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Analytical Prophecy

By SYED ASKARI IMAM

(Continued From Previous Issue)

It may be argued that there is a great difference in ideologies. But differences in ideologies are not sufficient to provoke a world war. The last two wars were forced by world economic conditions. A solution at that time would have meant concrete losses for some countries. The differences were very real. Now we have only differences in ideologies, something very abstract.

There is no denying that relations are very strained. Russia, by political moves, is definitely trying to expand her spheres of influence both in Europe and Asia. America is equally determined to resist this and is making a bid for economic control of those very countries which Russia would absorb. Some might say that in such an atmosphere a minor incident or clash might provide the spark which would set the powder train alight. But wars of the type we are considering do not occur like this by chance as it were. The opposing parties know exactly how far they can go without commencing a war, and when war comes it is because the aggressor has deliberately gone beyond the limit.

Now let us try to foresee the future in the light of the foregoing. The Russian bloc is undoubtedly to be treated politically and economically as one unit. America, so far, has little direct political control over the countries aligned with her. However, nearly all of these countries are, or will soon be, so heavily in her debt that we may say that they are living on American dole. This position cannot continue indefinitely. Some closer form of alliance must come to justify this state of affairs and some form of common citizenship with the U. S. A. might eventuate, a preliminary step in the integration of these countries within the American political frame-

work. And this would not justify the charge of "Dollar Imperialism" for the countries so absorbed. Far from being exploitable, they would be economic liabilities. We would thus have (save for the few countries which would have managed to remain out) only two countries, or federations of countries, separated by different ideologies. I do not believe these differences in ideologies could be insurmountable. The extreme left should realise that capitalism of the old sort does not exist in the America of today. The country's production organisations are not owned mainly by individual capitalists, be they Finance Moguls or the Petit Bourgeoisie. The financing of producing organisations is almost entirely by public subscriptions to share capital, a public which includes an ever-increasing number of actual workers (not necessarily manual workers in the respective production organisations but workers in the country generally) and that this type of ownership can be as consistent with Socialistic principles as actual State ownership. True, the distribution of wealth might not be as ideally perfect as it theoretically can be in a Communist State, but the practical test of the efficiency of a social structure is whether a theoretically perfect levelling out would materially improve the lot of the average man. In America the standard of living is definitely higher than anywhere else in the world, and in a country where millionaires have been mostly self-made, millionaireships can be considered as prizes in a lottery to which every body can subscribe. Incidentally, what can only be called savage taxation in certain taxation groups

has placed a practical ceiling on net-incomes. Then again, when numbers of men are thrown into unemployment, the dole they receive (which still provides a standard of living higher than anywhere else in the world) must naturally be borne by the rest of the nation.

Finally, powerful Trade Unions undoubtedly protect the rights of the working men. All this is to be expected in a Government based on adult suffrage, a Government, in which the proletariat (albeit a car and radio-owning proletariat) must of necessity be all powerful.

To the non-Communists one may say that there was much in the Old Order which we are now better without, that the extreme Left has undoubtedly influenced us in many ways for the better. We may not agree with them and they may not appreciate our way of life, but there is no evidence that the expansion of Communism is for the purpose of any body's exploitation.

The truth is that though both wish to expand, the object of expansion of neither is the exploitation of any people. Each, according to its lights, wants the advancement of mankind. What better common ground could they have?

Now if there is no war between the two, surely with the passage of time distrust and suspicion would pass away and better understanding will make co-operation between them possible, each giving the other its best, a first step in the formation of a World State, for if these two can get together the rest of the world will gladly join them.

The World State I visualise will be a Federation of autonomous States which will all share with each other a common citizenship, and economic planning. The armed forces (a world police force) will be the responsibility of the Centre, a Centre run on much the same lines

as U. N. O. was hoped to be run, a fact made possible by the disappearance of the differences which has now rent the world in two.

We can approach the question of a World State from another angle. In the early history of man there were no nations as we now understand the word but groups of families or tribes. With advance in means of communication, nations and countries gradually evolved. And as means of communication improved so did the movement towards unification of Government progress. But the movement, though definite, was slow, keeping pace with the slowness in the increase in means of communication. Against this over all picture we have the occasional comparatively rapid growth of Empires and again their disintegration, but these have little meaning, being irregularities such as the eddies in a flowing river.

In this century, and more particularly in this decade, we have witnessed such vast improvements in means of communications as to make those achieved earlier appear to be of little importance. Our whole concept of time and distance must change. The World has suddenly grown very small, and with each improvement in means of communication it is growing smaller still. There is naturally a time lag before the full force of the change can be felt in the political sphere, but it must be felt. And if the World is growing so small what is more natural than that one Government will manage the affairs for which formerly so many were needed?

There has been of late some criticism of India's foreign policy. However, her Foreign Minister's determination to make her plough a lonely furrow fits in entirely with my analyses of the present and beliefs of the future.

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CIVIL LIBERTIES

Mr. N. M. Joshi, President of the Bombay Civil Liberties Union has pointed out that the importance of Civil Liberties has increased, not diminished, with the attainment of independence. The need for public vigilance in protecting citizens from the excesses of the Executive is greater under a democratic government than under a foreign bureaucracy. Existence of a representative legislature takes away the fear which the alien bureaucracy always had—whether the public supported them. The police too can act now with greater abandon as they are the executive instruments of a representative government and the scope for excessive use of power was greater than ever before. Higher civic standards which reacted on the Executive and restrained them in the exercise of unlimited power has not yet come into being.

Some of our leaders have recently taken to preaching that a democratic government should not be embarrassed by criticism, even though legitimate. This is not right, particularly as we have only a form of democracy minus its spirit, which is, an opposition in the legislature. No human being is infallible and a government is composed of men, so the dictum GOVERNMENTS CAN DO NO WRONG is untenable. No government except a fascist one, can afford to lose the advantages of healthy public criticism. It is in the government's own interest to permit freedom of thought and expression.

Repression is like the drink habit. Once governments embark on repression, they have to ask for more and still more powers. In the end they would be conducting a system of administration in which the ordinary citizen would have lost all freedom of thought, expression and action.

A common argument that we hear very often these days is that because the Communists

themselves are no believers in Civil Liberties, those who are champions of Civil Liberties should not agitate when the Communists are denied Civil Liberties by the Government. This is an absurd argument. Civil Liberty is based on the principle that so long as a person did not commit or advocate violence, he should be free to express his views and educate public opinion. The practice of civil liberty is like truth-telling. A truthful person could not say that he would speak the truth only to those who themselves told the truth, not to the others.

At no time in our history have civil liberties been in greater danger than at the present moment under popular governments. In Bombay, Madras, C. P. and W. Bengal, emergency legislation is being used to suppress freedom of opinion. At one time the Congress led the agitation for the repeal of the Indian Press Emergency Powers Act, but to-day this infamous Act was being brought into use frequently by the Bombay Government, which has gone further than any other provincial government in its PUBLIC SAFETY BILL making DEROGATORY CRITICISM OF THE MINISTRY A PENAL OFFENCE. They had taken even the power of suppressing newspapers which were found to be inconvenient. In C. P. according to Mr. A. D. Mani, editor of the *Hitavada*, the advocate who had supplied to the Press the statement of Mr. Golwalkar, the Sanchalak of the R. S. S. S., dissociating his organization from communal activities, was arrested. Mr. Mani has further said that there were numerous unjustified arrests in his province and many of these arrested persons were released by the court the moment they submitted *habeas corpus* applications, showing that Government had really no case to proceed against them. He has expressed the opinion that India was proceeding towards a police and fascist State and there were greater restrictions on personal liberty than even under the British rule.

The most remarkable thing about the restrictions on personal liberty of the individual to-day is that they are being imposed under the Premiership of Paudit

Jawaharlal Nehru—the FOUNDER OF THE CIVIL LIBERTIES UNION in 1939! The natural inference would be that he considered civil liberty to be important under foreign rule only. When the country itself has become independent, it does not matter if the individual citizens lose their civil liberties. In Madras, a Civil Liberties Union has been started since the provincial Government announced its policy of detention without trial. It is imperative to-day that the Press of India should give full publicity to the encroachment of the Executive on the elementary rights of citizens. Genuine public workers who have not only repudiated violent methods but have acted as forces for peace and tranquility among the labouring classes have been detained without trial. There is no realization on the part of the authorities that the ONLY PERMANENT ANSWER TO COMMUNIST PROPAGANDA IS TO BUILD UP A SOCIAL AND ECONOMIC ORDER IMPREGNABLE TO THE COMMUNIST CREED. When we go to buy a pair of cloth on which the price marked is Rs 6/6/- and the pavement dealer asks Rs 13, we are not filled with loyalty to the Government but think that Communism is the only way for a country where the rich rapidly grow richer and the poor steadily poorer. One may be sent to jail for holding such views, but that does not shake one's honest conviction. Ideas cannot be stopped with bayonets. A social order in which grinding poverty of the masses is contrasted with tremendous wealth of a few is subject to serious strain. It cannot continue for ever. No amount of talk of idealism or dragging in the name of Mahatma Gandhi can fill empty stomachs. People can stand tons of talk if there be an ounce of achievement.

Notes & Comments

Good Business

According to *The Tribune*, the U. P. Government has reaped a rich harvest from food controls in the province.

During the last five years, the various food controls yielded to the provincial exchequer a sum of Rs 3, 75, 00,000. This

includes Rs. 1¼ crores of profit made from the deal with the Indian Sugar Syndicate over the (100%) enhanced price of sugar.

Old Age Pension In Russia

Among the many tragedies known to humanity, one of the most terrible is materially insecure old age. That tragedy does not occur in the Soviet Union.

Having gone through a long life-path, every Soviet citizen, regardless of his circumstances, social position or nationality is able to spend his remaining years in deserved and tranquil rest. This is guaranteed to him or her by the Constitution of the USSR which ensures to all citizens the right to maintenance in old age.

Having attained a definite age, fixed for various categories of working people in accordance with the nature of their labour, the Soviet citizen receives an old age pension, entirely at the expense of the State. Unlike many other countries, the working people of the Soviet Union pay nothing for social insurance.

The payment of old age pensions increased from 8,000 million roubles in 1946 to 11,000 million in 1947. In the current year the allocation for the payment of pensions are still greater, 12,699 million roubles.

The rate of the old age pensions and the procedure of fixing them are in accord with the interests of the working people; they are assured a secure old age.

Every Soviet miner on attaining 50 years of age and having worked in the coal industry or any mine for not less than 20 years, receives an old age pension of half the wages which he received at the moment when the pension is granted to him. Pensioners, continuing to work in the mining industry receive their old age pension irrespective of and over and above their wages.

Every teacher who has been working for not less than 25 years receives an old age pension of 40% of his salary. This pension is likewise paid irrespective of whether he continues to work or not.

The Soviet laws also protect the interests of aged women who had devoted their lives to the family. Such women receive from the State an old age pension if they have nobody to support them.

First Casualty Of Independence

Mr. K. G. Sivaswamy, President of the Madras Civil Liberties Union, has collected a number of judgments of judges of the Madras High Court to show how the Government of O. P. Ramaswamy Reddiar has been abusing the power of detention without trial to put down rival political parties like the Communists, also social workers in the field of labour organisation whose service for the poor, exploited labourers is anathema to the profiteering capitalists.

These judgments indicate that the Government of Madras detains persons without the formality of trial.—

- (1) if they are members of the Madras Provincial Trade Union Congress.
- (2) if they conduct lawful strikes.
- (3) if they belong to the Communist party,
- (4) if they criticise the policy of the Government as anti-labour and pro-capitalist.
- (5) if they criticise the treatment meted out to non-Gazetted officers.
- (6) if they criticize the decontrol policy regarding food of the Madras Government, and
- (7) if anyone helps with money the communists and their families.

Any citizen expressing views opposed to the economic policies of the Government or helping labour in demanding better living conditions may be detained without trial by the present Government.

Obituary

Shrimathi Rajalakshmi Ammal, wife of Shri R. Krishnamachariar formerly Assistant Editor, Swadesamitran and later, Editor, Baratha Devi, passed away on Tuesday the 15th June, 1948 at 5 P.M. at her residence, 66, North Tank Square, Triplicane at the age of 48. She was a pious lady, intensely religious in outlook. She leaves behind her husband, seven sons (the eldest of whom is Shri K. Parthasarathy, Editor, Cinemag) three daughters and a host of relations to bemoan her loss.

Occupation Therapy In Psychiatric Cases

By SAMIRAN BANERJEE

(Continued From The Previous Issue)

The details of the treatment of some cases are given below:

Case No. I.

A patient, a man of 42, a highly qualified person suffering for 9 years, spending most of his time in bed. Complaints were: The British Government planned to destroy his brain with faeces with the help of a great mechanised army. Mr. Churchill with his gang organised and engaged dogs to wag their tails before his left eye, forced him occasionally to see naked women dancing before him. He composed a song and used to sing, it in disgust.

"Doggy, my good doggy, faeces and women
Come what may, I am not insane,
I believe God, I worship Sun."

Occasionally, he refused food and had to be fed forcibly, refused to go out of his room, always shouting and abusing his enemies.

I listened to him and enquired, how long he was being so tortured. He then started telling me all about his early life of struggle. Now I understood I had won his friendship but only to a certain extent and he just started believing me. I also understood I was given the position of his mother through associations in course of my talk with him. But he had great doubt if his mother really loved him. After a guarded and careful investigation, I came to know he fancied he was a victim of malnutrition due to want of milk, as, frequently his father called away his mother while she was busy giving milk to the baby.

I started feeding him with milk preparations and assured him there was no want of good milk preparations. Gradually he took from me some food and while talking I asked him to help me in very small matters like giving me a pen from the table, a glass of water to drink and to help other patients to take their food. I do not think these were of much therapeutic value. The most significant thing was that I could be his friend in various kinds of work. I could take him out into the field and he found some work to be done there as

well. There on a board was written—"GROW MORE FOOD AND HELP THOSE WHO ARE IN NEED OF IT", on another board. "BE NOT SHY TO SHOW YOUR MIGHT IN DIGNITY OF LABOUR".

These slogans framed with the special purpose of creating interest in social work captured his imagination and worked splendidly. He started working on the field. Evidently he was enjoying the work. Frequently, I asked him what more useful work could be done. He gave suggestions first and then he started working in the garden himself.

At present, he is working all right, doing his daily duties, looking after himself and his children, managing every thing at home independently, but he still works in the field, regularly although his delusions have not disappeared yet.

Case II

A boy of 15. He complains he was king of Mars and a very good man there. 'Satan punishes only good people' he said. So he sent the good king to hell. He has been living in hell for millions of years. He wants to go back to Mars again. He does not take any food; says, 'I want to die, otherwise I cannot go to Mars and be the king there again—if I take any food God will get angry and I shall not be allowed to go to Mars and be king there.'

Coaxing and all attempts to feed him failed. Later, an attempt to feed him artificially also failed and he was getting gradually worse in every way. I continued to coax him to talk, sympathetically discussing his delusions and slowly he started obliging me in very simple things such as putting the key on the table, helping me to push the table to the corner

and so on. One day he told me, "You are a good man, so you are also in hell". I smiled but gave no opinion. I started to take my food in his room and I asked him to give me some sauce which he said, he liked very much. I did not ask him to take any food but told him casually that there was no fear to take the food. Soon he started taking a little food. One night he suddenly screamed and came running to my room, and knocking at my door shouted "Mother, mother". When I opened the door he saw me but he continued to address me as mother. I asked him, 'who am I?' He replied 'You are my mother'. I gave him a sharp jerk and asked him again 'who am I?' He again replied 'Why, you are my mother'. I asked him if he had any dream. He said he had none.

In course of time he agreed to co-operate, asked me to brush his teeth, to sponge him and help him to put on his clothes and I did all these without any resistance from him. He became quite attached to me, being more and more obedient, and started doing his own work himself. Rapidly he improved, taking interest in his surroundings. I took him to the spinning wheel and I spun. He started learning it without being asked to do so. I took him to the play ground and played with another patient but soon he wanted to play as my partner. He became quite anxious to oblige me, willing to help me in my work. I gave him petty but responsible work and he soon started behaving like a normal person. As he improved I took him to his mother and he told his mother that he was living in a dream but he had no realisation.

Case III: A girl of 17, unmarried. She used to keep her eyes shut, refused food, not communicative at all. After some treatment little improvement could be noticed.

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SEPTEMBER 1820

The most imposing funeral monument in the world is that which the French erected in Paris in honour of Napoleon. Not far from that spot is a second monument which was erected in memory of two men who did far more for the whole world than the great Emperor.

This statue, which is on the Boulevard Saint-Michel commemorates two French chemists, Pelletier and Caventou. In September 1820, these scientists made a discovery which has saved the lives of more people than Napoleon caused to perish in all of his wars.

Before 1820, quinine was unknown and the treatment of malaria was a most difficult and often a hopeless task. Patients were given doses of bitter cinchona bark, without any standardisation, so that nobody could tell exactly how much of the active substance was taken, and those who took this medicine were not always cured. So the whole world stood in dire need of a better remedy, for, in the tropics, millions of people died of malaria. Also in the United States malaria worked great havoc amongst the population of the South-Eastern States.

Pelletier and Caventou took research work on cinchona bark. After long and exhaustive experiments, they announced on September 11, 1820, that they had discovered a substance to which they had given the name quinine. And they described to the whole world how any chemist could extract quinine from cinchona bark.

This discovery brought about a change in the lives of millions of people exposed to malaria. We owe to these French scientists our ability to go into any chemist's shop to-day throughout the world and purchase a cheap remedy costing only a few annas, which is a certain cure for this disease.

Benefactors such as Pelletier and Caventou really have no need of statues. Nevertheless, the world has thought otherwise, and this monument was erected by public subscription.

As a preventive measure the very expert Malaria Commission of the former League of Nations recommended the taking of a daily dose of 6 grains during the entire fever season, and for treating the malady itself a daily dose of 15-20 grains of quinine during 5 to 7 days. No after-treatments are required; any relapse is treated in the same way.

Embalming Of Dead Bodies

The mummification process of ancient Egypt involved the removal of the internal organs (viscera) from the dead body and replacing them by pitch or resin and aromatic spices like camphor, cinnamon etc. The body was then tightly bandaged. The modern method of embalming, called "hygienic treatment" by undertakers, is often necessary when bodies have to lie in state (as in the case of U Aung San and his murdered colleagues) or undergo long journeys before burial or cremation. It is a comparatively simple process and does not take more than half an hour. Blood is completely drained from the heart and the blood vessels and replaced by a solution of formaldehyd. The strength of this solution determines the period for which the body will be preserved from decay. Separate injections have to be given round wounds where blood vessels have been destroyed.

(See bottom next column)



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INCREASING URGE FOR UNITY

Everywhere people are getting keener everyday for separation. And it is strange that they fully realize too the growing necessity for large-scale co-operation. The loyalty to clan and community, rather than diminishing, appears to be on the increase, while nations, even great ones, are grouping together with no less earnestness and conviction. Gigantic combines in trade and industry are being forged. In the sphere of politics, even the U. S. A. and the U. S. S. R. organisations are not considered adequate for peaceful progress, for peace is indivisible. So, the U. N. O. is the anvil. Asia is one, the English speaking people are one—these to-day are more than slogans and stunts. People have started thinking seriously even of the one world. From the "cave man" to the "world man" the process of evolution moves on. World wars but show that one world is in travail.

In such a set up, India was endeavouring for a unity of 400 millions of free people. Eventually, the endeavour has been only partially fulfilled, requiring a Union of India minus Pakistan. Even then we are proud that our U. I. is three hundred millions strong. Yet we are rapidly yielding to disruptive tendencies. Of these some are frightfully bad while some have many good points. Party dissensions are most deplorable, while carving up new provinces is not without ample justification.

If the idea is to eliminate psychological frictions and brush off ideological angularities, as far as possible, and to secure close compactness in details, then of course it is eminently desirable. Besides it does not disturb relations with the Union as a whole, as the reconstituted units will equally, if not more, preserve unity at higher levels and on broader issues in respect of the Central subjects. So far so good, even welcome. Human associations grow out of likes and affiliations and recognition of common points. On the other hand, there will be differences even if there

are only two persons. Likewise, forced unity is an obstinate source of differences.

But the rub is there if we seek separation in a spirit of antagonism. It is a matter of style, of our way of feeling of the technique of presenting our demand. There is undoubtedly good logic in the demand for reconstruction of provinces on linguistic basis. The style of resisting the demand must be equally non-offensive. The psychological atmosphere in which the demand is conceived, and pressed for or opposed makes all the difference between construction and destruction. The necessity is strong, the reason sound. But if passion is imported into the demand and forces of animosities are released, then evil comes out of good. Unfortunately, the present atmosphere is so surcharged with heat. It would be better if this issue of reconstitution of provinces is considered in a calm, cool spirit of compromise, so that the recognized principles of self-determination and the vital necessity of maintaining the federal unity of India may not come into any serious conflict, so that we may all concentrate without any dissipation on the more pressing task of reconstruction the economic and the diplomatic foundations of the Indian polity.

One of the evils of the past from which we must break away as early as possible is the linking of offices to salaries. Public services have been organized not only on the principle that holders of responsible positions must be adequately provided during their period of service to enable government to recruit efficient men and also to enable the officers to faithfully devote all their time, energy and attention to the duties of their office, but further on the principle that along with every increase of responsibility the salary, maintenance allowance, residential accommodation etc.

Under some U. S. State laws, embalming is compulsory even if the body is to be buried without delay. In Britain 20% of all dead bodies are embalmed by "hygienic treatment". Embalming not only preserves a corpse, it also prevents infection of relations and mourners.

One way of resolving differences is to face them as they are and weigh them against common good points and acknowledge their relative values. Goodwill is not established by any method of hoodwinking. Any effort at fabricating unity is pathetic. Nothing stands that does not stand on truth. It must be emphasised that even unity is undesirable on any artificial basis. Neither unity is to be broken by animosity nor it is to be done by artificial means. Build it on love and truth and understanding.

The shadow of another war already looms before us. We have to think straight and think fast. The less thought we spend on the diameter of gun barrels, the less imminent is World War III.

—Lin Yutang

OFFICES AND SALARIES

K. G. MASHRUWALLA

must also go on increasing until the last stage of office is reached. Money is regarded as the only means of appreciating the services rendered by an officer of the State or getting the best out of him.

Some years ago, the Congress passed a resolution that the maximum pay of a public servant should be Rs. 500 per month. In the present conditions that figure might have become altogether inadequate. It may be substituted by another figure to suit the present price of money. Our scales of payment must suit the purse of a poor country. But the idea appears to have been now abandoned by the Congress Governments and the framers of the draft constitution. The pay of the President has been fixed at Rs. 5,500 per month plus allowances. The pay of the Governors at Rs. 4500 per month plus allowances.

The British soon after their arrival in India quickly discovered one of the weak points of our nation. Pompous display of riches, through *darbars*, processions, festivals, and other crowd-gathering functions, impressed our people as nothing else did. Britishers thought that unless they maintained a "splendid" type of administration, it would not be respected by the people.

We have preserved intact this national weakness of ours both in joy and in sorrow. The way in which we celebrated the acquisition of Dominion Status on August 15 and performed the funeral rites and ash-disposal ceremony of Gandhiji was on a scale and on tastes comparable with—not to say, throwing into background—similar functions in the times of the Moguls and the then severely criticized Coronation Durbar of Lord Curzon. When Gandhiji went to the Round Table Conference, he took care to see that he appeared as befitted the representative of a poor country. When Gandhiji died we took care to see that his remains were disposed off and his *shraddha* was performed as if he was the Father of the most prosperous nation in the world.

We want to impress—impress our own people as well as foreigners—and want to impress them not with our simplicity and sterling qualities of intellect and character, but with splendid *jalsas* and *tamashas*. To make these possible, it is necessary to link progressively high offices with progressively high salaries.

A new tradition must be established making young men aspire to responsible offices and positions not for the salaries they bring but for the opportunity they give them to develop their country. And the example must be set from the top.

—Harijan.

THIS INDIA
by mallinatha

The Bad Pakistanis

"The arrest of Khan Abdul Ghaffar Khan by the Frontier Ministry shows that in the Islamic State of Pakistan, there can be only one party, the Muslim League and no opposition is brooked by those in power"

—Sunday Times, June 20.

What a contrast to the secular State of India where any number of parties are encouraged and opposition welcomed by those in power, as seen from their treatment of the Communists!

This Is Progress

"The East Punjab Government has decided to spend about 34½ lakhs of rupees for construction of jails."

— U. P. message

If the sum proves insufficient for this nation-building purpose, educational institutions and hospitals can be converted to jails.

Hot And Cold

"Rajaji is shouldering the huge responsibilities of the Governor General's office at a time when the Government is beset with many difficult problems... No doubt, he is only a constitutional figure head."

— Sunday Times, June 20

On this happy occasion one should only talk of "difficult job", "heavy responsibilities", "tremendous burden", "hard work"... and ignore the figure head part.

The Late Binod Bihari Ghosh

By A. GUPTA

Babu Binod Bihari Ghosh was born in a village of Howrah in the year 1872. He went to Calcutta for college education and came under the influence of Pandit Shibnath Shastri and other leading Brahmos of the day.

After passing the B. A. he prepared for the pleadership examination. In the end, however, his mind was filled with an agonising doubt whether the career of a lawyer would suit his temperament. His inner voice told him that the atmosphere of a law court would not be congenial to the soul of a seeker after truth. And back he came from the gate of the examination hall.

In 1899 he came to Patna. Here he met Prakash Chandra Roy (father of the present Premier of Bengal), Gurudas Chakravarty (a leading Brahmo Acharya of the day), Satish Chandra Chakravarty (late headmaster of Ram Mohan Roy Seminary) and others. Soon afterwards he was formally initiated into Brahmoism. From his native village in Howrah he brought his wife to Patna in the teeth of tough opposition by his orthodox Hindu relations.

Binod Babu began his career as a teacher in the Ram Mohan Roy Seminary on a small pay and served the institution for about 39 years, till 1937.

During this long period he worked conscientiously for his school and was a perfect model of the principle of plain living and high thinking. All those who came in contact with him will testify to his saintly character.

He was a man of charitable disposition. So much so that he could not be trusted with any big sum in his pocket! For if he had his own way, he would give away his whole salary to the first needy person he met. So his wife had to ration his donations, limiting them to a sum of four annas only per day. Thus his daily charities alone would amount to Rs. 8/- per month or about a hundred rupees a year. For a poor teacher to spare so much from his meagre income would certainly involve a good deal of self-sacrifice; one can

(See bottom next column)

History & Philosophy

By SUKHENDU CHAKRAVORTY, Calcutta

History of Philosophy aims at giving a definite account of the different attempts of various thinkers in different parts of the world who realised or attempted to realise various mysterious phenomena. Their realisation in different periods of world history through successive stages of human thinking come within the subject matter of philosophy. But before we proceed to study the conceptions which led to the birth of philosophy from earliest times let us try to understand what History is and its relation to philosophy.

Ordinarily, it seems that history is a series of events of the rise and fall of various kingdoms and chronological records of bloody warfare which very often lead to a change of rulers. These are based on traditions, either in ballad forms or documents. The birth of history is traced with the birth of civilisation. Before the birth of civilisation, when people easily imagine the consequent severe curtailment of bare domestic necessities.

Binod Babu's outward appearance was unimpressive. From his simple, unassuming and somewhat nervous manner it could not be gathered that he was anything beyond the ordinary old-fashioned school teacher that he looked. But he had extraordinary depths of compassionate feeling hidden behind his commonplace exterior.

After retirement he continued to live at Patna for a time and then went back to his native village. His health broke down last year and in December, 1947, he went to Allahabad for a change. There he died on the 16th of May, 1948.

His relatives, friends, former students and admirers assembled at the Ram Mohan Roy Seminary on the 4th of June last and paid tribute to his memory. Prayers were offered for the departed soul.

He leaves behind him his widow, two sons, two daughters, and a large number of friends and admirers to mourn his loss. May his soul rest in peace!

were in the barbaric stage, no written historical accounts are available. Though we do not get any written documents of twenty thousand years ago, various fossils, plants, minerals and bones dug out of the earth indicate the character of the world of that time. That is also history.

History is a record of human knowledge of the past and as knowledge arises out of a systematic enquiry into the laws and principles governing the universe, it is scientific at the same time. History is a science and speculations lacking scientific outlook cannot be called history. In ancient India and Greece there is an abundance of mythological speculations, but for absence of a scientific basis these speculations do not come within the category of historical research. Even Ramayana and Mahabharata are of little value to the historian.

Primitive man was helpless before the overwhelming mastery of nature. Nature seems today comparatively mild and harmless, because of the increasing mastery of man over nature. To early man Nature was ferocious and destructive and was conceived as an anti-thesis to life.

Early men could not control the natural forces which they conceived as detrimental to their lives. The undeveloped brain of man failed to realise the mysteries of this universe. So they turned the forces of Nature into gods. From this originated mythology, the preliminary philosophical conception of ancient peoples. It is the first milestone on the long march of human thought.

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FOR CUTS AND SCRATCHES

HISTORY & ...

Philosophy is intimately connected with history, the chronological record of evolution.

Philosophy is the product of man's thinking process. History never repeats itself in toto. It evolves towards progress through successive stages. The progress of history is sometimes checked by internal conflict of historical developments, as the progress of Europe was checked by fascism. But with the defeat of fascist forces a new era has dawned. Karl Marx was of opinion that history is a record of class struggle. But it is the struggle not only between the rich and the poor, but also a struggle between Man and Nature, or more fundamentally it can be called the struggle between thesis and anti-thesis of nature.

History attempts to trace the line of progress, and show how human speculation through successive stages, proceeded to solve the problems of life and the universe.

History places all her records before the philosopher so that contrasting the knowledge of the past with the environment of the present, he can find new methods, for the solution of old problems.

The aim of philosophy is to attain truth and as society changes, the conception for the realisation of truth, i.e., the phase of philosophy changes too. So the truth which at one time was accepted is discarded by later philosophers. Human society has reached its present stage after passing through successive stages, as for example, Monarchy was replaced by Aristocracy, Oligarchy by Parliamentary Democracy and may be it is going to be replaced by some other form of Democracy. In the sphere of human thinking also, philosophy passes through many changes. In mythological conception, speculation develops through the conception of Theogony and Cosmogony. Finally, philosophy arises when fancy is replaced by reason, imagination by intellect. Greek philosophy began with an enquiry into the essence of the objective world. Indian philosophy, passing through Vedic mythological speculations assumed the realistic conception of philosophy in "Saradarsana."

The history of philosophy collects the thoughts of different thinkers and arranges them. Thus we get the philosophy of Plato, Aristotle, Kant, Hegel, Marx and Engels, Kapila, Kanada and Charbaka and others who observed the complexities of this universe and pointed out the way to solve different problems. In this, every philosopher differs from others in principle as in method.

Philosophy in Sanskrit is called "Daršana," i.e. observation and generalisation. This observation is investigation. It is meant to reach the "truth," or to know the "essence" of this universe. This knowing of truth or essence is knowledge. Knowledge again is not absolute but relative. Therefore, knowledge is philosophy, and this is attained not by thinking, but thinking accompanied by hypothesis, generalisation, verification, experiment etc, leading to knowledge. The work of philosophy is not only to explain this universe but to indicate the way in which the present world can be remade and hence, there

is no end of the process of making. This is the dialectics of history. Every factor, every development, and every action of the individual is consciously or unconsciously being directed by the principles and deductions of philosophy.

History is a record of the evolutions of the past and present. The philosophy of this evolution is dynamics and dialectics both, and these laws are also applicable to ideas.

History of philosophy stimulates thinkers by supplying a knowledge of the universe. But they can create or suggest new principles which may be quite different from those of the past. Philosophy is to be measured in terms of human values. Apart from its relation of the progress of human values, it is sheer speculation. Therefore philosophy consists not merely of ideas. Idea accompanied by the laws of the material universe lead to the formation of a real philosophy apart from mythology.

OCCUPATION ...

(From page 415)

I knew her early history from her family members and I started talking about a hide and seek game in which she had great joy — then all about dark nights and evenings, dark things and death and life. She explained after a month's effort, it was possible for her to take food in the evening or at night after the light was put out. She asked me to keep some food in a closed room under lock and key and to leave the key on the floor of her room so that she might grope in the dark for the key and as she would get the key she would open the door, steal the food and eat it. I arranged as she desired. Slowly she started co-operating with me taking her food regularly along with other people and she was taken out for long walks early in the morning and she had to face the sun while returning. She developed some interest in children. I selected for her the occupation of making dolls and she took interest in it. Her next occupation was to read to me. I gave her a slate and a pencil and asked her to do whatever she liked. She was a student in the intermediate class before she was ill. She started writing the alphabet of her own accord. She used to come to me regularly to do her lessons and suggested some home task for herself. After some time I gave her promotion to a higher class and in a few months she became a college student again. But still she would occasionally write the alphabet. I told her that she was to teach a small boy. During this period, frequently I gave her lozenges and chocolates which she liked very much as a child. She was still behaving like a child. During my talk with her I wanted to know what was her idea about boys and she said 'I hate the boys most'. But she gave no reason for hating boys. I selected a new occupation for her. I taught her to play chess. But she could not succeed in the game as she would not take an aggressive part and challenge me; then I proposed, "We had better change our positions — you come to mine and let me go to yours." I encouraged her to play aggressive games and discouraged all defensive attempts both in indoor and out door games. As she took an aggressive part in the games she started behaving more and more as an adult.

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Letters

Anti-Corruption Department

I had been to the camp-office of the D. M. Patna to see him and had to wait about an hour there. To the people waiting to see the D. M., one of his orderlies was narrating how uncongenial he was feeling to be posted in the district office. He said he used to earn more than three to four hundred Rupees a month in war years, of course in 'Pairvi-Bakshish'. But now unfortunately the amount has come down to only about Two Hundred!! The Orderly, in course of his address took out a gold cap Parker from his inside pocket and displayed it saying 'Thanks to the Cement Control, I got it from a merchant of Bihar-Shariff' I heard, saw and quit. Jai Corruption.

One Experienced.

Patna Radio

I

I want to draw the attention of the Patna Radio authorities to the selection of terms for their daily programme. Here are some of them:

Terms like Rang Rang, Chal Chitra, Rangeenian, Dhanak, Sabras, Indra Dhanush, Kalke Gane, Vividh Rang, Sandhya Sindoor, Phulwari, Pushp Vatika etc. are used for particular items. Many of the terms are synonymous and can mislead people. It would be better if more suitable terms were selected.

Indra Mohan Jha.

[Perhaps the Patna Radio will appreciate suggestions for "suitable terms" if our correspondent would take the trouble of giving them a list of such.—Ed. B. H.]

II

Lately I have noticed a peculiar feature of the Patna A. I. R. In the "Listner" as well as through the announcements just before and even after a performance, a name other than the performer's is announced as that of the performer.

The reason for this may be one of the following:—

- (a) To lower the prestige of a famous artist whose name is announced when an inferior artist actually performs.
- (b) To favour an otherwise incompetent artist.

(c) A glaring example of carelessness, incompetence and negligence.

Will any body explain the anomaly.

A Radio-Fan.

Braggadocio

Prof. N. G. Ranga the Government of India's delegate to the forthcoming I. L. O. Conference at San Francisco, has boastfully said in a statement, that he was confident that the Indian National Government 'would be able to hold its head high among the nations of the world' for its record of social work for labour.

Prof. Ranga, or for the matter of that any body else acting on behalf of the Government of India is at liberty to hold his head high at San Francisco, but I would like to see if after a journey through the black spots of Indian society the most brazen-faced of them would be able to hold his head high.

Prof. Ranga has said that the Government of India was obliged to invite I. N. T. U. C. to send representatives to the I. L. O. Conference instead of any other Central Labour Organisation.

It is not necessary to explain this phenomenon. The Congress Party is in power. According to Prof. Ranga, Congress has taken up the labour organisational work from the political point of view and it is quite natural, if not fair, that the Party in power is inviting itself to send its representatives to the I. L. O. Conference. It however does not prove that the labour and the kisans are behind the I. N. T. U. C.

As regards the labour legislations of which Prof. Ranga has glibly talked, I can only say that the taste of the pudding is in eating. An imaginative individual like the Professor can always conjure up beautiful pictures of the present, past and the future, but a hard boiled realist would like to see things in concrete shape.

Want, starvation, disease, illiteracy and above all the most inhuman conditions of life are still haunting the Indian worker, the kisan and the middle class bhadrak, without any prospect of relief in future. When Professor Ranga comes back he can see things for himself and

change his opinion for it serves no good to play the role of a mere propagandist.

A. M. Williams
Secretary, Indian Federation of (Labour, President, D. H. Railway Mazdoor Union, President E. I. R. United Employee's Union)
Rent Commutation Officers

The services of most of these officers have been made to terminate on 31st May, 1948.

The Rent Commutation Officers were given hopes of absorption in permanent government posts without any break in service if they could expedite the work and close the camps by the 31st May.

So these Officers worked like machines but now when the work of commutation has been finished, the Government, forgetting all promises made of absorption in permanent jobs, has greeted the Rent Commutation Officers most shamelessly with a good-bye like a whore turning away from her spent up admirers.

Those who had been selected from the Supply Department (at the instance of the Government) "as persons of integrity" and were raised to the rank of Rent Commutation Officers in recognition of their good services rendered in the Supply department had already served there for three to five years, and would have continued there had the Government not chosen to select them as Rent Commutation Officers. These persons have received very unjust treatment.

Should the Rent Commutation Officers think that no sanctity is to be attached to government promises which are as light and loose as those made by any four anna member of the Congress?

One of them.

Gaya, 20.6.48.

Complaint Against Hospital

I had my cousin sister admitted in the P. W. Ward in the Patna Medical College Hospital on the 11th June 1948. I contacted the Resident Surgeon afterwards and was told that the patient was under observation. For a few days, morning and evening, I saw him and every time, the same 'under observation' was his reply. During this period he had however prescribed penicillin injection which was administered at my cost. On the 14th morning I found the patient as usual. In the evening when I went to see her I found she had been operated on for Appendicitis. I wondered how it could be done without my knowledge and permission. To add insult to injury, this was done by an inexperienced doctor of 8 months' standing and certainly not competent to perform this difficult and dangerous operation. I then realised that the R. S. had played a trick with me and had kept my patient reserved for his friend to practise upon. That is why he always kept me in the dark and never revealed (not even on the 14th morning when I asked him as usual about the patient) the true nature of the case.

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Behar Herald

Parents & Their Children

By KAMRUN NISA BEGUM

LETTERS ..

I complained to the Superintendent of the Hospital and saw him several times in that connection. I was told in the end that he could not get any reply in the matter from the Department concerned to which my complaint was referred and hence he could not take any action.

Because of the unsatisfactory operation and the indifferent attitude of the doctors after my lodging the complaint, the patient lingers on in her bed. One wonders how they play with the life of a patient.

A Sufferer

Dinapore Cantt. Post Office

Much inconvenience is being caused to the public owing to the fact that the incoming mail is delivered late but the outgoing mail goes early. The public usually get their letters some time in the afternoon and a few hours later, that is at 4 P. M., the outgoing mail is cleared. And so there is hardly any time left to send replies to important letters on the day of their receipt. Needless to add, this causes business or professional loss very often.

It is suggested that letters should be delivered to the addressees as early as possible, say by 8 or 9 A. M. During the summer months the outgoing mail should not be cleared before 6 P. M. though in winter the closing time may very well be changed to 5 P. M. In fact, this was the usual practice in previous years. Nobody knows why the timings have been changed putting the public to great inconvenience and trouble.

Residents
Dinapore Cantt.

Public Relations

In the realm of big business, the Goodyear Tyre and Rubber Company has set something of a record in public relations. By its sponsorship of the religious radio-cast, "The Greatest Story Ever Told", it has earned nation wide recognition and the 1947 public relations award.

Other large firms which had early opportunities to sponsor this program, but for one reason or another turned it down, now find themselves reappraising their own approach to public relations. Goodyear's avoidance of commercial ballyhoo has put some other sponsors in a tough spot.

— Christian Science Monitor

Parents' love for their children is proverbial. They would gladly sacrifice anything for their children. Even then it may be said that we do not love our children as we should. Love for their children of those who are ignorant means food—anything and at anytime, and cloth if they can afford, and irrational indulgence, which spoils the child. They can not be blamed because they do not know what they should do for their children. But are the educated parents—the intelligentsia taking proper care of their children? If it means only provision of food and cloth then they are little better than the uneducated ones. If their children are getting better food and cloth it is owing to the difference in social status and no credit to the parents.

With the exception of a negligible minority we are extremely careless about our children even in ordinary matters of food and cloth.

How many children get what is known as "balanced" diet? Not even the children of doctors or of those mothers who had taken Domestic science course in their school. Both father and mother of this class are educated enough to

know about it if they so desire, but they do not. Similarly in matter of clothing.

Apart from these, the child has his social and cultural world which is sadly neglected in almost every house. Parents hardly think about these and never try to create such an atmosphere which would help them in a full development of their individuality as a social being. At home, father has no time to think about it, and the mother is occupied in keeping the house, with the result that older children spend their time in schools or anywhere outside and the younger ones with the servants of the house. For them home means only a place for comforts, for the rest they should go elsewhere—but where to? The only place which parents think best for their children is the school which, as a teacher I feel ashamed to admit is very poorly equipped for this purpose.

Here again the responsibility of the parents come into the fore. Why are the schools not fully equipped? Why are there such long school hours as to affect the health of tender children? Why are there no kindergarten and nursery schools for little ones so that they may grow in suitable environment and

why is the education given in our schools not satisfactory? Because parents do not care about these.. Every individual can not be expected to know about the requirements for the healthy growth of a child, but we have experts in all branches of knowledge as doctors, teachers, scientists and psychologists. Under their guidance life for children should be properly organized but the apathy of parents is really surprising. Long school hours, absence of midday meals, closely printed cheap books, school syllabus, outside activities and a number of other items-require their close attention. The middle school Board has just published its syllabus and it can be seen at a glance that now children of primary standard will read 12 subjects. Is it not too much for them? But there is no protest from any quarter. It has been accepted quietly by the educationists as well.

Another aspect in general neglect is children's place in the society. Functions which are enjoyed by the elders can be useful for the children also. Children who get chances of mixing with others develop broadened outlook, but in our society, social functions are reserved exclusively for the parents and children have no place in them.

Would it not have been educative for school children to know the scientists of the country personally and to hear from them what science is doing for children? A contact with cultural missions would have added to their store of general knowledge, but on all such occasions children were far away from the minds of programme-making parents.

In the primary Schools of Zurich, parents are invited during the lessons given to their children, to give them opportunity of studying the reactions of their offspring in an atmosphere different from that of the family. For collaboration between teachers and the home, parents' evenings are also arranged. Fathers and mothers are thus enabled to offer criticism, express desire and to make practical suggestions. The primary teachers' review is sent to all parents. There is a marked tendency to strengthen contact between the teachers and the school.

But practical experience has shown that our parents do not like to take this trouble. They would not come to any meeting either held in schools by Kishore Dal (the children's organisation) or by any other institution only to discuss about children's welfare. If parents have to be invited, then there must be entertaining programmes to attract them. So the serious portion of the programme has to be cut out because it is not attended.

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