

An *All-India Council of Research* should be our aim but to achieve this object, expediency demands that we should organise the units in the Provinces and States, and on their co-ordinated strength, build the national organisation.

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devote particular attention to making India self-sufficient. The first step should be to develop the production of power, and the manufacture of machinery and chemicals. These are the prime factors of national existence and progress.

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THE National Research Council should be formed immediately on the lines laid down for such bodies by other civilised countries. Its constitution should be left elastic in the beginning, so that it might be altered later in the light of experience. India cannot wait indefinitely for an all-round agreement, which would perhaps never be achieved.

It should be an autonomous department of the Ministry of Education. Scientific bodies of an all-India character should be represented on the Council. It should be financed by the Central Government, and should be subsidised by the Provinces and the States. It should place its services at the disposal of all.

It should give a direction to research from the national point of view. For instance, it can publish from time to time a list of research problems of vital importance to the nation for the consideration of research workers all over the country.

It should not interfere with pure research (knowledge for its own sake) which should be left to the universities and learned bodies. It should, however, collaborate with the latter.

The Council should set up various centres of Industrial and Technical Research at suitable places. It should see, however, that duplication resulting in the wastage of national resources is avoided.

The frequent recurrence of war in other countries makes it imperative that India should produce all the possible requisites of modern civilised life. Most of the necessary raw materials are abundantly available in the country. The National Research Council should

### The Rights of Man

THE important leading article on this subject in the last issue of *Current Science* calls for comment and discussion. Such discussion if it is not to be futile must needs soon get down to fundamentals.

In the first place as in every debate we must be clear about our definitions. Mr. Wells is apt to confuse "Homo Sapiens" with "probably arboreal", much as the Psalmist in one mood speaks of man as being evanescent as the "flower of the field" and in another as being "little lower than the angels". The difference surely depends on how far enlightenment has risen in the consciousness of the immediate manifestation of "Man".

"Probably arboreal" voyaging in fear, astride of a log, could have built the "Queen Mary" had he known enough. All the principles of engineering, physics and chemistry involved were available, but the sun of enlightenment had only faintly appeared above the horizon of his consciousness.

"Progress" is the revelation of ever present Truth. Because the sun is temporarily behind a cloud it does not mean that darkness must prevail. Twice two remains four.

As has been previously remarked, it seems a pity that H. G. Wells chose for his intellectual discipline the subjects of Geology and Biology rather than the more exact experimental sciences of Chemistry and Physics.

He would then perhaps have seen rather further than he seems willing now to permit himself. Granting his great virtue of honesty, which may protect him from final disaster, it

is to be regretted that his perception is apparently so limited.

There must be some fixed basis of thought if we are to arrive at anything but a sterile scepticism. A child who can multiply accurately up to ten times may not be able to deal with problems in higher mathematics, but without such exact foundation he can deal with *no* problems accurately. There is a story of a missionary who came across a band of jungle people quarrelling over the sharing of a load of pineapples. When he, with the aid of very elementary arithmetic, divided the pineapples among the company in equal shares, he was at once worshipped as a god. He however had not *invented* the multiplication table. There never, in fact, has been a time or place where twice two is not four.

It would seem that H. G. Wells like so many others is afraid of *words*.

In his *World Order*, where he expresses a much happier view-point than in *Homo Sapiens*, he speaks of the coming revolution as operating on a very wide front, so that it cannot be said just when and where it is active. One is naturally reminded of an older and more authoritative utterance:—

“The Kingdom of God cometh not with observation. Neither shall they say Lo here or lo there! for behold the Kingdom of God is within you.”—Luke 17:20-21.

So we may well take heart and watch the *thought* of the world.

H. G. Wells graphically describes the accelerated tempo of scientific discovery. We should remember that the starting point of the rapidly mounting graph is to be found in the Atomic Theory of Dalton which made possible quantitative chemistry, and the determination by Joule of the mechanical equivalent of heat, the reasoned consequences of which linked up all phenomena under an exact and *demonstrable* principle.

H. G. Wells makes much of the failure of the churches, confusing “creedal” Christianity with the two fundamental commandments.

After all these two fundamental command-

ments of Christianity appeal equally to such widely different individuals as Sir William Bragg, President of the Royal Society, and George Lansbury, the Labour Pacifist. “To love the Lord thy God with all thy heart and with all thy *mind*” surely means thou shall love Truth, Wisdom, Justice, Love and Beauty with all thy heart. “To love thy neighbour as thyself” is indeed a commonsense conclusion if society is to preserve itself at all.

Unfortunately the power of words still obtains and “God” to many signifies “the magnified and non-natural man” of Matthew Arnold.

When creedal Christianity is stripped of its false beliefs and pagan elements, just as chemistry shed phlogiston, and physics perpetual motion, and so becomes a demonstrable science, there will be as remarkable an acceleration in the understanding of Reality, as there has been in the knowledge of phenomena.

We may remember that the Founder of Christianity gave his disciples *power* over all evil. This is not merely the negative conception of the “pacifist” or of the disciples of “non-violence”, but the actual demonstration of the ever present “Kingdom of God” manifest in the “natural” world.

The many “reforms”, which all “men of good will” desire to see, will come as the inevitable outgrowth of this Kingdom, once it is established on a basis of *understanding*, instead of superstition, of creedal beliefs, or of merely personal following.

Mr. Wells himself might feel the sense of “frustration” less acutely if he suddenly realized that a pianist is not called upon to *compose* music of the standard of Beethoven but only to *play* it as nearly as possible as Beethoven would wish it played; and that in the midst of the manifested evil of the present time, we may continue to hear the voice still calling: “Be not afraid of them that kill the body and after that have no more that they can do” (Luke 12:4).

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