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Life in war is full of trouble. Food is dear, servants are hard to keep, fuel and clothes are expensive and difficult to get. As for leisure — where is it? But you can still turn to tea. Tea is still plentiful and cheap. A good fresh cup of tea gives you mental ease and restores tired tissues. Tea gives you peace of mind in a restless world. It stimulates but never harms. It is our own Indian product which never fails us.



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A NEW EDUCATION IN A NEW INDIA

BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI, B.A.B.L., Madras.

WHEN Macaulay sowed the seeds of modern education in India, what he expected was a change of soul in the Indians but what happened was a challenge. He gave us western literature and science and democracy and nationalism, but the Indian never became changed in soul. Macaulay wanted to create in India a class of persons who would be "Indians in blood and colour but English in tastes, in opinions, in morals and in intellect." But such a being never fully came into being. The aim was to create clerks, but the result was the creation of leaders. The West attained material leadership by its love of reason and its individuality as opposed to mere tradition and authority and custom and virtue. We have built these traits into our inner life. We have a new passion for intensive, pure and applied science and a new passion for a higher social order. We learn and adopt the western methods of organisation. We have understood and adopted and incorporated the western scientific and economic and political technique.

But that is not enough. What we vitally need is not the technique and organon of science and democracy and nationalism, but the spirit of sound science and sound democracy and nationalism. Indian science must master the secrets of nature, but should not use the powers of nature to harm man. Indian democracy must affirm liberty and equality and paternity and self-determina-

tion, but should not be deficient in sympathy and should realise that liberty must be prevalent in all countries, if we are to possess it really in our country. Indian nationalism must preserve the distinctiveness of our national culture, but should have no superiority or inferiority complexes and must work for an armed commonwealth of all the unarmed and free nations of the earth. We must not, as the West has done, allow institutions to kill individuality. The rich self-expression of every individual is the aim of civilised modern life. Mere adoption of parliamentary institutions is not the be-all and end-all of life, if there is likely to be any totalitarian regimentation of life. The goal of life is not a good government, but a good government to aid the good life. No good life is possible where there is regimentation of life or where there is an enormous disparity between the rich and the poor. The service motive must slowly drive out the profit motive, and the increasing equality and happiness of all should be our goal. If philanthropy is not active, taxation must be used to achieve the ends of voluntary philanthropy. Man must be levelled up and not levelled down.

Quite as important as this change is the increased attention to the industrialisation of India. In India to-day 75% of the population depends on agriculture whereas only 15% is dependent on industries. Our industrial dependence on other countries is

a useful fact. Our exports of raw products and imports of finished goods are a tragic commentary on our industrial helplessness. While it is true that we must avoid the the over-industrialisation and over-urbanisation and over-capitalism of the West, we must avoid also our economic dependence and insecurity. It is no doubt the duty of the Government to bring about this change, but it is equally the duty of schools and colleges and Universities to prepare the youth of India for such a change in our economic life.

More than even the above change, we need the preservation of the true Indianness of Indian life. The glittering glories of power are lower than the steady splendour of the spiritual life. Culture is not power and domination, it is sweetness and light. It is not only the spirit of curiosity and

knowledge, it is also the spirit of wonder and reverence. It is not only the spirit of adventure, but it is also the spirit of attainment. It is not only the spirit of right acquisition, but also the spirit of right renunciation. The *Isavasya Upanishad* proclaims: "Whatever lives and moves in this evanescent world must be enrobed with divinity. Therefore enjoy by renunciation." India has always panted with a haunting passion for the unseen eternal divinity. Let us not lose the eternal and the divine in our rush to grasp the evanescent and the human. The true and high and holy aim of all education is the attainment of immortality.

Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well
May make one music as before,
But vaster.

INTERNATIONAL CO-OPERATION IN EDUCATION

CULTURAL ties between the United Nations are being strengthened daily and new links formed, since restrictions on transit of non-military personnel and material have been relaxed, says the United Nations Bulletin.

Universities in the Old and New World are opening their doors to Allied students; delegations of men of science and letters are travelling to countries other than their own to study new trends and developments; learned institutions in the United States and Britain are supplying books and equipment to their colleagues in war-torn countries; and reciprocal visits of theatrical companies have taken place.

Among world-renowned universities which have issued invitations to Allied students is Oxford, which is entertaining members of the Netherlands universities for the summer.

Across the Atlantic, Johns Hopkins University Hospital, one of America's most famous medical institutions, has welcomed two members of the Dutch underground

movement. They are the advance guard of a contingent of eight scholarship winners. These scholarships are being provided by the Dutch-American Foundation and will enable their holders to do two years' post-graduate work at Johns Hopkins.

England also is entertaining Dutch medical students. Twenty-eight of them are spending a month in a nursing home to recover their health, and they will live for two months with English families.

Denmark is to offer hospitality to a number of Norwegian students. Following a request by the Oslo University, the Aarhus University has agreed to take 35 undergraduates and the Copenhagen University will accommodate even a larger number.

In Moscow and Leningrad, a delegation of Yugoslav educationists has been studying new Soviet methods and techniques in teaching young people. In a statement made in Leningrad, the leader of the delegation, M. Mencei, Minister of Education in Yugoslavia, said that they had visited many institutes and general and

vocational schools. He was amazed to learn that the city of Leningrad, despite its sufferings during the European war, now has dozens of splendid higher schools and hundreds of children's institutions functioning.

Greece too is sending a team of higher education officials abroad. A delegation is due in London shortly, where they will study British teaching methods. Meanwhile, a group of almost 100 school teachers from France, Denmark, Norway, Czechoslovakia, Greece, Belgium, Luxembourg and from many parts of the United Kingdom have just completed a fortnight's course at Dulwich College, arranged by the British Ministry of Education and the British Council.

Throughout the long years of war against Japan, Chinese universities have carried on their work with a minimum of books and with improvised equipment. Lack of transport prevented books or apparatus in any quantity being sent there. Recently the monthly transportation was increased from one to five tons. Seventy-eight cases of books and instruments sent from America have already arrived in Kunming. They are being divided among the National Wuhum University, the National Szechwan University, the Shanghai Medical College and the Women's College. Further supplies are expected at Kunming very soon; more than 3,000 tons of educational equipment are awaiting shipment in India.

During the European war, many British scientific and literary institutions took upon themselves the task of collecting material on behalf of their colleagues in occupied Europe. A short while ago the delivery of one of these collections was made by Prof. A. V. Hill, who renewed the links between British and Danish scientists by taking to Copenhagen a selection of the Royal Society's works published during the war.

The celebration of the 20th anniversary of the U.S.S.R. Academy of Sciences brought to Moscow and Leningrad scientists

from all over the world. Among the many happy results of this meeting is the decision taken for an exchange of undergraduates and scientists between the U.S.S.R. and Finland. Moscow Radio has announced that the scheme will be put into operation before the end of the year.

The establishment of greater friendship and knowledge between Soviet and American artists is the aim of an exhibition due to be sent to the Soviet Union, which has been organised by the National Council of Soviet-American friendship. More than 1,500 American artists collaborated in this exhibition, which includes photographs and reproductions of paintings and sculptures symbolising the cultural ties between the United States and Soviet Russia.

Theatre-goers in Paris and London recently applauded an outstanding example of international cultural exchange. A London company made theatrical history by being the first foreign company to be invited to play on the stage of the Comedia Francaise in Paris and at the same time actors from the Comedia Francaise were delighting London audiences.

And now Draft Proposals for an Educational and Cultural Organisation of the United Nations have been published.

They provide for international co-operation in the educational and cultural field in order to create conditions favourable to the maintenance of peace and to the advancement of the welfare of the peoples of the world.

They have been submitted to the Governments of the United Nations and will form the basis of discussion at the United Nations Conference to be held in London on Nov. 1.

The main purposes of the Organisation will be:

(i) To develop and maintain mutual understanding and appreciation of the life and culture, the arts, the humanities and the sciences of the peoples of the world, as a basis for effective international organisation and world peace.

(2) To co-operate in extending and in making available to all peoples, for the services of common human needs, the world's full body of knowledge and culture, and in assuring its contribution to economic stability, political security, and general well-being.

Its principal functions will be :

(i) To facilitate consultation among leaders in the educational and cultural life of all peace-loving countries.

(ii) To assist the free flow of ideas and information among the peoples of the world through schools, universities and other educational and research institutions; libraries, publications and the Press; the radio and the motion picture, international conferences, and the exchange of students, teachers, and other representatives of educational and cultural life; with special attention to the exchange of information on major educational and cultural developments, including advances in scientific knowledge.

(iii) To foster the growth, within each country and in its relation with other countries, of educational and cultural programmes which give support to international peace security.

(iv) To develop and make available educational and cultural plans and materials for such consideration and use as each country may deem appropriate.

(v) To conduct and encourage research and studies on educational and cultural problems related to the maintenance of peace and the advancement of human welfare.

(vi) To assist countries that need and request help in developing their educational and cultural activities.

The Organisation will consist of a Conference, an Executive Board and a Secretariat.

The Conference will determine the general policies and the programme of the Organisation and appoint an Executive

Board which will give effect to the programme adopted by the Conference. The Secretariat, under a Director-General appointed by the Conference, will be recruited on a wide geographical basis.

All members of the United Nations will automatically be granted the right of membership to the Conference. Other nations may be admitted by the Conference, acting on a two-thirds majority vote, upon the recommendation of the Executive Board. Alternative methods of selecting delegates to the Conference are included in the Draft Proposals and will be considered at the November Conference. The Executive Board will consist of 15 persons elected by the Conference.

English and French will be the official languages of the Organisation.

Provision is made in the proposals for co-operation with other specialised international organisations both public and private, whose interests and activities are related to and in harmony with its purposes.

The November conference will consider this Draft Constitution and, if it wishes, amend it or consider alternative proposals. It will then be submitted to the Governments of the United Nations and will come into effect when twenty of them have filed official notice of their acceptance.

It is contemplated that an Interim Educational and Cultural Commission will be established at the November conference to do essential preliminary work prior to the acceptance of the constitution by twenty nations. This Commission would call the first meeting of the Conference and prepare the agenda and make preliminary analyses and plans required for effective consideration and action by the Conference at its first meeting and for the beginning of the operation of the Organisation.

These Draft Proposals already have a considerable measure of support. They were prepared by the Conference of Allied Ministers of Education working in close co-operation with representatives from the

United States. The U.S.S.R., China, India and the Dominions have had observers at the Conference.

The action taken is in harmony with the proposals of San Francisco and it is expected

that the new Organisation will be one of the "specialised agencies" contemplated in the San Francisco Charter as working within the orbit of the Social and Economic Council.

EDUCATIONAL REFORM

By SRI M. V. SUBBA RAO, M.A., L.T., *Rajamundry*

THERE is much talk of post-war schemes in education, but every scheme is based more or less on imagination. Europeans draw up schemes which are not quite suited to the needs of the Indian boys and girls. And lawyers and professors remember only their college education and their individual experiences in colleges. Most of those who are putting forward schemes of reform are arguing from what they imagine to be the condition of pupils in High Schools and Elementary Schools. No one seems to heed the advice of the teachers in those schools or of the inspecting officers of those schools.

The most urgent need of reform is in the direction of physical education. Imprisoning pupils of tender age for more than five hours during the daytime leads to ill health and undernourishment. We see nowadays very weak boys in schools and colleges, and no attention is paid to this most important aspect of the school curriculum. If India is to rise in the scale of nations, its youngsters must be strong and well developed. Games once a week or the compulsory drill once a week is serving no good purpose. Games are now very costly and they do not cater to the needs of all the pupils. A good *Talimkhana* for every school, a big shed with space for encouraging regular administration of *dandums* and *baskis* and a pit for digging and wrestling are all that is required. Games may supplement this regular dose of minimum exercise. To enable every pupil to make the best use of this *Talimkhana*, the school must work for only one session in Elementary Schools and High Schools and the lessons must be confined only to the 3 R's and general knowledge.

Regular and graded military drill must be taught in schools and rifle practice in colleges, if our nation is to have its defence well organised.

There are at present ambitious and unnecessary courses of study in Elementary Schools and High Schools. The examination system in the early stages is an evil. It must be abolished. It can be used at regular intervals as at the primary, S.S.L.C. and graduate stages, and there may be public examinations conducted by the University authorities, who must be all in all in matters of education. The minister of education may be elected by the University authorities themselves and he must be a member of the cabinet. The University area must be a unit in all matters of Provincial administration, and schools must be licensed and all teachers must be paid directly from the Government. Multiplication of authorities and sources of funds is leading to diversity of methods and systems of education. No religious body should be authorised to run its own schools. Service of teachers must be attractive and paying. If Government cannot pay them decent wages, they must be classified as only part-time servants, and a scale of fees to be paid by those parents who can afford to pay must be drawn up by the educational authorities, while the Government pays only the fees for the rest of the pupils in the form of a salary.

As regards Vocational Education, the authors of all schemes seem to forget the natural aptitudes of pupils. Pupils are bound and led away by their environments at home and in school. So the caste system

as it is, can be utilised to some extent in imparting vocational instruction in Elementary Schools. Let me not be misunderstood to mean the encouragement of the present day caste-ridden customs and distinctions. Far is it from my thoughts. But the habits ingrained in each pupil at home are worth developing, especially in vocational studies. Their homes give them good scope for additional training and paying a decent remuneration or subsidy to an educated farmer, tailor, watch-repairer, factory owner, carpenter, manufacturers and others, the Govt. can save enough money and yet make the instruction effective even in the Elementary School stage. This gives enough training for the hand and eye and makes the pupil self-reliant and independent. At any stage after the completion of his school-course, assuming it to be compulsory,

a boy can be expected to earn a living. In the case of poor boys, the contractor who takes his service may be compelled to pay him a graded scale of wages or his midday meal, which will naturally grow with the growth of the boy. It is generally noticed that sons of Brahmins and Vaisyas take to accounting and repairing of fine machines, Kshatriyas to large scale farming and management of mills, and repairing of tools, and so on.

No compulsion will be found necessary. It is curious to note that Hitler's *Mein Kampf* makes some useful suggestions in this direction.

I appeal once more to the authorities to make the profession of teaching more attractive, interesting and independent.

THE MEANING OF INDIAN HISTORY

By SRI MANTHIRPRAGADA RAMAROW, M.A., B.ED. *Parlakimedi, Orissa.*

FOR one thing, India can be said to be great. It has a continuity of civilization, a continuity which never gave way whatever the political and social vicissitudes had been. This continuity of her civilization has existed because India's life has been one of peace. Her civilization has never been imbued with the spirit of conquest. Therefore it lives.

Now let us take into account India's mission of peace and *ahimsa*. At present we have in our country Mahatma Gandhi, the messenger of universal peace and *ahimsa*. To a world greedy of conquest and exploitation and rejoicing in red ruin, he preaches *ahimsa* and peace. Thus he steeped politics in saintly qualities. But this love of peace is nothing new to India. Peace and *ahimsa* are the very tradition in our land. For us they are as natural as the air we breathe. Let us glance at the hoary past of our dear mother-land. The excavations in the Indus valley have laid bare to us a wonderful civilisation which existed 5000 years ago, even before Greece and

Rome were heard of. That very ancient civilization was conversant with all the arts of life. What is of special importance is that they were all essentially arts of peace. The people of those far-off days wove cotton for their garments two or three thousand years before the westerners knew it. Nowhere else at that time were the common people provided with such excellent houses and so high a degree of luxury and comfort. But curiously enough we hear nothing of kings and conquerors, empires and armies, but everything about the people, their arts and religion. There is not the least trace of war. It is the glorious history of peace. It is almost a miracle how India could remain purely peaceful and non-violent, when in those early days societies were based on force perhaps as a necessity. It is a glorious picture of man as a man. It is a tale of high culture and peaceful activities. The inhumanities of war and imperialism were perhaps unknown. The total absence of evidence in regard to the existence of kings naturally leaves us to con-

clude that it is just possible that the civilization was built up by self-governing communities.

The real greatness of this very ancient and peaceful civilization is made more striking when we compare it with the Assyrian and Egyptian cultures which were coeval. The Assyrian civilization worshipped the god of war and placed him on the highest pedestal. The Assyrians were a war-like people and their power depended upon armies. They revelled in the glory of conquest. The Sumerian civilization has contributed a great deal to the arts of peace and life. The Sumerians were the first to invent the art of writing and to devise the system of irrigation. The Egyptians invented the calendar and their pyramids testify to the excellent contribution they made to the arts of peace. But their civilization was not an unmixed blessing. They indulged in war and imperialism. Their history and civilization are stained with blood.

But that has never been the case with India. From the days the Indus civilization flourished till now, there have been men who have placed before India the ideals of peace and love. Buddha preached and practised the gospel of love and *ahimsa*. These two divine gifts touched the chord of humanity in all the far-off corners of the world. The most uncommon phenomenon is that India produced a king who made it his life's mission to promote *ahimsa*. Mr. H. G. Rawlinson says: "He has been compared at various times to Marcus Aurelius, St. Paul and Constantine. But no Christian ruler has even attempted to apply to the government of a great empire the principles of the sermon on the mount." Two hundred and fifty years before Christ, Asoka had the courage to express his horror and remorse at war. He deliberately renounced war and adopted the peaceful doctrines of Buddhism. He dedicated his life to build up peace and to propagate the sacredness of *ahimsa*. Asoka fulfilled Plato's ideal of the state in which "kings are philosophers and philosophers kings". His systematic pro-

pagation of peaceful ways has made H. G. Wells declare: "Amidst tens of thousands of names of monarchs that crowd the columns of history. Their Majesties and Graciouslynesses, and Serenities and Royal Highnesses and the like, the name of Asoka shines and shines almost alone, a star. From the Volga to Japan his name is still honoured. More living men cherish his memory today than have ever heard the name of Constantine and Charlemagne." Thus it is in India, and India alone, that peace and non-violence have been made the attributes of even statecraft. No country is culturally, historically or spiritually more devoted to peace.

Let me now tell you another great characteristic of our history. It is the spirit of harmony, adjustment, toleration and unity. India, vast and infinite as it is, has produced a psychology and philosophy that are governed by a sense of the Infinite and the Eternal. It has fostered a breadth of vision which has no limits. The Vedic literature bears testimony to the ceaseless efforts made to be in fellowship even with the very elements of Nature. The Aryans put an end to their cultural conflict with the Dravidians by a broad-minded incorporation of some of their ideals with their own. In Vedic times, the consciousness of the oneness of India and its people was fostered through religion.

As Radha Kumud Mukerji has pointed out, the ancients have assigned the different sacred mountains, the sacred rivers and the sacred places in different corners of India and made it obligatory on the part of every pilgrim to go on pilgrimage to all these places. This was a contrivance to strengthen the religious sentiments and expand the geographical consciousness. People were thus enabled to think that India was not a mere conglomeration of geographical fragments but a single unit. Thus they tried and succeeded in maintaining harmony in this vast land of ours. Then came Buddha, the spirit of whose doctrines was to realise the essential unity of life and hence love of all life.

Now we are often taunted by vested interests that India is a subcontinent with diverse languages, religions and cultures having nothing in common. They imagine us to be in a State of Nature, ever ready to fly at the throat of one another. That is a fantastic fancy. Our history points quite to the contrary. The spirit of India is one of harmony and adjustment. It is this spirit that has made India harbour in its bosom diverse elements. It has enabled her people, however different they are, to live together and appreciate each other's differences of religion and culture.

We shall see how this harmony was built up consciously. India was conquered by many races: the Sakas, the Kushans, the Huns, the Turks and the Mongols. But all of them were absorbed in India. India assimilated these foreign conquerors. What about the Muslims whose culture and interests are said to be in antagonism to those of the Hindus? No doubt the Muslims conquered and ruled India. But in the intellectual and spiritual spheres, there was true co-operation and synthesis. The thought of oneness is developed by oneness of rule. Shershah treated peace and good will among the Hindus and Muslims as the basis of his government. Akbar broke the barriers of caste and creed and extended toleration and equal treatment to all. Thus he laid the foundations of harmony among the people of India. The Muslims laid stress on the unity of God and it resulted in a happy mix-up of Hindu and Muslim creeds in the Bhakti cult, whose protagonists were Ramanand, Kabir and Nanak. The extent of toleration and adjustment can be unmistakably seen in the curious but harmonious combination of the Indian and

Persian styles of architecture in Mughal buildings. The unifying tendency can be seen in music and literature. The combination of each other's ideals have given birth to the Hindustani music and the Urdu language. Thus India tolerated variety only to cultivate unity. For her it is an art nobler than the noblest of arts.

Writing about Nationalism, Tagore says: "Her (India's) mission has been like that of a hostess who has to provide proper accommodation for numerous guests, whose habits and requirements are different from one another. This gives rise to infinite complexities whose solution depends upon sympathy and true realisation of the unity of man. Towards this realisation have worked from the early times of the Upanishads upto the present moment, a series of great spiritual teachers, whose one object has been to set at naught all differences of man by the overflow of the consciousness of God. In fact our history has not been the rise and fall of kingdoms, of fights for political supremacy.... Our history is that of our social life and attainment of spiritual ideals." Our toleration and adjustability are the true meaning of our history and they have appealed mightily to some of the thinking westerners. Says Prof. Joad: "It is a fact that India's special gift to mankind has been the ability and willingness of the Indians to effect a synthesis of many different elements both of thought and of peoples, to create in fact unity out of diversity. There has rarely been a period in India's history when there have not been multitudes of Indians advocating the practice of non-violence and putting in the forefront of their lives the ideals of toleration and unity".

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FACTUAL MEANS OF ENTERTAINMENT

By SHEIKH IFTAKHAR RASOOL.—Multan

THE cinema as a factor in our life is less than half a century old. Forty years ago it was just a quaint curiosity. To-day it is not only a gigantic industry with wide-spread international ramifications, but also (and despite the even more meteoric rise of the radio) the most popular form of entertainment in the world. Though still regarded by some as debased, to the vast majority it is a means of relaxation, vivid enough in its pictorial and auditory impact to release those dreams and fantasies which can decorate a world of frustration with the delicious colours of a hopeful but evanescent rainbow.

But however many aspects there may be to the world of movies, one thing is certain, and that is the necessity of clearing our minds about it. For good or ill, it exercises a daily influence over millions. It is for the cinema, equally with other means of popular expression such as the press and broadcasting, to take its rightful place in the pattern of modern society. And as soon as the State exercises influence over factors contributory to society, such functions quickly become matters of public interest and provoke public attention.

On a wider basis, the development of the documentary film—including all types of 'shorts', as they are still called in this country, whether they be newsreels, publicity films, travelogues, or documentaries proper, has been of considerable significance, bringing with it, as it does, the conception of the use of the film as an instrument of public enlightenment, through which the people may realise their position in, and responsibilities to, the community, in a creative and active rather than a purely academic sense.

The propaganda film was, of course, widely and successfully developed in the U. S. S. R. as early as the twenties. It was used with great force by the Nazis in the late thirties and during the war. And to-day, it is, in its widest possible sense, an integral

part of our own war activities. It is being used to explain and inform and to give direct technical instructions, as well as to present, both at home and abroad the aims and ideals for which we are fighting.

TWO DEFINITE ROLES

Roughly speaking, then, it may be said that to-day there are two definite roles which the cinema is playing. Firstly, that of public entertainer, financed by banking and industrial interests. Secondly, that of public enlightener, financed entirely by the Government. It remains to be seen how far these two roles can be reconciled or, for that matter, combined. It is fair to say that the present position should be surveyed with two considerations in mind:

1. The cinema now follows two separate lines. On one, films are made for entertainment and the motive is profit. On the other, films are made for public enlightenment and the motive is a message which the sponsors of the film wish to put across.

2. The cinema, like any other factor in life which affects many, has got to find a new position which will fit it to the great changes that have come, and even more significantly are coming, in this world revolution in which we are living.

The fact is that under the limits defined by the present economic system, cinema entertainment cannot possibly hope to deal either accurately or impartially from a sociological point of view with any of the really important subjects of modern existence. Moreover, whilst developed under the demands of financial speculation alone, the cinema is unable to reach a point where its service to public interest amounts to anything more valuable than an emotional catharsis.

If it is to fulfil our expectations as a power in the contemporary struggle for social advance, if it is to be instrumental in

bringing about a greater public awareness for the urgent need of an economic and moral regeneration of the world, the cinema must find an alternative economic basis for production to that of profit. To achieve this, it must be permitted to go outside the field at present exploited and be put to greater and more far-reaching uses than just amusement.

REAL LIFE SUBJECTS.

Although they have frequently made their appearance, pictures dealing with real life subjects have seldom received the vigorous support of the trade, nor has any really serious attention been paid to short pictures of an 'interest' type for their own sake. Short films have been regarded much as the proverbial gift with a packet of tea, as fill-ups and make-weights, often given away in handfals with a major story-film. Not only this, but there are even cases when exhibitors, desiring to book certain short films, have found it almost impossible to do so.

Nevertheless, from quite an early date in the cinema, such films have found their way into production. In face of the indifference of the producing companies and renting concerns, the desire to use the film camera for wider aims than story-telling has increased, and since the War, there has been a steady growth in public enthusiasm for them. It has been further realised that the film has every possibility of expressing something beyond fictional stories conceived and put on the screen by departmental methods.

It should be made clear that the step that exists between this type of general 'interest' picture and the higher aims of the documentary method is wider than is usually imagined. Because these 'interest', industrial and travel films often embrace no story and make use of natural material, it is believed that they fall within the documentary grouping. This, however, is not quite true, for the world of documentary is a world of men and women, at work and leisure with their responsibilities and commitments of the society in which they live.

What is more, the art of producing a documentary film is the art of skilled and faithful reporting, depending for its success upon the ability to use the camera to build up an interesting and dramatic picture of the life led and the work done in the world of everyday reality. The documentary method in films has shown that it could be used to explain, vividly and indelibly, the meaning of democratic citizenship at its best. It could describe, simply but nonetheless stimulatingly, how a citizen might be active to promote social reconstruction in the life of his own village, town and country.

INFORMATOIN FILMS.

It was this conviction that the cinema provided one of the finest means of educating public opinion and enlightening the people of India on the day to day events of the War as well as the vast repercussions it had on India's economy, which persuaded the Government of India to embark on short film production, a field which had not been previously patronised by Indian producers because of the paucity of commercial returns. This unit known as the Information Films of India has, during the last five years, produced a variety of factual shorts on almost all aspects of Indian life, including most of the major industries, such as coal, concrete, textiles, ship-building, match manufacture, sericulture and the rest.

It has also brought to the screen India's cultural heritage—her architecture, music, dances, arts and crafts which are not only vivid reminders of a great past, but an endless source of inspiration for the future. Besides, it has covered considerable new ground in short film production by bringing to the screen such subjects as public health, medical services, banking, commercial art, and India's numerous cottage industries. Produced with commentary in five major languages, these films provide those interested in the factual short film with authentic information on what is being achieved in this important field.

Side by side with the short film, the Indian newsreel has also made rapid strides

and has provided news and other occurrences in India within a brief interval of their taking place. The scope of the newsreel in India is practically unlimited and the full extent of the ground that is being covered will be better realised, when it is remembered that an average issue of the Indian News Parade contains at least seven to eight latest news sequences of which ninety percent are filmed in this country by Indian news-camera men.

Further, a new departure has been the

release of a series of two-minute films on problems of everyday life. More commonly known as 'quickies', these films focus attention on matters of topical interest and their immediate popularity has opened out a very effective avenue for conveying important information rapidly to the public through the medium of the cinema. Short films about India, her people, her art, industries and culture have an appeal which is entirely their own, and there is no dearth of a market for such films, either at home or abroad.

SOME ANOMALIES IN OUTLOOK

BY SRI S. THIRUMALACHARI, M.A., L.T., *Kanigur*

ANY scheme, educational, political or social, should be so devised that there is absolutely no gulf between the theory and practice of it. But, as matters stand, the amazing intelligence of men has developed astoundingly significant and wonderful theories, about all branches of sociology. Fine phraseologies and new theories have been invented and the press and platform resound with the echoes of such inventions. Stress has been laid, in framing syllabuses and courses, to see that, in studying these branches, the latest theories are embodied. But, what about the translation of those theories into practice, failing which, the theories become a meaningless anomaly. When we think over this aspect of our education, a feeling of painful reflection confronts us and the humbling reveals itself, after a moment of deep thought.

Further, in evolving such theories the scope of the immediate environment to influence the theory or the individual, is ignored. Every step, in this ladder of human progress, is so drifting that, instead of leading us to the highest summits of perfection, it is dragging us to an abyss which is the very negation of the aim. It is foolish to think that, a scheme that will not take into consideration the soil in which it should thrive, will ever be conducive to progress.

We shall come to tangible cases of educational ideals, where these two anomalies are glaringly perceptible. The makers of our syllabus have repeatedly emphasised that in framing it, the 'world outlook' should predominate. The geography syllabus has been specially framed, with this aspect in view. Pupils of even class four, have been taught to study the lives of the Pygmies, the Eskimos, the Lapps, the Red Indians and the Arabs. Even from childhood, the younger generation is made to think in terms of cosmopolitan and broadminded world views, and not to labour under selfish and parochial ideas. This is true, as far as the ideal goes. But, what about the practice of it? Is it not the very negation of the elementary principle of teaching children that they are taught from the unknown? Will they, do they and can they absorb these ideas first, so that they develop the world outlook in actual practice? The most surprising feature is that the child, which is generally, by nature, most selfish, sees all around it, today, a world of insincere talk, selfishness, communalism, variations in dress, habits and language and denominational schools. Will the practice of a world outlook thrive in this environment? Again, of what avail is this syllabus when the child is not given the fullest scope to study, understand and absorb the elements of his immediate neighbourhood? Will it not be

wiser to teach the child the geography of his own place first, then of his taluk, then of his district, then of his presidency, then of his country and lastly of the world? There are pupils ready to recite the names of the 48 states in the U. S. A. without knowing the districts into which our neighbouring presidency is divided or the taluks into which our neighbouring district is divided. Surely this is a strange outlook which ignores the home and cares for the outside world! Of course, it is surely in keeping with the prevailing developments in social life of India today, of ignoring the parents and living in a world of intimacy with friends. Which will weigh with the child and produce the correct impression and which will be a waste in teaching? Even a lay man can understand this unpedagogic and wasteful approach. Teachers, who actually handle the subjects, do feel very much for this undesirable feature. The result is that stray and diverse ideas of world geography, that cannot be impressed on the mental horizon of an ordinary pupil of class five, are meaninglessly dinned, only to end in waste of energy.

Educational wastage and anomalies have become a normal feature of present-day education. A degree-holder and an S.S.L.C. holder are ranked equal as clerks and a greater insult to the work of the University cannot be imagined. Thus higher qualifications are allowed to run to waste and to that extent the country loses. If the aggregate of such wastage of mental power is calculated, by how much does India lose? Has any intelligent politician or educationist cared to think seriously about this? To carry it one step further, we see that special aptitudes are literally smothered in the form of denial of opportunities to show themselves at their best. Promotions in service are denied to such individuals. This is not to be viewed as an injury to one but as a permanent injury to the educational progress of the country and a premium on higher thought. So then efficiency and merit should be suitably honoured and considerations of party adherence and communalism should have no place there.

Further, the method of awarding marks, and the criteria fixed for promotion, have been so devised that no value is placed on perfection as an aim. Promotions are governed by varying policies. But how much is efficiency cut down, in case promotion is given for having secured 30% marks, can best be imagined. There are cases where, with a view to making an artificial increase in the percentage of promotions, to accede to popular demands, mathematical calculations, like a higher aggregate total for a deficiency of a few marks in one subject is fixed. The absurdity of these facts is patent when we feel that the aim of the examination is not to stimulate the move for a perfect aim, but to honour even halfway or one-third way candidates. In some governments, where party politics play a vital part, a two-thirds majority is demanded for passing an important measure. But here, a pupil who manages to get even 30% marks gets through. If even early in life, this habit of success even for 26% and 30% is guaranteed, it is giving an absurd and incorrect start in the journey of life.

This marked defect is noticeable in the education department where a 30% product of the S. S. L. C. Board becomes a secondary grade assistant in two years and a 35% product of the L. T. section becomes a headmaster of a full-fledged high school. It has become an accepted truism that the best brains are not lured into the education department, as the pay and prospects, in the department, are not sufficiently attractive. Such brains preside over the destinies of pupils entrusted to their charge and are expected to stamp their thoughts and ideas on the flexible brains of the students. The effect can best be imagined and if, there is, at present, a general cry of educational degeneracy, it is not far wrong. Thus, even in early stages, the teaching world and the appointing world, have the way for a slow decline in efficiency and merit.

If the aim of education is to impart knowledge and, if it has been once proved that a pupil is well up in his subject, why should he be directed to sit for an examination, in the same subject, next year? A pupil fails

for want of sufficient marks in English, but he has secured 60% marks in all other subjects. If he has to secure eligibility, he has to appear for all subjects next year. The absurdity of this is patent, when next year, the pupil manages to get lesser marks in the same subjects. Teachers who handle the subjects for the class are only too well aware of the fact that the pupil turns a deaf ear to those subjects, however interesting may be the teaching. This is a wastage of energy and meaningless expectation; how much of insincerity and indifference this fosters can best be imagined. Why should the pupil be subjected to an ordeal of an examination again, on subjects where he had scored more than 60% marks, if the aim of the examination is to find out whether the subject is fully understood by the pupil?

The present-day cry is 'equal opportunities for all'. This is a misnomer and the result of ignoring aptitudes and tastes. Placed in some grade, rank, branch and environment, will all people react to a stimulus, in the same manner? It is foolish to think of equal opportunities without

thinking of aptitudes. That is true education, in the higher sphere, and true work, which entrusts ideas and assigns work according to aptitudes of men and women. But still, misfits are given places and ranks and thus wastage and inefficiency are fostered.

Lastly meaningless anomalies which should decline where they had once originated, are made to persist in educational environments in India. How did the system of wearing gowns, during a convocation originate? Is it not an anomaly, even in its country of origin now? Why should graduates, M. A's and even lady graduates be called upon to parade in hired and borrowed gowns, during convocations? If a certain emblem of honour is to be fixed as a mark of having secured a high rank in education, let that emblem be indigenous, convenient, climatically good and meaningful. Such educational settings are as meaningless and costly as their theory and practice are. The sooner these anomalies are made to give place to a national and more worthy aim, the better will India progress.

COMMUNITY CENTRES IN AUSTRALIA

PLACES of worship and schools are community facilities that have long existed. Now the baby health centre, the creche, the kindergarten and the adult discussion group are generally accepted in Australia as being equally essential.

The Australian Ministry of Post-War Reconstruction has for some time conducted enquiries into the need for increased community facilities, and as to the means whereby assistance can be given to the growing number of community centre associations.

In the course of these enquiries a survey has been made of the scope of existing bodies that are interested in such diverse activities as the establishment of libraries, music and drama societies, youth and national fitness councils, infant welfare clinics, gymnasias, and the like.

It is evident that there is a widespread and growing public demand for a continuance in peace-time of many of the forms of group activity that have found expression during the war years.

The survey shows that youth clubs and adult educational groups are being formed in increasing numbers, and swift-growing membership is proof of their need. Many suburbs and towns are planning substantial libraries. Others intend to build swimming pools and additional recreational facilities.

Energetic citizens and organisations throughout Australia are forming community centre associations so that their various activities can be carried out with some sense of common purpose.

Enquiries reveal that similar interest is being shown in England and other European

countries. From America has come the following definition of the community centre: "a place where people can come together on a basis of absolute equality for the promotion of those things in which all have a common interest; a place where the people of a neighbourhood can meet for recreation, entertainment or instruction and

for the discussion of the problems of individual, municipal and national life."

Perhaps the importance of community centre activity to Australia lies in the part that it could be made to play in effecting decentralisation. In many Australian country towns, facilities are so poor that the drift to the city is encouraged.

EDUCATION, ANCIENT AND MODERN

BY RAO SAHIB R. SWAMINATHA IYER, B.A., L.T., Retired Headmaster, Kumbakonam

EDUCATION is variously defined by various persons and that man may be said to be educated, who has the ability to perform whatever falls to his lot in life with justice, skill and magnanimity.

The Educational Reorganization Committee appointed in 1921 by the Government of Madras have in a manner laid down that the aim of education, both primary and secondary, is in general to train the pupil to become a useful citizen with an intelligent appreciation of his environment, natural and social, and with a vocational bias adequately developed to help to entering upon some practical occupation; and, in prescribing curricula of studies for the several stages of education, they have indicated that due attention should be paid at every stage to physical instruction and games as well as to morals.

Our ancient system of education, it is possible to make out, comprehended not merely subjects like Literature, Law, Religion and Science, but also technical or manual arts like weaving, dyeing, wax, wood, stone and metal work, painting and architecture and physical training like wrestling and boxing, riding and archery.

The two systems, modern and ancient, are thus seen to have so much in common in respect of their aims.

During the Buddhistic period the different arts and sciences made most remarkable progress, there having been schools in one university alone for as many as sixteen

branches of learning. The ancient seats of learning, like Takshasila, Nalanda, Vikramasila, Kanauj, Benares, Mithila, Navadwipa and Vijayanagar formed so many universities with schools in them, each specializing in some department of learning, until they began to decline for lack of state or public support due to grave political causes. In these universities the students were given free boarding, lodging and instruction by reason of their very large endowments. It is said that the Nalanda University had in its possession lands containing more than 200 villages bestowed on it by generations of kings, from which one could see what measure of support the ancient universities enjoyed from the public.

As regards the thoroughness of the courses of those days, the following description of the medical course in the ancient Takshasila University would give us an idea. Jivaka, the great physician at the court of Bimbisara of Maghada, underwent a course of seven years under Atreya, at the end of which he was asked to give the medicinal properties of all the plants, creepers and roots within a radius of 15 miles round the city of Taxila. Jivaka submitted his answer in 4 days time stating as his conclusion, that there was no plant which was not medicinal, just as there was no letter which was not a *mantra*.

One could see from this that no profession or trade or vocation was left unprovided for in the ancient seats of learning.

As in the present, so in the past, enough attention was paid to individual tastes,

capacities and conditions of life in the choice of subjects of study or vocations in life.

As the *Gita* says one's duty, though defective, is better than another's duty well performed. Performing the duty prescribed by nature, one does not incur sin.

The ancients seem to have held that a wrong choice of vocation would lead to the ruin of whole families and that social efficiency required the development of individuals, each in the direction, which suited his talent best. The following *sloka* from *Manusmriti* makes good the above statement:—

"The Goddess of Learning coming to a wise man says, 'I am your treasure, guard me. Do not impart me to a spiteful man, then I shall be strongest.'"

That the five sons of Pandu specialized, not all in the same branch of art or science but each in his own line, is another proof of our ancients' acceptance of the modern principle of specialization in study.

Again the modern principle of the teacher suiting matter and method to the tastes and capabilities of his pupils as well as the principle of correlation so much talked of at the present day was not unknown to our ancients, as may be seen from Vishnu Sarma's attempt to teach the ignorant and wicked sons of King Sudarsana of Pataliputra the letters of the alphabet by marking the same in red on the wings of the doves they loved most, to teach them words by joining them, to teach them arithmetic by grouping pigeons in two's and three's, to teach them drawing and house-building by planning and building dovecots and also ethics and politics by suitable stories as given in the *Hilopadesa* and *Panchatantra*.

That vocations became hereditary in times of yore was due to the struggle for existence not being so keen and the country being isolated and free from outside, aggressive influences. A similar division of labour among the several classes of society seems common even in Western countries, the clergy, the knighthood and the people

corresponding to the Brahmins, the Kshatriyas and the Vaisyas.

Action, not knowledge, determined virtue in the past. Compare the modern saying, "Hell is paved with good intentions", with the *Gita* saying that Janaka and others attained perfection through work alone:

"By action alone (without attachment) did Janaka and the rest attain to perfection."

The four *asramas* enjoined on the members of the Hindu Society afforded sound training in respect of a due discharge of one's duties at each stage of one's life in the light of the knowledge acquired and experience gained. The *Gita* describes the best kind of renunciation as one which prompts men to discharge their duties because they are duties and without attachment or desire for fruit.

The ideal was, as in the case of the Greeks, a twofold one—the man of action and the man of wisdom, abstraction being possible through concrete experiences alone.

The pedagogic principles referred to above as well as the various branches of learning and art were each in suitable measure or to suitable standard adopted in the several types of institutions, elementary and secondary schools and *parishads* or colleges in existence in those days, and the students attached to them were, as has been already said, given free tuition, free board and lodging, the expenses being met from the endowments made to them by the King and the wealthy. It was then considered a sacred duty to help liberally educational institutions and teachers in charge of them. From the beginning, the parents secured for their children an atmosphere of high spirituality and purity of action in which they could live and move and have their being. With our ancients, religion and morality were not matters of the intellect merely, but of actual practice and the environments of a child were considered the most potent determinants of his religion and moral beliefs. No one who had not passed through a recognized course of studies and could not fulfil the duties of a

preceptor to a student, was allowed to become a teacher at all. The parents of children secured to them in the most impressionable period of their life the association of a proper guru by serving whom they could develop spirituality and learn the commoner virtues of man, such as self-abnegation, patience, endurance, loyalty and devotion; and between the preceptor and the disciple there used to be the tie of friendship and affection and the parent in his turn treated the guru with the utmost veneration and co-operated with him in all manner of ways to make the education and training of his children a thorough success. The material concerns of life did not dominate school-life so much as the spiritual and moral purpose, since the country was fertile and free from outside aggression, owing to its strong natural fortifications and since the struggle for existence was not so hard. The system of education, whatever it was, was quite a success, as rich men and princes made large educational endowments and kept teachers above want; and parents in their turn left their children with preceptors with implicit faith in their capacity to train them up in the right way, and to the pursuit of right ideals in life.

But at the present day, the isolation being gone, the country is subjected to aggressive extraneous influences and the struggle for existence is growing in acuteness from day to day and the instinct of self-preservation asserts itself in all. Kings and rich men no longer liberally patronise educational institutions and educational efforts, so that both educators and educands are left to struggle their way up as best they can. The equipment of the people to carry on the economic warfare against competitors more happily situated is but poor, and lest the weaker should go to the wall in this unfair contest for lack of suitable equipment, the educational system requires remodelling to suit the altered circumstances of the country and meet the growing requirements of the people. Education of the right kind is the most potent remedy for all social and economic evils.

Herein is the widest scope for all moneyed people and philanthropists and for all parents as well, to show their liberality, sympathy and co-operation.

Of course, the Government have been doing their best and will do their best to promote education, both technical and non-technical, by way of easing the economic tension under which people suffer (to better equipping people for the economic fight). But what they have done is far too inadequate to meet our needs. The percentage of scholars to population in 1920-21 for our Presidency is 4.4 and in no Indian Province it exceeds 4.9. The amount of technical education is from 1 to 2 for every 4000 of use. These figures show what abundance of scope there is yet for the expansion of the educational effort in the country. The Government spend 16.77 millions out of a total revenue of something over 180 for all British India, in other words they spend not even 1/10 of the total revenue. The expenditure on education is thus seen to be greatly susceptible of improvement. One might say that the education of the people is as much a concern of the people as it is of the state and men of wealth must come forward to supplement the efforts of the Government. It goes without saying that the Government provide at any cost for all the conveniences and comforts of their subjects and the people for whom they exist must at the same time sympathise and co-operate with them in the accomplishment of their ends.

It is not all persons that can study the requirements of the country and endeavour to satisfy them. But it is in the power of all to select proper men who could study and act wisely. Once the leaders or representatives are chosen, the best thing to do is to leave the matter entirely in their hands, trusting in their sense of fairness and capacity for action. It is only when they grossly err that interference becomes necessary. As matters stand at present, educational efforts seem more or less confined to towns and innumerable are the villages having no schools of any kind. It is incumbent upon both parents of children

and the general public to get facilities for education, technical and non-technical, provided far and wide. It is only local men that can determine the kind and the standard of education that may be needed for their place. These people or their leaders or their representatives should, in consultation with the Government educational authorities concerned, take the necessary action for the proper extension of all facilities. Whatever pecuniary aid can be procured from the government should be secured first and private contributions or benefactions must be thought of, whenever possible and necessary to supplement the Government aid both for the maintenance of the institution and the extension of their usefulness. Here is an opening for people to cooperate with government in respect of education.

There is however a tendency in some to interfere in season and out of season in the internal affairs of an institution simply because they have had a hand in its starting and maintenance. This tendency ought to be kept down. If once an institution is started and entrusted to the keeping of a responsible person or a body of responsible persons, the organisers or founders must cease to think of its internal management, unless grave irregularities calling for prompt action occur. One cannot be too careful here. No sane person would pluck up a plant by the root to see if it has taken root or no.

Doubtless it is open to the people whose interests the institution serves to organise themselves into an association and make representations in a constitutional manner as to what the institution needs and how the needs may be met. It is further open to that association to place the institution on a sound financial basis and to arrange to have its usefulness extended by widening its course of studies or the scope of its beneficent activities. Care must be taken at the same time to see that the dignity and prestige of the institution and of its immediate controlling authority are not in the least compromised; the aim must ever be to enhance them and not to lower them.

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This general aid apart, the people concerned, parents and others, ought to meet the immediate controlling authorities of the school often enough and discuss with them their needs by way of supplying them. The parents of pupils in particular must visit the school oftener and ascertain from the teachers concerned how far their boys have been satisfying their expectations, what faults, if any, are noticeable in them and how best they could be corrected with a view to the formation of their character. Here the teachers would be helpless unless parents co-operate with them. Pupils spend in their school not even a fourth of their time, the rest being spent at home and elsewhere. They should, in consultation with the teachers concerned, decide whether their wards are fit for a higher general or technical course and arrange to give them the needed training. Should the boys keep bad company or otherwise misbehave in or out of school, they and the teachers must make the cause common and set matters right. I have heard of parents indulging in light talk in the very presence of their boys against their teachers and their methods of work for any fancied fault of theirs. Nothing is more ruinous alike to their own sons and to the school and its teaching staff as a whole. Instances are not wanting of parents and their boys regarding the teachers as their natural enemies and wholly misunderstanding them and most woefully misrepresenting them.

Should their children fail to get the annual promotions, their poor masters are condemned and held up to ridicule. More often than not, there pour in notes of recommendation from persons, whom the poor masters dare not ignore, and the shortsighted parents, ten to one, succeed in their ill-advised action much to the chagrin of the masters and to the eventual ruin of their own wards.

If the authorities of the school start any new beneficent activity in it, many a parent throws cold water on it without in the least reflecting or enquiring as to how far the activity in question is beneficial or otherwise.

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They proceed straight to condemn and misrepresent it.

Can any school activity be more beneficial than physical training? How many parents are there, who do not meekly or weakly yield to the wishes of their sons and apply for exemption from physical training on the alleged ground of physical weakness?

If a Stationery Society is started for the benefit of the school pupils, to teach them business habits and training, self-reliance and joint action and self-abnegation, there are not wanting pupils and parents who openly condemn such activities and frustrate the aims of their promoters by making their purchases, not from the school society, but from shops which offer small profits only to recoup later all temporary initial losses. Right-minded parents on the other hand make it a point to get their wards to make every purchase from the school society and enable its promoters to realize in full all the advantages that are claimed for it. They must implicitly trust the school authorities in the matter. Their ignorance or perverseness should not be allowed to spoil a good institution or organisation.

If the school authorities think it desirable to start night schools or half-time schools or continuation schools or reading rooms or libraries for the benefit of the persons who may not be able to avail themselves of the advantages of the existing school, it behoves the people of the place to accord all support to such efforts.

Take again the scout movement, which is so highly cried up in influential quarters and so much backed up where it has been started. In how many schools is the movement making any real progress? How many have really caught the spirit of it? What percentage of teachers in schools have got themselves trained to the scout work? How many schools have started it? What a great blessing will it not prove? Could it not promote health? Could it not help to promote health both to self and to others? Could it not help to develop observation and self-reliance? Could it not

promote skill in handicraft and endow ability to earn one's livelihood? Could it not help to shake off helplessness in times of emergencies? Could it not promote chivalry and the cognate virtues? Is not that excellent movement languishing for lack of support? Is it not the duty of parents and guardians and the general public as well, whose interests the movement is bound to serve, to accord to it every support in their power? If they are not aware of its usefulness, is it not their duty to learn and promote?

Take again manual training or wood work and gardening, which it is attempted to start in schools as preparatory to vocational education. What apathy is shown in the school and with what disfavour the new activity is viewed!! The feeling that manual occupation is *infra dig* is still lurking in the minds of some. Very naturally the prejudice against handiwork, which is so deep-rooted, dies hard. Should not parents make common cause with teachers and encourage the activity at any cost?

If literary associations of pupils are started in schools as aids to classroom teaching, how many parents do not look askance at them? How the non-examination subjects fare in schools, how indifferent and apathetic the pupils and their parents are for that matter, the teachers of the concerned subjects alone know.

Perhaps the public may feel that teachers are unreasonable in their requirements and they themselves have a better notion of the requirements than the teachers. This feeling, if it exists at all, is both wrong and unwarranted. Again the public may think that any beneficent activity newly introduced, if it costs any money, must be carried on by the teachers themselves at their own cost. But a little reflection will show that nothing is so unjust as to expect the poorly paid teachers with little or no influence with the public to bear any portion of the expenses of the movement.

Teachers of all grades from the collegiate down to the Lower Elementary, whether they are teachers of religious subjects, or

secular ones, whether they teach vocational subjects or non-technical, must be considered as public workers, men serving God, king and country; missionaries working for the uplift of humanity, each in his own line and according to his own opportunities and capabilities. Both the state and the people ought to identify their interests with theirs and extend to them their right hand of support in all their activities. That country is doomed where the teachers are held in low esteem and where he is esteemed highly and kept above want, the progress of the country and people is best assured. How high our ancients were in respect of their civilization and learning! In what large measure did they have all that they wanted? What high civilization and prosperity did China once enjoy! How fallen it is now! Need it be said that education and the educational system it is that make all the difference between one country and another country in respect of their civilization and prosperity? When the Great Napoleon laid Russia low at the battle of Jena, the Russian monarch set about reforming the educational system, and the country in fulness of time came up to the highest pitch of prosperity and power. Japan in a few decades came up to the forefront of nations through its educational system. The countries that are like China, France, Spain comparatively behindhand are slowly realising the need for and have already set about reforming their educational system with a view to advancing their prosperity and civilization.

Unless our people, both teachers and non-teachers, make common cause and arrange, in co-operation with our Government, to improve our educational system in all its grades and in all its phases, there is the danger of our falling behind in the race for prosperity. We, teachers, who are in touch with actual educational work, must persistently press upon the attention of the authorities concerned our well-considered views on the subject of educational reform and procure their active sympathy and aid in the matter of giving effect to those views. We should at the same time endeavour to enlist the sympathy and co-operation of the people about us in the direction of our educational efforts by time and again talking to them about our educational needs and bringing home the danger that would arise in the event of those needs remaining unsatisfied. It is further incumbent on us to show by genuine work to both the state and the people that we are no visionaries or self-seeking men, but earnest practical workers prompted by the highest ideals and the purest motives and considerations. The parents and others in their turn owe it to themselves and their country to back up all honest, genuine efforts at Educational Reform or Reorganisation both by personal sympathy and co-operation and by monetary contributions. Should they fail in this paramount duty of theirs, woe to them and to their good country, which God forbid. May the Giver of All Good get them to rise equal to the occasion!

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THE DATE OF THE RAMAYANA PERIOD

BY DR. MISS P. C. DHARMA, M.A., L.T., D. LITT., Benares Hindu University

(Continued from page 200)

THERE are some, who doubt whether Sanskrit was ever a spoken language in India. But the quotations from Jacobi, Winternitz, Keith and Rhys Davids are enough to prove that the Sanskrit language was once the spoken language in the Aryavarta. Sanskrit was displaced from popular use by the Prakritic language only very gradually. Sanskrit continued to be spoken in certain parts of India even as late as the 9th century A.D., when the poet Rajasekhara (who lived from 880 to 920 A.D.) wrote his *Kavya Mimamsa*.¹

Rajasekhara has noted there, that the Gaudas and other people spoke Sanskrit, and that those living in the Madhyadesa were well versed in all languages. He has also noted that the Magadas and some others living east of Benares spoke Sanskrit well, but spoke Prakrit badly. Thus there can be no doubt, that Sanskrit was once the spoken language and that the *Ramayana* was certainly composed before the development of the Prakrit language, before the 7th century B.C.

Further evidence for the pre-Buddhistic date of the *Ramayana* may be found in the absence of references to many very prominent towns and countries (famous in the Buddhist period) such as Sravasti, Takshasila, Saketa, Pataliputra etc. Sravasti was one of the celebrated cities of Northern India in the 7th century B.C., Ptolemy has also remarked that it was one of the most flourishing cities in the annals of Buddhism. He has further observed that Pushkalavati and Takshasila were royal and prosperous cities in his days.³ All these cities were first founded by Rama.

Takshasila figures prominently in the *Jatakas*, which describe it as a great educa-

tional centre and home of learned *acharyas* frequented by students from Eastern and Central India.¹

Takshasila (Pali form of Takshasila) was described by Arrian as great and wealthy and as the most populous city between the Indus and the Hydaspes. When Asoka conquered it from the Greeks, 80 years after the Macedonian invasion, Magadha was an extensive empire and Kosala had been swallowed up by that time.² The Ikshvaku dynasty was a powerful one: and therefore the interval between the palmy days of Rama and his descendants, and the rise of Magadha as a sovereign kingdom must have been many centuries.

The later name of Saketa (during the Buddhistic period) for Kosala is not referred to in the *Ramayana*.

The powerful kingdoms of Ayodhya, Anga and Videha of the *Ramayana* period had become absorbed in Magadha before the advent of Buddha, even before the Bharata war—in the time of Jarasandha. Again in *Ramayana*, Book I, Mithila and Visala are spoken of as twin cities under separate rulers, while by Buddha's time they had coalesced to become the famous city of Vaisali, which was then ruled by an oligarchy.

As pointed out by Jacobi, Pataliputra is not mentioned in the *Ramayana*, though it was the famous capital of the Magadha empire during the Buddhist period and also at the time of Alexander's invasion. Therefore even the final redaction of the book must have taken place before the invasion of Alexander in the 4th century B.C., and before the Buddhistic period. Had Pataliputra existed at the time, it could not have been left unnoticed by Valmiki, as he mentions Kausambi, Kanyakubja, Girivraja and Kampilya in the neighbourhood.³

¹ *Kavya Mimamsa* by Rajasekhara-3rd edition by Dalal—No.1 of the Gaekwad series—Page 51 & 53.

² Bandopadhyaya: *Hindu Polity*—P. 22.

³ McCrindle: *Ancient India described by Ptolemy*—P. 229 &c.

¹ Bandopadhyaya: *Hindu Polity* P. 226.

² *Ramayana* VII-108-4.

³ Macdonell: *Sanskrit Literature* P. 308; & Keith: *J. R. A. S.* 1915 p. 321.

As Valmiki ignores the existence of any great empire, the Kosala of Valmiki must have flourished long before the foundation of the power of Magadha.¹ In the 5th century B.C., the Ikshvaku power was in decay and the poet wrote his preface at a time when the Ikshvaku race was at its height of power.

Dasaratha claimed sovereignty over Magada in II-10-34F (*Ramayana*). Hence Magadha must have been a small state at the time of Valmiki. But in later times, during the Bharata war period and during the Buddhistic period, Magadha was a powerful empire with its capital at Patna. In the 6th century B.C., the ruler of Ayodhya was Prasenajit, who was deposed by Virudhaka and in the reign of the latter Kosala began to decline and was annexed to Magadha. Anga was annexed to Magadha in the 7th century B.C. The disruption of the Videha kingdom took place before the rise of Jainism and Buddhism.² During the Buddhistic period, the empire of Magadha was a powerful one and had swallowed up most of the smaller states in Northern India.

The Sarvabhauma system began to take shape only about 700 B.C., in the post-Brihadratha period, according to Jayaswal. At the time of the Bharata war, long before the Buddhistic period, Magadha under Jarasandha was a powerful empire and the king of Kosala had become a tributary prince of Jarasandha. Therefore the *Ramayana* must have been a pre-Buddhistic work.

The infrequency of *yajnas* in the Buddhistic period is a further evidence of the pre-Buddhistic composition of the *Ramayana*. After the advent of Buddha, sacrifices became few and far between. Buddha is supposed to have put an end to the innumerable sacrifices which were performed all over the middle country before his advent. During the *Ramayana* period, Dasaratha is said to have performed many sacrifices (*rajasuya*, *asvamedha* etc., II-100-8). Ayodhya is described by Rama

¹ Keith: *op cit.* p. 321.

² Bandopadhyaya: *Hindu Polity*. P. 222.

as containing hundreds of *chudiyas* (relics of disused sacrificial altars). Rama himself is said to have performed innumerable sacrifices (*puntarika*, *vaiapeya*, *asvamedha* VI-131-51). There are many other references to the performance of sacrifices by kings like Sagara and sages like Visvamitra. It was an age of sacrifices. *Ishta* (sacrificing) is a word of frequent occurrence in the *Ramayana*. No writer would make frequent references to customs and rites that were dying out. As during the *Ramayana* period, sacrifices were very common, it could not have been separated far from the Vedic period. But after the appearance of Buddhism, the extensive performance of sacrifices, at any rate frequently, by kings fell into disuse, though a few sacrifices have always been performed from time to time by Brahmans. Buddha's injunction about *ahimsa* spread rapidly in India. The success of Buddha's preaching must have been due to the fact that the soil was ripe for his preaching. There must have been a gradual change of view on the part of the masses, who must have become sick of the constant sacrifices and the slaughter, of the epic period. There must have been an interval of many centuries between the *Ramayana* period when sacrifices were very common, and the Buddhistic period when the custom of sacrificing was gradually becoming extinct. It takes a long time for religious practice to disappear. The *Ramayana* period therefore must certainly have preceded Buddha and the Buddhistic period by some centuries.

No positive inference can be drawn about the date of composition from the language, style, metre, and grammatic usage in the *Ramayana*. As mentioned by Valmiki himself, the *Ramayana* was the very first poem. In this he set the standard for all future poets. All the poets of a later date—Asvagosha, the *Bharata*-poets and the later classical poets—drew their inspiration from the *Ramayana*. No doubt there might be much similarity in style between the *Ramayana* and the later *kavyas*. Instead of saying that the later classical poets copied the style of the *Ramayana*, many critics have

wrongly stated that the style, metre etc., of the first poem, *Ramayana*, resemble those of the later classical poets. Valmiki being a genius and the first poet, according to tradition, composed according to his own standard. He used more than one metre, so as to suit the metre to the *rasa* of the *sloka*. Being the first Sanskrit poet, he cannot be found fault with, for varying the metre or using a highly ornamental style, or using the grammatical constructions which he thought best (archaisms as the critics call them). It would be unreasonable to expect him to conform to the grammatical rules of Panini who lived many centuries after him. Valmiki must have conformed to the metre, grammar and rhetoric of his day.

Panini was not the inventor of grammar. He only codified the existing usages of his time, according to the usage of the majority of the *sishtas* of his day. The necessity for such codification must have arisen on account of the rise of the various Prakrit dialects of Northern India. The absence of any allusion to the *Ramayana* names in Panini cannot be used as evidence for a late age. Negative evidence is not of much value. Panini wrote grammar and not history. He was not bound to make references to all the historic and legendary

names. He must have alluded to the forms found in other books, only when he thought them suitable to illustrate his rules. He must have naturally utilised the current usages and the later literature to illustrate his rules. Valmiki has an independent style of his own. As mentioned before, he set the standard for epic poems. The composers of the *Bharata* copied Valmiki to some extent and adopted the peculiar *puranic* style to a great extent in the rest of the work. By "*puranic* style" we mean the loose structure, the introduction of irrelevant matter, the use of prose formulae in narration like "so and so said" &c.

The language and the poetical technique cannot be considered as an important basis, for fixing the relative chronology of literary compositions. We cannot certainly compare the style and language of the earlier celebrities with the style of the later writers, who consciously or unconsciously try to copy the earlier classical writers.

From the foregoing remarks we may conclude, that the final redaction certainly preceded the Buddhistic period and the introduction of alphabetic writing. It would not be unreasonable to conclude that the final form was given to the poem about the 9th or 10th century B. C.

DRAMA AND THE SCHOOL

It is well from time to time to hear the opinion and seek the advice of some of those who have seriously tackled dramatic work in the classroom...

A recent book entitled "Drama for Youth," by Eric Newton (somewhat dear at 3s. 6d. because of its slight content), presents an interesting case for the making of their own plays by all types of pupils. Newton, however, gives special attention to the "self-conscious, semi-articulate group of forty or fifty boys (or girls) of 13 to 14" who are about to make a start with a weekly period of "acting."

The procedure outlined will be familiar to those teachers who, with no other equipment than a few chairs and tables have

induced their children to act suitable experiences likely to occur in their own lives, giving to them the illusion of reality. For example, girls of most ages will find little trouble in providing, with but slight thought and preparation, a convincing performance of a visit to a friend's home, for the many good reasons that they or their parents pay such visits.

Action, dialogue, motive for coming and reason for departure, a suitable moment of high interest (*e.g.*, the presentation of gifts, the viewing of the new baby, the "bon voyage" for an impending journey), all will occur naturally and, after experience, with increasing dramatic interest.

Boys, no less than girls, can find suitable incidents for dramatisation.

Newton made his initial attempts (with untrained adolescents) with crowd scenes—at the beach, the railway station, a football match, in a shop or a bus. Through discussion his pupils supplied the likely happenings. All suggestions were accepted and then, by discussion again, what were dramatically effective, were selected for presentation.

No speaking was used; all incidents were mimed.

Applying this to Australia: if a beach scene is chosen, it will be evident that "shooting" breakers could not be mimed, but the beach portion of a "rescue" could be, and the emotions of onlookers effectively presented.

Newton makes mime the foundation of his scenes. An exercise he found useful was to get competing groups to mime shop scenes, the test of success being that the audience should clearly recognise the kind of shop.

Growth from this stage was the introduction of some happening of interest—amusing, exciting, perhaps, terrifying.

When the need for speech was felt, dialogue between the principals of various incidents was improvised, amended and approved by the audience and finally written down. In the way, incidents grew into scenes and plays—by experiment, discussion, the pooling of ideas and the sharing of duties.

The construction of such a scenario demands patience and a careful watch for what is dramatically useful. There will be many fumbles and much to be discarded. The rewards make the trouble worth the taking. When interest in the project is aroused, hard work will be done willingly. A motive is given to outspoken speech and clear delivery; a sense of dramatic form is born; a keener observation is developed.

It has been noted that miming is the basis of the Newton play. Of course, it need not be. In an earlier paragraph it was shown that a well-chosen incident will

release suitable dialogue in all but inarticulate children—if such beings really exist.

There are benefits in miming a scene; benefits deriving from the very limitations of the medium. Mime requires a keen understanding of the power and significance of gesture; of expression; of carriage; both for the interpretation of character and the creation of atmosphere.

Beyond the infants' department (where the making of plays is inevitable) it is probable that our widest efforts in composition have been limited to the pageant for special days—Bird Day, Arbor Day, Empire Day and such.

No one would want to belittle the pageant which gives such satisfaction to our love of the spectacle and our need for ritual; but we should not forget that the pageant is representational and, however attractive it may prove, that it occupies a lower position on the ladder of art than that occupied by the play.

If we use the raw material of the pupil's experience less frequently than Newton suggests in the making of plays, but turn rather to that provided by books, we still find ourselves in excellent company.

Mention has been made in this column of the books compiled by Rodney Bennet—"The London Dramatic Books." They are worthy of the title. They cover the whole field of dramatic work from beginners in the Infants to the Seniors of the Secondary School, re-casting in dramatic form material ranging from the jingle and nursery rhyme to short stories, ballads and episodes, the Bible, novels and drama itself.

There is wealth of very acceptable material in Bennet's eleven volumes for the needs of the schoolroom and hall. But of greater permanent value to teachers are the lessons to be learned in volume after volume on the artistic structure of the play and the sound educational values to be found in drama as a class activity.

Bennet might very well be allowed to speak for himself. He believes:—

That dramatic work is an *avancore* means of teaching children *puzha*, the advocate of well;

Let me prefix all fundamental doctrine that I

That it produces vigorous, expressive speech;

That it promotes discipline by encouraging children to manage themselves and others;

That seniors, properly handled, are as apt as younger children;

That boys may be at least as good as girls;

That poor children are, on the whole, better actors than the more socially fortunate;

[He gives his reason for this opinion in an arresting aphorism.]

"They live more and behave less."

Bennet reminds us that dramatic work trains initiative. He believes that its greatest benefit lies in its release of imaginative and physical freedom.

"The boy who has done dramatic work has an ease and naturalness of manner which help him to side-step the major problem of adolescence—gawkishness."

It is probable that all who have handled dramatic work with the adolescent boy will entirely agree.

Much of Bennet's dramatic lore and a great many answers to the problems of school production are to be found in his book "Classroom Dramatics."

To all who have worked seriously in the production of school plays comes the conviction that both educational and dramatic values grow in proportion to the work done by the children themselves; that the teacher must learn from and with his children.

Let it be remembered, however, that the teacher must bring resolution, patience and sympathy to the work; and he must bring something else.

"Where there is no vision the people perish" is as true in this as it is terrible in its wider application. The teacher who will lead his pupils to the uplands of dramatic production and critical appreciation; who will let them get by exercise a knowledge of the elements of drama and give them all—

actors, producers, managers and audience—a creative, communal experience that is really satisfying, needs not only patience and sympathy, but an informed understanding of play production towards which the study of such authorities as Bennet, Dyer and Newton will greatly assist him.

—*The Education Gazette, New South Wales*

PRIZE ESSAYS FOR JUVENILE LITERATURE

Sri K. V. Phadke, Secretary, Childhood and Home Education Sections, All India Federation of Educational Associations, Cawnpore, writes:—

Cash prizes of Rs. 100 each will be awarded to the writer of the best essays on the following subject;

A critical and comparative study of juvenile literature in one of the following languages with suggestions for its future development—English, Hindi, Urdu, Bengali, Gujarati, Marathi, Tamil, Telugu, Canarase and Malayalam.

1. Each essay should consist of about 4000 words.

2. The writer is expected to compare the present child literature in the Indian language selected by him with similar literature in English and if possible with similar literature in other Indian languages.

3. The writer should deal adequately with literature suitable for three main stages of child development, viz. early childhood, later childhood, adolescence.

4. The essays should reach the undersigned by the 15th October 1945.

5. They should be accompanied by a free rendering of the same in English, which will facilitate a comparative study of similar essays in other Indian languages. Such rendering will be necessary only, if the essays are written in vernacular.

6. The essays will be the property of the Childhood and Home Education Section of the All India Federation of Educational Associations.

BOOK REVIEWS

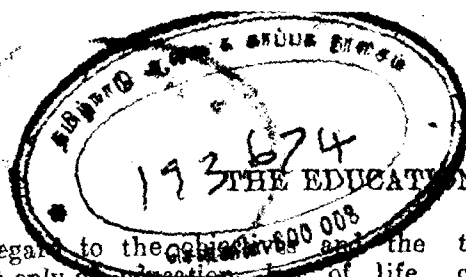
HINDU POLITY. A CONSTITUTIONAL HISTORY OF INDIA IN HINDU TIMES. PARTS I & II BY K. P. JAYASWAL. SECOND AND ENLARGED EDITION. THE BANGALORE PRINTING AND PUBLISHING CO. LTD., 1943. Pp. XLVII, 430 & 6 PRICE RS. 10.

It is a matter for congratulation that the publishers have, at the instance of Rao Bahadur C. Hayavadana Rao Garu, brought out the second edition of Jayaswal's *Hindu Polity*, posthumously, though based on manuscripts carefully revised by the author for the press, with the note that his interpretation of the terms, *paura* and *janapada* as corporate bodies of citizens and country people, has been put beyond range of controversy by the discovery, at Nalanda, of seals of local *janapadas* (e.g., Purika-grama *janapadas*) showing how these institutions survived at least down to the Gupta age. It is certainly not superfluous to note the main contents of the valuable subject-matter of the work—dealing with the assemblies of the Vedic times, the flourishing and survival of Hindu republics for nearly a millennium at least, according to available data, monarchy and the constitutional significance of the coronation ceremony and notions of supremacy of law that operated in the working of the state and the real character of Hindu imperialism.

Likewise, the reader should benefit by the memoir of Dr. Jayaswal and appreciative notes of his work and contributions to Indological studies by scholars like Dr. A. Banerji Sastri and Mr. V. R. Ramachandra Dikshitar. The addendum No. I on the growth of political science literature after the 3rd century A.D. lays stress on the parallelism between the study of law and the study of politics in their growth and on the idealisation of the state which runs through the evolving political literature from Sukra of old to Somadeva Suri, the Jaina polyhistor. The group consciousness and mind operative in Hindu social groups from the earliest days is of great significance in the evolution of Hindu polity. Unicameral and bicameral constitutions are held to have existed among ancient Indian republics. The Buddhist term, *Sangha*, was borrowed from the political usage of the Hindu republics. "The history of the birth of the Buddhist *Sangha* is a history of the birth of the monastic order in the world. The history,

therefore, of the birth of the religious brotherhood of the Buddha from the constitutional womb of the Indian republic, is of interest not only to this country, but to the world at large." (p. 44). Various aspects of the procedure adopted in making laws and administering justice in these republics are considered here, like pointless speeches and delegation committees, bases of franchise, *bhakti* or constitutional allegiance, *sanaya* (law-books of the *ganas*) etc. We learn that while the weaker republics succumbed to Mauryan imperialism, the stronger ones survived—as indicated by the mention of many political communities, in the Asokan inscriptions, with non-monarchic constitutions. The Aparantas should be held to be merely communities within the Asokan empire, and not his 'Western neighbours'. Jayaswal's second addendum attempts a location of the Hindu republics enumerated in the Asokan edicts; and the essay projects a little too much into speculation in the attempt to elucidate the Yona—Kamboja—Gandharas and holds that the enumeration was scientific, being in geographical sequence.

Tracing the later life of the republics Jayaswal gives in the third addendum an account of the location of the Gupta republics. Passing through the chapters on the criticism of the Hindu republican systems and their ethnology, we come to the second part of the work on Hindu monarchy. Coronation ceremonies are shown in their evolution to bear a close relation to the constitutional characteristics that they bore in the Vedic age, and to imply that kingship was a human institution, elective, contractual, not arbitrary, but only a trust, not above the law, but under it, primarily national and only secondarily territorial. Divine theory of kingly origin was not allowed any acceptance; and corporations and popular assemblies were justified in resistance of royal tyranny and encroachment. Besides the *Paura-janapada*, thinkers and sages exercised a healthy check on the king; while the *mantri-parishad* or Council of State and the *Tirthas* (heads of departments), exercised additional constitutional checks. Law and Justice are detailed as being independent of the executive both in form and spirit. Law enjoyed a dominating position in the state, through the different ages, whether administered by the communal



hold in regard to the objectives and the ideals, not only of education but of life. Having said that, we come to the next position, namely, what exactly is this religious education? The Dewan pointed out that religious education could not be given in an empirical manner by the enunciation of abstract, ethical or moral principles, without the background of sacred lore. The Dewan pointed out at this stage that as in the case of Hinduism or Islam, there were among Christians, Roman Catholics, the Latin Catholics, the Syrian Catholics, the Jacobites, the Pentecostal Mission, the Church Missionary Society, the Lutheran Mission, the Seventh Day Adventists and some one or other of about seventy subdivisions of Christianity prevalent within the State.

"Supposing," he asked, "the Nayar Service Society or the S. N. D. R. Yogam insisted that Christian or Muslim students coming to their schools should necessarily read the *Blagavad Gita* or the *Ramayana* or the sayings of Sri Narayana Guru, in the course of their instruction, what would be the reaction of the Muslim and the Christian community? The difficulty of the problem is realised the moment it is stated in that fashion. Why should one community alone consider that there is any victimisation in this matter; and is there in truth any victimisation at all?"

He further said: "(a) The Government have no objection to religious education being imparted in any school, whether that religious education is Catholic or non-Catholic, Christian or Hindu, or Muslim or Jain or Sikh. (b) Religious education can only be given by a person professing a particular religion to students belonging to that religion. (c) Therefore technically if there is to be a Catholic, Muslim or Hindu School in any locality, religious instruction in that school can be given by a Catholic, Muslim or Hindu respectively. (d) If there are students not belonging to the faith of the management or of the teacher, the question at once arises as to how religious instruction should be given to them. Surely, such instruction cannot be a compulsory part of

the education of those not belonging to the creed imparted."

"The more religious I am," he went on to say, "the more convinced I am of the tenets and dictates of my religion, the more shall I be solicitous of not wounding the susceptibilities or the faith or creed of my neighbour, and therefore it is that, representing His Highness' Government and charged with the duty of administering to his various subjects belonging to several creeds and faiths, it is my duty to see that I do not swerve to one side or the other, but preserve an attitude of strict neutrality. It is therefore, only those institutions, who come within the ambit of the neutrality and conform to that neutrality and reserve to themselves the possibilities of religious instruction outside those limits and boundaries, who will be eligible for Government grants. The Government are convinced that there is no other solution compatible with the well-being of the people at large, with the mental equanimity of all sections of His Highness' subjects and with that peace and mutual goodwill which every religion enjoins upon its followers. So feeling, the Government have brought this system into operation and will abide by it and implement it."

Dr. G.S. Arundale, the President of the Theosophical Society, came to India under the auspices of Mrs. Besant,

V. The late as the Headmaster of the Mr. G. S. Central Hindu College Arundale. School, and served as

Principal of the College for a number of years. Along with Mrs. Besant, he was responsible for the revival of the ideals of ancient Indian learning. Later, he helped in the formation of the Society for the Promotion of National Education, and of the starting of the National University at Adyar. He also took great interest in the Scout and Trade Union Movements, and did much to promote the Indian Boy Scouts Movement and the Hindustan Scouts Association. His services in the theosophical field have been noteworthy. His recent death has created a great gap in the field of philo-Indian workers and thinkers.



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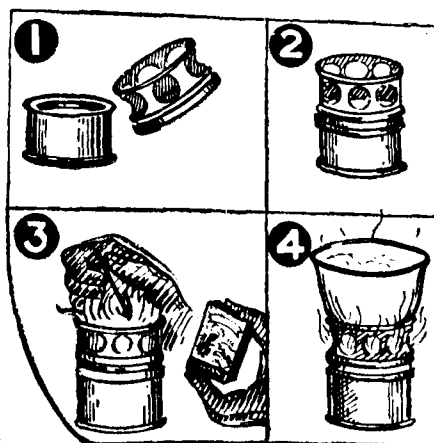
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