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A MONTHLY RECORD FOR INDIA

VOL. LI

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No. 11

CONSCRIPTION FOR EDUCATION*

By PROF. M. G. SINGH, M.A., (Oxon), *Controller of Examinations, Punjab University.*

CONSCRIPTION for education is an idea that may be new to many of my listeners; and therefore it would perhaps be just as well, if I start off by saying exactly what I mean by the term 'Conscription for Education.'

Well, paradoxically enough, I mean no more than this, that if the world has to be educated properly, for common ideals of peace and human evolution, every young man and woman has to be trained not only to receive the right kind of education, but to devote some part of his life at least to the task of educating others. Historically speaking, and perhaps also ethnologically speaking, a parent is essentially a conscript for education. Not only man, but all animals give and receive education as they propagate their kind. Conditions of modern life have gradually reduced the parent to a secondary position; the primary duties of the parent have through a long process of civilization been taken on by Society, the State, and in the world of the future, as we like to say, by the United Nations of the World.

Our experience of the last 50 years, especially, has established this beyond all shadow of doubt that the only basis for a lasting world peace is and can be education along well-defined and well-realized lines. What remains yet to be realized fully by

nations at large is the cardinal fact that education without guidance and definition of policy from a central organization will sooner or later result in breach of peace and the starting of another war. The Atlantic Charter can and should be made the basis of the enunciation of a policy, which would be educational as well as political. That the Charter needs clarification, modification or further expansion of its scope only proves my point, that the enunciation of a world policy by the united nations of the world is of fundamental importance to mankind. Once this policy has been accepted and laid down, as of universal application, many of our ills would come to an end. In order to make it effective in the lives of nations, it would be very essential to translate this policy in terms of education of individual men and women, and to translate it out in their daily economic, social and moral lives.

It may be argued that in most advanced nations of the world (among whom, by this definition, India could not hope to be included for many years to come) compulsory education exists. The State recognises its duty of educating boys and girls up to a particular age. But in my opinion compulsory education alone is not enough. The teachers' fitness for the task of education has to be closely examined. Recent observers of the trends of education in India have been forced to this unpleasant conclusion,

* A talk broadcast from All India Radio, Lahore, and published by kind permission of the Station Director.

that the introduction of communalism and of parochial outlook in our politics has resulted in a lamentable lowering of standards in our schools. The teacher, influenced by the cross-currents of thought in the society at large, propagates narrow and sectarian views in his teaching, and therefore perpetuates the vicious circle into which our society has fallen.

What is true of India in the communal sense is even more forcibly true of the bigger nations of the world in the national sense. Narrow economic and political ideals, cherished by a nation and avowedly put forward in self-defence, are inculcated in the teachers of the nation through propaganda, through radio, cinema, and all the many avenues for the propagation of ideas that are now available to organised societies and States, influence the minds of the teachers, colour their thoughts, and in the undue emphasis that is laid on the claims of the nation in the teaching of these teachers, children grow up with ideals that are far removed from the cardinal principle of the brotherhood of the man and fatherhood of God.

To my way of thinking, therefore, it is of the very fundamental importance that the training of the teacher rather than the education of the child be made the essential and primary duty of the educational ministry of a State. This policy should be parallel to that policy of the Ministry of War in a country which, as in France and pre-war Germany, makes conscription for military training obligatory for all young men, and I suppose in future, for all women also. If nations can justify conscription for reasons of self-defence, it is more than essential that they should recognise conscription for education as the only mode of development of a Society by which that self-defence could be made superfluous. In my opinion, there are very strong and cogent reasons why all young men and women in the civilised Societies of to-day should be made to teach. For one thing, it is obvious that the only way to learn and to realize knowledge that one knows in a superficial kind of way is to

try to impart that knowledge to others. Teaching is the best means of learning. These teachers of the future trained in central seminaries with universal ideals of peace among men, will be trained as missionaries of the new path that man has begun to see, however dimly, as the means by which mankind can escape destroying itself. Then again, till such time as nations can realize the futility of conscription for war (and indeed it may be centuries before that comes about) young men and women conscripted for war must become counter-balanced in our society by young men and women conscripted for peace and educated for continuance of peace. To train all young men and women in one direction is to give a sure bias to the nation in that direction. How can a country, the rising generation of which at a most critical period of manhood or womanhood, is being taught to fight and use destructive weapons, become sensitive to those demands of peace, which lay down the sanctity of human life and property as an inviolable human law? In the third place, in countries where conscription prevails, it is a torture for a certain type of individual in the State to be drafted into the army. Conscription for education would be psychologically and socially a most excellent alternative to conscription for the army. Conscription for the army has in the past left out women. It is unlikely that they would enjoy that immunity for very long in the future. The war that has just concluded has been won as much by the skill and organized effort of women in the world as by actual fighting done by the male section of the population, so that the militarists of the future are not going to spare women from being drawn into the gigantic machine which they will begin to plan from now onwards. It is very essential to fight this militarist tendency and plan by conscripting more and more young men and women, and especially women, to the tasks of peace and education. Finally, I cannot think of a better way than conscription for education by which we can make every young man and woman conscious of his or her obligation to Society. We

do not live for ourselves alone, but our economic lives and the way human society is planned out unfortunately at present makes each individual look for personal happiness alone. However, he has to be compelled to regard the happiness of others as vital to his own individual advancement. If more men and women could be trained to educate and bring up children in the newer paths of a better civilization, they could become the means by which peace could be perpetuated almost endlessly.

The problem of conscription for education is of vital importance to Indian educationists. Frankly, I am not thinking of the desirability of finding more teachers in order to educate Indians for literacy within the shortest period of time. Literacy is hardly the problem of education. It may be of political propaganda. But as an educationist very much conscious of the innumerable new means of educating large masses of men and women in a comparatively short time, I cannot pin my faith exclusively to literacy. Given the desire to be educated, a human child would learn the use of writing and reading in so short a time that it would surprise even the most progressive of educational thinkers, so that to me conscription for education in India would not be justified on grounds of mass literacy alone. There must be many higher and better considerations to justify our taking away three to five years of the best portion of a young person's life. In a poor country like India, the first duty of every young man and woman and I believe of the State as well, is to find two square meals a day and a clean *kurta* and a *dhoti* to clad one's nakedness. It seems almost futile for anyone to speak of conscription for anything else at all, except for the cultivation of enough fields to feed every one and of enough cotton to clothe every one. Therefore, we have got to find out a way, by which we can relate the primary economic

functions of the individual with his obligations to Society for the better education of the coming generations, in order that our children may not be economically and socially as incompetent as we ourselves are. Supposing the Government, that is in power or that we hope will soon come into power, decides upon conscription for education; and that a law is established in this country which would make it obligatory for all educated young men and women to give from three to five years of their life for the education of their countrymen. How shall we fit the conscript into his or her own profession, after the period of conscription is over? What reactions will it have on the domestic and economic life of the people? The problem is not without very provoking complications, but we have to recognise that exceptional circumstances demand exceptional remedies. The future of India is not only a problem for the politician, it is a problem for each one of us, it is a problem primarily for the home, because we have got to discover the means by which the future generation will be better than ourselves. That is education in the highest sense, at least from the social angle, if not from the individualistic angle. Conscription does not and should not mean necessarily forced and unpaid service on a bare living wage, though I can find no reasons whatever why in a poor and helpless country like India there should not be the voluntary basis of honorary conscription, in order to improve our social conditions—both economically and educationally.

I have put forward these ideas to my listeners, not because I have any well-rounded and comprehensive plan to put forward, but because I feel that the education of the Indian child in the future is a problem so complicated that it is well worth any one's while to consider seriously and almost solemnly any practicable suggestions that might be made.

HOW TO INTERPRET FACTS FROM WORLD HISTORY

BY SRI MANTHRIPRAGADA RAMA RAO, M.A., B. ED., *Parlakimedy, Orissa.*

(Continued from page 239).

7. DEMOCRACY

THE germ for the growth of democracy was supplied by the 18th century wars of ideas. It is to be understood that the American War of Independence and the French Revolution gave the democratic ideas tremendous popularity and stimulus. They spoke of liberty and equality as well as of the right to happiness for every man. Thus there was a great revolt against the absolute rule of kings. England at that time was politically backward. So the new ideas produced fear and reaction in the minds of the ruling classes. But this fear and reaction could not effectively stem the tide of the oncoming social revolution.

Of course, the French Revolution did not permanently usher in true democracy. But it spread the desire for democracy in all directions. Whether democracy gained or not, autocracy lost in all certainty.

The idea of democracy gained strength as a result of the changes brought about by the Industrial Revolution. Before the industrialisation of England, power was concentrated in the hands of a few rich landlords. But the Industrial Revolution changed the state of affairs. With the growth of industries, factories and towns, a new class called the "middle class" came into prominence. The middle classes were educated. They grew wealthy and venturesome. They became politically conscious. They were soon dissatisfied with the arbitrary rule of the rich as they were shut out from all representation in parliament. They struggled for political reforms. By the Reform Bill of 1832 the middle classes gained some power, but still the government was not really a democracy, or rule of the people by the people and for the people, for the "working classes" were still not represented. Ever since efforts were gradually made towards the realisation of

democracy. At present some countries have democratic governments. But democracy has still to improve, so that it would be a government of the people for the good of all the people by the people, who would govern well. It has to overcome the danger of becoming a tool in the hands of dictators.

8. IMPERIALISM.

The simplest way of explaining Imperialism is that it is the growth of a nation into an empire. Why do nations strive to become empires? It may be because the rulers wish to extend their power. But in modern times there is a greater factor in imperialism than the mere personal ambition of rulers. As a result of industrialisation of many modern countries, goods are produced cheaply and in very huge quantities. So the producers clamour for markets where they can force these goods. And in this struggle for markets, each country wants to produce goods at a cheaper rate than its rivals. For this, each country wants to have easy access to raw materials. All these advantages can be secured only from economically underdeveloped countries. Hence imperialisms struggle to conquer colonies.

From time to time imperialism has assumed different garbs. In the beginning imperialism meant that the victor could do what he liked with the conquered land and people. Latter day imperialism annexed the land, but did not make the people bond-slaves. But the people were none the better. They could be exploited in a thousand ways. At present a new type of imperialism is perfecting itself whereby even the land is not annexed. It annexes the wealth or the wealth-producing elements in the country. It has the advantage of exploiting the people and controlling the government indirectly, while actually it

does not shoulder the responsibility of government. Nehru aptly calls this form of economic empire "the Invisible Empire." Thus there is this danger. Even if a country becomes politically free, it might be subjected to the economic domination of powerful and industrialised countries. At present there is great conflict between nationalism and imperialism. Imperialism thwarts the freedom and good life of all the people in the East who, after a very long period of slumber and servitude, are waking up to assert their right to freedom and happiness. Imperialism invisibly eats into their vitals. Thus imperialism inevitably brings about war.

In yet another way is imperialism a cause of war. In its mad scramble for colonies and markets it causes conflict between rival imperialisms. This latter has been the cause of two great world wars in a very short time. So in the interest of world peace and humanity, imperialism must be liquidated.

9. FASCISM AND NAZISM.

Fascism and Nazism are two creeds having very much in common. The simplest meaning of these creeds is that the State or the Nation should be all-powerful. Individual freedom or happiness may be kept in check, if necessary, to promote the power of the State. Private ownership of land and industry is allowed, but the owners must produce and sell according to the dictates of the State.

Fascism was started by Benito Mussolini in Italy and Nazism by Adolf Hitler in Germany. Both the leaders very astutely managed to bring to their fold the capitalists, the middle and the poor classes. They declared themselves sworn enemies of socialism and communism, and so the capitalist classes joined them. At the same time they used to criticise capitalism and the poorer classes joined them.

The Fascist and Nazi ideals were such that they captivated the imagination of politically and economically fallen peoples

and filled them with visions of glory and power. Mussolini spoke charmingly of the political glory of Imperial Rome and of the cultural greatness of Renaissance Italy and exhorted his countrymen to follow his lead towards a re-establishment of that erstwhile greatness. Hitler too mesmerised his people with such delicious promises. He laid stress on the greatness of Germany and the Germans. He claimed that the Germans alone were pure Aryans and that all others were racially impure. Thus he propagated race-hatred and started his infamous Jew-baiting. He made the Germans believe that, as the pure race, they should be the leaders of the world.

Fascism and Nazism are intensely, aggressively, nationalistic. They are opposed to internationalism. Here communism stands out as a far better force since it is international. Fascism makes the State a god at whose altar individual freedom and happiness must be sacrificed, if in any the slightest way it helps to increase the power of the State.

The motive force of Fascism and Nazism is a burning desire for power. The technique employed in furtherance of the Fascist and Nazi ideals is the ruthless law of violence. This technique, or the philosophy of violence, was not only praised, but was positively encouraged and was even considered as the highest duty of man. Oswald Spengler, a German philosopher, asserts that man is "a beast of prey, brave and crafty and cruel." To this brazen-faced German philosopher, "Ideals are cowardice." He refers to the "toothless feeling of sympathy and reconciliation and quiet." Mussolini himself, that ill-fated founder of Fascism, writes of his creed: "Fascism does not believe in the necessity or utility of perpetual peace. Therefore it repudiates pacifism, which conceals a refusal to struggle and an essential cowardice in face of sacrifice. War, and war only, raises human energies to the maximum of tension and seals with its nobility the people who have the courage to accept it." What a sad contrast does it present to Gandhism!

Both Mussolini and Hitler appeared when there was class conflict between the capitalists and the workers. By craftily pandering to the different sections in society they grasped power and rallied round them the famished middle classes by giving them employment in the army and the factories. Then they ruthlessly purged all their enemies. They increased their following by promising conquests. The burly Benito had his ravishing bite on Abyssinia and Albania, while his notorious comrade Adolf Hitler ravaged many small states. They steeped the world in blood, tears, sweat and ruin. But the fire and flames which they started have in the end devoured them. What a tragic end to the glorious Il Duce and to the mighty Fuehrer! Thus their aims and ambitions are reduced to dust. How could it be otherwise! They were bound to fail ignominiously, because they worked so sinfully against the very laws of God and Nature. They flouted the moral forces which pervade, condition and sustain all life.

Fascism and Nazism are so viciously opposed to Democracy. They glorify the State and are opposed to individual freedom. How very loathsome Democracy is to the Fascists can be imagined from the powerful imprecation of Mussolini, who characterised it as a "putrefying corpse." The intense and aggressive nature of nationalism does not augur well for internationalism, towards which the world is guided by the evergrowing world interdependence. Hence Fascism must not be allowed to revive.

10. THE RUSSIAN REVOLUTION.

Before 1917 Russia was in the grip of the most autocratic Tsars, who upheld the Divine Right theory of kingship. Itself authoritarian, the Church helped the Tsars in carrying on autocratic rule. In Tsarist Russia, conditions were as hard and miserable as under the Fascist dictatorships. All attempts at gaining freedom were ruthlessly suppressed.

The Russian Revolution was the outcome of the political and economic conditions

prevailing in Tsarist Russia, which were made more unbearable due to the loss and suffering caused by the War of 1914-18. The Russian soldiers would not carry on war. They wanted a comfortable living and peace. They wanted to make peace with Germany at any cost and to follow any leader, who would promise them peace and a good means of livelihood. Lenin took the opportunity. The aims of his party (the Bolshevik party) were (1) the establishment of a democratic Republic, (2) the confiscation of land and wealth from the rich and its distribution among the poor, (3) fewer working hours and more wages. These aims were the very hope of life for the hungry and downtrodden workers and peasantry. So they all rallied round Lenin in their struggle against autocracy and inequality.

Accordingly peace at a great cost was made with Germany. Lenin foresaw that the country could be saved from hunger by sending the peasants back to the land. But they would not toil and grow food for the benefit of the rich owners of land. So the peasants had to be assured that the land would be theirs if they would cultivate it. The factories also were brought under government control.

According to Karl Marx, industrialisation would result in dividing the people into two classes: (1) the capitalist class which possesses the capital and lives by lending it for interest on investment, that is to say, lives without working, and (2) the working class which toils hard and earns a meagre livelihood by its labour. He prophesied that this cleavage would grow worse making the rich richer and the poor poorer. Hence class-war is inevitable and at last ends in the working classes seizing the power. And that actually happened in Russia.

In whom then is the capital to be vested? Marx declared that all capital (lands, mines, factories etc.) must be owned by the State. The state pays wages to workers. Everyone will have to work, since there does not exist the idle, profiteering capitalist class. These are the tenets of Socialism. There

a difference in the method of realising a socialist state. The socialists thought of going to the Parliament only socialist members, and when the socialist membership captured majority to set up a socialist government. This is called the evolutionary view of socialism. The communists believed that they could effectively seize power only by a violent revolution. All the suppressed classes advocated a violent revolution, while the rich were not in favour of socialism. So when Lenin established a socialist government in Russia, the other European nations were apprehensive that the virus of communism might spread to their own countries and oust the capitalists, the rich and the men in power. So they tried to check Russia. But the Russians did not give in. They became more strongly united and the socialist state became an established institution.

Soviet Russia, once very backward economically and culturally, is now progressive. Even politically it has won great recognition and strength. Its government carried on by representatives of the workers and peasants. The Soviet Government and society are based on the principle of social equality. It is this equality that has secured a great social solidarity and strength which has successfully strangled the forces of Nazi aggression. The Soviet

constitution with its principle of social equality and a fair deal to the working classes has become the ideal for some modern governments.

What are the advantages that accrue to society, through socialism? In a socialist society, men will work according to their abilities. There will be no senseless wastage of human material. Each man will take from the stores of society according to his needs. He will have enough to feed and clothe himself without long hours of labour. Even the working classes get leisure for their cultural acquisition. It will remove the filthy commercialism and the struggle for markets.

But there is the danger of communism based on violence becoming a dreaded enemy of man. The foundation for a real fraternity will only be a shaky one, if it is based on class-war, hate, fear and violence. It is perhaps due to this that Mahatma Gandhi said he would welcome communism if it were based on non-violence. So to be stable and to have a wholesome influence, communism has to base its philosophy more solidly on eternal spiritual verities. It has to slacken its emphasis on the merely materialistic principles. It is then that socialism or communism can undoubtedly become a matchless force for realising progress.

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BY P. R. P. RANGA, B.A. (HONS), *Kamptee.*

FUNDATIONS are generally raised by generous contributions of the public in the interest and for the welfare of society ; but then it is really curious and interesting to see the way in which the British, during the middle of the last century, raised a fund for the maintenance of the members of the Bhonsla family of Nagpur after the annexation of the State ; and they called it as the Bhonsla Fund which Sir Richard Temple deemed "a deposit" and sometimes claimed even as a "a set-off" to the expense of pensioning the family and the retainers of the late Rajah of Nagpur. There were many doubts over the validity and legality of the Doctrine of Lapse as applicable to the inherited rights of the adopted heirs of Indian Princes ; and of course there was considerable difference of opinion among the administrators themselves over the validity of this Doctrine which went against the Indian customary law of adoption. The British viewed the Hindu system of adoption from an individualistic point of view ; while the Indians defended the right of adoption on a religious basis. Strange to say, the Doctrine of Lapse was applied, particularly rigorously, to the Ruling Princes of India and was considered to be in force as part of the public law of the Indian political system. A Hindu adopted son not only became the successor to the family property, but also inherited the other rights of his adoptive father. Any way, the British found it very difficult to understand the Indian law of adoption in all its bearings ; but they were quite aware of the motive of Lord Dalhousie in enforcing the Doctrine of Lapse. Hence the doubts raised over the validity of the Doctrine of Lapse as applied to Principalities were invariably solved by force. It was, to some extent, a blessing in disguise, because it removed from the political map a number of valueless states.

Religion plays a prominent part in every walk of life of the Hindus, and hence the adopted son is recognised as essential for the spiritual salvation of the adoptive father and for the perpetuation of the family. Among the Hindus no woman other than a sonless widow is authorised to adopt a son. This shows the hidden truth that a child is adopted primarily to further the spiritual path of her deceased husband and that she does so only in the interest and on behalf of her deceased husband, either, with or without his express permission. Under the circumstances, the widow simply acts as an agent for her deceased husband, for the practical part of the ceremony of adoption. An adopted son is recognised as competent to discharge all the duties that a son owes to his father, whether dead or alive, and is thus recognised as perfectly identical with a son, who is born in lawful wedlock. He naturally becomes the legal successor to his father's private properties and all his inheritable rights as well. Lord Canning classified cases of Hindu adoption into two categories. The child given in adoption was regarded as the son of the adoptive father, if the adoptive father was alive during the ceremony of adoption; the child was considered as the son of the widow if the adoption was carried out by her. In the former case, the adopted son got the right to succeed to the inherited properties, titles, insignia etc., of his adoptive father; while in the latter case, he was nothing but the son of a widow and had no right to anything except the inheritable and hereditary private properties of his adoptive father. It is really a pity that Canning did not understand that the child adopted by a widow on behalf of her deceased husband is, according to usage and convention, the son of herself and her deceased husband; he was not aware at all that a widow's son does not find a place in the Hindu religion and orthodox social organisation and that to call an adopted son as the son of a widow

The Nagpur Bhonsla family during the early part of the 19th century gradually began to lose its stability, due to lack of proper heirs and the necessity to depend upon adopted heirs for its continuance. There was no co-operation between the ruling family and the state administrators, regarding the choice of adoption. Hence the adopted Princes sometimes had to walk through a pool of blood to reach the *gaddi*. The British, in the first instance, by invitation interfered in the disputes over the choice of adoption, with the result that the adopted Prince had to depend upon British arms against any risings. It was only after Rajah Raghujii III died on the 11th December 1853, without any issue, that the British Government had to apply on the initiative of Lord Dalhousie, the Doctrine of Lapse, practically, to the directly heirless family of Nagpur. Lord Dalhousie in annexing the state thus observed, "No son has been born to His Highness; nor was adopted by him; none, as they have themselves admitted, was adopted at the Rajah's death, by the Ranees, his widows." Accordingly, on the 14th March, 1854, His Lordship issued an order decreeing the annexation of the state. The Governor-General, with a view to confiscating the state, first totally denied any adoption by the Ranis, the widows of the late Rajah Raghujii III. But the fact was that Yeshwant Rao Aher Rao (called Janojee Bhonsla after adoption), a son of Nana Aher Rao and a grandson of the late Rajah Raghujii's sister, was formally adopted by the Ranis immediately after the death of the late Rajah and the final solemn ceremonies of adoption were deferred pending the approval of the adoption by the Supreme Government. This was later brought to the notice of Lord Canning, the then Governor-General. His Lordship questioned the validity of the adoption as giving a right to the Principality and deemed the adopted son to be no

Rao Bahadur C. S. Srinivasachari, M.A., in writing the notes to the *Empire in India* by Major Evans Bell, has revealed the absurdity of such a view. Lord Dalhousie had been informed by Mr. Mansel, the then Resident at Nagpur, about the proposal of the adoption of the grandson of the late Rajah's sister by the widows. In fact the Rani Banka Bai, the chief and influential senior member of the family, for whose faithfulness and loyalty towards the British, especially during the critical days of Mutiny, the British had always declared that they owed a special consideration, appealed to the Governor-General to allow the adopted heir to succeed, but in vain. His Lordship, in dismissing her "appeal, noted in his minute the marked absence of any allegation that an heir was appointed to the Guddee of Nagpur and that Banka Bai did not so much as attempt to name or even to affirm the existence of any heir to the Guddee." On July 15, 1854 the Rani Banka Bai was told by the Resident at Nagpur that she and the other Ranis were to be pensioned. Accordingly, Mr. Mansel, assisted by three of the principal noblemen of the state, took over the administration of the state. Janoji Bhonsla the adopted heir to the *gaddi* was declared officially by Lord Canning in 1860 as nothing but a "widow's son", and the head of the family. Accordingly the private estates in possession of the widows were transferred to him as a special grant which had been in their possession for nearly 125 years. The transfer of such hereditary possessions from the widows to their adopted son cannot be justified under any circumstances as a new grant and in fact a son never be called a son without a mere *adoption*; and this was

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justified under any circumstances a
granted and in fact a person never
about a mere transgression; and

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how Banka Bai was rewarded by His Lordship for her recognised loyalty.

Raising the Fund :

It was said that nearly 28% of the revenues of the Raj, Rs. 8,00,000, was devoted to support the dethroned family, and as a set-off against this, as Sir Richard Temple claimed it—the Government raised a Fund out of the proceeds of the auction sales of the Bhonsla Family household property and valuables.

"We do not grumble at the expense, which was politically necessary, but what a commentary is this, as well as the Bhonsla Fund, on the charges brought against Lord Dalhousie of ruthlessly despoiling an ancient family; does he know really what the Fund is? The Bhonsla Fund simply represents the proceeds of the auction sales of the jewels, clothes, and other private moveables of the Bhonsla family, including spoons, plate, and crockery which were purchased for about £3,000 and kept by the Rajah to furnish forth the entertainments which he occasionally gave to the English society at Nagpur and Kamptee." (quoted from *The Friend of India*).

Lord Dalhousie, in justifying the confiscation of the Bhonsla Family's live stock and dead stock by force, much to the degradation of the prestige of that ancient family, seems to have argued that the properties, except a portion sufficient for their maintenance, should not be given up to be appropriated and squandered by the Ranis; and the Government should be prepared to make up any sum that might be wanting to afford adequate stipends to the members and dependents of the family. The properties were already in the possession of the Ranis and there did not arise any question of giving anything to them. They were only taken away from them by force, and in doing so His Lordship even according to the *Friend of India* had no doubt ruthlessly spoiled an ancient family.

The Bhonsla Palace was surrounded by an armed force, under the command of the Commissioner of Nagpur in October 1855;

and it was indeed a sad day for the royal household. The Rani Banka Bai, stung with a sense of indignity and insult offered to her, in spite of her loyalty, tried to avert the calamity by threatening the invaders of the palace that she would set fire to the whole palace if the palace valuables were removed. The troops did enter the palace and made a thorough and calculated search into all apartments including the Zenana, and dug even under the couches of the Ranis. The palace treasure, gold mohurs, jewels, furniture, etc., were all taken out and sent to the hammer of the auctioneer. It was really a sad day for the Bhonsla family, and a great day for speculative brokers and agents. There were no authentic, up-to-date records or accounts of the treasures stored in the palace. But the troops took all they could from the Ranis. According to Sir John Kaye, who has given an interesting account of the whole episode, about 600 animals (horses, elephants and camels) were disposed of for Rs. 13152 at fantastically low prices, i.e., Rs. 5 for a pair of bullocks and Rs. 20 for an Arab horse. It was really a tragedy when the court ladies raised their lamentations as the raiding was directed inside the Zenana. Goods and treasures to the value of £40,000 were seized. Lord Dalhousie knew that he was doing an act of injustice, rather insult, to an ancient family, but was convinced that it was only in their interest, and was prepared to face anything which might arise out of the indignation of an ancient family. His Lordship seems to have given definite orders that no sort of violence should be used in executing the raid successfully inside the palace and that any petulance and vexatious opposition of the court ladies should be ignored and the Ranis should be treated with all the courtesy due to their sex and rank, in spite of every provocation stimulated by their changed condition. Apart from Sir Charles Jackson's record, the other version found in the Ranis' memorials addressed to the Governor-General on the 26th December 1855 and 18th April next was, that the raiding was carried out against

the order, rather wish, of His Lordship. The raiding was discontinued owing to the dying state of Annapurna Bai, one of the widows of the late Rajah, and thus peace was restored in the Zenana. The Commissioner allotted a certain amount of jewels and a quantity of furniture to the Ranis which they refused to accept. The sale of state jewels, treasures, and household paraphernalia realised £40,000. Cash of the values of about a lakh and a half, and the private estates of the late Rajah were also seized. Now, in closing the account, the realised proceeds of the properties amounting to Rs. 27,00,000 constituted the "Bhonsla Fund" with an income by way of interest, of Rs. 1,35,000 per annum, at the rate of 5%.

According to the terms of the provision for the Bhonsla family, the widows and the relations of the late Rajah were granted the following pensions.

	Rs.
Rani Banka Bai	1,20,000
" Unnapurna Bai	50,000
" Darya Bai	25,000
" Ananda Bai	25,000
" Kamujee Bai	25,000
" Savitri Bai	10,000

(*Mr. Temple's Report P. 367*).

Two of the Ranis, Annapurna Bai and Kamuji Bai, died just a year after the allotment of the pensions, while the aged Banka Bai, after successfully managing the family during the crisis of the Mutiny, died in the autumn of 1858. Accordingly their pensions lapsed, and thereby the British Treasury benefited to the extent Rs. 1,95,000 per year. Now

the Bhonsla family was to receive only Rs. 60,000 per year (Darya Bai .. 25,000 Ananda Bai .. 25,000 and Savitri Bai .. 10,000), an amount less than 5% interest on the realised capital. Hence the pension was to be revised on an increased scale to the surviving Ranis. These were only life annuities. Janojee Bhonsla was recognised as the head of the family; and to him the payment of the following revised scale of stipends of the Ranees and the general control of the palace were entrusted :—

Janojee Bhonsla	Rs. 90,000
Durga Bai	" 45,000
Ananda Bai	" 45,000
Savitri Bai	" 15,000
Zenana Ladies	" 18,000
Bhonslas & Barakunus	" 20,000
Total	2,33,000

The total amount of pensions, Rs. 2,33,000 is nothing but an annual interest of the Bhonsla Fund, and it can never be called as pensions or stipends or anything of the sort. Had the British not disposed of the private household valuables of the Bhonsla family, the Ranis might have as well done the same thing, but in a better way, and might have raised a larger fund. Moreover, except the pension of Janojee Bhonsla, the rest were all life annuities, and by this time all such annuities should have lapsed. The only pension which the Government is paying is that of Rs. 90,000 per annum to the descendants of Janojee Bhonsla.

Such is the story of the Bhonsla Fund.

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THE NEW SCHOOL

BY SRI LEKH RAJ ULFAT, M.A., M.O.L., *Rajpur, Dehra Dun.*

THE very word 'school' frightens away the child. The child runs away from it as a crow does from a scarecrow. After all, what is a school to-day—a dungeon or jail, an unhealthy, shut-up, unattractive and dry place commanded over by awe-inspiring teachers having rods in their hands, a place where a child is forced to memorise things which he fails to understand? And even what he learns is totally useless later on. There is a marked boundary between life and school. Our present-day school is a place where the child is kept quite aloof from daily life. The place is so far away from reality and life, and the product is rendered absolutely hopeless and unfit for any forthcoming struggle. In fact, our schools do not impart education in the real sense of the word at all. Mere literacy cannot be said to be education. But that is all that you find in a school to-day. The child is made to cram a few words of a language and some other subjects. This education is absolutely of no use to him in his later life. The school makes him idle and good-for-nothing. He becomes dependent, without having confidence in himself or any moral courage. He has no individuality and hence no character. He stands before the world like a fool, knows not what to do! He is supposed to become a free man, but he becomes the slave of bad habits untold. What then is the use of such an education? "Any education is bad which leads to the formation of habits of idleness, carelessness, failure, instead of industry, thoroughness and success"—(*Dalton Laboratory Plan, p. 4*).

Moreover, the children's school environment has to be most charming and attractive. The school should be located in a place which the children cannot afford to ignore. It should be modelled on the design of our conception of our heavenly abode equipped with all the requirements

and necessities of children and modern day life and world. And in it the child should be free to develop his faculties and his individuality.

Our present educational system is nothing but canalisation. Humanity is driven in a certain direction like a flock of sheep. The child is taught certain points under iron discipline, his heart always rebelling against it because our way of teaching is hopelessly dry, unpleasant, boring and without any charm. As soon as the child is out of this school, the yoke is thrown away to make him feel comfortable and light. And all the trouble that has been bestowed has meant nothing.

"Don't do" harshness and 'abstractism' should have the least place in it. Let the child play because he is a player. He is of an age to do so. Let him learn to master his own difficulties. Don't experiment upon him, let him become an experimenter himself. Even if you have to guide him, don't do it, as you were doing in the past. Become a player yourself and cause changes to take place so tactfully that the child does not feel them. Kill two birds with one stone. Give him confidence, make him responsible and self-respecting. "The secret of education", Emerson tells us, "lies in respecting the pupil". Don't be a dictator. Dissolve the school and make it a fine laboratory, where one is prepared for all the coming trials and stresses of life. The object of education should be to make humanity well developed, strong, balanced all round and harmonious with Nature. And that is only possible when we combine theory with practice on sound and proper lines; when we teach the child every aspect of life before he actually enters it.

SALVAGING LOST EDUCATION

BY VINCENT BROME.

SET apart from the bustle of London's main streets, in the tree-lined quiet of Gordon Square, Bloomsbury, is an organisation which affects the adult life of millions of people throughout the world. When you first notice the small name-plate and climb the stairs to the main office, you find it difficult to reconcile this quiet backwater with the vast implications of its official title. But it is nonetheless true that the World Association for Adult Education in London, has a network of contacts covering a large part of the earth's surface.

As the title implies, this organisation is not so much concerned with the normal process of education, as with giving an education to those adults who were unfortunate enough to miss it in earlier years. Throughout the world to-day, there are many men and women, far past the normal schooling age, who have literally gone back to school again, and completed their education.

The credit for this idea goes to one man—Dr. Albert Mansbridge. He was born of humble parents in the town of Gloucester, and he began work in London as an office boy at the age of fourteen. Every day he left home at 7.45 a.m. and did not get back until 7.15 p.m. Every day he walked from Battersea—one of London's suburbs—to his office, a distance of five miles, and returned in the evening to go to evening classes. He came to know from personal experience, just how men and women could recover a lost education.

At twenty-one, Albert Mansbridge became a clerk in a Whitechapel office, and all around him he saw people who were reduced to drudgery and discontent, not because they lacked intelligence, but because they had never been educated. It was then that the idea began to take shape and form in his mind. Give these men and women the chance of recovering the education they had lost in childhood, he thought, and

probably they would see ways of improving their positions in a world full of new possibilities.

It was a "vision splendid", but there remained enormous difficulties to overcome before the vision assumed any semblance of reality; even when the first obstacles were overwhelmed by sheer determination, and the Universities began to take an interest in his scheme, there was still no guarantee that the workers themselves would respond. But Mansbridge had set his heart on the achievement of his idea, and he brought to bear the drive, diplomacy and initiative which marked out the real pioneers in the educational world.

So it happened one day in the year 1903, that something of great importance entered into the hidebound strongholds of education, and the Workers Education Association was formed with Albert Mansbridge as its first secretary. To-day, thousands of men and women between the ages of 18 and 80 go back to school at the classes of the W.E.A., and retrieve the educational opportunities they missed in childhood. The more advanced pupils study physics, chemistry, political economy and philosophy, take degrees, master languages, and fit themselves for the job of citizenship.

But Albert Mansbridge's idea did not stop at its inception. He saw quickly that if there were scores of adults in Britain anxious to salvage a lost education, there were thousands of people in the world with the same desire, and he decided to broaden his field. He left Britain and travelled to Australia, New Zealand and Canada. Wherever he went he left the seeds which were eventually to mature as the overseas equivalent of the W.E.A.

By now the idea had gathered an impetus of its own. In India and China, men and women set about the task of educating the adult population, and gradually the idea spread half across the world.

Dr. Albert Mansbridge stands far above any other figure in the adult education world. He founded the World Association for Adult Education. The Association held its first meeting at Cambridge in 1929. Representatives of more than thirteen countries attended, and for the first time in history they discussed the problems of adult education from the point of view of the whole world.

To-day the movement is gathering fresh force. There are men in China fighting to organise adult education for the Chinese, there are others in America, in Bulgaria, Ethiopia and Africa, bent on similar tasks. In war-devastated Poland, the same process is re-gaining lost ground. Once more the adult education movement is being planted in upwards of twenty countries.

THE IDEAL OF EDUCATION*

BY SIR S. RADHAKRISHNAN, M.A., D. LITT., I.E.S., Vice-Chancellor, Benares Hindu University.

MEN strive for one kind of freedom or another. The word 'freedom' is a many-sided expression—a kind of blank word which could be used in a number of ways. Freedom may be political, constitutional, economic, legal or social. But all these kinds of freedom are mere instruments for another kind of freedom, for which they could not be regarded as substitutes. There is something intrinsic about the yearnings of men which cannot be bartered away for any other kind of freedom. That is what you call the freedom of the human spirit. Every other kind of freedom can be suspended or compromised, but not the freedom of the human spirit, for which Socrates fought and paid the extreme penalty with his life and for which many great men have fought in many countries of the world and passed through intense suffering. He is a man who is able to see all things in himself and himself in all things—that is the highest kind of freedom. Every other freedom grows and develops according to the conditions and circumstances around it, but it is the freedom of the soul alone which marches on to its goal without any conditions or circumstances.

Our modern educational institutions are mere brain factories. Our minds are instructed, our bodies are built, but our emotions are undeveloped and our imagina-

tion is neglected. We require a complete overhauling of our education. What is necessary is to give prior emphasis on the cultivation of imagination and emotions. Through song and dance, through artistic activities we can develop that other side, which is vital for human development. Of course, these creative activities require a good deal of mental discipline. But, then, we must cleanse our minds of impurities. Every kind of dirt and disease will have to be removed before our minds will be up to the task of undertaking any kind of creative work.

And what should be the aim of education? In Greece, it was patriotism. But the glory of Greece died of the disease of the virtues on which it flourished. The Roman Empire could not keep together the ends of the bond of obedience to the Emperor, because the bond was not natural and there was no spiritual awareness. The dictatorship of the Nazis has perished. The Russians established the socialistic revolution through blood and toil, and apotheosised a classless society. The providential character of the British Empire, cherished so long, will have its end one day. All these are like squeezing blood out of stone. The true aim of education is to give a second birth to man. We are born in a world of nature and necessity, of space and time, but we must be born

* Being the synopsis of an address delivered by Sir S. Radhakrishnan when inaugurating the Educational Exhibition of Shree Sharada Mandir, Karachi, on the occasion of its Silver Jubilee.

again into another world to help ourselves from the provincialism of earthly life and to realise our place in the kingdom of heaven.

The duty of education is to give us this second birth. This second birth announces to the man of the earth that he is to regain the realm of soul, asking him, as it were, to feel that this birthday of his is the greatest day for him.

The approach to the spiritual side merely requires the touch of the *acharya*. The teacher is merely the agent. He does not do anything else; he simply says, "Look beyond, believe in the other world also." He is the 'guru' simply because he removes darkness. ('Gu' means darkness and 'ru' means removal.) He removes the veil of darkness. It is the teacher's function to lift it up and make the scales drop from the eyes so that the student may see from which source he derives light, power and glory.

The aim of education should not be merely to earn for our livelihood. It must rouse in us the consciousness and prestige of self-determination. We must try to grow to the fullest height of which we are capable and realise the things inherent in us. In India, they had never thought of education with the smaller object of making a living. It was considered as an initiation into higher life.

How can we do it? What are the processes through which we have to pass, if we are to be initiated into higher life? It is through 'brahmacharya' (self-control.) *Brahmacharya* is the only way by which we can get ourselves cured of all our ills and attain the purity for which Saraswati stands. If our country happens to be in a glorious position to-day, it is because of the principle of *brahmacharya*.

The magnanimity of our civilisation has been preserved by the modesty and morale of our womenfolk. We never said in our great days that *brahmacharya* should be limited to men only. Nothing like that. In those days, we allowed our women

exactly the same right to spiritual freedom as we had given to men. In many matters, women have been greater teachers of men than men have been of women. After all, austerity comes to them more naturally than to us. When Savitri was given the chance to choose another husband, she simply said, "I shall not choose another—I shall not betray my heart, my soul, my country." Women had risen to great heights of sacrifice and suffering, and we would have to exercise so much of effort before we could rise to those great heights.

You see Saraswati seated on a lotus, an image that has come down to us from the earliest history, an image which exemplifies to us our earthly origin—that we are made of the clay of desires. But it is possible for us to transform them into a beautiful flower. When a human being is able to transform thus this clay of his passions and desires, into a flower, the creative power of the universe manifests itself. It is possible for the human individual to do so.

If, therefore, we are able to understand the meaning of the lotus, we will not merely grow and form a family but shall be able to serve humanity.

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MY VISIT TO AJANTA

By Sri S. R. VENKATARAMAN, B.A., B.L. *Member, Servants of India Society, Madras.*

AJANTA is the "monument princeps" of India and the Mecca of all lovers of art, Eastern and Western! It is about three hundred miles from Bombay in the territory of the Nizam. From Aurangabad on the Nizam's State Railway, it is fifty-five miles and from Jalgaon on the G.I.P. Railway, it is thirty-nine miles. The journey to Ajanta from both the places has to be done by car or an omnibus. I attempted to visit Ajanta in 1927 from Aurangabad after visiting the fort at Doulatabad and the caves at Ellora. But I was then foiled in my attempt by the monsoon and the jungle streams which were in a spate. I am disposed to favour the Jalgaon route as it is not subject to the vagaries of the monsoon.

We left Jalgaon at 1 P.M. in an omnibus expecting to reach Ajanta by 3 P.M., but as ill-luck would have it, owing to some defect with the steering wheel of the bus, we reached Ajanta at 4 P.M. after an exciting experience. On reaching Ajanta, we found that we were surrounded on all the three sides by hills, the road gradually spreading into an extensive, well kept, amphitheatre-like open space. Just in front of us was a small brook running with its crystal clear water. To the right of us, we found the newly built steps leading to the caves. As one ascends these steps and reaches the top, a panoramic view of a semi-circular hill, about half a mile long with the jungle steam Waghora skirting its edge and a number of caves spread over the whole length of the hill, burst suddenly into view. The mellowed golden rays of the sun-flooding the caves lavishly with their light, enhanced the beauty of this enchanting spot. Formerly visitors had to scramble over the rocks and follow up the course of the hill stream and then again ascend the hills to have a full view of the caves. During the last decade, the Government of the Nizam have built steps leading to the caves which are now used by all visitors. The caves can also be reached by an asphalted foot-

path which was newly laid, after the fashion of roads in the hills with many hair-pin bends, for the convenience of Lord and Lady Linlithgow when they visited the caves.

The first impression of Ajanta is one of disappointment. The extent and completeness of the damage to the caves and paintings wrought by man and nature are beyond description. But soon this feeling of depression is transformed into one of joy and thankfulness, as you enter the caves and see patches of the fresco on the walls, pillars and ceilings, peeping out like modest forget-me-nots of the glory that was once Ajanta. Even in their mutilated state we have a whole museum of the trinity of art, viz., of architecture, sculpture and painting, representing the various stages of the Buddhist art from the third century B.C. to the close of the seventh century A.D. The Archaeological Department of the Nizam's Government has done commendable work to preserve the frescoes and the caves from further decay. As most of the paintings that have escaped damage, are confined to dark corners in the caves, the authorities have provided powerful arc lights to enable the visitor to have a full view of the artistic treasures of Ajanta at a modest fee of rupees five only.

The existence of Ajanta came to be known to the outside world only in 1819, though the earliest reference to it is found in the writings of Hsien Tsang, the Chinese traveller who visited India in the seventh century A.D. It is of interest to know that the name of Madras is associated with the discovery of Ajanta. While manouevring in the mountain ranges of Khandesh, the British troops from Madras discovered the caves, hidden as they were by mountain ranges, trees and overgrowth of bushes. The first description of the caves appeared in 1829. Sir James Fergusson published an authoritative account of the caves and their

art treasures in 1843. The East India Company commissioned in 1844 one Major Gill, again of the Madras Army, to copy the paintings. But as ill-luck would have it, all but five of his paintings were destroyed by fire in 1866, when they were exhibited in London. Again, Mr. George Griffith of the Bombay School of Arts copied the paintings with no better results. For his ill-fated paintings, too, with the exception of fiftysix, were consumed by fire. Distinguished artists and art-critics like Lady Harrington, Gladstone Solomon, Havell, Abanindranath Tagore, Nandalal Bose, Mukul Dey, Syed Ahmed and a host of others have made known to the outside world the art treasures of Ajanta and their excellence. The Archaeological Department of the Nizam's Government has published two exhaustive volumes on Ajanta, containing complete reproductions of the art of Ajanta in colour and monochrome. Some artists deputed by the Government of Japan also copied the paintings. Madame Pavlova visited this cave several years ago during her Indian itinerary and is reported to have said that the paintings of Ajanta gave her new conceptions of the art of dancing.

The creation of these caves is nothing short of a marvel. The Buddhist monks, who made this their abode in the third century B.C., conceived the idea of carving out of these rocks *chaityas* and *viharas*, worthy of the Lord Buddha. The place, it is obvious, was in those days pulsating with life and was a great centre of learning, where professors and students lived in happy communion with nature, studying Buddhist theology and art. In the creation of Ajanta, princes and peasants, nobles and merchants and men and women of all ranks seem to have aided liberally. For, in front of cave No. 10, there is an inscription, which says that the cave which is a *chaitya* was the gift of one Katabadi of the Vasishta family.

Of the twenty-nine caves in Ajanta, five are *chaityas* or places of worship, the rest being *viharas* or monasteries. All of them belong without exception to Buddhism, unlike the caves of Ellora, which are representative of Hinduism, Buddhism, and

Jainism. While the Ellora caves in their present state combine only architecture and sculpture, the caves of Ajanta represent the high water-mark of Buddhist art in architecture, sculpture and painting.

The *chaityas* are different in structure from the *viharas*. Their facade is ornamental with a semi-circular opening above the balcony; beautiful sculptured images of the Buddha and the deities of the Buddhist pantheon adorn their interior and exterior. These *chaityas* are rectangular halls, at the end of which are *dagobas* containing the relics of the Buddha. There are aisles on either side of the halls, separated by rows of ornamented pillars, which were used by the monks for perambulation. The largest of the *chaityas* is ninety-five feet in length.

The monasteries or *viharas* in which the monks lived, are large and quadrangular in shape with small cells on the three sides, each cell containing two stone beds. There are large openings to these *viharas* to allow light and air.

The paintings which are mostly found in the *viharas* are a wonderful pageant of the life of two thousand years ago. They deal with the life of the Buddha in his previous births, and of the people in all stations of life, of princes and peasants, of queens, maids, dancing girls and musicians, beggars and servants, of the denizens of forest, of animals, birds and reptiles, of trees, creepers, and flowers. The artists, who were monks, had developed figure study to high perfection. The physical nobility of the human form wins our rapturous admiration. The colours used by them two thousand and five hundred years ago are still so fresh and bright that modern artists are yet at a loss to know the secret of their composition. Visitors to Ajanta cannot but be struck with the high place that was assigned to women by the artists. Women are painted in a variety of graceful poses. Their diaphanous drapery is so painted as not to conceal the shape and feminine grace of their limbs. The artists appear to have revelled with delight in the creation of beautiful women, and vied with one another in painting

women of all ranks, the different modes of coiffure, the manifold ways of decorating the hair with ornaments, flowers, feathers, beads and ribbons. The artists were clever indeed! The pendants and garments of the soaring *apsaras* are painted horizontally just to give the impression of speed. The Danish artist, Axel Jarl, speaking about the pictures of Ajanta in general says that "they represent the climax to which genuine Indian art has attained." He further adds that "everything in these pictures from the composition as a whole to the smallest pearl or flower testifies to depth of insight, coupled with the greatest technical skill."

The whole range of paintings, religious and social, breathes the enthusiasm, sincerity, feelings and aspirations of the Buddhist monks. It is surprising that they who lived most austere lives, should have imported into their paintings a joyous spirit without any depressing note. Even a casual glance of these paintings produces an impression of "felicitous amazement."

As we ponder over the Ajanta caves and paintings, we are compelled to admire the enthusiasm of the Buddhist monks. The faith they had in whatever they undertook was amazing and all consuming; no doubt or misgiving assailed their determination. They never perhaps paused to think of their work, but went on, day in and day out, for centuries together, chiselling away rocks and painting on the walls with their brush and producing celestial figures of beam-

ing countenance and dignified bearing, in stone and fresco. Another remarkable thing about Ajanta is that the names of these great artists who have bequeathed to us this priceless legacy, have not been discovered yet. What a lesson in self-forgetfulness and self-abnegation!

A visit to Ajanta to be enjoyable and profitable must be spread over at least two days. The hills round about afford ample facilities for hiking. The caves require to be studied at least twice—once in a general way, and a second time more in detail. As a matter of fact, after having gone over the caves once, I rushed back again to see more minutely some of the famous paintings and sculptures of Ajanta, like "Padmapani," "the Mother and Child," "the Toilet Scene," the Black Princes, "the Court Scene," and the "Dancing Scene," and the sculptures of the Buddha in various moods.

There is a rest-house in Fardapur, which is five miles away. The authorities of the Archaeological Department would do well to provide rest-houses very near the caves to enable those who desire to spend all their time amidst this enchanting, idyllic surroundings.

A visit to Ajanta is an education by itself. It invigorates the mind, increases hundred-fold our respect for the past, makes us look humble and transports us to a region full of joy and happiness, peace and beatitude. Without visiting Ajanta, no Indian life will be full and complete.

ARTISTIC LIVING IN SCHOOL LIFE

By SRI M. A. SRINIVAS, B.Sc., B.L., B.T., Goribidnur.

EDUCATION essentially implies the development of an all-round personality in the pupil, achieved by a careful reconstruction of his experience. It must therefore have a high cultural value and true culture, according to Matthew Arnold, is "a harmonious expansion of all the powers which make the beauty and worth of human nature, and is not consistent with the over-developing of any one power at the expense of the rest."

The development of artistic values and artistic enjoyment, and the consequent flowering of the finer and more sensitive aspects of human personality, is an important and necessary step in the attainment of a true culture which seeks to educate the whole man. But strange, as it may appear, this cultural and aesthetic aspect of education is conspicuously lacking in our present day educational practice in our schools, except in a few stray cases. The reasons

for this are not far to seek. Art is a much neglected subject in the educational plan. The artist is commonly associated with poverty and the unfortunate millions in our country who live so close to the borderline of starvation and unremitting toil can give very little thought to art and its development. There are many, who are led by the mistaken impression that art is only for the specially gifted, who are endowed with skill and talents. More than all, the extraordinary development of materialistic outlook, has resulted in a considerable loss of faith in idealism and cultural enlightenment and has mechanised education to a very great extent. The emphasis of education is more on facts, events and practices than on ideals and aesthetic values in life. "The artist in the child" is greatly crippled and very few opportunities are provided for his development.

This aspect of school life deserves special consideration. The educational value of artistic activities is great and manifold. Art develops the individuality of the pupil by allowing him to discover his own potentialities. It satisfies his creative urge and 'skill hunger' and thus provides ample scope for creative self-expression. It caters to the aesthetic and emotional sides of his nature, which form an essential aspect of his personality. Art has also a social significance. It develops the social spirit and the desire to share with others and be in harmony with common social experience. In modern times, art has a special place in education for leisure. Man does not live for bread alone, and hence often he finds a need for some kind of non-utilitarian activity, which gives him solace and enjoyment. But above all these advantages, art has a spiritual significance and a great moral value. In the notable words of Tolstoy: "Art is not a pleasure, a solace or an amusement; Art is a great matter. . . . The destiny of art in our time is to transmit from the realm of reason to the realm of feeling the truth that the well-being of men consists in being united together, and to set up in place of the existing reign of force that Kingdom of God i.e., of Love, which we all

recognise to be the highest aim of human life!"

Such being the supreme need and value of artistic activities in school life, it goes without saying that all possible attempts should be made to develop them at least to a fair degree, in spite of the many odds and difficulties that may come in the way. The aims of art education must be viewed from the practical standpoint, so that they could be achieved and realised in the majority of schools without involving heavy financial expenditure and extraordinary artistic talent.

Education in art should train the pupils and enable them to appreciate and enjoy beauty, wherever it is found, either on the canvas or in life. Classes in art appreciation through a study of good pictures and paintings, visits to art galleries and exhibitions, presentation of lantern slides and pictures of works of art, and excursions to places where one can enjoy scenes of great natural beauty or works of sculpture, painting, and other artificial achievements, can profitably be undertaken so that students may develop a taste for art and a desire to possess artistic abilities. It is very necessary here to lay particular emphasis on the appreciation and enjoyment of the beauty and grandeur of nature and natural objects, of music and of such other fine arts as do not involve any demand on the financial resources of the individual. Otherwise, in this materialistic age, where tangible sense-pleasures catch the imagination of the youth, lasting happiness cannot be achieved in the absence of the required financial support, and hence a life of seething discontent, and disappointment would be the result. The pupils must therefore be trained to enjoy the beauty and rhythm of life, even in the midst of utmost poverty and simplicity, and thus develop a new sense of artistic values. The study of literature and literary appreciation is an important factor to be emphasised in this connection. It is aptly said that "to the degree to which any man puts into his life, imaginative construction of thought and feeling, he is an artist." And this intellec-

tual and emotional aspect of the artist should be achieved in practice. Art should lead to a life of plain living and high thinking.

Development of a strong taste for art, artistic enjoyment and appreciation, should lead to artistic expression on the part of the individual. The creative urge in the pupil should find full expression in the school. Regular classes in drawing and painting may be arranged in schools, where the required conveniences are available and interested students enabled to effectively participate in them. The organisation of a school orchestra, will give plenty of scope for the development and encouragement of the best musical talents in the school. Community-singing and group-prayer are important devices to develop a feeling of harmony among the pupils. If this useful activity could, by some suitable device, be associated with group dancing, then it would be a joyful and sportive variety in school life. "The participators in a dance," says Havelock Ellis, "as all observers of savages have noted, exhibit a wonderful unison; they are, as it were fused into a single being, stirred by a common impulse." Music thus provides not merely enjoyment and escape from the drudgery of life, but also develops a strong social spirit, new achievement and spiritual aspirations, and therefore it should find a significant place in school life. Another important activity that gives a fillip to the artistic life of the school is the drama. It provides for ample training in speech, movement and behaviour, and helps the pupil to get rid of his growing self-consciousness and nervousness. Students must be encouraged to read good dramas in an effective manner and recite good passages so as to bring out their emotions in their true spirit. This must further lead them to enact small plays, suitable to their capacity and emotions, drawn on the basis of historic events and social conditions. Play-acting may also lead in a few cases to play-making, and hence scope and encouragement must be given to extraordinarily talented students who are able to write new lays for action. All these artistic activities

can be voluntarily stimulated, if students are encouraged to celebrate a "talents day" once a fortnight or month, when the latent capacities of the pupils can find adequate expression and encouragement. The School Magazine is also an effective instrument which will help the same purpose.

The development of practical and fine arts, as distinguished from vocational studies, is an important activity in this connection. Practical arts include all non-vocational activities, which come under the term "hobbies". They have an immediate practical and cultural value, and help the pupil to develop a variety of practical skills, which make his life happier and enjoyable. Gardening, home economics, wood-work, clay-modelling, home mechanics, paper-making, sculpture, leather-work and such other allied activities, which provide for the acquisition of specific skills, productive of practical efficiency, are some examples in this connection.

The most important part of art education is to train the pupils in artistic living. Art is essentially a way of life, and hence it must have its profound influence in the daily life of the school. The very situation of an ideal school must reflect the artistic tone of the school. It must be situated in the midst of beautiful natural surroundings, so as to develop a spiritual atmosphere for the acquisition of knowledge. Order, regularity, cleanliness, and neatness must characterise school life and school activities, so that the pupils may get habituated to a clean, well-disciplined and well-regulated life, with a strong artistic sense. This view of school life is beautifully expressed by L. P. Jacks in his *Education of the whole man*, when he says that the school should produce "people whose bodies have been liberally educated, to correspond with a liberal education of the mind, and to support it at every point; the eye trained to see the beauty and to value it, the ear trained to hear harmony and to resent discord, the hand trained to a fine craftsmanship, the whole man, mind and body together, to creative activity along the lines of the fine, the beautiful and the good."

GREEK, ROMAN AND INDIAN EDUCATION IN THE PAST—WHAT CAN THEY TEACH US ?

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

ALL the world over, people are astir, and the purpose alleged is to reform and regenerate humanity. The so-called reformers for obvious reasons pin their faith for the success of their efforts more upon the rising generation than upon the grown-ups, and education is admittedly an effective means of reform. Naturally, they take hold of it and suggest schemes for adoption in schools and colleges. In fact, education is a hard subject to tackle, and few can say the last word upon it. The educator has to deal with human material and cannot easily work it up as he likes. The child comes into the world with its natural instincts and inherited qualities and capacities, which would exhibit themselves all in their time. There are again the environment of the child, the society in which it moves and has its being, tending to influence its growth and development. These are some of the patent factors which an educator or an educational reformer has to reckon with for the success of his plans. His work is thus extremely hard and he must welcome light from all quarters, to make his path smooth and easy. Systems of education, ancient and modern, indigenous and foreign, must be alike laid under contribution to evolve a suitable scheme, a scheme which would answer the purposes of the society at the present day. No system should be discarded or embraced, because it is old or new, or foreign or indigenous. On the other hand, it must be looked into with care, and whatever of merit and value there may be in it must be laid hold of and used for the purpose in view. A brief notice of some of the ancient systems of education may be of use at present, I think, to any would-be reformer.

GREEK EDUCATION.

The Greeks were once among the most graceful and gifted nations of the world. What mainly contributed to their excellence

was, it is said, their educational system, and that system was entirely under the direction of the state. The aim was to develop the inner soul of man and produce the philosopher and, through him, guide the man of action. Manliness of character, intellectual and moral virtue, were valued as the chief means for the attainment of happiness. Emphasis was laid upon virtues like honour to parents, love of fellowmen, truthfulness, self-control, refinement and wisdom, as being more essential than intellectual learning. The mind was considered as the seat of all ambitions, and contemplation and reason were held to be superior to action. The subjects of study prescribed were such as would help to realize all this.

Children began their education with music and athletics, and the subjects of study grew in number with their age. Greek was the only language they learnt. Morals were inculcated through myths and tales. Homer's *Iliad* and *Odysey* formed their staple of study, long passages, sometimes even whole books, being learnt by heart, whenever desirable. The curriculum then swelled by the addition of grammar, rhetoric, philosophy or dialectic, arithmetic, geometry and astronomy. Music was to them "the entire range of studies which soften and refine the mind and character," and was held as "the foundation of all higher life, leading the soul to virtue and inspiring it with courage." Gymnastics was valued as a means to promote bodily vigour and grace, intellectual growth and alertness and moral courage and perfection. Excessive training in either of these subjects they would never allow, lest it might end in the production of professionals, whom they greatly despised. The Athenians are said to have considered the Spartans as having been brutalised by their excessive athletic training. Of course, distinction in athletics they wished to have. But it was no end in itself to them. Certainly

they countenanced neither brute force nor cowardice.

By way of developing persuasive, impressive speaking and writing, they studied rhetoric. Philosophy was to them the highest of all sciences and the dialectician, with his mind trained to distinguish truth from falsehood, tests truth by discussion and the exercise of reason and thought. This subject of philosophy and dialectics was given a prominent place in the curriculum and received no small attention from the student. They considered mathematics as a spirit-stirring, thought-provoking and intellect-training subject, and gave it the attention it deserved. They had drawing included in the curriculum to awaken and stimulate the sense of the beautiful in the student. Politics was regarded as a practical science, requiring a deeply philosophic mind to study it, and having for its object the promotion of people's happiness; and only men with mature minds took to it. With such ideals in view and with such a framework of studies and scheme of training, it is no wonder that the Greeks had a name for culture and enlightenment.

ROMAN EDUCATION.

In Rome, the ideal was not to make the philosopher so much as the man of action. It was to train an orator or a perfect man capable of striving for freedom at any cost. The Roman system stood for self-sacrifice, while the Greek stood for self-culture. The orator and the statesman were given elaborate training with a view to their giving of their best, each in his own sphere, to their country. To the Romans, oratory meant "fluency of speech, the acuteness of a dialectician, the thought of a philosopher, the expression of a poet and the gesture of an actor." Oratorical education was held to be vitally connected with the interests of humanity. Orators in their retirement were expected to write on eloquence, setting forth the highest principles of morality for the guidance of young men in life.

They aimed at bringing up children in the right way from their very early years.

The society of parents and the mothers at home did not a little in preparing children for their future life. The noteworthy deeds of their elders and the remarkable achievements of the heroes of the land were recounted to them. From the age of seven to twelve, they would have school education.

Agricultural pursuit was considered a patriotic duty, and school children were, during their vacations, got to engage themselves in it. Country life would be an effective means, they held, to develop military spirit and proper citizenship. Boys would be taken to attend meetings of the Senate to listen to speeches and debates on matters of public importance. They did recognize God as the Director of human affairs and attached the greatest importance to religion. Moral instruction was imparted through select poems and selected passages from the writings of public men and the sayings of sages. The young learners were got to have them by heart, both as an exercise of memory and a means to regulate conduct in life. Instruction in religious studies was considered obligatory and essential for public men. Ambition and love of distinction, being

deemed as the parent of all virtues, every encouragement was shown to stimulate it in promising young men, so as to enable them to make the best of it in the fulness of time. The importance of public school education to public men was fully recognized. One emperor is said to have arranged for free education being given to the poor throughout his empire. Another emperor is said to have established in memory of his wife an educational institution for the benefit of poor girls. Teachers were held in high honour and would pay due attention to the proper training of their scholars.

They were in general men of high moral character and deep learning, capable of inspiring in their pupils love and reverence and of adapting their teaching to their understanding with due regard to their limitations. Students learnt not only Latin but Greek in addition, the study of the latter being considered of great importance. Rhetoric was a common subject of study, and philosophy was valued as a means to pro-

mote spirituality and manliness. Active energetic attention to duty, and not passive culture, was the main aim. Complexity of studies being deemed more a relaxation than a strain upon the energies of the young, they put in additional subjects in the curriculum, such as astronomy, philosophy, logic, ethics and physics, so as to make the course sufficiently wide and comprehensive. Under the system every citizen would be developed to the highest level of his powers, and each would choose a profession suited to his talent, training and capabilities. Cicero, the great Roman orator, is said to have regarded *politics* as the best of sciences, a fit subject of study for ripe, mature minds. One could see from all this that the system had for its aim the turning out of the best type of citizens and patriots.

INDIAN EDUCATION.

A deep religious and moral purpose may be seen to pervade the Indian system, the chief aim of life being held to be the realization of unity between the individual self and the Eternal Self and the attainment of Eternal Bliss by relinquishing all personal desire. Society was considered as one organic whole, the castes representing the several limbs of it and the different degrees of its culture. Learning and character combined was a passport to honour, while learning, however great, without character counted for little. The prevailing belief was that virtue lay not in knowing what is good but in its actual practice; and the education given would tend all in that direction. Self-effacement and the performance of duty for duty's sake without caring for the result, so greatly stressed in all Indian scriptures, formed the dominant feature of the ancient Indian teaching. To ensure success, the teaching would be so arranged as to suit individual tastes and aptitudes and be in conformity with one's hereditary influences and social status and requirements. Such a teaching would in effect lead to satisfactory division of labour and individual and social efficiency, which in turn would make for the due and ordered

progress of the society as a whole. Philosophy, religion and religious ceremonials being complex and abstruse, the persons that had the required aptitude and capacity took to them and specialized therein for the benefit of people, who lacked those qualifications but who busied themselves with activities and occupations, which were none the less useful to the society and for which they had the necessary inclinations and facilities. In this arrangement of accommodation and adjustment, one could see that each individual received education in the line in which his talent lay and acquired the capacity to render the maximum measure of service to the society, and also that all precautions were taken to minimize the possible waste of educational effort and resources. To read into it, a wilful attempt at the elevation or depression of any section of humanity by any human agency seems both far-fetched and ungracious. They firmly believed in the theory that everything had its beginning, life and end in God; and salvation could be attained only by living a life of harmony and love and through active, selfless, disinterested service to society. Each section of society held to its traditional learning and occupation and strove for excellence in them to the advantage of the entire society or race. All professions and trades honourably conducted received equal encouragement and support, and no vocation or art was divorced from religion. Artists and craftsmen, poets and philosophers were alike patronized by kings.

Women's position in family and society was duly and distinctly recognized and the great Hindu lawgiver, Manu, says that the family in which women are unhonoured and unhappy is bound to come to grief. Women were looked upon as the intellectual companions of their husbands and mistresses of their households, and they received the education and training suited to their status.

Women in cultured societies seem to have received instruction in the *sastras* and the *sastraic* rules, and are said to have held their own in religious and philosophic controversies with highly reputed men of

learning. Their curriculum, it is said, ordinarily included the three R's, music and arts and crafts like drawing, gardening, cookery, sewing, lace work and dyeing cloth.

Deep learning, high character and exemplary habits were considered essential in a teacher. He was expected to be a living model of all virtues and show utmost sympathy, love and affection to his scholars. He formed a centre of learning, whether at king's courts or at his own residence—away from the din and bustle of the town, to which students flocked from far and near. In fact his place was, so to speak, a residential university with a homely, moral atmosphere, conducive to the development of genuine spirituality and exempt from the extravagances of the present-day university and school life. His was a dialectic or Socratic method of teaching, suited to the students' understanding and proceeding from the concrete to the abstract, where necessary; and the students' life in the preceptor's home was one of wholesome discipline, self-denial and loyal and loving service, apart from the acquisition of learning and moral beliefs and practices. Due importance was attached to physical education and the exercises presented were most simple and least expensive.

The child was held to owe a duty to the society, to help to conserve and advance it in the fulness of time; and the state felt bound to provide for its due development. At the outset the child of the twice-born class was taught the three R's with moral stories and moral precepts based on the *Panchatantra* and *Nitisastra*. At the next higher stage, corresponding to the present day secondary course, he had instruction in both secular and religious subjects. These were in the *Vedas* with their *angas*, ethics, literature and grammar, weapons and warfare, law and philosophy, dialectics and politics, astronomy and geometry, animal ailments and their treatment. Each student was to acquire some amount of general knowledge with proficiency in one or more special subjects, and each teacher would generally have charge of only one subject.

At the same time, there were arranged higher courses in these subjects corresponding to the modern University courses, to which fresh subjects of recognized utility and importance, like *Yoga* and metaphysics, arts and sciences, were added. In this connection, mention may be made of two of the most famous ancient universities, i.e., the Taxila and the Nalanda, which flourished for centuries from before the Christian Era, let alone the many *gurukula* centres of learning, presided over by *kulapatis*. In Taxila the curriculum was varied, with as many as, it is said, sixteen branches of learning included in it, such as drawing, painting and sculpture, image-making and other handicrafts, medicine and surgery and other sciences, with a very hard test held at the end of each course. In Nalanda, the curriculum was less varied, and included grammar, logic, philosophy and metaphysics and some others, technical sciences being excluded. But the loss in extent was more than made up by the depth of learning acquired by the scholars. In the hey-day of its prosperity, this University is said to have had thousands upon thousands of scholars attending from far and near, and hundreds upon hundreds of acres of land granted by Ruling Chiefs for its upkeep. The various centres of learning and art referred to above flourished and functioned finely so long as they enjoyed in full the support of the state. When Government changed and state support ceased, the institutions collapsed and learning made little headway with the result that people gradually lapsed into illiteracy and the whole land decayed. What is wanted for the growth of learning and the spread of literacy is liberal state aid. Where the state's finances fail, money must be found from other quarters for the purpose. There is no use talking about education and educational reform and policy without the needed supply of funds. The systems of education noticed here afford a telling lesson to the powers that be and all public men as to what might be done to ensure progress and prosperity in the land. Would they take it?

THE TEACHER AND THE TAUGHT

BY SRI S. D. DANIEL, Pondicherry.

A TEACHER'S job, though regarded as the sorriest of trades, is yet acclaimed the noblest of professions. In common parlance, a teacher stands for a peculiar species of the great human genus with all the paraphernalia of a tuft, a turban, a pair of glasses, a long coat, an *angavastram* and his most dreaded weapon—the cane. And he is the perennial source of all kinds of jokes with which everybody entertains a friend, a relative, a guest or an acquaintance. As we proceed to repair this vast field of educational net-work according to any scheme on hand, it is high time to revive the old, healthy relationship between the teacher and the taught.

If a teacher is to discharge his noble duty perfectly, there must be complete harmony between him and his pupils. And this is well established only, when the man chosen to teach is *able* and *noble*. In his normal life, a teacher assumes a superior manner and a high dignity in the presence of the taught. True it is that a certain degree of reserve is expected of the teacher towards his students. Yet, we notice pupils dreading their masters not because they treat them like brutes; but by never mingling with them and not showing them their real selves the teachers seem strange and unnatural creatures to the students, who tend to avoid them at all costs. This should never be the fate of teachers, if our post-war educational reconstruction has to do some good to our country. I may point out that adopting whatever is good from others is an essential requisite for progress in life.

Great centres of learning such as Oxford and Cambridge are thronging with students of different nationalities, who are being *educated* under the guidance of eminent teachers whom they call tutors. We in India should not confuse them with those out of the way creatures whose business is to go from house to house, feeding school-children with ready-made palatable bottled food, notes! The tutors of foreign countries not only teach their pupils, but also work, play and live with them. They are expected to pay individual attention to their pupils and

this is possible only when there is intimate informal contact between them. Such intimate contact enables a teacher to point out a particular tendency in a certain child which is the cause of his progress in learning or a defect in another which prevents him rising up to the standard. For when children move together, their latent qualities are well brought out and the teacher can nip any misconduct in the bud. In this way the child of to-day is being trained in many ways to be the citizen of the world of to-morrow. Here, I do not presume to preach anything newer than the principle underlying the ancient system of *Gurukulavasam*, where all sorts of students gathered under one roof to learn at the feet of a master. Some of our Indian universities have adopted this tutorial system of education, and so other universities may well follow suit.

A teacher shines forth with all his qualities, whether he is teaching to or playing with his pupils. A noble teacher sends out to the world a generation of noble souls.

As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness.

The torch of knowledge burning bright in his hand, he passes on its light of wisdom to his pupils to guide them in their 'steep, ragged and winding' paths of life.

"I teach because I would be wise and
wisdom find,
From millions gone before, whose torch
I pass
Still burning bright, to light the paths
that wind
So steep and rugged, for each lad and lass
Slow climbing to the unrevealed above."

A teacher thus impresses his spotless personality on the taught and betters their character before adding anything at all to their knowledge. Thanks to the best efforts of able teachers, we are proud to have our own eminent leaders in all walks of life. India, to-day, needs men of good character and sound learning, to lead the nation to the goal of Swaraj.

NEWS AND NOTES

PROPOSAL FOR A WORLD UNIVERSITY

A proposal for an International University from which lectures could be broadcast to students in their homes all over the world, says a *News Chronicle* reporter, is to be discussed at the United Nations Education Conference in London. It is the idea of Professor Mikolaj Olekiewicz, teacher of Mathematical Statistics at the newly founded University of Lublin and one of the Polish delegates to the Conference.

Professor Olekiewicz, a fugitive from Germany during the occupation, said to the reporter that an International University would provide a practical answer to many problems in Europe where text-books had been burnt, schools destroyed and teachers murdered. But he would at the same time like to see the University made permanent.

He said: "My concept of the Faculty is this—prominent men of science, art and letters will be appointed from all countries of the United Nations. These men could deliver their lectures in their own studies merely by booking up to the University's network. There would be no resident students. Young men and women all over the world could listen in their homes and at the same time enrol in correspondence courses conducted by the University. Once or twice yearly, students of the University should be given an opportunity of meeting other students—it would be fairly easy to arrange that".

In a document, shortly to be submitted, the Belgian delegation is pressing for the formation of an All-United Nations' Interim Committee, one of whose duties will be "to examine the expediency and, if neces-

sary, the means of controlling scientific research into atomic energy."

Meanwhile, the name of the Conference is to be UNESCO following the decision to charge its title to the United Nations Educational, Scientific and Cultural Organisation.

TEACHERS' DURBAR AT RAMPUR

An interesting and significant function took place recently at Rampur (U. P.), when His Highness the Nawab of Rampur presided over a "Teachers' Darbar," to which all the teachers of the State were invited as honoured guests. They were entertained at an At Home by His Highness. This was perhaps a unique function of the kind in India and was organized with the object of helping all the members of the teaching profession to realize their importance and social status and of demonstrating the personal interest of the Ruler in their welfare.

The function coincided with an up-grading of teachers' salaries and grades, which has been just sanctioned through the efforts of Mr. K. G. Saiyidain, Educational Adviser to the Government of Rampur. This reorganization of salaries does not bring them into line with the proposed grades of the Sargent Scheme, but is a very big step in this direction and marks a great improvement in the existing salaries.

The teachers utilized the Darbar to place their difficulties and problems before the Ruler and to assure him that they would work with professional integrity and efficiency to improve education in the State. In his reply to their Address, the Ruler assured them that the Government was keenly alive

to their needs and was determined to establish a first rate educational system in the State. An interesting feature of the function was that all the teachers assembled represented as it were a "classless society." The reading of the Address and poems etc. was all done by Primary School teachers and no teachers or officers with higher salaries or status enjoyed any kind of preference over colleagues drawing lower salaries. In fact, it was a function organized mainly by the latter and met with commendable success.

SRI SARADA MANDIR, KARACHI

Shree Sharada Mandir, a progressive national institution of Karachi, is celebrating its Silver Jubilee this year. As one of the items of the celebrations, it organised, on the eve of Dassera, an Educational Exhibition embracing various phases of education such as the fine arts, literature, music, history, geography, science, hygiene, khadi work etc. The Exhibition consisted of twelve different sections and was spread over in twenty-four halls, demonstrating no less than 5,000 exhibits prepared by the staff and students of the School.

Sir S. Radhakrishnan, the Vice-Chancellor of the Benares Hindu University, inaugurated this Exhibition, before a gathering of nearly 10,000 and paid a notable tribute to the School. He declared: "Your institution deserves the name which it has."

VAST OIL SURVEY IN INDIA AND BURMA

Some of the main facts regarding oil exploration by geophysical methods, which took place in India before the war, have been released for the first time. It is known that in 1938 the Burmah Oil Co., Ltd. embarked upon a large-scale survey, employing the latest known methods in the world, and at the outbreak of war, they had as many as seventeen separate geophysical parties at work in India and Burma.

The survey had covered 330,000 square miles, 22,000 observation stations had been set up from which gravity measurements were made and the cost so far has been Rs. 45 lakhs. As soon as conditions permit, the B.O.C. will start where they left off in 1940, and they will again employ the latest methods to try to find new oilfields. Amongst other companies, who engaged in oil exploration in India, is the Attock Oil Company.

Exploration is carried out either by geological methods which are applied when the appearance of rocks on the surface indicate the likelihood of oil, (and this method of course has been in use continuously for very many years in India,) or by geophysical methods, which involve the use of expensive and intricate machinery. One geophysical method is the measurement of minute variations of the earth's force of gravity and therefrom estimating the dispositions of the strata under the surface. The best gravimeters can register variations as small as one ten-millionth part. The B.O.C. in India used the gravity system as early as 1923, while this method was in its infancy and little used anywhere else in the world.

It is not often realised how expensive oil exploration is, and how often huge sums spent on surveys do not result in any oil being found. As an example of this is the Masimpur field in Assam, where over one and a quarter crores of rupees have been spent on exploration, without result.

PICTURE OF A PLAN

The Oxford University Press announce publication on 20th November of *Picture of a Plan*. This little book is written by Minoo Masani and illustrated by C.H.G. Moorhouse—author and illustrator of *Our India*. It tries to show the changes in daily life that may be expected, if the Bombay Fifteen-year Plan is put into effect.

EDITORIAL NOTES

THE Royal Asiatic Society of Bengal has decided to celebrate the bi-centenary of the birth of its founder,

I. The Bi-Centenary of the Birth of Sir William Jones. Sir William Jones, in the course of the coming January. The Asiatic Society is the parent institution of other similar societies in India and elsewhere.

The Royal Asiatic Society of London was founded in 1823 (i.e., nearly 40 years after the foundation of the Bengal Society) by H. T. Colebrooke, an eminent mathematician, astronomer and Sanskrit scholar, who presided over the Asiatic Society of Bengal for 10 years and was subsequently agent of that Society in London. The Bombay Branch of the Royal Asiatic Society and the Ceylon Society were both inspired by the R. I. S. B. and its pioneer work.

In commemoration of the 150th anniversary of the R. A. S. B. in 1934, His Majesty the King Emperor was graciously pleased to permit the use of the title *Royal* before the same, and since 1936, the Society has been known as the Royal Asiatic Society of Bengal.

The R.A.S.B. has thus sixteen decades of work and research in Indological subjects, both scientific and literary, to its credit. It was modelled, at its formation, on the plan of the Royal Society of London, and Warren Hastings, the Governor-General at the time, became its first patron. The first serial publication of the Society was the *Asiatick Researches*, of which twenty volumes were published from 1788 upto

their cessation in 1839. The proceedings of the Society's meetings appeared in a monthly, which subsequently came to be replaced by the *Journal of the Asiatic Society of Bengal*, of which 74 volumes were published between 1832 and 1904. Another series, known as the *Proceedings*, was started in 1866 and ran through 40 volumes by 1906, when both the *Journal* and the *Proceedings* were amalgamated under the title of the *Journal and Proceedings of the Asiatic Society of Bengal, New Series*, of which 28 volumes appeared. Another series was also started in 1905, known as the *Memoirs of the Asiatic Society of Bengal*, for bringing out larger and more elaborately illustrated papers, and this has run into 12 volumes. A *New Series* began during the last decade under the title, *Journal of the Royal Asiatic Society of Bengal, and Year Book*.

Besides these, the Society has published the *Bibliotheca Indica*, a series of texts in Oriental languages, as also translations and bibliographies. Up to date, 1,619 fascicules, initially of about 96 pages and latterly as complete volumes, irrespective of bulk, have appeared, and the Series includes several huge Persian and Sanskrit tomes, edited and translated by many of the most famous Oriental scholars of age. In addition, the Society has brought many miscellaneous works such as catalogues and dictionaries one of the most important and useful being Dr. S. T. Kemp's *Catalogue of Scientific Serial Publications in the Principal Libraries of Calcutta*. It is perhaps the largest publisher of Oriental works in the world.

The Society's Library is particularly rich in its collection of Oriental Manuscripts, in Persian and Arabic, in Sanskrit, Tibetan and Chinese, Burmese, Siamese, Javanese, Sinhalese etc. The Indian Museum of Calcutta may be rightly regarded as the grown-up child of the Asiatic Society. The Sir William Jones bi-centenary celebrations would include special publications and the starting of a new series of monographs and the preparation of a Commemoration Volume, besides the compilation of a complete author and subject index of all the important articles in the *Asiatic Researches* and the *Journal and Proceedings of the Society* upto the end of 1945, and an annotated edition of Kalidasa's *Sakuntala* together with its English translation by Sir William Jones, and a life sketch of him to be prepared by Dr. Kalidas Nag, the General Secretary of the R. A. S. B.

We learn from the *Times Educational Supplement* and from the *Bulletin of the International Bureau of Education* of a

very unusual type of school started in China, for 'talent training.' This school known as Yu Tsai School owes its origin to Dr. Tao Hsin-Chin of Hankow, who was

inspired into the movement by seeing a small ragged and dirty boy standing at a street corner, directing the singing of a group of children round him. The boy was subsequently found to possess an abnormal talent in music. Early in 1939, Dr. Tao sent a draft plan for the opening of the school to the National Relief Commission, with an appeal for financial help. The Commission set up an Examination Committee to tour the various provinces to look

for talented children; and when they were found, they were tested and watched for a period before being started on their particular course of education at the School. The School has now been functioning very successfully, and its record of work for its first quinquennium of life is most valuable.

The school provides courses of study in music, dramatics, painting, literature, natural science, and social sciences, and in its five years of existence has turned hundreds of destitute children into young artists, writers, musicians, scientists, and social welfare workers. In 1943, the School held five public exhibitions of fine arts, gave 13 concerts and plays. In the same year, the students wrote six novels and plays, composed 33 songs, and produced over 300 pictures and objects of art. Practical work is also encouraged, the junior students being, taught first aid, cooking, gardening, dress-making, and clerical work, and the seniors stenography, translation, speech-making, and how to drive a car. They are all trained to be good citizens of China as well as good citizens of the world.

Another experiment that the Chinese Ministry of Public Instruction has made is the starting of a school for specially gifted children in a village outside Chungking. One hundred and fifty children selected from the schools of 15 Provinces are taught and provided with board and lodging, in return for an undertaking on their part to teach other children from poor neighbourhoods what they themselves have learnt. These young teachers devote their time to the teaching of compulsory subjects for all pupils, but are allowed to study during a portion of the day that subject

which interests them most particularly. One foreign language is compulsory for these pupil teachers and at the end of the year, 27 of them are selected to take up special research work involving frequent and long travel.

The passing of the Education Act of 1944 was a great step in the educational development of England

III. Post-war and Wales. It was supplemented by a similar bill introduced for Scotland. By it the controlling ministerial authority for the

Department of Education is to be known as the Ministry of Education; and the duty of the Minister is "to promote the education of the people of England and Wales and the progressive development of institutions devoted to that purpose, and to secure the effective execution by local authorities, under the control and direction, of the national policy for providing a varied and comprehensive educational service in every area."

The Minister is advised by the Advisory Councils, one for England, and the other for Wales, both of which are to give advice upon such matters connected with educational theory and practice as they think fit. The Minister is obliged under the Act to make an annual report to Parliament, giving an account of his activities and of the proceedings of the Advisory Bodies.

An Emergency Scheme for the recruitment and training of teachers proposes, among other things, the provision of a one year course, consisting of four terms, for mature students from the fighting services and other forms of national service, with provision for continuance of their studies under suitable direction and supervision.

The fact is emphasised that students trained under this scheme should not be regarded as mere stop-gaps for meeting an immediate crisis, but as potential teachers in the fullest sense, who are partly by the year's course and partly through subsequent training of various kinds to take their place as equals by the side of the regularly trained teachers.

Yet another experiment tried in Great Britain can be studied in the bulletin, entitled *Standard Construction for Schools*, which is most useful to us, in view of the vast school-building programme to be carried through as a post-war measure. To overcome some of the difficulties of the scarcity of labour and materials, the Committee appointed for the purpose recommends a system of standardised planning and construction, which would lend itself to the design and large-scale production of units, capable of being quickly and economically assembled. The Report does not however urge the adoption of any one model plan or a limited number of lay-outs to be used for all schools. Either the school might be a connected structural whole, or it might be a group of separate plan units, which might be left unconnected or connected by *in situ* work when desired.

The Negro population of the United States of America numbers 18 millions or approximately 10 per cent.

IV. Negro of the total population. Education in After the Civil War of the U.S.A 1861-65 by which they

were liberated, only about 10 per cent of the Negroes were literate, but now the percentage of literacy has risen to 90, and the number of Negro teachers has increased from 600 to 55,000 in the same period. In the southern states, where three-fourths of the coloured population

still live, separate schools are maintained, but in the northern states all children attend the same schools. Some degree of the advance made can be gauged from the increase in the number of Negro institutions now functioning. Whereas in 1916 there were less than a dozen Negro institutions offering college work, by 1936 there were over 100 colleges enrolling 35,000 students. These included 18 public colleges, 51 private colleges, 17 teacher training colleges and 36 junior colleges. Many individual Negroes have achieved high rank in various fields of activity.

The Education Department of Scotland have planned to provide about 800 to 1,000 men and women, well trained,

V. Training for Youth Leadership in Scotland.

ed, to look after the informal side of the education and development of youth through their leisure activities. These persons are to be employed by a variety of organisations, and they are to be trained for their calling under a scheme of full-time professional training, which would be carried out partly in the Edinburgh University and partly in the Moray House Training College. 25 is the ideal age expected of these trainees, who are to be paid salaries that would bear a reasonable proportion to the salaries of regular teachers. Persons who have been trained as teachers cannot apply for this course. But in exceptional cases, the same person might fill both places.

In connection with the programme of the Central Government of India for the exhibition of useful and instructive films for the

VI. New Educational Films. benefit of students in particular, attention may be directed to the range of subjects for the films planned by the British Ministry of Education. From a recent report, we learn that the films already in hand include (1) Child Study, intended to assist the large number of new teachers expected to enter education as soon as war circumstances permit (it is not a classroom film); (2) Local Study, a film to stimulate

both teachers and children in the adoption of local surveys as an instrument of education, showing them what a local study is, and why it can establish an invaluable relationship between the child and the immediate world which surrounds him, developing his powers of observation association and eventually his civic sense; (3) The House You Live In, a history of the English house and how it has changed with the life and outlook of different ages; (4) Pre-Roman Britain, a study of developing human life in Britain before the Roman Conquest, showing the historical context and significance of the various types of antiquity to be seen in the countryside and in museums, while, at the same time, emphasising how this early history still affects Britain's population to-day in physical appearance, languages and material culture; and (5) The Orchestra, a study of the "families" of musical instruments and their special characteristics, showing how they are brought together in a full symphony orchestra.

We expect similar productivity from our educational films.

We content ourselves, here, with merely giving an outline of the report of the Special Committee of the Syndicate of the University of Madras, appointed to examine the problems of Post-war Educational Reconstruction. The Report contains in a large measure the recommendations of the Sargent scheme, with a few changes of details

here and there.

That there should be free and compulsory education for all children for a period of eight years between the ages of 5/6 to 18/14; that there should be only two types of schools in future, primary and secondary, and that higher elementary schools should be closed down; that secondary education should extend to a period of six years, the first three years being of the Middle School

stage and the next three years being of the High School stage; that at the High School stage there should be two types of schools, the Preparatory School and the Technical School, the former preparing generally for University entrance and the latter for polytechnics or technological institutions, if necessary; that the course prescribed for the first three forms of the High School should be more or less common to all; that facilities should be provided to change over from the one to the other; that higher technical education should be available for pupils who wish to pursue their studies after the High School stage; that research should form part of an integral part of the activities of all colleges and that opportunities for higher studies and for specialisation in different branches in the various professions should be increased.

The Committee have also made far-reaching recommendations regarding women's education, education of the Depressed

Classes and of the backward communities and adult education. As regards salaries of teachers, the Committee have approved the recommendations made by the Sargent Committee. In view of the intricacy of the problems arising, and taking into consideration the many points of view prevalent in the country, the Committee was unable to arrive at any definite conclusions on the question of religious education and decided not to express any opinion on the subject. On the subject of co-education, the Committee came to the unanimous conclusion that co-education was permissible and advantageous at two stages of education; firstly in the primary classes, *i.e.*, between the ages of five and eleven, and secondly at the other end of the educational ladder, *i.e.*, in the Degree classes and the higher post-graduate and professional courses of study. The Committee was definitely of opinion that in the secondary classes, it was not desirable to encourage co-education.

BOOKS ON SRI SAI BABA

TELUGU

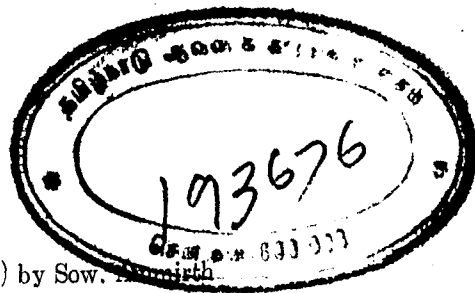
Sai Leela by Rao Sahib B. Papiah Chetty
Sai Baba Sahasranamavali
Geetavali by Ramamurthi
Kirtanas on Sai Baba, Parts I and 'II
Harikatha on Sai Baba
Sainatha Pooja Mananamulu
Songs by Satyanarayana
Sai Nakshatramala

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TAMIL

Sai Baba Namavali with meanings
Devotee's Experience Part I (New Edition)
Sai Baba Sangeetha Keertanam (New Edition) by Sow. Ramamurthi
Sai Sadgeetamalai (New Edition) by Sow Rajam
Sai Geetavali by Sow Sakuntala
Sai Baba's Dhyana Sankeerthan by Kumarananda Swamy
Sai Baba's Bhajanavali including Dwaraka Mayi Bhajana Paddhathi
Sai Bhajana Paddhati

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