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479



CONTENTS

	PAGE
The Practical Joker. By Sri T. K. Venkataraman, M.A., L.T., Professor of History, Pachaiyappa's College, Madras	309
Education Minister's Questionnaire. By Sri R. Srinivasa Iyengar, B.A., L.T., Sarvajana High School, Peelamedu	311
The Genius of Indian Culture: Some Aspects. By Sri S. R. Venkataraman, B.A., B.L., Servants of India Society, Royapettah, Madras	313
Kalidasa as Patriot. By Sri M. R. Sampatkumaran, M.A., Madras	319
Plato—"Training to Goodness." By Paul Verghese Esq, B.A., M.Ed. (Leeds), L.C.P. (Lond.) Vice-Principal, Training College, Trichur	323
International Educational Conference in Australia. By Mr. K. G. Saiyidain, Educational Advi- ser, Rampur State	325
New Experiment in Education. By John Snowden	330
Health Education in New Zealand. (Information Service of the International Bureau of Education)	331
The Philosophy and Economics of the Charka. By Dr. M. V. S. Nivas, Madras	333
News and Notes	334
Book Reviews.	336
Editorial Notes.	338

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THE PRACTICAL JOKER.

By SRI T. K. VENKATARAMAN, M.A., L.T., *Professor of History, Pachaiyappa's College, Madras.*

THE Practical Joker need not necessarily be a cruel person. The dominant element in his mental make-up is the desire to gratify an impish perversity without consideration for the feelings of his victim. What strange forms can this take? Clothes required urgently may be purloined and hidden. Letters may be written purporting to be from a supposed admirer. False alarms may be given. One practical joker specialised in laying booby traps for the unwary. He would present his friend cigars which gave off little bangs when lit or apples whose inside was filled with soap. At dinner, he would mix slabs of soap with similar slabs of cheese or supply spoons that crumpled up when used to stir anything. His guests would be invited to sit on cushions which emitted awful squeals when used. Wafers would have flannel inside, and writing pencils would have flabby points. He would send out parcels to friends. When opened, something would pop out and hit them in the face. Or he would go at midnight to houses of acquaintances, hit the windows with gravel, and when the inmates appeared, coolly ask for the time. Once he called on an undertaker, and ordered him to supply everything for a funeral. When the undertaker fulfilled his contract, he refused to pay him, asking him, "Where is the body?" The astonished undertaker exclaimed, "I don't understand you". In feigned rage, the

joker roared: "You say in your advertisement: 'All things necessary for funerals promptly supplied.' Believing you, I gave the order. Is not a corpse the very first necessity? Get it, or I won't pay you."

The same joker went on a fishing trip with some friends. Though none of the other anglers could get a bite, he appeared to be pulling fish after fish. They found out later that his catch was a single fish which he had purchased on the way and which had done duty over and over again at his rod.

At another time, he went to a butcher and purchased a bit of pork, and said: "I shall return presently to take it. Place the package on the slab by the door so that I can pick it up easily." He then loitered suspiciously near the shop and succeeded in attracting the attention of a policeman. He, then, dived into the shop, snatched up his parcel, and ran down the street. Naturally, the constable pursued him, and dragged him back, protesting to the shop. Here everything was cleared up.

He met a party of Americans who were on the look-out for a decent hotel, and directed them to 10, Downing Street. He followed this up by calling up a number of friends on the telephone and informing them that they were wanted badly at a particular place whose 'phone number he gave. They



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CONTRIBUTED BY BURMAH-SHELL IN THE BELIEF THAT INDIA NEEDS GOOD ROADS FOR INDUSTRIAL PROGRESS

rang it up and discovered that it was Wormwood Scrubs. Once mistaken by the proprietor of an inn for a theatre manager, he assumed the part and distributed free passes to all who wanted.

A more sombre example of a joker was an acrobat who stayed at a hotel in a mountainous area of Wales. He gathered that the landlord was superstitious and believed in spirits. After spending a night, he appeared next morning before him haggard and dishevelled, and told him that his room was haunted and that the whole night spirits walked upside down on the ceiling above his bed. He pointed out to him marks of naked feet on the white ceiling. The hotel soon became deserted. It later turned out that the acrobat himself blackened the soles of his feet and, balancing himself head downward on the bed, imprinted the marks. The same joker hailed a chaise and getting into it, ordered the driver to hurry. The horse was galloping, the passenger let out an unearthly yell, roared to him to stop, and, with a handkerchief pressed to one side of his face, held out a glass eye and cried, "Look what you have done, you clumsy rascal. You have cut out my eye with your d—d whip." He got down and advanced threateningly towards the driver. The latter horrified at what he saw galloped away without his fare. The joker completed his pranks by stuffing a fish in the bass viol of the orchestra of the hotel where he was staying. None could locate where the noxious smell came from. The management had the expensive floor taken up and cleaned up the pipes and drains—without use.

Practical jokers belong to all ages and countries, not excluding our own. We hear of one who specialised in tapping utter strangers on the back, saying "Hullo, Ramu, my dear fellow, it is ages since I saw you." Another went to the Post Office and demanded to see the stamps. The obliging clerk showed him all the varieties. The customer asked numerous questions, keeping other people waiting, and at last, picked out a green half-anna stamp, saying in a tone of

admiration, "Only half anna and so pretty! I really must have one of these." Another went to a drapery store and looked over all the varieties. Suddenly, he started as if awakening from a dream, and rushed out, crying: "I beg your pardon. I thought that it was a grocery store."

What is the dividing-line between the practical joke and the gigantic hoax of a swindler? Huge crowds gathered to see Prof. Cantellalie advertised as an expert juggler. Time passed, and none appeared on the stage. The angry audience tore up the curtain and gazed stupefied at a small placard at the far end of the stage: "Prof. *Can Tell A Lie* has this time kept his word. You have seen his vanishing trick."

The practical joker is often, not harmless. How much mental suffering has been caused by communications purporting to come from close relatives or friends, making unjust accusations or containing vile innuendoes? But these pests of society sometimes receive proper punishment. It was in the Second War. In a disturbed area of France, soldiers were combing out suspects and "fifth columnists". Tempers were somewhat frayed. The practical joker of the village saw a regiment passing down the street. Aiming at some cheap fun, he put his face out of the topmost window and yelled, "Fire here!" His funeral took place the same day, for the soldiers took him at his word. We hear of another practical joker repaid in his own coin. A man (who perhaps, had reason to hate him) pointed out to him a stalwart giant who was sitting reading a newspaper, and whispered, "Do you see him? He is a boxer just come with the circus show which is visiting our village. But, he is stone deaf. I wonder how they manage with him." The joker walked up to the boxer, and, assuming a smiling countenance, said: "Of all the greediest gluttons of the world, you must be the worst. I suppose they fed you well at the jail from where you come. Otherwise, your d—d body would not be so fat." I believe the joker is still in the hospital. It may be some time before his wounds heal up.

EDUCATION MINISTER'S QUESTIONNAIRE

BY SRI R. SRINIVASA IYENGAR, B.A., L.T. *Sarvajana High School, Palamedu.*

THAT the Hon. Education Minister to the Government of Madras is ambitious to break new ground in his earnest desire to reorganise education in the Province is revealed in the questionnaire he has issued for elucidation of opinion on an apparently elaborate model; for he has daringly ignored the existence of the several reports issued in recent years viz., the Sargent Committee Report, the Wardha Education Report, the Madras University Committee Report, the Post-War Educational Reconstruction Report of the Madras Government itself in the Adviser regime, and has posed absolute indifference to the atmosphere of tension prevailing in the educational world since the advent of the second Congress Ministry. Inspired as he is by a genuine desire to build a right type of education which will make our children manly, self-reliant and strong, and himself being engaged for some years past in building up a national institution, he has completely eschewed the term 'National Education' in the questionnaire, and has carefully avoided the implications of a scheme of national education. This is all the more surprising, because the Sargent and the Wardha Reports bear ample testimony to the searching analysis of this inspiring topic; and I, for one, cannot believe that those who cannot think of re-orientation of education in terms of national education can really build up an education that will make Indian children manly, strong and self-reliant.

The Minister's breaking new ground raises serious misapprehensions with regard to one vital matter of national concern. The questionnaire creates the impression that the free and compulsory elementary education of 8 years which has been accepted in the Sargent and the Wardha Education Reports as the *sine qua non* of a civilised nation is likely to be given the go-by in favour of a four-year scheme of literacy,

or even a three-year course of elementary schooling, teaching only the three R's. The irony of public literacy has been exposed, even the 8-year compulsory education is considered inadequate, and measures are being taken in all countries to prolong the period of elementary education. A report on Primary Education in England says, "The schools whose first intention was to teach children how to read have been compelled to broaden their aims until it might now be said that they have to teach children how to live." It is widely recognised that education should precede literacy, should go side by side with literacy, and should be continued even after literacy is achieved; education is in fact a life-long process; and planning is schemed to attain this goal in all progressive countries. Gandhiji has finely drawn the distinction between education and literacy:—"By education, I mean an all-round drawing out of the best in child and man,—body, mind and spirit. Literacy is not the end of education, nor even the beginning. *Literacy in itself is no education.*" The report of the Central Advisory Board of Education observes, "The three R's by themselves can no longer be regarded as an adequate equipment for efficient citizenship." Mr. C.E.M. Joad, in his latest book, "About Education", writes, "The main effect of education as it is given to-day upon children who leave school at fourteen is to give the power to read without the ability to criticize what is read." The questionnaire betrays lack of appreciation of the fundamental issues and the world trend of educational thought; and it is to be regretted that the Hon. Education Minister has allowed himself to be led along the wrong track of minor issues and exploded principles. Again, a serious mistake has crept into the questionnaire which states that English has been eliminated from the curriculum of Junior Basic schools. English was never a compulsory subject in the elementary school curriculum, but an

optional subject; hence the series of questions based upon this assumption is irrelevant.

The plea trotted out for introducing the four year scheme of literacy or the three-year period of elementary schooling was one of the strong pleas urged by those who opposed Gokhale's Elementary Education Bill in 1910, viz., "Most children in rural parts are required for labour as early as possible." I wish that the spirit of Gokhale could be conjured up to-day to din into the ears of the present generation the replies given by the late Gokhale in the Indian Legislature. He drew the nice distinction between education and literacy so early as in 1911. "Elementary education for the mass of people means something more than a mere capacity to read and write. It means for them a keener enjoyment of life and a more refined standard of living. It means the greater moral and economic efficiency of the individual. It means a higher level of intelligence for the whole community." Again, while the Minister is groping in the dark as to whether aided schools might be retained, and how the local board schools might be improved, Gokhale had defined in a speech in 1908, the responsibility of the State. "The State should accept it as a sacred obligation resting on it to provide for the free and compulsory education of its children." The educational administrators of to-day would find the study of Gokhale's speeches helpful to them in the solution of some at least of their problems.

The Cabinet Committee will soon have given its verdict upon the teachers' representations regarding the enhancement of salaries; but it is surprising that while the teaching profession has, ever since the publication of the Sadler Commission Report, been demanding the provincialisa-

tion of the teaching profession, the Minister thought it fit to question whether the salaries and leave rules should be the same in all aided schools, and on a par with the local board schools, and under what conditions the management might terminate the services of permanent teachers. Regarding the raising of the teachers' status, I should like to say that it is no advantage to teachers to claim seats on the managing committees of schools. Teachers can preserve their independence, and assert their rights by keeping themselves outside the managing committees. There is always the risk that the teachers' representatives on the committees might most often compromise the interests of teachers or allow themselves to be affronted at the meetings of the committees. The offer of seats to teachers on the managing committees might be tempting, but is really harmful. Another tempting offer suggested in the questionnaire is representation on the legislature. Teachers are morally disqualified from asking for seats on the legislature, unless the constitution provides for functional representation in the upper legislature; for the moulders of democracy cannot justly claim and plead for a separate electorate which has done incalculable harm to the country. Teachers should not form a separate caste by themselves; and a few seats on the legislature cannot be a great accession to our strength. Teachers should claim the right of free expression of opinions which they cannot to-day claim to possess even with regard to educational matters.

May I conclude with my prayer that the Hon. Minister for Education need not wait till he has perused the replies, classified, analysed them? I personally know his enthusiasm and idealism, and hope that the day for sound decision and action on right lines will not be unduly postponed.

THE GENIUS OF INDIAN CULTURE: SOME ASPECTS

By SRI S. R. VENKATARAMAN, B.A., B.L., *Servants of India Society, Royapettah, Madras*

(Continued from page 234)

UNIVERSALISM

THE universalism of Hinduism has been one of its grandest features. It lays great emphasis on the harmony between the individual and the universe. When the Aryans first invaded India it was a land of great forests. The forests gave them food and shelter, and pastures for the cattle, fuel for their sacrificial fires and materials for building huts. The ancient Aryans were surrounded everywhere by Nature,—trees, plants, flowers, animals, birds, rivers and mountains. Every moment of their life they lived in the closest communion with Nature and in friendship with animals, birds and living creatures. The forest life had its own peculiar charm for the early Aryan. His constant association with Nature was no doubt responsible for the development of the spirit of universalism in him. He was particularly free from possessive and commercial instincts, which later enslaved his descendants. He did not claim dominion or ownership over lands, nor erect boundary walls round his habitation. In fact, the early Aryan had no fixed habitation. The entire world was his home, and every tree and cave was his home as of many others like him. He did not burden his life or mind with the things of the world. His aim was something higher and nobler, towards the realisation of the unity of all things and to attune his mind and thought to the environment. He realised that truth was all comprehending and comprehensive and the only way of realising truth was by completely identifying himself, his entire being, mental, physical, and emotional with the objects around him and never in isolation. It is in this wise that the early Aryans realised the universal harmony between the

spirit of man and the spirit of the world. It is this realisation that made our ancestors proclaim: "Whatever there is in the world is being enveloped by God;" and, "I bow to God over and over again who is in fire and in water, who premeates the whole of the world, who is in the annual crops as well as in the perennial streams." They realised God in the family, in the society, in the workaday world and in everything around them. Our scriptures lay particular stress on this aspect of the spirit of the early Aryan, when they say that he alone realises Truth, who perceives the universal within his self and his own self in the universe. The course of Indian culture demonstrates throughout its chequered career the effort of this nation as a whole to reach this ideal. Whenever there were religious or social conflicts between the people of the land and the invading hordes or whenever people were dispirited and decaying, there appeared on the scene a succession of saints who tried to bridge the gulf of religious and social discord and infuse fresh vigour and life into the people by preaching the oneness of all life. This spirit of universalism or oneness and harmonisation is perhaps ingrained in a soil and climate like India's. One wonders whether the fact that India is even to-day a purely agricultural country is responsible for the promotion of that spirit of harmony and universalism, which are the characteristics of our culture. Whatever may be the religion, race or creed of the people of this land, the agricultural civilization has fostered among them "plain living and high thinking." But conditions of life are fast undergoing a change. In the contemplated world structure India will have to fall in line with

the rest of the world, but in doing so it should not forget to foster among its own people and the people of the world the spirit of India viz., universalism and harmony.

This spirit of universalism is a living reality even to-day. Even in these so called degenerate days of food scarcity, our women folk practise this virtue religiously as a matter of daily routine. Before taking food, the cow is fed. In every Hindu home, the cow is venerated and worshipped on Fridays and other auspicious days. The cow is looked after with greater care and attention than the children in the family. In Northern India sparrows are fed even to day both by Muslims and Hindus with grains. Women folk offer milk to snakes in their abodes. In every village, very near a tank or on the bank of a river, there are the peepul trees and the Tulsi plant which claim the attention of the Hindu housewife, who does not fail to water them and offer her worship to them. In south India, every community worships the cow during the Pongal festival, as she is considered to be the giver of all gifts. Similarly they offer rice cakes to crows and birds on the Sankranti day. The Hindu housewife always keeps some food to be given to the beggar, who comes on his nightly rounds crying for alms. Instances like these can be multiplied to prove that the spirit of universalism among us is not yet completely dead. These acts of kindness may be done by some in a mechanical manner and in blind belief as a matter of routine. But one cannot ignore the underlying spirit of these beautiful practices.

UNITY.

The second great feature of Indian culture is its unity. The fundamental unity of India on cultural, geographical and religious grounds cannot be disputed except by politicians bent upon wresting power and influence for their own self-aggrandisement. The apparent diversity of people and

racess, creeds and cultures that one may see is misleading and does not disclose the under current of unity running through all of them. Just as a garland of precious stones of diverse kinds is held together by the golden thread that runs through all of them making the garland a thing of beauty and joy for ever, even so Indian culture is a synthesis of diverse racial and tribal cultures, proclaiming the unity of India. A proper understanding of the history of the people of this land will convince any one of the real unity existing among the people in a most striking manner. This unity is not based exclusively as in the West on geographical, national and political unity alone. Indian unity is most observable in the omnipresent spiritual and social life of the people. To the Hindu and the Indian, every place of beauty is sacred, whether it is on the bank of a river, on the hills or on the seashore. Benares, Badarikashram and Puri, Rameshwaram, Srirangam and Tirupathi are sacred to Hindus, whether they live in the South or in the North. Similarly, the beautiful hill stations like Nainital, Mussonie and Almora belong to us in the South as much as the hill stations of Ootacamund, Coonoor and Kotagiri belong to the people in the North. On account of the constant intercourse between the North and the South during several centuries, there has been an interchange and fusion of the cultural life of the people of the North and of the South. The North has been for instance considerably influenced by the philosophy of Sri Sankara and the *Sankta* cult of Sri Ramanuja. The reformist movement of the saints in the North owes a great deal to Sri Ramanuja. In respect of temple architecture too, it is recognised that the Dravidians are great master builders. People in Northern India who have not seen the temples of the South can have no idea of the grand conception, the beautiful execution, the ample courtyards, the spacious pillared halls and the

artistic excellence of South Indian temples. Temples in Northern India, excepting those in Budh Gaya, Puri and Bhubaneswar, are not so impressive as the ordinary temple in South India. In point of architectural beauty and otherwise, the Visweswara temple in Benares is a poor specimen, compared to temples in the south. Discerning students of Indian art and architecture aver that the existence of such big temples at Rudhitya, Bhubaneswar, Puri, Rajaputana and Bahinath in the district of Almora may be due to the influence of south Indian temple architects. The ruined temples in Bahinath, about 30 miles away from the town of Almora on the bank of a river, reminded me of temples in Southern India. The carved stone images of Ganesha and Parvati in the temple resembled the images in South Indian temples. I know so the South has been influenced a great deal by Buddhism from the North. The festivals and dragging of the deities in gaily decorated cars in the South have been copied from the Buddhists, who in their turn seem to have copied it from the Chinese. The songs of Jayadeva of Bendal, of Kabir of Northern India and of Mira Bai from Rajaputana and the *abhangs* of Thukaram from Maharashtra are sung in every nook and corner of South India and have become part of our heritage. The great Thiragaraja, a treatise of Sri Rama though by birth an Andhra, is greatly honoured by the Tamilians, and his songs which are composed in beautiful Sanskritised Telugu have become the property and heritage of the Tamilians. Now the entire country from Delhi downwards is asserting its claim to the glorious legacy of Thiragaraja. It is claimed by discerning critics that saint Tulsidas was influenced by the *Ramayana* of Kambar, the Tamil poet. One of the Swamies of the Thiruppanadal mutt seems to have gone to Benares and having mastered the Hindi language is reported to have discoursed to the people in Benares on the

beauties and poetic craftsmanship of Kambar and indirectly influenced Tulsidas.

In modern times, this interchange of culture between the north and the south has been great. Patriotic poems like Bankim's *Hinde Matarang*, Tagore's *Janaganan* and Iqbal's *Sarejahanse Ahe* and those of Harin Chattopadhyaya, though all of them are composed in the regional language or the mother tongue of the poets, are sung all over India and have become the common property of the whole nation. Some of the best works of poets and novelists from Bengali, Hindi, Marathi and Gujarathi are now being translated in the South Indian languages and similarly some of the writings of our outstanding South Indian scholars are translated into North Indian languages and other national languages. If we are able to enjoy these translations as we enjoy an original work written by a Tamilian dealing with the ordinary day to day life of a Tamilian, it is because we find that life all over India is the same, and the social, religious and personal problems discussed in some of those novels resemble our own. This is another proof, if proof were needed, of the fundamental unity of India. This feeling of unity is the outcome of the passionate devotion of the people of this land to the soil of their birth, India. Every patriotic Indian feels that he is first the child of Mother India and then Tamilian, Andhra, Hindu, Muslim etc. The demand for Pakistan is, I think, an interlude in the political life of the country, and it is earnestly hoped that the problem will be satisfactorily solved by arbitration, if necessary, on the basis of the unity of India. This devotion to the motherland on the part of Indians, bordering on the religious, is the outcome of the feeling that God is immanent in Nature, in man and in all creations of man. For has not every inch of the soil of India been fertilised and watered by the great stream of culture through the ages, by people of all

racess and religions inhabiting the country from Cape Comorin to the Himalayas?

This feeling of unity is not a mere historic continuity. It has been dynamic and creative. Many races and communities sacrificed their small differences for achieving unity and for promoting harmony and peace among the people. Towards the promotion of this unity of India's culture and civilization, the establishment of places of pilgrimage has played a great part. *Chatrams* and *Dharmasalas* even to-day are springing up in all places of pilgrimage. Rest-houses and feeding houses also are attached to some of the *Dharmasalas*. These places of pilgrimage have been the arteries through which flowed the invigorating streams of Indian culture fostering the sense of unity. In former days, one could travel from one end of the country to the other, resting at these wayside resthouses. People also were not only religious and fond of visiting places of pilgrimages, but were also adventurous. I have heard of several instances in my village and in my family of persons who had gone on a pilgrimage with no more clothing than a pair of dhoties, one shawl and a *chembu*, all packed in a *madisanchi*, which did not require the services of a porter or helper to carry. Some of them have told me of their adventures on the way which were more thrilling than any of the stories that I have read. The terrors of the journey did not weigh with them. The various centres of learning called *ashramas* or *gurukulas* were also the fountains from which flowed the cultural stream of the land. It is this feature of Indian culture that made Professor Thakakusu, the famous Japanese scholar, observe many years ago thus: "From the hoary ages of the *Vedas* and the *Upanishads*, from the remote period of Gautama Buddha upto the present days of Tagore, all through the centuries, this spiritual civilization is running as a continuous stream holding sway over the minds

of the Indian people. Beyond question, India offers the world a civilization which no thinker, no philosopher, no religious, preacher, no sociologist can do without probing and unlocking the mysteries."

THE PROCESS OF ASSIMILATION.

The process of assimilation of the diverse creeds, races and peoples by Hinduism, resulting in unity, will read like a romance. It was first during the Buddhistic times that the social and religious structure of the Aryans was assailed. During Buddhistic times, caste rigidity began to show signs of weakness. The relaxation of caste rules led to foreign travel, trade, commerce and cultural missions and no less also to the assimilation of foreign elements into the Hindu fold. The aboriginals got themselves absorbed into Hinduism as Sudras at the bottom, and the successful foreign invader proclaimed himself as a Kshatriya at the top. Evidence is not lacking to prove that the coin of the first foreign ruler bore his foreign name and the coins of his descendants and successors bore Sanskrit names. The descendants of foreign rulers, after being Hinduised, were crowned kings, according to the traditional Kshatriya rites and rituals. Thus the Sakas and the Scythians of the 2nd century B.C. were enrolled as Rajputs.

The Besnagar Pillar inscription in Gwalior state, which is supposed to belong to the 2nd century, B. C. has a capital with the figure of a *garuda* at the top. The inscription on the pillar tells us that the name of the pillar is *deva-devesa-Vasudeva-garudadhvaja*, and that it was erected by a Yavana, a Greek by name Heliodorus, the son of Dion. He was an ambassador in the court of the Hindu King, Kasiputra Bhagabhadra. He was sent to the court of the Hindu King by the Greek king on the North-western Frontier, by name Antalcidas. Heliodorus called himself a *bhagavata*, that is a devotee of Vishnu.

This inscription is incontrovertible evidence to prove that even orthodox Hinduism, that is Brahminism, favoured the assimilation of the foreigners into the Hindu fold even before the Christian era. Later Buddhism and Jainism, with their casteless society, absorbed the *mlechhas* and the foreigners into their faiths. Similarly, the Sakas and the Parthians and other foreign tribes like the Greeks, were Hinduised and given the status of Kshatriyas in the orthodox Hindu community. It is interesting to note that the names of these rulers such as Zamotika, Damazada, Kanishka, Havishka and Mihiragula of the first generation of foreign rulers gave place to such beautiful Hindu names such as Jayadaman, Rudradaman, Vasudeva and other Hindu names in later generations. Many Hindu communities in the North, some of the Rajput clans and Kshatriyas of Rajaputana, who are now regarded as orthodox and Hindu, are in fact the descendants of the Hinduised foreigners. The Kushans and the Sakas became Buddhists and Hindus. Kanishka, one of their most famous kings, has been made a hero in the Buddhist legend.

Even in later times, assimilation of foreign elements into the Hindu fold seems to have taken place with the full consent and authority of the Brahmins. A reading of the early expansion of Hindu culture in the Punjab and the upper valley of the Ganges, leaves no doubt in one's mind that the assimilation was approvingly carried out for the consolidation and expansion of Hindu culture and Hindu society. It may be mentioned here that the process of absorption of the foreign elements into Hindu culture and religion was purely peaceful, voluntary and spontaneous. It was never carried out deliberately as in the case of Islam and Christianity, at the point of the sword in one case and with the aid of Mammon and backed by political power as in the other. It was the Indian culture, its

way of life, that were responsible for this process of absorption and assimilation into the Hindu fold of the foreign tribes and races.

The remarks of Sir Herbert Risely on this subject will not be out of place, as they tell us of the various processes by which the non-Hindu elements got themselves merged in the Hindu fold.

Risely describes four processes. (1) The leading men of an aboriginal tribe having somehow got on in the world and become independent landed proprietors, manage to enrol themselves in one of the more distinguished castes. They usually set up as Rajputs, their first step being to engage a Brahmin priest who invents for them a pedigree hitherto unknown. (2) A number of aborigines embrace the tenets of a Hindu religious sect, losing thereby their tribal name and becoming Vaishnavas, Lingayats, Ramayats etc., (3) A whole tribe of aborigines or a large section of a tribe enrol themselves in the ranks of Hinduism under the style of a new caste which, though claiming an origin of remote antiquity, is readily distinguishable by its name. (4) A whole tribe of aborigines or a section thereof become gradually converted (assimilated) to Hinduism without abandoning their tribal designation.

To these four processes may be added a fifth, in which an individual member of an aboriginal tribe or semi-aboriginal tribe adopts a surname and a *gotra* of a particular caste, and gradually intermarries with the members of that caste.

The Haihais of Mymensing, once a Mongoloid tribe, have become Hinduised in recent times. They engaged the services of a Brahmin priest, who invented for them a pedigree, that they were the descendants of a Kshatriya family of North India. They now wear the sacred thread and are a caste by themselves. The Ahomes of Assam, a Shan tribe akin to the Siamese, have in

recent times been completely Hinduised. Names like Sukapha and Sukhalenpha have been replaced by names like Visweshwara and Gadadara.

This process of assimilation is still going on among the hill tribes and the aboriginals on the borders of the Hinduised tracts in Chota Nagpur, in Assam, in Nepal and in the C.P., among the Kholis, Bodos, the Nagas, the Nagars, the Gondas and others. Similarly in the South, the Irulas, the Yenadis and the Koragas and other communities are fast getting themselves assimilated into the Hindu fold.

BUDDHISM AND HINDUISM.

There is a general feeling among a large section of Hindus that Buddhism is a distinct religion and is in some respects the negation of the fundamental tenets of Hinduism, having no common ground with the orthodox tenets of Hinduism. This is a misconception. Swami Vivekananda once described Buddhism as the fulfilment of Hinduism. Buddha by his reformist movement sought to purge Hinduism of its excrescences and broaden its basis and has influenced Hinduism and Hindu culture a great deal. But at the same time it must be remembered that there is nothing in the teachings of Buddha that has not its counterpart in Hinduism and that "cannot be reconciled with the wide flung range of Hindu thought."

The ethical, social and practical idealism of Buddhism left its deep impress on Hinduism. In the beginning, Buddhism was a reformist movement. When the caste system developed and became rigid and a danger to Hindu society, Buddha sounded the alarm. Buddha did not propound a new religion. Nor was he hostile to Hinduism. He declared that he was himself a Hindu reformer. Under Buddhism caste distinctions, ritualism and animal sacrifice disappeared. A new respect for life expressing itself in love and affection for all living

creatures was inculcated. Buddha did not believe in the mortification of the body as a means to gain spiritual freedom. When the Brahmins had to face Buddhism, which denounced caste distinctions and animal sacrifices of every kind and when they found that it was becoming popular among the masses, they tried to borrow some of the features of Buddhism and made Hinduism approximate to Buddhism. For instance, they gave up meat-eating. They insisted that Brahmins should be vegetarians. Strictly speaking, Buddhism never displaced Hinduism. Buddhism was after all an indigenous product. Its philosophy is based on the bedrock of Vedic and Upanishadic teachings. The Upanishads do not attach value to priestcraft and ritualism. Buddhism ignored the importance of castes. Brahminism, despite its differences with Buddhism, made Buddha an avatar of Vishnu. The Mahayana form of Buddhism was in fact another form of Hinduism. Thus, as Professor Keith says, India has the strange genius of converting what it borrows and of assimilating it.

The outstanding feature of Buddhism has been the spread of the religion of humanity. It has rendered immeasurable service to mankind in civilising the backward peoples and the aborigines who embraced Buddhism. In the encouragement of art and letters, improvement in the status of women, and prevention of war and bloodshed, the part played by Buddhism is very great. It was Buddhism that carried the message of Indian culture, peace, love and charity, compassion and righteousness, to the peoples of Central and Eastern Asia.

Buddha threw open the *sannyasa asrama* to all alike, including the Sudras and the low castes and thus asserted the spiritual equality of the lowest castes and their admission to the highest spiritual status.

While speaking of Buddhism, a passing reference to the greatest of Hindu monarchs

viz., Asoka, will not be out of place. Among the monarchs who sought to bring about unity and harmony among the various communities and peoples of India, Emperor Asoka can be said to be the pioneer. He brought the entire continent of India under his beneficent sway. His missionary efforts resulted in Aryanising the backward communities and the people of Ceylon. One notable feature of Asoka's religion is that he did not force his personal religion on others. He held the scale even between the competing faiths. He was even solicitous enough to provide shelter for the Ajivaka ascetics who were more akin to the Jains, in the Babaar Caves. Though he brought the entire

continent of India under his sway, his rule was not imperial in its character. He maintained friendly relations with the southern kings like the Pandyas and the Cholas and with Ceylon. He sent good-will missions to Syria, Egypt and Cyrene in North Africa, and to Macedonia and Pegu. Buddhist missionaries carried the message of Buddha to the border tribes of the Himalayas, the Gandharvas and the Yavanas of Kabul. He was the last great Hindu Emperor and in his reign the whole of India for the first time enjoyed a spell of peace, harmony and cultural expansion under royal aegis.

(To be continued)

KALIDASA AS PATRIOT

BY SRI M. R. SAMPATKUMARAN, M.A., Madras.

(Continued from page 302)

NO wonder that Kalidasa glorified this national hero and heroine. The delicate and unfaltering touches with which he has refined the character of Dushyanta and exalted that of Sakuntala are evident to any one who compares the brisk narrative of the epic with the grace, elegance and matchless poetry of the play. Though Dushyanta's rule in the plot is unenviable, he is shown as the perfect flower of chivalry. He is a gallant as well as a knight, a conqueror and king as well as a lover. His repudiation of Sakuntala is robbed of all offence by the invention of the curse. His love is chastened and purified by suffering. This is even more true of Sakuntala, whose character visibly develops before us. "When we first meet her," writes Professor Ryder, "she is a simple maiden, knowing no greater sorrow than the death of a favourite deer: when we bid her farewell, she has passed through happy love, the mother's joys and pains, the most cruel humiliation and suspicion and the re-union with her husband proved at last not to have been unworthy. And each of these great experiences has

been met with a courage and sweetness to which no words can render justice."

In the *Kumarasambhava*, Kalidasa lifts up the theme of love to its highest possible level. If Dushyanta and Sakuntala are the founders of the Bharata family, Siva and Parvati are the divine parents of mankind. Even the classical restraint of Dr. Keith is undermined by the grandeur of the theme and its gracious treatment by the poet. "To Kalidasa," he writes, "the love of the divine pair is no idle myth—it is reality leading to the birth of a god destined to do good to the world: and the affection of the divine pair is symbolic of the love which ought to be reproduced on earth between husband and wife. Suggestion is the soul of poetry: in the description in the *Kumarasambhava* as in the *Meghadhuta* of superhuman love, we have the exemplar of love on earth." We have here an attempt to reconcile the ancient conflict between renunciation and acceptance of life. Kalidasa has exalted the ideal of acceptance, but freed it from all suspicion of grossness or self-indulgence. On the other hand, as Tagore points out: "It

is fulfilled by renunciation, gratified by sorrow and rendered eternal by religion." Those who tend to look upon Kalidasa as a poet of sensuousness should remember the importance he assigns to renunciation. Even Sri Aurobindo, who regards Kalidasa as "the great, the supreme poet of the senses, of aesthetic beauty, of sensuous emotion," declares: "His sensuousness is not coupled with weak self-indulgence, but is rather a bold and royal spirit seizing the beauty and delight of earth to itself and compelling all the senses to minister to the enjoyment of the spirit rather than enslaving the spirit to do the will of the senses."

This difference is vital. The secret of our ancient ideal lies not in the denial of life, but in its acceptance and fulfilment through renunciation. The twin ideals of acceptance and renunciation are indicated by Kalidasa in a great many places, and brought out most vividly by his plays and poems passing from the court to the hermitage and from the city to the forest. He was at home everywhere, and the serenity of his thought and the equanimity of his temper show him to be one who was practising what the ancient scriptures had taught. Kalidasa had in an abundant measure the insight and wisdom which make for the national partiality for toleration.

Such are some of the ideals that he paints and glorifies. He sets them amidst a background of supreme beauty. "The scenery of his work," it has been said, "is a universal paradise of beautiful things." Part of this beauty came from the fine arts and part from Nature. The city of Alaka in the *Meghadhuta* is a miracle of beauty, owing equally to Nature and art.

विद्युत्स्वन्तं ललितवनिताः सेन्द्रचापं सचित्राः

संगीताय प्रहृतमुरजाः स्निग्धगम्भीरघोषम् ।

अन्तस्तोर्यं मणिमयभुवस्तुल्लमंत्रलिहाप्राः

प्रासादास्त्वां तुलयितुमलं यत्र तैस्तैर्विशेषैः ॥

Where palaces in much may rival thee :
Their ladies gay, thy lightning's dazzling
powers—

Symphonic drums, thy thunder's melody—
Their bright mosaic floors, thy silver
showers—

Thy rainbow, paintings, and thy height,
cloud-licking towers. (Prof. Ryder's
translation).

Scattered throughout his works are references to a high level of material civilisation and artistic development. Lofty and lovely houses with decorated columns and 'air-conditioning' equipment, good roads and bridges, comfortable seats and swings, gardens and tanks, cosmetics and toilet accessories, scents, silks and jewels, toothsome delicacies and fragrant wines—are all there. Music, drama and dancing had reached a high degree of development. Kings and Queens were accomplished and polished. Painting as a fine art was very much in vogue. To Kalidasa, however, all this luxury and beauty did not mean an invitation to weak self-indulgence. The austerity of the hermit as well as the enjoyments of the citizen could lead to the same goal of self-realisation.

रम्याणि वीक्ष्य मधुरांश्च निशम्य शब्दा

नर्तयुस्तुली भवति यस्तुखितोऽपि जन्तुः ।

तच्चैतसा स्मरति नूनमबोधपूर्वं

भावान्तराणि जनान्तरसौहृदानि ॥

(As. V. 2)

Nature in most of her myriad moods appealed to Kalidasa. He can bring out the impressive sublimity of the Himalayas as well as the graceful coquetry of the honey sucking bee. All the trees, plants and creepers that he saw he has described in phrases of chiselled perfection. Many of them are associated intimately with daily life. The *asoka* trees blossom after they are kicked by beautiful women: and it appears as though Malavika wins Agnimitra as a reward for favouring an *asoka* tree in this manner. The *bakula* tree was supposed to flower, when lovely ladies spat with on it:

सुवदनावदनासवधंभृतस्तदनुवादिगुणः कुसुमोद्गमः

(Rv. IX. 3)

The special attachment that people felt towards creepers like *madhavi*, *navamalika* and *priyangu* and trees like the *mandara* and the mango is noticed by the poet. Agriculture interested him deeply. The transplanting of paddy is described in the *Raghuvamsa*:

आपादपप्रणताः कलमा इव ते रघुम् ।

फलेः संवर्धयमासुहृत्वातप्रतिरोपिताः ॥

(Rv. IV. 37)

Sugarcane plantations are referred to here and there. There were palms and betel creepers on the coastal route. Sandal trees and cardamom plants were in the south. Grapes flourished in the region of the Punjab. In Kashmir could be found the saffron flower:

दुधुवर्वाजिनः स्कन्धोल्लङ्घनकुङ्कुमकेसरान् ॥

(Rv. II. 67)

Nearby grew the *akshota* tree, bent by the tug of elephants, tied to them. Pine trees towered on the Himalayas, the bamboos clustered there and medicinal herbs emitted rays of phosphorescent light.

There is a graphic description of the mist and reeds at the banks of the River Gambhira:

तस्याः किञ्चित्करधृतमिव प्राप्तवानीरशाखम् ।

नीत्वा नीलं सलिलवसनं..... (Md. I. 41)

The queen among Indian flowers, the lotus, is of course celebrated in a thousand contexts.

Birds and animals of all sorts appealed to the poet. The dancing peacock evokes picturesque description in more than one place. The music of the *sarasa* and the cuckoo, the longing of the royal swans for the Manasa lake, the *chataka* and the *chakravaka*, the semi-tame birds of the hermitage, the starling in the cage, all find mention. Even the commonplace crow gets a place. Among the animals, the lordly elephant and the royal lion are fittingly honoured. The fierce rush of the tiger and the graceful flight of antelope,

the wild boar and the rhinoceros are not neglected. The musk deer and the yak are described. There is a strange picture of sparks of fire coming out of the mouth of jackals eating flesh in deserted Ayodhya:

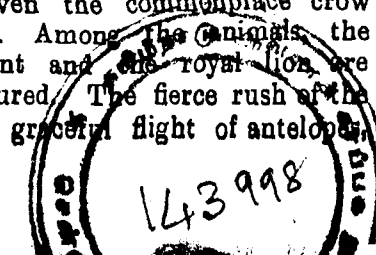
नन्दमुखोल्का विचितामिषाभिः स बाह्यते

राजपथः शिवाभिः । (Rv. XVI. 12)

The mythical monster, *sarabha*, is also alluded to, his locale being placed in the wilds of the Himalayas. (MD,) Snakes and fishes are occasionally mentioned. There were pearl fisheries near the Tamraparni. Insects like the *indragopa* and the firefly do not escape notice. Horses and cows are lovingly described. Raghu, it must be remembered, is born as the result of the worship of the divine cow, Nandini, by Dilipa and Sudakshina.

The rivers and mountains, the cities and villages and forests of India are painted in glowing colours by the poet. From the Himalayas in the north to the dam that Rama is said to have built across the ocean in the extreme south, from the borders of Persia in the west to Assam in the east, the whole of India is Kalidasa's province. Foreigners like the Yavanas, the Persians, the Hunas, the Chinese and the Indonesians are mentioned by the poet. From the zest with which he describes the victories of Raghu over the Persians, the Huns and the Kambhojas, one feels that Kalidasa had no problem of Swaraj to worry over.

Raghu's march started from Ayodhya. He crossed over to Bengal and Orissa, proceeded south along the Coromandel coast, reached Malabar and travelled by a land route to Persia. Then he returned to Sind and the Punjab, entered Kashmir, marched along the foot of the Himalayas and completed his victorious campaigns in Assam. Rama's aerial journey is straight across India from Ceylon to Ayodhya. The Yaksha sketches a special route for his cloud messenger from Ramagiri in Central India to Alaka in the Himalayas. India is therefore the recurring subject of Kalidasa's poetry. He is anxious to act, not merely as a traveller's guide, but also as a patriot,



a pilgrim and a student of history, recalling the glories of the past and delighting in reverent homage.

The renowned Ujjaini had a special place in his affections. The Yaksha asks the cloud to make a special detour so as not to miss this city. Apparently Kalidasa must have been born at Ujjaini; or it must have appeared to him in some special sense his home. It seems to him a radiant bit of heaven, fallen on earth:

स्वल्पीभूते सुचरितफले स्वर्गिणां गां गतानाम्
शेषैः पुण्यैर्हतमिव दिवः कान्तिमत्खण्डमेकम् ।

(MD. I. 30)

In a larger sense that is how India seems to have appeared to him. For he associates everything great and grand and beautiful in this country intimately with the divine. The Himalayas, stretching from the eastern to the western ocean, not merely seem the measuring rod of the world: they are also in their white brilliance like the white sheen of Siva's laughter getting a local habitation and a name:

राक्षीभूतः प्रतिदिनमिव त्र्यम्बकस्याट्टहासः

(MD. I. 58)

The infinity of the ocean similarly suggests to him a similitude with God:

तां तामवस्थां प्रतिपाद्यमानं स्थितं दश व्याप्य

दिशो महिम्ना ॥

विष्णोरिवास्याधारणीयमीदृक्कारूपमियत्तया वा ॥

The rainbow across the cloud recalls to him a picture of Sri Krishna with peacock plumes in his head.

बह्वेणैव स्फुरितरुचिना गोपवेशस्य विष्णोः ।

(MD. I. 15)

The colourful confluence at Prayag reminds him, among other things of the infinite expanse of the sky with white

clouds floating here and there, and the white body of Siva, adorned with twining black serpents.

क्वचित्प्रभा चान्द्रमसी तमोभिश्छायाविलीनैः शबलीकृतेव ।
अन्यत्र शुभ्रा शरदभ्ररेखा रन्ध्रेष्विवालक्ष्यनभःप्रदेशा ॥

क्वचिच्च कृष्णोरगभूषणेव भस्माङ्गरागा तनुरीश्वरस्य ।
पद्यानवद्याङ्गि विभाति गङ्गा भिन्नप्रवाहा यमुनातरङ्गैः ॥

(RV. XIII. 56-7)

It is because Kalidasa feels the presence of the divine everywhere in India that he is in the highest sense a patriot. All his ideals, political, cultural and religious, are summed up briefly in the *Bharatavakya* to *Sakuntalam*.

प्रवर्ततां प्रकृतिहिताय पार्थिवः

सरस्वती श्रुतमहतां महीयताम् ।

ममापि च क्षपयतु नीललोहितः

पुनर्भवं परिगतशक्तिरात्मभूः ॥

May kingship benefit the land

And wisdom grow in scholars' band;

May Shiva see my faith on earth

And make me free of all rebirth.

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PLATO*

"TRAINING TO GOODNESS"

BY PAUL VERGHESE Esq., B.A., M. ED. (LEEDS), L.C.P. (LOND.), Vice-Principal,
Training College, Trichur

Plato, a pupil of Socrates, was born in 420 B.C. His influence upon educational theory has been lasting and profound. He agreed with Socrates as to the aim of education—the attainment of virtue—through training to goodness, the foundation of which is 'ideas.' But unlike Socrates, he believed that the power of attaining knowledge was to be found only in a few and preferred to call this power a special or sixth sense, a "sense for ideas". This conception was the knell of the democratic tendency. In his ideal scheme of education, he returned to an aristocratic government of a socialistic nature.

Society, in his view, should be governed by those possessing knowledge, called 'philosophers'. Just as an individual's passions and desires are restrained and ruled by intelligence and thus his action is controlled, virtue attained and justice maintained, this topmost class (philosophers) should rule to maintain justice in a society. Plato considers the division of society into three broad categories: the philosophers to rule, the soldier class to protect and defend according to the instructions of the first, and the last, the industrial class (artisan) to obey and support the other two classes. Thus these three divisions will obtain the virtues of wisdom, honour and money-making respectively, which will be responsible for the maintenance of justice and goodness in the entire society. Plato's state was the prototype of the modern totalitarian state in theory, where the intention was to mould the individual into a definitely planned citizen.

Plato's educational scheme is outlined in his book, *The Republic*, and the more practical dialogue known as *The Laws*. By limiting the study to only a few, Plato showed a tendency to return to the old principle of subordinating the individual to

society. He failed to see that each individual really possesses all human characteristics and that each has to contribute something for the enhancement of the society, according to his peculiar merits and traits.

Athenian education did not extend beyond the twentieth year. But Plato prescribed higher education in two phases—scientific and philosophic. The first one extends approximately over 20 to 30 years of age, which includes the subjects of mathematics (for training), music (to mould the soul to rhythm and harmony) and astronomy (to note the changing phenomena in the external world of being). Following this, comes the next stage wherein five years are to be devoted to the study of dialectic or philosophy. This forms the earliest formulation of curriculum in the history of education. Credit also goes to him as the father of adult education.

Plato divined the importance of pre-natal influences on the unborn child and noted the significance in character-forming of the first three years of life. He also wanted that "all children from three to six, shall be collected at the local sanctuary—all the children of each village being assembled at the same place" in the charge of nurses supervised properly, not to learn lessons but to lead an orderly life: "nature herself suggests games at that age, and children readily invent them, when left in each other's company." There lies the germ of modern nursery school. The fact that he provided the same education for women as well, shows his breadth of vision and penetrating insight. It puts him far beyond his own and subsequent times.

It was Plato who gave the earliest conception of the disciplinary value of education. "All men," he says, "desire happiness. Health, beauty, good birth,

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wealth, power, honour are ingredients in it. But in themselves these are neutral; they are good or bad according to the use made of them. Their value depends on our having the wisdom that can employ them rightly." This then must be the final aim of education which is defined as "training to goodness from youth" (*Laws* 643)

Plato in *his Republic* (401) has insisted on the importance of atmosphere in education. "The young should live in a wholesome climate and drink in good from every quarter...and insensibly draw them into sympathy and harmony with the beauty of reason." We now realise that the atmosphere for education must be a source of comfort and inspiration to the pupils as a place where they can pursue their studies in healthy and civilising surroundings. It will thus enable them to set up good standards which will be of real service to them when they grow.

Two things are essential for human progress—increase in knowledge and the discovery of higher values. The ultimate

importance of a person or a nation depends upon the values which it has brought into the world and the degree to which they are embodied in its life. The ingredients of values according to Plato are goodness (through history), truth (through science and history) and beauty (through literature and art), and he thought to find their unity in a vision of goodness which embraced and coordinated all other goods.

Plato stands like a huge beacon-light in the ocean of education, guiding and introducing us to the perennial questions. He deals with life, life in all its aspects. "The noblest of all studies," he says, "is what man is and how he should live". Only philosophers like him can open up a vista for us. The proper study of mankind is man, echoes Alexander Pope. A man who knows how to live need not know anything else. As Sir Richard Livingstone says: "Plato's *Republic* is not only the greatest prose work in the secular literature of Europe, perhaps of the world, but it is also an admirable introduction to the eternal questions."

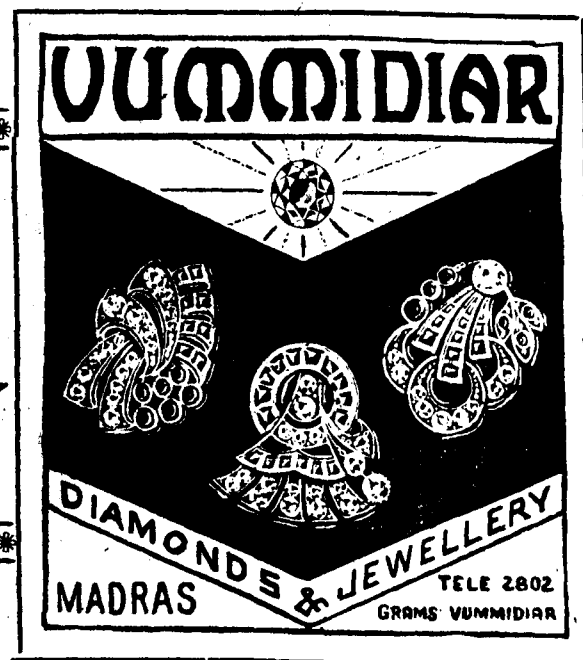
INTERNATIONAL EDUCATIONAL CONFERENCE IN AUSTRALIA

By MR. K. G. SAIYIDAIN, *Educational Adviser, Rampur State.*

WE live in a rather strange world when values have become so perverted that we hardly notice this fact. I do not know how many—or rather how few!—people in India are aware that recently *i.e.* during September and the first half of October, an International Educational Conference was held in Australia, whose central theme was "Education for International Understanding". In a world dominated by the war mentality and power politics—an inevitable legacy of war, which never brings anything in its train except bitterness, hatred, frustration and life-weariness, all ingredients of future wars—any movement which tries honestly to strengthen the "defences of peace" deserves our notice and our support. But such movements seldom find their proper place in the press, unless they have the publicity value of being associated with the names of persons, who are ex-officio "news". On the other hand, if any sensational murder or scandal were to take place, it can always manage to invade the headlines of a greater part of the world press, which is a pity! I regard this Conference as significant *not* because it was an educational Conference and I happened to be an educational worker, not even because I happened to be a participant in it, but because it was the first conference of its kind held after the blood bath of the recent world war and because it was preoccupied *not* with the technical problems and methods of education—important as they are in their place—but with the urgent, undeniable problem of how a return to peace may be facilitated and better understanding amongst nations brought about through the instrumentality of education in the broadcast sense of the world. Notice that I use the words "a return to peace may be facilitated" which implies that we have *not* yet secured peace, and this is precisely what I mean. A cessation of hostilities in the military sense is *not* peace; it often means nothing more than the

dangerous fact that the fight has been transferred from the military to the political or economic field or that instead of being waged on the battlefield it is going on in the hearts and minds of the people where it is, if anything, even more difficult to stop. A lasting and creative peace means mental and emotional peace which is an *educational* problem and which can only be brought about, if the subjective and objective conditions necessary for it have been secured. This Conference was mainly preoccupied with an examination and scrutiny of these conditions and an elucidation of the ways and means which education can adopt to strengthen a genuine peace mentality.

The idea of holding this Conference originated with the International Headquarters of the New Education Fellowship in London which has so far held several conferences in Europe and America, but none in the East. The Federal Council of the Australian branch of the New Education Fellowship—which has the good fortune of having a very alert and competent Secretary in R. J. Best, welcomed the proposal to hold sessions of the Conference in the capitals of the different States and invited for the purpose certain selected educationists from Czechoslovakia, France, China, Great Britain, Holland, India, New Zealand, Poland and United States of America. Russia was also invited to send delegates, but for reasons best known to her, did not respond. Thus a team of fifteen international delegates came together to discuss from all angles, the urgent problem of how to fight through education the racial, national and colour prejudices that further wars and to formulate the conditions which must be fulfilled, if cultural and creative work is to find its proper place in this frenzied world. They discussed various educational topics which they were specially qualified to do by their experience. But the central connecting thread which united



them into a more or less coherent pattern was this search for the principles underlying international good fellowship. Perhaps I might do well to introduce some of the outstanding delegates from different countries and indicate in passing the special subjects chosen by each; this will give you a fair idea of the personnel and the scope of the Conference.

The British delegation, which was the biggest, had amongst its members Dr. Llauwreys, Mr. Wood and Dr. Macallister Brew. Llauwreys is a Belgian-born Englishman, who is Reader in Education at the International Institute of Education, London and the Deputy Chairman of the International New Education Fellowship. He has also been appointed an Educational Adviser to the Unesco. He is a scientist and he surveyed the problems of education from the scientist's point of view, stressing the fact that the world had become technologically a unit and education should be shaped accordingly. Wood is an official of the British Ministry of Education and a very fine man of deep religious and spiritual fervour. Some of you may perhaps recall that he came to India in 1937 as member of an N. E. F. delegation, visited many important Educational Centres and later produced in collaboration the well known Wood and Abbott Report, dealing with problems of Technical Education in India. He has done valuable pioneering work in connection with what is known as the German Re-education movement and is one of those select people who believe that there is a spark of goodness, dim or bright, which resides in *all* individuals and who are more concerned with keeping it alive and fanning it into a flame than with pointing out their all-too-apparent pettiness and cruelty. Dr. Macallister Brew—who is blest with a double doctorate, in Law and Medicine:—has been responsible for organizing a very important section of the youth movement in England and Scotland—Girls Clubs and mixed Clubs which are meant to serve as voluntary centres of social, intellectual and practical training for young people, during the critical stage of adolescence, as they

would otherwise fall a victim to undesirable or cramping influences. She is a very witty and interesting speaker and her thesis was that, if you provide a full and rich and free, self-governing community life for the youth, you would have them normal personalities, interested in peace and constructive work and companionship and not minds seething with inhibition, frustration, unresolved complexes and discontent—which is a practical psychologist's approach to the problem of peace and war.

France sent Mademoiselle Chaton, who was a courageous underground worker in France during the German occupation and gave a good account of herself in that dangerous game, for which she has been recently awarded a "Legion of Honour", the highest honour to which any French citizen can aspire. She is the Headmistress of a big school in Paris and brought to the Conference table bitter lessons learnt through personal experience of the Nazi menace to culture and education.

In Kees Bocke, the Dutch delegate, Holland sent one of her remarkable sons, though he is such a genuine humanist and a citizen of the world that one hesitates in relegating him to any particular country. He is a man of high idealism, incorruptible integrity and firm convictions, for which he has suffered during the greater part of his life. He gave up of his own accord a life of ease and comfort and chose the hard uphill path of service. He is the founder of an International Children's Community in Holland, and his message or central doctrine is that there can be no peace in the world and no security unless men are prepared to give up their jealously guarded, exclusive privileges, which in this sense, include all that sets men apart one another. Like money, privilege is the root of all evil, but it is a much more generalized thing than money. Some times people are apt to regard him as a 'denizen of the clouds' who has not got his feet firmly planted on earth. But that is not seldom the lot of people, who have the inconvenient habit of stressing fundamental things in a downright manner without "tempering the wind" (of their presenta-

tion) "to the shorn lambs" (amongst their audiences).

From U.S.A. came the alert and debonair Theodore Brameld, Professor of Educational Philosophy in the University of Minnesota and Vice President of the American branch of the New Education Fellowship. He has made a special study of race relations and has the audacious frankness to admit and condemn unreservedly the treatment meted out by America to the Negroes and other minorities. His educational philosophy condemns as inadequate the philosophy of "perennialism" (which like the reactionary in politics, harkens back to the past), of "essentialism" (which confines itself to the tested heritage of the classical curriculum), of "progressivism" (which is content with the 'liberal' doctrine of stimulating people to think effectively), and "eclecticism" (which has chosen the convenient path of finding some good in each philosophy!) He is in favour of what he calls "*reconstructionism*"—these Americans are really wonderful at inventing impressive names!—which realizes that we are in midst of a revolutionary period with entirely new socio-political outlines, and that education must consciously dedicate itself to the shaping of a world which will provide the good life of security, decency and peace for all the peoples inhabiting it. He has a fine awareness of the dynamic temper of this age.

Thus you will see that the only non-descript in this galaxy was the writer of this article. But since he happens to be the writer, there is an irresistible temptation to share with you his point of view and epitomize the Conference proceedings from that angle. Amongst the subjects on which I was invited to speak in the different conferences were the following:—

I. "Education for Peace". I stressed the fact that two things were necessary for the securing and maintenance of Peace in the world. Firstly a psychological revolution in the mental content of children and adults which would enable them to eradicate as far as possible, the habits of greed, exploitation, intolerance and placing the

self first, which our educational as well as social and political institutions tend consciously or unconsciously to encourage. Secondly, a frank recognition of the basic fact that Peace cannot be enforced by force or by the domination of one or more "Big Powers," but must grow as a natural result of establishing social justice and equality of opportunity in the international field. So long as exploitation and injustices thrive, so long as imperialism, colonialism, racialism or capitalism deny justice between nations and groups, so long as class conceptions of culture and society prevail, so long as false patriotism is held up as a high ideal—"my country, right or wrong!"—and loyalty to *Latitude* is considered more important than loyalty to *Truth*, all talk of peace is either hypocritical or stupid and education must seriously address itself to the task of strengthening respect for the objective as well as subjective "defence of peace" in the minds of children and adults. In its final summing up, the Conference accepted the validity of both these factors.

2. "What part can the Unesco play in the cause of Peace?" My main contention was that, in the past, intellectuals had been too often content to dance to the tune of war-mongers, big business and "merchants of death." With a few honourable exceptions, they had failed to take a firm stand in favour of Peace and social justice and, at times of national crises, they had merely fallen into line with mob hysteria and sought to provide rational justification for it. This had happened not only in Nazi Germany where Science and Philosophy and History, in fact, the whole world of thought were definitely handcuffed, but also in all other countries, in varying measures. It is necessary now for all teachers, scientists, thinkers and other creative workers to assert their moral and intellectual independence and the Unesco should become a world forum for voicing the verdict of the human conscience on the crucial issues that face us to-day. On the practical side, it can help in the reorientation of the curriculum, the method of teaching and the ideology of teachers in such a way that they would

intelligently reflect and react to the nature of the modern world, which has become a closely integrated organism and in which the weal and woe of all nations and peoples are closely intertwined. Any injury or injustice inflicted, on one part, must, and does, react on the rest of the organism with the inevitability of a boomerang. This central fact of human interdependence was stressed by all weakers in different ways and I think it did cut deep into the mind of the audiences.

3. "Education in India." This topic was difficult to deal with, because the story that I had to unfold was not one of great achievements but of failure and frustration. I presented it, however, as part of the great world problem, because such wide-spread illiteracy and ignorance amongst one-sixth of the human race is not only a matter of concern for India herself, but is also a cultural menace to the rest of the world. I described the historical and political causes responsible for the present situation, the apathy and indifference on the part of the State in the past—paucity of financial resources, lack of vision and courage in the formulation of educational policy, the inadequacy of the type of education provided—but also pointed out frankly that nothing could condone either the Government or the people for tolerating any longer this state of affairs, which was a blot on the centuries old cultural reputation of India. On the other side of the picture, I pointed out certain valiant attempts to improve the *quality* of education and make it more *national* in the best sense of the world experiments like Tagore's Shantiniketan and Dr. Zakir Hussain's National Muslim University of Delhi and the recent formulation of the schemes of Basic National Education and Post-War Educational Development (popularly known as the Sargent Scheme), all of which aroused considerable interest and questioning.

4. "Educational Ideology of Islam, as interpreted by Iqbal." Having discussed this subject in a book which I wrote a few years ago, I do not think I need recapitulate the general lines of argument here; no

would available space suffice! However, it was a great pleasure to find that very considerable interest was aroused not only in Islam and in the educational ideology of Islam, but also in the poetry and philosophy of Iqbal whose *name*, at least, has now become familiar in educational circles in Australia. They learnt with great interest and surprise how, starting from entirely different cultural and religious premises, Iqbal has reaffirmed, with great force and clarity the basic features of a true humanism—respect for individuality, the primacy of the spirit, freedom, growth through living and working in a community, value of Science as a means of exploiting Nature, the importance of 'Love' guiding and controlling the forces of Intellect and the need of bringing about that *rapprochement* between *Power* and *Vision* which is essential for the peace and sanity of the modern world.

5. "Shape of the Culture to Come". I discussed the two great dualisms which have been operative, in varying measure, in all the cultural movements in human history—that between culture and economics and that between culture and ethics. After pointing out how this had resulted in the development of a *class* conception of culture, which denies, to the large majority, access to cultural riches and renders the culture of the minority superficial and anaemic and how people had accepted this sorry state of affairs as normal and inevitable—although it is neither just nor rational—I discussed the new forces that have been generated by modern science, which could either enslave or release mankind according to the use made of them. The academic, artistic, exclusive and national cultures of the past, which were nurtured in "ivory towers" are obviously anachronisms in this age of science and democracy and social ferment. The culture of the future must therefore, I argued, assimilate Science and must respond intelligently to the needs of the new world that had come into being at the behest of Science. It must be dynamic, rich in content, international in outlook, inspired by a faith in man's potentialities and apprecia-

tive of the essentially *co-operative* nature of the human endeavour.

I have given rather more space to a summary of my talks than would on the face of it appear justified. My object in doing so is that, through these talks, I was trying to present to the conference audiences what I regard as a synthetic picture of the part, which a creative, progressive and re-organized education can play in bringing a new and better social order into being, based on the fundamental principles of democracy, social justice, equality of opportunity, tolerance and faith in human nature. The important point in this connection is *not* that I said these things, but that they struck a responsive chord and evoked sympathy in the Conference circles. Surely, it is a hopeful sign to find in a country which is still dominated by the pioneering mentality of the builders of this material civilization—considerable numbers of people who show, at least, an academic appreciation of these values.

This brings me, by a natural association of ideas, to say something in conclusion about the *people* of Australia with whom I came into contact in these Conferences. They impressed me as a very warm-hearted, friendly and hospitable people—against whom my main grievance is that they made all of us eat too much and too frequently, even though they charmingly apologized for doing so to the delegates who had come from famished countries! They showed a genuine interest in these Conferences and came in their hundreds, sometimes ~~thet~~ thousands, to attend, what struck me at least as unusually long and interminable sessions. Remember that there were more than a dozen of us lecturing at them—not *always*

in a light and amusing style, for (as I told one audience) it would be an insult to their intelligence and to the nature of my theme if, for instance, I attempted to make the Islamic Ideology of Education amusing.

And yet they sat through these lectures with great patience and good humour. In fact, it was a somewhat novel experience—and flattering to vanity to find men and women whom one did not know at all, expressing their gratitude or appreciation at what one had been trying to say in one's lectures. I was able to attend only the last three Conferences at Hobart (in Tasmania) Adelaide (in South Australia) and Perth (in West Australia)—all three beautiful cities:—but I was told that on the whole, almost the same spontaneity of interest was apparent in the other three sessions at Brisbane, Sydney and Melbourne. The space given to the proceedings of the Conference in all the better daily papers and the all too many invitations to some of the delegates to broadcast from the Radio Stations are also indications of the public interest aroused by the Conference.

It may perhaps be claimed that the Conference did succeed in stimulating widespread interest in problems of international understanding through education and did something to help break down the people's sense of intellectual isolation and to give them a truer perspective of their position in world. To me, personally it afforded a welcome opportunity to contact many educationists and others in a new country and to get to like them. Sometimes I also pretend to flatter myself into the illusion that it may possibly have made Australians feel more friendly, sympathetic and appreciative of my country!

NEW EXPERIMENT IN EDUCATION

BY JOHN SNOWDEN.

SEVENTY-FIVE thousand of Britain's town-bred boys and girls are this year the happy pioneers of an educational experiment of first importance both to themselves and to their parents.

By the autumn these young scholars will have enjoyed the opportunity of transferring their desks from the normal background of mean streets and traffic clamour into the health-giving atmosphere and peace of the countryside.

They will be month by month guests at one or other of the 30 camp schools established by the Ministry of Education to secure that successive groups of children, drawn mainly from congested areas, will benefit from the body-building combination of fresh air, novel surroundings, and a carefully-planned diet considerably higher in calorific value than the normal post-war British menu.

Many of these children have thus been learning at first hand something of the part that rural occupations, particularly farming, play in the national life, and discovering—often with astonishment—new delights in the wild life of the fields and woodlands.

Nearing completion in 1939, the chain of camp schools has only been in full operation recently, for during World War II the buildings provided an ideal sanctuary for evacuees from the "target" areas.

Today the majority of the children who make this monthly trek from town to country are enthusiastic volunteers, though in some early instances parents, whose sterner workaday life had given them little opportunity of appreciating the advantages of country life, were a little doubtful of the experiment. Their returning children soon converted them.

Some of the young visitors, however, are recommended by teachers or local medical officers as being specially in need of this "rural treatment".

Among recent young guests at a number of the camp schools have been large parties of Dutch boys and girls and children of French resistance workers. It was considered by the Government that a stay in Britain's countryside under conditions so far removed from their wartime experience would go far to efface the memories of the terror-laden years under Nazi domination.

In all, the Government-sponsored National Camps Corporation, which is responsible for the managerial side of the scheme, were able last year to provide for approximately 1,500 Allied children and their helpers for an average stay of three months.

Each camp is used by one or more local education authorities and an approximate maximum charge of 10 sh. a week is made for the child's food and maintenance. In many instances only a token payment is asked of poorer parents.

The actual cost of maintaining each boy or girl at a camp school is 27sh. 6d. a week. Forty per cent of this sum is borne by the Ministry of Education and 50 per cent by the local authority.

Sturdily built of Canadian cedar and standing in their own grounds of from 20 to 40 acres, each camp school accommodates between 200 to 240 children, so that at any one time more than 6,000 of the town-bred boys and girls are benefiting from what is for many their first real breath of country air.

There are extensive playing fields and kitchen gardens, making the camps practically self-supporting in vegetables, and supplying the most important items in their specially-schemed diet. The centrally-located buildings include classrooms, practical craft rooms, library, recreation hall, dining hall, and in many cases a swimming pool.

Life in the schools has, in many respects, the happy, carefree atmosphere of a holiday camp. There is certainly a full scholastic

time-table, but how different are the lessons to be learned in comparison with those offered in the town school-rooms from which the scholars have gained temporary release.

Whenever possible, all lessons are taken in the open air and are of such a nature as to create a new interest in the countryside. Each day "country projects" are arranged when groups of children go out to local villages to sketch and study architectural features or agricultural methods. Map reading is one of the regular subjects.

The camp schools are co-educational. The girls study the rudiments of domestic science—incidentally washing and ironing the boys' shirts. In return, the boys learn to mend the girls' shoes in their workshops, in addition to exercising their craftsmanship in building models and sports equipment.

Thus each month's camp school tuition provides a comprehensive experiment in practical civics, helping to adjust the children to their environment, and developing realisation of community responsibility.

HEALTH EDUCATION IN NEW ZEALAND

(Information Service of the International Bureau of Education).

A NEW syllabus of health education for primary schools has just been introduced in New Zealand. It is based on the recommendations, published in 1944, of a representative Committee set up by the Minister of Education to examine the question and on the comments which these recommendations evoked in various official and private educational circles. The new syllabus is compulsory as from February, 1946, replacing the syllabus in hygiene and first aid previously in use in the public schools.

Interesting recommendations and considerations on the aims and methods of health education, of which the most important are outlined below, are set forth in the introduction to the report on the new syllabus.

The aim of health education is to create in the pupil's mind a right attitude towards health and a full sense of its value to himself both as an individual and as a member of society. It must therefore ensure the formation of health habits, the development of the right attitude to health and the acquisition of health knowledge. To achieve these results the teacher needs the co-operation not only of the child, but also of the parents and of the officers of the Department of Health.

The programme should be flexible and elastic and readily adjustable to local circumstances. Teachers will adopt methods that, applied with their own skill and personality, prove most satisfactory. There is a place for both individual and group activities, and all the teaching aids at the disposal of the school *e.g.*, film strips and posters—should be employed. The presentation of topics should always be practical, and much can be done through careful co-ordination with other subjects of the curriculum, such as English, general science, and history.

Active co-operation between home and school, which is essential for the success of health education, will be fostered by the following measures: (1) As much actual contact between parents and teachers as possible (2) Organised gatherings such as mothers' clubs and parent-teacher associations. (3) Visits of parents to schools on "Open days" at least once a term. (4) The presence of parents at school medical inspections. (5) Co-operation with visiting teachers in centres where they are located. (6) The fullest use of radio talks on health education. (7) The provision in school libraries of books on health.

Furthermore, the teachers should be fully aware of the activities of the Department of Health, particularly of its Division of School

Hygiene, in overseeing the health of school-children. This task is a comprehensive one, and includes school medical inspection, remedial or "follow-up" work, prevention of disease, and health education. Posters and pamphlets are from time to time sent to schools by the Department of Health to provide a background of reference material for use in health lessons. Teachers should make full use of such material.

With regard to new education, it is the privilege and responsibility of the parents to give their children an introduction to this subject. There is no place in the primary school for group or class instruction in sex education.

The teaching of temperance in its widest sense, that is, the avoidance of any over-indulgence is an essential part of the scheme of health. The harmful effects of over-indulgence in any activities in life are dealt with in the programmes for the junior and middle schools. Specific teaching on the effect of alcohol is reserved for the school programme, where it will be treated in a scientific manner as part of the health course.

Science and nature study are closely related to health education. Science teaching begins, incidentally, in the very early pre-school years. Simple experiments will help the child to acquire a knowledge of the things essential to health and normal growth: food, water, light—air, warmth—and will prepare him to begin a study of human nutrition. In the senior classes the syllabus could be extended to cover such things as the water supply, the milk supply, drainage, disposal of rubbish, the fly menace, and the dangers that unscientific treatment of these could give rise to in a community.

In dealing with nutrition in the primary school, the course should stress only the essential points, in order that the child may form a clear concept of the foods, their function in the body, and the results arising from deficiencies.

Bodily health will be developed through appropriate physical education. If a wide variety of activity is offered, it is hoped

that every child will enjoy taking muscular activity sufficient to keep himself fit, and will also have the desire to go on taking exercise after he leaves school. Besides this individual aim, there is the social aim of developing good group behaviour including co-operation and the taking of responsibility. For bodily health, diet and rest are as important as physical exercise. Regular height and weight measurements are useful check-ups on general health.

Obviously bodily health is dependent upon sound mental health; indeed, mental health is fundamental to a child's progress in every phase of education. It is developed in the schools by the satisfaction of three basic needs of the child: the need of a sense of security, the need of self-expression and the need of a feeling of group well-being. He should feel that his school is a family or a small community of which he is a working member with certain privileges and responsibilities.

As regards the syllabus itself, there will be very few formal lessons in the Preparatory and Junior Divisions. At this stage, oral expression work, handwork, drawing, games, pictures, and posters will be helpful as lines of approach. The example of a bright pleasant class-room cannot be overstressed. The main aim at this stage is the formation of health habits, which will be acquired through daily individual practice by the pupils, daily inspections and lessons on the value of fresh air and sunlight, the need for cleanliness and warmth, on food, and on exercise and rest. For older children, in the Middle Division, very much the same syllabus will be followed, but in greater detail. Elementary first aid will be introduced. In the Senior Division once more the same subjects will be studied, but far more thoroughly and with the help of talks and discussions. Several fresh courses will also be introduced on mothercraft, prevention of ill-health, community health, and public health services.

In conclusion, it appears that the new syllabus and the principles outlined in it are related to the present tendencies in

health education such as were recently set forth at the IXth International Conference on Public Instruction organised by the International Bureau of Education at the beginning of March, 1946. Indeed, the Recommendation on Health Education in

Primary and Secondary Schools adopted by the Conference insists also upon the moral and social importance of health education and upon the essentially practical and active nature of the teaching methods to be used.

THE PHILOSOPHY AND ECONOMICS OF THE CHARKA

BY DR. M. V. S. NIVAS, Madras

WE have just now finished the celebration of *Charka Jayanthi*, and the rejoicings have left us in deep thought. It is with very great pride that every Indian should look at the national flag flying with the national emblem of the *Charka* printed on the flag. On the flag of national freedom, the emblem of the *Charka* is most befitting, showing the true aspirations of the Congress and its ideals.

It is only recently that a soul-stirring article appeared in the *Harijan* written by our revered Mahatmaji, describing how the spinning wheel was the favourite of old destitute ladies, who spun yarn for a pittance of earning and the rich threw cowries at them, the then articles of currency which they anxiously picked up. The spinning wheel was then the saviour of the poor and the destitute. It represented their squalid poverty, abject destitution and India's real agony. That wheel now is made to herald India's freedom and political and economical emancipation. As such emancipation has been Mahatmaji's ideal and mission in life, the *Charka* is enthroned to the position of representing the national independence.

But the enthronement of the *Charka* to such a position of honour is not based purely on such sentimental reasons. The *Charka* movement is not in any sense an uneconomic movement, setting back the clock of progress by centuries. What national wealth is and how we can develop

and increase it is the burning economic question of every country to-day. Industrialists hold out the programme of huge industrialisation as a panacea for all the evils of our country. While not totally objecting to any attempt at industrialisation, Gandhiji does not seem to be much in sympathy with big business. His continued insistence on the efficacy of the *Charka* and spinning is still jarring in the ears of big businessmen and industrialists.

What then is the economics behind the *Charka* movement? The movement gains great support, even if it is scrutinised freed from all emotion and sentiments. A truly national wealth ceases to be an ally of prosperity and progress, if it concentrates in the hands of a few. If out of every 100 poor, ignorant and destitute villagers of India only 10 to 20 can enjoy the prosperity of growing national wealth and the rest, about 80%, cannot even afford to have a taste of it, such national wealth is as useless as Midas's gold to the country. Big Business may produce tons of wealth, but the question is whether it will percolate and reach the doors of 'the poorest, the lowliest and the lost.' The several millions, who work at the *Charka* and who in their condition can do no better, will they be paid for and their labours assimilated into the wealth of the nation, or will they be destined to live for ever in poverty? Looked at even from the point of view of academic economics, production is really of no use, if

THE EDUCATIONAL REVIEW

distribution of the same is unjust, unequal and unfair. If equitable distribution of wealth demands that production should be shaped in a particular style, then that style has to be adopted and continued even at the sacrifice of total national wealth. Eighty percent of the people constituting the destitute India, sharing in the economical wealth of the country, is more important than the total quantity of national production.

In terms of these conceptions, almost Ruskinian in their merit and appeal, the economical conceptions of Big Business have to be revised. The fundamental concept is, will any industrialisation scheme contribute directly to the welfare of the

80% of of India's village citizens, will they share the fruits of such a scheme? That, we understand, is the true philosophy, inspiring the *Charka* movement. We hear a grim and lofty warning from the great Mahatmaji to the effect. Do you take note of the *Charka* spinners at whom cowries were hurled by the arrogant rich? Do you recognise them as shares in all your mammoth schemes for production?

We celebrate in such solemn and austere atmosphere our *Charka Jayanti*, reminding ourselves of the grand achievement of our Mahatmaji, who proclaims himself as the champion of 'the poorest, the lowliest and the lost.'

NEWS AND NOTES

ALL INDIA EDUCATIONAL CONFERENCE.

The XXII All-India Educational Conference will be held at Trivandrum, from 27th to 30th December 1946.

His Highness The Maharaja of Travancore, G.C.S.I., G.C.I.E., has kindly consented to be the Patron-in-chief. The Patrons are Her Highness Maharani Satu Parvati Bayi of Travancore and His Highness The Elaya Raja of Travancore.

The Chairman of the Reception Committee is Sachivottama Sir C.P. Ramaswami Aiyar, K.C.S.I., K.C.I.E., LL.D., Dewan of Travancore and Vice-Chancellor, University of Travancore. The Vice-Chairmen are Mr. H. C. Papworth, Pro-Vice-Chancellor, Sri A. Narayanan Tampi, Director of Public Instruction and Sri S. Krishna Aiyar, Member, Legislative Assembly.

Sri Kanikkara M. Padmanabha Pillai, Education Secretary to Government, is the Secretary to the Committee. The Treasurer is Dr. D. Jivanayakam, Principal, Training College, Trivandrum.

Dr. Sir A. Lakshmanaswamy Mudaliar, M.D., LL.D., D.Sc., F.R.C.O.G., F.R.C.S., Vice-Chancellor, University of Madras, will preside over the Conference.

On arrival at Trivandrum the delegates will be received by the members of the Local Committee and taken to the quarters assigned to them. The Committee will try to arrange special accommodation for Delegates requiring it in any one of the following hotels—Mascot Hotel, Railway Retiring Rooms, Government Rest House, Sachivottama Shashtiabdapurthi Memorial Satrom and Aristo.

Both Indian and European food can be had at all these hotels, except the Satrom and their services are prompt and satisfactory. From the point of view of location, Mascot Hotel is the one among them which is situated very close to the Conference site. Special conveyance arrangements will have to be made by those who elect to stay in the Retiring Rooms, the Rest House, the Satrom or Aristo. All these are approximately two miles distant from the Conference site.

Requisitions for reservation of rooms in the above Hotels should reach the Secretary on or before the 10th December, 1946.

The Conference site is situated in the heart of the City and its living quarters which are in close proximity to one another consist of about 300 furnished double rooms. Telegraphic, Postal, Anchal, Telephone, Canteen, Laundry, Medical and all other essential services will be available in the premises of the Conference site. Two well-furnished Bungalows are being reserved exclusively for the Women Delegates. Boarding expenses will amount to Rs. 3 per head per day. No lodging fee will be charged. There will be three messes provided by the Committee, viz., South Indian Vegetarian, North Indian Vegetarian and Non-Vegetarian.

Delegates, Members of the Reception Committee and Exhibitors who desire to get lodging and boarding are requested to send their boarding fee in advance, specifying the dates of their stay and the mess of their choice, so that it reaches the office of the Reception Committee on or before the 10th December, 1946.

There will be an Exhibition organised by the Reception Committee, which will consist of the following Sections:—

1. Childhood and Primary Education.
2. Arts and Crafts.
3. Physical Education, Health and Nutrition.
4. Educational Measurements.
5. Technical Education.
6. Safety First.

The weather in Trivandrum during Christmas is usually pleasant. It may, however, be

advisable to be provided with a warm bedding and woollen shawl.

All correspondence should be addressed to the Secretary and all remittance to the Treasurer of the Reception Committee.

The Reception Committee extends its hearty invitation to all individuals and institutions engaged or interested in educational activities to co-operate in making the Conference a success by attending the Conference or by deputing delegates.

MADRAS PROVINCIAL PHYSICAL EDUCATION ASSOCIATION.

The Madras Provincial Physical Education Association has been endeavouring for over a decade to focus the attention of the public on the need for the due recognition of programmes of health and physical education as nation-building activities. This programme of work, hampered by the War, is again being organised and the Executive Committee of the Association with Rao Bahadur Dr. B. V. Narayanaswamy, M.A., Ph.D., B.Com., Bar-at-Law, Principal, Pachaiyappa's College and Member of the Syndicate, University of Madras, as its President, are devising ways and means to make it effective and dynamic. A Provincial Health and Physical Education Conference to come off early next year is being sponsored, and through meetings, bulletins, exhibitions etc., the Association is attempting to spread its usefulness. The Honorary Secretary of the Association is Dr. G. F. Andrews, M.A., Ph.D. (Col.), Chief Inspector of Physical Education, Madras 6, who may be addressed for any information regarding the Association and its programme of work and activities.

BOOK REVIEWS

MUSLIM CONDUCT OF STATE. BY MUHAMMAD HAMIDULLAH. PUBLISHERS: SH. MAHAMMAD ASHRAF, KASHMIR BAZAAR, LAHORE.

THIS treatise is on Muslim Public International Law, consisting of the Laws of War, Peace and Neutrality and illustrated by precedents from orthodox practice. It is equipped with a prefatory chapter which defines and describes the nature of the law. We are told that even in pre-Islamic Arabia there were laws of international usages; but the life of the Prophet enabled the codification of his conduct in his wars and became the basis of the conduct of Muslim Rulers in general, in all international affairs. The sanction of International Law is held to be the same as that of the ordinary Muslim Law of the land. The individual opinion of jurists and men of knowledge in politics were very subtly described and analysed in Muslim Jurisprudence and classified into different categories. International Conferences were not known in classical times; but an instance is given of a conference at Medina in 973 H., which discussed many problems. Arbitration and mediation have been held to be lawful.

The relevant portions of the Holy Quran and the Sunnah form permanent positive law of the Muslims in their international dealings; state legislation and treaty obligations establish temporary positive law; and all the rest provide non-positive or case-law and suggested law respectively.

When we examine the contribution of Islam to the internationalising of human society, the assertion of universal brotherhood of man, and of harmony between nations easily occupies the first place. International Law was carefully separated from law in general by Muslim jurists and it is held by the author that Muslim Law, for the first time recognised rights for the

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enemy, in peace as much as in war and that it was the link between the Roman and modern periods and the cradle of the origin of epoch-making changes in the concept of International Law.

The ideas of state independence were modified by the right of intervention of other states on the ground of humanity, or in the cause of God. Active intervention was differentiated from professed, advice, good offices, mediation and arbitration. International waterways and canals were recognised from the earliest times. Tributary independent states meant those Non-Muslim States from which a Muslim State received tribute by compulsion. There were nominally dependent states and protected areas, as well as spheres of influence.

As Muslim Law was intensely personal, the Muslim was bound by his own law wherever he found himself, but Muslims in foreign states could only live on sufferance and they were subject to restrictions. For example, Muslims had penetrated even in the very early epoch of Caliph Umar into the seacoast of Bombay and Sind. When the Hindus recaptured Sindhan, they left the mosque of the place in the possession of the Muslim population, which did not evacuate the region, where it could hold its Friday service and even pray for the Caliph.

In Malabar, the Muslim merchants who lived there, were not burdened with tithes other than the usual ones nor fined, except according to their own laws and were allowed complete freedom of prayer and religion. The citizens of the Muslim State living in another Muslim state had laws of extradition governing their conduct. The status of belligerency or friendliness was personal, and not local. Equality was basic between the various states, though in practice differences were observed. Diplomatic representatives had their own immunities which were well recognised.

Wars were lawful under conditions and unlawful under others. Apostates, rebels, robbers and pirates were enemy persons: but they came under the immunities and operation of international law only when they were of sufficient power and acquired territories. Civil wars and rebellions could acquire for the participants full rights of belligerency, in certain contingencies. Prisoners of war had special laws governing their treatment. It is claimed by our author that Islam had done much to minimise slavery.

The idea of a treaty of perpetual alliance of a Muslim ruler with non-Muslims was not permitted. The civil rights of persons and their freedom of religion were not abrogated even in times of war. The laws of neutrality were fairly elaborate.

These remarks, culled from an abundance of information embodied in the book, are a sufficient indication of the wealth of material that has been dug up by the author from Islamic theory and practice in one of the most important branches of law and political conduct.

WHITHER AGRICULTURE IN INDIA? BY DR. B. SINGH. PRICE Rs. 8 ONLY. 300 PAGES (PUBLISHED BY N. R. AGARWAL AND CO., M. K. GARDEN, AGRA.)

In this treatise, Dr. B. Singh has made a study of Indian agriculture in its various aspects, ranging from the social, economical, physical, cultural, marketing and co-operative phases. The book runs to about three hundred pages, cut up into fourteen chapters. The earlier part of the book deals with the important aspects as overcrowding, precarious living conditions, defective organisation, deficit economy and a lack of planning. A brief background of the social structure with the joint-family system is also given. Then follows the physical aspect of our country with its varied types

of soils as alluvial, red, black and laterite. The author then touches upon the evils of small holdings and of fragmentation and suggests some remedies. The two chapters on crop production are particularly interesting, and they deal with the area and yield of both food and non-food crops. The cattle aspect of the country is also included in one chapter where the author refers to dairying, pig-farming, and poultry-keeping. The later part of the book contains three chapters on agricultural produce, agricultural credit and co-operative action. A brief history of agricultural education in India is traced from the days of the Imperial Department down to the Imperial Council of Agricultural Research activities with its net-work of research schemes. In this chapter is also

included the recent Russel-Wright Enquiry. The last chapter deals with the "grow more food" campaign with a critical review of certain aspects of the Bombay plan. Finally, the author suggests a few remedies towards better and planned agriculture as mechanisation of farming, scientific cultivation, having "production-targets" for each village and the application of electricity to farming. The book is well written and may be recommended for students preparing for higher examinations and would be particularly useful for research workers in this line, as the book contains many useful data given in neat tabular forms for ready reference. The book deserves a wide circulation and would be welcomed by all interested in Indian agriculture.

EDITORIAL NOTES

AS part of an integrated scheme of national, cultural and art planning, Dr. Mortimer Wheeler, Director-general of Archaeology in India, insists on our appreciating the worthwhileness of our archaeology and anthropology and on our duty of not only planning, but also acting. Both are sciences of interpretation and they interpret an endless succession of the unique achievements of the human brain. The historian, the archaeologist and the anthropologist should coordinate the works of man and interpret them as articulated and significant entities. The individual works must be analysed with the patient objectiveness of the scientist, and then they must be interrelated in the wider human context, the earlier analysis always leading to and controlling the later reconstruction. Modern archaeology and anthropology are increasingly employing the methods of natural science,

as well as the sciences themselves. Their discipline is a synthesis of sciences, harnessed to the science of the study of man. The aim of archaeological planning is to create and coordinate the academic apparatus necessary for the analysis and objective understanding of man's variegated achievement and environment through the ages. Dr. Wheeler's words describing the physical environment of human thought and deeds are worth quoting:—"The plan of his environment is the province of *geography*; the cross-section of his environment is the province of *geology*. The changing climate which apportions his working year and may involve vast movements of population make *climatology* an essential branch of study. The plants which obstruct or aid his progress, feed or warm him bring *botany* largely into the picture. The baffling, but crucial, problem of human 'races' and of the sequence of faunas which have in varying degree conditioned human economy, introduce *biology*

into our day's work. And now *chemistry* and *physics* have become our handmaids and will have an increasing share in certain of our studies. A formidable gathering of natural sciences has rallied round the science of man; and without it today the science of man has no meaning..... archaeology and anthropology have become *faculties* rather than departments of knowledge. This is a basic factor in our planning..... Again air-photography has now become recognised as a necessary concomitant of archaeological research."

All these therefore constitute factors for consideration in planning the future of the study of the material heritage of India. "The real need is for a centralised school of archaeology of a highly specialised kind. Coordination should be secured by the adaptation of the sciences specifically to the requirements of humanistic research; for illustration, geologists must specialise more in tertiary and quarternary geology; the botanists may develop further the relations between plant ecology and human problems; the physicists may devote themselves more to the analysis of soils and gravels. All this can be achieved by a relatively slight expansion of the present available equipment and enterprise; and the trained archaeologist must be busy in coordination of the work of fellow-scientists, in the central study of man."

II

The excavations carried out at the site of Arikamedu near Pondicherry, by the

The Arikamedu Excavations.

Archaeological Department, have been described and summarised in their results and significance in *Ancient India (Bulletin of the Archaeological Survey of India No. 2)*. For the first time, archaeological interest has centred in South India. The discovery of a Roman market on the Coromandel coast, containing Graeco-Roman relics of the first centuries B.C.,—A.D. (in-

cluding the amphorae characteristic of the Mediterranean wine-trade of the period) is not only an eloquent confirmation of the trade relations of India with the outside world, but also an implication that knowledge of the south-west monsoon by the Graeco-Romans should be fixed at an earlier date than was previously conjectured. It is also presumed that among the graffiti of the site will be found "some of the earliest dated fragments of the Tamil language." The trade of the Indo Europeans was organised on lines "not unlike those of the European factories established in India from the sixteenth century onwards." Permanent lodges of the western traders were settled in ports like Arikamedu under agreements with the rulers of the country; and they were visited at the proper seasons by convoys of deep-sea merchantmen. The discovery of ancient Roman coin-hoards in the interior parts of South India can only mean that the western trading agents travelled extensively in the interior to deal directly with the producers of the commodities exported by them. The site has yielded Arretine red-glazed pottery of Rome, which was abandoned about the middle of the first century A.D. The regular monsoon trade should have begun before this time, possibly even before the death of Augustus in 14 A.D., between the Red Sea and the Coromandel Coast.

The language of the graffiti on potsherds is akin to that of the short epigraphs found engraved on rocks in the Madura and Tinnevely districts and it is held to be more akin to the ancient Dravidi script than the regular Brahmi, as found in the inscriptions of Asoka.

The Roman trade with South India was canalised possibly along a highway skirting the Eastern Ghats, as they swing westwards, terminating in the Western Ghats, as it was a useful alternative to the long coastwise route between the Malabar and the Coromandel ports.

Dr. Wheeler opines that the Roman occupation of the Arikamedu site was not likely to have preceded the age of Augustus and began about the beginning of the 1st century A.D. The occupation lasted for nearly two centuries and terminated probably about the end of the second century A.D. It was possibly despoiled for its bricks in the middle ages and later. In the words of Dr. Wheeler:—"The special value of the site lies in the fact that, in addition to being an Indian town and port, it was also a centre of trade with the Graeco-Roman world, and the relics recovered from it include pottery and other objects of known origin and date from the much-studied Mediterranean area. The associated Indian culture is thus dated with precision and thereby achieves the distinction of being the first ancient Indian culture to be dated archaeologically in the Indian peninsula. In effect, the site is culturally a bilingual one; the unknown local culture is dated from the known foreign culture. For the first time it provides a firm datum-line from which the classification of pre-mediaeval South Indian cultures can begin."

The death, in quick succession, of two great publicists who were at the same

time, great benefactors to India's Indian education—Sir P. S. Sivaswami Aiyar and Pandit Madan Mohan Malaviya—has created a gaping void in the realm of our leaders and guides. Sri Sivaswami Iyer lived the entire span of his active life in a spirit of dedication to his sense of duty and service. He devoted all the savings of his brilliant professional career to the endowment and nurturing into vigorous life of his two institutional children, the Sir Sivaswami Iyer High School at Tiru-

kattupalli and the National Girls' School at Mylapore—both of them deservedly looked upon as examples of ideally conducted institutions. In both, the guiding and providing genius was Sir Sivaswami Iyer, but his personality obtruded itself so little in the administration that one wished that such an example had been followed in other institutions under private management. Sir Sivaswami Iyer occupied the high offices of Vice Chancellor of the Madras and the Benares Hindu Universities for a term and his tenure of office in both the Universities was marked by a high academic outlook and a careful fostering of educational effort. His other great qualities, remarkable professional ability, a keen and never-erring sobriety of political outlook and a stoicism and simplicity of life that elicited universal admiration, and above all, an unalterable faith in the onward march of life—these formed the edifice of a noble life well lived and dedicated to self-less philanthropy.

Pandit Malaviya was to the end the embodiment of selfless service in the cause of Hindu renaissance and learning, with a fervour of political vision undiminished by age and unaffected by any reverses. His glorious record as a Congress worker and his even more enduring service to Hindu regeneration are overshadowed by his dedicated service to the Benares Hindu University, which was largely his creation and almost wholly his foster-child. To the end—it is now 30 years since the University received its charter—he lived solely for the University whose comprehensive and all round development as a great centre of learning, both Oriental and Western, is a striking reflection of his own comprehensive personality.

News and Notes — (Contd.)

MR. VAIRAM CHETTIAR'S KUDUMBA VAZHKAI at S. V. S. New Theatre

The story, which seeks to portray the untold sufferings and heart breaking vicissitudes that confront family life, may be told thus. A henpecked husband celebrates the marriage of his son with the daughter of a millionaire. His wife is a virago and her hottempered and baseless charges against her lamb-like daughter-in-law makes even the worm of her husband turn, who is, as a result, turned out of the house by his wife. He, after encountering many storms and gales, joins a beggars' inn. His dutiful son who goes in search of him also happens to join the same Association. Meanwhile, things develop so badly that the viper woman turns penitent and meet her husband and son, a wiser and sober woman. Like most socials, everything ends well.

There is not much in the story but credit must be given for having raised it from its dry-as-dust level to an entertainer by cleverly introducing innumerable humorous sequences. You may not note anything sparkingly original in the Sabha's humorous aspects, but yet there is no gain-saying the fact that they are far from being boring.

From the players, as usual it is Venkataraman, the Sabha's ace comedian, that carries the day.

One remarkable feature about the Drama is the powerful plea it makes for the abolition of prohibition. One feels that this portion of the Drama might have been rendered better. The drama opens with a National song which is accompanied by an attractive showmanship by which figures of Gandhi, Nehru and Netaji are displayed. The irrelevancy of this is lost sight of in the impressive manner in which the whole thing is got done.

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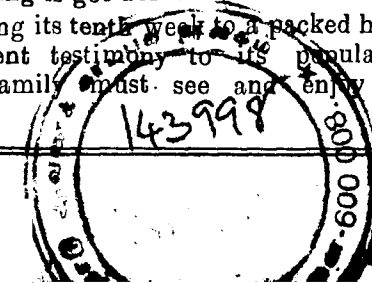
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