

# ALBERT EINSTEIN

Past Threescore & Ten, He Gave World Something To Think About

NEW YORK.

**T**HE greatest honours in mankind's keeping have been lavished on Albert Einstein. More than any of his contemporaries, he has been enshrined as an immortal during his lifetime. He heads practically every list naming the greatest person of the age; he is mentioned together with Euclid and Newton.

A quarter of a century ago he already had the Nobel Prize, highest of all scholarly honours, and the coveted Gold Medal of the Royal Astronomical Society. He has received honorary degrees from universities all over the world. George Bernard Shaw, whose hand is heavy when handling compliment, once said that while Napoleon and his peers only built empires, Einstein was a builder of the universe and had no peers.

Again Albert Einstein has stirred the imagination of countless people with the announcement that he has submitted another theory for the consideration of scientists. This time it is the unified field theory, attempting to explain electromagnetism and gravitation by the operation of identical natural forces.

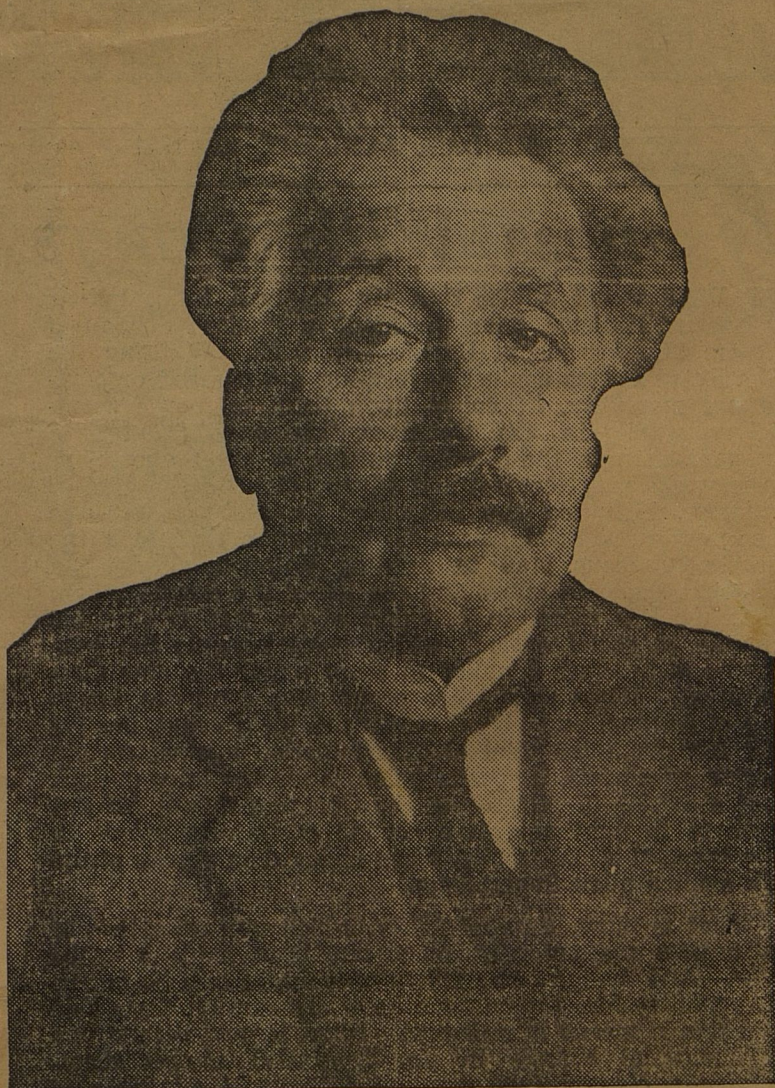
This startling news was given to the world after Einstein had reached the age of three score and ten. Even at this advanced age he works endless hours when engaged on a major task. He lives in a century-old house in Princeton, New Jersey, and has given his pledge to the Institute of Advanced Studies, of which he is a professor emeritus, that he will never leave that serene college town.

## "Sun-Worshiper"

The Einstein house is a spacious frame building, with a large porch and a beautiful garden. He calls himself a "sun-worshiper" and believes his best work is done in the open air. In his study on the second floor nearly all the walls are plate glass.

The house is furnished with comfortable middle-class pieces from the Einsteins' Berlin home. Einstein's own study is austere, with an unpainted desk on which white sheets of paper are scattered. Open bookshelves run around three sides of the study. There are three portraits in the study: Newton, Maxwell and Faraday.

The ground floor accommodates the piano on which Einstein liked to improvise in years gone by. There is also his holin, on which he played his favourite pieces—18th century classics. Connois-



seurs say he was not far short of a virtuoso.

He leads a retired life in the midst of a world that seems to crave nothing more than to drag him into the whirlpool of social life. His own company never bores Professor Einstein, not because he is self-sufficient, but because nature is. That is why his garden is so vital to him, and why he finds the birds and insects fascinating.

What is Albert Einstein like in real life and how does he do his fabulous work? These were the questions I wanted to have answered when I first met him in Germany in the early 1930's. The first contact with him conveyed to me the simplicity and charm of this man of genius. I accompanied him from his home in the Haberlandstrasse of Berlin to his small country house on Templiner lake in the village of Caputh, on the outskirts of the capital. On the way we stopped off at the city ticket office to pick up his reservation for the night train to Geneva, where he was to deliver a lecture the following day to the Institute of Intellectual Co-operation.

To his embarrassment, Einstein found he was short of money and I suggested I should lend it to him—the equivalent of \$1. As soon as we reached his house, he wanted to reimburse me and began figuring out the transaction. He came up with the solution after a while that he owed me \$1.50. I pointed out his mistake and he acknowledged it with a schoolboy's embarrassed smile and the comment: "Now you can see what a poor mathematician I am."

The story did not end there, however. He insisted I should take the money, and I insisted I would not. I won the argument by telling him: "I want to tell the world that Professor Einstein is in debt to me."

At that time he was working already on the unified field theory and his desk was scattered with sheets of paper full of mathematical formulae. I asked him for one of those sheets and I cherish it as a valuable possession. This was the time to ask him how he got his ideas and how he worked. He gave me more than an answer to these questions. What he gave was the philosophy of his life, of which, the following is my recollection.

## Awed By Nature

Professor Einstein is awed by the incredible beauty of nature; he feels certain that it appears complex to us only because of our ignorance. Nature is another word for order and order means a simple pattern. Because of his love of nature he has visions of simple natural organisations. That is how the idea of relativity and, later, of the unified field theory came to him intuitively. He had to justify his vision by mathematical calculation.

Harmony is the ultimate object of science. Harmony is also the ultimate goal of art. Most people think art and science are anti-theatrical, while Einstein believes they are twins. In other words, the artist must also be a scientist, and the scientist an artist. Einstein's music helped him greatly in his scientific work.

Religion is also closely related to art and science and not in opposition to them, as many people think. The true scientist and true artist stand in worshipful admiration before the beauties of creation. Man finds his true destiny within the frame-

work of glorious nature; he is meaningful only as part of the mysterious universe, seeking to express himself by identification with the purposes of nature. "The most beautiful thing we can experience is the mysterious, the source of all true art, science and religion," says Einstein. Thus he believes there is a unified field theory not only in the material world, but also in the world of human thought.

Einstein believes power, money and fame are the great corrupters. Fame is ephemeral and publicity execrable. "The simple and unassuming life is the best for everybody," he says.

He also believes the human person should be respected and not only the class from which he springs. The greatest respect is due to the man who tried to do his work to the best of his ability, and a hard-working street cleaner is a better man than a lazy scholar, he holds.

The proverbial ivory tower is not for Einstein, even though he shuns everyday turmoil. He is tremendously interested in good causes. For many years he has expressed his views on the futility of wars. He calls himself a "militant pacifist." He is also greatly interested in the new State of Israel, believing that if there had been such a Jewish homeland, Hitler could not have turned Europe into a charnel house.

Einstein will have a unique autobiography out soon in book form; it will contain nothing about his physical life. It will be an expression of the philosophy of his life, because he believes the important thing in a man's life is what he thinks and does with his thoughts; not what he eats and how he plays. Those who know Einstein are convinced he is not only a great philosopher, but one of the wisest men of the age.

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## BLIND HAVE NO "SIXTH SENSE"

LONDON.

Belief that the blind have a special "sixth sense" or that their senses are more acute than those of sighted people is repudiated in the report of the working party on the Employment of Blind Persons, under the Ministry of Labour.

A blind member of the working party agrees with this. He is Mr. A. E. Wilson, who is engaged on administrative work in the Ministry.

He says: "A blind person tends to use his senses in different ways from sighted people. He cannot hear more acutely than the sighted person, but he uses his hearing for special purposes.

"He gets echoes from lamp posts, trees and pillar boxes and when passing under bridges and through tunnels which, perhaps, the sighted person would not recognise."

It is estimated in the report that the blind can contribute between 15,000 and 17,000 to the effective working population of the country. The total of blind persons in Britain between the working ages of 16 and 65 is put at 36,400.—GLOBE.



# SUNDAY BHARAT

BOMBAY: SUNDAY, JANUARY, 21, 1951

## Oneness With Others

IT WAS sound advice that Mr. Jagjivan Ram, India's Labour Minister, gave the Madhya Pradesh Scheduled Castes Conference at Dondia last week. Warning the Scheduled Castes against developing a separatist or communal mentality, he called upon them to merge themselves wholly in the Congress, "the only progressive organisation in the country putting in great efforts for the welfare, betterment and advancement of the general masses, including the Scheduled Castes." It was the Congress under Mahatmaji's inspiration that took the first courageous step in fighting untouchability on a national scale, in improving the lot of the down-trodden and, what is more, in bringing about that remarkable change in social outlook which made possible the guarantee of absolute equality to them under the new Constitution. When even more progressive countries, boasting of freedom and liberal tendencies for decades, are yet not free from the taint of discrimination against certain backward classes, it speaks volumes for the lofty outlook and sincerity of purpose of the Congress that it did not hesitate to fight against a section of its own people in the cause of social justice, when engaged in a grim struggle against alien imperialism.

What is more, untouchability, which was an article of faith with the orthodox once, has been made a crime now. And though some traces of it might still be left in the countryside, the victims have the law on their side and ample means of redressal. What is now needed is a psychological change in the Scheduled Castes themselves—a change that would rid them of all sense of inferiority and of the resultant tendency to retire into their shells or stick together in little, defensive units, political or social. Any attempt at isolation on their part would only invite that aloofness or even discrimination on the part of the more advanced sections of society which they rightly resent and which our great Constitution frowns upon. But if they assert themselves to the extent necessary, mix freely with others, equip themselves educationally and economically for a competitive role and suffer from no sense of inadequacy or separatism themselves, then it will not be long before they become completely assimilated in the nation. In fact, their first aim should be to see that the very mark of their present distinction, the label of "Scheduled Castes," however necessary just now and however nominal in character, is wiped off the records at an early date, and they are one both in spirit and name with the Indian nation. That would not only underline the equality of their status with others, but also stimulate in them that spirit of self-reliance which they need for quick self-advancement.

## Self-Condemned

THERE can be no stronger condemnation of the motives behind the so-called Rulers' Union than that which has come from a few Princes themselves. The Maharaja of Patiala for one did not mince matters when he said recently that he would have nothing to do with 'anti-national moves.' And the Nawab of Banganpalle, once a member of the Union, is since reported to have shown his disapproval in no uncertain terms by resigning from the body. More might follow; and it would be good from the point of view of their own interests if they did, for so far as the State at large is concerned, it can look after itself very well, no matter how serious the threat from the Princely Order.

Public memory is not so short as some of the ill-advised Princes might think; and once bit twice shy. The part played by a few of them in an unholy attempt to throttle the new-born free State of India in the very first months of its delicate infancy has not yet been forgotten; and if any of them should today feel that with the general elections coming, problems piling up in the country and war-clouds massing on the international horizon, they can not only peep out of their self-chosen shells, but also turn a little venturesome on the public stage, they are in for the same disillusionment as has already overtaken their leader, the Maharaja of Baroda.

Communal parties like the Hindu Mahasabha might have held out hopes to them; political adventurers might look reverentially to them, with a significant side-glance at their fat privy purses; and even those that call themselves progressives in understandable preference to the label of opportunism which suits them so well, may have designs of their own. But luckily these have nothing to do with the really vibrant and powerful democratic movement in this country, and this movement will not

# One TO-A



Professor Low

★ *When Low wrote and 700 million back in 1920 "fantastic. him right. Low takes a peep into*

THERE'S somebody at the front door, Dad—but you don't have to get up out of that old arm-chair. You can see the caller on your internal television screen. Talk with him, too, if you like. Ask him in. There's a lot to show him. For we're in the home of the future.

And haven't things changed? The old 1951 style of living has gone. Folks are a lot more comfortable.

Especially Mum. Baby's in the garden in his streamlined pram, but thanks to that home television device Mum can see

By

Douglas Enefer

him without going outside. Not that she's too busy dusting to go out. In fact, she doesn't do any dusting. An electronic dust collector does it.

They used to say women were reactionary. Opposed to new ideas. Mostly it was men who said that. My guess is that no woman is so reactionary that she doesn't like the idea of cooking the Sunday joint in five minutes with a device which "watches" the food for her; and adjusts the temperature as well.

Sound Waves Will

Do The Washing

Today we cook by applying heat. But