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Readers will pardon me if I begin with a brief autobiographical note. It will help them to understand the genesis of this article.

It was December, 1945, and my nephew was preparing for the annual examination of his school. His private tutor had suddenly left the place leaving him in a fix. He was particularly weak in grammar and so was I. But it would certainly not do to plead my ignorance and leave him to his fate. Besides, it was derogatory to the prestige of an uncle to have to confess to his young nephew that years ago one had been just as unmindful of his lessons as the other was now.

So reluctantly I turned over the pages of Nesfield's *Idiom and Grammar*, Book III, and tried to assimilate its intricacies as best as I could. I had a horror of grammar from my very childhood and I have never touched the book since I left my school ages ago. Naturally I took up the book now with serious misgivings in my mind, feeling very nervous indeed.

However, a pleasant surprise was in store for me. In spite of my old prejudice, I found Nesfield's book to be of absorbing interest and instructive at the same time. I wondered why all these years I bore such antipathy to this interesting subject. Of course, my school days' association with grammatical lessons was not very happy. In all probability this was due to defective teaching which is bound to scare away many a young student from the very beginning.

While re-learning my grammar I met with unpleasant surprises too. As I read on, a large number of slips and errors seemed to crop up rather frequently which made me non-plussed. He must be a bold critic who would presume to find fault with a grammarian of the eminence of Nesfield

Nesfield's Grammar

By PLAIN SPOKEN

and so I was inclined to explain away my difficulties in two ways:—

First, my copy of Nesfield's Grammar was a kind of heirloom, being the old 1902-edition which served as a textbook for several successive generations in the family. This was one of the earliest editions of the book and so possibly some errors had crept in, due to some oversight at the beginning, which were corrected in later editions. In order to verify this theory I procured a copy of the latest 1944-edition, but to my surprise I found that most of the errors and slips had crept into this edition too!

Secondly, there was the strong probability that due to my prolonged antipathy to all books on grammar, I had developed numerous blindspots which distorted my grammatical vision. Consequently, I saw grammatical anomalies where probably none existed. But when I consulted some school teachers and private tutors and sought light from them, I found that they too had their own blindspots which, curiously enough, were identical with mine. Consequently, I could expect no helpful suggestions from these professional teachers of English grammar.

As a last resort, I have decided to place my difficulties and doubts before the readers of the Behar Herald and to draw thereby the attention of the publishers of Nesfield's books.

The instances cited below are mostly taken from Book III of Nesfield's *Idiom and Grammar*. I have made no attempt to undertake an exhaustive study of the bigger volume, Book IV.

Page 6. "If I wish to qualify a noun, the word used for such a purpose is called an Adjective".

The same definition occurs again at pages 5 and 31 in a slightly modified form. "An

Adjective is a word used to qualify a noun".

This definition is obviously incomplete. It should be—"An Adjective is a word used to qualify a noun, pronoun or noun-equivalent".

Compare the definition of an Object at page 7:

"The noun, pronoun, or other noun-equivalent that follows the preposition is called its Object".

Or the definition of a Preposition at pages 8 and 101:

"A Preposition is a word placed before a noun or noun-equivalent" etc.

One can easily see that the italicised portions of the above definitions ought to have been incorporated in the definition of an Adjective too, but unfortunately we find some carelessness on the part of the author in this respect.

Pages 11-12. "Kinds of Phrases"

The list excludes a Noun Phrase or an Adjective Phrase. The former, however, occurs subsequently at page 17 where it has been admitted that a phrase may do the work of a noun. But an Adjective Phrase finds no place in Nesfield's book. Even at page 41, where a complete list of substitutes for adjectives has been given, we find no mention of an Adjective Phrase though Adjective Clause has been mentioned. Other grammarians like McMordie etc recognise both. In Book IV, at page 286, Nesfield does quote a few "Phrases used as Adjectives", but dismisses them with the remark that they 'are all colloquial'.

Page 27. "There are some nouns which have the same form for the Plural as for the Singular".

The familiar examples of 'deer' 'sheep' etc have been cited but the word 'cannon' has been omitted. Probably Nesfield considers the use of 'cannon'

in the plural sense to be wrong. If that is so, Tennyson's famous lines—

"Cannon to right of them,
Cannon to left of them,
Cannon behind them etc.

seem to be an example of poetic licence and not of strict grammar. As if to lend strength to this theory, Nesfield gives the following sentence at page 71 —

'The Cannons are firing'.

So from Nesfield's point of view, Tennyson's lines should be recast as follows:—

"Cannons to right of them,
Cannons to left of them,
Cannons behind them" etc.

Being puzzled I consulted Concise Oxford Dictionary where I found that the plural of 'cannon' was usually 'cannon' and not 'cannons'.

Page 29. The word 'odds' is stated to be used always as a singular. However, in the 1944 edition it has been conceded for the first time that "sometimes this noun is used as a Plural" and an example too has been cited in the recent edition of Book IV.

Page 30. Among the nouns which do not take a Singular form one finds such words as 'ashes' 'assets' etc. But what about the expressions "An ash-tray" and "I consider these shares a valuable asset"? (Vide Ogilvie's Imperial Dictionary, Vol I).

Page 32. "Adjectives of Quantity are always followed by a Singular noun; and this noun must always be either a noun of Material or an Abstract noun".

Here Nesfield is much too emphatic as if his views admit of no exceptions. But on turning to page 142, I find the following example of an Adjective of Quantity:

"Half measures do not succeed".

Then why be dogmatic about such an adjective being "always followed by a Singular noun"?

(To be continued)

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THE BEST THING TO DO IS TO DO NOTHING

The Qaid-e-Azamic bomb shell has restored the *status quo ante*, i. e., deadlock, which is the normal condition of Indian politics. Goaded by the impetuous statements of the President of the Congress, in and out of the A. I. C. C. meeting, and stimulated by the *Statesman*, the League had no other alternative but to throw the Cabinet Mission overboard. The League is thinking of DIRECT ACTION, which in real life means civil commotion and strife. The mass surrender of titles was a most spectacular affair albeit ineffective. Mr. Allah Bux was turned out of the Premiership of Sind because he surrendered his title of Khan Bahadur. It is not likely that Sir Francis Mudie will take a similar step and ask Mr. Hidayatullah to quit.

Our readers know that in our last issue we more than hinted that the League was bound to reject what has been accepted by the Congress. So, we are not at all surprised at the turn of events; in fact we have been expecting it. The deadlock was bound to occur, sooner or later. The very first day of the meeting of the Constituent Assembly was bound to be signalized by a deadlock over the selection of the President. Even if it were resolved by having joint-Presidents, the second deadlock, more durable and compact, would have ensued over the procedure to be followed. After a week of minor and middling deadlocks, a cast iron, wise-proof final deadlock would have ensued and the dissolution of the Constituent Assembly would have followed.

We came to the conclusion long ago that the political salvation of India did not lie in the present communal division of the parties. Some time in the future, political

parties would come into existence based on economics and not on religion, and then alone would India line up with the other countries of the world. It is an absurdity to base politics on religion. Religion has always been a sundering, not a unifying influence. With the development of civilization, religion is bound to lose its power over the minds of the people. It may take a century or more, but some day it is bound to come. Mr. Jinnah cannot alone be blamed for mixing religion with politics. Minto first injected the religious virus into the Indian body politic to ensure British rule for ever. Mr. Gandhi, realising that religion had a greater appeal to the masses of India than pure politics, made an amalgam of religion and politics. The Qaid-e-Azam has only reaped where the Mahatma had sown. The greatest tragedy of Indian politics has been that the Congress, founded by an Englishman and nurtured in its early days by eminent Parsis, has now been compelled to practically admitting itself to be a Hindu organisation. This is the greatest achievement of Mr. Jinnah.

LITTLE DROPS OF WATER, LITTLE GRAINS OF SAND

Disappointment is being expressed in some quarters that the replacement of three Advisers by 18 officials and the advent of a battalion of M. L. A.'s have not made any perceptible change in the life of the ordinary man. Those who are talking of disillusionment probably had the impression that the ministers were so many Aladdins in possession of magic lamps, or sorcerers with knowledge of Open Sesames to godowns of cloth and rice, who would change the face of the country overnight.

As is natural with a popular ministry, a good deal of ballyhoo is being made to-day over grandiloquent but impracticable stunts like "complete prohibition" or "abolition of the zemindary system" or the "liquidation of poverty". The common man is not interested in these cosmic problems. He did not expect the popular ministry to bring down

heaven on earth, but only to make a determined effort to do some small real good to the people, here and now, but he has not been able to see any evidence of that yet.

During the war years, official morality and efficiency declined lamentably. One of the first things that the new ministers should have done was to make a serious attempt to reduce hoarding and profiteering among antisocial individuals and corruption among officials. The old bureaucracy may not have cared for the people's sufferings, but is there any reason why the new one should be just the same vintage, in the same old bottle, with only the label changed? Even the much-maligned Government of Bengal have shown a great deal of energy in discovering hidden stocks of hoarders and apprehending dealers who sell things at a high premium over the controlled prices. Judging from the number of convictions, one would think that in Bihar, the number of unlawful hoarders is so small as to be negligible, that things are always sold at controlled prices and official corruption is practically unknown. Even the old bureaucracy did take some steps to put the fear of God in the hearts of corrupt government officials,—the Gillespie-Towheed band of slenths did some good work—but even that has been stopped probably because of the apprehension that awkward facts may come to light which may not redound credit to some highly placed government officials.

Another very simple thing which the new ministry should have done was to see that if prices are controlled at all, things should be sold at somewhere near the controlled price in the open market. Why are not officers employed to make test purchases to find out if the price control rules are at all observed? It is futile to talk of eliminating the black market, nobody nowhere in the world has yet been able to do it and we know that our ministers do not possess superhuman powers. We would like the ministers to take an occasional interest in — what may seem to them to be a frivolous matter — seeing that the con-

trolled prices are observed in practice. With their vision fixed on the glories of future India, they may overlook what is a very serious matter for the average citizen.

Notes & Comments

We Follow The Current Fashion

It is *de rigueur* for journalists to express their sympathy for any one who goes on strike. Not to do so would brand one as a "reactionary", the strongest word in the vocabulary of the Progressive. So, we have to extend our sympathy for the striking postmen who consider a pay of Rs. 60/2/- in Patna to be unworthy of consideration. There are plenty of graduate teachers in Patna on Rs. 50 and undergraduate teachers on Rs. 30/-. We are unable to guess why any one should prefer the teacher's job to the postman's. If the world moved according to logic, there should be no schools, only post offices. There is no limit to the increase in postmen's salaries provided the postal rates are also correspondingly increased. Our sympathy for the post-telephone-telegraph strike is obligatory, but we believe the low-paid clerical staff of the Imperial Bank have more than enough justification to lay down their pens. The Imperial Bank makes an annual profit of about 110 lakhs, pays a handsome dividend to its shareholders, but for the non-officer employee, it is all work and little pay. Hours are long, holidays few, prospect bleak and pay less than what the employees of other banks get.

Volkswagon

Hitler promised the Germans a small, cheap and efficient motor car, within the reach of the pockets of middle class people. It seems that he carried out his promise. In the British zone of occupation in Germany alone, 4000 of these Volkswagons, — people's cars — can be produced weekly — 2 lakhs and 80 thousand cars in the year.

The Volkswagon has comfortable seats for four, has an 11 H. P. motor, four speeds, is capable of doing upto 75 miles per hour. At the optimum speed of 40 miles per

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hour, it can do 40 miles per gallon. In short, it is as comfortable as a small Morris or Austin, 30 p. c. more efficient, capable of much greater speed. These people's cars can be sold abroad at £110 (roughly Rs. 1500) and still yield a nice profit for the producers. The corresponding British car is selling in India at Rs. 6000 each.

Naturally the occupation authorities are not anxious to see these cars going out of Germany to purchasers abroad. Production depends entirely on the allocation of steel to the manufacturers.

A Parallelism

The Joint Anglo-American expert committee in London is now working on a plan for the division of Palestine into an Arab province and a Jewish province linked together by a Federal Government at the Centre, in Jerusalem.

The Arabs have said that "A Federal Government in Palestine would be only another form of partition and that it would be even less acceptable than an outright partition."

Apparently the Arabs are more fastidious than our anti-partitionists who have welcomed A. B. C. linked together by a Federal Government in Delhi. Pakistanizing of Palestine recommended by the Peel Commission in 1937, was found to be impracticable as it was not possible to draw a boundary line which was just to both parties or to arrange for the economic and financial stability of both the States.

Let Nothing But Bad Be Said Of The Dead

A military *Coup d'etat* overthrew the Government of Bolivia in December 1944 and the Government of Senor Don Gualberto Villaroel came into power. Now with the exit of Villaroel, Americans have started saying that Villaroel's party was composed of Fascists by allegiance and training and cut-throats by inclination. It is rather curious that but for Villaroel's overthrow, these facts would not have been publicly stated. So long, the world has been told that only the Peron Government in Argentina was the sole black sheep in the Latin American republican flock.

An American Anecdote

Held up in a traffic jam, our Agent-General in the U. S. pompously told the traffic constable—"I am Sir G. S. Bajpai" Failing to be impressed, the policeman said: "I don't care whether you are a bad pie or a good pie but you may be a mince pie soon if you move forward."

Jagjivaners Versus Ambedkarites

An A. P. message from Lahore (July 22) says that "Scheduled Castes leaders of the Punjab plan to conduct counter-Satyagraha against the Ambedkarites".

Counter-Satyagraha has seldom been tried before in this country, it consists in doing just the opposite of what the Satyagrahi is doing. If the Satyagrahi squats on the road and refuses to move, counter-Satyagrahi would be walking away. If the Satyagrahi is marching in a procession shouting slogans, the counter-Satyagrahi will stay at home and speak only in whispers. When the Satyagrahi undertakes a prolonged fast, the counter-Satyagrahi will have to have start an interminable bout of feasting. When the Satyagrahi climbs to the top of a tall tree and refuses to come down, the counter-Satyagrahi will lower himself into the bottom of a well. Generally speaking, counter-Satyagraha is more pleasant than Satyagraha.

Atom Meets Atom

M. Andrei Gromyko, the Soviet representative on the Atomic Energy Commission has turned down the American proposal for constituting an independent authority to control atomic energy on the ground that it would mean interference with the internal affairs of States. What the rejection really means is that Soviet Russia has taken up the challenge of the atomic dictator, President Truman, and is well on the way of making its own atomic bombs. The Russians would not like inspectors nosing round and discovering the progress Soviet Russia has made in this direction.

Ignoring An Imperative Need

After sitting for about 2 months, the Bihar Assembly has been adjourned *sine die*. There was much raking of the past and glorious visions of the future in the Assembly debates but little consideration to what Longfellow called "the living present". In view of the natural death of the D. I. Rules on the midnight of 30th September, it was hoped that the Ministry would do something to continue the control on house rent by some sort of ad hoc legislation. This was very important to the average townsman who does not live in his own house. Unless rent control is extended, almost every occupant of a rented house will get a notice to quit

on 31st October and owners of houses will start a Dutch auction and let their houses to the highest bidder. In Bengal, they have already taken steps to extend House Rent Control even after the expiry of the D. I. Rules. We hope there are not too many owners of rented houses among our M.L.A.'s.

Noon Turns Fabian

The *enfant terrible* of the League camp, Firoz Khan Noon is reported to have said: "We will sit quiet and do nothing until the Congress has made the British quit. We shall eliminate ourselves for the time being, for somebody has got to make sacrifices to achieve freedom for this country."

Such placing of all the cards on the table, face upwards, can be expected only of Noon who has earned a remarkable reputation for demanding the earth in exchange for a pill. Getting chestnuts out of the fire by the Congress is a pipe dream. If the Congress ever acquires the power to make the British quit, it will also be strong enough to deal with the League.

A Future Ramaswamy Mudaliar

Mr. R. R. Saxena, who represented India on the Far Eastern Advisory Commission, has told Reuter (who in his turn has told us) that "General Mac Arthur's administration in Japan is FIRSI CLASS."

This naturally raises the question: "From whose point of view?" (Newspapers have been using headlines "POSTAL STRIKE SITUATION IMPROVES." Improvement of the strike situation from the strikers' point of view would indicate that more postal employees are now staying away than before. While from the point of view of the trodden worm—the common man—it would mean that some letters are now being delivered to the addressees instead of to dust bins). Is FIRSI CLASS administration merely the Saxena verdict based on a few days' stay in an American-managed hotel in Tokyo, or does the common Japanese citizen think the same? If the people also consider General Mac Arthur's administration to be "first class", then it is a great pity that there is only one General Mac Arthur and about 60 badly-run administrations in the world. Without taking a Gallup poll, we can confidently assert that the average man in no country of the world (except with the possible exception of Japan) considers the administration he lives under to be "first class."

We shall not be surprised

if after receiving the congratulation from Mr. Saxena, the Americans insist on his being sent to Washington as the successor of Sir Girija Shankar Bajpai.

A War-Time Discovery

A reader wants to know if there is any control on the price of methylated spirit or are dealers expected to charge any price for it. He thinks the price charged, Re. 1 for a quart (without the bottle) to be unjustifiable.

We do not remember to have seen methylated spirit mentioned in the list of controlled prices but we think we know the answer to the query: why it should be sold at one rupee a bottle. Rectified spirit, prepared from molasses and diluted with an equal or more volume of water when appropriately flavoured can be sold as whisky, brandy, rum or gin (according to the label available) at Rs 8 to Rs 10 a bottle. There is no need to denature it and sell it as methylated spirit. Among the epoch-making discoveries made during the last war must be counted the manufacture of all alcoholic drinks from molasses—the waste product of the sugar industry. This has led to the disdainful rejection of the age-old superstition that grapes are needed for making brandy or malted barley for whisky.

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BENGAL CHEMICAL
CALCUTTA - BOMBAY

Egypt In 1945: Edited by M. L. Roy Choudhury, M. A., P. R. S. Published by the University of Calcutta. Price Rs. 4.

I like this book for two great reasons. From pole to pole, throughout the world, there is one race, the human race, and one blood, the human blood. This book is inspired by this idea. So writes in her message to the Editor, Madam Huda Haum Sharawi, Leader, Arab Women Movement: "Oh Indian! Though the lands and seas divide thee from me, yet the milk of mother is the same all over the world".

Another reason is that such a study of different lands will take us into their appreciation and understanding. Appreciation of cultural values of different lands may lead us to a state of permanent security and peace. This book edited by Prof. Choudhury, who has a large number of books to his credit, may serve that purpose.

Book Reviews

Prof Choudhury has taken pains to secure contributions from distinguished teachers and journalists of Egypt. The result is a collection of a fair amount of scholarship and learning. Notable contributions are "Reality of Parliamentary Life in Egypt" by Mr. Isamel-Din; "America in Egypt" by Dr. E. E. Elder. "Renaissance of Women in Egypt" by Mrs. Amina Said; "The Fellah" by the Editor; and "The Fouad I University of Cairo" by Dr. Hasan Ibrahim Hasan.

Educated and cultured people hate and condemn politics. "However, we may wish that politics of parties will be properly organised after the war on a wider and more real basis." Thus writes Prof. Magded Din Nassif, while discussing "Party Politics in Egypt."

This has its own story of distress caused by "dirty politics" Then the conditions of the peasants are simply heart breaking. "Had it not been for the bright sun which kills the germs, the entire Fellah class would have been wiped out by now. He lives because nature helps him." This is the picture of the tragedy of peasants in Egypt. Prof. Choudhury is a keen observer. His articles, three in number, are a mine of information. His discussion of "Modern Egypt in the Light of the Old" is illuminating. He writes: "Belief in auspicious colours is the same in old and new Egypt. The favourite colour of old Egypt was blue, the colour of the sky; the reliefs in graves were in blue, because the soul moves to the blue sky after its release from the body. So they coloured their hands and faces with blue when they accompanied the dead body." Even now this custom prevails. What an interesting fashion.

International Economic Collaboration:—An International Committee Report; 800 21st Street N. W., Washington: Price 25c. A report issued by the Committee On International Policy, formed by the N. P. A. Most Americans think that they can 'help to attain world prosperity and security by following the work of the Economic and Social Council with a clear understanding of its purposes and of the implications of its actions' And so the Committee has adopted this report, in which an attempt is made to indicate the basic problems of developing an effective world organisation. The functions of the Economic and Social Council and its relationship to such other international agencies as the international Bank for Reconstruction and Development, the Food and Agriculture Organization and the International Labour Organization, are presented in a simple and forceful fashion.

This report will be read with interest and profit. There is enough in it which

can lead to a better planning and construction in future. A great deal of emphasis is placed on translating theories, into actual practice. Better homes, full employment, highly developed economic and social stages and higher living standards are some of the dreams, entertained by those on the Committee.

White Paper On Indian Constitution 1946: With a preface by B. K. Sengupta, Asst. Editor Hindustan Standard; Edited by S. M. Roy, B. A.; Calcutta Oriental Agency, 2-B, Shama-charan De Street Price. Twelve Annas.

It is a hasty publication. Several mistakes, quite serious and disappointing, have crept in. This publication puts in a book form the proposals of the British Cabinet Delegation, together with the correspondence, entered into by the Congress, the League and the Cabinet Mission.

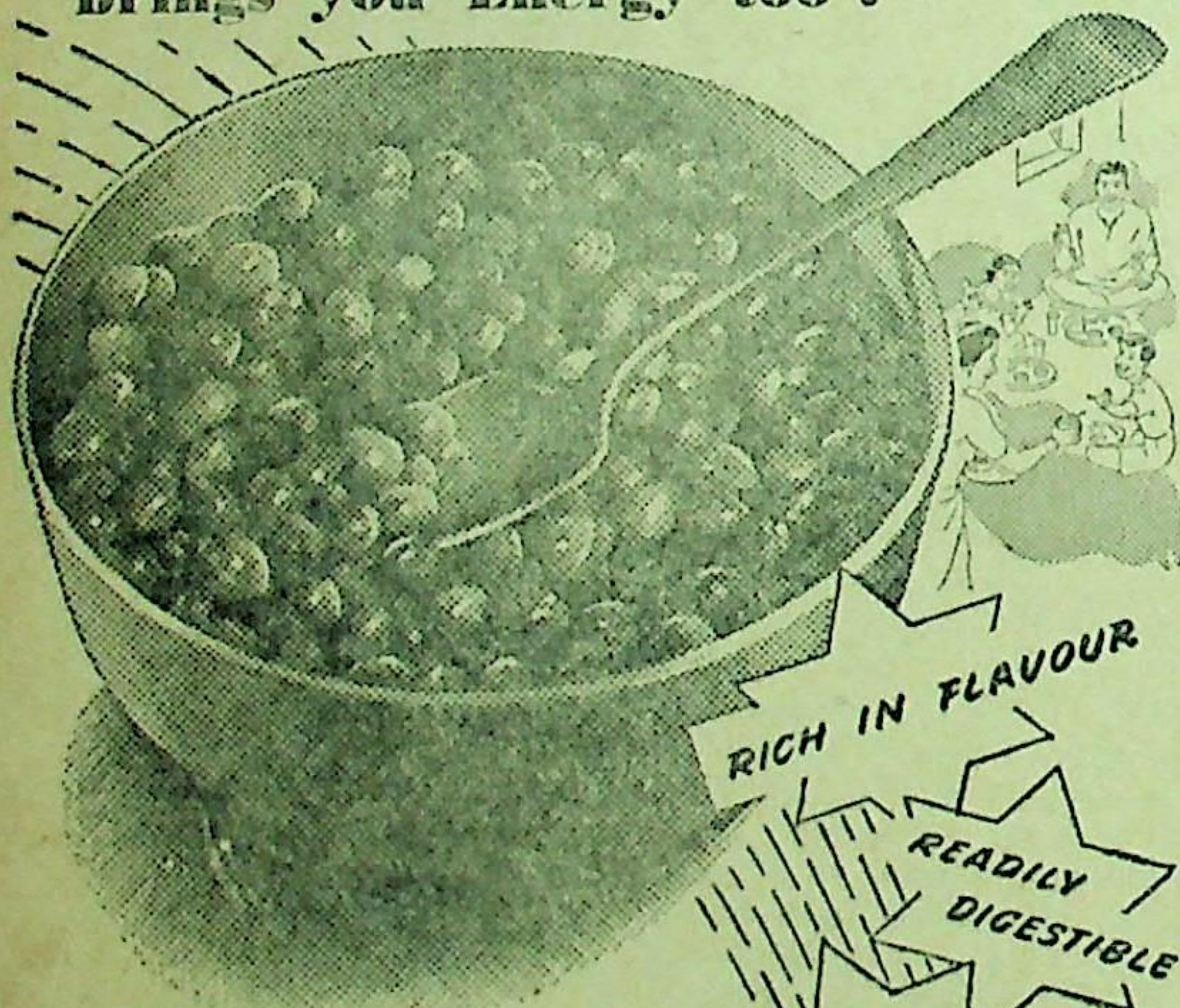
One need not enter into the details and implications of these proposals. That is the task of politicians and statesmen. The proposals are extremely vague and will not carry us far in our dream of independence. Yet some work has to be done. It may be in the nature of a failure. Mr. Sengupta holds that "only a revolution of the type envisaged by Netaji Subhas Chandra and other revolutionaries of the country, could have ushered in quick revolutionary changes".

B. S. MATHUR

The Saturday Mail Annual Number, 1946: Pp 92 price Rs. 1/4. 52-1 A Amherst street, Calcutta.

The opening article, "Beginning of the End, is a succinct account of the history of Indian politics, beginning with the founding of the Indian National Congress. *Muslim Architecture in Bengal* by S. K. Saraswati and *Recent Archaeological Excavations in India* by D. P. Ghose are very useful summaries, each in its own sphere. There are other articles on aspects of Gandhism, the U. N. O., the future of education &c. Altogether a nice companion for a tedious railway journey.

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A LETTER FROM THE TWO KOELS

Dear Ganges,

We have read Subarnarekha's letter about the vulgar publicity that the Damodar has managed to get by a record waywardness. We two shy sister-rivers, one flowing north and the other south from a common watershed are not cuckoo-echoing each other.

Lest our shyness may give you an impression that we are unimportant we would tell you a few facts about ourselves. We rise in ranges higher than those where either the Subarnarekha or the Damodar have their origins. These ranges have the highest rainfall of all the hills in Bihar, and as our common watershed is in the extreme west of the Ranchi district we have the unique distinction of receiving our water supply both from the Bay of Bengal and the Arabian Sea monsoons. Imagine the Arabian sea clouds travelling over a thousand miles across the difficult central Indian country to give us water. And some of our water goes to augment yours.

We have plenty of water and a highland origin and we have a gradient sharper than those of the Damodar and the Subarnarekha. But we have no unmannerly gorged gurgle about our descent, nor the frantic indecent leap of a waterfall. As it behoves well-bred aristocratic rivers we make our descents with dignified ease and grace.

We are older than you in age and would not have cared to address you this letter, but because of the humans that live on your banks and have presently all the power for good or evil.

In 1912, when the present administrative province of Bihar was formed, and the humans on your shores were given authority, there was a talk of locating an iron and steel works on the banks of the southern one of us twins, at Manoharpur where iron ore and limestone are plentiful. But humans have a way of doing things wrongly, and the iron and steel works were located about 70 miles to the east on the banks of the Subarnarekha.

Still crazier is the fact that both iron ore and limestone are transported in heavy clanking freighters two hundred miles

away to the banks of the Damodar for the second iron and steel works. The human explanation of these wastes is the Damodar coal, but why should humans be so fond of the black dust, smoke, soot and grime that the dirty coal winning-process involves. Why can't they turn the waters of the southern one of us twins to produce electricity and do their iron-smithy cleanly?

True we would not like the humans to spoil the pretty vale of Manoharpur with works run by that awful Damodar product—coal. No smoking chimnies to spoil the park-like valley, over whose trees the railway engine steam rises up in silvery spirals.

The chance for the humans is not gone. They can still have electricity from the South Koel and drive steel mills and saw mills, for our regions are rich in both iron and timber. They can get cotton from Central Provinces and work spindles and looms to clothe themselves better and more cheaply than now.

We are not without coal either. The northern sister, though having a preference for white glistening limestone, possesses also good black coal. Though worked for a very long time, this coalfield is not a blot on the landscape as Damodar collieries are. We have better taste, and the northern sister has not allowed her valley to become a black country. Limestone and cement to house the humans are her industries, as well as bamboo for paper which alone makes human knowledge possible to-day.

Though quite alive to industrial needs and possibilities, we are firm about decency and taste. We do not want ugliness of thoughtless human industry to spoil our fair landscape. And so let us show you our beauty spots.

North Koel goes through some excellent park-like forest country where bamboos make natural leafy screens with plenty of tracery designs about them. By it is the high grass-

land plateau of Netarhat, set amidst forest glades. The course of the South Koel is less open but greener and cooler with bigger trees and miles and miles of rolling downs.

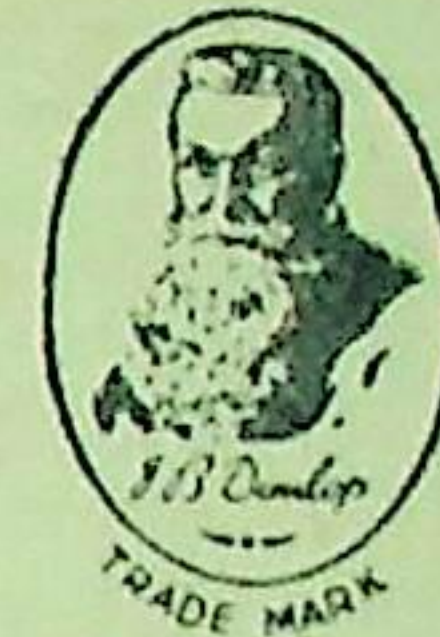
The only remaining herds of bisons and wild elephants in the province are in the forests along our courses. Antlered and spotted deer abound and there are the striped tigers.

There is immortality for the person who would cut through these forests (preserving the forests of course) a scenic highway along the course of us twins from the Grand Trunk Road at Aurangabad to the

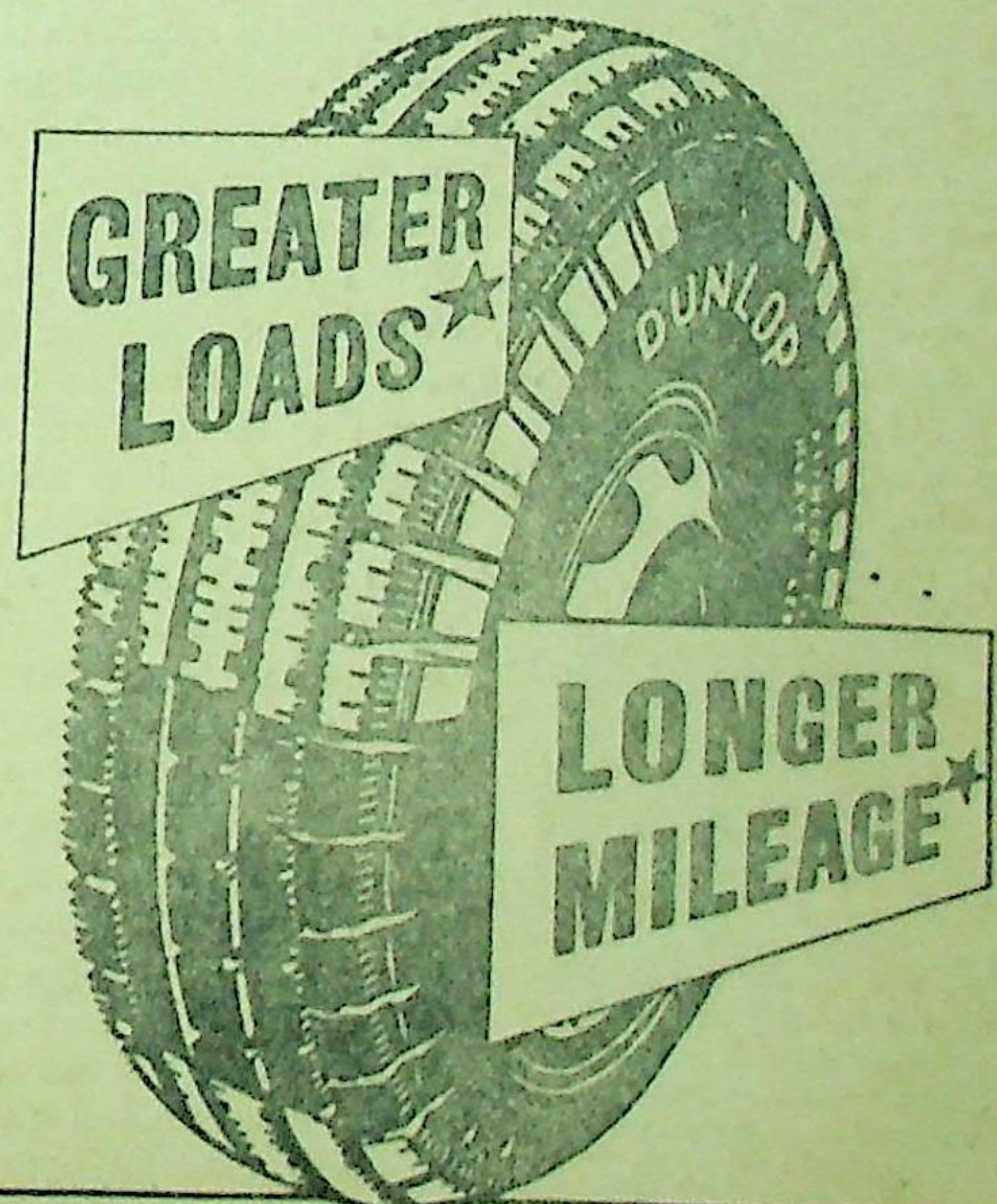
proposed Calcutta - Bombay trunk road at Manoharpur or Jamda. The road will go through excellent forest country which pleasure-seekers will throng for the beauty of the landscape and facilities for big game and fishing.

And such a road could create conditions to make the dream of Owden come true, that timber logs could be floated down the two Koels to Manoharpur to the south and to Daltonganj to the north. And on the northward course the logs could travel by the river Sone or its canals to Patna on your banks.

Yours truly
North & South Koel



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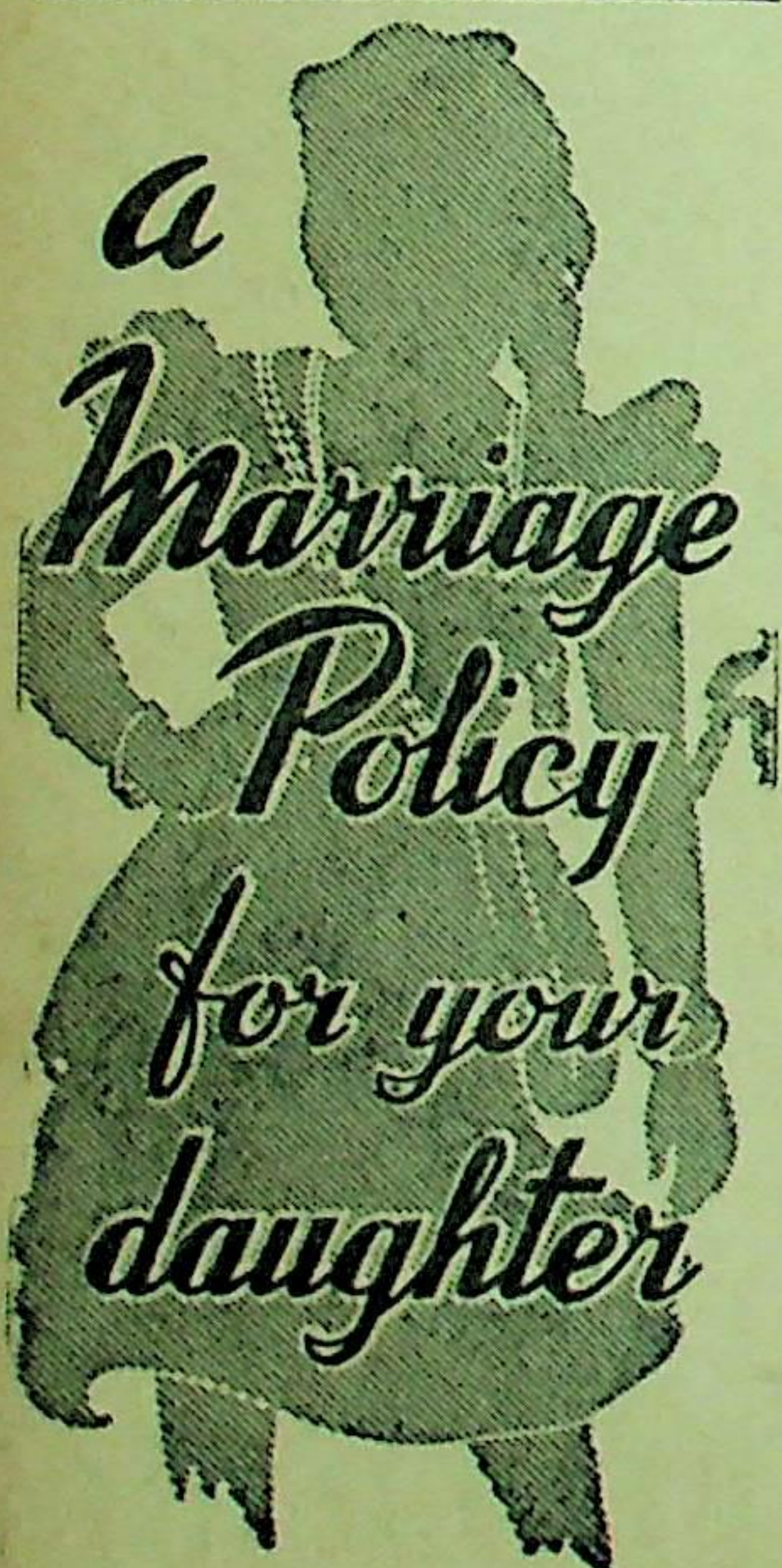
Japan, before the doom of destruction of the world war II overtook her, had a well-organised system of adult education. Both in the cities and in the country they ran night schools at the expense of self-governing bodies. Their object was to give vocational education to those who had finished their primary school course. Their subjects were, in the cities, commerce, commercial arithmetic, algebra, English, book-keeping, typewriting, commercial correspondence, mechanics, electricity, architecture, engineering etc. and in the country, agriculture. The Japanese system of Adult Education is of no immediate interest to us, since it is like a superstructure built upon primary education of a fairly good standard, a condition



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which is absolutely non-existent in this country.

The cultural state of China has been much more akin to India and we may derive some useful lessons from the endeavours she has made to educate her adult population. The Chinese peasantry form the greatest part of the population, about 80 per cent being actual farmers, while a still higher percentage of the people live in villages and small rural towns. Almost all of them were illiterate, for they had no need to read or write. Few farmers knew anything about commerce or trade, for the produce of each man's fields was consumed in his own home or at best sold to local dealers. The idea of a campaign against illiteracy in China first occurred to Dr. James Yen when he was working amongst the men of a Chinese Labour corps in France during the war, where he found the labourers unable to write the simplest letter to their homes. On his return home Dr. Yen concentrated his attack upon illiteracy in the district of Ting Hsien. Now the complete Chinese alphabet which consists of one thousand characters can be learnt in 96 hours, spread over four months. Dr. Yen saw that it was not enough to make men literate. He divided his Mass Education programme into four parts:—(1) literacy, (2) Economic improvement, (3) health and (4) good citizenship. Village elders attend courses in citizenship, in which the officials of the district explain to them how the Government of the district is carried on and how the affairs of the district ought to be conducted by the elders. The Mass Literacy Campaign operated in Bihar under the aegis of the Congress Government from 1937 to 1939 quite patently bears the impress of having been cast in the Chinese mould. This is how Dr. Ping Ling, Dean of the Nankai College, Tientsin, described the Chinese system at the world education conference held at Edinburgh on July 21, 1925.

"In order to reach every illiterate in any locality one must have an organisation. We must stir up the people in the cities and in the villages to get them interested in the subject.

We first of all start a campaign in the city getting the magistrate or mayor of the city interested in the subject and we make him feel that it is his duty to wipe out this illiteracy.

Secondly, we get the school teachers to help us, volunteers who must serve after school hours to teach these illiterates say one hour a day and we must also get high school students to work after school hours during the summer. In some cases we have classes of 200, 400 or 500 pupils, and two or three teachers can manage them very well in the evenings in the open-air place. Then we have what we call "Home Schools" A certain family, say, employ a number of maids or servants as is very common in Chinese families, we make the owner of the house more or less responsible for them, just as if you employed a man servant or maid, who could not read or write and it was your duty to see to it that they were able to read and write within a few months" (Proceedings of the World Education Conference 1921).

The Bihar Literacy Campaign 1937-39 carried out both the 'Open air' and Home School' schemes exactly to the letter of Dr. Ling's description.

But Adult Education need not be confused with Mass Literacy, though it falls within its compass. 'Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education: ** Apart from this, there are weighty reasons against Mass Literacy being put in the fore-ground of Adult Education. Being lifeless, mechanical and strenuous it is repugnant to the adult mind, and if kept in the fore it is bound to scare away the masses from the whole programme. So it had better be kept in the back-ground until the minds of the people have been saturated enough with the new spirit. Even with children, the formal lessons in reading and writing should wait until they have been prepared for it by means of oral lessons. The opinion expressed, on this point by Sir Shah Sulaiman, Chief

** Harijan, July 31, 1937.

BEHAR HERALD
Adult Education In

By A RAJ
(Continued from previous issue)

Justice of the Allahabad High Court, in course of his presidential address to the All-India Adult Education Conference held at Delhi on March 11, 1928 is deserving of serious consideration all who are interested in adult education in India. He said, "The aim of adult education is not merely to spread bare literacy among the masses. That object is attained more easily by the introduction of free and compulsory primary education, when finance permits. The grown-up sections of the population stand on a different footing, and adults can also be brought in touch with the advance of practical knowledge without the necessity of books. The method of educating adults must of necessity be somewhat different from that used for educating younger persons". † The dull drill in letters holds no psychological appeal for adults, whose interests in life are practical, and no educational endeavour can be successful without the sustaining element of interest. Men who have to earn their living by hard work during the day are not likely to be in a mood to come at night to take instruction in literacy. His mind being pre-occupied with the problems of every-day life, an average adult is not expected to make much headway in literary learning.

The first step in adult education should, therefore, consist of imparting information of practical interest through the word of mouth. The problems of public health, agriculture, land tenure, industries, control and rationing and many others are of such immediate and absorbing interest to the people that any organised attempt to educate them in these is bound to prove immensely popular. Oral instruction, besides, means the saving of so much of time and time is an important factor to be reckoned with in the matter of Adult Education, which must attempt to educate the maximum

† The Indian Annual Register Vol. 1 (1938).

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Education In India

By A RAJ
(Continued from previous issue)

number of people within the minimum time and cost, and it is further remarkable to note that such a system of adult education is particularly in keeping with the genius of India. "Throughout all the ages in India there has been teaching by word of mouth from teacher to pupils. At a time when printing was not invented, India had a magnificent library stored in the minds of the great scholars. People could recite whole books by heart" said S. Satyamurti, the celebrated Madras leader, while speaking at the Edinburgh session of World Education Conference. The system survives today in the form of Katha and Lila, the Yatra of Bengal being particularly noteworthy. It is important to take into account the recommendation made on the point by the Manshardt Committee, appointed by the Congress Government of Bombay to advise on Adult Education in 1937. The Committee specify "seven well-recognised types of Adult Education as it is commonly practised:— (1) Propaganda (2) Movements for making up educational deficiencies, in particular the attainment of literacy: (3) Vocational education; (4) Extension classes of secondary or collegiate grade; (5) self-initiated group movement for self improvement; (6) Movements which regard Adult Education as a necessary and continuing function in total life; (7) Recreational activities" † Thus by all expert opinion, propaganda must occupy the first and foremost place in the programme of Adult Education. Propaganda has to be conducted on two-fold lines:— (a) supplying general information to the people of practical utility, and (5) arousing in them an urge for knowledge and better living. It is interesting to recall here the lively discussion that ensued, in this context, between Mr. Mackenzie,

then Director of Public Instruction, United Provinces of Agra and Oudh, and an eminent authority on Indian Education and an American delegate at the Edinburgh session of the World Education Conference. Mr. Mackenzie struck a pessimistic note saying that the efforts of the U. P. Government to educate the masses had met with failure because the people were unwilling to learn. To this the American delegate replied, "I am speaking for an Adult Education Association, and I believe that one has to be largely a propagandist, because if you can get the people, you can generally get people who are prepared to teach. First of all, you have to impress the people with the necessity for education. I should say it was not the people in the district who were altogether to blame, but certain amount of responsibility should be attached to the people who send teachers there without first of all or at the same time sending a propagandist".

Talks and lectures delivered at literacy centres must be re-inforced, so far as possible with film shows, lantern slides, Kiosks, pictures and placards, for apart from being a very important source of entertainment to the people, and an effective means of attracting them, they provide a very valuable aid of concretization.

Our Adult Education must have a strong practical bias. Much of what is imparted to the people at literacy centres should be capable of being turned to practical use by them. It may be of some interest to the planners of Adult Education to take note of the programme followed at Dr. Tagore's Sriniketan which is as follows:—

1. To win the friendship and affection of the villagers and cultivators by taking a real interest in all that concerns their life and welfare, and making a lively effort to assist them in solving their most pressing problems.
2. To take the problems of the village and the field to the classroom and the experimental farm for solution.
3. To carry the knowledge and experience gained in the class-room and the experimen-

tal farm to the villagers with endeavour to improve their situation and health, to develop their resources and credit, to help them to sell their produce and buy their requirements to the best advantage, to teach them both methods of growing crops and vegetables and keeping live stock, to encourage them to learn and practise arts and crafts, and to bring home to them the benefits of associated life, mutual aid and common endeavour.

4. To encourage in the staff and students of the department itself a sincere service and willing sacrifice in the interests of and on term of comradeship with their poorer, less educated and greatly harassed neighbours of the villages.

We have also to develop among the people a strong civic sense. Lack of this in masses is responsible for bribery and corruption so rampant in this land of suffering. The villagers regard the officers of Government with awe and have no idea that they are public servants paid out of public coffers, and that the ultimate sovereignty resides in the people themselves. As late as in 1919, the Montague Chelmsford Report said, "progress must depend on the growth of electorates and the intelligent exercise of their powers and that they will be immensely helped to become competent electors by acquiring such education as will enable them to judge of candidates for their votes and of the business done in the council".

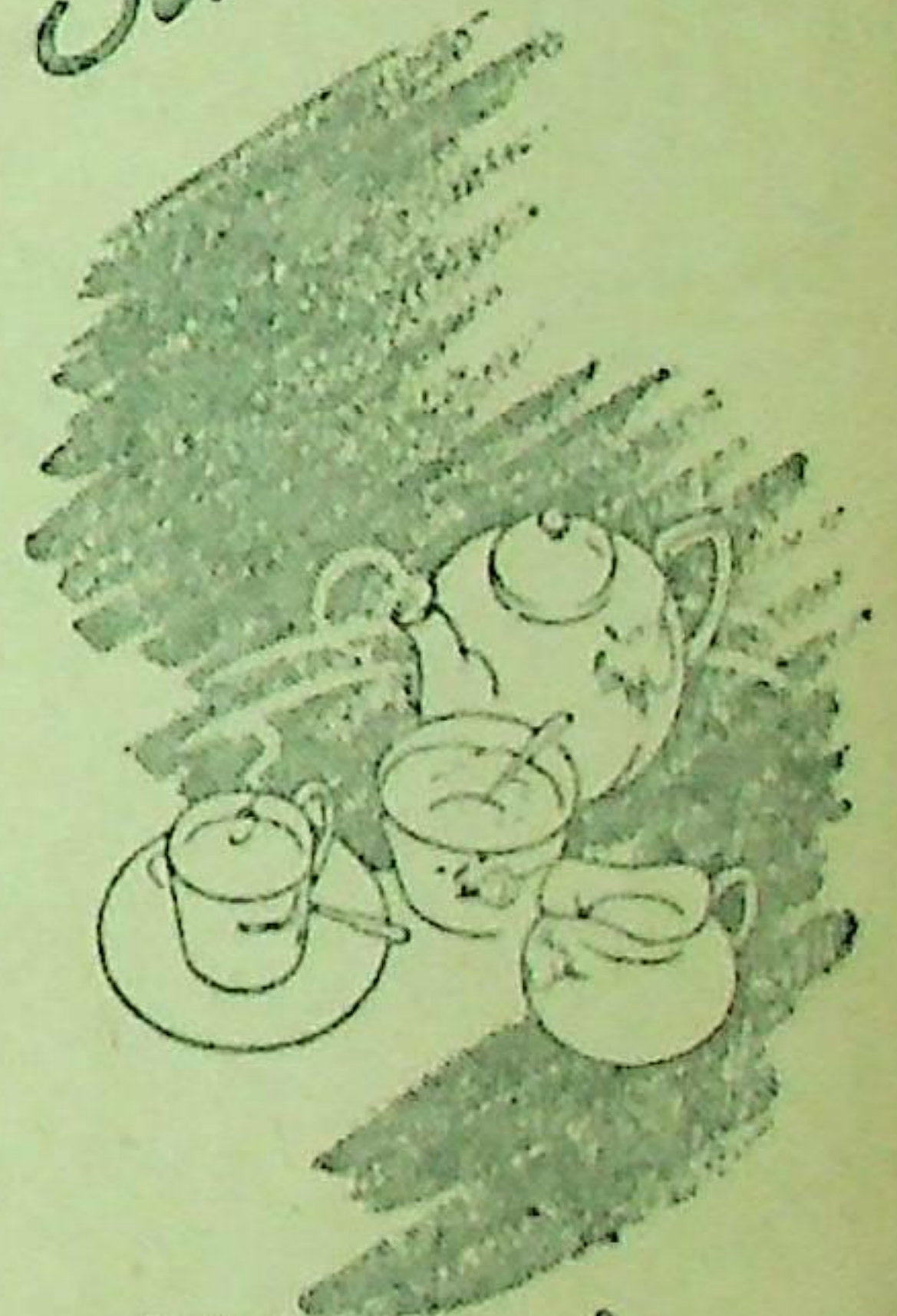
But while giving our adult education a strong practical bias, we should not lose sight of the fact that while man eats to live, he does not live to eat. To neglect this cultural side is to neglect the man. The example of Folk Schools in Denmark is enlightening in this direction. "They do not emphasise directly the practical aspects of farm life, they give something that has proved to be of vastly great importance—a broad culture, a devotion to home and soil and native land, a confidence and trust in one's fellow men, and a realisation that success in life is measured by standards other and higher than money-making. The results of an adherence to ideals such as these have been a welding together

of the people in Denmark which accounts for the remarkable success of co-operation as it has worked out in every farm". ‡

Then comes literacy. Like every other scheme of reconstruction, that of Adult Education too admits of short-term and long-term plans. Literacy belongs to the latter and in this it fills a larger place. There can be no gain-saying the value of literacy in relation to Adult Education. It is the golden key to the store house of knowledge lying locked in the pages of news-

‡ Comparative Education
(J. M. Dent & Sons Ltd.)

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† Indian Adult Education Handbook published by the National Adult School Union of Great Britain and the I. A. E. C. Committee.

ADULT ...

papers and books. An eminent educationist of America has observed, "I know nothing of greater importance for any individual than to give him the power to read and write", because "if a man has learned to read then all the literature of the world is open to him and he has the power of raising the dead and making his companions those who have had best thoughts to utter throughout the world. That is open to those who have learned to read, and it is closed to those who cannot read".

But it is interesting to recall that one of the greatest among wearers of the royal crown, great not because of his razzel-dazzle of regality, great not because of the prowess of his arms, great not because of his being a path-finder for the social and religious reformers of India, but because of his possessing a highly cultured and informative mind, Akbar the Great was ignorant of letters. The method he followed for his own education deserves the attention of the planners who have on their hands the task of educating adults. He would get together the scholars of the different branches of learning in his Ibadat Khana (Prayer Hall), Attend to their discourses and discussions and thus enrich the chambers of his mind.

With unflinching faith in our mission and earnest solicitude for the welfare of the dumb and illiterate millions, we should launch upon the noble enterprise, than which nothing nobler is, of carrying the torch of knowledge inside the humblest hamlet in our land, firmly resolved:-

Where the mind is without fear and the head is held high.

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the desert land of dead habit;

Where the mind is led forward by Thee into ever widening thought; Into that heaven of freedom, my Father let my country awake'.

Not For The Dressing Table

While manufacturers of penicillin in England have promised the public penicillin lipsticks (ensuring germ-proof kisses) penicillin lozenges for sore throat, penicillin gargles for prevention of cold and penicillin cold creams for skin hygiene, in the near future, American doctors have started warning the public against frequent use of the wonder drug. Continued use of penicillin in small doses, they say, would render the germs immunized against penicillin, so that when a person contracts a serious disease, this antibiotic will have lost its germ-killing power. It is even said that penicillin may be useless within 5 to 10 years if its indiscriminate and reckless use continues.

Penicillin should be given in large enough doses to kill the germs of disease without allowing the bacteria a chance to grow resistant to the drug.

Magnetic North Pole

Captain Roald Amundsen, the Norwegian explorer, had located the north magnetic pole in the Boothia Peninsula, north of Canada. An R. A. F. Lancaster bomber crew have recently found that the north magnetic pole of the earth is located in Bathurst Island—and that its position is 76 degrees N and 102 degrees W. It is now about 300 miles from the point where Amundsen had spotted it.

This India by MALLINATHA.

To Be Consistent

"The bread ration of children upto 18 years of age is to be increased by one ounce a day"—Reuter, London, July 15.

On personal grounds we would urge that the bread ration of boys upto 35 years of age and adolescents upto 50 years of age should also be increased.

Tribute To The New Rulers

"There is a budget deficit of Rs. 29,35,600 in U. P. Rupees 10,00,000 have been provided for building residences for members of the legislature and Rs. 60,000 for Ministers' furniture"—A. P. Lucknow, July 16.

We suppose these houses will be air-conditioned.

Easily Prevented

"Complaints have been made regarding the black-market rates of illegal gratification charged by *amlas* and peons of the civil court"—The Indian Nation, July 21.

The controlled rates of illegal gratification, if prominently displayed in the court room, might put a stop to the black market activities complained of.

Unique For The Fourth Time

"For the fourth time. Pandit Nehru has been called upon by the Congress to be its President. It is an (*sic*) unique honour for Jawahar"—The Sunday Times, July 16.

It is all the more unique because he has been accustomed to it by frequent repetition.

An Inapt Adjective

"Mr. Iyenger is a voracious writer"—The Whip, July 15.

How can a writer be voracious? At best he can be

diarrhoeic.

The First Big Step In Prohibition

"The Government of Bihar have issued an order with effect from July 18 that no foreign liquor shall be sold in any Railway Refreshment Rooms in Bihar between the hours of 12 midnight and sunrise of the following day except to bonafide travellers"—A. P., Patna July 19.

This has been observed for a very long time.

A Criminal Apprehended

"A truck carrying 40 bags of rice was caught red-handed while smuggling out grain to Jhajha."—The Searchlight, July 23.

We shall be glad to learn that the red-handed truck has been laid by the heels

Use Of Imagination

"During the month of June there were 217 murders and 1033 dacoities in Burma including Myitkyina district for which no returns have yet been received"—The Statesman, July 25.

In absence of returns, imaginary figures for Myitkyina district must have been included to get the total.

Of Little Consequence

"In non-violent action, success is assured where every inhabitant is a hero, ready to lay down his or her life"—Mr. Gandhi, Panchgani, July 24.

When all the heroes and heroines have laid down their lives, success or failure will not matter.

Cocksurenness

"The Portuguese Minister for Colonies, Dr. Caetano, has issued a statement in Lisbon declaring that Goa will continue to be Portuguese for ever"—The Statesman, July 26.

We are not quite sure that even Portugal will continue to be Portuguese for ever.

The War-Like Portuguese

"The Portuguese Government is sending a warship to Goa where a passive resistance movement began a month ago"—Reuter, Lisbon, July 26.

It is understood that the Portuguese Government has asked President Truman for the loan of a few atom bombs. So long as these are not received the warship will continue shell-ing the passive resistance movement at Goa from the sea. When the Portuguese island of Timor was occupied by the Japanese, Portugal had no war-ships to spare.

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English Poets And India

By KALIPADA MUKHERJEE

(Continued from the previous issue)

But, the poem was by Tennyson, and was based on and inspired by Jones's History of Nadir Shah. We have to note here that Tennyson, like his great predecessors, was indirectly influenced by Indian thought as he became very early in life, acquainted with the writings of Sir William Jones, a fact he himself admitted in his Notes to 'Poems by Two Brothers', London, 1893, pp. 79, 165 and 206 and also as he was indebted even in 1842 to Jones's 'Moallakat' not only for the matter but also for meter of his will-known 'Locksley Hall.' Jones in his 'Botanical Observations on Indian Plants' wrote of the Indian flower 'Hemsaagar (a sea of gold). In Tennyson's poem beginning 'Thou camest to thy bower, my Love, across the musky grove' is the line 'and brighter than the sea of gold, the gorgeous Himsagar' which is evidently based on Jones's 'Observations'. Tennyson himself admitted that he took the simile used in the following lines in the same poem, from Jones's translation of Gita-Govinda or 'The Song of Jayadeva' whom Tennyson called the Horace of India,

"Thy locks were like a midnight cloud

With silver moon-beams wove."

In 'Akbar's Dream' which he based on Blochmann's rendering of Abul Fazl's 'Ain-i-Akbari (Annals of Akbar) Tennyson made Akbar in his dream glorify British rule in India,—

... "but while I groan'd,

From out the sunset pour'd an alien race,
Who fitted stone to stone again,
and Truth,
Peace, Love, and Justice came and dwelt therein,
Nor in the field without were seen or heard,
Fires of Suttee, nor wail of baby-wife,
Or Indian widow; and in sleep I said,

"All praise to Allah by whatever hands,
My mission be accomplished"

In his 'Defence of Lucknow' while he praised the handful of

men 'English in heart and in limb' and 'our Lawrence the best of the brave' Tennyson had the fairness to write,—
"Praise to our Indian brothers and let the dark face have his due.

Thanks to the kindly dusk faces who fought with us, faithful and few

Fought with the bravest among us, and drove them, and smote them, and slew,

That ever upon the top-most roof our banner in India flew."

In these two poems, however, Tennyson shows himself as an Imperialist and as a white man. Further acquaintance with the works of Sir W. Jones was showed in the following last stanza of his 'Love' which, on his own admission, is an adaptation of two couplets from Jones's 'Hymn to Camdeo' forming part of his 'Hymns to Indian Deities:

"Thy fragrant bow of cane thou bendest,

Twanging the string of honey'd bees

And thence the flower-tipped arrow sendest,

Which gives, or robs the heart of ease,

Camdeo or Cupid, O be near,

To listen or to grant my prayer."

It is interesting to note here that Michael M. S. Dutt composed in 1865 a commendatory Bengali sonnet on Tennyson, at Versailles in France, but Tennyson never composed any such poem who knew and admired him.

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Tennyson's great contemporary, Browning (1812-89) too was interested in India, to whom, as he sang in 'Waring' India, was 'Vishnupland'. In 'Waring' he wrote, "Travels Waring East away? Who of knowledge, by hearsay, Reports a man upstart Somewhere as a god, Hordes grown European-hearted Millions of the wild made tame,

On a sudden at his fame? In Vishnu-land what Avatar?"

India become Vishnu-land to him, very probably from a study of Southey's preface to his

'Kahama.' But it was with an imaginary India that he shows his familiarity, for even in his

well-known Pied Piper of Hamelin, VI, he wrote, "I ceased in Asia the Nizam

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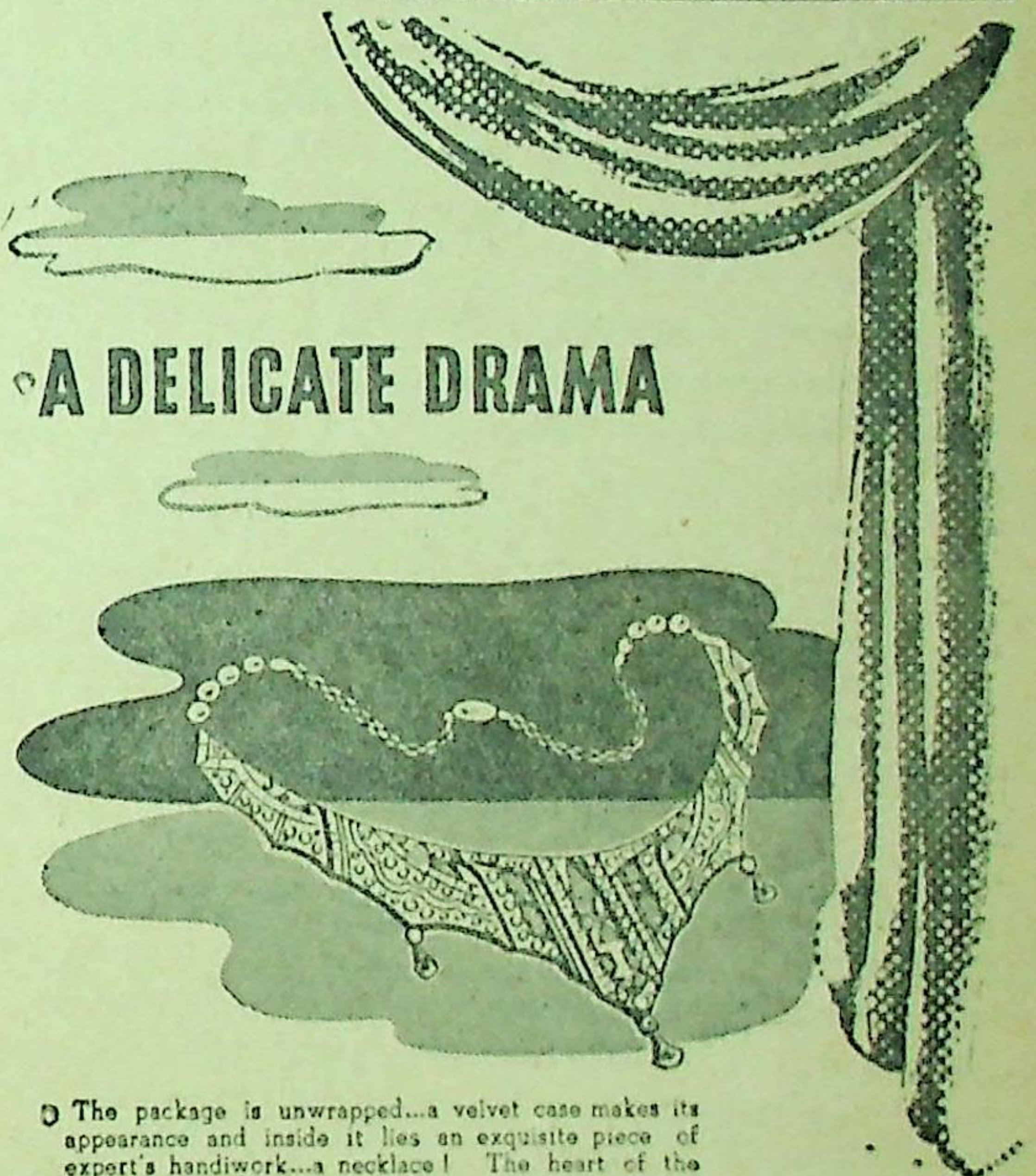
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ENGLISH ...

Of a monstrous brood of vampire bats."

as if he did not know that the Nizam is the ruler of Hyderabad in India. References to India's wealth and charm, however are not wanting even in Browning, as in the following song in 'Paracelsus,—

Heap cassia, Sandal-buds and stripes
Of laudanum, and aloe-balls,
Smeared with dull nard an
Indian wipes

From out her hair : such balsam falls
Down sea-side mountain pedestals,
From tree-tops where tired winds are fain,
Spent with the vast and howling main,
To treasure half their island-gain."

x x x x x
The minds of many Englishmen, however, were so much affected by the Indian Mutiny, that Ruskin (1819-1900) the

famous art critic pronounced a very curious opinion on Indian art. If his views were impracticable and eccentric at times they were most so here, for he said, "The art of India indicates that the people who practise it are cut off from all possible sources of healthy knowledge, that they have wilfully sealed up and pulled aside the entire volume of the world, and have got nothing to read, nothing to dwell upon, but that imagination of the thoughts of their hearts, of which we are told that it is only evil continually. Over the whole spectacle of creation they have thrown a veil in which there is no rent. For them no star peeps through the blanket of the dark, for them neither their heaven shines, nor their mountains rise, for them the flowers do not blossom; for them the creatures of field and forest do not live. They lie bound in the dungeon of their own conception encompassed only by doleful phantoms, or by spectral vacancy." Max Muller (1823-1900), the celebrated German Sanskritist could do little to do away with the prevailing bias against India and Sir Monier Williams (1819-99) who laboured for long in bringing to England the wisdom of India, did so with a sense of racial superiority, as his 'Indian Wisdom' shows.

Harrison were equally furious in their criticism; and they advocated a British retreat from India not on the ground that they had no right to rule, but on the ground that the Indians were too uncivilized to appreciate British rule. But Ruskin had the sagacity to realise that the Mutiny was the inevitable result of bad government. Said he, "Every crime occurring under our paralysing our Indian Legislation, arises directly out of our material desire to live on the loot of India and the notion always entertained by English young gentlemen and ladies in good position, falling in love with each other without immediate prospect of an establishment in Belgrave Square that they can find in India instantly on landing, a bungalow ready, furnished with the loveliest fans, chintzes and shawls—ice and sherbet at command, four and twenty slaves succeeding each other hourly to swing punka and a regiment with beautiful band to keep order outside, all round the house."

(1). Jones's 'Jayadeva': lines which inspired Tennyson—
"He bends the luscious cane, and twists the string—
With bees how sweet! but oh, how keen they sting!
He with five flow'rets tips his ruthless darts,
Which thro' five senses pierce enraptur'd hearts."

(2). On the Indian Mutiny, Ruskin observes in The Two Paths,—
"Since the race of man began its course on this earth nothing has ever been done by it so significative of all bestial and lower than bestial, degradation as the acts of the Indian in the year that has just passed by. Cruelty as fierce may indeed have been wreaked, and brutality as abominable been practised before, but never under like circumstance; rage of prolonged war, and resentment of prolonged oppression, have made as cruel before now, and gradual decline into barbarism, where now examples of decency or civilization existed around them, has sunk before now, isolated populations to the lowest level of possible humanity. But cruelty stretched to its fiercest against the gentle and unoffending, and corruption festering to its loathsome in the midst of the witnessing presence of a disciplined civilization these we could not have known to be within the practical compass of human guilt, but for the acts of the Indian mutineer." Richard Cobden and Frederic

(3) Goldsmith in his Traveller, wrote of,
"The wealth of climes, where savage nations roam;
Pillaged from slaves to purchase slaves at home."

And Macaulay in his Essay on Warren Hastings wrote of these Nabobs, "The business of a servant of the Company was simply to wring out of the natives a hundred or two hundred thousand pounds, as speedily as possible, that he might return home before his constitution has suffered from the heat, to marry a peer's daughter, to buy rotten boroughs in Cornwall, and to give balls in St. James's Square."

Ruskin's crude views have, however, been corrected after a century by E. B. Havell who had an intimate knowledge of Indian art. Wrote he in his Indian Sculpture and Painting "The Indian imager deals with abstruse metaphysical ideas which in the West are generally held to be beyond the limitations of art, and approaches them with so much reverence and sincerity that he rarely falls into banality or coarseness."

Another Victory

FOOD SHORTAGE

to win

People of India have another victory to win—against the food shortage. Your individual fight is not only against 'waste' but you must also produce more food if you can. Your garden or any piece of land, large or small, can easily grow vegetables if you try. Grow food instead of flowers. Food must be grown on any land where it will grow.

APPROXIMATE YIELD OF VEGETABLES PER 1000 SQ. FEET			
Beans	100 lbs.	Peas	300 lbs.
Radish	200 lbs.	Potato	300 lbs.
Turnip	200 lbs.	Lady's Finger	150 lbs.
Tomatoes	200 lbs.	Cabbage	300 lbs.
		Onions	300 lbs.

Many of these and other vegetables can be grown in town gardens, according to the season.

Potato	Brinjals	Luffa
Sweet Potaro	Peas	Cucumber
Radish	Turnips	Cabbage
Carrots	Spinach	Cauliflower
Onions	Tomatoes	Beans
		Lady's Finger.

Gourds of all types.

★ MAIZE, a quick growing and useful cereal, can be easily grown in town gardens. Plant 'early' maize.

HOW TO PREPARE YOUR SOIL

1. Pull out tall weeds and stubble.
2. Break up the soil and turn it over.
3. Spread manure and fork it in.
4. Dig the soil over once more.
5. Prepare beds of convenient size.
6. Level and reduce the surface soil to fine condition.

IN EVERY WAY YOU CAN

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The Chital Rock Temple

A Jain Vestige of the Ninth Century in Travancore

By K. P. PADMANABHAN TAMPY, TRAVANDRUM

perfection of line recall to the mind of the connoisseur some of the finest frescoes of Ajanta.

A beautiful rock spring, the waters of which form a pretty pool, shoots up in front of the Bhagavathi Shrine. A magnificent panorama stretches before the sightseer who ascends the Chital rock and surveys the charming landscape around. At a distance he sees the jagged out-line of the mountains enveloped in mist. Gleaming pale green lakes and fields, winding rivers and irrigation canals, clusters of pretty villages nestling amidst dense cocoanut and palmyra plantations, and the tall spires of Churches and lofty Gopurams of temples, rising up here and there amidst a landscape of arcadian beauty and exuberance greet the tourist's vision at this delightful spot. A beauty spot where historic religions and picturesque elements combine to afford many charms to the pilgrim and tourist, Chital is an ideal place for enjoying a quiet holiday, for the most greatly prized amenity granted exclusively by Nature here is peacefulness.

Of great antiquity and historical importance is the Chital Rock Shrine situated five miles to the north of Kuzhithura, a tiny and unpretentious village on the Trivandrum-Nagercoil Road, in South Travancore. Chital was in days of yore a place of pilgrimage most sacred to the Jains. Jain groups had their habitat in Travancore in early times but disappeared consequent on certain historical circumstances which had their origin outside the State. Jainism, which made its appearance in Malabar during the days of Asoka, has left its stamp on the temple architecture of Kerala. The temple at Chital which was originally a Jain Shrine was, in the year 1250 A. D., converted into a Hindu Temple and an image of the Goddess *SRI BHAGAVATHI* was installed there. To-day the Jain tradition associated with Chital has been entirely forgotten by the people who regard the Shrine as a genuine Hindu Temple. A number of old epigraphs in the Tinnevely District go to show that Jainism was once prevalent in South Travancore and the adjoining districts and that some of the well-known Jain teachers and devotees hailed from Chital, a place which was then famous as Thirucharanam and the seat of a thriving Jain Monastery.

The Sree Bhagavathi Temple at Chital is built at the foot of a huge rock. The cave facing west is formed by a beetling mass of rock leaning on another. The rock itself comprises the rear side of the Shrine, the other three sides being enclosed by massive masonry walls. The ruins of the original Jain temple perched on the summit of the Chital rock attract both pilgrims and tourists. The ruins which are most imposing evoke sacred and

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austere memories. The Jain Shrine at Chital which has been ascribed to the 9th century illustrates that the creative genius of Jains asserted itself in architecture.

The Chital rock is a sacred relic of the past. On the northern side of the overhanging rock have been sculptured many exquisite images which are avowedly Jainistic in origin, demeanour and deportment. The distinguishing features of these granite images are bald heads, clean shaven faces, a tier of three umbrellas over the head and the absence of holy thread and garments. These characteristic indications prove that the images are of Jain *THEERTHANKARAS* or deified heroes. The images are masterpieces of the sculptor's art. In between some of the images are found valuable inscriptions in *VATTEZETHU*, an old script which was once popular in Kerala. Some of the finest images of Jain Saints are noticed on the upper half of the rock facing the west. E. B. Havell considers that though the Jain sculpture is "very noble as art", "Jain figure sculpture seem to lack the feeling and imagination of the Buddhist and Hindu art". This criticism is applicable to Jain images at Chital, which are distinguished by a certain formalism and rigidity. Only the "fixed, immutable pose of the ascetic absorbed in contemplation", has been made the subject of sculpture in stone in the Jain Shrine at Chital. The figures are treated conventionally, the shoulders being broad, arms hanging straight down to the lap and the waists small. The images symbolise the complete spiritual abstractness of *Yaties* absorbed and motionless during penance. The full contemplative expression on the face of the images proclaim the genius of the sculptors. Here and there are seen well-executed and lovely images of Goddess Sri Bhagavathi and attendants which must have been of a later origin and carved at the time of the construction of the

Shrine dedicated to the Goddess. There are over thirty Jain images sculptured on the face of the huge Chital rock. All these images which are in a sitting posture appear to be replicas in different sizes of the principle images of Jain *THEERTHANKARAS* inside the central and southern compartments of the rock-cut hall of the Shrine. The two large images in the rock-cut hall, seated on elevated stone plinths, are of the famous Jain *theerthankaras*, Parashvanatha and Mahavira. The Hindus, however, regard these images as those Maha-Vishnu.

Chital is famous for its inscriptions on huge rocks. Lengthy inscriptions of great historical and cultural importance are witnessed here. They throw much light on the religious and cultural history of the State. Some relics of exquisite mural paintings are also noticed in the Chital Shrine which is nearly eleven centuries old. The fragments of murals which reveal that they were conceived and executed in highly conventional style are delicate in treatment. Their nobility of expression and

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PARTY SYSTEM UNDER PROVINCIAL AUTONOMY

By PROF. K. V. RAO, BALANGIR

Continued from the previous issue

After the elections of 1946, a few significant changes could be discernible. Except for the Congress, the Muslim League and the Akali party in the Punjab, all other parties that contested elections disappeared this time. The most significant among these are the Justice party in Madras, the Hindu Mahasabha in Bengal and the Unionist party in the Punjab. These three are old parties with a great record and organisation but they could not make an appeal to the electorate at all.

Two new all-India parties came into the picture, though not very successfully. They are the Communist Party and the Radical Democratic Party. Both had a good programme and an all-India organisation but both failed to catch votes due to reasons to which I shall come presently.

The elections were fought, as far as the Congress was concerned, on the issue of Quit India on which there was very little difference of opinion among the Indians, especially among the Hindus. The Muslim League fought on the issue of Pakistan on which issue also there was very little difference of opinion among the Muslims. While these two parties made the best appeal to the emotions and aspirations of the electorate, others, though they had better economic programmes to their credit, could not compete with these parties. The reason is not far to seek. In a slave country struggling for independence, politics assume a special and significant proportion and all other issues recede to the background. Independence first and the rest later on. Moreover it is easier to appeal to a sentiment—patriotism is one such—rather than to the intellect.

The Congress and Muslim League therefore had an easy victory while the other parties, notably the Communist and the Radical Democratic parties failed because they chose the difficult path. There is also another reason: For good or for bad, I am not concerned here with that, these two parties chose to co-operate with the Government during the difficult days when the Congress was down and out and for this

the electorate, so saturated with the ideas of independence, and struggle with the British to attain that, never excused these two parties.

Today and tomorrow, till independence is got, the Congress and the Muslim League could between themselves be the strongest and the most organised parties in India and can form stable Governments in their respective provinces. But what will become of our party position in India after a few years of independence? So long as Independence was hanging in the balance and so long as Pakistan was not accomplished, these two parties could appeal to the people and sweep the polls, and afterwards they may live upon their reputations and past sacrifices for another term or two to appeal to the people. But when independence is an accomplished fact, the Congress ought to cease to exist as a party in India. It to day consists of different sections of people with different ideologies, all tied together by the common goal of independence and one day they are bound to split. The same thing can be said of the Muslim League though, if the present plan of the Cabinet Mission stands, as it seems to stand, the Muslim League would have still some thing to appeal to the masses in the name of Pakistan. It is a reason why Mr. Jinnah should prefer this scheme to downright Pakistan at once, as it would mean an end of his party.

But one day these parties are bound to disappear and they promise to disappear sooner than later. Who is to fill up the gap? So many mushroom parties are bound to arise, though as far as I can see,

there will be two or three strong parties like the Congress Socialist Party, the Communist Party the Kisan Party (if the Kisans cannot be accommodated in any of the first two) the Radical Democratic Party, and so on. The Congress Socialist Party organised by Pandit Nehru in future will be the strongest and it would be able to reign supreme for a long time.

Anyhow, these future parties will not be communal parties as at present organised in India. At present, party system is based on communal lines with a barren economic policy. This is the result of the communal electorates introduced in India by the British and also the result of too much of religious bias in our every day life. Those that think that with the defeat of the Hindu Mahasabha, the Justice Party and others, the days of communal party system are over are very much mistaken. With the results of the 1946 elections, the Congress itself has come out as a Communal party representing only the Hindus and none else. But the relevant point is how long will these communal parties take to disappear and whether these parties can disappear in the face of communal electorates.

I feel personally that though the communal electorate may sustain the life of a dying system, yet once India attains independence, economic forces will come into operation and parties based on clear economic principles and policies will soon emerge.

But there is bound to be a time lag, may be a long one, between the disintegration of the present strongly organised

communal parties and the emergence of political parties based on economic policies. During this time I envisage a bitter-period of stagnation and decay in Indian politics. While the parties will be dwindling, new parties will be emerging and for a long time to come, the common experience in every province as well as at the Centre will be that no party would be able to command a clear majority in the Assemblies and no party would be found with strict principles and convictions so that there will be a long period of chaos in our political history during which it would be very difficult to form a stable ministry in any province. This situation, if my forecast is correct, is very dismal for it is during this period that we want a strong government that can set the country on foot. Our country at present is one of the poorest in the world and it is only a strong government that has the full support of the people that can do something for us. But as it is, we have no hope for it. Our governments, if we base our governments on the British model of party Government with a parliamentary type of executive, are bound to be unstable and changing very often, as in the case of France or Sind during the period of Provincial Autonomy.

In short, we are going to have a number of parties in our country after attaining independence and such a system is not conducive to the success of a Government based on a system of parliamentary executive. Then what is the way out? The only way out is (since we believe in democracy) to have the Presidential type of executive like that of the U. S. A. where a person is elected by all the people for a period of four or five years and who cannot ordinarily be removed from office during this period. This and this alone seems to be the only suitable type of government for a country which by its very nature and situation is bound to have a number of parties without any clear cut principles and policies,

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