

his small audience, consisting of *no* more than five or six people, and said quietly and firmly:

You know I once composed a song, Sarthaka janama Mago janmechi ei dcshe/Sarthaka janama Mago tomay bhalobeshe. (Fulfilled am I that I was born in this country/Thankful am, I, Mother, to have loved you.) You know, before I die, I shall score out those two lines with my own hand,

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It was, again, for a session of the

Congress in Calcutta that he specially composed a song, of which a free and prose translation is offered below with all its imperfections :

Do not, please, do not ask me to sing. Is all this only fun, mere merrymaking, all lies and deception? It (the Congress session) is a torrent of tears, the sigh of the disconsolate, a tale of shame and the hope of the hungry; a deep anguish that the heart cannot contain.

Is this just fun and games, a carnival or a fete, all lies and deception? Have I come hither only to seek

fame, collect cheers, with my wring of words, mostly lies? Are my nights to be content with hollow fame and wasteful dreaming ?

Who is waking today, who working? Who feels compelled to dispel Mother's shame? Who is ready, with his piteous tears, to lay at Mother's feet all his life's desires? Is all this fun, mere merrymaking, all lies and deception?

The song does not seem all that dated, does it? But it was not among the songs sung at Bhubaneswar. Alas, none even missed it.

Weekly Notes

E Pakistan Riots

BY a perverse logic which is no longer strange, having been made familiar by many repetitions, the theft of the sacred relic from Hasratbal in Kashmir has been followed by large scale outbreak of anti-Hindu riots in East Pakistan. It is wrong to call them riots in the sense of spontaneous outbreak of violence and disorder. What has followed is engineered attacks on the minority, in selected pockets, resulting in loss of lives, destruction of property and atrocities too gruesome to contemplate, the extent of which can only be judged by the trickle of refugees who have so far been lucky enough to escape to West Bengal, though in a state of utmost misery. The Pakistan press being heavily censored, not much of news gets through, but the official announcement that the military had to be called at Khulna to quell the riots and restore order gives an inkling of the ravages caused.

The missing relic has been found and there has been universal jubilation not only in Kashmir but among the Hindus and Muslims all over North India. But either the news has not reached East Pakistan yet or, having served its purpose of initiating the depredations, it no longer matters. The depredations, having gathered momentum, have been going on unabated, judging from what news leaks out from across the border. This is not the first time that the East Pakistan minority has been made to suffer for no fault of its own. Unfortunately, it is not going to be the last time either.

The recent outbreaks show a fixed pattern and a clear motivation: that of concentrated attack on those

who have some land so that there is ready profit in pushing them out. But as people all the world over cling to their land and would not be easily dispossessed, the degree of force applied and the tearfulness of the onslaught have been all the greater. AM these came out very prominently last year.

The Indian press, by and large, does not play up the news of these disturbances. On the contrary, it deliberately maintains reticence and observes restraint so as not to create or add to tension on this side of the border. The Government of India watches, deplores and occasionally even protests. The spokesman of the External Affairs Ministry has, as usual, expressed the serious concern of the Government of India over these occurrences and also the hope that the Pakistan Government would take immediate and energetic measures to restore law and order to protect the life and property of the minority community. The Government is seriously concerned, we have been told, and "has been carefully watching the situation". But what action is it going to take? "Any action we take will depend on what happens in the future". What makes the External Affairs hope that tomorrow would be any better than it is today, or that the day after that all this will pass?

Tragedy of Inaction

FAST Pakistan disturbances figured in the discussions of the Subjects Committee of the Congress. Shri Morarji Desai brought it up while moving the resolution on international affairs and Shri Krishna Menon spoke about it while seconding the resolution. While expressing the hope that Pakistan would take the

necessary steps to curb these incidents lest they should lead to "more serious consequences", Shri Morarji said that the manner in which some people in Pakistan were trying to exploit the unhappy incident in Kashmir was an example of the manner in which Pakistan exploited every possible opportunity to "create difficulties for India". What difficulties, he did not spell out. Could it be that of maintaining communal peace inside her own border?

No official approach has been made yet, but it has been unofficially proposed that one way to reassure the minority and restore normal conditions could be for the representatives of India and Pakistan to tour the affected areas, as provided for by the Nehru-Liaquat Ali Pact. But that pact died with Liaquat Ali if not earlier and the same authorities in East Pakistani who provoked the disturbances in the first instance by their inflammatory statements and egged on the Pakistani press to follow it up, can hardly be expected to be in a mood to revive the long-forgotten pact.

The tragedy of inaction on the part of the Government in a situation like this is the inevitability of wrong action and by the wrong people. Pakistani Bengalis who have come after the disturbances maintain that it is the non-Bengali Muslims who are not only the instigators but are also the perpetrators of these atrocities. This is also by now a familiar story and is corroborated on the present occasion by the Hindu refugees who have escaped. Not that all Bengali Muslims are equally non-communal but even those who are, have no voice of authority in their own home State and no power of collective or effective action.