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No 4

ON ROMANIZING TAMIL

BY SRI A. S. KANAGARATNAM, B.A.

WRITING is an invention that enables us to see speech. The earliest writings were pictures, and all known scripts have evolved from picture-writing. Tamil, originally a picture-script, evolved through the Brahmi and the Vatta scripts, to its present form by about the 15th century. Even so late as the 18th century, Father Beschi for the first time introduced the 'G' symbol into Tamil.

Suthiram 462 of the *Nannul* states, "To give up old forms and take over new ones is no blemish; change is the law of time." This article is an attempt to explore whether the time has come for Tamil to put away her old script and adopt the Roman.

THE NEW WINE IN THE OLD BOTTLE

For some years now the Education Department has been trying to translate modern scientific literature into Tamil and Sinhalese. Scientific and technical terms must either be adopted in their English form, or newly coined to suit our modes of speech. It would be wiser to take over these words from English. Lots of technical and other terms have already infiltrated into our vocabulary through factories, schools, business centres and the press. A new terminology, if and when coined by Pundits, may never win popular recognition. The language will thus be subjected to the double strain of one set of terms for books and another for current speech, to say

nothing of the additional labour of having to work out an efficient nomenclature. Nor can translation catch up with the advance of science. Hundreds of new terms are being born with the fever heat of research in all branches of science in the West. No wonder, our departmental translators have made little progress.

If, for these reasons, it is admitted that the general policy of translators should be to transliterate the English terms that have no Tamil equivalents, and to give recognition to those already in popular usage, then the question arises, "How far can the Tamil script take them in?" Is the Tamil script flexible enough for transliterating modern scientific terminology? Gas, bus, film, bicycle, car, train, battery, etc. are some of the English words in everyday use here. They are pronounced correctly enough, but cannot be written in Tamil. The difficulty will be greater with regard to scientific, medical and technical terms not in common use, but which must nevertheless get into books when university education is given in Tamil.

STATISTICS

About 25 million people in India, Burma, Ceylon and S. Africa speak Tamil. Their literacy is so low that barely four million of them may be said to read and write the Tamil script. But nearly half the literate world uses the Roman.

Tamil is the only language written in the Tamil script, whereas several languages

Eastern and Western, are written in the Roman, and in its capacity to carry so many speech forms into writing, it shows a remarkable flexibility.

PHONETIC COMPARISON

	Tamil Script.	Roman Script. in English.
Primary Sounds ...	36	50
Primary Letters ...	31	26
Syllable Letters ...	216	—
Primary Vowel Sounds...	14	13
Vowels ...	10	5
Diphthongal Sounds. ...	2	13
Diphthongal Letters. ...	2	—
Primary Consonant Sounds	17	24
Primary Consonants.	18	21
Superfluous Letters.	30	2
(roughly)		
Foreign Letters ...	60	—
Sounds without equivalents in the other ...	4	10

The phonetic capacity and general flexibility of the two scripts may be assessed from the table above. The test of an efficient script is its capacity to represent the maximum range of sound combinations with the minimum of symbols and be at the same time easy to learn, read and write. By forcing the vowels to carry short, long and variant sounds, and by combining consonants the wide multiplicity of English sounds is easily represented by the 26 letters of the Roman alphabet. But Tamil has an unwieldy and complex alphabet of 247 letters, some of them kept there for purely symmetrical reasons, even though never used in words, *e.g.* most of the 'ṁ' forms and some of the 'ṇ'.

GENERAL ADVANTAGES

1. PHONETIC

The phonetic range of the Roman script is greater as may be seen from the comparison above. 20 primary letters express 50 primary sounds. The five vowels express singly or in combination 26 primary and diphthongal sounds. Besides this, it has a

wide range of consonantal combinations without any equivalents whatsoever in Tamil *e.g.* st. str. bl. sn. rt. spl. etc.

Only four Tamil sounds are outside the range of the Roman script. Even these can be written in the Roman by conventionalizing current usage. *e.g.* 'gn' for 'ṅ'. But the Tamil script cannot express ten primary English sounds and many more consonantal combinations. With such a low phonetic range, can it ever enrich its language with a modern vocabulary?

2. EDUCATIONAL

The Roman script is simple in form and easier to learn; the Tamil script is more complex. The formation of the 216 syllabic letters does not follow a uniform pattern. If education in Ceylon is to be tri-lingual, the child's early effort can be reduced to a third, if Sinhalese and Tamil could be Romanized. A difficult script makes education difficult. The Mandarin script of China is so hard to learn that with all their veneration for learning, the Chinese have remained an illiterate people. How easy it is to learn the Roman script, and how efficient it is as a method of writing most tongues, may be seen from the successful use of the script in the Indian army to write Hindustani.

3. OFFICIAL

The Tamil script does not seem to be as suitable as the Roman for official work. Its complex form cannot easily fit in with the speed and legibility essential for office work. Tamil lacks a cursive form, and attempts to reduce it to a cursive mode in Tamil offices by Chetties have been anything but satisfactory. As the script does not lend itself to cursive handling, such writing becomes illegible. The Roman script has an easy, effortless and naturally cursive form that makes it ideal for commercial and official use. Even the ancient Phoenicians, sensible traders that they were, abandoned their old script to adopt the cursive Aramaic as a more suitable script for keeping books.

Modern mercantile and government offices require typewriters for neat and easy recording and correspondence. Tamil type-

writers are available but they are far from efficient. The irregularly formed syllable letters cannot easily fit into a normal keyboard range. Certain letters have to be typed in parts by means of stationary and shifting carriage devices. It cannot be called a convenient contrivance. Also, production of Tamil typewriters is costly and to that extent the modernization of Tamil offices will be retarded. The comments of the National Languages Commission on the use of Sinhalese and Tamil typewriters, are significant. Even the change-over to administration through the national languages will be accelerated by the adoption of the Roman script for Sinhalese and Tamil.

4. NATIONAL

Switzerland is tri-lingual, but has only one script. That is one of the causes of her national unity. China's Mandarin script is a bond of unity among her population speaking several dialects. Ceylon is also tri-lingual. A single Roman script will give her more administrative unity, without her having to give up her English contacts.

5. SCIENTIFIC

The Tamil man's only access to science to-day is through English. It will continue to be his only 'window to the West' for many years to come. Tamil hasn't enough scientific books, nor the terms to produce them. Higher education cannot be given in Tamil till enough scientific books have been translated. Raman and Chandra Sekarar are Tamil scientists of eminence and would presumably, love to give their research to the world in the language that they speak. But Tamil has not adapted herself to receive what her best sons can give her. It is the tragedy of a language that cannot burst its old shell to grow a new one. Tamil scientists can write in Tamil only when she has adopted a script through which foreign words can enter her vocabulary.

6. WORLD-CURRENCY

The Roman script alone, of the world's scripts, has achieved world-currency as the mode of written expression of about half the world's literate population. In a world

that is fast getting unified economically, technically and socially, it will be an advantage to read and write in that script. It is possible that India herself may be driven to seek a Roman unity among the Babel of her tongues. Mr. Frank Anthony's recent notice of a resolution in the Indian Constituent Assembly to Romanize all the Indian scripts, and Dr. Azad's recent pronouncement against the ill-considered enthusiasm to abolish English are pointers in that direction. Even the Japanese script may receive short shrift at the hands of the Americans who are re-shaping Nippon nearer their heart's desire.

7. REGIONAL AND STANDARD PRONUNCIATION

Tamil pronunciation seems to be changing by a process of phonetic attrition caused by the impact of foreign tongues on her vocabulary. Perhaps, the language is splitting up into dialects again. The sounds of 'r' and 'p' are generally getting mixed up. 's' may be 'ś' or 'ch'. The tendency to confuse 'ṁ', 'ṇ' and 'ṅ' seems to be growing. In Ceylon 'ṅ' may be 'ṇ' or 'ṁ' and as it approaches the Telugu border, becomes 'ṅ' or 'ṇ'. It will be a pity to lose the 'ṅ' sound which gives a peculiarly melodious flavour to Tamil poetry. The 'h' 'b' 'g' and 't' sounds have already crept into Tamil speech, but the language lacks the symbols to represent them. 'ś' is used, in transliterating foreign words, to represent 'h' and 'g', and 'ṁ' to express 'b' and 'f' sounds. This unphonetic situation is due to the inability of the language to stabilize her phonetic values. To keep them intact and free from corrosive external influences, her script must have standard values. The Roman script alone can standardize the phonetic values of spoken Tamil and save her from splitting up into dialects. The Roman script has standard values, though we cannot appreciate it from a study of English spelling.

AGAINST ROMANIZATION

No conclusions either for or against can be drawn as to the relative advantage of the two scripts without a large-scale testing

of adults and children under a variety of conditions.

Flexibility is claimed for the Roman script, because it is the script of half the literate world, speaking different languages. It should also be remembered that this literate half speaks languages derived from one common Indo-European speech. It is not strange that they write the same script. Turkish and Malay are the only two languages outside this group Romanized on a mass-scale. It is not certain whether Dravidian or other Asiatic languages could be squeezed into the script.

A single script for our tri-lingual system of education may complicate the spelling so much in the earlier stages of learning, that the last state may turn out to be worse than the first. One script for the three languages may be an advantage, but not at the risk of mixing up the spelling of all the three.

Acquisition of modern knowledge does not depend on the script. The Japanese script is semi-pictorial, and written from top to bottom. Yet the language is capable of expressing scientific and technical terms as easily as any Western language. The Japanese have made many original contributions to science. Their script, apparently, has not interfered with their intellectual productivity.

To force a people into a particular mode of writing regardless of tradition and sentiment, is to mutilate their language. The benefits of Kemal Pasha's ruthless imposition of an alien script on an unwilling people, are being questioned by competent authorities today.

IS IT MUTILATION?

Romanization will not change the spoken language; the words, the pronunciation, the modes of expression or the grammar. Only the visual representation of the words changes. Written Tamil has been changed many times before and may be changed again. Speech is part of a people's being, a racial growth and cannot be torn apart from life. But the script is only an accidental accretion. A child is taught to

associate certain lines and curves with certain words, objects or ideas. What forms these lines take is generally a matter of chance, and the forms thus acquired are not inseparable from speech, and may be displaced by another set of lines without any injury to the living language, or the people's cultural heritage. A change of script cannot mutilate a language or cramp the expression of a people's best.

Tamil in the course of her long history has freely borrowed from the languages. She has incorporated half a dozen Sanskrit letters into her alphabet; her current notation is Arabic, her punctuation marks English, and parts of her grammar are being adapted even now to an English pattern. Apparently, the language has not sustained any injury from the introduction of these alien elements.

IN OTHER COUNTRIES

Kemal Pasha forced the Roman script on the Turks about 25 years ago. Along with other radical reforms, it has helped Turkey to fall into stride with modern currents. The new script has not killed their language, nor crippled their administration. The transition from the Arabic took only a few years, and general opinion has been in praise of the Ghazi's alphabetic reform.

Malay was an unwritten tongue till Islam introduced a Persio-Arabic script. The Dutch introduced the Roman script into their East Indies and it has not only ousted the earlier script, but has grown to be the accepted Malay script, even beyond the Dutch territories.

Sanskrit and Pali have long been written in the Roman script. Because they are dead languages, diacritical marks have been used to indicate their exact pronunciation to foreign scholars. If Tamil is ever Romanized, it must be without the use of diacritical marks.

The teaching of Hindustani in the Roman script to the Indian army has been noted. It is not likely that the practical men now in power in India will discontinue so convenient a practice.

TRAINING THE EXPLORERS OF TOMORROW

Japanese may be cited as an example of an old script carrying the most modern scientific knowledge. But to the Japanese children it must be torture enough to drive them to *hara-kiri*. They have to learn nearly 200 to 300 ideographs—conventionalized pictorial representations—in standard and cursive forms. Many of these ideographs have three or four meanings according to their context. There was a movement for Romanization even before Japan lost her freedom, but the intense nationalism of the people made them put up with so obsolete a script.

It must be mentioned that this examination of the rival merits of the Roman and Tamil scripts is only a layman's exploratory study, and is being placed humbly before the readers of the 'Ceylon Teacher' without any intent to evoke a controversy. Any scriptic reform of Tamil must start in S. India. To-day there is a big output of books from that country, but most of them are literary productions. Scientific books are few. S. India alone can decide whether her scientific turn-out should continue to be so small—*The Ceylon Teacher*.

TRAINING THE EXPLORERS OF TOMORROW

By JOSEPH KALMER

FREE DISCUSSION

WHEN we see how highly organised youth is to-day in almost every country, it is astonishing to note that the organisations are of recent origin. The Scout Movement, which became a world-wide organisation under the late Lord Baden-Powell, was formed in 1908 in Britain; now its annual international camps called Jamborees make many young hearts beat faster when the time comes for each country to choose its delegates. The development of team spirit, mutual helpfulness and independence of character have been recognised by adults, and are expressed in many languages by the words "scout spirit".

Many new organisations in Britain have been founded, which reflect the scout spirit, including, the "Explorers' Club", which sends a number of boys aged 14 and over abroad every year—not merely on glorified excursions, but as meteorologists, surveyors and so forth, to gain experience as explorers. These expeditions have gone to Lapland, Newfoundland and other countries and many a youth who has taken his first tentative steps at the Explorers' Club has later become a member of one or more expeditions and finally even become the leader of an expedition.

Perhaps the most interesting feature is that this training for discovery does not begin with adolescents, but with boys who are still quite young. One example of this is the Discoverers' Club at Nottingham, in the English Midlands. It was formed about two years ago in the top form of the William Crane Junior Boys' School at Aspley, Nottingham. It was begun by the 10 or 11 year old boys of this form, who organised and held class meetings, at which any boy could speak his mind freely and discuss matters which worried him or his class-mates. A discussion based on democratic rules then followed, and he was answered by other boys, if they thought they could solve his problems. The best speeches were printed by the school magazine.

In addition to these meetings, centres of interest were formed to permit specialisation in various fields. Young model aircraft enthusiasts, for example, could exchange experiences with their comrades who had similar tastes, obtain advice and so on. Any of these "aircraft constructors", who cared, could give a talk on his experiences to the Discoverers' Club which was formed to

organise these various hobbies. All that a boy needed to qualify as lecturer was to have made a real discovery of something unknown to the others about which he could give them information.

The Club's young members invited adults to give talks and the adults co-operated with the juniors. Thus it happened that Brian Dove, the 10-year-old President of the Discoverers' Club, said to the Lord Mayor of Nottingham, "I congratulate you on being the first Lord Mayor to become a member of our Club", and gave him a membership badge.

THE BADGE

The value of this badge should not be underrated. In its short life the Club has already become so well-known around Nottingham that any craftsman or farmer feels it an honour when a young discoverer comes to him to "discover" something which he, himself, indeed knows well, but which will help the boy and his friends to understand better their environment. Their Club

arranges expeditions in the district, during which history, nature study, geography and other subjects are studied in a practical manner.

The enthusiasm shown by these boys in their discoveries is remarkable; and their parents also are as interested. In this way the Club has also become a training centre to teach democratic citizenship. Not only are Club officials elected by secret ballot, but direct relations have been established with the City Council, ever since the Club invited a member of the City Council to come and hear the boys' opinions on the need for larger class-rooms, a swimming-bath and a children's cinema, not to speak of a suitable recreation ground.

The boys' resolution on these needs even reached the member of Britain's Parliament for the constituency, who became interested in their suggestions. But the most important thing about the Club is that the boys learn to speak and act freely and uninhibitedly from an early age.

VISUAL AIDS TO EDUCATION IN AUSTRALIA

By CHARLES LYNCH.

EXTENSIVE use of visual aids in education has been developed on the most up-to-date lines in Australia, where a modern Visual Aid Centre has been established at the University of Melbourne, Victoria.

Founded in association with the Royal Australian Air Force, it produce all types of these aids to instruction and teaching.

Among them are charts, diagrams, film strips, slides, and silent and sound 16 mm. motion pictures.

A library of 16 mm. sound and silent educational films is maintained, teachers are trained in the use of visual aids, and research is conducted into the most effective technique for their practical use.

When the Centre was established within the University as a logical location, Squad-

ron Leader N.H. Eosenthal B.A., B.Sc., was appointed Director, and it has been due to his energy and enthusiasm that the scope of the important work has expanded and developed under peacetime conditions.

The Centre has played a notable part in changing the Australian educational outlook from one which regarded the film as an entertaining luxury to an essential instrument in post-war education.

Fullest possible use is made of the production facilities of the Australian National Film Board, and also of established commercial film-producing laboratories.

Teacher training in the use of films and the operation of projection equipment is supplied, and scientific investigation has been carried out into the question of student reaction.

One interesting test conducted has shown that rigidly factual films are more effective than those which contain elements of entertainment. The student reaction to the irrelevancies was one of bewilderment, but the factual film gives them a simple picture that can be easily understood.

The Centre's facilities are available to all secondary schools, particularly those in the State of Victoria, of which Melbourne is the capital. The Centre also supplies educational institutions in other States, as it is the only one of its type attached to an Australian University, and there are also very few in the British Empire.

The Centre is a non-profit organisation. The work is subsidised by the Government grant and University funds, and practically all the equipment has been made in the University workshops.

Because of the facilities of the Melbourne University, this Australian Visual Aid Centre offers probably the cheapest service of this class anywhere in the world. Film strips are supplied to schools at Re. 1-4 each, and their preparation is supervised by lecturers from the various faculties.

Before a teacher can obtain the degree of Bachelor of Education, he or she must prepare an approved paper on aspects of visual aid, and the importance of the subject in the University curriculum is increasing each year.

The centre arose originally out of the need of the Royal Australian Air Force, which sought some institution where it could obtain advice and direction in the matter of visual training. The R.A.A.F. still makes extensive use of the film facilities.

Among the subjects covered by the hundreds of 16 mm films regularly made

available to schools and educational institutions are engineering, physiology, hygiene, medicine, first aid, physics, botany, psychology, vocational guidance, teaching, social studies and a number of miscellaneous subjects. Many of the executives of Melbourne's leading industrial companies attend regularly the screening of the latest films on industrial management and on staff relationships. These are obtained by the Centre from overseas countries.

Screening of technical films is also carried out in a special sound-wired theatrette equipped with Australian-built projectors.

Officers and men from the Royal Australian Navy, the Postal Department, the Department of Works and Housing and other government authorities frequently attend screenings at the theatrette, and representatives of the various churches also attend to view films on religious subjects.

For the training of teachers, the Centre conducts lectures in the Commerce Theatre of the University.

For 1947 the subjects covered included Investigations into the Effectiveness of Visual Aid, Modern Developments in Education, the Selection of Visual Material, Do's and Don'ts in Visual Education, Australian National Library and Its Functions, Problems of Production, Types of Visual Aid Equipment, and Psychological Factors in Teaching with Visual Aids.

The course also included an exhibition of films produced by the Australian National Film Board.

The importance of the work now being carried out in Melbourne will eventually result in visual aid centres being established in other Australian universities.

PANDIT JAWAHARLAL NEHRU—AN INTERPRETATION

By SRI M. A. DORESWAMY IYENGAR, M.A., B.L., *Advocate, Mysore.*

[This essay has been developed from a speech delivered by the author at the Intermediate College, Mysore, while presiding over the Nehru Jayanti celebrations on 14th November 1947. It is planned on the following lines.

1. A Critique of Eminence.
2. Personal Achievements.
 - i. The Idol of the Nation.
 - ii. Political Leadership.
 - iii. World Statesmanship.
3. Secret of his greatness.
 - i. His success in life.
 - ii. Charm of personality.
 - iii. Elements of character.
 - (a) Non-egoism.
 - (b) Rational spirit.
 - (c) Life of planned action.
 - iv. Great ideas and ideals.
4. Critique of Greatness.
 - i. Creative, synthetic soul-type.
 - ii. Critical homage.]

1. A CRITIQUE OF EMINENCE

THE greatness and influence of Pandit Jawaharlal Nehru do not call for any proof or reminding. Every Indian of this age has felt them, and ardently admires the man. But a descriptive account of his character and conduct, a narrative of his life events, an anecdotal delineation of the man, an emotional appreciation of this or that trait or idea of the Pandit, a scrappy picture of his ideas or ideals, or a verbiage of homage, would only be illustrative or explanatory of his greatness and influence. All these have their value, and cannot be ignored or discounted. But we must not stop at them. We must go further. We must try to know the whole picture of the man and his philosophy of life and their worth. We must understand what the man really is and why he is so; we must grasp the true nature and worth of his greatness and its constituent elements.

2. PERSONAL ACHIEVEMENTS

The personal achievements of Jawaharlal, representing the objective manifestation of his greatness, can be summed up to be four-fold:

- (a) He has won the universal love of his nation and captured its heart and imagination, as no other man of his generation.
- (b) He has become the greatest political leader of modern India.
- (c) He is becoming Asia's most influential leader.
- (d) He is one of the foremost statesmen of the world to-day.

i. THE IDOL OF THE NATION

If Mahatma Gandhi is the most respected person in India, Jawaharlal is perhaps the most beloved man of this generation. He is the idol of the masses, the trusted leader of the educated, the hope of the youthful, the support of the progressive, the mainstay of the radical, and the safety of the moderate. Gandhiji inspires awe and reverence more than love. There is nothing awe-inspiring in Jawahar, and none thinks of reverencing him as a holy man. Gandhiji may penetrate into our very soul and move the mass-mind from the very core of their invisible soul, but Jawahar pierces our heart and moves our head far more effectively.

From 1929 when he became the president of the Indian National-Congress at the early age of 40, Nehru's life has become merged in the life of the nation, and his biography has become a part of the history of India. He has since then ceased to live in himself or for himself or even by himself. His

imprisonments, his journeys, his writings, and even the illness and death of the members of his family, have all become public events.

To secure an imperishable and universal place in the heart of a vast nation is no mean achievement. In world's history, we can get hardly half a dozen names that can rival Nehru in this respect. Napoleon may have inspired greater love in his soldiers, but he inspired greater fear and hatred among others. Jesus or Mohamed may have inspired greater love among a handful of their followers, but the bulk of their contemporaries were hostile to them. Jesus lived and died a Jew, but no Jew loves him. Sri Krishna, the perfect incarnation of 'belovedness', is semi-mythical. Even he had enemies, just as Nehru may be said to have enemies in some fanatical Pakistanis and Fascists.

ii. POLITICAL LEADERSHIP

A comparative study would indicate the true place of Jawaharlal among India's political leaders. If we leave out of account Mahatma Gandhi who is a superman in more than one field, and confine our attention to the political field only, we find that the most eminent political leaders that India has produced after 1857 are Dadabhai, Mehta, Surendranath, Tilak, Das, Motilal, Subhas, Jinnah, and Patel. No doubt each has his own special forte, in which he eclipses Jawaharlal. He certainly lacks the pioneership of Dadabhai, the oratory of Mehta and Bannerji, the scholarship and pluck of Tilak, the aristocratic dignity and "presence" of his own father, the brooding pertinacity of Subhas, the iron will of Patel or the diplomatic finesse of Jinnah. But in general capacity and intellectual equipment, in organising ability and output of work, in outlook, idealism, and inspiration, and in width of vision, and true kindness of heart, Jawaharlal surpasses them all. Most of them failed to see India free or to become the official leaders of Free India. Jawahar is much more intensely political than Gandhiji, and is claimed by some sections of the educated classes as being the greater political leader.

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iii. WORLD STATESMANSHIP

Long before India became independent, Jawaharlal had become an international figure as an enemy of Fascism, Imperialism, autocracy, oppression, and exploitation. After he became the official head of the Indian Government, his activity and influence in the international field have increased enormously, not as a fighter like other statesmen of his own country's interest only, but as a promoter of international amity and peace and as the champion of all oppressed and exploited peoples. All backward, weak and exploited countries of Asia and the other parts of the world have begun to look up to him for help.

What is the place of Nehru among the statesmen of the world? The world is full of politicians, but statesmen who have acquired real international reputation not by reason of their office but by reason of their personal worth and contribution and achievement can hardly be counted on our fingers' ends. The leader of America or Soviet Russia or Britain will wield enormous influence for good or evil in the comity of nations by reason of the power of his country, however insignificant he may be personally. Smaller powers will have to cajole and praise him from self-interest. The position that Truman or Bevin occupies to-day is entirely due to his office. Barring Franklin Roosevelt, America has not been able to produce after President Wilson any statesman who commands universal influence either at home or abroad. There is another group of statesmen like DeValera (Ireland), Chiangkai-shek (China), Franco (Spain), and Dr. Salazar (Portugal) who are really eminent in their capacity and achievement and home influence, but who have not acquired any international reputation. Thus the only living statesmen of real international reputation with whom Nehru has to compete are Churchill, Smuts, Stalin, Molotov, and Dr. Benes—(Czechoslovakia). Of these Churchill has already been dethroned by his own countrymen, and without an official position he can hardly wield any international influence. He has neither the desire, nor the capacity to be internationalist. He is a dangerous, die-

hard jingo Imperialist whose one concern in life has been to maintain intact the British Empire, but he has the tragic misfortune of watching its dissolution impotently. The power of Smuts is shaky in his own country and he owes much of his reputation to British advertisement. He is a racist and isolationist. He does not feel like Nehru any vivid sympathy with any other oppressed people, and has no inclination to espouse their cause. Nor does he possess any ideological politics. Stalin and Molotov are great political leaders who have done great things for their country. But their politics is primarily power politics both at home and abroad. They seem to be at bottom uncultured peasants and absolute egoists who would destroy their opponents ruthlessly if they acquired power. Dr. Benes is a lovable character, but possesses little inclination or capacity to play an international role. His treatment of the Germans after the victory has been the negation of all idealism or principle. While Jawahar is a man of culture whose culture dictates and guides his politics, none of these except Benes and Smuts are true men of culture. Churchill possesses a certain type of mechanical learning, while Stalin has also been dabbling with Marxism. The culture of Smuts has no control over his politics. Jawaharlal thus surpasses most of the foremost statesmen of the world in more than one respect.

3. SECRET OF HIS GREATNESS

What is the secret of Jawaharlal's greatness? Some seek to trace it to the greatness of his success in life, some to that of his personality, some to that of his character, and some others to that of his ideas and ideals. While there is a kernel of truth in each of these four views, further analysis might reveal other aspects of this secret. Just as Jawahar has devoted his life to the discovery of man and to the discovery of India, we must also make a scientific and critical study in order to discover him.

i. HIS SUCCESS IN LIFE

The astonishing success of Jawahar is almost unparalleled in quality, quantity, rapidity, and perhaps in durability also. It is

unparalleled in point of its beneficent character, unlike that of exploiters and military heroes. The political success of dictators will always prove a danger to their opponents and also to the liberty and safety of the people; their reign will be costly, if not ruinous to their own country.

Such success could not come to a small man. Without greatness, without high genius and extra-ordinary effort, Jawaharlal could never have won the love of 400 millions of his countrymen, or become a leading figure in the world of today. His success is not due to mere luck or accident as in the case of Trueman, for instance. By 1939, Churchill's career had become almost extinguished, and it was only the accident of the World War that gave a chance of manifestation for his greatness. But in the case of Jawaharlal, circumstances and opportunity, instead of favouring or aiding his success accidentally, or as a matter of course, or at least by remaining passive and neutral, have been positively and actively adverse. In free countries, politics is a sure passport of success to a man of talent. But in a country like India crushed under ruthless foreign rule, politics meant incessant fight against the irresistible might of the Government, repeated imprisonment, continuous repression of body and soul, and almost permanent frustration of all aspiration and effort. But Jawaharlal was not deterred or depressed, but organised and conducted his country's fight with extraordinary brilliance, and succeeded in bringing down to its knees the mightiest military empire of the world. When his country became independent, he faced the world with a country which though geographically, demographically, and culturally one of the greatest in the world, was yet comparatively the lowest and the weakest in the political and economic fields. Apart from this political and economic degradation, the world's first impression of freed India has been most unfavourable. She is now presenting before the world the spectacle of a disgusting beggar, clamouring for doles of food, capital, machinery, military talent, technological education, political experience and racial equality. While a handful of Britishers has somehow main-

tained peace in India for over a century, their exit has been followed by a sanguinary savagery without parallel or precedent, and India is still unable to set her house in order. But in spite of such overwhelming odds, Jawaharlal is daily making himself felt in the international arena and enhancing the reputation and influence and position of India. Jawahar's success in becoming the idol of the masses only next to Gandhiji has also been achieved in spite of adverse circumstances. He is not a man of the people, and does not possess anything common with the ordinary man. He is a high intellectual completely detached from the common man. He cannot put up with mediocrity, incompetence, weakness, folly, irregularity, vulgarity, ugliness or baseness. He was born and bred up in a palace amidst luxury and pomp, fondled and petted as an only son and catered to by an army of servants. By birth, education, and temperament, he is an aristocrat. His idealism also makes him an aristocrat. Still, he has become one of the most beloved of democrats. Jawaharlal's success thus represents the highest order of greatness in the man.

But success is not a proper or valid criterion of greatness. Success and greatness are not necessarily related. All successful men are not great and all great men will not invariably be successful. Success may be an effect of greatness but can never be its cause. The argument from success would inevitably end in circular reasoning to the effect that Jawaharlal is great because he is successful and he is successful because he is great. Success may indicate the presence of greatness, but will not explain what it is and why it is so. There is always an element of luck in success. The luck of Jawahar lay in his father preparing the way for him and in Mahatma Gandhi showering all his favour on him and using his infinite influence to push him up. But while Gandhiji's favour provided special opportunities for Jawaharlal to rise high, there was sufficient native talent in him to avail himself of those opportunities far better than any other favourite of the Mahatma.

ii. CHARM OF PERSONALITY

If personality is the secret of Jawaharlal's greatness, charm is the secret of his personality. In personal charm, he is a great figure in world's history. He belongs to a family of beautiful personalities. He has been brought up in the best traditions of Eastern and Western manners. In Jawahar, everything breathes charm.

Jawaharlal's personal charm has certain distinguishing elements which make it great. In the first place, it is almost wholly inborn, natural, and spontaneous. It is part of the very texture of his body and soul, and is not an artificial acquisition. In the second place, it is wholly unalloyed with either ugliness or roughness. In the third place, it is not selective or partial. It is not confined to one or two fields only. The whole man, his soul, mind, thoughts, ideals, figure, speech, manners, conduct, and character, are all charming. In the fourth place, this charm is not of an exploiting type. It is neither the charm of a diplomat who deliberately uses it to gain some advantage nor the charm of a woman who consciously or unconsciously employs it to captivate men or to exhibit herself, nor the fascination of a tiger that draws a victim to its ruin.

Jawaharlal's charm may be unique, but cannot account for all his greatness. Mere charm cannot make one great. Charm is an evanescent quality and will not count for much in a nation that is mad after Immortality and Infinity.

iii. ELEMENTS OF CHARACTER

If character forms the key to Jawaharlal's greatness, what are its constitutive elements? Much has been said and written about his character in a scrappy way. More than one volume can be filled up with its delineation, if we adopt the anecdotal, reminiscent, literary or discursive methods. But if we attempt a scientific analysis, we can specify three qualities as constituting the most fundamental and important elements of Jawahar's character. These are (1) absence of egoism, (2) of nationalistic spirit and (3) an urge for a life of planned action.

(a) NON-EGOISM

The utter absence of egoism in Jawahar is manifest in every word and deed of his. Both friend and foe have noticed and acknowledged it. There is an utter lack of self-consciousness in Jawahar. That is why he always exhibits a boyish innocence and exuberance and appears to be growing younger in spirit day by day. Further, he always works impersonally. His outlook is wholly impersonal. There is no vanity or exhibitionism in him in any form. He has no sense of prestige or personal pride. His mind is ever on the move and has no time either to brood or to gloat over his ego. He lacks a sense of revenge or retaliation. His mind does not dwell upon the memory of past wrongs and does not urge him to avenge them to any extent. His treatment of the British has not in the least been impaired or worsened by reason of the wrongs they have heaped upon his person and his country. Far more than all these qualities and results, this non-egoism has saved Jawaharlal from the grip of power-politics from which no politician is safe. Jawaharlal does not either consciously or unconsciously love power. In him there is no conscious or purposive working for position, prestige, profit or power of any kind.

This non-egoism is unique in Jawahar. In quality and quantity it is extraordinarily high. It is not a mere passive or quiescent possession, but an active manifestation, beneficent in results. It is an inborn spontaneous quality rather than the product of culture or conscience. It is not a onesided specialisation and does not make him either an ascetic or a saint.

(b) NATIONAL SPIRIT

Jawaharlal's temperament is almost wholly secular and rationalist. Conscience, sense of sin, sense of the mystery of the world, mysticism, self-brooding, metaphysical curiosity, theological speculation, poetic fantasy—none of these obsess or overpower him. He is not an introvert or a votary of the inner life. Contemplation is not his forte, and calm is not the crown of his life. The baffling complexity, the infinity of depth, the universality or absoluteness of a

Gandhi are beyond him. His mind is compact though wide, and simple though rich. It does not possess any hidden dark recesses. It is as bright and precious as a diamond and as clear and transparent as a crystal. Lucidity and charm of mind and action rather than originality represent Jawahar's character. He possesses what has been called a French type of mind and a Hellenic type of spirit. He lacks the British clumsiness, reticence, slowness, empirical outlook, reserve of power, doggedness, and love of exploitation, nor the German heaviness, originality, idealistic outlook, ruthlessness, and love of power, nor the Slav morbidity, dark brooding, cruelty, brutality and religiosity, nor the Hebraic seriousness, pedantry, pomposity, and love of legalistic ritualism. Virtue represents for him a joyous accomplishment and spontaneous living, without any necessary moral or religious qualification or significance. No emotional bias colours his reasoning, and no sort of obscurantism envelopes his judgment. His life is predominantly transparent and outward-bound. There is an air of natural rationalism in Jawahar's actions, utterances and mentations.

But while his exterior life is neither a mere pale reflection nor an overflow nor even an insignificant protrusion of a rich conscious inner life, it is not also the product or transformation or sublimation of an oppressive unconscious interior. Jawaharlal is not the victim of any Freudian complex or anxiety neurosis or exhibitionism or escapism. His life of breathless activity is not morbid or escapist or exhibitionist or compensatory. His nervous constitution is perfectly and healthy.

(c) LIFE OF PLANNED ACTION

That is why his life of action is planned by conscious thought rather than dictated or controlled by unconscious quakes. If thought does not build up an inner life for Jawaharlal, it certainly participates in the building up of his luxurious exterior life.

Jawaharlal is a man of action *par excellence* and not a man of thought or feeling. He is deeply emotional and to some extent even romantic. But he is not a senti-

mentalist nor an aesthete nor a Bohemian nor a lounge nor a parasitic enjoyer of life. Feeling does not preponderate over reason or action in him. It fulfils itself as the inspirer of action and is consumed by it. Thought plays a similar role. Jawahar lives in action and for action. He is a man bubbling with irrepressible animal spirits and inexhaustible surplus energy which urge him to incessant and breathless activity, both physical and mental. He is impatient of idleness, sloth, delay, impotence, and willlessness. He is an incarnation of the *rajasic* spirit.

But is this action-madness a disease or empty fuss? It is neither. Action in Jawaharlal is not morbid or escapist or compensatory or exhibitionist. Nor is he constituted by Nature to be an exclusive extrovert or a wobbler and no more. Nor is his activity mere fuss or bustle or restlessness devoid of meaning or significance. He is not pursuing action for action's sake. Nor is it mere pursuit of adventure. Action in him always tends to realise some end.

In most men of action, the ends will be selfish glory, fame, power, profit, or pleasure either for themselves or their clan or country. They worship success and opportunism. They are not bothered with scruples or moral values. The end very often justifies the means. Goethe said that the man of action is essentially conscienceless.

But the life of action of Jawaharlal is not morally anarchic or intellectually chaotic, as it is guided by conscience and culture. His non-egoistic character makes his activity strike after moral ends. Men of action who accept moral ends, generally relegate them all to private life, and want to keep public life, especially in relation to the state, free from all moral shackles. State policy will become dominated by Machiavellian methods, Kautilyan tactics, reasons of state, *das real politique*, and the force theory. Such men would sacrifice every moral principle and every value, if such sacrifice serves the interest of their country or their party. Self-interest and not principle will be the basis of their actions and likes and dislikes. A Churchill

would hug the Bolshevik to his bosom as his eternal friend at onetime and at another time cultivate the friendship of the Nazi against the Bolshevik. But it is the greatness of Jawaharlal that he is striving to respect moral principles alike in private and public life. He cherishes certain principles which he wants to uphold always. For instance, he would never choose Fascist or Bolshevik methods to achieve his goal. His belief in democracy both as life and as method is fundamental. He would never befriend Fascism. His belief in non-violence may not be as deep as Gandhiji's, but he certainly and always prefers non-violence to violence. His belief in social equality and economic justice does not lead him to make a fetish of the poor in the way of Tolstoy, in the way of Gandhi or in the way of even Lenin. He prefers Social Democracy to Proletarian Dictatorship, or Gandhiji's peasant-apotheosis. Even for securing a just end, which he ardently cherishes, he does not wish to sacrifice a principle. While he is rescuing Junagadh or Kashmir, he insists upon a plebescite, however inexpedient or costly or injurious it might be. His cherished principle of self-determination forced him to accept the partition of India. Conscience thus controls action in Jawaharlal far more than in other men of action. That is why he is charged with being too soft and weak to rule in times of crisis.

Besides conscience, culture also guides the action of Jawaharlal. Conscience without culture would be the puppet of instinct, custom, superstition, or emotionalism. Men of action are not generally intellectuals. Prominent men of action like Lloyd George, Stalin, Roosevelt, Franco, Mustapha Kemal in our times are devoid of culture. They are clever and intelligent, and some of them possess some sort of a mechanical scholarship. But they are not real intellectuals. Hitler, who possessed a genius for action and certain original ideas, was described by Dr. Schaet as a half-intellectual. Jawaharlal without being a specialist or a scholar, is undoubtedly a great intellectual. He has imbibed the best culture of the East and the West and lives by it. It is his culture that

creates and sustains his principles, guides his reason and justifies his action. He does not prostitute his culture or learning or intellect for any ends got from instinct or habit or otherwise. It is rather his culture that creates and sustains his idealism and his philosophy of life.

Thus Jawaharlal's life is not a mere life of action, but is a life of planned action. Conscience and culture guide and divert his action to plan and construct channels of humanitarian service. Jawaharlal is a great believer in organisation and planning. He is himself a successful organiser and planner. His contributions to the reorganisation of the Indian National Congress and its work and to national planning in India are well known. His whirlwind campaigns for propaganda and election, especially in 1936-37, were models of perfect and gigantic organisation. Jawaharlal loves order, regularity, and system. His great ambition is planning of both national and international life as a whole.

Jawaharlal represents a unique type of the combination of conscience, culture, and

will. None of the three is one-sided or over-balanced. Conscience does not rise to the heights of a saint's, or culture to the heights of a sage's in Jawahar. But they are not absent or dormant or deficient as in other men of action. While they guide the will, they do not drive it inwards into an interior life of holiness or of thought. The urge for action in the external world is too strong to be a mere puppet of conscience or culture. Conscience, culture and action, all co-operate equally and harmoniously. Conscience without the corrective of culture would impose all sorts of fads as the ends of action. Culture without the corrective of conscience would over-exalt material values of life, impose a soulless tyranny, discount individuality and individualism, drag on life, and accept the cult of violence. Jawaharlal's respect for the individual is real and profound. He does not think of planning every one's dress and food, activities, manners, conduct, or character. But he does not tolerate unsocial or unprogressive or unscientific or chaotic acts, ideas, or ideals in individuals.

(To be continued)

BROADCASTING THE MESSAGE OF THE MAHATMAS BEING A SCHEME OF MORAL AND RELIGIOUS INSTRUCTION IN INDEPENDENT INDIA

By SRI M. A. NARAYANA IYENGAR, M.A., B.L., Retired Deputy Director of Public Instruction, Mysore.

ON the 15th of August, 1947, India became free. But the marks of centuries of bondage still remain with her. Politically, economically and culturally, her life still remains organised on lines which are not fully consistent with her new status.

If we study the system of education now obtaining in our country, it becomes clear that it has to be reorganised thoroughly to harmonise with our newly attained status of freedom. Our educational system, originally devised by our foreign rulers, has only been slightly modified by the upsurge of nationalism during the last fifty years and more. It was conceived as an instrument for forcing English culture on a select

class of Indians so as to train them as administrators for the Government at the same time the masses were exploited, and their economic life ruined. Even the so-called educated classes suffered from the fact that their education bore little relation to their environment, religion or traditional culture.

As a result of all this, our people have lost not merely their wealth but also their character. Schools and Colleges to-day concentrate on a purely intellectual training, and lay little stress on moral, spiritual or even cultural values. The young men and women studying therein are mainly interested in passing examinations which will help them to careers and professions.

The true end of education is of course the drawing out of the God-given faculties in all of us. If this is to become a reality for all of us, including the denationalised and despiritualised products of the present system of education, we have to re-study and interpret the age-old message of India.

We have now a splendid opportunity for doing so. Indeed, we shall be failing in our duty if we neglect this opportunity. Let us remember that Swaraj has come to us after a hard struggle, carried on for decades under the leadership of patriots, scholars and saints like Dadhabhai Naoroji, Swami Vivekananda, Sri Aurobindo Ghose, Bal Gangadhar Tilak, Gopal Krishna Gokhale, Rabindranath Tagore, Bipin Chandra Pal, Subash Chandra Bose, Chitta Ranjan Das, Lala Lalipat Rai, Jawaharlal Nehru, and above all, Mahatma Gandhi. Each of them made his own special contribution to the national struggle, but to all of them it formed part of a great enterprise to re-discover the lost soul of India, and now that Swaraj has come, we owe it to them and we owe it to ourselves to revive the ancient glory of our beloved motherland.

Throughout history India has had a distinct culture of her own. In spite of her chronic poverty and the political dependence from which she suffered till recently, she has been respected for her high intellect and her unique spiritual culture. To-day, with the shackles imposed by foreign rule on our spiritual development removed, we cannot become merely pale imitators of the west.

The world is now divided into a number of armed camps. The Soviet Union and her allies and followers hold that Communism is the only way to salvation. The United States of America and the nations of Western Europe profess faith in democracy and free capitalistic enterprise. Some Moslem nations seem to think that an Islamic state, ruled by the *Shariat*, is the only way out.

India cannot merge herself in any of these camps, nor form another camp altogether by herself. We must remember that while we have been the most religious

people known to history, we have at the same time tried to keep our state secular. India has been the mother of true democracy. It is only the *Vedanta* that can give the most rational justification for respecting one's individuality. Hindu outlook is essentially socialistic, but is utterly opposed to violence and class war.

When we survey the vast background of Indian culture through the ages, it becomes clear that it is alike our privilege and duty so to adapt our age-old ideals to the conditions of the world to-day as to make for national advancement and universal peace. And the first step in this gigantic enterprise, I submit, is to revive the ancient cultural, moral and spiritual fervour on the one side and to introduce the modern Western scientific, practical, economic, humanitarian and socialistic spirit on the other. A new outlook, combining within itself harmoniously the best elements of our ancient culture with the best in the civilisation of modern Western nations, must be evolved. And it must be made to animate and inspire our students as well as our leaders.

One of the items of work that has to be immediately taken up in this connection is the reorganisation of our system of education on rational, practical, national and spiritual lines. Provincial or State governments will have to take up this important work with the help of expert committees appointed for the purpose. Another urgent and important task is to propagate once again in an easy, clear and interesting style in modern Indian languages the messages of our saints and prophets, particularly those of Swami Vivekananda and Mahatma Gandhi, the latest exponents of the *Vedanta*. We must also acquaint ourselves with all the important schools of thought in the world both from the materialistic and spiritual points of view. Only thus will we be in a position to work for the welfare of India and of the world.

It may be found necessary to restate the messages of our saints and prophets to suit modern conditions. The primary need to-day is the establishment of unity in the

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nation and the eradication of sectarian jealousies, communal fights and caste prejudices. The central principle of the *Vedānta* is that every one is potentially divine. Our duty is to make this potential divinity manifest. Through a sound system of school education and a wise plan of adult education, we must broadcast this faith among the masses. The goal of our education should be to make every citizen in this country, be he rich or poor, wise or ignorant, manifest the divinity within him, so that within a reasonable time he may raise himself to a fair height of perfection and develop the qualities of a true *Mahatma* in his individual life as well in his social and national relations.

This mission has to be undertaken by the wise and patriotic leaders who are to-day administering our country in a spirit of dedicated service. And every patriotic citizen must contribute his mite to the great cause. It is in this spirit that I venture to suggest that one of the items of work that can be immediately taken on hand is the publication in modern Indian languages of small pamphlets, explaining and reinterpreting our ancient culture.

I have made out after some careful thinking some of the topics on which such pamphlets may be written. It may be freely varied, added to or curtailed, so long as the main objective is kept in view.

LIST OF TOPICS

A. General Topics:

1. The sacred books and their value to humanity.
2. The importance of the *prasthanā-traya* and the *darsanas* especially to the Hindus.
3. Science, philosophy and *yoga-jānyanā*.
4. The Vedantic view of the evolution of the universe—how far scientific?
5. Truth is God, God is Truth.
6. The relation between Truth and the universe.
7. Man with body, senses and mind is potentially divine.

LIV—4—3

8. Vedantic views of beauty in Nature and human life.

9. Universal life is one, though there is variety in Nature.

10. The Vedānta is not exclusive, though popular Hinduism may be so.

11. Hinduism has evolved out of the life of the sages.

12. Stages of the development of Hinduism through the ages.

13. Vedantic conception of God.

14. Vedantic conception of the *yajnas*.

15. Vedantic conception of the *karma* theory.

16. Vedantic conception of the *purusharthas*.

17. Vedantic conception of *moksha* or freedom.

18. Vedantic conception of the *yogās*.

B. Individual welfare:

19. Place of sects in Hinduism: they are meant for individual worship and not for social strife.

20. Individual freedom means the attainment of perfection by realising the divinity within and using the mind and body for the divine purpose. (The Vedantic views of *tattva*, *hita* and *purushartha*).

21. Real happiness consists in the experience of the bliss of the realisation of truth in things and events.

22. Control of physical wants and the proper education of our desires promote *sattva-guna*.

23. Education of the body, senses and mind in order to promote spirituality.

24. Practical and spiritual methods of conquest of the *ari-shad-varga*, fear and sorrow.

25. Development of high ideals in the heart checks bad habits, tending to slavery to the senses, physical weakness and nervous prostration.

26. *Tamasic* inertia, due to extreme selfishness, should not be mistaken for *sattva* or divine qualities.

27. There must be harmony between the principles and philosophy a man develops in his heart and his life in the home and society.

28. Practice of *raja yoga*, as preached in the *Gita* in order to promote individual and social welfare.

29. Practice of *karma-yoga*, as above.

30. Practice of *bhakti-yoga*, as above.

21. Practice of *jnana-yoga*, as above.

32. Practice of *prapatti-yoga*, as above.

33. Characteristics and efficacy of individual prayer and its effect on the person who prays.

34. The character and conditions of the Inner Voice and its utility.

35. Love and attachment, examined from the standpoint of the Vedanta.

36. Gospel of non-possession and fearlessness, from the Vedantic standpoint.

C. Rural welfare :

37. Our spiritual attitude to kith'kin and community as members of the divine society.

38. People should give up superstitious admiration of the past and supercilious contempt for the present civilisation of the West.

39. The masses should not give up righteous self-effort, on account of a fanatical admiration for and dependence upon living and dead heroes.

40. The *karma* theory should not be interpreted so as to encourage the spirit of fatalism and discourage the sense of confidence in their own powers among the masses.

41. People should give up evil habits which English-educated men with an Anglicized spirit developed during the last fifty years.

42. The masses should not merely depend on the invisible gifts of the gods for promoting individual and national welfare.

43. People must be educated to realise the greatness of God in wonderful manifestations of Nature, more than in His supposed achievements described in sectarian mythologies.

44. People should attach greater importance to the higher mental and moral practices of the Vedanta than to those based upon unreasonable faith in mere rituals and formal worship.

45. Early marriage and other superstitious customs must be given up, as they are not based upon the Vedanta.

46. The glory of the potential powers of the *atman* should be preached to the masses, so as to remove from their minds fear, jealousy, party spirit and lack of initiative in organisation.

47. The Vedantic spirit develops among the masses love for simple Indian products and removes false attachment to the fashionable articles of the West.

48. People should develop originality, earning power, the spirit of enterprise and adventurous undertakings in order to use them spiritually for social welfare.

49. Men must develop character on a spiritual basis, so that they may exhibit their divine qualities in their relations with their neighbours.

50. Characteristics and efficacy of mass prayer.

51. The noble qualities of a *mahatma* and the benefits derived by society from him.

52. Why does the *mahatma* appear inconsistent to the selfish, worldly man?

53. Characteristics, conditions and effects of temple-worship and idolatry from the Vedantic standpoint.

54. Conditions, characteristics and effects of fasts for the welfare of individuals and society.

D. Welfare of the State or Province.

55. Development of the natural resources of India and the divine way of satisfying the people's wants.

56. Effective mass education so as to remove ignorance about the fundamental laws of the universe.

57. Material progress is essential for the spread of spirituality.

58. The curse of untouchability is a national sin and must be rooted out.

59. Communal factions are unvedantic and degrades our nation.

60. The necessity for developing among the youth of the country the Vedantic *kshatra* or military spirit, based upon patriotism.

61. The ideal of responsible government on Vedantic lines.

62. Reorganisation of *varnasramadharma* on Vedantic lines to suit modern conditions.

63. Physical education in schools on Vedantic lines.

64. Technical education, as above.

65. Female education, as above.

66. Adult education, as above.

67. *Brahmacharya* and birth-control on Vedantic lines.

68. Curriculum of studies in schools and Colleges on Vedantic lines.

69. Religious and spiritual education through literature and fine arts.

70. The method of teaching in schools and Colleges, examined from the Vedantic standpoint.

71. Teachers' training from the Vedantic standpoint.

72. Faith in the power of the individual and of God must be the background of all humanitarian movements.

73. Class war will disappear in society, if true Vedanta spreads.

74. Man vs. machine, considered from the Vedantic standpoint.

75. Vows of students and their efficacy.

76. Organisation and management of physical and sports activities in schools and Colleges so as to promote the Vedantic spirit in students.

77. Organisation and management of literary activities, as above.

78. Organisation and management of social and other activities, as above.

79. Situation and construction of school buildings and their sanitation so as to develop the Vedantic spirit among the students.

E. Welfare of the nation :

80. National freedom means the establishment of a divine society and a divine kingdom.

31. The adoption of Vedantic methods to diminish the miseries of poverty.

82. The new constitution for India must be on Vedantic lines if her independence is to be preserved against foreign invasions and internal disintegration.

83. Inculcation of patriotism of a divine type, which will enable the masses to resist the tyranny of ruling cliques, Indian or foreign.

84. If we follow the Vedanta, we shall become superior to materialistic nations in all aspects of national life.

85. Socialism and economic progress according to the Vedanta.

86. Encouragement of foreign travel by our nationals, so that we may learn from other nations as well as teach them.

87. The relationship between nationalism and internationalism, according to the Vedanta.

88. Characteristics, conditions and effects of Non-violence.

89. How to practise non-violence in peace and war.

90. Characteristics, conditions and methods of *satyagraha*.
 F. *The Spirit of Universal Brotherhood*:
 91. Charvaka ethics for world welfare.
 92. Buddhist ethics for world-welfare.
 93. Jaina ethics for world-welfare.
 94. *Nyaya* ethics for world-welfare.
 95. *Vaisesika* ethics for world-welfare.
 96. *Sankhya* ethics for world-welfare.
 97. *Yoga* ethics for world-welfare.
 98. *Mimamsaka* ethics for world-welfare.
 99. Islamic ethics for world-welfare.
 100. Christian ethics for world-welfare.
 101. Sikh ethics for world-welfare.
 102. Zoroastrian ethics for world-welfare.
 103. *Advaita* ethics for world-welfare.
 104. *Bhedabheda* ethics for world-welfare.
 105. *Dwaita* ethics for world-welfare.
 106. *Visishtadvaita* ethics for world-welfare.
 107. Systems of ethics and world-welfare.
 108. The fundamental unity of all religions.

BOOK REVIEWS

THE WAR OF THE WORLDS BY H. G. WELLES. ABRIDGED AND EDITED BY L. BRANDER M. A. THE OXFORD UNIVERSITY PRESS PP. 113 PRICE Rs. 1-8-0.

One of the most famous romances of Welles is now brought within the reach of the understanding of young pupils. As is well known, Welles tells in this novel the story of an assault on the earth by the inhabitants of Mars, the devastation they wrought and the miracle which saved the earth. The value of the book for students is enhanced by maps, illustrations and questions. We heartily commend it as fit for study by senior students of high schools or junior students of Colleges.

JYOTISHA-JNANA-BODHINI (IN TAMIL) BY PANDIT KAZHIYUR K. SRINIVASACHARYA. PUBLISHED BY TAPONIDHI, THIYAGARAYA-NAGAR, MADRAS 17. PP. 230 Price Rs. 2-8.

In this book, many of the elements of astrology are explained in easy and lucid Tamil by the author who is a well-known astrologer. What distinguishes the book

is its practical approach to its subject. Many of the day to day problems that rise between the professional astrologer and his clients are dealt with. The book is an excellent introduction to the study of astrology.

HEROES AND HEROINES OF HINDUSTAN BY PROFESSOR N. S. TAKAKHAV M.A., PADMAJA PUBLICATIONS, BARODA, PP. 114. PRICE Rs. 1-8.

This book is meant for rapid reading by students of matriculation and pre-matriculation classes. It tells in easy flowing English the stories of some heroes and heroines of Indian history. The themes include the biographies of Gautama Buddha, Asoka, Kabir, Akbar, Chand Bibi, Shivaji and Ahilya Bai. Certainly the biographies are well written and will serve to inspire the young students for whom they are intended. It is unfortunate however that no one has been included in the book to stand for the ideals and genius of distinctively Hindu culture.

EDITORIAL NOTES

SOME misguided students seem to have started of late in several parts of the country organised campaigns to sabotage examinations. Reports appeared in the press of students

I. Students' Swaraj

walking out from and boycotting examinations as a protest against question papers stigmatised as stiff. In many places increasing difficulty seems to be experienced by superintendents of examinations in maintaining order and discipline in examination halls. The police seem to have been requisitioned for the purpose in some places. A still more serious feature has been the direct attack on examinations. As a result of an unfortunate movement started by students and parents the Government of Madras first limited the percentage of students who could be detained at the selection examination held in the sixth form, and then banned detention altogether. Whatever may be the reasons behind the Government decision—and there must be some very good reasons, we are sure—there is not the slightest doubt that this is a case of interference with academic freedom and integrity. An even more astonishing decision has been recently taken by the Government of Mysore. They have directed that no annual examinations should be conducted this year in schools and that all students should be automatically promoted to higher classes. This is almost unprecedented in academic history. No doubt, the Government of Mysore were faced with a strong students' movement demanding that examinations should not be held this year, on account of the interruptions to the studies brought about this year by the political movement in the state. There was a strong case certainly for cutting down the syllabus for the examinations and for relaxing a little, if absolutely necessary, the requirements for a pass. But surely it was unwise to have set up so dangerous a precedent as stopping even for one year the annual promotion examination. The Government's decision has already led to un-

pleasant repercussions. Students who have to appear for University examinations in the Mysore state are clamouring for a like privilege. This kind of thing will reduce the entire education system to a chaotic farce.

It is an imperative duty on the part of our political leaders to restore and maintain the strictest discipline in our schools and Colleges. Nothing can get done without discipline and after Swaraj, the need for discipline is greater than ever before. So long as we were under foreign rule, matters of the highest importance were decided by our foreign rulers, and no one among us was called upon to take responsibility for difficult decisions. After such a responsibility has come to us, we must see that we are qualified for it. In fact, there is urgent need for stiffening our educational courses and raising the standards. Only thus can we get qualified leaders for the nation in the various walks of life. Any relaxation of standards in studies and discipline for political or other reasons will be a national calamity of the highest magnitude.

In a recent book, entitled "Adventures in Education" Sri K. S. Shrimali describes a remarkable experiment in educating for communal unity. One of the essential features of the experiment is the institution of Sunday morning talks on all religions. Teachers of all persuasions—orthodox Hindus, Jain *sadhus*, Buddhist monks, Aryasamajists, *maulvis* and Christian priests—have helped in organising and conducting these talks. The students have been allowed freely to discuss all religions, including atheism. At the same time, every care has been taken to respect religious susceptibilities, including even objections to inter-dining. The result of this dual policy, which seems very like traditional Hindu policy, has been to create a feeling of brotherhood in the school community.

II. Education for Communal Unity.

Important Hindu and Muslim feasts are celebrated as school functions and children of all communities participate in them. This experiment in the quest after brotherhood deserves to be widely known as a successful attempt to inculcate unity through respect for and understanding of individuality.

The Madras Provincial Secondary Grade Teachers' Union has submitted a reasoned memorandum to the Director of Public Instruction on the draft syllabus for "Social Studies" in Forms I to III. It points out that "Social Studies" were first introduced in U.S.A. schools to meet the requirements of 'a large number of less capable pupils.' These were meant to replace history and geography. The abstract thinking re-

quired for the study of geography and history was to be dispensed with. In regard to them, only just that amount of practical training and minimum knowledge requisite for democratic citizenship were to be included. The result of this, the memorandum observes, is that history as a continuous process is not thought of. Emphasis is laid on the present to the exclusion of the past. This should not, it is pleaded, make us lose the glorious past on which we have to reconstruct the present and lay the foundations for the future.

The memorandum thus urges a radical change of approach to the whole question. Is it at all necessary to replace the study of history and geography by that of "Social Studies"? That is a question worth reconsideration even at this stage.

NEWS AND NOTES

THE FIFTH ADULT EDUCATION CONFERENCE

In conjunction with the XXIII All India Education Conference, the fifth All India Adult Education Conference was held in Rewa on the 29th, 30th and 31st December, 1947, under the presidency of the Hon'ble Mr. Justice P.N. Saprú of the Allahabad High Court. The President of the Association, Dr. Amarnatha Jha, opened the Conference, and at the proposal of Shri Chandrasekhariah, Minister for Education of Mysore State, the Hon'ble Mr. Justice P. N. Saprú assumed the Chair, and delivered his Presidential Address to a crowded house.

On this occasion the Association issued a brochure to all the delegates containing practical suggestions for adult education workers and guiding points for starting adult education activities, citizen centres in villages and towns, besides two useful charts giving talking points on adult education and indicating the nature and scope of some of the problems of adult education, which were discussed at the Conference.

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A special feature of the Adult Education Conference was the showing of educational films such as "World of Plenty" in Hindi. This was inaugurated by Mr. R.M. Deshmukh, Prime Minister of Rewa State. The show was preceded by a paper on the subject of "VISUAL AIDS in FOREIGN LANDS." Other films like "Valley of the Tennessee" and "School in the Mail Box" were also shown.

The resolutions unanimously passed by the Conference are given below.

I. Now that power has passed into the hands of the people on whom must devolve within the next few months the responsibility for making grave decisions, this Conference urges the view that the need for Adult Education in all aspects of its programme was never greater in our land than it is today.

At present the people are confronted with new problems and difficulties and new social and moral urgencies. It is necessary therefore to re-interpret the function and develop further, through bold experimentation, the technique of Adult Education as the only means of equipping the Indian people to play their part worthily in the evolution of a progressive, peaceful and just democratic order. The Conference recommends to all agencies, engaged or interested in Adult Education, to pay due regard to the following points while formulating their policies and programmes.

1. Adult Education is larger than literacy and literacy should not be regarded as the best or the inevitable starting point of Adult Education in the prevailing circumstances of the country.

2. Adult Education must aim at enabling the common man to live a richer life in all its aspects—social, economic, cultural and moral. For this purpose adult education must definitely envisage all Adult Centres, as social centres, interested primarily in providing social, recreational and cultural facilities for the people and must endeavour to develop their powers of initiative, judgment and integrity as citizens.

3. While a great deal of emphasis will naturally be placed on the education of the illiterate, Adult Education should confine its attention to this class but should be extended to cover various forms of "further" or "continuation" education in particular through lectures, seminars, discussion groups, art, craft and music clubs. People's Colleges and other agencies which need to be developed in India in the light of her special needs.

4. In order to expedite the process of Adult Education and to reinforce the appeal of the printed and the spoken word, it is essential to make the fullest use as far as is practicable of the modern media of mass communication like the Radio, the Cinema, the Press, the Theatre, folk-lore of art etc.

In order to attempt adequately the programme envisaged above, the problem of selecting and training effective personnel for administration, supervision and field work should be recognised as an urgent problem. This need can best be met by the setting up of a Central Institute of Adult Education for the Indian Dominion. Such a body should be able to guide and assist the Provincial and State Governments, local authorities and voluntary agencies in providing training facilities for their respective areas.

This Institute can render unique service by providing basic material for the entire country which regional and provincial workers can use as a model and can draw upon in meeting special needs of their own constituencies.

This Conference further recommends the setting up of Provincial and State Boards of Adult Education with wide powers. These Boards should normally have a non-official as Chairman and invariably a suitable Senior Educational Officer with requisite gifts and experience as Secretary. The latter should have the responsibility for directing the work of adult education in the Province or State.

A Special Sub-Committee should be entrusted with the task of commissioning,

cataloguing and distributing suitable educational films and other visual aids material. This Committee would undertake to secure the production of specially selected films suitable for their areas, and work in continuous and close collaboration with the agency commissioned to produce films etc.

Another Special Sub-Committee should be charged with the responsibility of taking effective steps to take full advantage of recorded programmes made available through the Radio or the Gramophones. The technique for using such recorded programmes as a basis for discussion in rural communities should receive immediate attention.

II. With the attainment of political freedom in India, the passing of the "Gaon Hakumat Bill" in many Provinces and the contemplated system of adult suffrage, the question of Adult Education for more than 300 million villagers living in the millions of villages of India has assumed a new importance and it is necessary to make every man and woman conscious of its urgent significance, and resolve to take active part in his or her education.

This Conference therefore recommends that January the 27th be set apart for celebrating a Mass Education Day in the whole country when all villagers would take a pledge to obtain literacy so far as possible within a year and would demand that a large percentage of revenue realised from them be spent on their education.

THE XXXVIII MADRAS PROVINCIAL EDUCATIONAL CONFERENCE

The following resolutions are to be considered at the XXXVIII Madras Provincial Educational Conference to be held at Trichinopoly on the 13th, 14th and 15th of May, 1948.

1. This conference deems it its duty to invite the attention of the Government to the continuance of the feeling of discontent among teachers in non-government schools owing to the persistence of the time-old anomalies in respect of salaries and allo-

wances and is of opinion that the Government should, in view of the universal demand of the employees in the several departments, reconsider the salary problem and allowances on the basis of the recommendations of the Central Pay Commission and fix the scales of salaries and allowances for educational services irrespective of agencies.

2. While this conference is thankful to Government for the revision of the salaries of teachers in all institutions, it is constrained to say that the revision is disappointing and unsatisfactory, especially in regard to elementary schools.

3. This conference recommends to the Government as an interim measure the adoption in schools under local bodies and aided managements, of the scales of salaries fixed for teachers in Government schools and also appeals to the Government to enable the managements to take in hand the salary revision by liberal grants.

4. This conference conveys to the Government the great disappointment caused to teachers and managements by the delay in the consideration of questions relating to weightage for service, increased dearness allowance and the grants promised in connection with the adoption of the Government scales in aided schools, and regrets to point out that even the benefit promised by the Government cannot be enjoyed in time and as a matter of course owing to administrative delays and difficulties. It requests Government to take steps to avoid such delays and appeals to Government that all these benefits, when approved, be given effect to retrospectively from 1-1-47.

5. This conference recommends to the Government the immediate appointment of an expert committee for the reorganisation of the Oriental schools and colleges.

6. This conference recommends to the Government and the Department of Public Instruction that the rate of remuneration to examiners (assistant and additional) be increased by at least 50%.

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7. This conference urges that adequate provision should be made in the training schools and colleges for a special course of instruction to the trainees in the regional language with a view to enabling them to use efficiently the regional languages as media of instruction.

8. This conference considers the contemplated proposal for the publication of text-books as ill advised and appeals to the Government to have the question discussed at a tripartite conference of authorities, publishers and authors before arriving at a final decision.

9. This conference urges on the Government the need for an immediate further revision of the pay now fixed for Secondary Grade Teachers, Drawing Masters, Physical Training Instructors, Music and Needle Work Teachers, Art and Craft Masters, Clerks, and Library Masters.

10. This conference expresses its gratitude to the Government for the amendments it has made in the contract to ensure security of tenure and requests the Government to make suitable changes in the service register for ensuring security of tenure of service of teachers in aided elementary schools.

11. This conference appeals to the Government to promulgate a Teachers' Charter as of rights and duties.

12. This conference reiterates the Bellary Conference resolution No. 6 that the children of teachers be granted fee concession in secondary schools as long as they continue to make satisfactory progress.

13. This conference resolves that the E. S. L. C. examination be abolished.

14. This conference recommends that the Government be pleased to permit the Madura District Board to grant with retrospective effect from the date of its discontinuance, hill allowance to teachers in Kodaikanal and to increase the rate in proportion to the revised pay.

Delegates desirous of moving amendments to the resolutions given above are informed

that notice of the amendments should be sent to the Secretary, Reception Committee, 38, Madras Provincial Educational Conference, S. M. High School, Woriyur, Trichinopoly, on or before 5th May, 1948.

The XXIII All India Education Conference

SRI M. K. BANERJEE WRITES IN THE *Indian Journal of Education*:

The All-India Federation of Educational Associations held its Twentythird Annual Conference at Rewa from the 28th to 31st December 1947, under the presidency of the distinguished philosopher-educationist, Dr. Sri Sarvapalli Radhakrishnan.

Requesting His Highness Maharajadhiraj Bandhabesh Sri Martand Singh Ju Deo Bahadur, the Maharaja of Rewa, to open the Conference, Dr. Amaranath Jha, the President of the Federation, said that last year when an invitation was extended to hold the Conference at Rewa, delegates did not know where Rewa was; they had now discovered Rewa. He gave a graphic picture of the educational developments of the Rewa State in recent years and hoped that the State would in the very near future make further progress in these matters.

His Highness Maharajadhiraj Bandhabesh Sri Martand Singh Ju Deo Bahadur opened the Conference with a dignified address. He very aptly pointed to the special significance of this year's Conference which was meeting for the first time in an independent India. He reminded the teachers and educationists of their responsibilities with which they were now saddled and wished the Conference all success.

Lal'Yadvendra Singh, Minister for Education, Rewa State, who was the Chairman of the Reception Committee, then delivered his Welcome Address in Hindi. He said, India had been under foreign rule so long and we did not, therefore, have national education. The situation was now changed and Indian culture must pervade our educational system. It was for the educationists to say what kind of education would be suitable for our country. This was a matter beyond the jurisdiction of the administrators

and they needed the guidance of the educationists. Mahatma Gandhi had, of course, pointed out the defects in our educational system and with the help of distinguished Indian educationists evolved a system of Basic National Education. Now that India had attained her independence, we must lose no time in reforming our educational system for the future of our country depended on how we brought up our children.

Mr. K. G. Saiyidain, Educational Advisor to the Government of Bombay, then formally proposed Dr. S. Radhakrishna to the Chair. He was supported by Prof. Diwan-chand Sharma of Delhi, Dr. D. Jeevanayakam of Travancore and Sri S. Natarajan of Madras.

The President then delivered his speech extempore.

Sri M. S. Kotiswaran, Secretary of the Federation, read out the messages from eminent leaders of the country.

The Conference then adjourned. The delegates were entertained to tea and refreshment at the lawn of the Kothi Gardens were His Highness the Maharaja freely moved about and chatted with the delegates.

There were fourteen Sectional Conferences on the mornings and afternoons of the 29th

and 30th December. The open session of the Conference was also held in the evening on these days to review the proceedings of the Sectional Meetings.

The concluding session of the Conference was held from 8 a.m. to 12 noon on 31st December. Dr. Amaranatha Jha, President of the Federation, concluding the proceedings of the Conference exhorted the teachers to play their part in building up a new society and help in the educational uplift of the country.

A remarkable feature of the Conference was the exhibition of students' handworks, paintings and sculptures, scientific and archeological objects, instructional charts and a variety of things of absorbing interest.

There were entertainments of Cinema shows, Theatrical performances (in Hindi) by the students and a special performance of dances depicting aboriginal life by the pupils of the Gond Sewak Sangh, Mandla, in the night, which the delegates greatly enjoyed.

The Reception Committee organised excursions to the Keoti Falls and to Govindgarh and the arrangements left nothing to be desired.

LETTER TO THE EDITOR

Dear Sir,

It has been a pleasure to read your introduction to my article "On language and its growth" and I do feel proud to be your contributor and to do my bit towards education. Madras has been particularly kind to me and ever since my article "On writing and writers" has been accepted by the editor of "The Indian Review." I have been spurred to write more for the people of the South for whom I have a natural liking, partly because my father is from the

South (Vizagapatam), partly because I've had some of my finest friends from the South, partly because the people of the South have a warm gentility.

My one desire is to see Madras and to meet the intelligentsia there, because Madras is the only place where you hear of the best brains—Srinivasan Sastri, Rajaji, C. V. Raman, poet Chettur and Krishnamurthy, the Christ of Annie Besant. We have in C. P. some of the finest South Indian brains, and I remember meeting The Accountant-

General of C. P. & Berar, Mr. Sadasivam, Mr. A. D. Mani is another happy brain and "The Hitavada" is live journalism of pep and brandy. There is another editor, Mr. Narayan of *The Hindustan Herald* who is a brilliant writer and speaker who does remind you of the glories of English language and literature as used by the past generation to beautifully telling effects. Then there are Dr. Krishnamurthy and Maghe, and the Raus and Naidus and Mudaliars, who have shown themselves to advantage in important posts of the C. P. & Berar Government; and constant contact with them is having a salutary effect on the Gondi province of the Central Provinces, which is becoming the youngest and most energetic of all provinces.

With Dr. Raghu Vira constantly writing articles of a trenchant nature on the joy and beauty of the language of the soil and its connexion with other languages of the East and the West, I hope that there will be a fraternity in language as well as in people, without the grudge and hatred that go under the name of communalism. For all said and done, neither Dr. Raghu Vira nor for that matter ten other doctors can do away with this language or that. All that they can say is that this language has this beauty and that other languages have other beauties. Beyond this, any generalisation is fatal, unless it is a generalisation of a happy compromising nature that does justice to all languages, seeing in all the language of mother and father and their kinship with the original language of the world.

I remember hearing Dr. Raghu Vira speaking on the innumerable bounties of the vernacular languages, with side kicks (and hard ones at that at European languages!). In this connexion I cannot forget how at the end of his lecture on the Language-Problem in Science College, Nagpur, where I was teaching, some of the boys asked him what would happen to the English teachers and professors, if Hindi

became the medium of instruction. To this Dr. Raghu Vira with his usual calmness plus bravery said that they would be honourably pensioned off! I will give you another instance of extreme statements by our leaders. Dr. Patthabai Sitaramayya, the great leader of the Congress who has written a monumental book on the *History of the Congress* without the ferocity of a party man, once gave a talk (for it was nothing short of an informal talk for more than an hour and a half) on current problems of India. After his speech, some boys asked him whether they should say "Yes, Sir" when the roll call was being taken in class. Dr. Sahib said that there was no need for the "Sir" at all because it smelt of slavery. Imagine the conclusion! Imagine a great man making students feel important to the extent of making them revolt, so to speak, against teachers and professors! No wonder the discipline in our schools and colleges is going to rack and ruin!

Sometime back Sardar Patel took on himself to smash teachers on the ground that they were of little use to society, and parents and children, encouraged by what the Sardar said (possibly in a moment of irritation) took to taunting teachers in class and out of it! I am referring to these because I honestly feel that none should interfere with the teacher, not even the Governor-General! The Teacher is a sacred person dedicated to an ideal and in times past they were regarded with religious awe. Only now they are treated with disdain amounting to contempt, because they are not earning a wage that keeps body and soul alive. And it behoves our Government to give teachers their earnest attention and not put off what they can do to-day. Which is nothing more than saying that Education comes first for National Health and prosperity!

(Professor) W. E. HOOKENS.

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DR. S. RADHAKRISHNAN AS AN EDUCATIONIST

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I. AS PROFESSOR OF PHILOSOPHY

DR. S. RADHAKRISHNAN had won even more than two decades ago international reputation as an interpreter of India's culture and philosophy at its best; and he has preserved it even to this day undimmed and untarnished. A distinguished gathering met at the Senate House of the Madras University in November 1926 to honour him on his return from Europe and America. Dr. Hogg of the Christian College paid a handsome tribute to his alumnus for his capacity for hard work, his never-failing acuteness, his unpretentious modesty of disposition, and his able interpretation of the philosophy of the East to the Western thinkers not only by his lectures, but by his writings of solid merit. Sir C. P. Ramaswamy Iyer observed that as in the case of Mr. P. Seshadri who became an examiner in the Madras University after having been examiner in 12 other Universities, Mr. Radhakrishnan's services to our country and to Indian philosophy were recognised in Madras only after they had won recognition at Calcutta, in America and England. The late Mr. S. Srinivasa Iyengar's encomium was of the finest. He said that he had established that the creative faculty had not become extinct in India and that we belonged to a very great civilisation, that he considered Radhakrishnan as one of the warriors of India who were fighting for the purpose of

exalting the Indian name and Indian culture, and that if science and efficiency were from the west, he had given with the message of sweetness and love. In his "The Dawn of India", Sir Francis Young-husband had referred to Mr. Radhakrishnan as "the philosopher of New India and the interpreter of Hinduism to the West." Our professor had established that Indian philosophy was not a matter of mysticism or unintelligible formula, not a jumble of jerky experiments, but a definite evolution of thought that must be correlated with the world's great systems of philosophic thought. Thus early in his career he came to be recognised as "one of the finest flowers of Indian life and Indian culture".

II. AS VICE-CHANCELLOR OF THE ANDHRA UNIVERSITY.

The Professor of Philosophy felt the absurdity of the stigma prevailing in our country that academic men are not competent to deal with administrative problems. He used to cite the ancient philosophers as having the synthesising outlook and given a bias to all our activities, and among moderns, Mr. Balfour who was one of the greatest statesmen, and Mr. Haldane, the greatest Secretary of State for War England ever had. So the philosophers had been greatest administrators. He claimed that philosophy made him understand people, know the other man's point of view, and enabled him

to carry out things properly. Though the Andhra University was started in 1926, it was 1931 when Sir S. Radhakrishnan was elected as the Vice-Chancellor, the teaching courses were opened, the building programme was started, and the library and the laboratories were strengthened. He used to say with pride that because he was a philosopher he took two minutes to put in proper running order the organisation of a whole department comprising nearly 2000 men while any other men would have taken hours. He claimed as his greatest contribution to the development of the Andhra University his having settled once and for all the location of the Headquarters of the University. He often displayed unique courage in fighting with the Government on behalf of the University. When all his arguments for the retention of the Medical College at Vizag were of no avail, he said that the Government of Lord Erskine and the Rajah of Bobbili were going to demolish an institution founded by the Government of Lord Willingdon and the Rajah of Panagal; and this remark of his produced the desired effect. On another occasion, he said, "If we do not wash our hands, we are dirty; if we do, we are wasting water. You cannot stint money and then complain that the Andhra University is a second-class institution, if not a failure". Thus his services to the University as its efficient administrator will ever be remembered with gratitude and affection.

THE UNIVERSITY IDEALS.

Sir S. Radhakrishnan was not content with being a mere administrator. He deemed it his prime duty to develop the University spirit and atmosphere. He held that there could be no higher or worthier occupation for man than to be entrusted with the guidance of the young and that real university life was developed by the silent influence of teachers on their pupils. They must infect the students with the enthusiasm with which they were filled. A teacher may be a Nobel Prizeman or get a Chair in Oxford; but unless he has the essential qualities of a teacher, unless he is able to subordinate himself to his work and love his pupils even as a gardener loves

his flowers, unless he is able to make his pupils understand that he stands for a good and noble ideal, his labours would never have the desired result. A teacher's motto should be "Service First". The only test is; "What is the influence which you are bringing to bear upon your pupils?". He often declared that to be a professor in a university was a greater distinction, and that the knighthood was conferred upon him as a Professor, and not because he was the Vice-Chancellor of a University or a political leader.

He held that universities are responsible for developing the higher mind of the country, its conscience and its ideals. They should help to produce what one may call a university world, a community of cultural ideals, a profound like-mindedness in basic aims and ideas. They should assume the leadership in the world of ideas and ideals. India requires the university spirit of self-criticism and broad-mindedness towards other peoples' beliefs and practices. Universities should reshape the thought and temper of the age. A University should be a fellowship of spirits, a society of seekers of truth who believe that there are things in life of vastly greater import than wealth and comfort, necessary as these are, and who affirm that the pursuit of ideas and inspirations is greater than the race for power and glory. A University is the home of liberty, liberty of mind or freedom of thought. A University course is not complete if it does not afford its members scope to put their mental house in order and arrive at some knowledge of themselves and their place in the universe. Holding these views regarding the functions of universities which he has expounded at the several convocation addresses delivered by him, he met the alumni at the several centres of the university and expounded to them correct ideas on democracy, culture, civilisation, religion and like concepts.

III. AS SPALDING PROFESSOR.

Prof. Radhakrishnan attributed to luck his rise in his career. It was his good fortune to bring out at some particular moment

his first volumes on Indian thought and to establish that Indian philosophy provided an effective answer to the questions engaging the world's attention and that Indian sciences dealing with the profound and secret phases of man's nature also contributed to the world's spiritual awakening. Similarly, it was pure luck which got him the Spalding Professorship of Eastern Religions and Ethics at Oxford. It is premature to review his work at Oxford as he still occupies the Chair. But it must be noted that he never missed an occasion for placing before responsible Englishmen India's just claims for political freedom. India's struggles, he explained, not as a subject to be administered, but as a nation struggling to find its soul. He possessed the knack of being equally at home among politicians as well as among philosophers.

IV. AS VICE CHANCELLOR OF HINDU UNIVERSITY.

He felt the call of his country and of his religion when he accepted the invitation of the revered patriot Pandit Malaviyaji to be the Vice-Chancellor of the Hindu University at Benares. His task as George V Professor of Mental and Moral Philosophy at Calcutta was very light, and he enjoyed it very much. But at Benares he had to look after the discipline of the students, the building-up of the University's finances, and do his regular teaching and academic work. It was no easy job to wipe away the debt of Rs. 20 lakhs of rupees with which the University had been saddled. But this onerous task he undertook, because he considered Benares to be symbolic of India's culture and its vitality. No other city in the world combines in itself the antiquity of the past, representing the unbroken continuity of a culture and civilisation 40 to 50 centuries old and producing men able to incarnate the vision for which India has stood. Rome, Athens, Paris and London cannot compare with Benares in these respects. Benares has stood for a type of philosophy and education of which India and the world stand in need to-day.

INDIAN CULTURE.

But what is India? India has a history dealing with the traditions by which she

lives, and a geography relating to the land which she occupies. But there are certain things without which we cannot live, and certain values without which we do not care to live. These values, more than heat or cold, more than rivers and mountains, determine the life of the country. India is not a racial identity, nor does she embody religious unity. India symbolises a spirit, a character, a temperament, and a destiny. Hers, India's, is that attitude of mind which stands for the reality of the Unseen, and the call of the Spirit. This spiritual pattern has affected all those who have made India their home. India is neither a race nor a religion, but a culture, a culture or historic tradition by which this country has kept up its continuity and vitality for 4 or 5 milleniums. Indian culture lays emphasis on the primacy of spiritual values, not caring for forms and rituals; and this has led to tolerance and hospitality of mind which is the great hallmark of Indian culture. Indian culture again recognises the uniqueness of the individual and permits him fullest freedom for growth. Indian culture is perfect democracy in action. India is still producing men like the rishis of old, saviours like Buddha, the lords of mankind, the typically ideal members of humanity, men who have incorporated in their lives the true spiritual values of life.

CITIZENSHIP IN HEAVEN.

Hence the true purpose of education is to make us realise that we have certain values which are neither national nor international, but *universal*, which ought to be cherished and nourished, and to embody them in our lives. Every University student should know in a general way the things that give man his vocation in this planet. A University fails in its purpose if it does not in some small measure help us to gain an ample outlook on the *realm of nature* with its wondrous order, the *realm of human experience* with its vast tracts of human history and the aspirations of men who have made them memorable, the *realm of the Unseen* to which, in the course of ages, new and simpler meanings have been steadily opening out. The most important aim of education is to help individuals to see the other world to which

also we belong, the world invisible and intangible, a world beyond space and time. "Our citizenship is in heaven. We must be fitted into a feeling of sonship in the Kingdom of Heaven. Education is to give us a second birth." To help us to pursue truth is the aim of all true education. Sir S. Radhakrishnan firmly believed that India, and particularly, Benares has stood for this ideal of education, and so has yet a vitality and a value to offer to the world, and hence was animated by a strong desire, like all good men, as he said, to live in Benares, and serve this great University of India. He once declared that it was their duty in this University to emphasise the supreme values of the spirit which cannot be exhausted by either our biological or political duties! There is a spirituality in the individual, and there is a sacred sphere of freedom which requires to be guaranteed, if we are to build up a real human community in this world. Our sacred task is to build up the right temper of mind, to make the world conferences successful, to give the right psychology to the peoples, to make them understand how all the forces of the world to-day demand the establishment of the human community. The *Gita* lectures which kept the student-body of the University spell-bound on Sunday mornings were the Vice-Chancellor's medium for fulfilling this noble educational ideal of his.

SCIENCE AND HUMANITIES.

But it is wrong to suppose that the Vice-Chancellor was other-worldly. He has recognised the value of science. The patient workers in the laboratories are as much imaginative and creators as poets and philosophers. Those who help us to get across mountains or collect water over thousands of miles to irrigate barren tracts and make them blossom are also benefactors of the human race. In our country where there is a vast amount of dust and disease, poverty and uncleanness, the case for the spread of the scientific spirit and its application to daily life cannot be overestimated. Science has done more for the emancipation of the masses than the wisdom of the sages. The triumphs of science, which have enabled

mankind to establish civilisation over chaos, declare the majesty of the human spirit quite as much as artistic achievements. Again, science will help to free us from the tyranny of words, by taking us to things themselves. Science develops adaptability, accuracy of observation, honesty of thought and open-mindedness. The scientific temper is characterised by a passion for facts, careful observation and cautious statements of conclusions. It discourages reliance on vague impressions, second-hand evidence and hasty generalisations. But these are not enough, the Professor says. Our quality of imagination must be roused and we must have an inspiring vision of the reign of justice and fair-play on earth such as only poets and philosophers have dreamt of. It alone can lift us out of the common ruts of thought and action, in religion and social organisation. Those who help us to secure confidence in the values of spirit also make contributions to civilisation quite as constructive and practical as leaders of science and captains of industry. Those who secure for us the vision of a new order of society and help us to emerge from the ignorance and brutality of a merely science-bred civilisation and realise the splendid powers of life, are also our benefactors. Religion and philosophy, art and literature, help us in these things of the spirit. Hence the problem of our age is a reconciliation of scientific achievement with spiritual wisdom; and the learned Vice-Chancellor defined the policy of the Hindu University thus: "Here at any rate, in this University, we insist on the high mission of science, and wish to correlate it with the things of the spirit."

NATIONAL UNIVERSITY OF INDIA.

Regarding the future, he envisaged for it a place as the National University of India. The difference between 'Hindu' and 'National' has dwindled down. Hinduism from the beginning of our history has been catholic and comprehensive, has never been exclusive and aggressive. It represents the genius of this country, which is one of assimilation of other races and cults. The University which was built by donations from Princes and the people of all parts of

India and which has trained students of all communities and which has been known for its progressive and nationalistic character and which has suffered on account of these things in the British administration, should be looked upon as the national institution of the new India.

What a wrench it must have been for one so devoutly devoted to the University to feel that he must part with it!

V. GOAL OF EDUCATION.

The Zakir Husain Report says, "The present system of education continues to function listlessly and apart from the real currents of life, unable to adapt itself to the changed circumstances. It has no conception of the new cooperative social order which education must help to bring into existence, to replace the present competitive and inhuman regime based on exploitation and violent force." Pandit Nebru, inaugurating the All-India Educational Conference in 1931, said: "All education must have a definite social outlook, and must train our youth for the kind of society we wish to have. The present-day social fabric must give place to an order where we can think in terms, not of individual profit, but of the common good, where individuals co-operate with each other and nations and peoples work in co-operation for human advancement, where human values count for more. If this is the accepted ideal of our future society, then all our education must be fashioned to that end."

Sir S. Radhakrishnan's conception of the goal of education is different. Education may be the means of adjusting the individual to the environment or fitting the individual into the economic system or training the individual to be a good citizen. All these aims can be minor ones only. Children are not cattle to be driven, nor clay to be moulded. Regimentation only abolishes the distinction between men and animals. We should not impose upon them our own debased standards of truth. The true goal of education is to help the individual to see through for himself, to help him to grow as a free man. The teacher should put before the pupil all that he has got to say and leave

it to him to make the final decision. The aim of education is the freedom of the individual, the freedom to think, and to adore, to dream and meditate. Life manifests itself in the individual. He enjoys the thrill of his victories and suffers the anguish of his failures. In a civilised society, the individual must be able to practise his natural virtues of body, mind and spirit. Our educational endeavour must be to serve and protect human creativeness. Freedom does not lie in the absence of external restraint. Freedom is the function of mind and spirit. If we do not possess the freedom of thought and freedom of conscience, we are not truly free. The spirit can grow only in an atmosphere of freedom. The greatest work in any country is done in an atmosphere of freedom. The development of human personality in freedom is the essential thing in education. The truly educated man is one who has physical efficiency, mental alertness and spiritual poise.

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VI. THE ROLE OF INTELLECTUALS.

The intellectual savant that he is, he often stressed the role of intellectuals. The intellectuals of a nation are the bearers of the consciousness of the community. They ought to be regarded as more representative of the mind and will of the community than the masses themselves. They are the leaders of public opinion. It rests on them how the masses behave. At the International Committee on Intellectual Co-operation in 1931, he said, "We may have our quarrels with Churchills and Clemenceaus, but not with Shakespeares and Pascals. While politics and economics divide countries, art and letters unite them. The great geniuses of all nations have a universality of appeal and speak to us of things which transcend nationalistic limitations." Again, on another occasion, he said, Nationalism is a dying creed. The fundamentals of human development are the same everywhere. In education we are above all politics. Science is cosmopolitan in its essence and reality; its range and area are universal and not partisan or national. There is no such thing as Proletarian Mathematics or Nazi Chemistry or Jewish Physics. The different countries are provinces of a *common republic of culture*.

At the UNESCO, he spoke in inimitable language, "We, the intellectuals, should not betray our education. We must have not only humility, but also integrity. We are a priesthood of the spirit. No false world should escape our lips, no wrong thought should enter the mind. We should stand above politics, and for universal values. To improve the world, we must return to an idealistic view, to philosophic thought, to spiritual values. We have to build peace in the minds of men through science, education and culture. We must develop a world-brain, a world mind, a world-culture which alone can be the basis of a world-government."

At the All-India Educational Conference held in Rewa, he concluded his address, "We, teachers who are setters of learning and propagators of truth, form the intellectual conscience of our community. We must have a clear conception of the goal we have in view."

Prof. Radakrishnan completes his 60th year in September of this year. Will Mr. Littlehales' forecast prove true that, like Prof. Wilson, he would become a president, the first President of the Indian Union? Will Free India honour him? It will be honouring thus educationists and intellectuals of India and the world.

EDUCATION FOR WORLD CITIZENSHIP IN BRITAIN

BY HELEN AST

A 12-year-old pupil at a London secondary school recently asked her teacher which death would influence the world more profoundly—that of Masaryk or that of Gandhi?

Such an unusual question from a girl of that age is less surprising when it is understood that the headmistress of the school concerned is convinced that tuition in world citizenship is an essential part of education in the democratic sense. As her ideas are shared by her staff of teachers, the 700 boys and girls between the ages of 11 and

17 who attend classes in Social Studies at that school hear a great deal about other countries and their inhabitants, their history, their customs, the conditions under which they live and their relationship to the United Kingdom.

It is obvious that while older pupils are introduced directly to the complex events of current international affairs, young pupils have to be interested by using methods suited to their childish intellect. Children of all ages, however, are equally anxious for knowledge: apart from frequent lively

EDUCATION FOR WORLD CITIZENSHIP IN BRITAIN

discussions, much work is done in the international library which exists within the building.

The personal contact with the outside world which is indispensable to education for world citizenship is provided by students at London University's Institute of Education. These students come from all over the world and visit the school as lecturers. In addition, pen-friendships are enthusiastically carried on with the children of dozens of countries despite all language difficulties, and maintained, often with the hope of subsequent personal acquaintance.

LINK WITH UNESCO

This school is only one of hundreds of schools and youth clubs which have voluntarily included education for world citizenship within their curricula. Since education in Britain is not made to fit the Procrustean bed of a standard, officially prescribed curriculum, teachers and youth leaders can choose their own methods. Authority sets no limit to their invention. This explains the great variety of methods used. During World War II, British teachers found that the study of other countries and their customs could be incorporated into almost every subject.

The Council for Education in World Citizenship (C.E.W.C.) acts as an advisory centre for such cosmopolitan education under the presidency of Dr. Gilbert Murray who is a don at Oxford University. The C.E.W.C. is a sub-committee of the United Nations' Association, through which it also has contact with the United Nations' Organisation and the United Nations' Education, Scientific and Cultural Organisation.

The C.E.W.C. helps to organise youth parliaments, conferences, and discussion groups; it provides lecturers and artists from various countries, as well as lending books on international subjects and exhibition material and publishing an informa-

tion sheet. The great annual conference arranged by the C.E.W.C. in London every year has become a permanent institution.

At these conferences for the last five years, two to three thousand boys and girls have had an opportunity of hearing Britain's prominent thinkers, Cabinet Ministers and scientists speak on topical subjects of national interest. The "Nansen Camps" and international harvest camps organised in various parts of Britain are very popular, as are the Summer Schools for teachers and youth leaders.

The C.E.W.C.'s collection for the International School Assistance Fund received contributions from British school children totalling £ 14,000 (Rs. 1.36 lakhs) to re-equip schools in the war-ravaged countries of Europe and in China. Twenty thousand pen friendships have been made between Britain and almost all other countries, and large or small-scale exchange visits by young people are organised.

LASTING PEACE

The idea underlying the C.E.W.C. and supported by the British education authorities, is that educating youth to think in terms of world citizenship is an essential condition for lasting peace. The proof that this idea is widely shared by the population of Britain, and by young people and teachers in particular, is furnished by the fact that the C.E.W.C. is supported by voluntary contributions.

A few years ago British educationists began to develop the idea of cosmopolitan education with social education, partly as a counterpoise to the insularity of which Englishmen are sometimes accused; but clearly these endeavours, now organised on a world-wide basis by the U.N.E.S.C.O., can attain their aim of international understanding if the youth of other countries are also brought up in the same spirit.

PANDIT JAWAHARLAL NEHRU—AN INTERPRETATION

BY SRI M. A. DORESWAMY IYENGAR, M.A., B.L., *Advocate, Mysore.**(Continued from page 98)*

IV. GREAT IDEAS AND IDEALS.

In our quest for discovering the secret of Jawaharlal's greatness we have traversed through the realms of his success, his personality and his character. But a great many especially of his younger admirers find it in the greatness of his ideas and ideals, however difficult it may be to analyse his philosophy of life. Inspiring appeals, brilliant exposition, superb expressions, sparkling thoughts on subjects of perennial and profound interest such as patriotism, self-sacrifice, sense of duty, social equality, revolutionary progress, love of liberty, sense of discipline, international solidarity, cosmopolitan outlook, and such things, can be gathered in legion from Jawaharlal's writings and admired. There are thousands in India who owe all their knowledge of world's history or of socialism or even the meaning of Indian culture and civilisation to Pandit Jawaharlal exclusively.

But a piecemeal and selective admiration of his concrete ideas in their isolated splendour will not give us a true picture of the man and his greatness. We must try to obtain a comprehensive view of his philosophy of life. According to our analysis it can be summed up under two categories or groups of ideas—Humanistic Idealism and Sane Socialism.

In spite of his being essentially a man of action, Jawaharlal is not a "realist" but is an idealist. In all affairs of life he insists upon the pursuit and application of the practical principles and ideals. It is said that his failure to take a realistic view of things was one of the causes for the Punjab and Kashmir tragedies at the hands of Pakistan.

His idealism is not narrow or specialised or injurious like the idealisms of a Thug or of a militarist or of a diehard Tory or of

a rabid Communist or a chauvenistic Nationalist, Jawaharlal is a pure Humanist in the best sense of the word. He loves man and everything great in man. Man virtually occupies the place of God for him. He loves all mankind and wants to promote international solidarity and cosmopolitan love. His goal is the perfection of humanity rather than that of individual personality. He does not hanker after personal immortality or the rise of ornamental personalities. He rather wants the elevation of the common man and the general standard of life. His love is social. He has an innate sympathy for all oppressed and exploited nations, classes, and persons. He immediately hates oppression, tyranny, injustice, and exploitation. Hence he cannot but be a Socialist. But he cannot swallow the Communist pills of violence and class war and dictatorship. He is a humanitarian and instinctively dislikes the use of violence to harm any one. He believes in the goodness and worth of every one. He does not want to annihilate the capitalists or destroy the good that they could give and the contributions they could make. His socialism is thus progressive and all comprehensive while at the same time it is balanced and sane.

4. CRITIQUE OF GREATNESS

We are now in a position to examine how far Jawaharlal's objective success, his personality, character, and philosophy of life constitute the secret of his greatness. We have already felt that the objective test of greatness (on the basis of successful achievement of practical results) is neither conclusive nor satisfactory nor scientific. Accident, luck, circumstance, opportunity,—these generally count for practical success far more than real worth or capacity. The bulk of men really great in worth or capacity are not usually practical successes. It would not also be scientific to attribute a

great achievement to the credit of a single man. Besides, this objective test of success would confine all greatness to the field of exterior action only and exclude men of thought and spiritual worth from its realm.

But are the subjective tests proposed for explaining the greatness of Jawaharlal satisfactory? Charm, non-egoism, rationalism, life of planned action, humanistic idealism, sane socialism, all these may make a man eminent and distinguished, but cannot explain or make up enduring greatness. Mere personal charm or selflessness or rational temperament will not make a man great. They are evanescent and personal qualities largely operative in private life, and any reputation built upon them will not survive the contemporary generation. None of these proposed tests explains the whole make-up of the man. Enduring greatness will rest upon (1) uniqueness of work (2) or of ideas (3) or of inner personality type.

In my opinion the secret of Jawaharlal's greatness is not to be found in uniqueness either of thought or action only. His place in the world of thought is not first-rate. He is not an independent thinker or scholar or specialist. He is deficient in originality and initiative. Any ordinary university professor could give him points on every subject that he has traversed. He writes brilliantly but he has not yet coined a single immortal phrase or one haunting line. His ideas, methods, and ideals are all second-hand. His humanism, idealism, democratism, or socialism do not contain one single new thought or contribution, and are already becoming stale mechanical routines. Even in intellect he is not first-rate. He is no match to Chakravarti Rajagopalachari in subtlety, suppleness, and resourcefulness. He cannot surpass Rajendraprasad in clarity of judgment or the power of concentration. Sardar Patel is far superior to him in decisiveness, drive, and executive ability. He is not a great orator. As a worker he is good in giving a second hand lead and following a programme. He is not the initiator or founder of any new institution, party, policy, or method of action so far. Like Mussolini he cannot personally man any department of ad-

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ministration and execute its policies with ruthless efficiency. Like Hitler he cannot grab or use power, or assert himself over men, or get things done at lightning speed. Like Trotsky he could no doubt write, but not create out of nothing a marvellous army and use it too. He could not have created an I.N.A. like Subhas Chandra Bose. His lead to others is more by speech than by action; he can rule by the tongue far more than by the hand. He had of course a prominent hand in achieving Indian independence, but he can never be called its author or chief creator. Already misgivings are multiplying about his capacity to lead in times of crises. It is being said that his hasty acceptance of the partition of India, his softness towards Pakistan, his doctrinaire cosmopolitanism, his lack of diplomatic tact in dealing with the Indian states and his clumsy scruples in dealing with Junagadh, Kashmir, etc., are already costing his country enormously.

I. CREATIVE SYNTHETIC SOUL-TYPE.

In our opinion the secret of Jawaharlal's greatness is to be found in what may be called his creative synthetic soul-type. We have already analysed the elements of his personality and character. But what is the nature of the man that these elements make up? What is the type of the inner-personality that employs them? What is the kind of spirit that works the apparatus of his body and mind?

In his fundamental make-up Jawaharlal is a synthetic soul of a unique type. In character or in philosophy he is not of one exclusive type only. Thought and action, theory and practice, philosophy and art, extrovertism and introvertism, conscience and culture, intellect and will, reason and emotion, none of these claims him exclusively. There is an essential mixture, combination, or synthesis of them in Jawaharlal's composition. The same may be said of his philosophy, his ideas and ideals. He is not completely an Eastern or a Western, a Hindu or a non-Hindu, a Nationalist or a cosmopolitan. He is neither a Rightist nor a Leftist, neither a Liberal nor a Revolutionary, neither an anti-capitalist nor an

anti-communist. No rigid label or 'ism' can imprison him. There is a combination of both sides in him. He is both an aristocrat and a democrat, a nationalist and a cosmopolitan, and a leftist who does not part company with rightists. His life represents a commingling of old and new, Hindu and non-Hindu, Indian and non-Indian, and Liberalism and Revolutionism. His repulsion to the ideology of a pure Hindu Raj or a theocratic state or an exclusive religious life is neither pose nor stunt nor policy. He is equally repelled by a Machiavellian State devoid of principle or idealism, or by a Democratic State ruling by ruthless violence and frightfulness, or by an exclusive materialistic life devoid of spiritual values.

The synthetic soul-type may exist in a variety of forms. That of Jawaharlal represents the unique combination or "synthesis" of three incompatible qualities viz., natural spontaneity, culture, and universality. Education and culture develop and accentuate differences among men. They produce individuation, distinction, categorisation, and classification. The undeveloped, the uneducated and the uncultivated display an undifferentiated rigid mass of faculties, inclinations, tendencies, and opinions. This is claimed to represent a sort of the synthetic soul-type. It is natural and spontaneous but is destroyed by the advent of culture. A man of culture will lose the natural syntheticism, but through his culture he may create for himself a synthesis of his character and philosophy. He may combine and harmonise all his faculties, tendencies, and ideas, and develop a synthetic type of character. Such synthesis is not spontaneous but an acquired character and an artificial superimposition. It is the product of culture and very difficult to produce. Hence the extent and degree and scope of such a synthesis will be strictly limited. The whole nature and character of the man or the whole of his ideas cannot all be harmonised and synthesised. Cultural syntheticism cannot be universal. But Jawaharlal's synthetic soul-type is naturally spontaneous without being low and undifferentiated; it is also cultured, and harmonises a rich variety of faculties,

tendencies and ideas; at the same time it is universal. Every thing in Jawaharlal, all his instincts, emotions, and tendencies, and all his ideas and ideals are synthetic. His soul-type thus represents a synthesis of the unsynthesisable. This uniqueness lies at the root of Jawahar's greatness.

There is also a further uniqueness in it which enhances his greatness. Jawaharlal's synthetic nature possesses the rare quality of what may be called creative evolutionism. Syntheses, whether produced by Nature or by culture, are apt to be static—fixed, fossilised, permanent, unchanging, and final. A synthesis once revealed or created is apt to persist throughout life without any change. When we come to understand the predominant elements of a man's character and philosophy, we can predict with a fair amount of accuracy what his actions or opinions will be on every occasion throughout his life. Religion, unless it be an ever-experimenting spiritual adventure of the Gandhism type, will invariably saddle its votaries with final truths and final ideals that must remain immutable. Swami Vivekananda, another great Indian of modern times, who in a way excelled Jawaharlal in his intellect, depth, and vitality, became atrophied, because his life and philosophy became finally settled by his twentythird year and could not develop further at all. All his further work was to be explanatory and not exploratory. But in Jawaharlal his synthesis is always progressively changing. The mere fact of his possessing both a synthetic character and a synthetic philosophy of life will always make him think and act, not wholly identifying himself with any one, of the current crystallised positions. This would only necessitate a "Combination or Synthesis" of such positions to be changed if such positions or situations change. This would represent a passive change of syntheses following external circumstances. But Jawahar possesses the power of creating such a change on his own initiative. There is a self-urge in him to be ever fresh in his thought and action, ideas and ideals, and their combinations. His syntheses are creatively evolving. That is why he is almost unpredictable. When

any situation arises one cannot be certain what his thought and action would be. Throughout his life he has surprised friend and foe by doing the unexpected. To cite one instance, when the I.N.A. trial came off at the Red Fort of Delhi nobody could have anticipated Jawaharlal donning the gown of a Barrister to arrange for the defence and to disappear after handing over the lead to Bhulabhai Desai. A casual question by pressmen regarding the Dutch-Indonesian fight produced the unpremeditated outburst against the right of Europeans to regulate Asian affairs by military force which was hailed in America as the Nehru Doctrine corresponding to their Monroe Doctrine. Jawaharlal's irrepressible and incessant activity will not allow him to remain permanently in the same form or content. His thoughts and actions are synthetic, and at the same time are creatively evolving. They are being continuously created afresh. The poet Bhasa said of Charudatta that he alone lived while other men merely breathed. Real life is ever growing and creatively evolving. It will be new every day. Hindu poetics defines beauty as that which appears new every

day. This continuous manifestation of the *elan vital*, the incessant operation of livingness, and the dynamic display of beauty are found in Jawaharlal to an extraordinary degree. This factor forms the unique secret of his greatness.

ii. CRITICAL HOMAGE

Uncritical homage, blind following, or sentimental adulation would be out of place if we accept this interpretation of Jawaharlal. Our appreciation of him must become critically growing. We cannot seize some picture of Jawaharlal, some points of his life or thought, and fossilise them and cherish them permanently. The Jawahar of 1927 or of 1929 or of 1936, 1942, and 1946 or of August 15 of 1947 will not be one and the same. The Jawahar of the Kashmere episode is a different personage. If we are to rightly understand him or do justice to him or to prompt him to further creative evolution, our criticism and appreciation of him must be constantly created by us afresh. The more vigilant and progressive and creative it becomes, the greater will be his reaction and response and the richer his service.

EXTRA — CURRICULAR ACTIVITIES IN PRIMARY SCHOOLS

By SRI S. B. ADAVAL, M.A. M. ED., Ajmer.

The importance and place of extra-curricular activities has been well recognised in every educational system. Due emphasis has been laid on them in secondary schools and the universities. But such activities have been completely neglected in the primary schools of our country. This may probably be due to the fact that our primary school teachers have failed to think out and plan such activities and a comprehensive programme based on them, which suit the mental and physical level of children of six to eleven years old. Even the well known activities in the form of games, scouting etc. have not been utilised

to their full to improve the tone of the school.

Extra-curricular activities, while recreative, are educative in many ways. They enable the children to find activities to suit their interest and inclination, to serve as different channels for their creative efforts, and find joy and happiness in following them. Children learn a lot through social contact which is made possible by these extra-curricular activities. As such, a programme of such activities, comprehensive as well as embracing all the aspects of the child life, should be drawn up by the authorities concerned for the Municipal

primary schools, if they want to aim at real education.

I have attempted to collect the following items at one place, as they can be easily included in such a programme according to the needs and conditions prevailing.

1. Games: Games suiting the physical development of the children can be organised in the evenings. Large fields are really not needed as the children of six to eleven years of age do not generally prefer to play team games. Indian games can be organised with advantage, if they are put on sound lines and are changed frequently... They are traditionally and culturally more suited to our children and are capable of giving best results with the least possible expenses. Ankh Michauli, Kora Dukai, MianMar, Round All, Kabaddi and so many of them may be tried. They require less space and can be easily organised by the school teachers themselves. These games should also be graded and arranged according to the development, both physical and psychological, of the child...

2. Scouting and Girl Guides Movement: These have been successfully introduced in a few Municipal primary schools. The example may be followed in others too. Really speaking, many activities and games which had been special characteristics of these movements have become old, hackneyed and devoid of any romance appealing to the spirit of the child. New types of activities can be introduced with very little effort and still without making the membership expensive for the parents of the children. For example, in Japan, "junior associations have been formed something along the lines of the Boys Scout Patrol, to give direction to their extra-curricular interests and provide for suitable and organised activities. The purpose of these is to cultivate a spirit of piety and reverence, social service, cooperation and mutual help, discipline and self-control, and love of industry; and thus prepare them for their active public life."¹

3. Drama etc. It has been seldom realised that plays can be successfully staged by young children too. Short plays, interesting and simple, suiting the the children of primary schools, can be staged by the children themselves with great success if right direction and proper incentive is available to them. Along with these plays, action songs, folk dances and concerts may also be organised. For us adults, undoubtedly, the efforts of the children would appear childish and immature, but to them they will be of great educative value.

These activities find a place of great importance in the Russian primary schools, about one of the programmes of which Deana Levin writes: "The programme included songs, dances, recitations and musical items. I was entranced by the dancing of some of the national groups, especially the Ukrainian and the Gypsy. A small virtuoso of ten years played exquisitely on the violin, and a young Jewish girl recited a poem so dramatically that even though the majority of those present could not understand the words, she was heartily applauded."²

4. Cinema Shows, Radio etc. These cannot possibly be effectively utilised in our primary school at the present moment on account of their being very extensive and beyond the grasp of young children for whom no films and interesting programmes exist. But magic lantern shows can be arranged in different schools in rotation. Money and botneration can be saved by having only one magic lantern and sending it round to different schools one by one.

5. Library and Museums: We do not possess enough literature in Hindi or Urdu to suit the children of six to eleven years of age, and there are very few which can really appeal to their taste and emotions. But whatever is available should be collected in each and every primary school in the city to form a small library for the children. Picture books can be had in larger numbers so as to attract the young readers. Small museums may also be had through the

help and cooperation of the children themselves. Collection of photographs of the children themselves and various activities of child life, as well as taken by them can be made and displayed... Stamps, pictures collected from magazines and papers, photographs, curios of the locality, all can be contributed by the children and preserved in the school. The different schools may organise exhibitions of their collections once a year at which children and the teachers of all other schools may be invited. This will give an idea of what is being done in each school in this respect and prove to be a sort of incentive for more and better collections to both the teachers and the pupils of other schools.

Each school may also have a manuscript magazine of its own, although it will have to be mostly in pictures.

6. School Functions. Every primary school should organise annual functions. They should be organised on different dates so as to enable the teachers and students of other schools to attend them. These functions may include a variety of programmes, ending with the distribution of prizes to the best students in sports, studies, good conduct etc. of the school

may also be invited along with the parents and guardians of the present ones at these functions. A social gathering of this type, even once a year, is bound to prove fruitful in many ways.

7. Trips and Visits: The weekly walks on Saturdays may be continued. But more interest can be created in them by changing the places of visit every week. Gardens, historical places etc., may be visited. The real thing in these outings is the lead given by the teacher. The children, or even an adult, may take a round of the whole city without actually seeing a single thing. It is for the teacher to lead them to 'see' things, realise their importance, chief characteristics and usefulness. A walk without such an attempt will fail to have an educative value for the children...

These are not all in matters of extra-curricular activities. The above are only suggestive lines along which more social and educative activities may be developed with just a little thought and consideration. They are also aimed at dispelling the supposed helplessness of teachers in finding adequate activities for children of a tender age.*

INDIAN GIRLS STUDY IN AUSTRALIA

By BETTY GILL.

TWO vivacious young Indian girls, the first to come to Australia, to study, are enjoying their life as students at the Family McPherson College of Domestic Economy at Melbourne, Australia. They are 22-year-old Raushni Wadia, Parsee, of New Delhi, and 27-year-old Bina Roy, Hindu, of Calcutta, who arrived in Melbourne on the 23rd January.

"We find the Australian people are very friendly, and it is a pleasure to study here",

said Raushni who was dressed in white silk salwar and khemiz for college comfort, Bina, slender and graceful in embroidered sari, said: "Our fellow students are very helpful".

The two girls are doing a two-year Institutional Management course at the College. The course usually takes four years, but their basic training in domestic science at the Lady Irwin College in New Delhi has enabled it to be shortened for

* K. Yoshida and T. Kaigo: Japanese Education, p. 89.

² Deana Levin: Children in Soviet Russia p. 80.

* From the Author's Dissertation accepted for the degree of Master of Education of the University of Allahabad.

them to two years. They are studying on scholarships granted by the All-India Women's Conference which controls the Lady Irwin College.

The Institutional Management Course embraces physics, chemistry, biology, botany, mothercraft, home nursing, first aid dietetics, cookery, bacteriology, English and institutional management.

The College is a Senior Technical School for girls and is under the control of the Education Department of Victoria. Three hundred full-time students attend, and thousands are enrolled for part-time courses in the evenings.

Raushni holds the Diploma of Domestic Science, the diploma for needlework, and the teachers training to diploma. Bina, a bachelor of arts, obtained her degree at the Calcutta University. She also holds the diploma of domestic science from the Lady Irwin College.

Bina, on her return, will teach at the Lady Irwin College for five years, and Raushni for two.

Raushni said they wanted to learn as much as they could, so that they could help to raise the course at the Lady Irwin College from a diploma to a degree course. Much of the curriculum at the Emily McPherson College was similar to their earlier training, but the course on 'large quantity cookery' was entirely different.

Miss Stuart, Principal of the College, speaks very highly of her two Indian students. "They are so eager to learn, and so conscientious", she said.

At a later stage, staff and students will change places for a short time, as Bina and Raushni are to give a cookery demonstration of delectable Indian dishes.

Since their arrival, when not busy studying, the two girls have been eagerly getting to know Melbourne, which they compare with Bombay. They admire Melbourne's broad, well-planned streets, its extensive bright emporiums, and alluring window displays. However, they have not yet been able to find material for their graceful, colourful saris which contrast so vividly with Melbourne's conservative dressing. The width of the sari is 45" and Melbourne's silk materials only measure 33".

In the evenings, they have been busy visiting theatres, the Public Library and Museum. But, they say, they like most meeting the Australian people. "People are so much more interesting than places", they add.

At weekends they enjoy visits to Melbourne's St. Kilda beach, or drive through the picturesque Dandenong Ranges, east of the city.

One of the beauty spots they love in Melbourne is the 100 acre Botanic Gardens, where in a lovely setting of smooth green lawns and tall trees of every variety, graceful black swans, peculiar to Australia, glide on the placid lakes. Here, Raushni and Bina plan to have many picnic parties with fellow Indian students, who are studying at the Melbourne University.

"The garden and the lakes", Bina said, "are just like those in India, except that Indian lakes are thick with lotus flowers."

They plan to go much further afield during their two years' stay to the famous Mt. Buffalo National Park in the Australian Alps, to Sydney, to Queensland, Tasmania and New Zealand.

Raushni and Bina are happily lodged at a modern girls' hostel, with fine gardens and a tennis court.

COMPULSORY MILITARY TRAINING

By DR. K. N. KINI, M.A., PH.D. (Columbia) *Director of Education, Jodhpur (Rajputana)*

THE Indian Union is surrounded by danger on all sides,—so said the Prime Minister of India, Pandit Jawaharlal Nehru recently. Nothing less could and should be expected by an independent nation. The history of the world shows that there is hardly a quarter of century in Europe without a war being waged in some part of it or other. With a break of hardly twenty years, a second world war was fought. A third world war is expected by statesmen and militarists and other authorities competent to judge about it. In Asia too, wars have been known from time immemorial. America is fortunate because U. S. A. has not a powerful militaristic state as its neighbour. Still U. S. A. has participated in the two bloodiest wars in this century. "The instinct of pugnacity and the urge to possess things of this world and the impulse to domineer over others are ingrained in human beings. These instincts are the causes of war." Therefore unless human nature changes, which is not likely for billions of years, so as to shed these instincts and urges, wars are inevitable. The nation which will not prepare for them will be overwhelmed by martially more powerful nations.

2. Our traditions are fortunately in keeping with human instincts. All our *avatars* descended to the earth to annihilate the wicked and the unrighteous. When Arjuna refused to engage in battle to kill his kinsmen in a righteous war, the Lord manifested himself to him in his all-powerful form and said:—

"Dying you gain Heaven, conquering you enjoy the world. Therefore arise, resolved to fight."

Not satisfied with this goading, the Lord further impelled him to fight saying:—

"Having made pain and pleasure, gain and loss, conquest and defeat the same,

engage yourself in battle. You shall not incur sin."

Mark the words, "You shall not incur sin." If any one has any doubt that to engage in a righteous war is to incur the wrath of God, here is His own injunction.

3. The former foreign Government disarmed the nation in its own interest and emasculated us. Large sections of the population were dubbed as non-martial. Educationally advanced sections were virtually excluded from the army. Some of the genuinely war-like people were styled criminal tribes and were treated as criminals. Thus in all ways the instinct of pugnacity was repressed except in a few in whom it had confidence. The Indian humanity was thus purposely allowed to deteriorate militarily.

(4) New conditions have changed. We are independent. The burden of defending our country has fallen upon us. People feel that the Government is theirs and that they should stand by it. It is also the duty of parents and educators to instil into children from the very earliest years of schooling the spirit of loyal devotion to the Government of the State. The state should endeavour to foster this spirit and use it for its own benefit, which is the benefit of its constituent members. It should train every citizen, men as well as women, in the art of modern warfare.

(5) Loyalty, patriotism and military spirit should be inculcated from the fifth or sixth year of the child. In America, there is a process called "Americanisation" according to which all children in schools, including those of new immigrants, are trained every day to sing a common national song, salute the American flag, think of America as their mother country, learn English, the common language spoken by most people as their mother tongue, and take

part in sports and games and other extra-curricular activities as citizens of U.S.A. The Indian Union should follow a similar programme, substituting Hindi or easy Hindustani for English and the Indian flag for the American. India should inculcate martial valour in her children from the very beginning by training them in military drill and physical exercises affording opportunities to them to live in camps where military exercises will also be practised and teach them duties and privileges of Indian citizenship. We must take a lesson from our ancient traditions. The sons of Pandu and Dritarashtra were taught the art of war from boyhood and they were adepts in it at fourteen. Nor was this art the monopoly of any particular caste. The Brahman acharyas, Drona and Kripa, were the teachers of military skill to sons of kings. The rishi Viswamitra taught archery and the use of world-devastating weapons to Shri Rama and Lakshmana. Valmiki taught Lava and Kusha how to fight and the latter defeated their father, Rama, and their uncle, Lakshmana, hardly before their mother's milk was dried on their lips. Women also had the courage to become warriors. Lakshmi Bai, Rani of Jhansi, a Brahman by birth and a Kshatriya by marriage, fought the English so recently as 1857 when she was only 22. It is only the superior force of the English that defeated her. Rani Durgavati of Mandala herself fought so well against the enemy that her small force mustered courage and defeated a much bigger opposing army. Seeing her prowess, her only son, aged barely fifteen, also engaged himself in battle. Our traditions and history show that we could produce the greatest heroes.

(6) Other nations have taken the military training of their youths very seriously. President Truman addressing the Senators and Congressmen on March 17, 1948 proposed a temporary re-introduction of conscription in U.S.A. and also prompt enactment of universal military training. The two world wars have taught America that *the best form of defence is preparation for the offensive*. General Eisenhower, former allied Supreme Commander in Europe, warned

on February 15, 1948, that the United States must be prepared to repel a sudden atomic attack and that unsettled world conditions made possible a sudden attack with atomic weapons. To maintain a proper ground force, he estimated that 1.3 million men were required for defence or a possible counter-offensive. To maintain this force, he recommended as essential universal military training, the building of the national guard and the plans for the full mobilisation of U.S. industry. As recently as March 6, 1948, the war-time Premier of England, Mr. Winston Churchill, said that the menace of a third world war approached with every act of aggression of an important world power.

(7) Britain's conscription bill—National Service Bill—passed through the House of Commons on May 22, 1947, when a Liberal amendment for rejection was defeated by 232 votes to 44 and the bill was read a third time. The Bill gives the Government power after January 1, 1949, to call up men to serve one year in the armed forces and 60 days in reserve spread over a period of six years. Though the Liberals objected that the Bill infringed on the rights of the individual and a number of Labour backbenchers strongly criticised the Government's betrayal of the Labour Party's traditional anti-conscription policy and voted against it, the measure was passed.

(1) The United States War Department has planned to arm the National Guard—America's peace time militia—with every standard equipment. U.S.A. is also planning to construct thirty-five thousand aircraft for defence purposes. Her production of atomic bombs is virtually on a mass scale. In every way she is preparing for World War III.

(9) We, in India, have to prepare for at least self-defence and putting down anti-national forces in the country, wherever they may be. Our Defence Minister, Sardar Baldev Singh, announced in Parliament on March 13, 1948, that the Government of the Indian Union had decided to

accept the recommendations of the National Cadet Corps Committee (appointed in 1946), whereby three divisions would be formed, first, a Senior Division intended for the universities and colleges with a strength of 32,540; secondly, a Junior Division for the boys' schools with a strength of 1,35,000 and thirdly a Girls' Division. Expecting a possible criticism that the proposed strength was too small, the Defence Minister added that this programme was only a beginning and considering the serious practical difficulties and limitations both as regards finance and technology, it would be impossible for the Government to undertake a wider and bigger scheme and that there would be no limit to the future development of the scheme.

(10) In their far-sightedness, the Central Government have laid down that the proposals of the Committee will be generally applicable to the States which join the Indian Union. Every part of India should march forward with the rest of the country so that there may be even progress throughout and the entire nation may be knit into a solid block. In the Central Advisory Committee and also in the regional committees that may be formed in the future, the Indian States should be given proper representation.

(11) The National Cadet Corps would provide for recruitment of officers and men for the armed forces. The formation of the girls division is most opportune. The object is to develop the personality of the girls, to make them more self-reliant, to build up their physique, and to enable them in an emergency to take upon themselves some of the duties which are normally carried out by men. During disturbances it is women that suffer most, the worst of sufferings, that is, in honour. The National Council of Women in India at its tenth biennial conference held on November 24, 1947, at Cuttack passed a resolution that women should receive special training in the art of defence in schools and colleges, in women's organisations and in special institutions and it urged the Government to give all facilities for the purpose. In view of the war

clouds over the world, it is most statesman-like that the girls' division has been thought of. Judging by the part that women have been increasingly taking in the affairs of the nation, braving risks even to their life, it is certain that, given opportunities, they will take adequate advantage of them, in whichever positions they may be placed, suited to their genius, in the army, navy and air force; and nothing should deter us from setting up as wide a programme of training for them as possible.

(12) A moot question arises as to when military training should be commenced in the life of the child. I am of the opinion that it should commence in an elementary form from the time a child joins the elementary school and that it should gradually be advanced as his education and physical maturity progresses. Physical training, drill without arms and marching in three for three periods a week and simple camp life for a day or two in a year could be done in the elementary (Primary & Middle) schools. In the High Schools, physical training and drill with arms for three periods a week and camp life for a week should be insisted upon. Modern rifles, and unserviceable guns and other weapons used in the army could be used here. The students should be taught the construction and working of these arms.

(13) In the Colleges, the training should be on a more intensive scale for about four hours a week with camp life for a fortnight or even a month per annum. It is principally from these pupils that the future leaders in the military field should be selected.

(14) The Report recommends very strongly that the training for the Junior Division should form part of the school curriculum and that the educational authorities should arrange that it should be given during school hours. This is a most important recommendation. I would advocate that a pass in military training should also constitute a factor in class promotion.

(15) We must have as our ideal the training of every boy and every girl between

the ages of 18 and 19 years compulsorily as potential fighters in the army, or navy or air force. Unless we adopt this programme, we shall not be able to maintain our independence. This programme may not be immediately possible. But we should have this in view and gradually work up to it. Also, every five or seven years, every adult upto the age of 50 years should be compulsorily required to undergo a refresher course, each person having training suited to his or her nature and physical condition and previous training. The whole nation should be militarised. The entire nation should also be taught to be loyal to the State.

(16) There are some among us who think that we are wedded to the policy of non-violence and that therefore we need not train people for warfare. Some believe that

the atom bomb is so overwhelmingly potent that any other defence mechanism we may try to set up would be fruitless. Non-violence among those who have friendly feelings is a good weapon; but against an enemy who has no belief in non-violence and who will use violence mercilessly, non-violence has no place. We have it on the authority of the Prime Minister that Mahatma approved of military operations against the raiders in Kashmir. So the question of defence should not be shirked. 'Ostrichism' in this matter would be suicidal. Also fatalistic belief in the efficiency of the atom bomb would breed a calamitous inertia. We should therefore try to do everything in our power to build an invulnerable defence mechanism. Once we begin, we shall gather momentum and be soon one of the greatest militarist nations of the world.

ENGLISH LITERATURE IN INDIA

BY WILLIAM E. HOOKENS, *Jubbulpore*

MULK Raj Anand's "The King-Emperor's English" has upset most of the reviewers of India, because he is sincere enough to give the devil his due. It is something that most Indians are reluctant to do, particularly when the devil is English.

Are the English devils? Far from being devils, "they are the angels and saints come to frail, mortal Indians in their hour of need". Churchill and Cripps may be devils—they have shown themselves as devils to India during and after the war, and their names are as good as Beverley Nichols—but not all Englishmen are the same. Not Lord Montbatten or Attlee or Shakespeare who is yet studied with minute care in India. Who then is the devil? The answer boils down to this: Prejudice in capitals. And thanks to God, Indians are gradually getting over this because they know what havoc prejudices can play in the ruin of a nation.

To come back to Mulk Raj Anand—the celebrated novelist of *Coolie* and one of the best short-story writers of India. At first sight it seems that Mulk Raj Anand is dittoing what Dr. Srinivasa Iyengar said in his too books—*Indo-Anglian Literature* and *Authorship in India*—in the P.E.N. series. But this is far from being the case because, like most critics who are inclined to see the truth, and nothing but the whole truth, Mulk Raj Anand ends with a sweeping conclusion, namely that Indians are unable to write creatively in the English language.

We need not argue with Mulk Raj Anand for having said his say wrongly, because every man is free to say what he likes, and there is no harm in a man being wrong so long as he improves. T. S. Eliot believed that Milton was a lesser poet than Dryden and he hit the epic poet systematically for years. But he has now realised that Milton is the poet of England and the world, and he has confessed his past error. This con-

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fession brings him in contempt with his followers, but what does a leader care for his followers when he has conviction to guide him?

In conclusion, we need say this much; that Mulk Raj Anand himself is a good specimen of an Indian who writes creatively in the English tongue. We need not say this to Mulk Raj Anand, but we can say this to ourselves to keep ourselves happy with ourselves. We need not argue with a man particularly if he is of the Shavian brand, with stubbornness as his backbone. Nor need we remind Mulk Raj Anand that the late Sastri, poet Chettur, Sarojini Naidu and her brother Harin—not to mention Rajaji who brings to his short stories the charm of the south with a technique that is delightfully Tagorean—are all creative writers in the English language. Nor need we press the point that W.B. Yeats' Introduc-

tion to *Gitanjali* is the Introduction of the West to the English Literature in India. You can't change some men and Mulk Raj Anand is one of them.

About three or four years ago Prof. V.N. Bhushan brought out an anthology of Poetry and Criticism by Indian writers. And even now they serve a useful purpose to the Indian critic as well as the foreigner. To the layman, these anthologies show what professors and "literary" journalists can do in their spare time and thanks to the editor, there are many subscribers to literary journals of India, particularly the *Triveni*, *Twentieth Century*, *Mysindia* which many in India do not know of, excepting for the Index in the two books, where Prof. Bhushan gives an exhaustive list of the literary output in India and to the language-problem, which is yet an evergreen one from the early days of the East India Company.

DEFECTS OF PROBLEM SETTING

BY SRI M. B. NARASIMHA AYYANGAR, M.Sc., *Bangalore*

AN eminent educationist once remarked: "The aim and purpose of education as understood today can by no means be said to be a recent discovery. European educationists discovered long ago that education does not consist merely in the transmission of knowledge and information from one generation to another; that, to be worth its name, its chief function should be to inculcate certain desirable habits, skills, attitudes, ideals, appreciations and such other qualities or accomplishments as go to form character." Rabindranath Tagore has expressed the same ideas in the following lines: The highest education is that which does not merely give us information, but makes our life in harmony with all existence? What high and noble ideals these are! But does modern education come up to this mark? Let us find an answer to this question.

A young student has to master a foreign tongue (*i.e.*, English), before he can learn many things. Nature and natural surroundings can teach many things to the young child. But the modern child spends most of his time in learning the foreign tongue. Many give up their education altogether as they cannot learn English. Rabindranath Tagore has rightly remarked thus:—"What a terrible waste of national material to cut off all higher educational facilities from the thousands of pupils who have no gift for acquiring a foreign tongue, but who possess the intellect and desire to learn!"

There are certain undesirable things in the methods of education in the modern times. Take the case of Arithmetic. It starts with certain hypothetical questions and it tries to find a solution for them. It appears as though the children are placed

in a world of 'I's'. The student never comes across any of the problems in all his life. Let us give a few illustrations.—

- (1) If an employee saves 5% of his emoluments, etc.
- (8) If A does a piece of work in 10 days and B in 12 days etc.
- (3) If five sheep die etc.
- (4) If milk is sold at 8 annas a seer, etc.
- (5) If a fence is constructed around a field measuring 50 feet by 25 feet, etc.

The pupil has not got full experience of the world yet, perhaps the teacher himself has not studied the world properly. Consider this problem. A purchases 3,284 cows at Rs. 142 8 0 a cow and sells them at Rs. 150. What profit does he get? Does this imply that all these cows have calves? Does it not include cows, that do not give milk? How many of them are milch cows? This problem did not strike the mathematician at all. He goes on in his old way and he pleads ignorance of the world.

Then perhaps there are problems that place women in an inferior position to men in this age that advocates equality of the sex. Consider this example. A man does a piece of work in 5 days and a woman does the same piece of work in seven days etc. Certainly, this problem will infuriate certain ladies' associations.

Then there are problems of division. The Hindus are accustomed to the doctrine of the joint family. Now an attempt is made to break up the Hindu joint family system by introducing a new Hindu code in the Indian Legislatures. Even before that, the pupil is taught various ways of breaking up the joint family. Consider this problem:—A sum of Rs. x is divided between A, B, &c. A gets twice as B and B gets three times "What C gets etc." Or consider the problem 'A gives Rs. y to his daughter and divides the rest among his 5 sons.' Do not these problems give a handle to unscrupulous

sons or brothers to demand partition? Is it in accord with the Hindu law?

But the worst sinner in the field is the problem of mixtures. Consider this problem 'A purchases ghee at Rs. 8 a viss. He also purchases ground-nut oil at Rs. 2-4 0 a viss. He mixes them and sells the mixture at Rs. 6 a viss. Thus he makes a profit of 10 per cent. In what proportion should he make the mixture'. The young student is now taught a way of selling in the market adulterated food-stuffs. Does the moral code permit this kind of dealing? Woe be to our educational system, if this be our moral code.

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MADRAS PROVINCIAL EDUCATIONAL CONFERENCE

THE 38th session of the Madras Provincial Educational Conferences met at Tiruchirapalli (Trichinopoly) on the 13th, 14th and 15th of May. The venue of the Conference was the Lawley Hall at St. Joseph's College.

Dr. Edward Paul Mathuram, Chairman of the Municipal Council, hoisted the national flag. He pleaded for considered changes in the educational set up, after reasoned deliberation. He also advised teachers to refrain from teaching Communism, Socialism and all kinds of party politics in schools.

WELCOME ADDRESS

In the course of his welcome address. Prof. A. Rama Ayyar, Chairman of the Reception Committee, referred to the three important problems of education provided for discussion in the Conference, namely, the supply and training of teachers, teachers in relation to the community, and discipline in schools and colleges, besides the consideration of what the education of Free India should be like. It was a serious handicap that the Government had not yet officially announced the reorganised scheme of either Elementary or Secondary education.

"It seems to be," he said, "the intention of the Government to bring these new syllabuses into effect immediately, but I should deprecate such undue haste. How could any text-books based on the new syllabuses be prepared and published before the schools reopen in June? And how could the teachers be expected to study and digest the new syllabuses within the short time at their disposal? I fail to see where is the need for such mortal hurry about this."

The most astonishing thing was that the syllabus in the mother-tongue or the regional language was published only last week, and they had been asked to offer their suggestions by the 15th. English has been ousted from the primary school, but nothing has been done so far to improve the standard

of the mother-tongue in the primary classes. The success of the new scheme of Secondary education would depend entirely on the sort of training in the mother tongue that was given in the lower stages.

He criticised the detailed syllabuses that had been published and the new scheme of language-studies and the diversified course of studies to come into effect after the Third Form, and stated that the Government of Madras did not seem to have a definite plan of Elementary and Secondary education, and yet, before an overall picture of what our education is going to be had been obtained, they seemed to be anxious to go ahead with certain piecemeal modifications. The speaker failed to understand why the Government should be acting as if they were utterly unaware of the Sargent Scheme, or of the excellent reports on different aspects of education submitted by the several special committees of the Central Advisory Board. It seems a colossal waste of energy to start exploring every aspect of educational reform right from scratch, when so much of valuable material based on a systematic study of facts and figures is available.

Another disquieting feature of educational administration in our province, was the growing interference of Government with the rights of the teachers. He referred to the recent orders regarding 'detentions' in in Sixth form and stated that under ideal conditions, there was no justification for any such detentions. But instead of trying to remove the conditions that made detentions inevitable, the Government had taken a short-cut which would seriously interfere with the discipline in the school and lower the prestige of the headmaster, "and what is worse, the Government have demonstrated that they do not know their own mind; for they at first permitted a detention of 15 per cent, then reduced the percentage to 10, and finally forbade all detentions! The next logical step would be to ban detentions in classes, and I should not be surprised if this step was taken. Then indeed, would be established an educational paradise and the

headmaster freed for ever from the nightmare of 'detention strikes'!".

Mr. Rama Ayyar then criticised the Government's move for the constitution of advisory committees for aided colleges, with nine members of whom only two were teachers. The Committees were to have the power to advise and assist the managements on practically all matters connected with the running of the college.

Mr. Rama Ayyar stated that the Provincial Advisory Board of Education was not consulted on either of these two important measures.

In conclusion, Mr. Rama Ayyar stated. "While ceaselessly agitating for an improvement in our lot, let us not for a moment forget the nobility of our calling and demean ourselves by resorting to ways of agitation that are derogatory to our dignity and self-respect. As a teacher I have the right to exhort my fellow-teachers to strive to raise their minds high above daily trifles and lose themselves in the joy of service to the young entrusted to their care, the young who are to be the saviours of our nation when they grow up."

OPENING ADDRESS

The educational policy of the Government of India was to-day outlined by Prof. M. S. Sundaram, Deputy Secretary, Ministry of Education, Government of India, opening the conference.

He said: "It is not the intention of the Government of India to dominate education in the provinces or to insist that each province shall follow only one particular pattern. The Sargent Scheme of education is only a framework within which every province is free to make its own experiments and its own adjustments."

Prof. Sundaram added: "Ever since the Montagu-Chelmsford Reform days, it has been contended that education ought to be a regional responsibility. Every village panchayat and district must be allowed to devise its own ways and means as how best it can achieve the purpose for which it was

educating its children. It is not our objective to standardise and create one pattern for the whole country. It will cease to be education in the right sense of the term. In a vast sub-continent like India one particular form is imposed on the various units. What is really required is local effort without being very much interfered with by any distant authority.

Appealing to the conference to make constructive suggestions regarding the future educational system in the country, Prof. Sundaram said: "If a province like Madras conducted a certain experiment in the educational field and this provided successful over a period of years, the Centre and the other provinces would be too ready to give effect to this experiment."

Referring to technological and University education, Prof. Sundaram said, "While the Centre is keenly interested in these, it will take care to see that the autonomy of the Universities is preserved at all costs. Technological education in higher stages will be directed by the Central Government inasmuch as it is to be financed by the Centre. The Universities, while retaining their autonomy, will have to conform to the standards aimed at by the Centre in this particular field.

Dealing with the medium of instruction in the Universities, Prof. Sundaram referred to the conclusions arrived at by the Vice-Chancellors who recently met in New Delhi and said that for a period of five years English would be the medium of instruction in the Universities, but at the same time, experiments to replace English by the regional language would be conducted.

If the experiments proved successful, on one particular date the medium of instruction in all Universities would be in the regional language. He felt that the 'lingua franca' of India should also occupy an increasing part in University education.

Referring to the terms and conditions of service of teachers, Prof. Sundaram said: "The teacher is a servant of the community and a missionary spirit alone cannot be the

Maulana Azad, Education Minister of India, has given us the slogan, *Go Slow*, in the matter of banishing English completely from our Universities and institutions. He said:—

"English is the connecting link between all the provincial governments, universities, legislative assemblies, public platforms and national organisations. Through English India cultivated direct intellectual relationship with Europe and America. Her voice reached the outer world without any intermediary. I do not feel the slightest hesitation in saying that India's position and recognition in the international world are greatly due to our having recourse to the English language, written and spoken."

His Excellency C. Rajagopalachariar has shrewdly observed in his recent address at the Calcutta University that "if English should be kept as the medium of instruction in the University, it is next to impossible that students and teachers will reconcile themselves to non-English medium in teaching boys and girls in high schools." He would urge the adoption of the mother tongue as the medium of instruction in the University. Each one of the main dozen Indian languages is important enough for a separate state and

separate University. "Now therefore each one of our great big Universities should, instead of blundering all in the same manner, recognise by agreement or by tacit consent the mother-tongue of the area as the authoritative medium of University instruction. Accordingly, Benares may have Hindi, Ahmedabad may have Gujarati, Poona may have Marathi, Osmania may have Urdu, and Waltair may have Telugu, Annamalai may have Tamil, and Bombay and Madras may continue English. English can and should be kept as a second language, because of its importance in international communication. By all means give English the importance it deserves, but please do not make it the medium of all instruction."

Then there is the further-factor of the federal language having to come into our scheme of higher education. The recommendations of the Committee of Vice-Chancellors and Directors of Public Instruction that met in the first week of this month should be thoroughly discussed in all their implications and reactions on national life. Attention may also be drawn to the speech of Mr. M. S. Sundaram, Deputy-Secretary, Education Department, Government of India, at the recent Madras Provincial Educational Conference held at Trichinopoly, in this connection.

NEWS AND NOTES

DR. RANGANATHAN TO VISIT BRITISH LIBRARIES

The British Council has invited Dr. S.R. Ranganathan, D. Litt., M.A., L.T., F.L.A., to visit the United Kingdom as its guest for two or three months this year. Dr. Ranganathan, who will be leaving India at about the end of May, will also visit France and the Netherlands.

While in England, Dr. Ranganathan will visit the most important British libraries and will study the National and County Central Library schemes in operation. He will also teach at the UNESCO library summer school to be held in Manchester in September.

BOOK REVIEWS

SRI BHAGAVAD GITA, TRANSLATED INTO TAMIL. BY SWAMI SUDDHANANDA BHARATI. MESSRS. SRININASA VARADACHARY & Co., MOUNT ROAD, MADRAS. PRICE Rs. 1-4-0.

In this small book, Swami Sudhananda Bharati gives in chaste Tamil a prose translation of the ancient classic. He has divided the eighteen chapters into some 69 topics, and each topic is introduced by its heading. The translation is easy and clear. Occasionally, we differ from the translator. For instance, in ix. 31, *pratijanahi* requires to be translated as "Give the assurance on my behalf." Again in xviii. 66, we have the rather revolutionary translation, that all

adharmas (not *dharma*s, as is usually understood) should be abandoned. Though this view has been put forward in the past, it has received the assent of one of the great acharyas. In spite of differences of opinion in details of this kind, we have no hesitation in commending this work as an excellent introduction to the study of one of the greatest of our religious classics.

Tirukkural Virundhu—parts I and II, Selections for Forms I and II with explanation and commentary by Swami Suddhananda Bharati. Pages 24 and 26. Price 3½ As. and 4 As. Srinivasa Varadachari & Co., Mount Road, Madras.

In accordance with the scheme of instruction in Tirukkural recently sponsored by our Government, these books have been prepared by Swami Suddhananda Bharati for the use of Forms I and II. It is understood that three more parts, for the use of students of the third, fourth and fifth forms are shortly to be published. In these, the selections are made according to the Government scheme, and each couplet is explained in easy, lucid Tamil. H.E. Sri C. Rajagopalachariar, a devoted student of Tiruvalluvar's immortal classic, has commended these books.

Commercial Arithmetic—by T.V. Subramania Ayyar. Pages 148. Price Rs. 2-8-0. Srinivasa Varadachari & Co., Mount Road, Madras. In this revised and enlarged edition of a well known book, the requirements of the latest S.S.L.C. syllabus are met. And students and teachers working under the new bifurcation scheme, starting from this year will find this work extremely useful. The book is full of practical examples neatly worked, and there are well chosen exercises for the student to work through.

Commercial Correspondence, by T.V. Subramania Ayyar. Pages 294. Srinivasa Varadachari & Co., Mount Road, Madras.

This is a revised and enlarged edition of a popular text book. It is now adapted to meet the requirements of the latest syllabus. The value of the publication is enhanced by the recent question papers it contains. The book will be useful to students of the Madras S.S.L.C. and the Government Technical examinations in Madras and Mysore.

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2. MARTIN'S EVERYBOY'S BOOK of LETTERS. (Contains 450 Letters of every type.) Pages 332. Fifth Edition.

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4. WREN'S A SIMPLE ENGLISH GRAMMAR ON MODERN LINES, with 143 Exercises in Grammar and Composition. Seventeenth Edition.

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