on the 15th of the last month in their annual conference at Bishnupur. Dr. Syamaprasad Mookerjee in opening this conference referred to certain problems which should be tackled satisfactorily without delay. He mentioned first of all the question of the emoluments of teachers in non-Government secondary schools in this province. It is not necessary to give any figures in this regard. The fact is well known that salaries offered to and accepted by teachers are far too low even for keeping body and soul together of the members of a small family. How and from which source money is to come and reinforce the school fund we do not know. Whether Government is to provide sufficient grant-in-aid from its own resources, whether local bodies should be asked to levy a separate secondary education cess or whether school fees are to be largely increased, these are questions of detail to be worked out by a small body of picked men. What is urgent is that the principle should be accepted that sufficient income should be available to the schools to enable them to pay the teachers on an equitable basis. Without the acceptance and enforcement of this principle the present stalemate in secondary education will continue and the coming generations will suffer.

Dr. Mookerjee put stress in his address also on the question of curriculum of studies pursued in the secondary schools. This curriculum is heavy and ought to be simplified. When any body of men is called upon to frame the syllabus of studies, they may find a number of subjects indispensable for inclusion. For instance in regard to languages it may be brought home to them that at least four of them namely Bengali, Hindi, Sanskrit and English should find a place in the curriculum. Then there are Mathematics, Science, History and Geography to be considered. Without each of them being included in the syllabus the education at school may remain incomplete. But while, it is true, there are many subjects the knowledge of which may appear essential, it should be borne in mind that the time and capacity for digestion of the average student are limited. Consequently there should be emphasis only on

certain fundamental subjects and they should be so taught as to rouse the curiosity of the students and discipline their mind and intellect so that when they have finished their school education they may find it easy to tackle a subject without much of guidance and apply their disciplined mind to any profession to which they may turn.

Dr. Mookerjee further referred to the problem of absorbing the refugee teachers. More than one thousand of them are now open to employment. They cannot be left as they are without distress to themselves and their families and without loss to the state. They are all men of experience and the utilisation of this experience will be of value to the people of West Bengal as to themselves. Along with this question of finding proper employment for the refugee teachers there is also the question of providing education to the refugee boys and girls who are now without means for the further prosecution of their studies. It should be remembered in this regard that in East Bengal there were twelve hundred High Schools under the University of Calcutta, and most of the boys and girls who have now crossed the border were being educated in these institutions. Hunger for education has been traditional with them and it is but natural that in addition to the problem of food and shelter the refugees have the problem of educating their children.

It is our hope that the problems focussed in the address of Dr. Mookerjee will be deeply thought over by people and government of this province and a correct solution thereof attempted in the near future.

* * *

Collegiate Education

College and University teachers also held the annual Conference under the auspices of their Association on the 16th of the last month at Calcutta. Dr. Radhabinode Pal in opening the Conference put stress on the salary scale of the teachers. He pointed out that this scale should be so determined as to offer no temptation to the College and University teachers to leave their profession and go in for any administrative post under the Government. The younger generation, which is the capital of the country, should not be entrusted to the care of

half-starved and discontented teachers. That will be only undermining the very foundations on which we are to build.

Among the views which were expressed in course of discussion in the Conference was one regarding the percentage of Government income spent on education in the province. It was pointed out that while Bombay spent 20 per cent, Madras 18 per cent, Madhya Pradesh 16 per cent, West Bengal spent only 8.7 per cent. West Bengal, it should be remembered in this connection, has been a problem province since partition. The Government has been confronted with too many questions of a delicate and intricate character and the burden of responsibility it has had to bear is heavier than in the case of other provinces. As a result education has suffered more here than elsewhere in India. It is our hope, however, that the situation will improve and greater attention will be paid to education by the Government than hitherto.

Another view expressed in the Conference was that governing bodies of the University should be composed "almost entirely" of those who are engaged in collegiate and Post-Graduate education, and that the Vice-Chancellor who should be a salaried officer of the University should be chosen from among teachers or retired teachers. These are views of a very controversial character. While there is much in the point of view expressed, there are also valid arguments against any such proposal. In the first place it should be remembered that in every field of public activity there is and should be an effective lay control over professional and technical decisions. There is no action which requires greater technical skill than action in the military field. But it should be borne in mind that even the organisation and movements of the army are under strict lay control. Even during the war not only the appointment of commanders but all strategic moves are under the lay control of the cabinet. Organisation and management of education cannot be an exception to this general rule. Professional teachers may take an exaggerated view of certain aspects of teaching and research and the qualifications of certain candidates for certain posts. The lay element in the governing body may, however, take a more sensible view and introduce a sense of proportion.

Secondly, the higher education and research should not interest only those who are actually engaged in teaching. They

are of vital interest also to the different professions to which the boys after training in the University and its colleges may be admitted afterwards. These professions must be adequately represented on the governing bodies of the University so that they may exercise sufficient voice in framing the curriculum of studies, in appointing the right kind of teachers and in supervising the teaching and research work of the teachers so appointed. The Government also is an employer on a large scale of University graduates and both in this capacity and in the capacity of its paying the piper and its being the custodian of the general interests of the people it should have a number of representatives of its own on the governing bodies.

Thirdly, it should be remembered that there is such a thing as tradition. It will be unwise to go violently back on this tradition. By educationist we have never understood in this province only those who are engaged in teaching work. The word has had a wider meaning. Lawyers, medical men, missionaries, public men without any professional affiliation, and finally whole-time teachers of reputation have all participated in the development of higher education in this city and in this province. If things were left to whole-time teachers alone, we would not have travelled the distance we have in the onward march of education. Not only there would have been no Science College, no Post-Graduate Department but there would not have been also many of the colleges which are the pride of this city. If in the past we required the moral courage, financial assistance, and general leadership of these non-teaching educationists in the development of education, we require their services no less at the present time.

As for the Vice-Chancellor, while it is a very plausible argument that the head of an educational institution should be chosen from among teachers, it should not be forgotten that there is another aspect of the question as well. All the great Vice-Chancellors of this University were non-teachers. To make a rule now that only teachers should be appointed in this capacity will run counter to this tradition. Not unoften again teachers of outstanding ability and personality may not be available, and it will be unwise to put in the Vice-Chancellor's chair any teacher available. That will only create rivalries and jealousies. In British days it was not customary to appoint a member of the Indian Civil Service as the head of the Government

of India and of some of the provinces, and this inspite of the great reputation of this Service for efficiency and integrity. The reason was that the head must be above petty rivalries and command universal respect and authority. This would not have been ensured if one among equals was chosen for the office. What was true of the Governor-General and some Governors, is true also of the office of the Vice-Chancellor. So it appears to be a better arrangement to appoint him from among teachers if a teacher of the requisite personality and reputation is available. Otherwise he might be chosen from other walks of life.

These are, however, controversial issues, as we have stated already and we are not expressing any definite news at present.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

NOTIFICATION

Memo. No. C/11565/Affl.

It is notified for general information that under Section 22, read with sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1950-51, the Salesian College, Darjeeling, shall be affiliated to the Calcutta University in Mathematics to the I.A. standard and in Economics upto the B.A. Pass standard, with permission to present candidates for the examination in the subjects from 1952 and not earlier.

S. C. GHOSH,
Registrar (Offg.).

CALCUTTA UNIVERSITY

NOTIFICATION

Memo. No. C/10939/Affl.

It is notified for general information that under Section 22, read with sub-section (3) of Section 21 of the Indian Universities Act (Act VIII of 1904), the Governor is pleased to order that with effect from the commencement of the session 1949-50 the Dinabandhu Institution, Howrah, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Bengali (Pass), Bengali (Additional Vernacular), Sanskrit, History, Economics, Philosophy and Mathematics upto the B.A. Pass standard and in English, Bengali, Accountancy, Commercial Law, General Economics, Indian Economics, Business Organisation, Commercial Geography, Advanced Accountancy and Auditing, Banking and Currency upto the B.Com. standard, with permission to present candidates for the examinations in the subjects from 1951 and not earlier.

S. C. GHOSH,
Registrar (Offg.).

INDIAN COUNCIL OF AGRICULTURAL RESEARCH

Next session of training courses in Agricultural and Animal Husbandry Statistics commences from 1st August, 1950.

Certificate Course:—Qualifications for admission—Degree in Mathematics, Graduates in Veterinary Science, Agriculture or Economics with special aptitude in Mathematics also eligible.

Diploma Course:—Admission restricted to those passing Certificate Course but M.A.'s and M.Sc.'s in Statistics also eligible.

Prospectus and application forms obtainable from Secretary, Indian Council of Agricultural Research, Raisina Road, New Delhi: Last date for receipt of applications is 30th June, 1950.

XIV-TH INTERNATIONAL CONGRESS OF SOCIOLOGY

ROME, SEPTEMBER, 1950

Rome, December, 1949.

The XIVth International Congress of Sociology will be held in Rome early in September, 1950. It will be the first since the war that will bring together sociologists from all parts of the world after an interval that has lasted more

than ten years. The XIVth International Congress of Sociology—convened, as on previous occasions, under the auspices of the International Institute of Sociology with its seat in Paris—was to have been held in Bucharest in 1939, and the eminence of the personalities who had taken the initiative for calling it, and the grand scale on which the preparations had already been made, gave promise of exceptional success. The war that was then about to break out prevented the Congress from taking place and the papers that had already been sent in could only be published in part, in five volumes, which were edited and issued by the Roumanian Organizing Committee.

The Congress that will be held in Rome in September, 1950 will thus, first of all, take up again that of Bucharest. Therefore the subjects which were dealt with in communications sent to that Congress will remain on the agenda, *i.e.*:

(1) The social units;
(2) The village;
(3) The town;
(4) The village and the town;
(5) The methods of sociology;
(6) The social research institutes;
(7) The teaching of sociology.

Several other subjects will be placed on the agenda, both to enlarge the discussion from the standpoint of sociological theories, and to bring students into closer touch with subjects of present interest. The following subjects, proposed and approved by the Organising Committee, have therefore been placed on the agenda in addition to the above:

(8) Sociology in the ancient world;
(9) The sociology of primitive peoples with special reference to the causes of the extinction of isolated groups;
(10) The neo-organismic theory;
(11) Economic pathology;
(12) Social metabolism;
(13) The contribution made by the several countries to inventions and discoveries;
(14) The development of technology and its influence on social organization;
(15) Public opinion;
(16) The State as a sociological concept;
(17) The plurality of juridical organs from the sociological standpoint;
(18) The evolution and involution of law;
(19) The sociology of criminality;
(20) Games from the sociological standpoint;
(21) The social reaction of the two world wars with special reference to the displacement of population;
(22) The future dynamism of the population and its importance from the sociological standpoint;
(23) The sociology of prisoner-of-war camps.

To assure the adequate discussion of these subjects the Organising Committee will invite one or more specialists to make a report on each of them.

All the members of the Congress will however be entitled to present communications dealing with subjects that come under one or other of the 23 above headings.

Should there be specialists desirous of seeing other subjects placed on the agenda, the Organising Committee will be happy to examine any proposals submitted in this connection. These proposals, sent in with the name of the reporter, should reach the Organising Committee *not later than the end of April, 1950.* On the expiry of that period the Organising Committee will draw up a final list of the subjects that will be placed on the agenda of the Congress.

In any case communications may also be accepted dealing with subjects other than those placed on the agenda, but they may be brought up for discussion only if so decided by the Organising Committee of the Congress.

The communications sent in to the Bucharest Congress that were not published will be printed in the proceedings of this Congress, unless the authors should send in notice of their wish to withdraw them *before the end of April, 1950.*

It is expected that after the long interval that has elapsed since the last Congress a large number of communications will be received. In view of this and of the persistence of the difficulties now experienced in getting things printed, the number of page of each communication should not exceed 20.

This limit may however be exceeded should the Committee receive assurance, at the time the communication is sent in, that the author, or an institution mentioned by him, will make a contribution to the cost of printing.

Those who intend to take part in the Congress are requested to inform the Organising Committee of any organisations interested in sociological studies existing in their countries to whom requests might be sent for assistance and scientific, moral, or financial support.

Communications should be written in one of the following languages: *English*, *French*, *German*, *Italian*, *Portuguese*, *Spanish*, and accompanied by a brief summary of about half a page, possibly in English, French, and Italian.

The Organising Committee places no limitations of a scientific character on the treatment of the subject selected. In conformity with the practice steadily followed at the previous International Congresses of Sociology, it is strictly forbidden to treat subjects that attack political or religious beliefs. The Organising Committee reserves the right to exclude definitely those communications which, in their opinion, present such a character.

The communications should reach the Organising Committee in their final shape, typewritten, *not later than the 30th of June, 1950.* As soon as they are received they will be sent to press so that the proofs may be ready before the Congress opens, and so that the members may receive a copy in good time.

The fee for membership of the Congress is fixed at Lire 3.000. This entitles the member to receive a copy of the proceedings printed in Italy and to take part in the events arranged to take place during the Congress.

The Congress will hold its meetings at the Rome University.

Applications for membership, the text of the papers, and all other communications should be addressed exclusively to the *President of the Organising Committee for the XIVth INTERNATIONAL CONGRESS OF SOCIOLOGY, c/o the Società Italiana di Sociologia, Via delle Terme di Diocleziano, N. 10, Rome.*

As the Catholic Church has proclaimed a Jubilee Year, those who may wish to come to Rome also to take part in the religious manifestations, will be able to avail themselves of the Railway and other facilities for a stay in Rome, by applying for the "Pilgirms' Card" (Tessera del Pellegrino) to the Committee for the Holy Year set up in their own countries.

Those who are either unable or unwilling to avail themselves of the above facilitations and who have sent in their applications for membership in good time, will receive information on any other facilitations for the journey and stay in Rome that may be secured.

The Organising Committee will be grateful to all who will assist in giving the widest possible publicity to this circular, calling it to the attention of all specialists or students of sociology who may wish to take part in the work of the Congress.

The persons to whom this circular is addressed who are interested in the Congress and desire to receive the other circulars are requested to acknowledge its receipt and to confirm their addresses to the Undersigned President of the Organising Committee, if they wish to receive any further circulars that may be issued.

The President
of the Organising Committee of the XIVth International Congress of Sociology
CORRADO GINI

Copy of an extract from the Minutes of the Syndicate dated 19. 5. '50, Item No. 16.

"Read a letter, dated 24th April, 1950, from the Secretary, Council of Post-Graduate Teaching in Science, forwarding the following extract from the Proceedings of the Executive Committee of the Council of Post-graduate Teaching in Science, dated 20th April, 1950, for information and favour of necessary action.

"45. Read a letter, dated 6th April, 1950, from Prof. M. N. Goswami, Head of the Department of Applied Chemistry, requesting sanction of the Executive Committee for giving effect to amendments to Chapter XXXVII in the Regulations as described on page 38, regarding the syllabus in Applied Chemistry and distribution of papers on the subject from the next M.Sc. Examination in Applied Chemistry.

Resolved—(1) That the above Regulations regarding the syllabus of studies in Applied Chemistry and distribution of papers on the subject be given effect to from the M.Sc. Examination of 1950.

(2) That the Registrar be informed accordingly."

Resolved—1. That the resolution of the Ex. Com. be approved.

2. That the matter be notified in the Calcutta Review."

18. Read a letter, dated 24th April, 1950, from the Secretary, Council of Post-Graduate Teaching in Science, forwarding the following extract from the Proceedings of the Council of Post-Graduate Teaching in Science, dated 20th April, 1950, for information and necessary action:—

"49. Read a letter, dated 6th April, 1950, from Prof. M. N. Goswami, Head of the Department of Applied Chemistry, stating that about four years ago, a donation of Rs. 1,15,000 was received by the University for Plastics in the M.Sc. course in Applied Chemistry, the syllabus for which was passed by the Executive Committee, the Faculty of Science and the Senate and finally approved by the Government and asking that now that a Lecturer in Plastics has been appointed, students of Applied Chemistry may be given the option of this special subject from the next session in addition to other elective subjects already existing *viz.*, Applied Bio-chemistry, Oil Technology, Silicate Industries and Pharmaceutical Industry. The students in this subject will be examined in 1951.

Resolved—That Plastics be included as a special subject in the M.Sc. course in Applied Chemistry and that students of Applied Chemistry be given option of taking it up as one of the special subjects from the next session. They will be examined in this subject from 1951."

Resolved—That the resolution of the Executive Committee be approved.

CALCUTTA UNIVERSITY

NOTIFICATION

Memo. No. C/11016/Affl.

Senate House, the 3rd June, 1950.

It is notified for general information that under Section 21 of the Indian Universities Act (Act VIII of 1904), the Governor is pleased to order that with effect from the commencement of the session 1950-51, the Women's College, Hooghly, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Bengali (Second Language), History, Sanskrit, Civics, Logic and Commercial Geography to the I.A. Standard and in English, Bengali (Vernacular), Bengali (Second Language), Alternative Bengali, History, Sanskrit, Economics and Philosophy to the B.A. Pass standard, with permission to present candidates for the Examinations in the subjects from 1952 and not earlier.

S. C. GHOSH,
Registrar (Offg.).

UTKAL UNIVERSITY

No. 611.

In accordance with the Standing Order 28 of the Syndicate the following candidates who took recourse to unfair means at the various Annual Examinations of 1950 are penalised as noted against each:

MATRICULATION

Roll No.	Name	Institution	Penalties imposed
831	Sri Sudhir Kumar Shaw, S/o. Sri Purna Chandra Shaw, Vill. Dahamunda, P.O. Athangi, Midnapur.	Baripada High School, Baripada.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Supplementary Examination, 1951.
2911	Sri Sanatan Mishra, S/o. Sri Fakir Charan Mishra, Vill. Ruddia, P.O. Akhuapada, Cuttuck.	Jajpur High School, Jajpur.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Annual Examination, 1951.
3331	Nasir Khan, S/o. Bakher Khan, Vill. Mukundaprasad, P.O. Khurda, Puri.	Khurda High School, Khurda.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Supplementary Examination, 1951.

Roll No.	Name	Institution	Penalties imposed
3353	Mohammed Abdul Jalil, S/o. Mohammed Ishaque, Vill. Mukundaprasad, P.O. Khurda, Puri.	Khurda High School, Khurda.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Supplementary Examination, 1951.
3623	Sri Ganapathi Acharjya, S/o. Sri Lakhmi Narasingo Acharjya, Vill. Amara, P.O. Parlakimedi, Dist. Ganjam.	M. R. Boys' High School, Parlakimedi.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Annual Examination, 1951.

INTERMEDIATE IN ARTS

239	Sri Balaram Roul, S/o. Sri Shreenath Roul, Vill. Januganj, P.O. Bhadrak, Dist. Balasore.	Bhadrak College, Bhadrak.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Supplementary Examination, 1951.
310.	Sri Narendrachandra Mohanty, S/o. Sri Bhaskar Ch. Rcut P.O. Baripada, Dist. Mayurbhanj.	Maharaja P. C. College, Baripada.	Do
498	Sri Umakanta Harichandan, S/o. Late Sri Natabar Harichandan, C/o. Sri Srinath Das, S. I. Police, Crime Branch, C. I. D. Office, Cuttuck—1.	Ravenshaw College, Cuttack.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Supplementary Examination of 1951.
759	Sri Pramod Kumar Das, S/o. Sri Nilambar Das, Khatbin Sahi, Cuttuck—1.	Christ College, Cuttuck.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Annual Examination of 1951.
1108	Sri Ananta Charan Maharathy, S/o. Sri Ramchandra Maharathy, Vill. Rameswar, P.O. Jankia, Dist. Puri.	Samanta Chandra Sekhar College, Puri.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Supplementary Examination of 1951.
1217	Sri Kunja Behari Tripathy, S/o. Late Sri Bhagirathi Tripathi, C/o. Sri Brindaban Tripathi, Vill. Aitalang, P.O. Chanahat, Dist. Puri.	Do	Do

INTERMEDIATE IN SCIENCE

Roll No.	Name	Institution	Penalties imposed
1904	Sri Gourhari Sahu, S/o. Sri Raghunath Sahu, Vill. & P.O. Humma, Dist. Ganjam.	Maharaja K. C. Gajapati College, Parlakimedi.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Supplementary Examination of 1951.

Roll No.	Name	Institution	Penalties Imposed
1916	Sri Rajkishor Das, S/o. Sri Satyabadi Das, P.O. Jaripara, Dist. Puri.	Maharaja K. C. Gajapati College, Parlakimedi.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Annual Examination of 1951.

BACHELOR IN ARTS

37	Sri Santosh Kumar De, S/o. Sri Birenchandra De, Vill. Damodarpur, P.O. Motiganj, Dist. Balasore.	Fakir Mohan College, Balasore.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Supplementary Examination of 1951.
130	Sri Gopalcharan Chamupati, S/o. Gopalcharan Chamupati, D.F.O. Dhenkanal, P.O. Dhenkanal, Dist. Dhenkanal.	Ravenshaw College, Cuttuck.	Result for 1950 Annual Examination is cancelled and he is debarred from appearing at any of the examinations prior to the Annual Examination of 1952.

BACHELOR IN SCIENCE

513	Sri Suraprasad Mahapatra, S/o. Sri Anantacharan Mahapatra, Vill. Jashobantapur, P.O. Jagatsingpur, Dist. Cuttuck.	Ravenshaw College, Cuttuck.	Result for 1950 Annual Examination is cancelled and he is allowed to appear at the Supplementary Examination of 1950.

University Office, Cuttuck,
The 1st May, 1950.

G. C. Rath,
Registrar.

Memo. No. 612, dated the 1st April, 1950.
Copy forwarded to Registrars of all Indian Universities.

ANDHRA UNIVERSITY

Proceedings of the Syndicate

No. S2-2566/50 Waltair, 24th April, 1950.
Encl:

Sub:—Misconduct at Examinations—March-April—1950.
Read the following:—

(*i*) Reports from the Chief Superintendents, University Examinations, March-April—1950.

(*ii*) Resolution of the Syndicate, dated 15-4-1950.

ORDER

The results of the following examinees who have been found guilty of attempting to use unfair means at the University Examinations held in March-

April—1950, are cancelled and they are debarred from appearing for the University Examinations for the periods noted against each :—

No.	Name	Examination	Reg. No. of No. years debarred		Not permitted to sit for any of the University Examination before
1.	K. V. R. G. Krishnamurty.	B. Com.	33	Two years.	Not permitted to appear before March-April, 1952.
2.	P. Suryanarayana Raju.	Matriculation.	9	Two years.	Not permitted to appear before March-April, 1952.
3.	N. Gandhi	,,	209	Two years.	Not permitted to appear before March-April, 1952.
4.	D. Subba Rao.	,,	893	One year.	Not permitted to appear for the Examination before March-April, 1951.
5.	G. Krishnamurty.	Intermediate.	541	Two years.	Not permitted to appear before March-April, 1952.
6.	C. Ramakrishnajee.	,,	1033	Two years.	Not permitted to appear before March-April, 1952.
7.	G. L. Narasimha Das.	,,	1125	Two years.	Not permitted to appear before March-April, 1952.
8.	P. Nageswara Rao	,,	1353	One year.	Not permitted to appear for the Examination before March-April, 1951.
9.	N. V. Subba Rao	,,	2191	Two years.	Not permitted to appear for the Examination before March-April, 1952.
10.	Challa Venkateswarlu	,,	2438	Two years.	Not permitted to appear before March-April, 1952.
11.	G. S. Sitarama Rao	,,	3167	One year.	Not permitted to appear for the Examination before March-April, 1951.
12.	A. Sriramachandra Rao	,,	4143	Two years.	Not permitted to appear for the Examination before March-April, 1952.
13.	V. V. Narasimhacharyulu	,,	4877	One year.	Not permitted to appear for the Examination before March-April, 1951.
14.	V. V. Satyanarayana	,,	4149	Two years.	Not Permitted to appear for the Examination before March-April, 1952.

15.	V. Prahalada Gupta	Intermediate.	4882	One year.	Not permitted to appear for the Examination before March-April, 1951.
16.	Y. Subbayya	,,	6690	Two years.	Not permitted to appear for the Examination before March-April, 1952.

(By Order)
Sd/- Illegible,
REGISTRAR.

MAR.

To the Candidates.
Copy to the Principal, University Colleges, Waltair.
Copies to the Principals of Affiliated and Oriental Colleges.
Copies to the Registrars of all Indian Universities.
Copies to the Secretaries, Madras Public Service Commission, Madras and Federal Public Service Commission, Delhi, together with the statement of particulars as required in the prescribed form.
Copy to the Secretary, Inter-University Board of India, 10, Jantar Mantar Road, New Delhi.
Copy to the Post Master General, Madras Circle, Madras.
Copy to the High Commissioner for India (Education Department, London).

Copy to the B. & C. Sections.

(LIST OF RUSTICATED CANDIDATES)

Roll No.	Name of the Candidates.
	M.Sc. (Physics) Examination, 1950.
71	Shri Gurbax Singh Chhabra S/o. Shri Teja Singh.
	LL.B. Final Examination, 1950.
43	Shri Jawahar Lal Kapoor S/o. Shri Hira Lal Kapoor.
	First Professional Ayurveda Examination, 1950.
27	Shri Dravyeshwar Jha S/o. Shri Yageshwar Jha.
50	Shri Ramgopal Misra S/o. Shri Kunj Ram Misra.
	Second Professional Ayurveda Examination, 1950.
23	Shri Devendra Nath S/o. Babu Ganga Prasad.
	Shastri Examination Part I. 1950.
22	Shri Haridwar Pandey S/o. Shri Sudin Pandey.

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N.B.—The examination of the following candidate has been cancelled for using unfair means at the University Examination of 1950.

B.Sc. (Agriculture) Part II Examination

10 Shri Keshava Chandra Dhyani S/o. Pt. Ram Dayal Dhyani.

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BENARES HINDU UNIVERSITY

OFFICE OF THE REGISTRAR

May 11, 1950.

List of candidates who were found guilty of using unfair means at the various University Examinations of 1950 and were rusticated for two years each, and would not be allowed to appear at any University Examination before 1952.

Roll No.	Name of the Candidates.
	ADMISSION EXAMINATION
226	Shri Khub Lal Shah S/o. Babu Mathura Prasad.
148	Shri Jnaneshwar Prasad Sinha S/o. B. Ram Krishna Sinha.
445	Shri Deva Nath Tiwari S/o. Shri Kauri Tiwari.
451	Shri Fateh Bahadur Rai S/o. B. Sripati Narain Rai.
577	Shri Vidyut Baran Banerji S/o. Bijoy Krishna Banerji.
	INTERMEDIATE COMMERCE EXAMINATION
144	Shri Kailash Nath Misra S/o. Pt. Haribans Lal Misra.
155	Shri Lakhan Lal Agarwal S/o. B. Narain Sahu.
	INTERMEDIATE ARTS EXAMINATION
207	Shri Girja Nand Singha Jha S/o. Shri Achyutanand Singha Jha.
282	Shri Rameshwar Prasad Singh S/o. Shri Kali Mardan Singh, B.A., LL.B.
301	Shri Shiva Shankar Prasad Singh S/o. Babu Balkeshwa Prasad Singh.
	B.Sc. (Agriculture) Part II Examination
17	Shri Sisir Kumar Roy S/o. Shri Prabhu Ram Roy.
	B.Sc. (Pure) Examination, 1950.
73	Shri Bir Narayan Mukerji S/o. Shri Satish Chandra Mukerji.
143	Shri Mata Prasad Singh S/o. Babu Harihar Singh.
159	Shri Popat Lal Taunk S/o. Shri Lalji Taunk.
238	Shri Raghunath Chakravarti S/o. Shri Pramathanath Chakravarti.

THE
CALCUTTA REVIEW

SEPTEMBER, 1950

UNIVERSITIES AND NATIONAL LIFE*

A number of important publications has been brought out in recent years on the organisation of collegiate and university education. We may refer in this connection to the Report of the Radhakrisnan Commission in India and to that of President Truman's Commission on Higher Education in the U.S.A. In Great Britain also enquiries have been made on specific groups of studies on a smaller scale and mention may be made in that context of the Barlow and Clapham Reports. It may now be said that as a result of these different investigations all aspects of higher education have been of late studied and analysed in considerable detail.

Mr. S. R. Dongerkery, who has been Registrar for years to the University of Bombay, has done considerable service to the public, interested in questions of higher education, by following up his former publication, Universities and Their Problems, by the new book whose title has been chosen as the heading of this short article. It is a small brochure of 115 pages and contains short sketches on different problems which confront educationists all over India. These sketches are compact with fresh ideas and thoughts and one will find only delight in going through them. Besides, he has drawn them in the light of the recommendations of the above reports.

One of the important themes running through many of the chapters of this brochure is that the Universities in India should be so organised and controlled and their curriculum of studies should be so framed as to maintain and strengthen the cultural unity of India. Almost at the start of the book (p. 7) he tells us that " even though University education is a provincial subject, it is in the interest of the country that planning should

* By S. R. Dongerkery. Hind Kitabs Limited. p. 115. Price Rs. 3.12.0

be on an all-India basis." He elaborates his ideas as he proceeds. Sanskrit and the national language should be made obligatory subjects of study up to a certain stage of University education. He thinks that steps taken in this direction may provide a common cultural background to students all over India and infuse into them a common outlook and approach of problems. In addition to them every Indian University should provide opportunities of study of some modern Indian languages in addition to the regional one. That will make for greater understanding of men and things in other provinces and stimulate a sense of unity. As for the medium of instruction in the higher stages, he does not agree with the Radhakrisnan Commission that regional language may be a substitute for English. He thinks that if the place of English is to be taken by any Indian language, it should be the national language (Hindi). Without this common medium the Universities will fall apart and many difficulties will arise in the way of inter-university co-operation.

Exchange of teachers and even students is in his opinion essential for greater understanding between Universities and for strengthening the bonds of cultural unity of the country. But such exchange will be difficult, if not impossible, in the absence of a common medium of instruction. Exchange of teachers has not unoften been talked about but never resorted to. One of the difficulties is the diversity of pay scales. He suggests that a teacher sent out to another University should draw his salary from his own University. This arrangement may facilitate exchange of teachers. In addition to these reforms Mr. Dongerkery suggests the creation of a National University which will be manned by teachers from different provinces and impart education to students flocking there from different parts of the country. Such a University will be an antidote to the forces of provincialism and separatism which are now rampant in the country. It will also set the tone and ideal of the provincial universities. But the question may be asked if this National University will remain after a time a national one or become as provincial as any other University. It cannot be peripatetic. It must be located somewhere, say at Delhi. In that case it is quite likely that in course of time it will draw students only from Delhi and its environs and will become rooted in the traditions of that area. Delhi has a University of its own today. But it cannot be distinguished from a University flourishing

in any other centre in India. Possibly instead of pushing the idea of establishing a National University what should be done is an amendment of the Constitution so as to bring University education and organisation under the control of the Union Government. The Radhakrisnan Commission actually suggested that University education should at least find place in the concurrent list. But the framers of our Constitution placed only some aspects of University education under Union control otherwise they left it under provincial jurisdiction.

One chapter of the book has been devoted to the consideration of University's responsibility for extramural education. Reference has been made in this regard to the Royal Commission on Oxford and Cambridge Universities which reported in 1922. It recommended that extramural instruction should be accepted as an essential part of the normal work of a University. If the masses could not reach the Universities, the Universities should arrange to reach them. President Truman's Commission on Higher Education has also recommended the assumption of greater responsibility for adult education by Universities. Without the people taking an intelligent interest in the affairs of the country, democracy becomes a misnomer. But they can possibly take some constructive interest in such affairs only if their mind is opened and outlook widened by courses of social education. In our country the little that is being done in this field is being done through Government agencies. Possibly it is time that the Universities should be called upon to take a hand in the matter.

As for the separation of the intermediate classes from colleges and establishment of intermediate colleges with four classes (two being taken from schools and two from colleges), Mr. Dongerkery points out that such intermediate colleges in U.P. have proved a failure and there is no reason why institutions of this type should be encouraged in such provinces as West Bengal, Madras and Bombay where they do not exist at present. " . . . there is no point in trying to extend that system." The Radhakrisnan Commission's recommendation that both Pass and Honours degree courses should be extended over three years does not also find favour with him. " Having regard to the average span of life in this country and the economic condition of those who seek University education without financial assistance from the State," he observes, " it would be putting an unbearable strain on most parents to compel them to maintain their children at the University for one additional year."

The author also touches upon the question of organising separate Post-Graduate Schools of Studies. He refers to the Separate Graduate (Post-Graduate) Schools in the American Universities. Students who have graduated from the Arts College or Colleges which are basic units of Universities get admitted to these Graduate Schools which are also important limbs of these Universities but which are managed on a separate basis. In our country also this arrangement has been maintained in those Universities which are of the teaching-affiliating type. Post-Graduate studies should in these Universities remain part of direct responsibility of such Universities and should not be delegated to colleges.

Among the many other large and small topics which have been interestingly discussed in this brochure are the question of giving credit to class work for final examination purposes and the problem of recruiting College and University teachers. The author is acquainted with the unhealthy rivalries and petty jealousies between different colleges. In view of this he thinks that if for examination purposes credit is given to class work, as recommended by the Radhakrisnan Commission, the result may be otherwise than expected by the members of that august body. With regard to the recruitment and training of College and University teachers, he refers to the discussion in the Report of President Truman's Commission on Higher Education. A medical student has to serve his period of " internship " before being allowed to practise. A prospective lawyer has similarly to undergo apprenticeship in a lawyer's chamber before going in for independent work. But a College or University teacher is sometimes allowed to go in for lecture work without any preparation other than what he has undergone as a Graduate student. This is an arrangement of things which must be stopped, and the Commission recommended that there must be a period of " supervised internship " before a candidate is appointed to a teaching post. The implications of this recommendation are not exactly clear. But the Universities have been called upon to make experiments. In any event it is time that serious thought should be given to this aspect of the educational problem.

Before we close this short review of a thought-provoking brochure, we recommend it for study by all educationists.

NARESHCHANDRA ROY.

CRITIQUE OF SRI AUROBINDO'S PURE ACTION OF THE SENSE-MIND

A. R. Biswas

India is a land made for spiritual experience. Each age brings its own Rishi. The latest is the arrival of Sri Aurobindo. He himself has traversed the Divine Ground and formulated his experiences. His *Divine Life* is ascent for the man and decent for the divinity. The *Rishi* is a seer, who can see into the Reality of things. A thing-in-itself becomes manifest to him. But it is difficult to communicate this knowledge. Every change in the being of the knower is accompanied by a corresponding change in the nature and amount of knowing. In fact, knowledge is proportionate to Being. As such, to be a knower requires the transformation of Being. Unless the conditions are fulfilled, one cannot get knowledge, one may have information. And this information is not knowledge. The second difficulty comes through the medium of expression. Language proves a stumbling bloc. Thought being the common denominator of various experiences, can be transmitted. But emotion stands on a different footing. It belongs to the subjective part of experience and is private. Languages thus uses signs and symbols to express thought and emotion. This happens in respect of the earth, earthy. It becomes all the more difficult as we ascend higher up. Robert Browning has realised this in his " Rabbi Ben Ezra " and succinctly put it in verse :

> Thoughts hardly to be packed
> Into a narrow act,
> Fancies that broke through language and escaped.

However esoteric the subject may be, it is easier for the seer to express his spritual experience. Sri Aurobindo has described the function of the sense-mind in Chapter VIII of *The Life Divine* (Vol. I). The chapter deals with " the methods

of Vedantic Knowledge." Here Divine knowledge stands silhouetted against thought-processes of Logic and sense-mind, Reason and Intuition arranged in an ascending order of magnitude. Recently Dr. A. C. Das, M.A., Ph.D., has laid his hand on the sense-mind in his article " Sri Aurobindo on the Pure Action of the Sense-Mind." (*The Calcutta Review*, June, 1950.) Intellect has come to the aid " the World's Course thumb " has tried to plumb the depths of spiritual experience. The situation resembles the famous camel and horse of Vladimir Mayakovasky, the Leader of Russian Futurists. The horse looks at the camel and sees in it a strange horse; the camel considers the horse a camel of short stature. It is only the creator, who knows that they are two animals of different species. As a result, much confusion has crept into the discussion.

At the outset, Dr. Das pleads his ignorance as to the identity of the sense-mind with the brain. Still his arguments proceed space from the pre-supposition that is neither warranted by Sri Aurobindo nor by " technical details " so his socalled certainty flies into the " intense inane " where it has two big ' ifs ' as its legs to stand upon. He says : " if the brain was originally there and if it could by itself procure knowledge of things, there was no need for the development of the special senses." In course of analysis, he demands proof to show the pure action of the sense-mind. It is patent to the Rishi who can see the Truth. To others this knowledge cannot go unless the knower tries to rise up to it. Dr. C. G. Jung in an article in the *Golden Jubilee Souvenir* (pp. 85-86) says : " The identification of the self with God will strike the European as shocking. It is a specifically oriental realisation. Psychology cannot contribute anything further to it. The goal of Eastern Practices is the same as that of Western Mysticism—the focus is shifted from the T to the Self, from Man to God. The changing relations between this two quantities, the T and the Self represent a field of experience which the introspective consciousness of East has explored to a degree almost unattainable by the Western human being." Where psychology fails, it is futile to roam about like the Shavian Black girl with the knob kerrie of intellect. Of course, man is a question-mark. He wants to know more and more. But the nature of Divine Ground is apprehended by those who are pure in heart and poor

in spirit. The why of this is not known; but it has got to be accepted. Aldous Huxley speaks as follows: "It is just one of those facts which we have to accept, whether we like them or not and however implausible and unlikely they may seem. Nothing in our every-day experience gives any reason for supposing that water is made up of Hydrogen and Oxygen; and yet when we subject water to certain rather drastic treatments, the nature of its constituent elements becomes manifest. Similarly, nothing in our every-day experience gives much room for supposing that the mind of the average sensual man has, as on of its constituents, something resembling or identical with the reality substantial to the manifold world; and yet when that mind is subjected to certain drastic treatments, the Divine Element becomes manifest" (*The Perennial Philosophy*, pp. 2-3). This explains that the proof lies in the knower's experience.

The next attack is directed against Sree Aurobindo's contention—"It is possible for the mind to take direct cognizance of the objects of sense without the aid of sense-organs." Dr. Das cites the case of Hypnosis and Yogins to disprove the above thesis. In this connection, the use of the term "mind" is noticeable. It is said that "the sense-mind itself is disturbed." This may not be the case. The sublimal mind may remain as before both in hypnotic and non-hypnotic states, yet there may be difference in behaviour. This is accounted for by the ego, that clouds the vision. In fact, Sri Aurobindo speaks of "Domination of Matter." This comes in between the mind and behaviour and colours the entire thing. Hence is this difference. In an ecstatic fit, P. B. Shelley says as follows: "Life like a dome of many coloured glass . . . . stains the white radiance of eternity." It is the struggle of time and timelessness. . . . . .

Expansion of faculties occurs when the senses are transcended. Dr. Das has used the sense-mind as a sixth sense in his interpretation of hypnosis. As a result there has been confusion. Strictly speaking, the sense-mind is a curious amalgam of "sense" and "mind." While manifest as a specialisation, it is "the only sense" and gives rise to "Vision, hearing, touch, smell and taste." But in such phenomenon as hypnosis, it is as "mind"

that it acts. Hence hypnosis can bring into relief the pure action of the sense-mind. In fact, the pure action is manifested in *mind* and mixed in *sense*. Dr. Das instances a river with its flow checked by a dam put across it to prove his thesis. This is an act of *repression*, whereas hypnosis an act of liberation for the " sublimal mind." Two processes are thus opposite to each other. The river-image is apt in its explanation of normal life. It is the shifting of emphasis that has been responsible for opposite conclusions. Moreover, Analogy is not always a safe guide in explaining Phenomenon of planes other than its own. The case of Yogins explaining " the expansion of the faculties of knowledge on the basis of normal experience " is not warranted by facts. At estatic moments, when the Yogin experiences trance, he becomes a different man altogether. This is also admitted by Dr. Das when he says, " even in the Yogins who have developed faculties that function independently of the senses, extraordinary experience is only a temporary phase."

The third argument relates to " the use of the senses as a dominant habit." Dr. Das pooh-poohs the idea and examines such phenomena as clairaudience and clairvoyance. Here he proves what he disproves in cases of Hypnosis and Yogins. Sri Aurobindo realises the importance of both " sense " and " mind " in the scheme of human assent. He says, " although it is a rule that when we seek to become aware of the external world, we have to do so indirectly through the sense-organs and can experience only so much of the truth about things and men as the senses convey to us, yet this rule is merely the regularity of a dominant habit." This happens to man as a matter of course. But he outgrows this stage through expansion of faculties. It does not follow therefore that the sense-organs have no value. In fact, Sri Aurobindo also does not say this. Dr. Das's " sense-bias " has been responsible for much of the confusion. This has laid to the misinterpretation of the sense-mind as a sixth sense. To him the sense-mind is identical with the brain. As a result mechanistic and physiological interpretation has come into existence. This resembles the situation of Behaviourist School of Pavlov and Watson that ignores the psychological approach of Freud, Jung and Adler. In fact, body and mind have their places in the scheme of values. Emphasis on the one may lead to neglect of

the other. One should be on one's guard against this. The sense-mind really partakes of the nature of "sense" and "mind." When the sense-mind is spoken of as the sixth sense, the material aspect is stressed. But in case of supernormal experience, the mental aspect comes to the forefront. Hence, for the sense-mind, it is quite possible to "sense" the objects and also "to become aware of itself, the subject." There is no contradiction, no conclusion. This is evident from a perusal of Sri Aurobindo's "The Seven Chord of Being" (*The Life Divine*, Volume I, Chapter XXVII). He says: "we perceive that our existence is a short of refraction of the divine existence, in inverted order of ascent and discent, thus ranged—

Existence	Matter
Consciousness—Force	Life
Bliss	Psyche
Supermind	Mind

The Life Divine, p. 333.

It would appear from above that physical, mental and supramental states are visualised in the scheme of human ascent and divine descent. But each is in ascending or descending order. Each has its place in relation to others. Totality of knowledge is possible only to the being transformed. The sense-mind combined in itself matter, life and psyche. The *sense* portion covers matter and life and the *mind* part the psyche. It is not the so-called brain that biologically consists of *cerebrum cerebellum* and *medulla oblongata*. There is the "mind" which when chemically combined with the "sense," produces the strange amalgam, *sense-mind*. As such its description as the sixth sense merely, is inappropriate. Sri Aurobindo has not done this. The conception and knowledge of the pure action of the sense-mind can come only through realisation. Unless this is done words would remain only words. They can convey sense only to those who have experience of the thing. In fact, words are symbols that stand for certain experiences. Prof. Whitehead says characteristically: "The human mind is functioning symbolically when some components of its experience elicit conciousness, beliefs, emotion and uses, respecting other

components of its experience. The former set of components are the symbols, the latter set, constitute the meaning of the symbols.'' Each word is thus to be taken with reference to the experience behind it. Considered in this life Sri Aurobindo's pure action of the sense-mind is intelligible.

HOW WILLIAM BEAUMONT DISCOVERED THE MYSTERIES OF DIGESTION

EDWARD PODOLSKY, M.D.

If Alexis St. Martin hadn't been careless and gotten himself shot full of lead he would have lived and died a trapper in the North Country like thousands of other trappers. And there wouldn't have been this story to tell. But because Alexis did get in the way of a full charge of gun shot, fired at close range, his name has gone down in history, and all because William Beaumont, a young surgeon, with an overwhelming sense of curiosity, happened to be available at the time.

It happened in the American Fur Trading Company's store on the morning of June 6th, 1822. The store was crowded with a motley crew of Indians, half-breeds, trappers and *voyageurs* who had brought in their winter's collection of pelts to do a bit of bartering and story swapping. One of the trappers had been a bit careless with his gun; it went off and Alexis St. Martin dropped to the floor. There was a dreadfully hushed silence and then someone remembered to summon Dr. Beaumont.

The young surgeon came hurriedly, fought his way through the crowd. He examined the wounded man. A portion of the lung as large as a turkey's egg was protruding through the wound. Below this was another protrusion which looked like a portion of the stomach. Beaumont marvelled that Alexis was not dead. On further examination Dr. Beaumont saw that his patient was still breathing and that the second projection was indeed the stomach with a whole in it large enough to admit his forefinger and through which food that had been eaten only a short time before was escaping. Matters were far from reassuring.

But Dr. Beaumont was not discouraged, he swung into action. Before he could push the protruding lung back into place he was obliged to cut off with a pen knife the point of a fractured rib on which it was caught. Even then it was necessary to hold the lung in place by pressure.

A dressing was applied to the ugly wounds and the young Canadian removed to the crude wooden shack which was the only hospital

Mackenzie had. There within an hour Dr. Beaumont did a more thorough job. He had to remove bits of clothing, charges of shot and broken ribs which had been driven into the badly lacerated tissues. There was no ether in those days, and the pain must have been maddening, but young Alexis St. Martin, who was only nineteenen endured it all with scarcely a whimper.

The wound that St. Martin had received was not the kind that heals in a hurry. There had been an extensive destruction of tissue infection and corroding stomach acids that had leaked through had added to the difficulty. St. Martin remained in the shack that was called a hospital for a long time. Day after day, for almost a year, Beaumont was in attendance upon the young Canadian, dressing and treating the gaping wound which would not heal. It seemed continually to become infected; abscesses had to be opened and drained, pieces of bone had to be removed.

The treatment seemed interminable. In April, 1823, the town officials had begun to rebel. Young Alexis, had, it seemed, become a permanent patient, a serious drain on the town's meagre treasury. The town would no longer afford to take care of him. He was to be shipped off to his native city. Beaumont would not hear of it; he had formed an attachment for his young patient. He was very much interested in seeing what the final outcome would be. So he removed the young trapper to his own home where he continued to feed, nurse and treat him at his own expense.

Within another year Alexis St. Martin had gained back his health but the wound in his stomach still remained unhealed. He became a member of Beaumont's household and earned his keep by making himself generally useful around the house.

* * * * * *

Here the story would have ended had young Dr. Beaumont been merely a surgeon and nothing more. But Beaumont was one of those who possessed an endless curiosity about mysterious and perplexing human processes. And here was a grand opportunity to learn something about how the stomach acts, how it functions, how it converts food into living energy and body staff. In the course of his daily treatment of the wound in the stomach Beaumont had seen that when Alexis lay on his right side so that the stomach swung away from its attachments to the margins of the healing wound he could actually look directly into its cavity and almost see the process of digestion. He also saw that fluids poured in through a funnel could later be recovered by syphonage. In this recovered fluid were

morsels of different kinds of food. When this fluid was recovered at different times the food particles were at different stages of digestion. Beaumont was exploring new territory, finding out new facts that never before had been known. He was exploring the mysteries of human digestion.

Dr. Beaumont wrote down these preliminery observations and sent them off to the Surgeon General. Beaumont was now thinking digestion, breathing digestion, living digestion. He wanted to know all about a process which at that time was very little understood. His searching in the books yielded only a few meagre facts.

He learned that Van Helmont who loved to dabble in alchemy. had made some interesting contributions to the knowledge of how the stomach and intestines converted food into living tissues. Van Helmont, being a chemist, saw the whole process as a series of chemical reactions. But a contemporary, Borelli took violent exception to Van Helmont's theories and maintained that digestion was simply a mechanical process. It remained for Dr. Herman Boerhaave, the leading Dutch medical authority of those time to combine both views, namely, that digestion was both a chemical and mechanical process, and thus arrived at a truer conception of the mechanism of this very important human function.

Thereafter doctors began to learn rapidly about the mysteries of digestion. Sylvius, in the 17th century, found that the juices of the mouth, stomach and intestines entered profoundly into the process of digestion. His pupil, the twenty-two year old Regner de Graaf, was not content to work in the dark. He wanted to see with his own eyes how these potent digestive juices worked. From a living duck, by means of a duck's quill, he obtained a quantity of pancreatic juice and watched it convert food into products to be used in the body to maintain life and growth.

Somewhat later, another scientist, Rene de Reaumur, obtained a buzzard, which he made his pet. Together these two entered into a most interesting venture, the study of the mysteries of digestion. This buzzard was a most unusual bird. He had learned how to vomit unpalatable food. From the sponges and tubes which fell into this category, Dr. Reaumur was able to squeeze gastric juice and to study its preparation.

Later the buzzard died and Reaumur was most unhappy. However, Reaumur's buzzard had led a more useful life than had been the lot of most buzzards, and he attained a sort of immortality. Later Dr. Reaumur wrote: "My buzzard died before the series of experi-

ments which I had intended to perform upon it were completed. One of the first experiments that ought to be tried with this fluid would be to make it dissolve meat in a vessel just as it is dissolved in the living stomach."

The next explorer of the mysteries of digestion was Lazare Spallanzani who carried out his experiments in a more spectacular manner. He experimented on himself with bags and tubes filled with different kinds of foods, sometimes vomited and at other times pulled up by an attached string. He learned much about how the stomach acted on different kinds of foods. Thus he learned that certain foods were more easily digested than others. Some foods, he learned, took a longer time to digest.

At about this time in England, indefatigable John Hunter was making his interesting studies in the stomach, and a little later the chemist, Pruit found that the stomach secreted an acid which was necessary for proper digestion.

* * * * *

However, none of these men had ever had such an opportunity as had Dr. Beaumont to actually study the human stomach in action. So the young surgeon determined to make a thorough study of the processes of digestion. But there were no facilities to carry out this work in the rough northern country. He was the only man with scientific training for miles around. He applied to Washington for a transfer to a more suitable station where his work could be done. In June, 1825, just three years after the accident to the stomach of St. Martin he was transferred to Port Niagara and with him of course, went Alexis, in the capacity of a manservant.

Niagara was a more populated country; it was nearer to civilization, and also it was nearer to St. Martin's boyhood home. An overwhelming nostalgia must have seized the young man, for without much ado he decided that he wanted to go home to be among old friends and familiar surroundings. He took his belongings and left.

The experiments were interrupted. Dr. Beaumont was sore at heart and at the ingratitude of St. Martin. But what was he to do? The young trapper had vanished without a trace. Beaumont had performed but four experiments and began to mull over their results. He wrote them up and sent the article off for publication in the Medical Recorder. Incomplete as these experiments were they did make clear that the gastric juices possessed some solvent properties. He prived that food in the human stomach was not merely

macerated—by the churning action of its walls, but that it was actually acted upon by its juices and subjected to solvent action.

Before long Beaumont again received from Washington orders which sent him back to his old post, the frontier of the Michigan Territory. There was much to do there. The Indians had gone on the warpath and there were wounds to treat and bodies to mend. For two years Dr. Beaumont was very busy and he had almost forgotten about his experiments when he learned that St. Martin had been located. He had married and was living with his wife and family in a small Canadian village. Fate had been unkind to the young trapper. He was "poor and miserable beyond description."

For two years Beaumont kept in touch with Alexis trying to induce him to return. At last he was successful. Again Beaumont was transferred this time to Fort Crawford at Prairie au Chien on the upper waters of the Mississippi. At great expense in August, 1829, came St. Martin, his wife and two children and four years after his last experiment had been performed saw him at work again on his investigations on human digestion.

He had no elaborately equipped laboratory. His tools were pathetically few and simple: a thermometer, a sand bath, and a few vials. But for eighteen months he worked with these crude appliances and learned a great deal, a great deal that was new. He proved that the solvent properties of the stomach juices were probably due to some chemical agent.

Dr. Beaumont was receiving a meagre salary, but out of it he managed to support St. Martin and his family. But Alexis was beginning to have grand ideas of his own importance. He realized that he was very essential to the work that Beaumont was doing, and without much ceremony announced that he and his family had to return to their home.

All this time Beaumont had been carrying out his work unaided. He determined to ask for a year's leave of absence so that he could take St. Martin aboard and seek the aid of chemists to help him solve the problems which he himself, because of his incomplete knowledge of chemistry, could not understand. But meanwhile Alexis had become insistent on returning home. There was nothing that Beaumont could do about it except to get a promise that he would come back when required.

But these experiments of Beaumont were never destined to come off smoothly. His request for a furlough was rejected for the very

good reason that he was needed at home. The Indians again had broken out in rebellion. In addition there was the cholera that had broken out among the trapper. For a year Beaumont had his hands full. Finally, in August, 1832, things became calmer and he was given a furlough with permission to go to Europe.

He got in touch with Alexis and after some persuasion he rejoined him. The furlough was much too short to enable him to go to Europe. So Dr. Beaumont decided to remain at home and conduct his experiments there. Alexis remained with his benefactor for a year as a servant. To satisfy his ego Dr. Beaumont had Alexis enlisted as a sergeant to a detachment of orderlies in the War Department, and for five years he was assured of the co-operation of St. Martin, for Beaumont had taken special pains to be sure that this enlistment would run for that length of time.

Now Beaumont began to work in earnest. He wanted to learn what constituted taste, hunger and thirst.

He was among the first to learn that the sense of taste is very important to the process of digestion, and that the tastier the food the more it stimulated the flow of gastric juices and the more thoroughly it was digested. As for hunger, he learned that it was a sensation arising solely in the stomach. As soon as it contained food this sensation was dissipated. But when it came to thirst Alexis had become an unreliable subject. He loved his whisky and he loved it too well. He was very insistent that his craving for whisky was not satisfied when it was poured through the whole in his stomach. He had to swallow it to get the burning taste of it.

Meanwhile Dr. Beaumont kept up his studies on the gastric juices. He was not much of a chemist. He had not the least idea how to separate this juice into its various components to learn just what function each had to perform. He began to send samples of the gastric juice he had syphoned out of St. Martin's stomach to men who were more expert in chemical analysis than he was.

To Dr. Robley Dunglison, Professor of Physiology at the University of Virginia, went a sample of gastric juice. But Dr. Dunglison was a physiologist, not a chemist. He did not know how to tear the mysterious juice down into its component parts. Dr. Dunglison had quite a flattering opinion of himself, and because he could not analyze the potent juice he did not hesitate to say that no one else could. There was no help from this source.

Dr. Beaumont then obtained permission to take a trip to New York City, which was at that time the medical center of the United

States. With him went Alexis, but in New York, while the doctors knew how to diagnose and treat disease in a very proficient manner, they were not particularly clever in a chemical way. Beaumont packed himself and St. Martin off to New Haven to consult with Dr. Benjamin Silliman who really knew chemistry, but who also knew his limitations. Dr. Silliman recommended Berzelius of Stockholm.

Now Berzelius was a real chemist, a great chemist. He had taught chemists how to write in short hand. He had invented chemical signs and symbols. Dr. Silliman thought that Berzelius should be sent a pint bottle of gastric juice "enough to fill a pint congress bottle, carefully marked, sealed and capped with strong leather and twince and then encased in tin, with the lid soldered on so that no one may open it."

It was a tedious job collecting that pint of gastric juice. It required more than half-an-hour to collect it from the fasting stomach. Alexis was irritable. He was strongly of the opinion that to do this without whisky was asking too much. But it was finally done, and off to Berzelius in Stockholm went the pint of gastric juice.

Meanwhile the experiments went on. The problem now before him was to determine the difference in time required for normal digestion in the stomach as compared with that required by the gastric juice in small glass bottles outside the stomach.

No word had come from Berzelius. Dr. Beaumont remembered Professor Silliman's words that analyzing the gastric juice would be a very difficult task, and he thought perhaps Berzelius too would fail. At any rate, he could delay no longer. He began to set down his observations on paper. In time he published them in a book.

This book became the foundation of practically all that we know about digestion today. He made such observations as these :

"That animal and farinaceous elements are more easy of digestion than vegetable."

"That digestion is facilitated by the division of the food and the tenderness of the fiber and retarded by opposite qualities."

"That bulk as well as nutrient is necessary."

"That oily food is difficult of digestion though it contains a large proportion of nutrient principles."

"That solid food of a certain texture is easier of digestion than fluid."

"That the time ordinarily required for the disposal of a moderate meal is from three to three and a half hours."

Dr. Beaumont laid the foundations and soon others were to add, to build; to make our knowledge of digestion more complete than it had ever been before. Within three years after Dr. Beaumont had begun his experiments with the properties of gastric juice, Dr. Theodor Schwann found that it was pepsin which was responsible for the action of this marvelous fluid. The chemical unravelling of the juice had begun.

In France, a few years later, Dr. Claude Bernard showed that the juices of the pancreas emulsified fats and split starches into sugars to be absorbed from the blood. Then in rapid succession there were others: Pavlov, the greatest of all Russian physiologists, who showed that the nerves played a very important part in digestion; Starling and Bayliss, the Englishmen, who found that the gastric juices contained a hormone, or chemical messenger which had much to do with digestion; Cannon, the Harvard physiologist, who by means of X-rays revealed the whole process of digestion in action.

But it was young Dr. William Beaumont, the military surgeon, who really started it all. His name is one of the greatest in medical history because he went on with a search for an elusive something, in spite of the lack of laboratories and special apparatus and discouragement heaped upon discouragement. He was the first of the great doctors to make clear the dynamics of digestion.

SPORTS AND AMUSEMENTS IN ANCIENT INDIA

SANTOSH KUMAR CHATTERJEE, M.A.

Though no old Indian game may be recognised to have attained the status of the Greek 'Olympia' and to have won a world-wide renown, the ancient Indians were not far behind the Greeks in the field of sports and amusements. Proofs are not lacking in the old Vedic literature that the Indians of that age were used to compete in long distance (compared to Marathon) races. The names of various other games and the different techniques of playing them have been mentioned at several places in the popular literature of the country. Panini, the reputed author of the Sanskrit Grammar while illustrating the word, *Krida*, or play, refers to a game usually played by the people in the eastern districts in which *Uddalaka* flowers were broken and crushed. A modern counterpart of this old Indian game of flowers may be found in the English May-pole or Maying games. On the May Day poles are decked with flowers, girls are chosen as queens, men and women, boys and girls go gay-picking May flowers and dancing round the May-poles.

In *Kamasutra* of Vatsayana the various names and descriptions of games in ancient India may also be met with. With reference to sexual life enjoyed by our great, great, great grand-fathers the texts of *Kamasutra* (or the science of sexual life) give us some glimpses of the ways of life lived by the then city dwellers. The cities are, as now and as of old always replete with those amenities of life that contribute a lot to enjoyment of sexual pleasures to a great extent and yet conforming to the code of urban morals. The citizens of that age were intimate with club life or *Samaj* (a remark must, however, be made here that the old clubs were never so progressive in ideas as the modern ones; there is a gulf of difference between the concepts of the old and the modern clubs); they had picnics, garden-parties (*Udyana-lila*); they could 'kill their time' in dance-halls (*Nritya-sala*), halls of sports (*Lila-bhavan*) and halls of enjoyments (*Keli-bhavan*); they enjoyed water-sports in the swimming baths (*Krida-bapi*) or *Vilasa-bapi*.

Besides the above sports wherein the respectable citizens alone took part, there were other games, neither very costly nor out of the

scope of the ordinary people. In such simple plays, incurring no cost on the part of the players, common people would join *en masse* and enjoy happy relaxation from their prescribed duties in every-day life. These games, were called *Samasya Krida* or simple games, or better common games, being participated in by the common men. Since a number of people assembled together and played, these games were also known as *Sambhuya Krida*, or mass games.

Such popular games of ancient India may well be grouped into two divisions: Ideal Sports, or *Mahimani Krida*, and Provincial Sports, or *Deshya Krida*. Because the purpose of those games was great (*Mahat*), they were called *Mahimani Krida*. And having noble ideals at the back of these games, they were widely in vogue in all the provinces of the country. Such ideal sports because of their national importance may be said to bear a fair resemblance with the Olympic games of Greece. Provincial Sports were current in the respective provinces, and their sphere of recognition was quite limited.

Vatsayana speaks of three great ideal sports which were predominant in all the provinces of India. They are, *Yaksharatri* or the Night of Happiness; *Kaummudijagar*, or the Night of Waking; and *Subasantak*, or the Night of the Spring. The night after the *Divali*, or the Feast of Lights, night is *Yaksharatri*. One must spend this particular night in playing dice. It is commonly known that the *Yakshas*, or the angels come upon the earth and wander about on this night. The *Divali* night is also auspicious for dice playing. The full-moon night in the month of *Aswin* (September-October) is called *Kaumudi*, because of the first brilliant moonshine after the rains. It is a general belief that *Lakshmi*, or Goddess of Riches, bestows her favours only on them who are wide awake all over that night. The common pursuits for the night-watchers are riding the joy-wheel and playing dice. The thirteenth night of the full-moon in the spring is known as *Subasantak*. This night is usually to be spent in worshipping *Kandarpa*, or Cupid, that is, the God of Love, or in vocal and instrumental music.

These ideal sports, as may be seen, do not possess varieties or individual attributes. Playing of dice forms the main part of such plays; besides, there are the secondary elements of songs, dances and instrumental music. Provincial sports, however, present a great variety among themselves. These are, according to Vatsayana, seventeen in number: *Sahakaravanjika*, or plucking of green mangoes; *Abhyusakhadika*. or eating of scorched stalks of grain; *Bisakhadika*, or the game of lotus eating; *Navapatrika*, or feasting in the forest

when new leaves come forth ; *Udakakshedika*, or sprinkling of water with bamboo syringe ; *Panchalanujan*, or the art of imitating the cries of different birds and beasts ; *Ekasolmali*, or dancing round the flowering *Semul* tree ; *Yabachaturthi*, or throwing of scented wheat-flour at one another ; *Alolchaturthi*, or the swinging sport ; *Madanotsava*, or worshipping of *Madana*, or the God of Love ; *Madanabhanji*, or bedecking oneself with leaves and flowers ; *Holka*, or *Holi*, or sprinkling of coloured water and throwing of coloured powder at one another ; *Asokottansika*, or the act of adorning oneself with *Asoka* flowers ; *Puspabachayika*, or playing with flowers ; *Chutalatika*, or making of ornaments with newly born specks of mangoes and the bunches of flowers ; *Ikshubhanjika* or sizing and forming ornaments with sugarcanes ; *Kadambajuddha*, or throwing of *Kadamba* flowers at one another.

The play *Sakharbhanjika* is associated with the various ways of plucking small green mangoes from the boughs and eating them with relish. This game comes off in the spring. *Abhyusakhadika* is the sport of scorching green maize, gram or other pulses along with the plants and then devouring them. This sport provides enough pleasure for the wintry months. *Bisakhadika* is the game of procuring the long tubes of the lotus plants and then eating them up. Here we may remember the lotus-eaters described by Tennyson in his famous poem.

It is now a question to ponder on how the Greeks came to know of the lotus eating game? The game of *Navapatrika* seems to have been common in the localities verging on the wild forests. The game of *Udakakshedika* may be said to form a part of the *Holi* sport. *Panchalanujan* was so called because originally this sport consisted of imitating the intonation and behaviour of the people living in the tract of land between the Ganges and the Jumuna, known as *Panchala*. Some people say that the people of *Panchala* found an easy means of of their livelihood in reproducing the cries of the various birds and beasts. At one time this sport was very popular in *Mithila*. Dancing round the flowering *Semul* tree in accompaniment with music was named *Ekosalmali* ; all the dancers were bedecked with the fascinating ornaments made of *Semul* flowers. This game was predominant in *Bidarva*, or modern Berar. *Jabachaturthi* like *Udakakshedika* is another part of the *Holi*, which is a popular game in India held every year on the full-moon day in the month of *Falgun* (January-February). The third full-moon day in the month of *Sravana* (July-August) was appointed for *Alolchaturthi*, which is commonly known as *Jhulan*, or the swinging sport. On each swinging box two would ride, and other

two would push the box; in succession riding and pushing the box rolled on throughout the day. The game may be compared to swinging in the hammock, so common a sport in the west. *Madanotsava* was held on the fourteenth full-moon day in *Chaitra* (February-March) This game was only a provincial counter-part of the great and popularly known *Subasantaka* game. The game of *Madanbhanji* also came off on the same day as *Madonatsava* and was associated with the worship of Cupid or the God of Love. The slight difference that occurred between these two allied games was marked by the prevailing custom in *Madanbhanji* of adorning one self with leaves and flowers, especially with the leaves of the *Madan*, or *Myana*, tree. Of the several games connected with wearing of ornaments made with flowers and foliage were *Asokottansika* (here one must remember that *Asoka* forms an efficacious general remedy for female diseases), *Chutalatika* and *Ikshuvanjika*. Another game with flowers was *Puspabachayika*; it was not, however, concerned with the making and wearing of floral ornaments; it was a game of separating flowers of different colours from a mass, and efficiency in this game was measured by the swiftness with which the different flowers were separately selected and formed into piles. In a *Kadambajuddha* the persons participating in it would divide into two groups, and there would ensue a fight between them. The only weapon used in such a fight was the *Kadamba* flower. This game may fairly be regarded as an old edition of the volley ball play.

In the great epics, *Ramayana* and *Mahabharata*, archery and lancing have been treated as games, and terrible games they were indeed. From Scott's *Ivanhoe* we come to know how archery was a great game in the Middle Ages. Duelling with swords, and lancing were among the most glorious of the sports in the old days of Europe. Everyone of us must have read about the duel between Laertes and Hamlet in Shakespeare's inimitable drama entitled after the "famous" Prince of Denmark. In this country, too, such fatal games were in fashion; sons of kings and warriors usually played them. In the *Mahabharata* besides the common games of archery and other martial sports, one is sure to meet with a gentlemanly game, known as *Beeta*. One day when the princes of the royal house had been playing this game, striking a small piece of wood, about a span long, with a stick, the small wood-piece fell suddenly into a well. It is known that the then great archer, *Dronacharyya*, helped the boys to pick out the wood-piece with his skill in marksmanship. This wood-piece was called *Beeta* wherefrom the name of the whole game evolved. This

curious play is also current in the country even today; in Bengal this game is termed *Danda-Guli*, or the game of the stick and the ball; in the *Mahabharata* it is known as *Beetidangducha*. Some of the commentators of the *Mahabharata* have compared this *Beeta* game with cricket, but it is a matter of consideration if at all any comparison may exist between *Beeta* and cricket.

References to other manly games apart from those that are described in the above may be found in the *Puranas*. One of these games is called *Kanduk-krida*, or the play with iron ball, which may resemble the modern putting the shot, a common item in atheletic sports and *Kusti* or wrestling, *Don* and *Baithak*, some forms of physical fitness of the people. For aiding culture of beauty and fine arts there were also several games practised and enjoyed in by the common people of the country. The outstanding speciality of the old Indian games was that both the rich and the poor alike could take part in these sports.

FULL EMPLOYMENT AND NATIONALISATION OF CENTRAL BANKS

S. RAYCHAUDHURY, M.A., B.COM.

"Unemployment cannot be conquered by a democracy until it is understood by them. Full productive employment in a free society is possible but it is not possible without taking pains. It cannot be won by waving a financial wand ; it is a goal that can be reached only by conscious continuous organisation of all our productive resources under democratic control. To win full employment and keep it, we must will the end and must understand and will the means." [1]

After the end of the last World War, there were schemes for post-war economic planning in almost all countries to overcome the ravages of war. Achievement of full-employment became one of the objectives of post-war planning. The United Nations Organisation recognises "that the avoidances of unemployment or under-employment through the achievement and maintenance in each country of useful employment opportunities..... is not of domestic concern alone, but is also a necessary condition.....for the well-being of all other countries." [2]

Therefore, we see the creation of the International Monetary Fund, the establishment of the International Bank for Reconstruction and Development, and the International trade organisation. As the maintenance of fullest possible employment of men and resources is now the declared objective of the Post-War economic system in every country, the Central Banking system, which is passing through a phase of evolution under the present international situation, has its part to play. A publication of the League of Nations in 1944, pointed out that the maintenance of "a stable level of good employment" should be the aim of a Central Bank. According to Beveridge, "the banking system must clearly function in accord with the general financial policy of the state." [3]

Therefore there is the need of a close relationship between a Central Bank and a Government. It is neither possible nor desirable to separate finance from politics. The former idea of keeping politics

[1] See p. 16, Beveridge—Full employment in a free society.
[2] See p. 6, Chapter II—United Nations Conference on Trade and Employment held at Havana. Final Act and related documents.
[3] See p. 178, Beveridge—Full employment in a free society.

separate from finance has to be given up. In order to adopt successfully the planned policy of full employment it is not only desirable but absolutely necessary to obtain a much closer relationship between the Central Bank and the Government than what is obtainable if the former remains a shareholder's bank. For this reason, the status and the structure of Central Banks have undergone a great change. Thus it is intended that the Central Bank should be nationalised. Now a days, monetary policy, the management of which lies with the Central Bank, plays a very important role in general economic policies of the Government. For the successful prosecution of the economic policy of the Government, the authority for managing the credit and currency, namely the Central Bank should be linked to the Government.

One of the methods of securing full employment is to take recourse to deficit spending on the part of the Government. According to this method, the Government is to spend on public investment in a contra-cyclical direction. For example if it spends large sums of money on public works during a depression or provides subsidies to stimulate mass consumption in the shape of family allowances, etc. This will increase effective demand directly and lead to full employment. During the depression the Government should not attempt to balance the budget. The budget should be run into a deficit to provide sufficient outlay for the maintenance of full employment. Again during booms public expenditure should be cut down and the surplus should be utilised for wiping off the accumulated deficits of the years of depression. If deficit spending be adopted for promoting full employment, then the rate of interest has to be maintained at a certain level. If the rate of interest is allowed to rise up at the time when the Government spends on public works with a view to promote employment, the effect of Government spending will be neutralised by a decline in private investment. Therefore to keep the rate of interest stable, the control over it has to be exercised by the Government, not in its capacity as a "borrower" but in that of a controller of a Central Bank. Hence the Central Bank becomes a part of the Government machine and as such it has to be nationalised.

In the post-war period, the question of nationalisation of Central Banks assumed a great importance due to the establishment of the International Monetary Fund. As the International Monetary Fund aims at the maintenance of the external value of the currencies of the respective countries which are members of the fund, the co-operation between the Government and the Central Bank of each

country becomes absolutely necessary. This may be insured by nationalising Central Banks so that "they may form an integral part of the public machinery of economic regulations in the field of international as in that of national affairs." [1]

During and after the last World War, there was a trend towards greater Government intervention in the economy of almost all countries of the world. The "complete negation" of monopoly capitalism which strongly prevails even now is recognised, along with the socialisation of production, although in many countries private ownership still continues to exist.

The victory over Nazi Germany in the last war helped in the development of new democracies in Europe and Asia and thus opened the way to social progress. Immediately after the formation of the new democratic Governments of the working class in Central and Eastern European countries, the Government of each country rushed through democratic reforms and carried out nationalisation schemes in their respective economic systems. The most important measure in this respect was the nationalisation of the key industries including those of mines, transport and banking. Though a nationalisation programme was carried out in some sectors of the national economies in the rest of it individual ownership continued to be recognised. "As a whole, capitalist relations of production continued, within a mixed economy in which state enterprise and state regulation play a central role." [2]

In Great Britain monopoly capitalism, although considerably able to maintain its position, greatly weakened in the post-war period. This was witnessed when the Labour party in the post-war election came into power with clear majority. The Labour party among its schemes of nationalisation included nationalisation of the Bank of England. Immediately after coming into power the Labour Government took steps to nationalise the Bank of England—which according to Mr. G. D. H. Cole, possessed the tradition of "a great city institution, belonging to the world of high finance rather than to that of Government and proved of its independence vis-a-vis the state." [3]

The Bank of England was nationalised in 1946. Under the Bank of England Act of 1946, things were to remain much as they

1 See pp. 74-75, Dr. S. K. Basu—Recent Banking Development.
2 See p. 267, James S. Allen—World Monopoly and Peace.
3 See p. 193, Cole.—Money—its Present and Future.

were before with the exception that the stock of the bank would be held by the treasury. Besides the structural changes introduced by the Act, no attempt was made to affect any revolutionary change. Care was taken not to disturb the Central Banking mechanism that had been developed in England over more than two centuries. Thus the court, with a reduced number of directors was retained, the inner reserves of the Bank of England remained untouched and the bank is still allowed to accumulate fresh reserves as freely as possible. Therefore the Economist observed that "the Bank of 1946 will not differ significantly from that of 1945." [1]

Before the passing of the Act, the Bank of England was independent of the treasury. In the case of disagreement between the bank and the Government, the voice of the Government did not prevail. But after the passing of the Act, the Bank of England becomes subordinate to the treasury and the word of the latter will be final in matters of financial policy.

Another change which has been introduced is that "henceforth the credit of the Bank of England will be tied to the apron strings of the British Government." [2] Under section 4 sub-section 3, the Bank of England was empowered to request for information and make recommendations to Commercial Banks and to issue directions to them with the consent of the treasury. Protests were raised from different quarters against this clause. It was argued that it would infringe the legitimate secrecy of the bank-customer relationship and the Bank of England would become an instrument of exercising control over Joint Stock Banks in furtherance of the policy of the Labour Government. Consequently a sub-section has been added namely that "no such request or recommendation shall be made with respect to the affairs of any particular customer of the Bank." But the Economist pointed out that even though the clause was amended, "it will not prevent the Bank from taking action with respect to a group of customers however small." [3]

Wide powers have been given to the treasury in order to assure the successful working of the five-year plan of the Labour Government. "The Treasury, the Central Bank and the Clearing Banks would have to pull well together." The Bank of England has been empowered to direct other banks to use their funds in particular

[1] See p. 259, The Economist, Feb. 16, 1946.
[2] See p. 69, Dr. S. K. Basu, Recent Banking Development.
[3] See p. 838, The Economist, Dec. 8, 1945.

channels of investments which, in the opinion of the Bank of England and the state would be deemed necessary in the interests of a planned priority with a view to securing full employment and building up export trade and other necessary elements"[1] of the national economy.

Let us now discuss the structural changes introduced by the Bank of England Act of 1946. The Act provides for the transfer of the Capital stock of the Bank of England to the treasury. The Crown is to appoint a Governor and Deputy Governor and Directors whose number has been reduced from 24 to 16. The Act also provides that the treasury after consultation with the Governor can entrust the management of the bank to a court of directors. The act provides compensation for the stockholders. The basis of compensation is that the stockholders of the Bank of England will receive £400 of new Government stock for every £100 of the Bank of England stock held by them. Government stock bears 3% rate per annum which is reducible at the option of the Government only after April 15, 1966. Thus the stockholders will continue to receive a 12% return for the next 20 years.

The treasury will receive from the Bank of England each half-year the equivalent of what it has to pay to the stockholders. The term of office of the Governor and the Deputy Governor has been extended from 2 years to 5 years. The Chancellor of the Exchequer is responsible for the banking policy. Normally there will be no interference by the treasury in the day to day work of the bank. But in case of disagreement between Commercial Bank, the Bank of England and Treasury, the final say lies with the treasury.

It seems from the provisions of the Act that its effect is hardly noticeable to the general public. In the opinion of the Chancellor of the Exchequer the measure brings into legal form what has long been accepted in practice.

Under the circumstances leading financial circles found little to criticise the measure. The Economist wrote "The basic question remains. Why do the Government think it worthwhile to introduce a bill in which any real substance has been so carefully whittled away?. . . . . one must conclude that the Bill is a symbolic sacrifice on the altar of party doctrine and that it is not intended to make contact with reality at any point. It will do very little earn at least in present condition." [2]

[1] See p. 941, The Economist, Dec. 22, 1945.
[2] The Economist, October 13, 1945.

Besides England in many other countries the Central Bank has been nationalised. The Common Wealth Bank of Australia was nationalised by the passing of the Common wealth Bank Act in 1945. But later on this measure was declared ultra-vires by the Federal Court of Australia so that there was no such nationalisation. The Bank of France was also brought under public ownership and control, but the basis of compensation to shareholders differed from that adopted in England. The French Government chose market values, rather than dividends as the basis of compensation and the average value in the year ending August 31, 1945, was fixed as a maximum. The State Bank of Pakistan came into existence in September 30, 1948, when the Reserve Bank of India ceased to be a banker to the Government of Pakistan.

Nationalisation of the Reserve Bank of India

In India, in the post war period, opinion formed in favour of nationalisation of the Reserve Bank of India. The National Planning Committee appointed by the Indian National Congress gave its opinion in favour of the state ownership of the Reserve Bank of India. In his budget speech, the then Finance Member announced the policy of the Government was to nationalise the Reserve Bank. The issue was shelved till February 4, 1948, when the then Finance Minister in his budget speech announced that the Government would take steps to nationalise the Reserve Bank after the 30th September, 1948, when the Bank would cease to be a Banker to the Government of Pakistan. As regards the compensation to be paid to the shareholders he stated that it was the intention of the Government to acquire the share of the Reserve Bank of India at the average of the monthly market value of the shares during the period from March, 1947 to February, 1948, taking the opening quotations for each month. The average value worked out at about Rs. 118-8 annas per share and the acquisition of the entire share by the Government was estimated to cost about Rs. 6 crores less the amount of the shares of the face value of Rs. 2,20,000 held by the Government. It was also announced that 3 per cent. long dated stocks of equivalent value would be issued to the shareholders.[1]

There was difference of opinion in the country as to whether the proposal of the nationalisation of the Reserve Bank of India at

[1] The budget speech. February 4, S 194.

that stage would be in the best interest of the country. We have seen that it became the policy of almost all countries to nationalise central banks in the post-war economic period. The Government of India did not sleep over the issue.

In the autumn session of the Dominion Parliament in 1948 the Government of India introduced the Reserve Bank (Transfer to public ownership) Bill. The Finance Minister Hon'ble Mr. K. C. Neogy, while introducing the Bill, in the Dominion Parliament, gave two explanations in the course of his introductory speech. One was that "it is in the fitness of things that the first piece of legislation to bring about their (the Government's) ideas of nationalisation should relate to an institution which is really the pivot of the financial system of the country and on which, to a very large extent, depends the economic well-being of society."[1] The other explanation was that the fashion of the day was that the central banking institution of a country should be owned by the state and not by the private shareholders and India was simply following the fashion. Nationalisation of the Central Banks is absolutely necessary if the Government has any economic plan to implement for national well-being. But the Reserve Bank (transfer to Public Ownership) Bill introduced only the minimum changes necessary to effect the transfer of ownership and left the other functions of the Reserve Bank undisturbed. Things remained as they were before. Ownership had been transferred from the shareholders to the Government. The Bill also introduced the basis of compensation to shareholders which was proposed to be Rs. 118-10 annas per share. The shareholders would be paid in the form of 3 per cent. Government Promissory Notes repayable at par on such date as might be fixed by the Government. The value of the compensation was based on the formula announced on February 4, 1948. In cases where the amount of compensation due was not an exact multiple of Rs. 100 the difference would be paid in cash.

With regard to the Constitution of the Bank, it was provided that all the Directors of the Central Board would be appointed by the Government who would also appoint the members of the local Boards.

In connection with management the Government is empowered to give such directions to the bank as it may consider necessary

[1] Speech of Hon'ble Mr. K. C. Neogy, The Amrita Bazar Patrika.

in the public interest after consultation with the Governor of the Reserve Bank of India. Subject to these directions, the Central Board is to supervise the affairs of the Reserve Bank and subject to such regulations as the Central Board may make with the consent of the Government of India, the Governor will exercise all powers vested in the Central Board. The Reserve Bank of India has the obligation under Article IV of the International Monetary Fund Agreement to buy and sell all foreign currencies at such rates as the Government may decide. So the present bill amends sections 17 and 33 of the old Reserve Bank Act enabling the bank to hold in the Issue Department not only sterling and sterling securities but also other foreign currencies and other securities which are payable in the currency of those countries as are members of the International Monetary Fund.

The Reserve Bank of India (Transfer to Public Ownership) Act was enacted on the 3rd September, 1948. The Government of India announced on October 18, 1948, that the Reserve Bank of India would be nationalised from January 1, 1949 from which date the shares of the Reserve Bank were to be acquired by the Government. The Government paid to the shareholders 3 p.c. Government Promissory notes as compensation at Rs. 118-10 for every share of Rs. 100 repayable on the 15th Octoter, 1975, or with three months notice on an earlier date on or after the 15th October, 1970.

The Reserve Bank of India now stands nationalised with effect from January 1, 1949.

Nationalisation of the Reserve Bank of India may be welcomed if the maintenance of the fullest possible employment of men and resources be the economic policy of the Government of India. The object of a full employment is to avoid social and economic inequalities. This cannot be acheived only "by conscious continuous organisation of all productive resources under democratic control,"[1] alone but also by equitable distribution of the National income as far as possible. In order to stimulate production for economic well-being of the society it is not only desirable but absolutely necessary to nationalise the central banks which is the "pivot" of the financial system of a country. In order to enable the Central Bank to help the financial institutions which may assist in stimulating production for the maintenance of full employment, the other Financial Institutions should also be nationalised. Mere nationalisation of the

[1] See p. 16, Beveridge—Full employment in a free society.

central bank will not serve the purpose of full employment therefore, it is seen in the new democratic countries of the East and Central Europe, like Poland, Rumania, Balgania, Yugoslavia and Hungary measures were taken for the nationalisation of the key industries, mines transport and banking at the time when their central banks come to be state-owned and state-managed.

The Reserve Bank of India, is no doubt, nationalised. But if it is merely owned by the state for the sake of fashion, the object of controlling the central banking institution for the maintenance of a "stable-level of good employment" will not be achieved, unless with the nationalisation of the Reserve Bank of India, the important key industries and the banking system as a whole comes to be state-owned and state-controlled.

RŪMĪ'S CONCEPTION OF GOD—HIS UNITY[1] AND ATTRIBUTES

II. ATTRIBUTES OF GOD

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As we do not comprehend God except with similitudes, Rūmī attempts to give us a faint idea of God by comparing Him with so many beings of the world. He says, ' . . . whatever God wills, shall come to pass, for He is the Ruler over the worlds of space and non-spatiality. . . . The Kingdom is His Kingdom, the Command is His; that Satan is the meanest Dog at His door. If the dog of a Turkoman (compared to God) is lying at the door, with his face and head resting on the threshold,—the children of the house are pulling his tail (and) he is humble to the hands of the children. But if a stranger passes by, he rushes at him like a lion,—(for carrying the order of God,) ' O Devil-dog, continually examine (to see) when the creatures set foot on this Way[2]; continually attack and prevent them (creatures of God) to see who (among them) is Female (weak) in respect of sincerity and who is male. For what purpose, then, is (the prayer) ' I take refuge (with God from the accursed Satan),' when the dog in his arrogance has run so swiftly? This (prayer of) ' I take refuge ' is (like that of) ' O Turkoman of Khitā, Call your dog off and make the way clear, so that I may come to the door of Thy tent, and beg what I need from Thy Bounty and riches.' If a Turkoman is incapable of (restraining) the dog's fury (the prayer), ' I take refuge ' and the cry of distress is of no use, as the Turkoman may also say, 'I take refuge from the dog, for I am also helpless against the dog in my house—(as) you cannot come to the door, I also cannot come out from the door.' Shame be on that Turkoman and the stranger-guest, that one dog binds the neck of both of them. God forbid, if the Turkoman utters a shout; what of the dog? Even a lion would vomit blood. (But the thing is)

[1] Appeared in June, 1950, of Calcutta Review.

[2] *Cf.* Qurān, VII, 16-17. " He (Satan) said, ' As Thou hast thrown me out of the way, I will surely lie in wait for them in Thy straight way. Then will I surely come to them from before them, and from behind them, and from their right hand side, and from their left hand side, and Thou shalt not find most of them thankful."

O thou, who hast called thyself the lion of God, for many years thou hast been powerless against a dog (your Carnal soul); how should this dog hunt on thy behalf when thou manifestly become a prey to the dog?[1]

حاش لله ایش شاء الله کان حاکم آمد در مکان و لا مکان
ملک ملک اوست فرمان ان او کمترین سگ بر در آن شیطان او
... ...
ای که خود را شیر یزدان خواند سالها شد با سگی در ماند
چون کند این سگ برای تو شکار چون شکار سگ شدستی آشکار

Says Ghazāli, 'sensual at appetite and anger must be subject to reason and religion, just as horse and dog to the hunter. One cannot hunt without the dog, but unless the dog is trained and docile and obedient, he will fall upon the hunter (instead of pursuing the quarry).'

Our life is a long journey to reach the Eternal, who is the source of Bliss and Happiness. With our birth we have been separated from our original Home, compared to the Tent of the Turkoman. Now we are proceeding to that Ideal. The lower passions obstruct us on the way, and when these will be surpassed, we shall find that we are really of His place; but owing to our being afflicted with the presumed faults, we make ourselves far removed from the House. Therefore, as long as we are under this presumed state of mind, we must subdue our lower passions. The body with its sensual appetites has been given to us only to hunt the quarry and thereby to reach God, not for becoming absorbed in lesser enjoyments of the world, whose ultimate result is loss and ruin of life itself. Here, as God is compared to the Turkoman of the Tent, the children of the House may be compared to the angels in Heaven, or those who have realized their Reality by reaching God, and the stranger-guests are the men of this world who are proceeding to the Ideal.

In the following lines God has been described as a Great Painter. And our poet's using of this parable of the Painter is only to show that God is the source of all good and evil, and His bestowing of evil is also a proof of His perfection! A

[1] Maśnawī, Vol. V, ed. by R. A. Nicholson, Pt. 5, pp. 188-89.

Painter painted two kinds of pictures—beautiful pictures and those devoid of beauty. He painted Joseph and the beautiful Fairies, and also the ugly Satans and devils. Both the kinds of pictures are (proof of) His Lordship; they are not the proof of His ugliness, but the proof of His Bounty. He makes the ugly of extreme ugliness; He paints it with all ugliness—So that the perfection of His skill may be displayed (and that), the denier of His Lordship may be put to shame. And if He cannot make the ugly, He is deficient (in skill); for this reason He is the creator of both the fire worshipper and the sincere. From this point of view both infidelity and faith are bearing witness (to Him), and are bowing down in worship before His Lordship. But, know that the faithful bows down willingly, for he is seeking after God's pleasure and will. The infidel also is a worshipper of God unwillingly, for his aim is for a different kind of desire.[1] He builds the King's fortress in good order, but he is claiming to be the owner of the building. He has become a rebel, as he wishes to be the owner of that, but verily, in the end the fortress comes to be the King's. The believer (also) keeps the fortress in good order, but for the sake of the King, not for his power and prestige. The ugly one says, 'O King, the Creator of the ugly, Thou art able to create both the ugly and the beautiful.' And the beautiful one says, 'O King of beauty and comeliness, Thou hast made me free from defects.'[2]

این بدی دادن کمال اوست هم — من مثالی گویمت ای محتشم
کرد نقاشی دوگونه نقشها — نقشهای صاف و نقشی بی صفا

... ...

پس ازین رو کفر و ایمان شاهد اند — بر خداوندیش هر دو ساجد اند
لیک مؤمن دان که طوعاً ساجد ست — زانک جویای رضا و قاصد ست

... ...

زشت گوید ای شه زشت آفرین — قادری بر خوب و بر زشت مهین
خوب گوید ای شه حسن و بها — پاک گردانیدیم از عیبها

The faithful and the unbelievers of God are but the two different sides of a picture which cannot be complete if their ugliness and beauty are not shown side by side. The Pen is in

[1] *Cf.* Qurān, III, 77-78. 'And all creatures of the heavens and the earth have bowed down to Him, willingly or unwillingly, and unto Him shall they return.'

[2] Maśnavī, Vol. II, ed. Nicholson, Pt. I, pp. 387-88.

the Master's hand, He would do everything of painting, as is necessary, for the requirements of the completeness of the Picture. Both the beautiful and the ugly are bound to obey God, as they are ungrudgingly under the Pen of the Master, and He will paint them, according to His will, as they by their aptitude of minds appear themselves before the Painter, who is always changing the different colours of ugliness and beauty, as the colours fit themselves to be so. The Painter is thus the great Creator of the world, which is His eternally developing picture, ever being refreshed and renewed with colours, which are the different aptitudes of the minds of the faithful and the unbelievers.

And in this sense God has been described also as a Dyer, and our poet says, 'The good colours are from the vat of purity; the colour of the wicked is from the black water of inequity. The baptism of God[1] is the name of that subtle colour; the curse of God is the name of that gross colour.'

رنگهای نیک از خُم صفاست رنگِ زشتان از سیاه آبهٔ جفاست
صِبْغَةَ الله نام آن رنگ لطیف لعنهٔ الله بوی آن رنگ کثیف

These different colours, as different aptitudes of mind of the good and the bad, are unstable; not only this, but the forms of the body and with them the various forms of the world have no real existence, but are unstable like the different alphabets and figures which are scribed on the picture (figuratively the world) which itself has no real basis. How beautifully the poet addresses God, 'Thou hast made the ن (nūn-an alphabet resembling the eyebrow) of the eyebrow, the ص (ṣād) of the eye, and the ج (jīm) of the ear, as a distraction to hundred intellects and understandings.' 'By these letters of Thine the intellect becomes perplexed; go on scribing, O accomplished Painter. At each moment Thou shapest beautiously pictured forms of imagination, suitable to every thought, upon non-existence.'

نون ابرو صاد چشم و جیم گوش بر نوشتی فتنهٔ صد عقل و هوش
زآن حروفت شد خرد باریک ریس نسخ می کن ای ادیب خوش نویس

[1] *Cf.* Qurān II, 138 '(our Religion is), the Baptism of God, and who can baptize better than God? And it is He Whom we worship.' Sibghat (Baptism) originally means dye, or colour, signifying that the Baptized person gets a new colour in life. 'God has imbued us, the true believers with faith and knowledge of His unity, in which our hearts are steeped like garments in the Vat of the dyer.'

در خور هر فکر نبسته بر عدم دم بدم نقش خیالی خوش رقم

In this way God has also been compared to a dice-player who is absent from the scene, only the game on the table being visible. Rūmi says, ' Our being single or wedded is not on account of sensual desire, our life is only a die in the hand of God. . . . (And we are thrown) into what place? Into that place where place finds no admittance, and where nothing exists except the lightning-flash of the moon of Allāh.'

فردیِ ما جفتیِ ما نه از هواست جان ما چون مهره در دست خداست

تا کجا آنجا که جارا راه نیست جز سنا برق مهِ الله نیست

God is represented as a Dice-player who while playing the game (of creation) from behind the scene, throws the different dice to the pocket (of non-existence) when they are fit to be thrown there, and that place cannot be described with the limit of time and place, and that is the stage of a selfless soul to be merged with God.

However much we may describe God with the beings of the world; His real identity is not possible to understand before realizing God Himself. Before leaving the task of comparing Him with the beings of the world, let us cite the comparison of God with the mother, and this phenomenal world with the nurse. Rūmī says, ' The nurse is borrowed for three or four days; do Thou, O Mother, take us into Thy bosom.'

دایه عاریّه بود روزی سه چار مادرا مارا تو گیر اندر کنار

Again, ' We are the family of the Lord, and craving after milk; he (Prophet) said, ' The people are God's family.'

ما عیالِ حضرتیم و شیرخواه گفت الخلقُ عیالُ الله له

How do we the created beings dare to understand God, Who is our Creator, before advancing to the same position as He? He is untouched by change or variation, and is exempt from plurality or multiplicity, while we are always related with these. " ' Every ' how ' and ' why ' has made its appearance through Him; but in Himself He transcends every ' how ' and ' why '. Everything is percieved by Him, while He is beyond perception. The outward eye is too dull to behold His Beauty (or Reality), and the eye of the heart is dimmed by the contemplation of His perfection.'"[1] Rūmī says, ' All these ' hows '

[1] Jāmī, Lawaih, XIII.

and ' whys ' are tossing like foam on the surface of the Unconditioned Sea (God). In its Essence and action there is no opposite and like; by It (alone) are the (apparent) existences clothed in robes. How can an opposite put forward on its opposite any (idea of) Being and Existence? rather it flies and escape from that. What is nidd? It is like (miśc)—It is the like of good and bad. How can a like makes its own like? When there are two likes, O God fearing one, how can one be more fit than the other for the purpose of creating? Opposites and likes are (like) the countless leaves of the garden—which are floating on the surface of the Sea (God) Who is without any like and opposite.—Know that the victory or the defeat of the Sea (*i.e.*, contradictory attributes of God) is unconditioned; how can there be any ' how ' in the essence of the Sea?[1]

این همه چون وچگونه چون زبد در سر دریای بیچون می طپد

ضدّ و ندّش نیست در ذات وعمل زان پوشیدند هستیها حُلل

... ...

بر شمار برگ بستان ضد و ند چون کفی بر بحر بی ند و ضد

بی چگونه بین تو برد وماتِ بحر چون چگونه گنجد اندر ذاتِ بحر

The various descriptions of the attributes of created beings have their opposites and likes, and necessarily they are under limits of ' how ' and ' why '. Their attributes are always relative and limited. But the attributes of God are unconditioned and are always absolute. The Absolute One has His attributes always absolute. How His attributes can be understood through the attributes of the finite beings, not to say of finite beings to realize the Essence of God!

Besides, the attributes of God and His Essence are quite different. The poet says, ' A created being sees only the veiled man (God) as proceeding from His attributes (*i.e.*, looks after the actions of God, as are apparent in this world); he that is absorbed in the attributes has lost the Essence (of God). (But) those who are united (with God), O Son, how they will look after the attributes of Him? When your head is at the bottom of the river, how will your eye fall on the colour of the water? And if you come back from the bottom to the colour of the

[1] Maśnavī, Vol. VI, ed. by Nicholson, Pt. 5, p. 325.

water, you receive only a coarse woollen garment in exchange of silk, *i.e.*, the real identity of God cannot be described.'

صنع بیند مرد محبوب از صفات در صفات آنست کو گم کرد ذات

واصلان چون غرق ذاتند ای پسر کی کنند اندر صفات او نظر

چونک اندر قعر جو باشد سرت کی برنگِ آب افتد منظرت

ور برنگِ اب بازآئی ز قعر پس پلاسی بستدی دادی تو شعر

Again, the poet, in connection with the story of the miracle shown by Ibrahim bin Adham, says, 'From the garden they bring to town only a branch, how will they carry the whole garden and the orchard? Specially, a garden (the abode or nearness of God) of which this heaven is but a leaf; nay, that is the kernel, and this other (the phenomenal world) is like the husk.'

خاصه باغی کین فلک یک برگِ اوست بلک آن مغزست وین دیگر چو پوست

The saints who have realized God, cannot describe to the ordinary people, the whole of it. The saint realizing the identity of God is like one who is in the garden and turns into Divinity, but when he comes out of it, he is the Divine man, compared to a branch of the garden. The heaven is the abode of the angels and it represents the angelic or good side of human beings, and therefore, is compared to a leaf of that garden; but this phenomenal world which is full of sense-perceptions is only the husk which has no reality.

God is the only Reality; there is nothing besides His Self; but as we cannot conceive of this, there is the figurative uses of Hell and Heaven, the Satan and the Angels. The whole universe that is visible to us in so many forms is nothing but the reflection of the One Absolute God. The poet says in explanation to the verse of the Qurān (57; 4), 'He (God) is with you, wherever you are.'—If we come to ignorance, that is His Prison (or Hell); if we come to knowledge that is His Palace (or Heaven). If we come to sleep, we are His intoxicated ones, and if to wakefulness we are in His hands. . . If we come to anger and fighting, it is the reflection of His might; and if to peace and forgiveness, it is the reflection of His Love. (In short) who are we? In this complex world, what other thing has He who is (straight and single) like 'Alif? Nothing, nothing.

گر بجهل آییم آن زندان اوست ور بعلم آییم آن ایوان اوست

... ...

ما کییم اندر جهان پیچ پیچ چون الف او خود چه دارد هیچ هیچ

. Again, " know that the people of the Fire (*i.e.*, the bad people destined for Hell) and those of Paradise (*i.e.*, good ones) are trading on the same profession, between them ' is a barrier (Barzakh) which they do not seek to cross."[1] . . . Both dash against each other, from beneath and top, wave on wave, like the water of the sea. The appearance of collision (arising) from the narrow body, is due to the spirits being intermingled in peace and war. The waves of peace dash against each other and root up hatreds from (men's) breasts. The waves of war, in other form, turn (men's) love and affection upside down. Love is drawing bitter ones to the sweet, because the foundation of love and affection is righteousness. (And the aptitude of) anger is carrying away the sweet one to the bitterness—for how can a bitter one mix with the sweet?"[2]

اهل نار و خُلد را بین هم دکان در میان شان برزخ لا یبغیان

... ...

قهر شیرین را بتلخی می برد تلخ با شیرین کجا اندر خورد

" Hence, the foundation of creation is on contraries; necessarily we are fighting for (or inflicting) injury and (gaining) advantage. The world is maintained by means of this war,—look to the elements, so that the secret of creation may be solved. The four elements are the four strong pillars by which the roof of this world is built. Each pillar is a destroyer of the other; the pillar ' water ' is the destroyer of the pillar fire."[3]

پس بنای خلق بر اضداد بود لا جرم ما جنگییم از ضرّ و سود

... ...

هر ستونی اشکنندهٔ آن دگر اُشتُنِ آب اشکنندهٔ آن شرر

What is our life ? Our poet exclaims, ' Life is the harmony of contraries; death is the fact that war arose between them.'

زندگانی اشتتي ضدهاست مرگ آن کاندر میان شان جنگ خاست

[1] Qurān, 55; 19.
[2] Maśnavī, Vol. I, ed. by Nicholson, Pt. I, pp. 158-59.
[3] Maśnavī, Vol. VI, p. 273; ed. by Nicholson.

" (Really) since colourness became the captive of colour a Moses came into a conflict with another Moses (*i.e.*, Pharaoh), when you attain to that colourlessness which you originally possessed, Moses and Pharaoh[1] are at peace (with one another)."

چون ببیرنگی رسی کآن داشتی موسی و فرعون دارد آشتی

Moses and Pharaoh both were followers of Reality, though outwardly the former keeps the way, while the latter has lost the way. The appearance of contrariety is necessary for the complete manifestation of God in the world; hence in successive ages His Beautiful and Terrible attributes are personified and displayed as antagonists, contending for mastery, though essentially they are One, as He is One. In the same way in the Scriptures of the Hindus are found the descriptions of two contradictory Powers contending for mastery, such as the characters of Rāma and Rāvana,—Rāma personifying the Beautiful side and Rāvana, the Terrible side, and both of them originally were the devout worshippers of the All Powerful God.

This theme has also been depicted in other scriptures of the Hindus. For example, we may cite the two most popular works of the Hindus, *viz.*, the Chandī and the Gītā. In the Chandī, the story, in short, may be related thus: Suratha being defeated by his enemies in his own kingdom, goes to the forest where he hears from the saint Medhas the description of the fight between the Goddess Durgā, the All Powerful One, and the demons—the fight in which the Goddess triumphs at last. Spiritually Surath is the good soul, and Medhas the pure reason through which a pure soul ultimately realises his identity with God, when the demons, the evil influences in a man, which banish the soul from the kingdom, figuratively the body, where the senses dominate, are ultimately defeated or crushed by the power of reliance on God.

In the Gitā also the same theme is illustrated in another way. The first line of the Book runs thus: Said Dhritarāshtra, 'What did my people and the Pandavas do, O Sanjaya! when they assembled together on the holy field of Kurukshetra, desirous to do battle?' And in the Gītā is given advice to Arjuna by Lord Krishna before he is going to fight against his brothers

[1] Moses and Pharoah are two characters of the Qurān, one treading on the right way, and the other on the wrong path; but according to Rūmi, Pharoah is also conceived as 'walking on the right way with Moses, though seemingly, opposed to Him, and yet bitterly lamenting this apparent antagonism.'

and relatives who are defeated and crushed down at last. Spiritually, Dhritarāshtra is the mind which is blind, and without being active is only viewing the actions of his different contradictory qualities in him; his people are the evil influences in a soul, and the Pandavas are the good influences in a soul—which influences through their reliance on the Supreme Lord, crush down the passions. The Gītā illustrates very finely the different ways of realising God who is the Higher Self, and the impure soul being purified of its lower self, merges in that Higher One when it realises that it is the same as He.

Says Rūmī 'know that both these (good and evil) flow from the same origin; Pass on from them both (and), go to their Origin, *i.e.*, avoid the distinction between good and evil and do realize God. Without the touchstone you will never know with your judgment the distinction between the impure gold and the fine gold.'

دانکه این هر دو زیک اصلی روان برگذر زین هر دو رو تا اصلِ آن

زرِّ قلب و زرِّ نیکو در عیار بی محک هرگز ندانی ز اعتبار

The touch stone is the realization of God, 'Who has no like or opposite, and who is the ultimate source of all good and evil, faith and infidelity, and all other opposites, since these are nothing more than the reflections of the Divine Attributes of Beauty, Majesty, Mercy and Wrath, etc., *i.e.*, aspects in which God reveals Himself to human minds. Such contradictions, though proper to the world of appearance, are transcended and unified in the mystic vision of Reality. The mystic 'seeing by the Light of God,' knows that the infinite Divine perfections include all that we describe as good or bad. Rūmī bids his readers 'break through the Oneness,' abandon their evil selves and the world in which evil is at war with good, and seek union with the Absolute Good.'[1]

God in reality creates all causes and effects though logically every cause seems to be the effect of another cause. All the apparent causes are really obeying the orders of God who is the ultimate source of all cause and effect. Our poet says, 'Recite from the Qurān the interpretation of the verse: 'Thou didst not throw when thou threwest (but it was God Who threw).'[2]

[1] Nicholson, Commentary to the Maśnavī, Vols. I and II, Pt. 7, p. 32.
[2] Qurān, VIII, 17.

If we let fly an arrow, that action is not from us, we are only the bow, and the shooter of it is God Himself.'

تو ز قرآن باز خوان تفسیرِ بیت گفت ایزد ما رمیت اذ رمیت

گر بپرانیم تیر آن نی ز ماست ما کمان و تیر اندازش خواست

He also utters likewise; If the fire of your nature makes you sorrowful, its burning is by the Command of the King of Religion (God). (And) if the fire of your nature makes you joyful, it is the King of Religion who puts it therein. (Therefore) when you feel pain ask pardon of God; the pain, by Command of God will be soothing. (For) when He pleases, pain itself becomes joy, and any bondage itself becomes freedom.[1]

آتش طبعت اگر غمگین کند سوزش از امرِ ملکِ دین کند

... ...

Then our poet with a play of words says the same thing that the God is the source of all action, though the real Agent may not be seen by every eye. He says, " What is the meaning of this sabab (cause) in Arabic ? Say ' rasan ' (cord). This ' cord ' came into this well (world) by (Divine) artifice. The revolution of the water-wheel is the cause of the ' cord '—it is a fault not to see the mover of the water-wheel.'

این سبب چه بود بتازی گو رسن اندرین چه این رسن آمد بفن

گردشِ چرخه رسن را علّتست چرخه گردان را ندیدن زلّتست

The poet, then, illustrates this theme by homely illustrations. He says, ' All these are creations of God without any partner, though the consequences of them are imputed to us. Zaid let fly an arrow towards Amar; his arrow pierced Amar like a leopard. Throughout the year the pain was persisting—the pains are created by God, not by man. If Zaid, the shooter, died of fright at that moment, yet the pain would be continuing till (Amar's) death. You call Zaid, the shooter, the killer, for the reason that he (Amar) died of the result of the hurt. You impute the results to him (who is the apparent cause), although all of them are the work of the Creator. So with sowing, breathing (laying), snares (to others), and sexual intercourse—the results of all these actions are determined by God.

[1] Maśnavī, Vol. I, ed. by R. A. Nicholson, Pt. I, p. 62.

بی شریکی جمله مخلوقِ خداست آن موالید ارچه نسبتشان بماست

... ...

مدتی سالی همی زاییـد درد دردها را آفریند حق نه مرد

زیدِ راعی آن دم ار مرد از وَجل دردها می زاید آنجـا تا اجل

... ...

همچنین کِشت و دم و دام و جماع آن موالیدست حق را مستطاع

Though everything is determined by the will of God, He does not ordinarily take the main part in any action, and it is done through secondary causes. Rūmī says, God has established an approved law, and causes and ways for those who seek Him under this blue vault. Most actions happen according to this approved law, but sometimes the Divine Power breaks the law. He has established the suitable laws and customs; again, He has made the miracle, a breach of the customs. Although without cause any advancement does not reach us, yet Divine Power is not incapable (of doing) without any cause. . . . The Causer (God) brings (into action) whatever He wills; the Absolute Power tears up the causes; but for the most part He lets the execution (of His will) follow the course of causation, in order that a seeker may be able to pursue the object of his desire. When there is no cause, what may the seeker pursue ? There he should have a cause to be visible in his way. These causes are veils on the eyes, for every eye is not capable of understanding His work. . . . Everything good or bad is issued from the Causer (God); causes and means are nothing.'[1]

سنّتی بنهاد و اسباب و طرق طالبان را زیرِ این ازرق تُتق

بیشـتر احوال بر سُنّت رود گاه قدرت خارق سُنّت شـود

... ...

بی سبب گر عز بما موصول نیست قدرت از عزلِ سبب معزول نیست

لیک اغلب بر سبب راند نفاذ تا بداند طالبی جستن مراد

چون سبب نبود چه ره جوید مرید پس سبب در راه می باید پدید

... ...

از مسبب می رسد هر خیر و شر نیست اسباب و وسایط ای پدر

[1] Maśnavī, Vol. V, ed. by Nicholson, Pt. 5, pp. 99-100.

When a man advances spiritually, he will find that causes and means are nothing. As the poet exclaims, when the eye has become capable (of spiritual light), it sees without causes. As you are with sense perceptions, you are always careful of causes (and means). He whose spirit has surpassed the boundary of natural properties—to him belongs the power to tear off the causes. That eye sees the fountain of the miracles of the prophets as being without cause, not from water and clay (*i.e.*, the miracles are not dependent on material causes).

بی سبب بیند چون دیده شد گذار تو که در حسّی سبب را گوش دار
آنک بیرون طبایع جانِ اوست منصب خرق سببها آن اوست
بی سبب بیند نه از آب و گیا چشم چشمهٔ معجزات انبیا

And the Prophets are the representatives of God on the earth. The Reality of God's state is not possible to understand by the human capacity. It is for the Prophets and the Saints to realize the state of God. As our poet says, since you are far from knowing the Essence of God, you may know the description of His Essence from the Prophet and his miracles.'

چون زذات حق بعیدی وصف ذات باز دانی از رسول و معجزات

' He is the Ruler (and the one who said)[1] ' God does what He wills,' and from the very self of pain He puts forward the remedy. . . . Then it has become certain that ' Thou exaltest whosoever Thou wilt ;[2] He (God) to an earthly creature unfold thy wings.[3] . . . (Really) His action is uncaused and upright (without any defect) ; Predestination is with Him, no cause (is required for the purpose).'[4]

حاکمست و یَفْعَلُ اللهُ ما یَشاء او زعینِ درد انگیزد دوا
... ...
کارِ من بی علّتست و مستقیم هست تقدیرم نه علّت ای سقیم

As God has Absolute power, so He is also Absolutely Self-Sufficient Being. While rebuking Moses on account of the Shepherd, God declares thus : I am independent of all purity and impurity, all slothfulness and cleverness (which may be

[1] Qurān III, 35.
[2] *Ibid*, III, 25.
[3] Probably referring to the mīrāj (Holy ascention to the Heaven) of the Prophet Muhammad as referred in Qurān 17; 1.
[4] Maśnavī, Vol. II, ed. by Nicholson, Pt. I, p. 335.

imputed on Me while worshipping); I did not ordain (My worship) for gaining any profit, but that I might do some generosity to (My) servants.

ما بری از پاک و ناپاکی همه از گرانجانی و چالاکی همه
من نکردم امر تا سودی کنم بلکه تا بر بندگان جودی کنم

As God has created the universe and its beings for the purpose that they might gain some profit, He, in turn, is being glorified by everything in the universe. Rūmī says, 'So long the new spring does not bring forward the God's hint, the soil does not reveal its secrets. That Gracious One (God) gave to an inanimate thing all this information and this faithfulness and this righteousness—His Grace makes even an inanimate thing informed, but His wrath makes blind the man of understanding.'

تا نشان حق نیآرد نو بهار خاک سرها را نکرده آشکار
آن جوادی که جمادی را بداد این خبرها وین امانت وین سداد
مر جمادی را کند فضلش خبیر عاقلان را کرده قهر او ضریر

Prof. Nicholson in interpretation of the above lines says, "Qurān declares that everything in the universe obeys the Command of God and glorifies Him.[1] 'Now glorification,' says Mulla Sadrā, 'is inconceivable without knowledge; and God's word, 'when we will a thing, we only say unto it, 'Be' and it is,[2] is a clear proof that all existent things are rational, and that they apprehend their Lord and know their Creator and hear His speech, since obedience to the Command depends on hearing and understanding it in proportion to the hearer's perceptiveness.' The doctrine that all things as modes of Divine being, are endowed with life, and know and worship God according to the nature of each, is stated by Ibnul 'Arabi[3] in a characteristically paradoxical way,

Nothing in creation is higher than minerals (Jamād);
then plants (nabāt) according to a (predestined) measure and balance;
And, after the plant, the (animal) possessing sensation.
The whole (universe) knows its creator by mystical revelation and clairvoyance;

[1] Qurān, 99; 4-5.
[2] *Ibid*, Chap. 16; 42.
[3] Faṣuṣ al Hikām, 82.

But he who is named 'Adam' is fettered by intellect and thought or (subject to) the yoke of (conventional) faith.

Rūmī also says likewise: Earth, water, air, and sparkling fire are unacquainted with us, but acquainted with God. On the other hand, we are acquainted with other things besides God (but), we are unacquainted with God and with so many warners (prophets); necessarily all of them (*i.e.*, the elements) shrank from (accepting) it (*i.e.*, the Trust offered to them),[1] and the responsibility of mixing with animality was restricted. They responded, 'we all are averse to this life—the life which will be living with created beings, and dead with God.' (For) when any one is separated from created beings, he is single (and), for the sake of friendship with God anyone must be free (from any other relations excepting God).

خاک و آب و باد و نارِ با شرر — بی خبر با ما و با حق با خبر
ما بعکس آن ز غیر حق خبیر — بی خبر از حق و ز چندین نذیر
لا جرم اشفقْن مِنْها جمله شان — کُنْد شد ز آمیزِ حیوان جمله شان
گفته بیزاریم جمله زین حیات — کو بود با خلق حی با حق موات
چون بماند از خلق او باشد یتیم — اُنسِ حق را قلب می باید سلیم

Again, "As you are going towards inanimateness (worldliness), how will you be acquainted with the spiritual life of the inanimate beings?—From this worldliness go to the world of spirits (then) you will hear the loud noise of the particles of the world. And the glorification of God[2] by inanimate beings will become evident to you, the doubts suggested by false interpretation will not carry you away (from truth)."

چون شما سوی جمادی می روید — محرمِ جانِ جمادان چون شوید
از جمادی عالمِ جانها روید — غُلْغُلِ اجزای عالم بشنوید
فاشِ تسبیحِ جمادات آیدت — وسوسهٔ تاویلها نربایدت

From the verses quoted above, "it follows that where existence is, there is life, perception, knowledge, reason and

[1] Qurān, 33; 72.
[2] Cf. Qurān, XVII, 44, 'There is not a single thing but glorifies Him with His praise, but you do not understand their glorification.'

other qualities of a living state. And though God pervades with His Oneness every particle of the universe, these attributes are not manifested everywhere. The fact that they are latent, *i.e.*, existent potentially, in minerals and plants is known only to the mystics. Man, having sensation and consciousness, possesses a self ' nafs ', and is consequently veiled from God by his egoism and the exercise of his faculties, whereas the minerals and in a lesser degree the plant, in virtue of their external insensibility and unconsciousness, implicitly acknowledge the Divine Omnipotence and glorify the Creator with the tongue of their " inward state." Hence, they are superior, not indeed to the Perfect men, but to the great majority of mankind![1] Let us see how Rūmī establishes this fact in his Maśnavī. He says, ' Every one glorifies (God) in a different way, and the one is unaware of the state of another. Man is the denier of the glorification of inanimate things, but that inanimate thing is the master of worship. . . . (Really) every one is revealing his own state of nature, and separates his congeniality from one uncongenial (to him). Every one can distinguish mercy from vengeance, whether he is wise, ignorant or vile. But a mercy that has become hidden in vengeance, or a vengeance that has appeared in the heart of mercy, no one knows except the Divine man in whose heart is the spiritual touchstone.' [2]

هر یکی تسبیح بر نوع دگر گوید و از حال آن این بیخبر

آدمی منکر ز تسبیح جماد و آن جماد اندر عبادت اوستاد

گوهر هر یک هویدا می کند جنس از نا جنس پیدا می کند

قهر را از لطف داند هرکسی خواه دانا خواه نادان یا خسی

لیک لطفی قهر در پنهان شده یا که قهری در دل لطف آمده

گم کسی داند مگر ربّانی کش بود در دل محک جانیی

The Divine man is, thus, the knower of the Reality of God, not we, the common mass. And they in their absorbed state of mind declare the unity of God by saying ' an al Haq ' (I am God).[3] They after realizing the Real state exclaim thus; hence, there cannot be any doubt in this, when they profess their doctrine

[1] Nicholson, Commentary to the Maśnavī, Vols. I and II, Pt. 7, p. 50.
[2] Maśnavī, Vol. III, ed. by Nicholson, Pt. 3, p. 85.
[3] The Rishis (Seers) of the Hindu scriptures have also their utterances likewise, ' Soham ' (I am that Divinity).

of unity that " God alone really exists ; there is nothing but God, not merely that ' there is no God but God,' which is generally the Muhammadan profession of faith." Now, if one be not transferred to the Reality of God, how can he exclaim the unity of God? And let us see how Rūmī describes this state ' an al Haq ' is an exclamation of the famous Sūfī Husain ibn Mansūr al Hallāj, who was executed in the year 921 A.D. Our poet in his Fīhi mā Fīhi explains Mansūr's exclamation thus : when a fly is plunged in honey, all the members of its body are reduced to the same condition, and it does not move. Similarly, the term ' istighrāq (absorption in God) is applied to one who has no conscious existence or initiative, or movement. Any action that proceeds from him is not his own. If he is still struggling in the water, or if he cries out, ' Oh, I am drowning ;' he is not said to be in the state of ' absorption.' This is signified by the words ' an al Haq.' People believe that it is a presumptuous claim, whereas it a presumptuous claim to say ' an al ' abd ' (I am the servant of God) ; and ' an al Haq ' is an expression of great humility. The man who says, ' an al abd,' affirms two existences, his own and God's, but he that sings عن الحق has made himself non-existent and has given himself up and says, ' I am God, *i.e.*, I am naught, He is all : there is no being but God's."

In the Maśnavī also we find many lines expressing the Divine Unity ; and man or any form of Divinity in his purest state, not conscious of anything besides God, is only capable of realizing the Divine Unity. Rūmī says, The (Divine) Call was coming (to the angels) : ' Bow down to Adam,' [1] for you are (essentially) Adam, and for a moment see yourselves to be (identical with) him." He (God) removed strabism from their eyes, so that the earth became identical with the azure heavens. He (the angel) said ' There is no God, and He (God) said, ' except God ;' lā (not, *i.e.*, any God which is really non-existent) turned into illa āllah (except God) and unity blossomed forth.

اُسْجُدُوا لِآدم ندا آمد همی کآدمید و خویش بینیدش دمی

احولی از چشم ایشان دور کرد تا زمین شد عین چرخ لاژورد

لا إلٰـه گفت إلّا الله گفت گشت لا إلّا الله و وحدت شگفت

[1] Qurān II, 34. " Then He said to the angels, ' Bow down to Adam,' and they bowed down. Not so Iblīs; he refused and was haughty. He was of those who reject faith."

The angels in bowing down to Adam, the man-God, recognized the identity of God in them, but Satan in his refusing to bow down to him, could not recognize the Unity of God in everything, and became conscious of himself.

Again, "Everything is perishing except His Face,[1] if you are not (merged) in His Face (Essence), do not seek (any) existence. When any one is in Fanā (absorption) in Our Face, his share is not with 'everything is perishing.' For the reason that he is in illa (except), he has passed from lā (non-entity); whoever is in illa (except), is not perishable. Whoever is uttering 'I' or 'we' at the Door (of Divinity), he is turned back from the Door and is continuing in lā (non-entity)."

كُلُّ شَيْءٍ هَالِكٌ جز وجهِ او چون نهٔ در وجهِ او هستي مجو

هركه اندر وجهِ ما باشد فنا كُل شيء هالكٌ نبود جزا

زانكه در الّاست او از لا گذشت هر كه در الّاست او فانی نگشت

هركه او بر درِ من وما می زند رَدّ بابست او و برلا می تند

So long as we do not realise the only existence of God, our life will go on continuing till the Day of Resurrection, when salvation from the entanglement of duality will come upon us, and we shall be face to face with God, *i.e.*, we shall realize our own Identity, and shall be the same as He.

[1] Qurān, 28; 88.

Round the World

Procedure of Constitutional Amendment in Canada

The Constitution of Canada is enshrined in the British North America Act, 1867, which is a statute of the Parliament at Westminster. It is still subject to amendment and repeal by that Parliament although under the Statute of Westminster, 1931, all other Parliamentary enactments operating in Canada may be amended and repealed by the Parliament at Ottawa. This supremacy of the British Parliament with regard to the fundamental law of Canada had to be maintained only because there was no agreement among the Canadian authorities as to the procedure they were to adopt for constitutional amendment.

It is true that although the British Parliament has been the formal authority to amend and modify the B. N. A. Act, actually it has never taken the initiative in this regard. On several occasions the B. N. A. Act, 1867, has been amended but on all such occasions it has been so amended according to suggestions emanating from Canada. On most occasions the initiative was taken and suggestion formally made by either the Dominion Executive or the Dominion Legislature. On few occasions only the provinces were consulted. But during the last quarter of a century a new idea has been entertained in Canada as to the nature of its constitution. It has been emphasised that this constitution is the result of a compact among the provinces and can consequently be amended or modified only with the consent of the parties to the compact. In other words, all the provinces and the Dominion Government must be unanimous as to an amendment before it can be adopted. But amendments are necessary in most cases in regard to federal-provincial relations. In such instances it will be difficult to reach unanimity and on that account the possibility of carrying an amendment will disappear.

In the face of this theory the Canadian statesmen were finding it difficult to chalk out a satisfactory and suitable procedure according to which the constitution might be amended without any reference to Westminster. Now, however, it is reported that a recently held Dominion-Provincial Conference has made considerable progress in hitting upon an acceptable procedure of amendment. It had constituted a sub-committee to this end and it suggested that for purposes of amendment the provisions of the constitution should be divided into five categories and groups. Each group was to have its own procedure of amendment. We understand that a special committee consisting of the Federal Minister of Justice and the Attorneys General of the ten provinces has been set up

to consider the procedure of amendment in each category and report to the Dominion-Provincial Conference when it is reconvened.

The Canadian Senate

The Senate is the sickman of Canada. It was constituted, as far as circumstances permitted in that Dominion, on the pattern of the House of Lords. As there was no hereditary nobility in the country it was decided to make the Senate an appointive body. The Senators once appointed would remain there for life. As the Governments are party Governments, Senators appointed by a Government would invariably belong to the same party as the Government. During the last thirty years the Liberals have been for the most part in the saddle at Ottawa. Consequently, only a small fraction of the Senators belongs now to the opposition parties, like that of the Progressive Conservatives. Besides because of the life tenure many of the Senators are too aged to take an intelligent part in the deliberations of the house. So the question of amending the constitution of the Senate has now become urgent and it is proposed that the matter will be referred to the Dominion-Provincial Conference when it again meets. One of the suggestions is that of the total number of Senators at least sixteen should be nominated by the Provincial Governments and the rest by the Dominion Government. Another suggestion is that there should be an upper age limit for the Senators. There must be a rule that at seventy or seventy-five the Senators must retire. It may be pointed out in this connection that this upper age limit in a legislative body will be something novel although such a suggestion has been made now and again for adoption in other deliberative bodies as well. It may be emphasised in this regard that in elective houses this upper age limit is not necessary as the people would not elect a representative who is too old and incapable of discharging the necessary duties. But it is imperative in a chamber where members are appointed without time-limit.

Challenge of Totalitarianism

Sometime ago in delivering the presidential address to the Classical Association, Mr. Hugh Last, Principal of Brasenose College, Oxford observed: "The century in which we live is the first for over two thousand years to see a considered challenge flung down to the essence of our civilisation. Totalitarianism has arisen up against Western Europe and against all those lands across the seas whose culture is derived therefrom."

The question is not whether the achievements of civilisation as developed in countries like Britain, France, the United States of America and the Dominion of Canada are greater or likely to be greater in the future than such achievements of a country like the Soviet Union. The achievements of the latter during its short history of barely three decades

are certainly amazing. But although both civilisations may have done much for the uplift of man, there is no gainsaying the fact that the two are different and even antagonistic in principles. In the West inspite of many vicissitudes emphasis on ancient heritage has never been withdrawn. People there have cherished and practised to a considerable degree the principles of individual freedom. Man is not to be treated there as a mere automaton, a mere instrument in the hands of the society and the state. Freedom of conscience has always had a good deal of appeal. But in the Soviet Union the principle of dictatorship has been accepted as the guiding factor of social and state organisation. No distinction between society and state is observed there. The state is indentified with society and society with the state, and both are to be administered and regulated on the basis of dictatorship.

It may, of course, be pointed out that to describe the workers in the Soviet Union as mere automata without individual will and freedom will not be correct. They may actually enjoy considerable freedom of discussion regarding the management of a factory or a collective farm. But there is no joining the issue that emphasis in the West has been so far on personal freedom and individual liberty and in the Soviet Union on the principle of dictatorship. Consequently, the ways of life are different. Thomas Mann, the seventy-five years' old German writer, has never been a supporter and far less an admirer of communism. But he would draw a distinction between the totalitarianism of the Nazis and that of the Communists in Russia. He opines that just as the people have forgotten many of the atrocities of the French Revolution and remember to-day only its progressive aspects so also many of the acts of tyranny, oppression and cruelty connected with the Russian Revolution may be forgotten in the future. As for the cruelties of Nazism, however, they would ever remain in human memory as a nightmare. We do not know if this distinction drawn by Thomas Mann will have any appeal to the western mind in its present mood. It is now blind to the achievement of the Soviet civilisation and is overwhelmed by its challenge to the civilisation to which it is accustomed and which it is naturally unwilling to replace.

What about the Indian mind? Politically, of course, people in this country have throughout been accustomed to despotism. Absolute kingship has, however, never amounted here to totalitarianism. Politics was never an all-pervading thing in this country. It claimed only a small portion of a man's time and attention. Even under the cruellest of tyranny, a common man had not much of a touch with the Government. Once in his life the ruler might pass through his village or once in two years a petty official might come on a visit. Then possibly he might be asked to do some forced work. But otherwise the even tenour of his life was not very much disturbed. He was free to think his thoughts, follow his avocation, and practise his religion as best he could. Society and the

State have never been in India the same. Two have always been distinct. In view of these traditions it is doubtful if totalitarianism as implied in communism will ever be accepted in this country by the masses. Many of the destructive aspects of a revolution, be it communist revolution or any other revolution, may always have an appeal to many people who are discontented or only unsatisfied with the existing state of things. But it is doubtful if the positive aspects of communism which have alone contributed to progress in the Soviet Union will be readily grasped and acted up to by the Indian people, accustomed they have been through the ages to live their own way of life.

Turkey and Its Army

Turkey was kept backward for centuries by the blighting tyranny of the Sultans. When the Empire was dissolved after the first World War and a new small but compact nation-state was salvaged out of the wreck by Kemal Ataturk, he cherished the ambition of making it progressive and modern. To that end he worked unceasingly for eighteen years. When at last death overtook him in 1938, he had already done away with many of the impediments which were standing in the way of a modern way of life. The mullahs had been driven from their position of vanatage, the script had been changed, the dress had been altered, the veil had been torn and emphasis had been placed on new education.

But inspite of all that had been done during the last thirty years, four-fifths of the people still remain peasants tied to the old archaic methods of cultivation. Only about eight per cent of the people are engaged in industry. People in consequence have been generally unaccustomed to the operation of machines and their parts. But war has been mechanised today and soldiers to be useful in an army and not to become merely cannon fodder have to be accustomed to handle machines. In the U.S.S.R. people have become within a short period efficient soldiers in a modern army only because both in the field and in the factory they have to handle machines and become machine-minded. In collective farms peasants have to handle the tractors and become accustomed to their temper. It is consequently not difficult for them to ride a tank and lead it to victory. In Turkey not only the country remains industrially backward and consequently unprepared for a modern war but what is more peasants cultivating their lands according to old methods find it immensely difficult to take to modern arms even when they are available from abroad. This is a state of things to be made good before Turkey may launch on modernising its army.

Professor Laski—a Former Student's Evaluation

Under the heading *Professor Laski and Political Science* a sketch is published in The Political Quarterly (July-September issue, 1950). The author is Roger H. Soltau, a former student of the late Professor.

"The first thing," he observes, "that must strike the student of Laski's work is his extraordinary versatility and precocity. Historian and political scientist as he ultimately became, he began by spending some months between school and university working in Karl Pearson's biometric laboratory in University College, London. Once at Oxford, he first read zoology, thinking of making science his life-work; by the end of the year he came to the conclusion that he was on the wrong track and went back to the subject in which he had won his exhibition to New College, history. Once within his true field, he cast his net very widely; his mastery of legal principles, his grasp of the implications of legal decisions and precedents were exceptional in one who was not a trained lawyer, and give to his thought a solid framework of hard fact often lacking in theorists. As to his precocity, he was barely twenty-four when his *Problem of Sovereignty* appeared, he published his *Authority in the Modern State* at twenty-six and at twenty-eight his *Foundations of Sovereignty*—books evidencing a breadth of reading, a range of knowledge, and a maturity of judgment that would be the envy of many an experienced scholar. And what is probably his greatest work, *A Grammar of Politics*, described by Sidney Webb as "the first full-dress study of politics since Sidgwick and the first to be made from the socialist point of view," came out when he was only just over thirty. While Laski showed himself as an original and vigorous thinker and expositor at so early an age, "in one sense he never went beyond those early works. Except for his later studies on the United States, there is little of permanent significance in his thought which is not to be found, at least in its essence, in those 'Big Four' of 1917-25."

In his inaugural lecture as Professor of Political Science in the University of London he pointed out that his desire was "to plead for the study of politics in terms of history," for, he declared, "no system of politics was firmly grounded that was not securely bulit upon the past." Political Science was concerned "with the life of men in relation to organised states" and as such was essentially "an effort to codify the results of experience in the history of states." ". . . . a true politics," he emphasised, "is above all a philosophy of history." It was unfortunate that he did not in practice act up to his ideal and confine himself to specialisation on this aspect of political science. With his excellent grounding in seventeenth and eighteenth century life and thought, he might have produced a full-length survey of French political thought in the Classical Age. But to the great loss to the world of knowledge, his attention was diverted to other topics. It was also greatly regrettable that his short sketches on Locke and Burke were never expanded into authoritative intellectual biographies. He was the man eminently fitted to undertake this work. But he did not fulfil his mission in this regard.

There are many among his friends and admirers who regret that he gave to ephemeral writings much of his time which might have been

better devoted to scholarly pursuits. But many of the pamphlets which consumed so much of his attention he wrote under a sense of responsibility which he dared not evade. He rejected all notion of philosophical detatchment and refused to take his seat in an ivory tower while burning questions were agitating the public mind. The place of the political scientist was not in his view merely the study and the lecture-room. It was also the market-place to which he easily and naturally descended to argue in people's language on many of the problems of the day. Possibly by participating in the humdrum of day to day political activities he frittered away a good deal of energy which would otherwise have been an asset to him in planning and writing books of permanent significance. But at the same time it is true that he might have thereby lost much of his freshness and become dull and even drab as so many great scholars happen to be. By mixing with the crowd and writing for its delectation he not unoften acquired an insight which otherwise might not have characterised his writings.

To bring out the injustices of the existing social and economic system was the ruling passion of Professor Laski as a writer and a scholar. This might have ultimately landed him in communism. But liberty, untrammelled and unshackled liberty, was the twin passion with him. Liberty, of course, involved equality in his eyes. In any event his faith in liberty was unflinching and this made him averse to any kind of dictatorship which was the central principle of communism. As he grew older his emphasis on unqualified liberty became stronger. In the first edition of the *Grammar of Politics* he regarded liberty as "a positive thing" amounting not merely to "the absence of restraint." What is more he did not think that such restrictions as prohibition of murder or compulsion to educate one's children amounted to deprivation of freedom. But in the second edition (1937) he declared that "the old view of liberty as absence of restraint can alone safeguard the personality of the citizen." With views pronounced with so much emphasis he could never be at home in the communist camp. He remained a great liberal in the socialist citadel.

Reviews and Notices of Books

One Year of Freedom. Published by the All-India Congress Committee with foreword by Acharya Jugal Kishore. Pp. 179.

The author of this publication, Dr. N. V. Rajkumar, Foreign Secretary, All-India Congress Committee, says in the preface, "It is as well that we bear in mind the difficulties and tragedies which our popular governments have had to face, when we pass judgment upon them. It is against this background that one should view the achievements of the Congress ministeries at the Centre and in the Provinces briefly reviewed in this book."

We agree with the compiler that the achievements of the Congress in the first year of its administration must be admitted as unique judged from the view-point of the tremendous disadvantages they had to face.

The busy public man will find various types of information arranged under Provincial heads as well as under the Central. Among the various subjects dealt with, the following are to be specially noted, Defence and the War Academy, Integration of States, India's Finance and Public Debt, Sterling Balances, Industrial Finance Corporation, Nationalisation of Reserve and Imperial Banks, South Africa and Palestine.

Indian Political Parties. By Dr. N. V. Rajkumar, Secretary, Foreign Department, All-India Congress Committee. Published by the All-India Congress Committee. Pp. 139. Price: Rs. 2/8.

This is an excellent little treatise giving an impartial view of the different political parties in India. As natural, the author divides the Indian parties mainly into two classes, communal and non-communal. Under the former group, he puts Muslim League, Hindu Mahasava and under subordinate heads, he counts the Scheduled Caste Federation, Madras Justice Party, the Indian Christians and the Anglo-Indians. Sri Shankar Rao Deo rightly observes, "Dr. Rajkumar has done an instructive and stimulating piece of work, which if it persuades thinking men to turn their attention to what is undoubtedly a problem that Indian democracy has to face in the immediate future, would be ample recompense for his arduous labourers." Happily this has at last been practically solved by our Constituent Assembly.

Indian Affairs. This is the annual number of the journal of the Indian National Congress published in October, 1949, edited by Dr. N. V. Rajkumar and published by the All-India Congress Committee. Pp. 145. Price: Re 1.

The organisers are to be congratulated for this very readable publication. As the mouthpiece of the Indian National Congress, it would be

immensely improved if it gives every month a full and complete survey of national activities during the month.

All the above three publications are available from the Publication Department, A.I.C.C., 7, Jantar Mantar Road, New Delhi.

J. N. Mitra.

The Light above the Clouds, by Adi K. Sett. 1948. Rs. 5.

True poetry, with all its technicalities of form and wealth of content, must be conceived to be possessed of a vision. The thirty-nine poems which Mr. Sett presents in this volume under review strike us as the work of a man who has this vision of poetry, who sees more than ordinary people do, more into love and war and the future than we ordinary mortals generally do. Therefore we require a guide just to enable us to lift the veil, a little; and the poet helps us, but in his own way. And it is this way that constitutes the poet's characteristics.

Mr. Sett's way is tinged with a little sadness. He is generally oppressed with a sense of grief at the transitoriness of things. With the Merciful One, he asks:

> O Invisible Spirit, why should Beauty dreft
> Along Time's ageless tornado
> Into futility, mere eternity ?
> Should nothing nemain Permanent—
> A face, a voice, a song, a flower
> That which we value and love ?

But in the midst of the prevailing gloom he sees a ray of hope in the promise of the morrow. His piety is patent, and that piety gives him the stength to hope.

The war poems are a distinctive contribution. The Eleventh November, or the Lonely Mother who will not be reconciled to the death of her son, or the homage to an unknown soidier, or the poet's emphatic assertion 'they shall not die'—these will be enjoyed in the reading. Similarly, some of the love poems, notably 'Will you grow old, O my love, will you grow old?' will be appreciated. The reader will agree with Mr. Verrier Elwin when he describes Mr. Sett in his foreword as "One of the moden Individual writers."

P. R. Sen.

Mira Smriti Granth: Published by Bangiya Hindi Parishad, Calcutta. Pp 270. Price: Rs. 15.

The exact date of the birth of Mira has not been indentified with accuracy. But the general opinion is that she was born on the Rash Purnima day about four hundred years ago. By way of celebrating the anniversary the Bangiya Hindi Parishad has rendered a distinct service

by bringing out this commemoration volume. It contains papers contributed by many distinguished scholars. Most of them are original contributions in Hindi but some are translations from what were composed in English.

A board of editors was constituted by the Parishad to select the contributors and arrange for the publication of the volume. It consisted of Pandit Sakal Narain Sarma, Dr. R. P. Tripathi, Pandit Lalita Prasad Sukul, and three others. It must be said that the editors have done their duty with considerable ability. It is evidenced by the galaxy of scholarly writers they have netted in. The volume starts with a short preface by the editors, followed by an excellent introduction on Mira's life by Dr. Tripathi.

If any of the readers of the volume expects any detailed discussion as to the facts of Mira's life, *e.g.*, the date and place of her birth and the exact names of her parents, he will be disappointed. In fact, as one distinguished contributor has pointed out, her spiritual life has been emphasised so much for centuries as to make people indifferent to the historical details in which we may now be interested. This is only in line with Indian traditions which have gloried in legends about great men and women of this country but never put any stress on the authentic details of their actual career.

The volume, besides, would not have served its purpose if it ran after the wild goose chase of building up an accurate biography of Mira based on chronological details. It would have in that case only lost itself in the meshes of controversy without advancing any knowledge about the saint. As it is, the book consists of articles on different aspects of Mira's spiritual and poetic life and they will help us immensely in appreciating this great woman-saint of the middle ages. The usefulness of the volume has been considerably enhanced by the contribution of Pandit Sukul on the Padavalis of Mira and the incorporation of two hundred and three of such Padavalis. The printing and get-up are excellent. We congratulate the Bangiya Hindi Parishad and the board of editors it constituted on the production of this volume.

At the Cross Roads: The Autobiography of Nripendrachandra Banerji.—A. Mukherjee and Co., Ltd, Calcutta. Pp 318. Price: Rs. 8.

Srijut Nripendrachandra Banerjee did not live to see these memoirs in cold print. He died a year ago leaving hundreds of students, friends and colleagues to mourn his loss and cherish his memory. The present reviewer was not formally one of his students but he had the privilege of serving his apprenticeship in journalism in the now defunct Servant which Sj. Banerjee was then editing. Later he had also the privilege of serving with him as a junior colleague in a Calcutta College. The man he knew in these capacities has been fully brought out in the pages of this

autobigraphy. It is as unadorned, as unsophisticated and as careless of details as its author was. His life was always an open book. It had no private and far less secret chapters.

Noble impulse was the keynote to his character. It got the better of all other forces in his life. It was under that impulse that he left his studies for a while and went to Rangpur to participate in building up a national school there. It was under that impulse that he left his high position in the Education Service of the Government to face all uncertainties of political work. It was also under that impulse, it seems, that he undertook in the evening of his life the writing of these memoirs which will be an inspiration to many.

This book will help many to refresh their memory as to men and things of their student days in Calcutta and such Mufassil stations as Rajshahi, Chittagong and Dacca.

N. C. Roy.

Ourselves

Independence Day

The 15th of August last was celebrated as in previous years as the day of deliverance from foreign rule. All over the country the national flag was hoisted, parades held, meetings organised and suitable speeches made there by the recognised leaders of the people. In view of the economic conditions of the country and a sense of pessimism among the people, the speeches and messages of all the leaders including the President of the Republic were this year marked by considerable restraint. It was in a spirit of heart-searching that the leaders addressed the people and they exhorted them to do the same themselves so that every citizen of India might think deeply on the country's many problems and contribute his own quota to their proper and timely solution.

In the University also the national flag was hoisted on the lawn by the Vice-Chancellor and in the evening he addressed the students through the All India Radio. The University and its constituent institutions are the training ground of those who will, in the course of the next few years, manage the affairs of the country in different spheres. It is the moral degeneration, as evidenced in black-marketing in the sphere of trade and commerce, which is responsible for the sufferings of many millions of people. Measures have been devised by the Government to deal with these anti-social activities. But it is not merely by these police measures that the crimes can be eradicated radically. The proper remedy is the improvement in the character of the people. It is the duty and responsibility of the younger people who are now being trained in the schools and colleges to get initiated to the ideals of service so that when they enter the world sometime later they may change the very atmosphere in which corruption breeds and black-marketing flourishes. The celebration of the independence day would have meaning only if some such vow is taken.

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Girish Chunder Ghose Lectures

Mr. Hemendra Prasad Ghosh delivered last month in the Darbhanga Hall six lectures as Girish Chunder Ghose Lecturer for

1945. Mr. Ghosh has been a journalistic and literary figure in this city for over fifty years. It was in the fitness of things that his lectures attracted considerable attention.

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The Board of Accounts

The change of University Regulations to which we referred sometime ago has now been effected and the Board of Accounts which such a change envisaged has now been constituted. Dr. J. C. Ghose, Mr. Sushil Mukherji and Mr. Bamacharan Banerjee who constitute the Board are all of them distinguished alumni of the University and two of them served it in the early years of their career as teachers of the University, one in the Science College, Calcutta, and the other in an affiliated Government College. It is our hope that during the tenure of their office they will succeed in putting things right in this University and set up a machinery under which academic independence will easily be combined with efficiency in teaching and administration.

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Matriculation Examination Results

In the July issue of this journal we referred to the poor results of the Intermediate Examinations and pointed out in that connection that although the low percentage of passes was to be regretted it was brought about not by the stiffening of the standard but by due enforcement of the Regulations. As sooner or later it had to be done, there was no harm in doing it in this year. We accept the results of the Matriculation Examination also in that light. Only about thirty-five per cent. of the students have succeeded in getting through. It means that sixty-five per cent. of the thirty-eight thousand candidates who appeared at the examination have either to read one year more for this examination or give up studies. This is a state of things which is certainly to be regretted. But it would have been regrettable all the more if candidates who did not deserve a pass were allowed by grace marks to cross the rubicon. There is, of course, no glory in low percentage of passes as some people early in this century happened to think there was. But it is certainly better than undeserving successes.

The remedy lies in the improvement of teaching and discipline among the students in schools and colleges. Secondary schools which

have so long been affiliated to the University are expected in the near future to be supervised by the Board of Secondary Education, which, it is reported, will be constituted in the course of the next few months. But whichever institution may control these schools will have a tough job in toning up their work. Various factors have combined in lowering the standard of teaching. The first and foremost is, of course, the low pay of the teachers. A few decades ago in every school and college there were few teachers who took to this vocation out of idealism and made it a mission of their life to impart education to the best of their ability irrespective of the low salary they used to receive. But it has been unwise to bank on this individual idealism and spirit of sacrifice. All teachers would not have this idealism and even few may not have it in all decades. So teachers should be treated on the same basis as other professional people. Their pay scale should be so regulated as to attract the best available material and their conditions of service should be such as to make it possible for them to contribute their best to the moulding of the mind and character of the young hopefuls of the country. Actually, however, teachers now belong to the most neglected profession. Unless the attitude of the Government and the public towards this profession is changed, there will be no improvement in the results of the examination.

The number of students in a school is also a factor to be reckoned with. Of late the number has increased by leaps and bounds. It has to be reduced to the proper level, otherwise teaching will suffer and discipline will not be enforced. The co-operation of the guardians is equally essential in regard to the maintenance of discipline by the school authorities. The guardians should bear this in mind that without this discipline being reintroduced in the schools, there can be no improvement in the atmosphere of the schools and the education of the boys. This has to be emphasised in view of the fact that very few guardians today take any interest in the way of life of their boys. Lastly we must refer also to the management of the schools. School politics has unfortunately now-a-days become a sore aspect of our educational life. Not unoften rifts between two wings of a managing committee, or such rifts between teachers and the managing committee come to the fore and vitiate school atmosphere. We should beware and see that they gradually disappear.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

The Registrar, Calcutta University, has issued the following communique :—

The M.A. Examination in Political Economy and Political Philosophy, both under Groups A and B, under the Old Syllabus, will be held in 1950, along with the M.A. Examination for the year in (*i*) Economics and in (*ii*) Political Science under the New Syllabus. Regular students of the Post-graduate Department of the University will appear at the Examination under the New Syllabus while the non-collegiate students (including the irregular students of the University Post-Graduate Classes) will be given the option of appearing either under the Old or under the New Syllabus. The Examination under the Old Syllabus will be held for the last time this year (1950).

NOTICE

Memo. No. C/11153/Affl.

It is notified for general information that under Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that, with effect from the commencement of the session 1948-49, the Vidyasagar College, Suri, Birbhum, shall be affiliated to the Calcutta University in English, Bengali (Vernacular and Second Language), Civics, Logic, History, Mathematics, Sanskrit, Commercial Geography and Commercial Arithmetic and Elements of Book-keeping to the I.A. Standard and in English, Bengali (Vernacular) Physics, Chemistry, Biology and Mathematics to the I Sc. standard and in English, Bengali (Vernacular) Bengali Second Language (Pass and Honours) History, Sanskrit (Pass and Honours) Philosophy and Economics to the B.A. standard, with the permission to present candidates for the examinations in the subjects from 1950 and not earlier.

S. C. GHOSH,
Registrar (Offg.).

NOTIFICATION

Intermediate, B.A., B.Sc., and B T. Examinations, 1951

It is hereby notified for general information that 15th November, 1950, has been fixed as the last date for receiving applications : —

(1) From Teachers including Laboratory Assistants, Demonstrators and Librarians of Affiliated Colleges for permission to appear at the Intermediate, B.A., B.Sc., and B.T. Examinations in 1951, as non-collegiate students, and

(2) From Female candidates for permission to appear at the Intermediate, B.A., and B T. Examinations in 1951, as non-collegiate students.

Female candidates for the Intermediate and B A. Examinations will have to pass a test examination of an affiliated college of this University before submitting their Examination fees.

Note—All applications for necessary permission are to be submitted in the prescribed form which may be had from the office of the undersigned, and should be supported in each case by the usual Non-Collegiate Student's fee of Rs. 20.

SENATE HOUSE,
The 8th June, 195

S. C. GHOSH,
Registrar (Offg.).

NOTICE

Memo. No. C/67/Affl., dated the 12th July, 1950.

It is notified for general information that under Section 22 read with sub-section (3) of section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that, with effect from the commencement of the session 1948-49, the Charu Chandra College, Calcutta, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Mathematics, Physics, Chemistry and Biology to the I.Sc. standard and in English (Pass and Honours), Bengali (Pass and Honours), Bengali (Vernacular), Bengali (Additional Vernacular), History (Pass) Political Economy and Political Philosophy (Pass), Mental and Moral Philosophy (Pass), Mathematics (Pass) and Sanskrit (Pass) to the B.A. standard and in English, Bengali (Vernacular), Accountancy, Commercial Law, General Economics, Indian Economics, Business Organisation, Commercial Geography, Advanced Accountancy and Auditing and Banking and Currency to the B.Com. standard with permission to present candidates for the examinations in those subjects from 1950 and not earlier.

By order of the Vice-Chancellor and Syndicate,
S. C. GHOSH,
Registrar (Offg.).

NOTICE

Memo. No. C/189/Affl.

It is notified for general information that under Section 21 of the Indian Universities Act (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1948-49, the Vidyasagar College at Nabadwip shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, History, Logic, Civics, Mathematics, Commercial Geography, Commercial Arithmetic and Elements of Book-keeping to the I.A. standard and in English, Bengali (Vernacular), Physics, Chemistry and Mathematics to the I.Sc. standard and also in English, Bengali (Vernacular), Sanskrit, History and Economics to the B.A. Pass standard, with permission to present candidates for the examinations in the subjects from 1950 and not earlier.

SENATE HOUSE,
The 14th July, 1950.

S. C. GHOSH,
Registrar (Offg.).

NOTICE

Memo No. C/212/Affl.

It is notified for general information that under Section 22, read with sub-section (3) of Section 21 of the Indian Universities Act (Act VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1950-51, the Hooghly Mohsin College, Hooghly, shall be affiliated to the Calcutta University in Commercial Geography, Commercial Arithmetic and Elements of Book-keeping to the I.A. standard, with the permission to present candidates for the examinations in the subjects from 1952 and not earlier,

SENATE HOUSE,
The 15th July, 1950.

S. C. GHOSH,
Registrar (Offg.).

NOTIFICATION

Memo. No. C/503/Affl.

It is notified for general information that under Section 21 of the Indian Universities Act (Act VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1949-50, the Sripat Singh College, Jiaganj, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, Logic, History, Elements of Civics and Economics. Commercial Geography, Commercial Arithmetic and Elements of Book-keeping, Mathematics and Chemistry to the I.A. standard and in English, Bengali (Vernacular), Mathematics, Physics and Chemistry to the I.Sc. standard. with permission to present candidates for the examinations in the subjects from 1951 and not earlier.

SENATE HOUSE,
The 3rd August, 1950.

S. C. GHOSH,
Registrar (Offg.).

NOTICE

Memo. No. C/376/Affl.

It is notified for general information that under Section 22 read with sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that, with effect from the commencement of the session 1950-51, the Ramkrishna Mission Vidyamandir, Belur, shall be affiliated to the University of Calcutta in Additional Vernacular (Bengali) and Additional Alternative Vernacular (Bengali) in lieu of Bengali Vernacular to the I.A. standard, with permission to present candidates for the examination in those subjects for 1952 and not earlier.

S. C. GHOSH,
Registrar (Offg.).

NOTICE

Memo. No. C/442/Affl.

It is notified for general information that under Section 22 read with sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1948-49, the Dinabandhu Mahavidyalaya, Bongaon, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Physics, Chemistry and Mathematics to the I.Sc. standard, with permission to present candidates for the examinations in the subjects from 1950 and not earlier.

2. It is further ordered that with effect from the commencement of the session 1949-50, the college shall be affiliated to the University in Biology to the I.Sc. standard with permission to present candidates for the examination in the subject from 1951 and not earlier."

S. C. GHOSH,
Registrar (Offg.).

NOTIFICATION No. Misc. R.10

It is hereby notified for general information that under sub-section (1) of Section 25 of the Indian Universities Act of 1904, Government have been pleased to sanction the following new Regulations :—

Chapter XXXV-A

INTERMEDIATE EXAMINATION (SCIENCE) IN AGRICULTURE

1. The Intermediate Examination (Science) in Agriculture shall be held annually in Calcutta and such other places as shall, from time to time, be appointed by the Syndicate, the approximate date to be notified.

2. Any person may be admitted to this examination provided he has prosecuted a course of study in one or more colleges affiliated for this purpose for not less than two academical years after passing the Matriculation Examination.

Any student who has passed the Intermediate Examination in Science or Arts may take up the course of the Intermediate Examination (Science) in Agriculture at the second-year stage and he will be excused attendance and examination in the subject or subjects in which he has already passed at the Intermediate Examination in Science or Arts.

3. Every candidate sent up for the Intermediate Examination (Science) in Agriculture, shall produce a certificate (*a*) of good conduct, (*b*) of diligent study, (*c*) of having satisfactorily passed the college examinations and other Tests and (*d*) of probability of passing the examination. Every candidate for admission shall send in his application with a certificate in the form prescribed by the Syndicate either to the Registrar or to a local officer recognised by the Syndicate. Every such application must reach the office of the Registrar at least six weeks before the date fixed for the commencement of the examination.

4. A fee of Rs. 30 shall be forwarded by each candidate with his application. A candidate who fails to pass or to present himself for the examination shall not be entitled to claim a refund of the fee. A candidate who fails to pass or appear at the examination immediately following the

completion of his course may be admitted to any one or more subsequent Intermediate Examinations (Science) in Agriculture on payment of the prescribed fee of Rs. 30 on each occasion, subject to the provisions of Section 4B.

4A. If a student, after completion of a regular course of study for the examination, does not register himself as a candidate for or present himself at the examination immediately succeeding such completion he may appear at any of the two following examinations of the same standard, on payment of the prescribed fee, provided that he produces, in addition to the ordinary certificate or certificates as required by the Regulations, a certificate from the Head of the institution at which he last studied or from a Member of the Senate, testifying to his good character during the intervening period, and provided further that he also produces a certificate from the authorities of the institution concerned to the effect that, he has taken a course of Practical Training in the laboratory and also in the farm during the year immediately preceding the examination at which he presents himself.

If such student does not register himself as a candidate for, or appear at, any of the two examinations immediately succeeding the examination following the completion of his regular course of study as aforesaid, he may apppear at any of the three subsequent examinations of the same standard, on payment of the prescribed fee, provided that he produces a certificate testifying to his good character during the intervening period as above, and provided further that he prosecutes a fresh course of study for at least one academical year immediately preceding the examination at which he presents himself.

If such a student desires to present himself at any subsequent examination he shall be required to prosecute a fresh course of study for the full period in accordance with the Regulations.

All students appearing at the examination under the second paragraph of this Section will be deemed to be non-collegiate students.

If a student after the completion of his regular course of study, registers himself as a candidate at the examination immediately succeeding such completion and appears at the examination but fails to complete the examination on account of illness or any other reason considered sufficient by the Syndicate, the above rules may be applied to the cases of such students by the Syndicate.

These regulations may, for reasons considered sufficient by the Syndicate, be made applicable in the case of a student who having been allowed to appear at the examination as a non-collegiate student, on account of shortage of attendance at lectures, does not register himself as a candidate for or present himself at the examination immediately succeeding the session or sessions in which he attended lectures. All such students appearing under the first and second paragraph above will be treated as non-collegiate students.

4B. If a student appears at the examination and fails, he may appear at any of the two following examinations of the same standard, on payment of the prescribed fee, provided that he produces, in addition to ordinary certificate from the Head of the institution at which he last studied or, with the permission of the Syndicate, from the Head of any other institution affiliated to the same standard that he has passed the Test examination held by such an institution immediately preceding the examination to which he seeks admission and a certificate either from the Head of such an institution or from a Member of the Senate testifying to his good character during the intervening period. Provided further that he also produces a certificate from the Head of such an institution to the effect that he has taken a course of practical training in the laboratory and also in the farm during the year immediately preceding the examination at which he presents himself.

Second, third and fourth paragraphs of Section 4A above shall apply to students referred to in this section.

5. The Intermediate Examination (Science) in Agriculture shall be conducted by means of printed papers, the same papers being used at every place at which the examination is held.

6. As soon as possible after the examination, the Syndicate shall publish a list of the candidates who have passed, arranged in three divisions, the first in order of merit, and the second and third in alphabetical order, Every candidate shall, on passing, receive a certificate in the form entered in Appendix A.

7. Students having passed the Intermediate Examination (Science) in Agriculture will qualify themselves for admission into the B.Sc. Ag. Course. They will also be eligible for admission into B.A. or B.Sc. Course provided that they comply with the relevant Regulations.

8. The subjects for the Intermediate Examination (Science) in Agriculture shall be—

GROUP I

Basic Sciences :

	Theoretical Papers	Practical Papers
(1) Mathematics	1 (half)	Nil
(2) Physics	2 halves	1
(3) Chemistry—Inorganic and Organic	2	1
(4) Botany and Zoology	2	1 (in 2 halves)

GROUP II

Agricultural Economics and Rural Sociology	2 halves	Nil.

GROUP III

Farm Technology :

(1) Crop Husbandry	1	1
(2) Animal Husbandry and Farm Management.	1	

GROUP IV

Languages :

Bengali and English Composition.	1 (in 2 halves)	Nil.

Optional subjects :

Any one of the following subjects may be offered as an additional subject :—

(*a*) Agronomy (*b*) Horticulture (*c*) Dairying (*d*) Poultry Keeping (*e*) Fisheries	2	1

The Syndicate shall have power to modify this list.

9. Each paper shall be of three hours. Each theoretical paper under Group I, Group III and the additional subjects, except that on Mathematics and Physics, shall carry 75 marks and each Practical paper 50 marks, and of these 50 marks 10 marks shall be set apart for Laboratory note books and records of work. The papers on Mathematics and Physics, Economics and Rural Sociology and Language shall carry 50 marks for each half paper and 50 for practical wherever it occurs.

10. In order to pass the Intermediate Examination in Agriculture a candidate must obtain in—

GROUP I

Mathematics	15 marks	
Physics	30 marks in theoretical and 20 in practical	
Chemistry—Inorganic and Organic.	In the two Theoretical papers	20 marks each.
	In the Practical paper	20 marks.
Botany and Zoology	In the two Theoretical Papers	20 marks each.
	In the Practical paper	10 marks in each half.

GROUP II

Agricultural Economics and Rural Sociology	..	30 marks.

GROUP III

Crop Husbandry and Animal Husbandry and Farm Management.	In the Theoretical papers	20 marks each.
	In the practical papers	20 marks for the combined paper.

GROUP IV

Language	(15 marks in each half)	30 marks.
And in the aggregate of all the compulsory subjects	..	340 marks.

In order to be placed in the First Division a candidate must obtain 500 marks.

In order to be placed in the Second Division 400 marks.

A candidate who passes in all subjects and in the aggregate but obtains less than 400 marks shall be placed in the Third Division.

If a candidate has passed in the Compulsory subjects and in the aggregate, the marks, in excess of 60 obtained by him in the optional subject, if any, shall be added to his aggregate, and the aggregate so obtained shall determine his division and his place in the list.

Provided that such marks shall not be added unless the candidate has obtained at least 40 marks in the Theoretical papers and 20 marks in the Practical paper.

11. Any candidate who has failed in one subject only and by not more than 5 per cent. of the full marks in the subject, and has shown merit by gaining 50 per cent. or more in the aggregate of the marks of the examination, shall be allowed to pass.

If the Examination Board is of opinion that, in the case of any candidate not covered by the preceding Regulations, consideration ought to be allowed by reason of his high proficiency in a particular subject, or in the aggregate, it shall forward the case to the Syndicate with a definite recommendation and the reason for such recommendation. The Syndicate may accept the recommendation or may refer the matter back to the Board for reconsideration.

12. The Syllabuses in the different subjects (both Theoretical and Practical) are given below. The syllabus may be revised from time to time, and books prescribed or recommended when necessary, by the Syndicate on the recommendation of a special committee appointed for the purpose.

MATHEMATICS

One paper—50

Elementary mensuration of surface and solids—area of plane surface as applied to the measurement of land. Volumes of solid, regular and irregular, applied to the measurement of stacks, sheds, heaps, and the like capacity of tanks, wells and silo pits.

Graphic methods—Use of squared paper, scale of representation. Plotting of points; linear graphs; independent and dependent variables; graph of function; representation of algebraic functions; graphic solution of linear equations; reading off of values of graphs; interpolation.

Simple Series, Surds, Indices, Binomial Theorem and Series, Exponentia Theorem and Series, Logarithms—all treated in an elementary manner.

Elements of Biometry—The nature and use of statistical methods. Collection of data. Characteristics and limitations. Representativeness and adequacy of sampling. Classification and tabulation. Frequency distributions and their graphical representation. Some important types of frequency curves. Kinds of average and measures of central tendency, measures of dispersion, skewness and kurtosis, co-efficient of variability, bivariate frequency distribution and bivariate normal surface co-efficient of correlation regression.

PHYSICS

Theoretical Course—75

Units of measurements—lengths, angle, area, volume, velocity Acceleration, Momentum, Force, Work and Energy, Laws of motion, Laws of pendulum, Law of Gravitation, General properties of solids, liquids and gases. Elasticity, Hooks, Lands, Young's modulus. Simple machines Archimedes, principle, Specific gravity, Atmosphere, Soil Atmosphere, Air pressure. Simple barometer, Air pressure machines, Suction pump, lift pump, force pump, syphon, Air pump, condensing pump and pressure gauge.

Heat—Expansion of solids, liquids and gases. Temperature and its measurements. Specific heat, calorimetry, changes of molecular state. melting point, boiling point, latent heat. Formation of cloud, fog and dew. Rain and rain guage. Transmission of heat—conduction, convection and radiation. Heat and work. Conservation of Energy. Working of steam engine and simple petrol engine.

Optics—(*i*) Light, Propagation of light, elementary wave theory, Velocity of light, Romer's Method.

(*ii*) Reflection and refraction of light at plain and spherical surface, Formation of image, eye, vision, prism and cosmetic dispersion, spectra and spectroscope, colour, Spectacles.

(*iii*) Simple optical instruments, *e.g.*, telescope, microscope (Binocular), Magic lantern, Camera.

Production and propagation of sound, nature of wave motion, velocity of sound, pitch and quality, musical sound, vibration of strings, sonometer.

Magnetic energy—Magnets; magnetisation; compass, magnetic fields earth as a magnet,

Electric energy—Electrification by friction, Electron of electric charge, insulators, conductors; electricity generated by chemical action; magnetic effect of current; principles of the dynamo. Electro magnets; resistance; Ohm's law; Laws of Electrolysis, Electro-magnetic induction, Electric telegraphy, telephone, microphone. Units of measurement, transformation of electric energy into heat, light and power; practical acquaintance with galvanometers, voltmeters and ammeters.

Practical Course—25

Length measurement of milimetre rule. Verniers—Linear and angular, Callipers. Measurement of areas by plotting on squared paper. Measurement of angles by protractors. Determination of specific gravities of solids and liquids. Reading of Barometric height. Determination of specific heat. Latent heat of fusion of ice. Demonstration of simple optical instruments. Magnetisation of needles and determination of their poles. Charting of lines of force due to a magnet in different positions. Construction of a simple cell and use of the simple galvanometer.

CHEMISTRY

Theoretical Course

PAPER I

Inorganic Chemistry

Measurements, Chemical balance.

Atoms and molecules, symbols, equations, formulas; chemical calculations.

General laws for gases. Avogadro's hypothesis. Determination of density of gases and vapours. Determination of atomic, molecular and combining weights. Gas mixture diffusion, dialysis, osmosis, sublimation.

Classification of elements—

Hydrogen: preparation and properties.
Oxygen: preparation and properties, oxides.
Acids, bases and salts. Oxidation and Reduction.
Electrolytes, electrolysis, Faraday's laws, Ions.

Water, Solution, Crystaillisation, efflorescense and deliquescense, distillation.

Natural water; hardness, softening and purification.

Nitrogen Ammonia. Oxides nitrogen, nitric acid and nitrates. Atmospheric nitrogen and its fixation. The nitrogen cycle.

Carbon. Carbon dioxide and carbonate, carbon monoxide. Combustion, flame, safety lamp.

Chlorine, bromine and iodine. Hydrochloric, hydrobromic and hydroiodic acids and their salts.

Sulphur, Sulphur dioxide and sulphur trioxide. Sulphuric acid, sulphuretted hydrogen and their salts.

Phosphorus. Oxides of phosphorus. Phosphoric acid and its salts.

Silicon, silica and the silicates. Boron, borax.

The following metals and their important compounds :—sodium, potassium, calcium, magnesium, aluminium, iron, lead, copper, gold, silver, mercury, manganese, zinc.

PAPER II

Organic Chemistry

Carbon compounds, aliphatic and aromatic. General properties and behaviour. Closed and open chains; saturated and unsaturated compounds.

Hydrocarbons—methane, ethane, ethylene and acetylene. Halogenation of hydrocarbons. Chloroform, iodoform.

Methyl and ethylalcohols. Glycerine.
Ethylether.
Formaldehyde, acetaldehyde, acetone.

Acids—formic, acetic and fatty acids. Fats and oils, soaps, oxalic, lactic, tartaric and citric acids.

Carbohydrates,—canesugar, dextrose, fructose, lactose, starch, cellulose.
Acetamide. Urea, aminoacids, proteins.
The course is to be treated in an elementary manner.

Practical Course

Preparation of crystals and determination of water of crystallisation.

Separation of chemical and mechanical ingredients of a mixture, *e.g.*, sand and salt.

Preparation and properties of hydrogen, oxygen, chlorine and ammonia

Detection of chloride, bromide iodide, sulphate, sulphide, nitrate, carbonate and phosphate : of calcium, potassium, sodium, aluminium, magnessum, copper, lead, zinc, ammonium, mercury.
Acidimetry and alkalimetry.

BOTANY AND ZOOLOGY

Theoretical Course

Botany

Introduction—Phenomenon of life. The plant cell, protoplasm, nucleus, cell-contents, chloroplasts, cell divisions and the formation of tissues. Difference between plant and animal—lowest form of plant and animal life. General classification of plant kingdom—Thallophyta—Brysphyta—Pteridodhyta—Spermatophyta—(1) Gymnosperms, (2) Angiosperms, (3) Monocotyledons, (4) Dicotyledons.

The external morphology and the main anatomical features of Monocotyledons and Dicotyledons. Roots, stems and leaves; their anatomy in relation to the functions performed by these organs. Primary and secondary growth and difference between herbaceous and arborescent plants. The structure and development of the flower and the functions of its various parts. Inflorescenes, pollination, fertilization and development of the embryo, seed and fruit. Various kinds of seeds and fruits and their dispersal. The structure and germination of seeds.

The food of plants and its absorption, osmosis, root-pressure, ascent of sap, transpiration, photosynthesis, storage of food materials, respiration.

Growth—conditions of growth, growing regions in plants, response to external stimuli.

The relation of plants to different modes of life and habitants, *e.g.*, Xerophytes, water plants, climbing plants, epiphytes, parasites and saprophytes, common weeds of the cultivated soil and the causes of their prevalence.

Elementary facts of evolution.

Study of the general characteristics of the different groups of plants with special reference to agricultural crops of West Bengal: Malvaceae, Rutaceae, Cucurbitaceae, Cruciferae, Leguminosceae, Solanaceae, Compositeae, Rosaceae, Euphorbiaceae, Gramineae, Liliaceae, Scitamineae.

Zoology

The distinctive properties of the living and the non-living.

Distinction between plants and animals.

A general survey of the animal kingdom with special reference to agriculture.

Elements of classification and general characters of invertebrata and vertebrata.

General account of the animal cell and fundamental types of tissues.

A broad classification of the insects with the special reference to crop pest.

Study of the following types :—

Invertebrata—Amoeba, paramoecium, hydra, earth-worm and cockroach.

Vertebrata—Fish, Frog, Fowl, Guinea pig and goat.

Practical Course

(*a*) *Botany*

Dissection and examination of selected types or materials for demonstration of subject matter mentioned in the syllabus.

Simple experiments on germination, absorption, transpiration, photosynthesis, respiration.

Study of natural orders in the laboratory as well as in the fields as indicated in the syllabus.

(*b*) *Zoology*

Identification, demonstration and dissection of the external and internal morphology of the types mentioned in the theoretical course.

AGRICULTURAL ECONOMICS AND RURAL SOCIOLOGY

A

The Physical and Economic Geography of Bengal. Utilization of natural resources. Goods produced from lands, mines, forests, rivers and seas. Conservation of resources. Prevention of wastes.

Scientific discoveries and technical inventions as agents in the creation of value. Rivers as sources of irrigation and power. Charges in agriculture. Crop-precasting.

Agricultural wealth. Food crops. Commercial crops. Statistics of acreage, yield, value, improved varieties, etc., as well as of holdings their size and ownership.

The cultivator. The labour, the trader, bazars, fairs, exhibitions.
Rent, Wages, Profit.
Price, Costing, Accounting.
The economic unit in farming. Kinds of farming. Management.
Capital. Moneylenders. Banks : Co-operative Credit. State-aid.
Grading. Marketing. Transportation. Advertising.
Currency. Exchange. Exports and Imports.

B

The gainfully employed in agriculture. Cottage industries. Other rural occupations.

Races. Castes. Classes. Migrations. Mixtures. Accentuation.

The cultivators family. Food. Nutrition. Standard of Living, Income per head.

Rural houses. Roads. Diseases. Doctors. Public Health.

Underemployed. Handicapped. Widows. Orphans. Children. Feeble-minded.

Educational and recreational institutions. Agricultural experiment stations. Demonstration farms. Radio.

Land Tenure. Law and the cultivator. Litigation.

Government activities in agriculture, animal husbandry, fishing, forestry, etc.

Union Boards. Panchayats, District Boards, Departments of Agriculture, Land Revenue, Health and Education.

Social legislation. Social work for villages. Rural reconstruction schemes.

CROP HUSBANDRY

Theoretical Course

Soils—Formation, types and classification with special reference to cultivation in West Bengal. Soil improvement, irrigation, drainage, liming erosion, soil and soil moisture, conservation, mulching, principles of manuring and soil fertility; farm yard manure, artificial fertilizers and green manuring. Tillages. Weed control.

Elements of Agricultural Meteorology.

Implements—Indegenous and improved implements construction, adjustments, working and cost.

Farm Crops—Principles of rotations ; cereals, pulses, oilseeds, fibre crops, garden crops, forage crops, soiling and ensilage.

Pasture—Temporary and permanent pastures. Seed mixture and seeding. Hay making. Improvement, manuring and management of pastures.

Practical Course

Identification of the soils of West Bengal. Simple mechanical analysis of soil. Keen box experiment. Drying of soil and the effect of mulches on drying.

Tillages—Working with implements and hand tools.

Irrigation—Acquaintance with common water-lifts and pump.

Identification of Common Crops—Seed testing. Simple methods of vegetative propagation.

Identification and control measures of common crop pests and diseases. Harvesting, storing, grading and marketing and accounting.

Workshop Practices—Simple repairs and adjustments of tools and implements.

ANIMAL HUSBANDRY AND FARM MANAGEMENT

Theoretical Course

Elementary Principles of Breeding—System of breeding; pedigrees and herd books.

Farm Live Stock—Cattle. Types of breeds; their breeding, feeding and management. Dairy farming. Milk production.

Sheep and Goat—Breeds and crosses. Breeding, feeding and management.

Poultry—Breeds and crosses. Breeding, feeding and management.

Fisheries—Common fishes, identification of their fries. Rearing of fishes.

Apiary—Types of bees, management of hives.

Veterinary Hygiene—Signs of health. Common diseases, their symtoms. Preventive and control measures.

Systems of Farming—The stocking of arable, dairy and mixed farms. Capital and labour required. Income and Expenditure. Book-keeping.

Practical Course

Identification of breeds of cattle, sheep, goat, fowls, ducks, common fishes and bees.

Preparation of rations and feeding farm animals. Milking and sanitation of farm buildings. Reading temperature and taking pulse of farm animals. Dressing of wounds. Castration.

BENGALI AND ENGLISH COMPOSITION

(One paper, in two halves)

First Half—Bengali Composition

An unseen passage to be summarised or amplified in Bengali.
Translation from English into Bengali.
An essay in Bengali.

Second Half—English Composition

Substance writing.
Translation from Vernacular into English.
Amplification and questions on general composition.

AGRONOMY

The courses shall consist of the methods and economics of cultivation of the important field crops with special reference to West Bengal conditions.

Theoretical Course

Paper I

Cereals—Paddy, Wheat, Maize, Barley, Oat, Jowar.
Pulses—Mung, Kalai, Gram, Arhar, Musur, Kheshari and Matar.

Paper II

Oil Seeds—Mustard, Linseed, Til, Groundnut.
Other food crops—Sugarcane, Potato, Onion.
Fibres—Cotton, Jute, Sunhemp.
Narcotics—Tobacco.

Practical Course

Cultivation of crops as indicated in the syllabus.

HORTICULTURE

Theoretical Course

PAPER I

Introduction—Horticultural crops. Fruits, vegetables, ornamental plants, spices, medicinal plants; plants yielding oils, rubber, dyes, tans and fibre and fodder; silk and lac host trees. Horticultural wealth of Bengal.

Propagation—Sexual and asexual—Vegetative propagation—cutting, layering, grafting, budding. Use of root promoting substances.

Nursery and its management.

PAPER II

The different kinds of important fruits and vegetables and their cultivation with special reference to West Bengal conditions.

Lay-out of gardens and orchards.

Fruits :—Mango, Litchi, Guava, Limes, Lemons, Oranges, Papaya, Pine-apple, Banana, Cocoanut.

Vegetables :—Cabbage, Cauliflower, Potato, Tomato, Brinjal, Chillies, Patal, Onion, Melons, Cape-gooseberry.

Simple methods of application of fertilisers in vegetable and fruit gardens.

Elementary methods of fruit and vegetable preservation.

Practical Course

The scope of the practical course is indicated by the syllabus under the theoretical papers.

DAIRYING

Theoretical Course

PAPER I

Introduction—Dairying in Ancient India—Present condition of milk supply—need for improvement.

Cows—Indigenous and foreign breeds. Signs of a good milker.

Milk and Milk products—Secretion, Composition. Milking. Handling of milk. Cream, butter, ghee, cheese, marketing of milk and milk products.

PAPER II

Construction and Arrangements of Cow Shed and Dairies—Selection of site, design and arrangements.

Care of Breeding Stock and Mating.

Dairy Hygiene—Sanitary conditions. Housing of animals. Ventilation. Disposal of excreta. Food and water. Elementary anatomy and Physiology of cattle ; diagnosis of common diseases, preventive and control measures ; simple surgery ; obstetrics ; first-aid ; external and internal parasites and methods of control.

Diary Accounts.

Practical Course

Identification of different breeds of Indian cattle. Stock Judging. Care and handling of stock.

Preparation of rations and feeding.

Preparation of cows and utensils of milking. Milking. Recording. Cleaning of cattle sheds.

Cultivation of fodder crops, harvesting and conservation.

Treatment of sick animals.

POULTRY KEEPING

Theoretical Course

PAPER I

Poultry—definition—poultry keeping a gainful and pleasant occupation.

Breeds—Indigenous and foreign breeds of fowls, ducks, geese and turkeys.

Systems of poultry farming.

Construction of poultry houses—run—renovation of run.

Feeds and Feeding—Selection of feeds. Methods of feeding. Fattening of fowls. Moulting.

PAPER II

Judging of Birds for Utility and Show.

Reproduction—Mating—Selection and Management of Mating Stock.

Egg—Formation, Structure and Development. Development of Embryo. Unfertile eggs.

Incubation—Natural and Artificial. Management of Incubator. Selection of eggs for hatching. Egg nesting.

Artificial rearing of chicks; Brooder Management.

Feeding of Chicken.

Capon and Caponising.

Preservation of Eggs.

Principles of Poultry Breeding—breeding for egg and meat production. Laying records for individual bird and flock Eggs Register and Poultry Accounts.

Poultry diseases—Common diseases, their symptoms and treatment. Epidemics—Prevention and precaution.

Practical Course

Recognition of different breeds. Judging of birds. Handling incubator for artificial hatching. Natural incubation.

Feeding and rearing of stocks at their different stages. Handling of eggs, preservation of eggs.

Caponising.

Treatment of sick birds and their segregation.

FISHERIES

Theoretical Course

PAPER I

Definition and classification of fisheries—Different types of fisheries—fresh water, sea and estuary fisheries.

Sewage irrigated fisheries. Fisheries and Public Health.

Fisheries and Agriculture.

Identification of the common edible fish of Bengal.

Fish farming—Breeding of fish. Nesting habit and parental care in fish—Rearing of fish. Stocking of fish. Culture of Gold and other aquarium fish of Commercial Importance.

PAPER II

Classes of fisheries in West Bengal.

Methods of fishing.

Fishery Management—Individual—Co-operative.

The fisherman—his Socio-economic Problems. Fisheries in relation o rural Economics with special reference to West Bengal.

Elements of fish technology—Indigenous methods—Scientific methods of preservation. Fish products.

Practical Course

Identification of the Common fishes—prawns and crabs of Bengal.

Identification of eggs and fry of the Common fish of Bengal. Determination of the age of fish from the study of their scales.

Dissection and study of Reproductive System. Stripping experiments Determination of male or female from the study of external characters. Identification of enemies and parasites of fish.

Knowledge of the usual items of food of the Common fish.

Elementary practical knowledge of curing and preservation of fish.

SENATE HOUSE : S. C. GHOSH,
The 31st May, 1950. *Registrar (Offg.).*

TEXT BOOKS FOR M.A. EXAMINATION

(In comparative Philology for the year 1950.)

IRANIAN BRANCH.

Changes in Arabic Texts in Paper VIII.

I. *Selections from Quran.*
(i) Sura Taha.
(ii) Sura Rum.

II. *Rikayat.*
Hikayat Nos. 1, 2, 3, 6, 7, 10.

III. *Kalila wa Damna*
(i) Babun Nasiki wa al Daify.

IV. *Nazm.*
(i) Fi Sifatihi ta'ala—p. 242.
(ii) Qala rajulum minal fazarin—p. 263.
(iii) Itab—p. 305.
(iv) Fi wasfish sham—p. 318.

UTKAL UNIVERSITY

No. 2084, dated the 20th June, 1950.

In accordance with the standing order 28 of the Syndicate the following candidate who took recourse to unfair means at the Law part II Examination held in May, 1950, is penalised as noted against his name.

LAW PART II EXAMINATION, MAY, 1950.

Roll No.	Name.	Institution.	Penalties imposed.
10	Sri Girish Chandra Das, C/o. Shyamsundar Das, vill. Karadagadia, P. O. Angul, Dt. Dhenkanal.	Madhusudan Law College, Cuttack.	Result for May, 1950 Examination is cancelled and he is debarred from appearing at any of the Examinations prior to the Law part II, Second Examination of 1951 (September).

University Office, Cuttack—3.
The 20th June, 1950.

G. C. RATH,
Registrar.

NAGPUR UNIVERSITY

ORDER.

Roll No 96, Kumari Rama Shankarrao Watane, a non-collegiate candidate at the Supplementary Intermediate Examination in Arts held in September-October, 1949, is disqualified for admission to any examination of Nagpur University to be held before July, 1952, for having been found guilty of attempting to use unfair means at the examination.

By order of the Executive Council,

NAGPUR,
The 21st June, 1950.

(Sd.) Illegible,
Registrar,
Nagpur University.

AGRA UNIVERSITY.

Notification No. 54 of 1949-50.

A. It is hereby notified that the following candiyates who attempted to use unfair means at the examinations of 1950 have been debarred from appearing at any University Examinations before 1952 :—

Sl. No.	Roll No.	Exam.	En. No.	Name of candidate.	College.
1	52	B.A.	A471703	Mahendra Pratap Singh Jain	Agra College, Agra.
2	127	B.A.	A48255	Virendra Kumar Sharma	Do
3	247	B.A.	A46944	Shyam Lal Gaur	Do.
4	2606	B.A.	A481646	Haraindra Narain Saxena	D. A. V. College, Kanpur.
5	2955	B.A.	A495659	Ram Kumar Pande	Tr. Jaunpur.
6	3433	B.A.	A496648	Damodar Das Upadhyaya	Ins. Mathura.
7	249	B.Sc.	A471591	Laxmi Narain Sharma	Agra College, Agra.
8	476	B.Sc.	A473012	Bhuban Chandra Pande	S. M. Coll, Chandausi.
9	619	B.Sc.	A482412	Ram Pratap Agarwal	St. Andrew's College, Gorakhpur.
10	768	B.Sc.	A472436	Gautam Talwar	Christ Church College, Kanpur.
11	956	B.Sc.	A472125	Yagya Dutt Dubey	D. A. V. College, Kanpur.
12	252	B.Com.	A483585	Ramesh Chandra Singhal	S. M. College, Chandausi.
13	745	M.A.(F)	A451710	Adarsh Pande	D. A. V. College, Kanpur.
14	58	M.Sc.(F)	A462279	Om Prakash Agarwal	Do.
15	388	LL.B.(P)	A464725	Th. Durga Prasad Varma	St. Endrew's College, Gorakhpur.
16	485	Do.	A47758	Vishnu Narain Parashar	Victoria College, Gwalior.
17	943	Do.	A472672	Basdev Saran Gupta	V.S.S.D. College, Kangur.
18	817	Do.	A471848	Kr. Shashi Shekhar	D. A. V. College, Kanpur.
19	818	Do.	A462418	Kr. Narendra Nath	Do.

B. The 1950 examinations of the following candidates have been cancelled :—

1	56	B.A.	A48159	Mahesh Chandra Johari	Agra College, Agra.
2	1810	B.A.	A47664	Bal Krishna Varshney	Victoria College, Gwalior.
3	2887	B.A.	A495877	Guru Narain Chaudhari	Tr. Etwa.
4	457	B.Sc.	A473036	Om Prakash Gupta	S.M. College, Chandausi.
5	561	B.Sc.	A483418	Satya Prakash Gupta	D.A.V. College, Dehradun.
6	750	B.Sc.	A474832	Padmakar Mahadeo Bhale	Ex. student, Holker College, Indore.
7	804	B.Sc.	A462222	Dharam Swarup Anand	Ex. student, Christ Church College, Kanpur.
8	236	B.Com.	A472988	Deoki Nandan Chaudhary	S. M. College, Chandausi.
9	95	LL.B.(F)	A483909	Brahm Deo Soni	D.A.V. College, Dehradun.
10	111	Do.	A491506	Shyam Sundar	Do.

(Sd.) Illegible,
Dy-Registrar.

UNIVERSITY OF MYSORE

Ex. 4/49-50 Dated 12th June, 1950.

NOTIFICATION

Malpractice at the University Examination of March-April, 1950.

Pursuant to the resolution of the University Council passed at the meeting held on 27th May, 1950, the candidate bearing Reg. No. 1411, B. E. Degree Examination, has been debarred from March, 1950 and September, 1950 Examinations.

Examination.	Centre.	Reg. No.
B.E. Degree Examination	Bangalore	1411

By order,
Sd/- Illegible,
Registrar.

UNIVERSITY OF RAJPUTANA

NOTIFICATION

The undermentioned candidates, having resorted to unfair means at the High School Examination, 1950, are penalised as noted against each :—

Roll No.	Name.	Institution, or place (in the case of private candidates) from where appeared.	Penalty imposed.
893	Abid Husain Umar	Jaipur	Exam. of 1950 cancelled and debarred from appearing at any exam. before 1952.
1041	Mohammad Yusuf	Jaipur	
1444	Sitaram Agrawal	Jaipur	Exam. of 1950 cancelled and debarred from the exam. of 1951.
1546	Fazhur Rehman Qureshi	S. K. Inter. College, Sikar.	Exam. of 1950 cancelled.
1614	Ram Kumar Pathak	Do.	Exam. of 1950 cancelled and debarred from appearing at any exam. of 1951.
2035	Anami Dayal Mathur	Jaisingh High School, Khetri	
2260	Bhanwar Lal Mandot	Fateh High School, Udaipur.	
2532	Tej Singh Nagori	Do.	
4120	Ran Chandra Sen	Alwar.	
4620	Madho Prasad Sharma	Sardar High School, Jodhpur.	
6033	Kesbari Chand Jain	Lohia Inter College, Churu	Exam. of 1950 cancelled.
7241	Bhoopal Singh Chauhan	Sirohi	Exam. of 1950 cancelled and debarred from appearing at any exam. of 1951.

No. 14719—958. Dated Jaipur, 3rd July, 1950.

Copy forwarded for information to :—

(1) The Registrars of the Indian Universities conducting the High School, Matriculation or S.L.C. Examination.

(2) The Secretaries of the Inter. Boards,

(3) The Heads of Education Departments within the jurisdiction of the University.

(4) The Heads of institutions recognised by the University with the request that the undesirability of resorting to such unfair means be impressed upon the candidates concerned.

(Sd.) Illegible,
Registrar,
University of Rajputana.

UNIVERSITY OF RAJPUTANA

NOTIFICATION

The following candidates, having resorted to unfair means at the various University Examinations of 1950, are debarred from the examination noted against each :—

Roll No.	Enrolment No.	Name of candidate.	Institution (place of residence in the case of non-collegiate candidates).	Year for which debarred
		INTERMEDIATE EXAMINATION		
206	48/1577	Kailash Chandra Patel	Birla college, Pilani.	Exam. of 1950 cancelled and debarred from appearing at any exam. of 1951.
448	5300	Sumerchand Mathur	Jaswant college, Jodhpur.	Do.
662	48/1064	Sumati Prakash Dixit	Herbert college, Kotah.	Do.
1147	49/607	Laxman Raj Mehta	Jodhpur.	Do.
1483	48/970	Deoki Nandan Chaturvedi	Herbert college, Kotah.	Do.
		INTERMEDIATE-IN COMMERCE EXAMINATION		
127	48/1240	Atma Rama Papatwan	Seth G. B. Podar College, Nawalgarh.	Exam. of 1950 cancelled and debarred from appearing at any exam. of 1951 and 1952.

Mr. Premgiri Goswami of Jaswant College, Jodhpur, Roll No. 319, (Enrolment No. 2443) whose examination of 1949 was cancelled and who was debarred from appearing at any examination before 1952, (*vide* this office circular letter No. 13457-539, dated 12th July, 1949), has been further debarred from appearing at any examination of 1953.

		B. A. EXAMINATION		
519	5798	Udai Singh Bareth	M. B. College, Udaipur.	Exam. of 1950 cancelled and debarred from appearing at any exam. of 1951.
		B.COM. EXAMINATION		
305	2973	Krishna Behari Sharma	M. S. J. College Bharatpur.	Do.
		M.COM. EXAMINATION. (Final).		
18	1394	Rameshwer Sharma	Maharaja's college, Jaipur.	Do.
		LL.B. (PREV.).		
130	1394	Rameshwer Sharma	Law college, Jaipur.	Exam. of 1950 cancelled and debarred from appearing at any exam. of 1951.
295	49/2104	Johari Mall Karnawat	Jaswant college, Jodhpur.	Do.

M. M. VARMA,
Registrar

No. 15400-67 Dated Jaipur, July 7, 1950.

Copy forwarded to :—

(1) The Registrars of all the Indian Universities.
(2) The Secretaries of Education Boards.
(3) The Director of Education, Rajasthan Government, Bikaner.
(4) The Heads of the Institutions (colleges) affiliated to this University.
(5) The candidates concerned for information.

Sd/- M. M. VARMA.
Registrar.