Madras ~~Mail 30~~ Mar 36

THE JUDGEMENT OF TIME

Dr. Tagore's Appeal to Delhi

NEW DELHI, Mar. 28.

"You have acted in a manner which has lent weight and dignity to Indians' claim to an honoured and equal place in the comity of nations," said Mr. Asaf Ali, M.L.A., presenting an address of welcome to Dr. Rabindra Nath Tagore on behalf of the citizens of Delhi. A very large crowd, which included members of the Assembly and other prominent persons, was present. The poet was presented with a beautiful silver casket. Several poems were recited in praise of him.

Replying, Dr. Tagore said "it takes time for wisdom to ripen and to enable one to realise that in return for any real service rendered the best gift is not honour but love which is the most precious form of gratitude."

During his travels, the most memorable in his life came to him with the force of revelation—the truth of the fundamental unity of man.

"I decided to cherish this truth in the heart of Shantineketan, and in spite of a painful twisting of our hearts' cords through all the tension of unnatural relationship, we have been able to keep open in our institution the channel of the inter-communication of hearts—hearts separated by differing circumstances, racial and historical. This is the highest ideal of human truth as preached by India."

Intolerable Weariness

Dr. Tagore added, "Let me conclude this address by requesting you not to burden me with honour, which so often is heavily padded with a great proportion of unreality, but garland your poet with your love—no more handclapping but warm hand clasping—and bring the healing balm of sympathy to alleviate the intolerable weariness of the last few miles of my life's journey.

"Now when the lonesome toil of nearly 40 years of my mature days has approached its end, do not dismiss me cheaply with promises of memorial meeting, when I am no longer amongst you. Offer me succour even now when I sorely need it, and leave my memorial in my own hands and to time's judgement."—A.P.

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Сегодн. 125. 6. V. 1936

№ 12

75-лѣтіе Рабиндраната Тагора.

Письмо Тагора переводчикамъ его произведеній на латышскій языкъ.

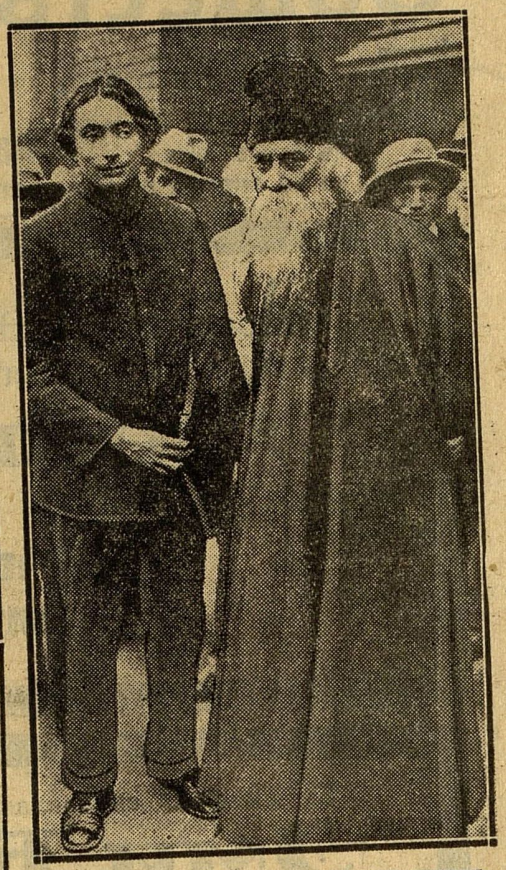
Сегодня Рабиндранату Тагору исполняется семьдесятъ пять лѣтъ. Переводчики произведеній Тагора на латышскій языкъ, Карлъ Эгле и Рихардъ Рудзитъ, получили отъ знаменитаго писателя письмо, въ которомъ онъ благодаритъ за присылку книгъ:

«Дорогіе друзья, Ваше письмо и любезный даръ доставили мнѣ величайшую радость и я посылаю Вамъ самую сердечную благодарность. Уже не впервые я слышу о духовномъ родствѣ между вашимъ и моимъ народами и мнѣ весьма отрадно, что на западѣ имѣются пылкія души, которыя не желаютъ подчиняться желѣзной хваткѣ машинной цивилизаціи и ищутъ свѣта отъ вдохновляющихъ источниковъ восточной философіи и культуры. Я счастливъ, что мои поэмы и другія сочиненія могли Вамъ дать хотя бы нѣкоторыя надежды и миръ».

Сочиненія Рабиндраната Тагора на латышск. языкѣ вышли въ 8-ми книгахъ и заключаютъ всѣ значительнѣйшія произведенія индусскаго писателя, а также избранныя письма. Переводчики прекрасно справились съ трудной задачей и издательство А. Гульбиса позаботилось объ отличной внѣшности книгъ, изъ которыхъ нѣкоторыя уже вышли во второмъ изданіи.

Латышское изданіе сочиненій Тагора снабжено полезными поясненіями и иллюстраціями. Обширную біографію написалъ Карлъ Эгле, о духовномъ обликѣ писателя говоритъ статья Рихарда Рудзита. Перу Яна Залита принадлежитъ очеркъ объ индійской музыкѣ, о живописи пишетъ Альбертъ Пранде.

Письмо послано изъ Шантиникетана, гдѣ съ 1901 г. существуетъ основанная Тагоромъ знаменитая школа.



Рабиндранатъ Тагоръ и его племянникъ.

Rabindranath The Political Guru And Social Reformer

By RAIHARAN CHAKRABARTI

THE poet Rabindranath belongs to an age which faces the east and the west to conclude the finality of many of the previous conclusions. The Philosopher Rabindranath sings of what the world will be when the years have died away and 'rings' the bell of the coming events that shall never cast their shadows before. Though the world is too much with us, it had never been too much with Rabindranath. The Scientist Rabindranath has drawn up the meeting line of the realisation of science and arts towards the solid foundation of humanity that shall never give way. He has, therefore, gone far ahead of all the ages covering the past and the present and has been able to transform all subjects into universal matters, wedded to stern realities of civilised mockery. He has, therefore, looked upon the body of the material world as the temple of real knowledge, and philosophy and ideal action with the firm determination to realise 'embodied soul' within physical existence. Salvation, according to him, is not absolute renunciation of the 'Self and the Earth' but the realisation of Selfless unity but the conscious realisation of all the ties of the world with the object of untying all the unknown bonds which bind together all the virtues that make the Society of men, responsible for creation, destruction and preservation of life's factors drawn from the deductions of analytical conceptions and experimental realisations. The salt of science and art has been revealed to him with His Unity of existence and His fulness facing have been consistently rationalised for the co-ordination of Reason and Realisation which are indispensably necessary for the coalescation of the freedom of thought, speech and action outside and inside. Rabindranath is thus a versatile combination of many a virtue which comes under the system of composed discipline, never to be imposed upon by man-made system and law-made customs.

Life Is Beauty

What is artificially done away with as the worst form of evil has been modelled by him to be a mode of natural behaviour in the unkeep of Human Trusteeship. His society is not beyond man, but security is not above the earth without all its native instincts and emotions. His knowledge has ever remained rooted to the humanity's goal, from the beginning of writing to the end of retiring spring. Death has no terror for him and life has turned its back with selfish satisfaction of worthless emptiness that evaporates without any effort. In the eventual records of the twentieth century in which are best recorded the glorious achievements of wonderful men with opposite actions and reactions surrounding them Rabindranath is one of the best representatives of the world in all its best expressions. "If you be a child of nature, you will find how Nature's child has become Nature's Man and how Man and Nature have lyrical unity of action and thought in unity of truth and beauty. If Nature is not made man and man is not made nature in the same cell by the properties of the fruits and flowers having different seeds, you cannot have life in the living creation of man". Rabindranath has, therefore, living life with lively creation of the body, mind and soul with wonderful curiosities and diverse realities for the verification of the dehumanised freedom of civilisation. To him life is unity with life, death is in unity with life in earth—here life is beauty in duty's truth and death is beauty in life's call of duty. In the wake of work with active motion are born all the poetry of purity within imperfect insight of art and science.

A Political Guru

As a political guru of the modern age Rabindranath has studied the science of politics and as an inborn artist and creative leader he has unequivocally declared that all Nationalisms of the East and the West, are heated up in the burning Magazines and are shooting up like exaggerated chaffs having no spiritual food in their stomaches. In the lawless factories of men, standardized and legalised by only unlawful liabilities, real men, reasonable men, reliable men and refined men are neither created nor educated nor appreciated for the realisation of unknown debts and deductions with all possible penalties. Wherever we move with our eyes open, we cannot remove slavery's chains; wherever we turn our attention to all the finished products of civilization there remain unproductive labours of inhuman wars, born of man's waging against man and nature. Rabindranath has struck at the root of all suspicion, greed, and inefficiency. As a poet of farsighted vision in the political field of action, Rabindranath has planted the rearing trees of freedom so that the East and the West might meet. The essence of a politics is political freedom's mockeries and vanities. The patriots, political preachers and elected leaders of the people should go into the active utterances of Rabindranath for the correct understanding of men in relation to modern politics. Before it is too late to end the way of politics, Rabindranath has the vision to men the manners of political perversities. That Mahatma Gandhi has looked upon Rabindranath as the Guruder carried deep meaning of life with it—the pulse of civilisations is felt within and his leading utterances can never be falsified by the present and the past political gleam. Like many a one-eyed deer, those who have nursed politics have become nervous patriots of the world with little peace and with little plans and projects. The political determination of Rabindranath for the wholesome cure of the crazing men has never become a thing of the past.

To have a rebirth of political conception, to have a reawakening of the free soul of politics and to have the foundation of universal freedom Rabindranath has left his ideas and ideals, free to be pollised for the correct understanding of the common heritages of cultural civilization. "Why are not men growing from more to more to end all confusions and 'to nectarize' all poisoned fruits of the "Forbidden Trees" in spite of all perfect speed, all inauguration, and wireless co-ordination of vision and action" has been discovered by the farsighted political Guru of the modern world in the pinch pace of the enclosed 'Book of Nationalism'. His bold protest is no cold test of political gamblings, played only for the satisfaction of individual equations of power, greed and proud ignorance.

As Social Reformer

As the social reformer of all ages belonging to no particular prejudices and painful colour devices, Rabindranath has gone ahead of all the social and political reformers of the past and the present. His reasoned arguments have been so well-seasoned with all possible approaches of ideas and actions that his ideal society with real social beings has not displeased Japan, Russia, Britain and America, though the spirit of slavery in each has wonderfully exposed and the spirit of freedom glorified worshipped. He was the last reformer to sell his wide expansive soul before the disdained altars of artificial Democracy, Communism and well-fostered Fascism. All the social reformers of the world have rather been sheltered by Rabindranath by his cleansighted plans and actions and refined approaches of social relations of love, light, hope and peace. While protecting these harvests of social men with inborn likes and dislikes he has never neglected his own society nor injured its indestructible rights and attitudes. His society has harmony of lives in tune with all the discordant tunes of his as well as others. Education is here realised for the application of life with vision and action, religion in his society is never the stagnant gospel of the few saints and hermits of the Indian Soil, but co-operation is the co-ordination of the kindred streams of souls flowing with ceaseless love for the common fellowship of the universal rights.

Vision Of New World

The Sun of to-day is the same as the Sun of to-morrow when the light comes to the earth through the air with its luminous character in the heart of all forms. So lives are born, bred up and vitalised in the womb of the universal creation—there come light shade, comes the life strength of immortal Beauty, Truth and Love, harmonised by the Divine Light and Human Delight, purified by the soul of heredity and environment. The present world prides itself on the proud contributions in the Sunlight of his soul, born in the confused lights and shades of social liabilities and political diversities. This universal sun in Rabindranath free from those dark clouds of glooms and despairs in order to liberate the bondaged soul and chained fetters for the creation of a New World Order with Old Interpretor of Him who ever is.

Leaders, Patriots and Philosophers : Have the eyes of this Indian Sun to discover India and the world ? In the coverings of all gloomy clouds there remains the Evershining Light that creates Life to lead and the New Indian Book of Freedom of Rabi to read.

RABINDRANATH'S LOVE AND SYMPATHY FOR COMMON MAN

THOUGH it is customary to estimate Tagore as a poet philosopher, philanthropist and even political leader, this article will be chiefly devoted to discussing Tagore as a friend of the most ordinarily mortals of the village. No doubt, many of us are accustomed to regard him as a scion of an ancient and aristocratic family; his grandfather was called 'Prince Dwarakanath', but far more than their gracious living, the cultural stature of the Tagores was once the pride of Bengal.

Yet it would surely be wrong to judge the poet's attitude towards humanity in the light of what has just been said. For, though he was brought up in luxury, his outlook and flexible mind were never influenced by it, nor by the 'English' element in his surroundings. He was therefore, able not only to share the sorrows of the poor; but also to rejoice unreservedly over any trifling cause of their happiness. He gave vent to his spirit of fun and frolic even before the most ordinary villager, though in anglicised urban society he appeared staid and serious.

This observation is applicable to his dealings with ordinary people, specially the prajas (tenants) of his Zamindari of Silaidaha. He would behave towards his prajas not as a master or as Zamindar, of those days, but as their 'ordinary' fellow-man. His tenants consequently respected him and loved him like a most ordinary friend whom they used to call "Babu-Masai" and dared to make all their individual complaints to him. In short his relationship with man was based on humanity and his attitude to people's happiness and misery was based on the inner urge of his soul. As a result of this instinctive friendliness, the poet-Zaminder became a caretaker instead of an exploiter even in that feudalistic regime

Punnyaha Ceremony

There are many stories regarding his Zamindari affairs, some of which exhibit his whims and as well as his kindheartedness. It is well known that the Tagores had a big Zamindari in the central districts of undivided Bengal. This comprised a considerable portion of Nadia, Pabna and Rajshahi. At Kushtia, a sub-divisional town of Nadia, was the head office of the Tagores Zamindari and Silaidaha was a noteworthy place on the Padma where Rabindranath used to live on a boat. Most of the first half of his life the poet was lured by both the charming magnificence of the Padma and his interest in his tenants.

The undertaking of Zamindari affairs offered him almost unlimited opportunity to mix with many very different types of character, that have eventually been reflected in his narrative poems as well as in short stories

Some instances are very briefly given below to illustrate to what extent the poet was a friend of very ordinary people.

There was a Punnyaha Ceremony (the day on which tenants make the first payment of annual rent to their landlords), prevailing in the Tagores' Zamindari. The Zamindari was honoured by his chief officers and subordinate Talukdars in that public ceremony. This was celebrated with great enthusiasm as a general festival In this public ceremonial gathering was also abolished according to their social position, It was Rabindranath who abolished that system in the teeth of the bitter opposition of his chief officers. He looked at the matter in the spirit of democracy and thought that the Zamindar was the caretaker of the prajas and he should therefore deal freely with everyone. This happened while the poet was young and was on his first visit to his Zamindari.

Story Of Lala Pagla

There are many fascinating tales too about the poet Zaminder's fathomless sincerity and sympathy for the most wretched and abandoned people; of these the story of "Lala Pagla" is of interest and importance. A new road which the poet had to inspect was being built from Silaidaha to Kaloa. Lala Pagla (a muslim mad man) kissed the land before the poet and said, "Huzur Selam". As the poet was busy talking with his officer, he failed to return the salute of the mad man. This apathy shocked the mad man who protested, "Huzur, as I am mad, you have not acknowledged my greeting. Am I not your 'Praja'? Am I not?" The poet was surprised at this out burst and regretted that he had not spoken to him. Then the poet dismissed his officers to talk to Lala Pagla, and in the course of their conversation the mad man recited many verses. The tillers working in the field were amazed at this: Could it be possible that the mad man should talk to their Babu Masai? But this was not all. The poet invited Lala to his boat to recite his verses. Thus encouraged, the mad man often visited the poet and begged for a blanket. The poet was deliberately aware of the fact that Lala's family ill-treated him and gave him the desired blanket. Lala on the poet two pomelos in return and even inquired later on if his 'Huzur' had really eaten them

Clemency To Enemies

Rabindranath's clemency to his enemies illustrates the poet's power of studying men's characters and this quality sometimes led him to act as friend and adviser to contending parties. The case of Nimai Thata and the long lasting quarrel between the Tagore Co. and Dwari Biswas for Boaldaha Pargana are noteworthy. In this connection Nimai was a wicked man called a 'Thata' for his evil deeds. To cheat others and then start cases against the persons he had wronged, were his profession. Such a profession, of course, impoverished him in the long run and at last he fell into debt to the Tagores' Agricultural Bank. His failure to pay within a specified time according to the decree of court compelled the manager of the Tagores to put up all Nimai's property including his house for auction. Nimai was however, not to be ruined so easily, for, he had intellect to save himself. He jumped into the Padma at one night to surrender to the Tagore Babu and succeeded. On hearing the plight of Nimai the poet was so moved that he sent for the manager at 2 A.M. and the following morning he gave a decree overriding the court's order for he waived his claim to the six hundred rupees due to him from Nimai, and ordered him to live peacefully and honestly at his home.

The dispute over Boaldaha Mahal was a chronic one, and Dwari Biswas was the traditional opponent of the Tagores. After a good deal of trouble, the Tagores obtained legal possession of Boaldha Zamindari. This led Dwari's eldest son Manmatha to call on the poet. Rabindranath listened tolerantly to Manmatha's grievances and felt that his traditional challengers were facing acute distress; so he asked the manager to return the property. The manager objected saying that it would be an example of slackness of ideal on the part of the Zamindars if the Biswas were excused. But the Praja-lover Zamindar argued that it was no part of his plans as a Zamindar to bring anyone to the brink of starvation. The manager rejoined that he had already made a settlement with other people with regard to this property. On hearing this, the poet personally appealed to the prajas who were concerned with it and reinstated Manmatha. Thus the Tagore-Biswas quarrel ended.

Quarrelsome Milkmaid

The poet's vexation with Pulan's mother and his judgment on a pineapple suit, for instance, are greatly interesting. While the poet's boat was at Hanfi's ghat he heard his boatmen discussing at great length about Pulan's mother, a quarrelsome milk maid, of peculiar appearance. Little Pulan was her only son. Rabindranath intended to see the woman and asked his boatmen to bring her to him One day when she was bathing beside his boat and reproaching the Zamindars loudly for their manager's pressure on her on pay her rents and a fine as well. Rabindranath at once guessed that her abuse was directed against himself. Pulan's mother however, presided on the next day with an application. The poet was very glad to see her, and he pretended to become serious and told her that he would not grant her application as she was well-to-do; besides, she adulterated the milk she sold. The manager was exasperated when he found her speaking to the poet. Pulan's mother began to weep bitterly and between her spells of sobbing, both upbraided and resought mercy from the poet. The poet enjoyed her antics as if she were on the stage. At last concealing a smile, he ordered, "your application will not be granted". As soon as she heard this order she jumped into the river. The poet was bewildered by her unexpected action and granted her request.

Pineapple Suit

The poet's judgement on a pineapple suit is also very interesting. There were two 'vostamies' (wife of Vaishnabs or woman Vaishnabs) at Silaidaha who had a natural boundary of some pineapple plants between their houses. The two Vostamies, Punnya and Uma started a bitter quarrel with each other for five pineapples. Each of them claiming the ownership of the pineapple bushes; the dispute at last led to blood-shed. As a result they had to go to the "Babumasai" for a settlement. The poet had an opportunity to hear the characters of the quarrelsome village women. He adjourned the hearing until the fruits were ripe enough to eat. The poet threatened both Punnya and Uma with rigorous punishment if they had no rights to embitter the relation for the so sweet fruits. But of them were frightened and promised to live peacefully and honestly. But this by no means satisfied Rabindranath. He came to pronounce his Murali before him. That was done, he told Murali to address Punnya as his aunt once, and Uma as his aunt once. Murali did so and Punnya burst into tears and embraced her neighbour and declared that she had no quarrel with Murali's mother. Of the five pineapples one was given to Punnya and the rest were to Murali, according to the poet judge's decision. Nital Roy, the settlement officer of Tagores, was directed to determine their boundary according to the record of the land revenue settlement. Thus their family differences were ended and Punnya was made to atone towards the end of this comedy to please the poet-judge.

Rabindranath's attitude towards his subordinate officers and servants was also liberal. Many stories are told in this connection. Besides, the poet has a famous narrative poem "Purtabi Birjhe the old servant) which suggests his affection for the servants and is one of his lullabies he immortalises 'Jhagru' his faithful servant who was the poet's constant companion even on the world tours. As a friend of ordinary morials the poet's striving for their progress may be traced in his different lectures, writings and as well as in his scheme of the Visvabharati.

His Politics And Patriotism

(Continued From Previous Page)

Ireland and Netaji in India.

anniversary celebration of Shivaji in the year at the instance of Bamabandhu Pal and attended by no less a person than Lokmanya Tilak was inaugural address that India never wedded to her integrity and sovereignty. In fact, the series of famous poems in "Katha and Kahini" on the heroic exploits and sacrifices of the heroes of ancient India and the Rajputs of later days. They collectively herald the resurrection of India's glorious past and her own. In her strength for nationhood and independence India passed century in those fateful years of (1900 to 1905), and in that first flush of enthusiasm Rabindranath played no mean a part. He was one of the pioneers in raging tearing a pages against the Partition of Bengal in 1905 and the slogan for united Bengal was voiced rather cemented the celebration of "Rakhi Bandhan" the same year on the 16th October. Here he had the active support and sympathy of Surendranath Roy. His song specially composed for the occasion even to-day creates thrilling sensation. It was a unique people to carry on campaign for the boycott of British goods and that the single meeting he raised subscription for the national fund to the tune of fifty thousand rupees. But there is no denying the fact that the poet somehow remained aloof from active politics from 1906 to 1920, even then he was closely observing the trend of things as a specialist in the stage. At last concealing a smile, he ordered, "your application will not be granted". As soon as she heard this order she jumped into the river. The poet was bewildered by her unexpected action and granted her request.

Redistribution Of Provinces

Of late, we have thrown to the four winds some of the ideals we held so fast and dear for decades. We have agreed to tolerate the many acts of humiliation and outrage as matters of daily and unimportance. The spectacle of Gandhiji's dress-making up of the Government of India, Congress and princes and princes come utopian, a far off cry to the masses. To mention two other outstanding instances For over thirty years we were "pledge-bound to the linguistic re-distribution of provinces. But even after seeing "tears" of the agonies of independence we are deferring rather evading the vital issue till doomsday. The latest stunt is the setting up of a high power-say, six thousand rupees Commission to go into the details of its feasibility ! It means obviously that it will take two years to appoint the commission, two or more years to investigate the matter, still two more years to submit the report and the commission report will refer matters of pressing importance will intervene and have the priority, with the result that time will hardly come to work upto the findings and recommendations of the commission. Thus the pledge will never be redeemed Likewise, proposal for the abolition of Zamindari is being shelved for no reason or an indefinite period. Had the poet "Gurudev" been alive he would have given a good rebuff to those who are in power and who manage to forget all things in their personal interests and interest in their adversity thereby proving themselves false to their beings. The poet would brook no delay to bring the powers-that-be to book for this hypocrisy and double-dealing. Blessed is the poet who had not to see the horrors of the Partition and the tragedy of a Visa for travelling between the two parts of Bengal. May the poet's spirit guide his millions of countrymen to redeem the ideals he stood for and strive for that type of independence and integrity which he held fast and dear to his heart — come what may. For, Patriotism was never more on trial as it is to-day. And while assessing the worth of our own patriotism we reverentially recollect the lofty type of patriotism which was so richly Rabindranath's own.

protest meeting at the foot of the Ochterlony Monument in 1936 against this nefarious measure.

TODAY'S FUNCTIONS

Elaborate week-long programmes high-lighted by music, recitations, dramatic performances and discussions on Tagore's works have been drawn up by different cultural organisations and educational institutions in and around Calcutta to celebrate the birthday of Kaviguru Rabindranath beginning on May 8.

The All Bengal Rabindra Sahitya Sammelan will observe "Rabindra Jayanti week the programme of which is detailed below:—

May 8 : Morning Function : 6 to 7-30 A.M.—Shanai by Ali Hossain and party. 7-30 A.M. songs from the Vedas : Ashoketani Banerjee, Mangalik : Dakshinaranjan Sastri, Presidential address : Atul Chandra Gupta. Songs (Chorus) : Gita-Bithika, Direction : Pritibhusan Goswami 'Abirbhava :— Musical programme. Songs:—Malaya Ghosh, Krishna Ch. Dey. Songs :—Supriti Ghosh, Asoketaru Banerjee, Biren Palit.

Evening Function—6-30 p.m. Music: Pankaj Kumar Mallick, Arundhati Mukherjee. "How Tagore appears to a foreigner: Rev. F. R. Fallon Recitation: Sudhindra Nath Dutt and Provat Kumar Mukherjee. 'Vasant'—Dance Drama, Direction: Varsity Sanskriti Parishad. Dance Direction—Manjushri Chaki: Music Direction— Dilip Kumar Roy.

May 9: 6 p.m.: Music: Gita Sen, Savitri Nag, Asha Mukherjee, Sushil Chanderjee. Instrumental Music: Amal Dey and Party, 'Rabindra Nath and Santiniketan'—Provat Kumar Mukherjee. 'Griha-Prabesh — Drama, Direction, Protiva Basu

May 10, 6 p.m. Music: Rajeswari Dutt, Purabi Chatterjee, Santosh Sen Gupta, Sukla Banerjee, Sunil Ghosh, 'Rabindranath and Kallol Yuga': Achinta Kumar Sen Gupta: Ritu-Ranga.': Produled by Utiari. Dance Composition and Direction Nikhil Sen Gupta. Music Direction —Samar Gupta. Narration—Pankaj Kumar Mallick, Recitation—Paltu Rani Das.

May 11: 6-30 p.m.—Rabindra Nath's folk songs—Soumendra Nath Tagore. Music : Baitanik. Music Direction: Prosad Sen.

May 12 6-30 p.m. — Classical Songs: Ramesh Ch. Banerjee, Songs: Nitish Banerjee. Tagore's Painting—Anil Bhattacharya. Dance recital with songs — Direction : Geeta Bitan.

May 13: 6-30 p.m.—Songs: Shantideva Ghosh, Pritibhusan Goswami, Rabindra Sangeet, Nath and India'— Tarashankar Banerjee. 'Char-Adhyaya :- Produced by — Banurupee. Direction: Shambhu Mitra.

May 14: 6-30 pm.—Songs: Kanika Banerjee, Subho Guha Thakurta, Sunil Roy, 'Chandalika,' Dance Composition — Uradipprasad. Music direction: Suchitra Mitra and Dwijen Chowdhury

May 15—Songs : Chitra Barua, Amiya Roy. Reflection from Tagore Life: Nanda Gopal Sen Gupta. Khudhita Pashan: Produced by: Jatiya Natya Parishad. Direction: Tarun Roy.

AT B. K. PAL PARK

Under the auspices of Ward II Rabindra Jayanti Celebration Committee and sponsored by Rabindra Sangeet Sammilan, Tagore's birthday week will be celebrated with due solemnity in the specially constructed pandal at Bk. Krishna Pal Park to-day beginning on Baishakh 25 and ending on Baisakh 31. Sailimita Chatterjee, Sri Atul Gupta, Dr. Syed Mujtaba Ali, Sri Naren Dev, Sm. Radharani Devi, Sri Sukumar Sen, Sri Nirmal Bhattacharjee, Dr. Sudhakar Chattopadhyaya, Sri Sukumar Sen, Sri Nirmal Bose, Sri Kanak Banerjee, Sri O. C. Ganguly, Sri Manjusri Chatterjee, Sri Jagdish Bhattacharjee, Sm. Sudha Bhattacharjee, Sri Sitangsu Maitga, Sri Bibhuti Choudhury and Sri Soumendra Nath Tagore.

Music :—Sjs. Santi Dev Ghosh, Pankaj Mullick, Debabrata Biswas, Sm. Kanika Banerjee, Sri Biswajit Roy, Sm. Chittra Barua, Sri Tarun Banerjee, Supriti Ghosh, Sri Dilip Kumar Roy, Sm. Malvika Kanjilal, Sri Dwijen Mukherjee, Sri Biren Palit, Sri Santosh Sen Gupta, Sm. Bela Bhattacharjee, Sri Samar Gupta, Sri Asoke Taru Banerji, Sm. Alpana Bandopadhyaya, Sm. Nalina Chatterjee, Sm. Ila Mitra, Sm. Samaresh Mukherjee, Sm. Sabita Roy and Sm. Nivedita Roy.

Recitation :—Sri Birendra Krishna Bhadra, Sri Sambhu Mitra, Sm. Anuba Gupta, Sm. Sitharani Bag, Sri Radhamohan Bhattacharjee, Sri Dipak Dutta. Master Naren and Sri Bidyut Mukherjee.

Songs, Sketches:—Sri Jytirindra Nath Maitra and Party, Bharatiya Gana Natya Sangha, Baitanik and Adarsha Sangha.

Dance Drama :—'Shyama' : Production, Sumita Chatterjee and Sm. Balkrishna Menon and Santosh Sen Gupta and 'Balmiki Prativa' by Sabuj Sangha Sri Pravash Aas.

Drama :—Bharatiya Gana Natya Sangha, Jatiya Pragati Parishad, Srijendra Smriti Sangha, Purbachal and Kristi-e-Sristi

AT UNIVERSITY INSTITUTE

The Calcutta University Institute will celebrate Rabindranath's birthday today (Friday) in the Institute Hall. Sri Keshab Chandra Gupta will preside. On this occasion the members will stage Sri Sachin Sen's "Kaler Walah" dramatised by Sri Dhirendra Nath Bishi. This will preceded by a dance recital "Balakshi" by a troupe of "Baitanik."

NETAJI SUBHAS INSTITUTE

The members of the Netaji Subhas Institute will celebrate "RABINDRA JAYANTI today (Friday). In this connection, a variety programme consisting of songs, dances, drama and recitation from Gurudev's poems have been arranged.

S. C. D. C.

The South Calcutta District Congress Committee has decided to observe Kabi Guru's birthday today (Friday) at 6 p.m. at District Congress Committee Office, 16, Russa Road. Dr. Sashi Bhusan Das Gupta will preside. Md. Kazi Abdul Ouddi will be guest-in-chief. Prominent educationists and artists will take part in the function.

YUBA-SABHA

Yuba-Sabha, a cultural organisation of Howrah will hold a week-long celebration of Tagore birthday beginning on May 8, at Railway Club Hall, Howrah, at 6-30 P.M. every day.

DAKSHINEE

'Dakshinee' will celebrate Tagore birthday and its foundation anniversary jointly today (Friday) at 7 P.M. at Ashutosh College Hall. A special programme of Tagore music consisting of Tagore's various classical and lighter musical compositions will be pronounced by the Dakshinee group of artistes.

ALOKE - TIRTHA

Aloke-Tirtha will celebrate Rabindra Jayanti on Saturday, the 9th May (26th Baisakh, B.S.) at 3B, Raja Dinendra Street, at 6 P.M. Sja. Provatosh Dutt Sarasmal will preside and Sj. Bidhayak Bhattacharya will be the Guest-in-Chief. Dances songs, recitations have been included in the programme.

P. P. BIDYAYATAN

Rabindra Jayanti will be celebrated by Prafulla Pratap Bidyayatan today (Friday) at 8-30 P.M. at the school premises, 116A, Keshab Ch. Sen St., Calcutta. Prof. Janardan Chakraborty will preside.

Deshapriya Vidyaniketan (Belgharia) : Rabindranath's birthday will be celebrated to-day (Friday) at 5 P.M. at the school premises on which occasion an impressive programme will be gone through.

ANURUPA BALIKA VIDYALAYA

The teachers and students of Anurupa Balika Bidyalaya will celebrate the birthday of Rabindranath to-day (Friday) at 6 p.m. in the school premises. The students will stage Rabindranath's 'Lakshmir Pariksha.'

NABARUN SAMSAD

Nabarun Samsad (Paikpara) will celebrate Rabindra Jayanti on Saturday and Sunday at 21A, Gangulipara Lane. Paikpara. Prof. Narayan Gangopadhyay will preside and Sri Chapala Kanta Bhattacharya will be the chief guest. On Saturday at 6 p.m. there will be Lecture, songs, recitations and instrumental music. On Sunday at 7 p.m. 'Seshrakha' will be staged.

AT DUER PALLI

Rabindranath's birthday will be celebrated by Duer Palli Rabindra Jayanti Utsab Committee at 8A, Sen Lane, Sja. Indira Devi Chaudhurani will open the function. Prof. Probodh Sen will speak on 'Language and Rhythym'. Besides Rabindra Sangit there will also be a musical sketch by I.P.T.A. and the dance drama 'Abirrav' by Rankrishna Lahiri and party.

FOOD DEPARTMENT

The employees of the Food Department will celebrate Rabindra Jayanti on May 9 at 2 p.m. in Shed No. 1 of the Free School Street Office of the department. Sj. Sonarjit Bandyopadhyay, Deputy Minister will preside. Sj. Ajoy Kumar Mukherjee, Irrigation Minister will inaugurate and Sj. Sasyendra Kumar Basu, Judicial Minister will be the chief guest.

BOARD OF SECONDARY EDUCATION

The Board of Secondary Education will celebrate the birthday of Rabindranath to-day (Friday) at 5 p.m. at St. Xaviers College Hall. The students of several Calcutta schools will participate in the function.

HOWRAH D. C. C.

Howrah District Congress Committee will celebrate the birthday on Saturday at 6 p.m. at Howrah Town Hall. Dr. Sumiti Kumar Chatterjee will preside. Programme includes songs, recitation and staging of the drama 'Avirrab' by the members of the Howrah Sub-committee.

OTHER FUNCTIONS

The following organisations will also celebrate the birthday of Rabindranath—at 6-30 p.m. at 6, Dwarkanath Tagore Lane: Sri Soumendra Nath Tagore will discuss 'Tagore's songs and folksongs of Bengal.' Sm. Radharani Devi

RABINDRANATH LIVES IN US
He Remains Yet Undiscovered
Poet Calling For A Voyage Of The Discovery

By SUBHRANSHU MUKHERJEE

THE greatest minds often had to pay a price for their greatness: they have seldom been comfortably and truly recognised in their own age. Perhaps a certain perspective of time is essential for this real understanding. One cannot, standing at the foot of a mountain, get a glimpse of the mountain-tops. Our generation is born much too close to Rabindranath—we have been stirred, charmed and provoked by the poet; the first fine careless rapture, 'the precious gift of endless first surprise' was ours. It remains for us and for posterity to explore patiently the obscurer splendours of the mountain-crests; it remains for us and for posterity to rediscover Tagore.

There have been other difficulties in our way not the least of which is the problem of language. It was at once fortunate and unfortunate for Tagore to have written in a language confined to a region of India—fortunate because he could mould and fashion it rich and personal language full of potentiality; unfortunate because he wrote in a language which, by virtue of its rare delicacy and intensity of lyricism, defies any attempt at true and faithful rendering. His poems have been, we admit, extensively translated into English and other languages and it was his English renderings that made him a Nobel laureate. But the fact remains that poetry, like a flower, is essentially untranslatable; the substance perhaps is there, but the breath and finer spirit of poetry with all its freshness and grace is lost; the harmony of the poet's emotion with the rhythm, the music and the image is lost. And this is all the more true about Tagore's poetry whose impassioned lyricism and superb felicities of diction 'surprise by such a fine excess' as to make any true rendering utterly impossible. Naturally, a small fragment of the poet and a feeble shadow of the poetic self is all that the world yet has seen of Tagore.

Tagore Verse In English

That is why we may well wonder when exactly the West saw in Tagore an honour him with the Nobel laureateship. A handful of devotional lyrics rendered into free verse in English without the enamouring music of the original, without their concentrated lyrical passion and above all without the subtle, magical harmony of the one with the other could not have been an intellectual match for them. For instance, when the GLOBE of Toronto, Canada, wrote in its issue of June 16, 1914, 'It is the first time that the Nobel Prize has come to any one who is not what we call 'white'. It will take time, of course, for us to accommodate ourselves to the idea that any one called Rabindranath should receive a world award for literature . . . the name has a curious sound. The first time we saw it in print it did not seem real.' They did not stop at this. The TRUTH of London spread the following with screaming banner headlines: 'Prince William's visit to Calcutta, the Swedes have said, brought about the Award of the Nobel Prize to Rabindranath Tagore. This Bengali poet, in the opinion of the French and other Continental schools, is hardly a typical Oriental, but rather an Anglo-Indian hybrid — at any rate as a poet . . .'

West Pours Venom

One newspaper after another in the West poured pure venom against Rabindranath Tagore and India. An editorial of the former had even to accept the whiteman's challenge and get over with a screaming banner headline of 'INDEPENDENCE BELGE, Bruxelles (November 24, 1913) "the protest of all European nations will be raised against Rabindranath Tagore."'

This one-sided virulent criticism of the Award of the Nobel Prize to Rabindranath shook the white race into such a torrent of humiliation that the TIMES of Los Angeles which found itself rather mild with its comments wrote a flamboyant article in its issue of November 19, 1913 bitterly complaining that there was something inherently wrong with the Nobel Prize committee which awarded the prize "to a Hindu poet whose name few people can pronounce, whose writings few people in America are familiar, and whose claim for that high distinction still fewer will recognize."

I think it was in 1931 when I was in my teens an English professor asked me to name any Asian poet who would be, to say, as he put it, stretch of imagination, compared with Shakespeare. Without a moment of hesitation I named Rabindranath Tagore (with whose works I was not expected to be proficient then) only to be sharply rebuffed with a sarcastic remark that Tagore was vulgar and that I should know the Lithuanian Government (my knowledge of Geography was not a strong point with me) had banned his works.

Shakespeare & Tagore

What I had not known then but later during a research I stumbled at a note which did suggest that Tagorean works were indeed banned in Lithuania for his works were found to be "immoral and anti-social." But my research also revealed, what my English professor had withheld from me, that Rabindranath had the distinguished company of Shakespeare and Oscar Wilde, for I found the notice (quoted in Westminster Gazette of April 25, 1927) read :

"It is announced that the Lithuanian Government had issued a decree forbidding the sale in Lithuania of works of Shakespeare, Oscar Wilde, and Sir Rabindranath Tagore — the reason given for this step is that the works in question are immoral and anti-social."

It was not the Lithuanian Government alone which took this view of Tagore's works. At home our own Bengali Babus thought that Tagore's RED OLEANDERS was a seditious book and the book itself was a prosecution exhibit in the Alipore conspiracy case when Hutching was charged for taking a secret part in the dramatic version of the playlet staged in Bombay : the main charge against Hutchinson was that by taking part in the drama called RED OLEANDERS he "had incited revolution in the country." The content of the book is interesting to read RED OLEANDERS' review published in SHEFFIELD TELEGRAPHS in its issue of July 23, 1925. It read :

"Mr. Tagore is too serious a writer to be suspected of publishing absolute nonsense on purpose, so one must suppose that he did it by accident. Presumably he is able to follow the workings of his brain, and it would be very interesting to hear from him just what it is all about."

Tagore The Best Seller

But in the meanwhile something very strange was happening in Europe : Tagore had become, in spite of all that was said against him, a best seller in the continent. The book stores were flooded with translations of Rabindranath's works. In almost all countries of Europe intelligentsia were discussing Tagore and reading his works feverishly. And then arrived a book called TAGORE, SEINE PERSONLICHKEITE, SEINE WERKE, SEINE WELTANSCHAUNNING which published in Dresden with 'TAGORE, his personality and philosophy'. The author of the book is one Dr. Arthur Schurig. The German doctor criticising the Indian poet said that he was a sensationmonger and that he was paid by "British Imperialism" !

But in spite of this book the people of Germany, as elsewhere, took to Tagore rather kindly and they read his works with great vigour because, according to them, they found in his works certain charm and relief that they had been missing all along at home. And who can forget the great ovation that Rabindranath received wherever he went in Europe and still we find remarks such as these by a whiteman's newspaper : "My God ! the paper writes discussing a Tagorean work of international fame. Shall we ever forget that awful book ? The

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Tagore's Winning Of Nobel Prize Pricked The Whiteman's Vanity

By SHIBDAS BANERJI

THE award of Nobel Prize to Rabindranath Tagore in 1913 was not only a great shock to the Westerners but it was, as they exclaimed in no common length, a great insult to their race superiority.

"The awarding of the Nobel Prize for literature" wrote NEWS of Macon, Ga in its issue of November 26, 1913, "to a Hindu has created much chagrin and no little surprise among writers of the Caucasian race. They cannot understand why this distinction was bestowed upon one who is not white."

What actually happened immediately after the Award was made known; almost all the newspapers in Europe, America, South Africa and Australia seemed to be burning with indignation that a non-white man had been given such an intellectual match on them. For instance, when the GLOBE of Toronto, Canada, wrote in its issue of June 16, 1914, 'It is the first time that the Nobel Prize has come to any one who is not what we call 'white'. It will take time, of course, for us to accommodate ourselves to the idea that any one called Rabindranath should receive a world award for literature . . . the name has a curious sound. The first time we saw it in print it did not seem real." They did not stop at this. The TRUTH of London spread the following with screaming banner headlines : 'Prince William's visit to Calcutta, the Swedes have said, brought about the Award of the Nobel Prize to Rabindranath Tagore. This Bengali poet, in the opinion of the French and other Continental schools, is hardly a typical Oriental, but rather an Anglo-Indian hybrid — at any rate as a poet . . .'

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Tagore The Best Seller

But in the meanwhile something very strange was happening in Europe : Tagore had become, in spite of all that was said against him, a best seller in the continent. The book stores were flooded with translations of the universal Spirit of Nature with that of Beauty. Tagore reinforces and enriches his own conception of Beauty by identifying it with the concept of the Creative Muse—his 'Kavya-Lakshmi' or 'Manash-Sundari'—and with the spiritual concept of the 'Jivandevata', the 'inmost spirit of my Being', the 'Lord of my Life' as the poet would call him, the 'Demiurge' or his creative as also of his larger life leading him on through varied imaginative experiences to a greater finality. This synthesis of homeless Beauty with more enduring and powerful realisations vitalises Tagore's poetry and gives it a richness and intensity and a flame of spiritual passion that transforms and truth so life's unquiet dreams".

The wealth of emotive and spiritual experiences that enrivens Tagore's conception of Beauty is not a measure but a mere indication of its power and grace, to realise which one has to turn to the original Bengali poems, to their virginal freshness charged with a new vitality. If great poetry should be the 'annoucements of spiritual discovery', if it should be 'the coincidence of unfettered imaginative ecstasy with superb spiritual poise' here is that poetry. It is this sense of spiritual discovery that gives to Tagore's poetry of Beauty and Nature a rare delicacy and intensity of apprehension unsurpassed by any poet of the West.

Poetry Of Nature

Tagore's poetry of Nature is even more enthralling and deserves an even more careful investigation by the generations to come. Early in life he embarks on his quest of this spirit and realises the spiritual principles of love and joy animating the universe. Through them he apprehends the profound unison of the self with the cosmic. The consummation of ideal Beauty deepens into the call of the Infinite; and finally on reckless of all it creates and destroys. In this mind-child's play of 'eternal Beauty' Tagore's genius finds its most congenial expression. Its mind delights in the 'unnamed Fountain of Life' in poet imagines, bears within itself the call of the Infinite; and finally on reckless of all it creates and destroys. In this mind-child's play of 'eternal Beauty' Tagore's genius finds its most congenial expression. Its mind delights in the 'unnamed Fountain of Life' in poet imagines, bears within itself it manifesting itself in its march through aeons of time. Dynamic movement is an essential trait of Tagore's creative genius; and it is this dynamism that gives to his genius is nowhere more deep and

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RABINDRANATH'S MESSAGE OF LOVE AND HUMANITY TO THE POWER-MAD WORLD

By SATYANARAYAN SHAHA

THE message of Tagore is of more absorbing interest to-day than it was ever before and we see that the world has not been cleansed of its impurities even after the two bloody battle and is yet in the throes of the most destructive armaments is already under way. The global atmosphere to-day is surcharged with the venom of violence, hatred and mutual recrimination and humanity threatens to be atomic and chemical keinsteins of destruction desperately looks for a way out of the negation of life and chooses its errand path to survival. The ancient caveman is not dead, and has found a new lease of life in the present-day statesmen and politicians who, by their Dr. Jekyl and Mr. Hyde policy, scientific and ingenious improvement upon the temperamental cruelty of the ancient cavemen, go on with impunity bloodrattling humanity, and instead of ushering in an era of peace and fellow-feeling, have brought us into an age of insecurity of mist. But humanity must not allow the moral bankruptcy of statesmen and politicians to prevail over the eternal quest for peace and craving for living free and peaceful lives and must resolve to find new cures for the multifarious ills which threaten the world with infectious perpetual death. Rabindranath Tagore has its constructive blueprint for humanity to follow as a panacea for many of its ills. He has his unique message not only for the common man who feels up on occasion and record his emphatic protest against the ill-effects of pollution of atmosphere and politics which serve to become an outrage on humanity, but also for statesmen and politicians who are responsible for the organized orgy of rivalry and temptation at the cost of the religion of the soul which is sacrifice.

Basic Principle of Life

Tagore believes that the basic principle of human life is synthesis and harmony. He has positive faith in individuals all over the world that are allowed to think clearly, feel nobly and act rightly, can transform the world child into a war-sweetmate into a millennium. He says, "it is individuals who are the vitality of human unity. Civilization is the creation of individuals". He is not in accord with the view that the individual exists for the sake of the state or the philosophy of 'one must live' that one nation will start war to dispossess another of her rights and privileges. As an inviolable result of this, nations vie with each other in rapacity and greed and all considerations that man should be treated as man are being cold-storaged by the very ideal of nationhood which, without essential fellowship and co-operation, is the greatest menace to humanity. National interests are set above the fundamental human relations, private interest being exalted into a fetish with the result that men residing in any part of the globe will be treated as man and nature will be ravished by the greedy and thoughts must cement themselves into an indissoluble bond of fellow-feeling and amity. But unfortunately for the stricken humanity, Europe blundered into a display of aggressive brute force resulting from the lower passions of greed and hatred. Christianity preaches love, amity and non-violence and what could be a greater mockery to Christianity than the clash between Protestantism and Catholicism which took an egregiously heavy toll. A very sad

people, indeed, for the religious fanaticism of the West, the protagonist of the type of religious faith as being their own on the other and as leaving behind a legacy of bloodstained memories on that score! India as witnessed such a serious clash between Hinduism and Buddhism, but the underlining an emphasis on synthesis and harmony and of universal consciousness of the unity of man, and solved the problem with grace & dignity, and placed the essential unity and harmony of the social institutions and doctrines and the differences thereof were made up by the spirit of understanding and synthesis which alone can promote and foster synthesis and harmony. So Rabindranath denounces Western civilization as being in harmony and synthesis and as "carnivorous and cannibalistic in its tendencies. It feeds upon the resources of other peoples and tries to enslave their whole future. The furies of terror which the west has let loose on God's world come back to threaten itself and goad her into desperate desire of more and more frightfulness; as is given her ho rest. To the worship at the devil of politics which sacrifices other countries as victims. She feeds on their own dead flesh and grows fat upon it. — But they are sure to die at last and the dead will take their revenge by spreading pollution far and wide and poisoning the very source of her feeder." He finds—"India looks at history, Europe in action. To establish relationship with others is the aim of India but to breed conflict is the curse of Europe".

Ist-West Harmony

Rabindranath, like all great men, believes in internationalism. His internationalism does not smack of the political philosophy of class hatred, it is the conviction of a seer; it embodies the soul-stirred outpourings of a humanist saint. He declares that East and West must come together — communing and combining with each other to learn from the other, mutually to blend with the other to build a commonwealth of man and commonwealth of heredity. His internationalism is other unostentatious name for international relations based not on commercial or political foundations — on sound human relations. This spirit of interdependence based on human relations will inculcate upon the duty to respect the rights of every other nation which possesses a culture rooted in its soil and has played no insignificant part in the evolution of mankind, thus bringing about an intellectual and moral cohesion. This, he believes, will remove the spirit of nation and the people in all countries will find a common home and ere in the globe and common affinity with one another. Rabindranath of India alone but of the whole ld. As a true internationalist he "as much for the Negroes brutalized in America often for economic reason and for the Koreans, the ss victims of Japanese imperialism, for any wrong done to the helpless titude of his own country". As a ples of internationalism he made ien warning from his side bed to power-intoxicated nations that would destroy themselves in their ne egotism. He advised the power-

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Rabindranath: His Politics & Patriotism

By CHUNILAL MITRA

IN a land of opposites and tragedies where the palaces of the peasants and the palaces of the princes, poverty and plenty, want and affluence are seen side by side, where persons become politicians and politicians, patriots overnight, when cheap popularity and more cheap patriotism are evident here and there, it is simply gratifying to record that things were not so before, and even a decade back, to be a petty leader required some amount of courage and genuine patriotism. In the context of world-wide duplicity and dissension and country-wide pseudo-patriotism it is high time that Ratindranath's love of the country should once again be respectfully remembered and reviewed. If the birth anniversary of poet Shakespeare is being observed even after four hundred years, there is no reason why Rabindranath's several centenaries will not be observed. Nay, we may even toughly estimate that the poet-patriot will be gratefully loved, revered and remembered for thousands of years by his countrymen.

It is no use having lip allegiance for paying blind homage to his lofty ideal. The nature of Rabindranath's patriotism is distinctly different from that of the multitude and even contrary to many of our present day leaders profess and practise.

His patriotism has its semblance with that of Swami Vivekananda on the one hand and Mahatma Gandhi on the other, while in one significant respect his idealism has its parallel to the one of George Bernard Shaw. He did not so much believe in reform as in growth. National growth can neither be dictated nor can it be achieved through imitation. He felt and asked us to feel for the poor, the destitute, the lowly and the lost. We must feed the nation with the fuel it needs and then help in its growth, and this alone will be the revelled reconciliation against any sort of organised priesthood either in politics or in the Church, in Society or in morals. Like the Mahatma his patriotism was not exclusive. He was at once a patriot and a cosmopolitan. The peculiarity in him was that his being international did not collide with his being national, and even provincial. He was an Indian first and an Indian last. Yet none contributed so much to world peace and towards a better understanding between man and man, a nation and another nation as the poet did. He never dreamt of, far less sponsored for divided India and still less divided Bengal. Like life he considered India indivisible. For him no pursuit of knowledge can be vivisected from life's real. Subjects in their perfected forms are interwoven. So, politics is indissolubly connected with Ethics, Philosophy and even with religion. He literally lived at once an individual life and the cosmic life. He laboured for India's being restored to her lost tradition, to her identical spiritual self. As such he abhorred any sectional means for attaining our independence and deemed with contempt any idea of begged or contracted freedom.

Independence To Be Earned

The poet's life-long endeavour was to re-establish India on her own pristine greatness and glory. He ought to be earned not in deception but in earnest and sacrifice. For him the way of sacrifice and austerity is the way to life and redemption, while the way of selfishness and duplicity is the way to death and slavery. From 1887 — eighteen years before the birth of the Congress and even three years before the advent of the Indian Association his love for the country was getting shape from the 'Hindu Mela'.

The courage and boldness that was witnessed in Michael's epic poem "Meghnad" is conspicuously found all through Rabindranath's writings. He did not shirk to raise funds to conduct the defence trial of Tilak, the great Maharatta leader of immortal fame. The Indian renaissance movement not a new Indian found in Rabindranath and even in the dawn of our national awakenings he played an important role when 'Banga Darshan' was revived under his editorship in 1901. The theme of his epochmaking address (1904) the "Swadeshi Samaj" was virtually the idea of setting up a parallel Government in India. The same mission actuated De Vallera in his Sinn Fein movement. Rabindranath's patriotism is distinctly different from that of the multitude and even contrary to many of our present day leaders profess and practise.

His patriotism has its semblance with that of Swami Vivekananda on the one hand and Mahatma Gandhi on the other, while in one significant respect his idealism has its parallel to the one of George Bernard Shaw.

"My heart sings at the wonder of my glance in this world of light and love;
at the jeel in my pulse of the rhythm of creation cadenced by the swing of the endless time.
"I feel the tenderness of the grass in my forest walk, the wayside flowers startle me; that the gifts of the infinite are strewn in the dust unheeded fill me with wonder.
"I have seen, have heard, have lived:
in the depth of the known have felt
the truth that exceeds all knowledge;
which fills my heart with wonder and I sing."

—RABINDRANATH

impetuous than in a work where he comes to visualise the dynamism of the cosmic process. It is in 'Balaka' that the force and subtlety of Tagore's mind, the boldness and range of his imagination are revealed as they have never been revealed before. And she's are all wedded now to supreme lyricism welling out with a breathtaking sense of beauty and wonder.

Vision Of Endless Joy

In his 'Last Phase' Tagore comes down from the metaphysical heights of God's green earth again. He has attained by now the spiritual freedom of mind and intellect, and the 'visions and the philosophy' gained is his. The delighted poet is now attended upon by an illumined vision of the endless joy and love and loveliness of Man and Nature, and, with an unerring guide by the power of joy and the deep power of harmony, he sees into the life of things.'

In these last works the poet's vision sweeps over the whole range of creation and takes in the elemental forces behind. It swings back to the primal Time and scours the immensity of space. It takes within its orbit the march of human destiny moulding and recreating itself through the upheaval of centuries. It takes within its orbit the rush of forms and principles, ideas and ideals, through the tumult of the ages. The sense of time, the sense of human life whirled for a million aeons through the vast descends upon him. A sense of deeper realities transfigured by an abiding sense of beauty, a larger and closer contact with the fundamental truths of life, daring explorations into the dim and fugitive traits of the human mind, a tender yet incisive vision into the joys and sorrows of the ignored and the humble that suggests the majesty as much as the mockery of human destiny—are a few of the many notes of this 'Last Phase' of the poet. They open up before our eyes the vastness and grandeur of life and reveal an ever-deepening vision of beauty and joy and wonder of the universe. They tell of a depth where unbroodline could never touch the ground', a depth where also there is life. In this serenity of realisation the poet sings out :

"Blessings have I won in this life of the Beautiful
In the vessel of man's affection
I taste His own'divine nectar'

the world suffers from. But when the rhythm of reciprocity which generates harmony between rights and mutuality, has been disturbed, it is too much to' expect the restoration of the wholeness of man and removal of the feeblenss of vision. But Rabindranath is a robust optimist and has x-rayed into the depth of the problem.

He advocates a sound, and not piecemeal change in the constitution of human mind which always hungers for acquisition. He diagnoses disease lurking in the mind of man, and remedial measures will be of no value if they do not cure the disease that has infected the mind. And is the source of all evils and the breeding ground of the epidemic of greed which isolates one man from the other and creates geographical barriers when one world is the dream and aspiration of the stricken humanity. Earnest efforts to synthesise different cultures of the globe will effect a gradual change in the mental constitution of man. Rabindranath suggests the creation of a centripetal force which will attract different cultures and India, according to him, with her unshaken faith in the oneness of Satyam, Sivam and Sundaram, will be the fit place for that force and thus save the world from having grown into an exaggerated and unbalanced West. But such synthesis of cultures cannot be had through violence from without, it must be had through the media of example, persuasion and inspiration. Rabindranath, like Mahatma Gandhi, believes that violence for the reformation of man is a weapon with the weak and cowards who have no faith in themselves and in humanity. Violence once indulged in by a section of humanity to bring about better days is evil means pandering to the base elements of that section and if that section triumphs it will again degrade and disgrace itself by the very devilish means of violence whereby it improved its lot and will be constantly afraid lest another section becomes more powerful than it and wrests power through counter-violence. Violence, once encouraged and indulged in, does not stop until it has morally exacts the principal with compound interest. So synthesis of cultures, effected through mutual trust and understanding and not through violence will be of lasting and perennial value. Prof. T. Sorokin has rightly said,

"To avert a disaster embracing the whole of man, no solution geographically limited to one country can avail, even for that country itself because of the present-day solidarity of mankind which requires a world-embracing solution . . . Rabindranath works to remove the artificial barriers which on the ground of culture separate the peoples of the world, because they hamper all of them, without helping any, standing in the way of their free and fruitful intercourse".

Power-Madness Must Go

But his doctrine of internationalism requires as an indispensable pre-requisite the eradication, once for all, of greed and hunger for acquisition of power. It is primarily greed and frenzy for the acquisition of power that have wrought so much havoc into the world. Greed and love for power isolate man and destroy the ideal of humanity which is the harmony of the society which has that as its basis and snap the sweet relations that exist between man and man. They create separationist patriotism and aggressive nationalism, and become the guiding principles of modern progress which is responsible for the curses of power politics and corruptitude. As a result "passions become violent and social disorder prevails, the new desires multiply and men of many seeking to use them as tools for self-aggrandizement". It is this universal greed, which has turned one-time men from universal benefactors who could have blessed the human world, into villains and made the scientific discoveries of the universal orgy of destruction that the world is heading towards. Rabindranath, in his unique, inimitable style, comments on the havoc that greed, profit, love of power have wrought into the world.

"Everywhere has the profiteer's bushel hidden the light of the truth of the man. Man's starved heart is being ridden to death by his corpulent greed. Even over a path of profit that has no terminus. Never in the history of the world has all-devouring avarice organized such a universal orgy for its own repletion. The passions which are the enemies of the soul work their purpose by hiding from the view the wholeness of man. There is one more of these enemies which is nearer in this age — this is 'feebleness of vision".

Man's Wholeness

Rabindranath believes that restoration of the wholeness of man and removal of the obtuseness, feebleness and cruelty of vision will go a long way to cure the present day malaise that

Greatest Tragedy Of The Age

The greatest tragedy of the modern age is that man has forgotten himself. Rabindranath says that there is, as it were "a great planet dragging at the minds of the present age, a huge planet with its gravitation, distracting our thoughts and endeavouring towards a path which is not the normal path of mankind." What is wanted to-day is the pure and serene radiance of emancipated and liberated souls free from the bondage of meretricious civilization and the canker of commercial competition. Rabindranath says that those who fought in Europe and grown great, must say change in the world is necessary. They say — narrow patriotism and commercial rivalry do not contribute to our welfare. We shall have to expand ourselves and outlaw war. Hence the emergence of the League of Nations with a few first class powers. What was its contribution to the world? That the functions of the League of Nations which expressed man's powers, not soul, had belied Rabindranath's great expectations was evident from the outbreak of the second world war, the preparations of which had cast to the four winds the covenant of the League which failed regrettably to become an agent of action. Rabindranath had not lived long enough to see the emergence of its modern counterpart, the United Nations, the political sequel of the second world war. Had he lived, he would have been pained to see it repeat the same failures and tinker with the pressing problems which require drastic tackling just as its unworthy predecessor did, and attach undue importance to physical prowess and political manoeuvres, not to soul.

One-World Idea

So Rabindranath laid stress on a world-organisation — Biswa Bharati — that will not simply blaze forth the mechanical and mistaken notion of the unity of nations, but will help to advocate boldly the scientific and at the same time ancient wisdom — that the oneness of different communities and the members of a cohesive family cemented by the bond of love — this regards man as belonging to a great constituency of mankind with no geographical barriers. He dreamt of a world 'where the mind is without fear and the head is held high, where knowledge is free, where the world has not been broken up in fragments by narrow domestic walls, where words came out from the depth of truth, its success will promise a greater prize, its failure will spell a greater disaster To-day mankind is rushing precipitate towards a cataclysm that threatens to overwhelm only all that man has built up in the material sphere; but, was in more, it is a challenge to the spirit and soul of man. Rabindranath with his beatific vision forsaw such a crisis and raised his clarion voice against tyranny and oppression and ordained that those who perpetrate injustice and those who submit to it are equally guilty in the eye of God. So he sounded a note of warning against those who create injustice and oppression. But in the mad frenzy of power and in apparent success, statesmen and politicians did not pay heed to the serene voice of that angel beating his luminous wings in the stormswept and trouble-tossed world. So we see that hardly has the war wounds healed when the political firmament is dark with the thickening clouds, foreboding something horribly ominous.

Poet's Warning

Yet we have no cause to be disheartened or to turn pessimists. As we know, the spiritual life of Europe belongs not to Caesar and Napoleon, but to Christ and the civilization of the East has been more influenced by Buddha then by Chengis Khan or

(Continued On Next Page)

The Seventh Of August And Its Significance

By RATHINDRA NATH RAY

In observance of the 13th Anniversary of the death of Rabindranath Tagore on August 7, these articles bringing out some most salient aspects of the great life that the Poet lived for the well-being of his countrymen and humanity are published as a tribute to his sacred memory.

EACH year as this day comes round, we remember with poignant grief that the great man whose inspiration had so much to do with the making of the history of our times, has gone from us. On this day a vivid recollection comes to us of all that we have lost, and yet we know that what he has left behind is everlasting.

Rabindranath Tagore is one of those rare and illuminating personalities who lighted up the dark places and with his delicate touch brought beauty and happiness to mankind. He not only gave a new impetus in brinving about the rejuvenation of Indian thought and culture but his contribution spread far and wide. His great ideal was the achievement of that inner unity between the people of the East and the West, the creation of "one world". In this war-ravaged world, where tensions and conflicts exist, he was the harbinger of joy and happiness.

While Gandhiji was the symbol of struggling mankind endeavouring to attain peace and non-violence, Tagore was the symbol of the flowering culture through which such attainment could be turned to useful purpose. Thus, in this generation of ours a country submerged and down-trodden under foreign domination produced two of the great personalities who will live as long as man on this planet. While both were born in India, neither can be assessed within the narrow confines of nationality.

LIMITLESS HORIZON

Tagore's works gave him a world status for he could not be compared to other writers and poets of this country as his vision was wide and the horizon limitless. He travelled widely in China, Japan, Persia, Europe, England and America. He knew the feelings and the emotions of the people of all these lands and these found reflection in his works. It was this universal spirit for which his works found appreciation when translated into foreign languages.

He was a voracious reader who had a deep knowledge of both Indian and European literature. He applied every style and metre conceivable in his prose and poems. Particularly evident is his application of the Western rhythm taken from the Nobel-laureate W.B. Yeats, who helped Tagore a great deal in his translations.

The great work of Tagore led to his receiving the Nobel Prize for literature in 1913, but this was the least part of it. His contribution to the philosophy, thought, literature, music and politics of mankind was something, which included the attainments of both Goeth and Shakespeare in the past.

Son of a sage and philosopher, Debendranath Tagore, he started writing from the early age of eight and his first poem was published at the age of 16. His versatile genius reflected itself and found expression as a poet, novelist, dramatist, composer, sociologist, educationist, philosopher, nationalist, internationalist and as a thinker and sage.

FIRST A POET

Tagore is perhaps best known as a poet. One who could describe nature as well as Wordsworth write religious poems as well as Milton, describe human emotions as well as Keats and Shelly and write patriotic poems as well as Tennyson. A musician of repute he knew how to compose music being well versed in Indian classical music. The influence of Western music in his composition is also unmistakable. A subtle dramatist, he wrote historical and social plays which were adorned with the finest poems, music and dance. It all reflected India's ancient past, her conflicts with the present, the heritage of Asia and the common bonds it has with the rest of the world.

He lived in a world where the conflicts between nations interfered with culture and his travel diaries and some of his essays, letters and prose pieces are in effect a reflection of the frustrations of the cultural mind of mankind in the face of physical conflicts and dangers. Tegore's novels are sometimes too deep for the ordinary man—they are probably the outpourings of a more mature mind and need a greater amount of experience, literary taste and reflection for appreciation.

"Gitanjali", for which Tagore got the Nobel Prize, is just one of many such pieces which were evidences of his world stature. He was a man of great personality, of definitely humanitarian views who could not for long live in the ivory tower of isolation. Intimately connected with the politicians and nationalists of the day, his address at the Indian National Congress in Lucknow is just one of his timely reminders to the people of the nation to tighten up their belts and unite in the cause of removing the shackles of slavery.

MAN OF ACTION

What was the most remarkable feature about this great poet was that he was also a man of action. While he had an insight into the nature of mankind and could view developments with a detached eye, his contribution and active participation in these developments are indeed unique. He was not satisfied with theory only. He inherited Santiniketan ("abode of peace") from his great father and gradually turned it into a forum for the translation of his ideals into action. Here Tagore managed to create a bond of unity among the multifarious cultures of India and the rest of the world. Visva-Bharati, his international University, was founded. From far and wide came savants and philosophers learning of India's past glory and her contribution, and brought their own thoughts and experiences to enrich the culture of Santiniketan.

But it was not the cultural aspect alone with which Gurudev Rabindranath was satisfied. There are many who perhaps have forgotten that the feeling of dissatisfaction expressed throughout the country, nebulous and hesitant at first, about the need for reorganising education in India on practical lines was first turned to constructive purpose by this great man. He brought in a new system of education in Santiniketan and established Sriniketan where suitable and practical education in keeping with the environment of rural India was introduced. We hear much of basic education and it was Gandhiji who spread it far and wide. But here in Santiniketan and Sriniketan almost two decades earlier was established the essence of that system.

Spreading into the villages around this area and giving training in cottage industries and fine handicrafts to the rural populace as well as to pupils who came from all over the country and from the world outside the first vocational-bias and the agricultural-bias schools came into actual existence. Adult education as against the education for literacy which is being introduced throughout the country today was also first started at the initiative of this great educationist.

A POET IN LIFE

We could aptly describe Santiniketan and Sriniketan and their activities as the embodiment of the thoughts and the ideals that found expression in the verse and the writings of this poet. Unique in the history of civilisation, Rabindranath stands a solitary example of a poet who has also contributed in so singular a manner towards the economic and the educational betterment of his land. Thus while he created a world of beauty and joy, through his pen, through his initiative and skill, he tried to bring it into actual fruition. As a mighty giant, he stood against social customs that had been destroying the life of the people and through his verse, his idea spread like wild fire from village to village and from district to district throughout India.

In the same way, born at a time when a nation which had been slumbering for centuries, was waking up and striving to free its soul from bondage, he gave expression to its innermost thoughts in verses and songs that inspired and kindled the fire of enthusiasm until freedom came. Gandhiji and Tagore freed the soul of a nation in bondage and whilst Gandhiji was the great leader who through his own technique fought freedom's battle, it was Tagore's songs and verses and inspiration which kindled the imagination in that fight.

Yet, we must say of both of them so closely linked with the national struggle that in fact it was merely the accident that they were born at such a time in the history of their country that brought them into the sphere of politics. Their contribution goes beyond the frontiers of nations, and will remain to inspire mankind through changing times as long as civilisation lasts.

THE NATIONAL SONG

Often without realising it, we are guided by the thoughts and the verses of Rabindranath. In the hemes of Bengal, babes-in-arms learn the verses of Rabindranath and lisp them in their own language. And in translation his works are taught to the children of all nations.

It is Tagore who gave us the National Song of Independent India. The music and the genius of his poetry will linger throughout the centuries. We can say of him that he not only created a world of fantasy and beauty and coming down to earth, he was one of the most "earthly" in that he built institutions that remain as a testimony to his endeavour to help struggling mankind and bring harmony amongst nations. He may have gone but his spirit lingers. Generations unborn will not know the tone of his voice or the lilt with which he sang his songs but his words will always echo and re-echo down the ages.

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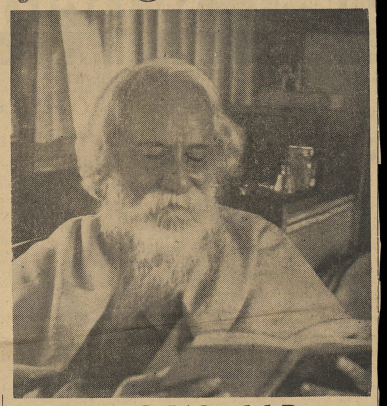

Tagore & World Peace

By AQIL AHMED

It is a matter of common knowledge that Tagore was a poet of peace, but there is one thing startling about him, that his conception of peace is essentially different from that of any other poet or politician of the world and the man who entertains any doubt about this fact should turn to the historical address delivered by Abraham Lincoln in the last year of his life.

"With malice towards none, with charity to all, with firmness in right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wound, to care for him who shall have borne the battle and for his widows and orphans—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations"

This is universally regarded as one of the best messages of peace.

But what Tagore has to say in this respect is different in essentials. He prostrates himself before God, the serene and free, and begs of His immeasurable mercy and goodness to wipe away, "all dark stains from the heart of this earth." His is a message of universal peace and love. It is not to flow through Thames or Ganges. It is boundless ocean that touches the shore of every country His message to the whole world is:-

To the dumb, languishing and the stupefied, must we give voice:
These hearts, wilted and broken, must be galvanized with new hope:
Beckoning them we must export, lift up your heads this very instant & stand united.
They before whom you quake in fear, quake more than you in their guilt,
They will take to their heels the moment you are roused.

The difference is there; nobody can deny that. It is an admitted fact. Then there is one other question more important and of greater significance. Why this difference? Why this rare depth of vision in Tagore's outlook of peace. The one factor responsible for this difference between Tagore's approach to the problem of peace and that of others was the difference in the environment and circumstances in which Tagore was brought up. He was nursed on the milk and honey of love, truth and peace

A GLORIOUS HERITAGE

He was born in a family that had a glorious line-up of great men. His grand-father Dwarkanath Tagore was known as prince for his generous and magnificent ways, his father Devendranath was known as Maharshi for his spotless character and spiritual insight, his eldest brother Dwijendranath Tagore was known as philosopher, his elder brother Jyotirindranath Tagore like a comet trailed the dazzling path of a brief career. With these streams flowing right through the heart of young Tagore, it is but natural that when he grew up he gave to the world a new tradition, as Nehru calls it-the tradition of love and peace.

That in the heart of his heart Tagore cherished the ideal of love and peace is all the more understandable if we know Tagore's early life of which he has made passing mention in his 'Reminiscences.' The lover of peace and freedom as he was he did not like to attend school. Speaking on one occasion he very fairly and honestly admitted, "I recall it the door of the class room, gaping each morning like a big mouth, its bare walls, it wooden benches, its wooden desk at which the teacher stood giving his lessons like a living phonograph. I still know it by heart and I can hear it, the repetition of the same, which had neither the beauty of melody nor rhythm, which every morning we chanted in chorus on the wooden verandah of the school before entering the class—It was a bad beginning for the day." So that was young Tagore's impression of his life at school. He longed for freedom and peace from his earliest days. All this, in view of Tagore's greatness, now looks as simple and insignificant as a brick in the background of a castle; but that it was the brick that made the castle, nobody can deny.

TAGORE AND OTHER LEADERS

With Tagore, talk of peace was not a matter of current fashion as it is today. For him it was an article of profound faith, his inner voice, the call of his conscience and that is why whenever he speaks of peace, his words carry a rare conviction and sweet fragrance of sincerity. That is why he deprecated in the strongest of words the behaviour of people in respect of peace, the vast difference between their profession and practice:

They gather in their prayer halls
in a pious garb
They call their soldiers
Kill, kill, they shout
In their roaring mingles the music of their hymns
While the son of Man in His agony prays, O God,
Fling, fling far away this cup filled with bitterest of poisons.

And not that these were only his pious words. He was not a man to praise a petel and pluck it. On the very eve of India's bitterest struggle for freedom he made appeals after appeals to banish from our hearts any feeling of hatred or malice towards the English. As a matter of fact he thought it to be the first essential requisite of our freedom movement to purify our hearts and entertain no ill-will against the Britishers. It was not a conflict between two persons or two countries but a conflict between two principles. That the banner of our principles has come down, is not because the other man is bad but because our hands had not the strength to hold it. So it is we who are to be blamed and not the others.

Prisoner, tell me, who was it that
wrought this unbreakable chain,
It was I, said the prisoner, who
forged this chain very carefully
O' my hapless country those you have insulted
Their humiliation will drag you down to their own level.

So this is the difference between Tagore's conception of peace and that of any other leader of the world. Day in and day out we hear the speeches of world's greatest statesmen, each interpreting peace in its own way. Eisenhower, Malenkov, and Moatse Tung all stand for peace. But then this is also a fact that everyday the chances of world peace recede farther and farther in the background. Why is it so ? The reason

(Continued on last page).

World Affairs

EGYPT

s Stable Power Regime's Drive

SEN GUPTA
Correspondent

life-giving flow of the river from h the upper reaches, has now come d within easy reach of its fulfilment.

Agreement On Suez

No less significant than the settlement about Sudan is the new Agreement on Suez under which the last stronghold of foreign occupation would come under the hands of Egypt, with the evacuation of British forces from the Suez Canal zone within 20 months. Isthmus of Suez, the strategic hub of the Middle East, is also regarded by the Egyptians to be of tremendous importance for her national defence. The narrow strip of land — the only bridge between the land mass of Eurasia and the African continent — is the historic gateway through which conquerors like the Persians, Assyrians and the Macedonians had in the past flooded into the Valley of the Nile. Whoever holds this bridge will hold a double supply line, with the Mediterranean on one plank and the Indian ocean on the other. Only a few weeks ago, a four-power proposal was dangled before Egypt as an alternative to her insistence on the withdrawal of British troops. Under this plan, the garrison in the Suez canal zone was sought to be placed under the control of Allied Powers, consisting of Egypt, the U.S.A., Turkey, France and Britain, with whom Australia, New Zealand and South Africa expressed their wishes to be associated. According to a report published in Al Gomhouria, South Africa even to the last put up opposition to any Anglo-Egyptian Agreement leading to the withdrawal of British troops from the Suez canal zone. The stock of Prime Minister Gamal Nasser and his Revolutionary Command Council leaders has therefore, gone very high with the people as well as in the Arab countries following the Agreement in which they had won almost all that they had wanted without the least commitment for participation in a proposed MEDO or the Turco-Pakistani Pact.

ISRAEL

Meeting Country's Food Problem

Promising Scheme For Home-Grown Meat

By CLARA SOFFER
Special For Patrika

HAIFA, Aug. 3.

To solve Israel's problem of meat shortage, one of the most stubborn of food problems facing the country, a range land improvement scheme is being carried out, and the prospects are that within a year the local market will receive its first supply of locally-grown beef and mutton. This promising scheme was started on a small scale in 1951 by the Soil Conservation Department of the Ministry of Agriculture. It was developed further through technical assistance from the United Nations Food and Agriculture Organization. Today range land improvement in Israel is included in the development projects of the United States Operations Mission.

A survey has shown that over three million dunums of land in Israel are stony, steep or shallow, and thus unsuitable for agriculture except livestock grazing. In some parts the land is heavily overgrazed. In others it is covered with woody bushes and poor, unpalatable vegetation. To rehabilitate this potential grazing land, a trial area of 16,000 dunums in Galilee and 4,000 dunums in the Negev has been subjected to improvement work.

The rocky lands of Galilee required systematic and complex treatment to clear away weeds and bushes. In the south the problem was less difficult and it was sufficient to re-seed the area. Sowing with selected species of grass seeds was carried out, and the area treated now provides new, good perennial grazing. A further area of 70,000 dunums is to be regrassed during the year, and from next year onwards it is planned to regrass about 200,000 dunums annually.

A farm for the production of

(Continued On Col. 8)

CHINA

Shanghai Once Gayest Of Cities Now A Quiet Place

BY A BRITISH RESIDENT WHO HAS BEEN PERMITTED TO LEAVE CHINA
Special For Patrika

HONGKONG, (By Airmail).

At last the magic paper, my exit visa, was in my hands.

The "Peoples' Police" had telephoned and asked me to call. I was informed that, at long last, the Government had decided to grant my application.

The clerk in his high-necked blue uniform was all smiles. I was all smiles. I was getting out. I was free.

Some of my friends in Shanghai's foreign business community had waited three years for the news I now had. Many are still waiting.

In the past few months the granting of these exit visas has been speeded considerably, and the general belief is that this is a direct outcome of the Geneva Conference.

A week or so later, my affairs hastily wound up, I was in Hong Kong, breathing the air of freedom. I am only gradually getting used to it.

How the China I had known so well had changed. It is hard to believe that Shanghai was once the Pearl of the Orient, a busy, gay cosmopolitan place. Its wharves and warehouses along the banks of the Wampoa River handled 300 ocean-going ships a month. It was the fifth largest port in the world.

Even after VJ Day, when money flowed like water, it was a fabulous place, despite galloping inflation and ever-threatening "troubles". In the famous foreigners' clubs of the International Settlement life seemed to have returned to normal.

After all, there had always been "troubles". In my time alone there were five "wars" which were generally referred to merely as the '25, '27, '32, '37 and '41.

Shanghai survived them all. Foreign business folk like myself—bankers, importers, exporters, shipping people—had been interned by the Japanese, released at the end of the war, had carried on again. We had seen five changes of currency in a few years.....

Big Turning Point

But 1949 was different. This was the year of "Liberation", the big turning point when Mao Tse-tung's Communists took power from the Nationalists.

Shanghai today is a quiet, sober city. One by one the foreign clubs closed down through lack of membership.

Today the regime has taken over their premises "to look after them for their overseas members", as the phrase runs.

Only a few ships a week enter the harbour. All public utilities, dockyards, oil companies and similar installations built by foreign capital over nearly a century have been requisitioned.

All foreign banks and most business houses have applied for closure. In the '30s there were 8,000 British residents in the city; now there are barely 200.

Let, oddly enough, except for the total absence of business on anything like the old scale, life for the "Shanghailander" (for so foreign residents of the former International Settlement called themselves) has changed little.

Right up to the time I left I still lived in my old flat, kept on my Chinese servants, ran my car. One could, if one wished, own a pony and go riding in the nearer suburbs. There was no restriction of movement within the city.

Only recently has rationing been introduced, and so far only cooking oil is affected. Beef has become scarce, but pork, chicken, duck, eggs and vegetables are all available and, to the foreigner, seem reasonably priced.

There is, however, virtually no freedom to travel from Shanghai to other parts of China. To go to Peking, for example, calls for a special visa.

The Form-filling

Form-filling is perhaps the most arduous exercise in one's daily existence, even if one does not wish to move about the country. As in other countries, one is required to have a Residence Certificate. These take many months to get and have to be constantly renewed.

The questions asked each time are formidable: You must set down all normal details such as place of birth, father's and mother's names.

You must also list your friends in China and abroad, giving details not only of their sexes, ages and nationalities but also their cultural activities, social and financial background.

The authorities concerned, it must be conceded, go about these lengthy interrogations most politely even earnestly. And, indeed, perhaps earnestness is the keynote of the New China.

A reformist zeal is manifest everywhere. But it seems to require much paper-work, and the curious thing remains—it is even harder to get permission to leave Mao's China than it is to stay.

There is little visible unemployment in Shanghai. This is curious, because the population has swelled threefold to about 6,000,000 since the war. This is largely due to the influx of peasants from the land seeking to escape crippling taxation-in-kind.

But it remains true that jobs are created by the old Chinese custom of employing far more people in offices and Government departments than would be thought necessary in the West.

At the same time many thousands have been "urged" to go and work on big State projects such as the Huai River dam—a hydro-electric scheme of which the regime is very proud.

Wages Still Low

Wages are still low by Western standards, but workers in State employ receive important compensation in the shape of cheap, plain but plentiful midday meals and hand-outs of cotton cloth for themselves and their families.

Much of China's staple produce is being exported to the Iron Curtain countries in return for machinery, trucks, oil and other items which are needed to hasten the process of industrialisation.

Soya beans, vegetable oil and even rice, the main food of the nation is being shipped north to pay for these things, and one hears rumours in Shanghai that the lot of the

(Continued on next column)

RUSSIA, 1954—IV

Soviet Divorce—A Visit To People's Court In Session

By WILLIAM FORREST

MOSCOW (By Air Mail)

Another marriage was on the rocks, and Isabella Karpovna Bakradze, though trying her very best, knew in her heart she could do nothing to save it.

Mrs. Bakradze, age 33, whose dark hair crowned pallid features innocent of make-up, was not the wife in the case—she was the judge.

Before her in the People's Court at Number 32 Engels Street in the Baumansky district of Moscow stood a young couple, Eugene and Galina Pavlov, both of whom were suing for divorce.

In the small courtroom there were only eight people in all.

Judge Bakradze, sitting in a high-backed chair under a portrait of Stalin, was flanked by two people's assessors, or jurors if you like; on her right Comrade Istomin, milk depot manager, and on her left Comrade Zhovnirovsky, engineer.

Both of them wore open-necked shirts, but despite the grilling heat—it was 95 in the shade—they kept their jackets on.

The clerk of the court, a young saturnine fellow sitting at a small table nearby, had taken his off, revealing bronzed arms and a striking salmon pink singlet.

Then there were the Pavlovs, he in grey flannels and white, short-sleeved shirt, she in the lightest and gayest of summer frocks.

Heard In Public

There was another man, plaintiff in the next case down for hearing.

Anyone else who wanted could have come in, for all the cases before the people's courts are heard in public.

But on this sizzling day the public preferred to stay in the corridor outside where they could keep cool on ice cream and on drinks brought in from nearby booths.

We who were inside had risen respectfully when judge and jurors came in and waited till they had taken their seats at the green baize-covered table where justice is dispensed.

"Galina Pavlova, will you please step forward," said the judge.

The young wife who had been sitting beside her husband advanced to the witness box.

There was no oath to tell the truth, the whole truth, etc., but it solemnity is absent from the people's courts, can it be said that truth suffers?

The answer surely was given recently in the News Chronicle by the Marlborough Street magistrate when he lamented how "a person goes into the box, takes the oath and is quite clearly lying."

When Galina Pavlova had answered the routine questions—Age? Twenty-five. Occupation? Manageress of a food store. Children? None—Judge Bakradze leaned forward and said: "Now tell us what's the trouble."

It was the oft-told tale. "Eugene comes home drunk. He makes it clear he no longer loves me. He slanders my mother and family. I can't live with him any longer."

It lasted not more than five minutes. And then it was Eugene's

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peasant in the Interior is becoming increasingly hard in consequence.

Consumer goods are still plentiful in Shanghai itself. Shop windows are full of cameras, watches, fountain pens, English and other suiting materials and the like. But much of this is old stock and is, in any event, generally speaking priced out of the reach of the masses.

You get the impression that the place is slowly running down. The tramways are constantly being patched. The cotton mills are still

This is the fourth of a series of articles by William Forrest, Diplomatic Correspondent of News Chronicle, London, who is now on tour of U.S.S.R., with a visa which allows him to go anywhere.

turn. He too is only 25 and works in the Moscow Metro.

"And now", says Judge Bakradze, "let's hear your side of the story".

To his wife's charge of drunkenness, he retorts with a charge of infidelity.

"What evidence have you got for that?"

"Well, she's always coming home late and once when I was on night duty I rang the flat at midnight and she wasn't there. But considering her family what can you expect? Her mother has been divorced, and so have her two sisters.....'

"Now, now, now" the people's judge cuts him short. "Your wife isn't responsible for her family. Leave them out of it"

Galina was then asked to join her husband in the box and they both stood close together—they had to—while judge and jurors reasoned with them and tried to effect a reconciliation.

"But, survey," a juror urged. "It's only two years since you married and you were in love with each other then, weren't you?"

Rather reluctantly both admitted it was so.

"Well then," he went on, "can't you make the effort and agree to try again?...."

Alas, the most emphatic "Nyet" I have ever heard from Russian lips came simultaneously from the man and the wife.

The court retired. Nor had we long to wait for the result which the judge read out while we all stood. It was not, however, a verdict but a report, recording failure of the court's efforts to reconcile Eugene and Galina Pavlov and leaving it to the Moscow City Court to pronounce the decree of divorce.

"You see," said Mrs. Bakradze when I saw her in her office. "We knew there wasn't much hope of reconciling these two. They came to us already once before asking for divorce but we persuaded them to think it over. When they came a second time, well.....

"If there had been any children to think of"—Mrs. Bakradze herself is a mother—"we wouldn't have given in to them so readily. Under Soviet law the interest of the child always comes first."

And Mrs. Bakradze knows her Soviet law.

At the age of 20 she came from her native Georgia to study law in Moscow and it was soon after she took her degree that she was elected a people's judge.

That is to say directly elected by the people of the Baumansky district of Moscow. Local elections of judges and assessors for the people's courts throughout the Soviet Union are held every three years.

Assessors, of whom there is a panel of 50 to 75 in each district, are on duty ten days each year but the judges are on the job all the time.

"Twice a month," said Mrs. Bakradze, "I report back to the people who elected me. Meetings are held in the Red Corners of apartment blocks of factories and when I have reported on the cases we have tried and on how we handled them, there's a free-for-all discussion. And of course if they think I'm doing a bad job they can turn me out at the next election."

What happened, I asked, if she and the assessors disagreed in their findings.

"The assessors," she replied, "have the same authority as myself and we follow the majority rule.