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**Socialism in India:
Indian Approaches to a Socialist Society
by Margaret W. Fisher and Joan V. Bondurant**

Review Author: Arthur A. Weiss

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the place of the "Mickey Mouse" variety the Japanese had supplied, of having a firm sound currency, of fighting any tendency towards inflation is but one instance of the many complicated problems that had to be met and yet in a comparatively short time affairs were handed over to civil government. In British Borneo this was accomplished perhaps quicker than anywhere else. One reason was that there was less demand for independence there than anywhere else.

Throughout the book one sees also on the part of the British an attitude of sympathy for the people who had to live through the Japanese occupation, an understanding of their precarious position in which oftentimes they were forced to join labor battalions or even a native constabulary or national army. One criterion was used to track down collaborators: namely, whether real aid and comfort had been given to the Japanese. It was unfortunate that this criterion was not always used. Yet the mistakes made were due to circumstances and not to stupidity or malice. The plan of reforming the Malayan States after the war seems to the reviewer to have been unrealistic in the face of the drive for nationalization in the Far East even before the war. The British themselves finally realized this and proceeded to amend the plan to the satisfaction of the people in these territories of Malaya.

This book is a volume of the United Kingdom Military Series on the Second World War edited by J. A. M. Butler, professor emeritus of modern history at Cambridge. The printing is excellent and the book is supplied with very good maps, a glossary, appendices of official communications and a workable index. It sells for forty shillings net. This book is a "must" for all interested in history, especially of the Second World War.

AUSTIN V. DOWD

SOCIALISM IN INDIA

INDIAN APPROACHES TO A SOCIALIST SOCIETY. By Margaret W. Fisher and Joan V. Bondurant. Berkeley. University of California. 1956. Pp. 105, xliii.

THE present publication is the second monograph of the Indian Press Digests project sponsored by the University of California. By means of an annotated series of quotations from the Indian press it seeks to give a comprehensive picture of two distinctive trends in India's progression towards "a welfare State with a socialist economy." These trends are, in the words of the editors, Nehru's "Socialistic Pattern" and "Gandhian Socialism."

The first question that arises in the mind of the reader is: "What is meant by a 'socialist society'." The editors have to some extent answered the question in their short introduction. We say "to some extent" since a reading of the press reports themselves clarifies the meaning in so far as India is concerned. We can say at once that "socialism" in India is neither Marxian socialism nor that other western socialism which the Marxists like to dub as "utopian socialism." Until the present at any rate, India's "socialist society" may be described as a mixed economy in which private enterprise is encouraged to function within limitations set by state planning. In India up to the present, government control has for the most part been consonant with the Catholic outlook, namely, that the state is not to exercise control for its own sake but merely as a check to see that everything works towards the common good. In India this check on the private industrialist prevents him from starting enterprises that do not fit into India's immediate needs. Moreover, while private individuals in India may have the capital for factories and certain agricultural projects, yet larger projects such as railways, hydroelectric dams, irrigation canals, roads and the like need the government's positive assistance and supervision.

Here then is India's "socialist society." Is this the meaning which the people of India give to the word? According to the editors, "the character of the general acceptance of socialism in India" is "little more than an attitude or an approach, unformulated and vaguely conceived... for most Indians, socialism is a 'beautiful word'." Outside of India the opinion is current that India's "socialism" is really some form of Communism. We seem also to have developed the mentality that any state control over private enterprise is "socialism." If the present monograph helps to correct these impressions it will have served a useful purpose.

This is not to say, however, that India is altogether free from too much state control. One cannot put down the present work without the thought that, whatever may be said about Indian "socialism" so far, there is need for caution. Certainly the Fourth Amendment to the Indian Constitution is not too reassuring on this point. A former justice of the Indian Supreme Court has declared that this amendment destroyed "the guaranteed protection of private property" in India. Even "Gandhian Socialism" in its Bhoodan Yagna approach is not free from uncertainties on the question of private property.

But when these cautions have been uttered one can breathe freely with regard to Indian "socialism" at least as it has developed thus far. What the new Five-Year Plan will bring remains to be seen.

The University of California is to be complimented on its Indian Press Digests. India has always been a mystery even to the other peoples of Asia. In giving us these monographs the University is performing a public service to scholars everywhere. The monograph under consideration contains an appendix of eight texts taken from various statements of government officials, political leaders and others which have to do with the main subject, as also a bibliography of works cited and graphs showing stock-market behavior in India during the period 1954-1955.

ARTHUR A. WEISS

THE OUTSIDER

THE OUTSIDER. By Colin Wilson. London. Victor Gollancz Ltd. 1956. Pp. 288.

ARTISTIC genius, critics say, consists in depth of vision. Whether he be a Greek tragedian, a Roman poet, a Renaissance humanist, a Victorian gentleman, or a twentieth century gray-flannel-suit-man or worker, the artist expresses in his work his vision not of that veneer of his particular time which lesser minds see, but rather of the universal and the eternal in man. Colin Wilson's