

DIGITIZED

THE EDUCATIONAL REVIEW

Vol LXI No 12 Dec 1950.

JL  
Tm2, M95E.  
N5D.5D.2  
128906

34  
1-57  
JL  
Tom 2, 1958  
W 60.56



| CONTENTS                                                                                                                                                                |     | PAGE |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|
| Juvenile Delinquency (Origins of Delinquent Behaviour) By Rao Sahib T. N. S. Raghavachari, B. A., Retd. Public Health Bacteriologist, St. Thomas Mount. ...             | ... | 227  |
| Education For Family Life By Sri R. Padmanabhan, B. A., L. T., Vellore (N. A.) ...                                                                                      | ... | 234  |
| Problematic Children and Their Improvement By Sri Parushottam C. Shah, M. A., B. T., M. B. S. T. (Lon.) Bombay. ...                                                     | ... | 236  |
| Indian Culture In Indonesia By Diwan Bahadur C. S. Srinivasachariar, M. A., Principal, Pachaiappa's College, Kancheepuram. ...                                          | ... | 242  |
| The Message of Sri Aurobindo By S. B. Ranganathan, M. A. L. T., D. Litt., President, Indian Library Association, Professor of Library Science, University of Delhi. ... | ... | 249  |
| Editorial. ...                                                                                                                                                          | ... | 257  |

Annual Subscription, inclusive of Postage, Rs. 5. } 14/A, SUNKUWAR ST.,  
1 1/2-yearly Subscription, Rs. 3 } TRIPLICANE, MADRAS  
[All Rights Reserved] { Foreign Subscription, inclusive of Postage, Rs. 6-8-0.

Hon. Editor: Sri A. N. PARASURAM M. A.  
Asst. Editor: M. C. KRISHNAN.

**NOTICE**

Sri A. R. V. Narasimhacharya has been appointed as one of our travelling representatives. He is authorised to receive subscriptions. We request our subscribers and advertisers to extend to him their fullest support.

Manager  
THE EDUCATIONAL REVIEW

## lar High School Texts

- Rs. A.
- its of Algebra"—By Three Authors,  
revised to the latest syllabus (1950)  
"Composite Mathematics" & "C"  
up Study—By B. Subbannachar,  
ndya ... 3 0
- NNADA EDITION (Above Book). Part I  
or Form V. By B. Subbannachar,  
Mandya ... 2 0
- Do Part II for Forms V & VI ... 1 12
- Tamil Edition (Above Book).—By S. Bala-  
krishna Iyer & N. Panchapagesa Iyer ... 3 0
5. "A School History of India" (English) by  
M. S. Ramaswami Iyengar, M.A., for  
High School Classes ... 2 12
6. "Precis Writing and Drafting"  
By P. R. Pisharody, D. Com. ... 2 8
7. "Book-Keeping & Accounts"  
By Late S. Vaidyanatha Ayyar ... 5 15
8. "Commercial Practice"—By the same  
Author ... 5 10
9. "A Text Book of Typewriting"—By the  
same Author—Revised latest edition,—By  
P. R. Pisharody D. Com. ... 5 15
10. "Commercial Correspondence"—By T. V.  
Subramania Ayyar ... 3 8
11. "Commercial Arithmetic"—By the same  
Author ... 2 8
12. "Practical Typewriting" — Exercises —  
Litho, Mss. & Examination Papers Edited  
By P. R. Pisharody, D. Com. ... 2 8
- For Lower Secondary Classes**
13. "A Text-book of Arithmetic" for L. S. or  
Middle Schools by Late S. Radhakrishna  
Iyer and K. Vaidyanathaswamy Iyer,  
Part I for Form I (Eng.) Revised by  
S. Venkataramanan ... 1 12
14. Do Part II for Forms II and III ... 2 4

**SRINIVASA VARADACHARI & Co.**  
(Estd. 1879)

EDUCATIONAL PUBLISHERS  
2/16, MOUNT ROAD, MADRAS 2.

## THE FAMOUS ASTROLOGER

[Office Estd. 1924]



Recipient of many Gold Medals and  
Certificates from Maharajas, Judges  
and Notables for accurate predictions  
and for advising correct ancient  
scientific remedies to neutralise  
planetary influences and for achieving  
health, wealth, wisdom, friends and

fortune. One year monthly life reading Rs. 5/-  
3 questions re-futurity Re. 2/- Personal consultation  
Rs. 5/- Office Hrs. 8 a.m., to 5 p.m. (Send birth  
details or writing time). Jyothisha Jnanabodini  
Rs. 2/8 p.c. Vivahaporuthangal Rs. 1/- p.c.

**Pandit Kaliyur M. SRINIVASACHARIAR.**  
**THABONIDHI, THYAGARAYANAGAR**  
MADRAS 17.

*Available all kinds of Fancy Beds*

*Quality Raja's Pillows, and*

*Cushions made of Silk*

*Cotton and Cotton*

*Orders Without Delay undertaken*

**M. DAWOOD BATCHA**

SILK COTTON MERCHANT

PYCROFT'S ROAD, TRIPPLICANE,

MADRAS - 5.

# The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LVI.

DECEMBER 1950

12

## JUVENILE DELINQUENCY

(ORIGINS OF DELINQUENT BEHAVIOUR)

By RAO SAHIB SRI T. N. S. RAGHAVACHARI, B.A., *Retd. Public Health*  
*Bacteriologist, St. Thomas Mount.*

A scientific study of delinquency is really  
a study of co-operation and strife, and  
of social and antisocial behaviour amongst  
mankind. A complete understanding of the  
forces at work is essential to illumine pro-  
blems of great social gravity. A considera-  
ble amount of research into delinquency  
has been made in the past, but only tenta-  
tive and often fallacious conclusions have  
been reached. These researches have  
proceeded on certain false premises; for  
instance (1) that delinquency is considered  
a separate entity, clear cut and distinct from  
other forms of behaviour; (2) that all cases  
of delinquent behaviour can be dealt with  
on the same lines, as if they were essentially  
similar; (3) that cases of delinquency dealt  
with by law courts offer suitable material  
for research into the origins of delinquent  
behaviour.

It is needless to say that all these three  
assumptions are fallacious, though they  
seem to support one another. For a proper  
study and assay of the causative factors,  
all cases of uncooperative and antisocial  
behaviour, wherever found (not only those  
dealt with by law courts) should be care-  
fully investigated and classified. A distinc-  
tion must be made between (1) cases relating  
to the personal make-up of the individual  
delinquent and his relationship with his  
fellowmen, and (2) those concerning the  
social structure of the community and its  
capacity to establish relations with the  
delinquent.

Research, therefore to be productive of  
results of value, should be properly planned.  
It will not do to proceed with hypotheses  
that have not been carefully and accurately  
laid down for guidance.

### SOCIAL FACTORS

In extending our investigation and  
enquiry to all cases of uncooperative  
and unsocial behaviour, instead of confining  
them to the cases coming up before criminal  
courts, we have necessarily to direct  
our attention sometimes to the behaviour  
even of citizens, who conform to the laws  
of the land and so have been classed as good  
and loyal people. When we dive into the  
cases of juvenile delinquents, we will be  
compelled to ascertain whether the parents  
and teachers were guilty of having used  
severe disciplinary measures and if their  
behaviour towards the children was coope-  
rative or antisocial. Society will almost  
certainly be up against such inquiries being  
instituted. But if the enquiries are directed  
and strictly confined only to the delinquent,  
leaving out the people with whom he has  
been living, we can have light thrown only  
on half the problem. As Lippit, Stott and  
other psychologists have rightly observed,  
it takes two to make a quarrel, as also a  
delinquent. There have been so far no  
sustained investigations on the effects of  
different social structures on the incidence  
of delinquency, or on the helpful or unhelp-  
ful attitude of the leaders of communities

## THE PRINCIPLES OF ARITHMETIC

BY

Alexander Keith and James Robertson

Price 8 Shillings

"The authors have, in this clearly printed and neatly got-up book of 278 pages, embodied their long experience in lecturing on the Principles of Arithmetic to teachers under training.

The Book must be read by every teacher in our training schools and colleges; even experienced teachers will find in it matter that is interesting and instructive."

Review in "The Hindu" dated 17-9-1950.

## BACON'S EXCELSIOR SERIES OF SCHOOL POLITICAL WALL MAPS

Size : 30x40 inches.

Price : Rs. 9/12/0 each.

Mounting : On cloth and rollers, varnished, or India only on cloth in sections to fold.

### LIST OF SERIES

|                |                           |
|----------------|---------------------------|
| Africa         | Australia                 |
| America, North | Europe                    |
| America, South | Great Britain and Ireland |
| Asia           | India                     |

World, Mercator's Projection

## BLACK-BOARD MATHEMATICAL INSTRUMENTS

A Compact Box containing Ruler, Set Squares (pair), Compass, Divider and Semi-Circular Protractor Rs. 25/- Net.

## NEGROINE

Black-board Renovator—Non-glossy and very rapid drying solution Rs. 3/- per tin net.

**BLACKIE & SON (India) LTD.**

PUBLISHERS

14, RAJAMANNAR STREET

T'NAGAR

MADRAS-17

## JUVENILE DELINQUENCY

229

and social groups on a higher level towards the less fortunately placed members of the community. The incidence of crime in any organized body of men is an index of the morale prevailing in that unit, and the 'morale' is essentially a function of the personalities and attitudes of the leaders directing that group. The 'morale' of the unit and the integrity and human element in the leader, are thus the yardsticks to measure the incidence and prevalence of delinquency. Lippitt and White's valuable experiments on the effects of the "climate" of social groups clearly prove the need for planned investigations. These classical experiments demonstrated clearly that the behaviour of young boys of ten and eleven years of age varied according to the general attitude of their group leaders. Thus, for instance, the same boys who, under a democratic leader, had been hardworking and industrious, and had loyally cooperated with him, became quarrelsome and bullied each other and their leader, when he treated them as a dictator would. It is, therefore, manifest that any research directed towards the origins of delinquent behaviour should be directed towards social factors hitherto neglected in previous studies.

"Susceptibility" is a term which Carr-Saunders, Mannheim and Rhodes have used in their book on "Young Offenders", to convey the same idea that Hackless wishes to convey by the term "differential response." Bad company, cinema-going, pin-table saloons and the absence of suitable playing grounds for recreation are considered, and rightly so, bad and antisocial influences. Different children respond differently to these bad influences. Some are easily affected; some are not; yet others take time to be adversely influenced. The question therefore arises, what sorts of individuals are they who readily succumb, what sorts are they who are immune for ever, and what sorts are they that gradually yield to the wicked influences? Carr-Saunders et al say: "We shall not begin to know what to do with regard to susceptible types, until progress has been made in the

psychological field; and unless we have well founded lines of action in regard to susceptibility we cannot make any attempt to cope with one half of the problem". The Report of the Departmental Committee on Persistent Offenders, published in 1932 by H. M. Stationery Office, London, states that, of the men and women who are committed to prison, 50 per cent have been there before, and that 25 per cent are going for at least their sixth time. Even at the age of 16, one third of the criminals tried by the law courts have been charged before; and the Borstal failure rate is 40%. On the basis of a large amount of research work, certain working hypotheses have been framed and are being used in child-guidance work in England. These are however being subjected to rigorous tests in actual field investigation. Should they prove true, the central problem may be deemed to have been solved, and the entire preventive and penal machinery employed can be recast on the basis of an entirely new orientation. If they do not come true, even then researches on wrong lines can be stopped, and money, time and energy may be diverted to newer channels of investigation.

The Report of the Departmental Committee on "Children and the Cinema" presented to the British Parliament in May, 1950, contains a clear, concise and extremely readable and interesting account of the present position of the children and the cinema. On the question of the influence of the cinema in promoting juvenile delinquency, the Committee have been unable to come to any definite and positive conclusion. They merely state: "the link of cause and effect is unproved in a majority of cases, and we remain of the opinion that deeper, subtler and more various influences are at work." And one member of the Committee was not satisfied even with this guarded conclusion and added a memorandum. The Committee was conscious of the lack of factual information, and therefore strongly urged in several paragraphs of the Report, the urgent need for a scientifically based pre-planned research.

# FOUNDATIONS OF ECONOMIC THEORY

BY

H. C. MALKANI, M.A.,

Reader in Economics,

Maharaja Sayajirao University of Baroda.

An up-to-date text book giving an analytical exposition of the Principles of Economics, in the light of the recent developments in Economic Theory.

## CONTENTS

Chap.

|                                   |                                    |
|-----------------------------------|------------------------------------|
| I. Introductory                   | XII. The Theory of Population      |
| II. The Theory of Value           | XIII. Inequalities of Income       |
| III. The Law of Consumer's Demand | XIV. Nature of Money               |
| IV. Pricing under Competition     | XV. The Quantity Theory of Money   |
| V. Price under Monopoly           | XVI. Income and Expenditure        |
| VI. The Theory of Costs           | Theories of Value of Money         |
| VII. Laws of Returns              | XVII. Price Fluctuations           |
| VIII. Conditions of Supply        | XVIII. Business Cycles             |
| IX. The Theory of Production      | XIX. Monetary Systems              |
| X. The Theory of Distribution     | XX. Monetary Management            |
| XI. The Theory of Employment      | XXI. Theory of International Trade |
|                                   | XXII. The Public Finance           |

गीर्वाणलेखन पुस्तकम्—(Sanskrit Seat Work) 3 Parts for High School Students with illustrations. With a Preface by Prof. Parasnis.  
Price each Seven Annas.

Hindi Bhasha Vihar—by Jha & Sutaria. Complete course in Grammar & Composition in Hindi (Pages 400) Rs. 2-8-0.

THE ALLIES STORES, RAOPURA, BARODA.

Dr. Sheldon of New York in his recent book on Varieties of Delinquent Youth has based his entire arguments on the dictum, "Behaviour is a function of structure." To him, structure means physical structure. He tries to relate delinquency to his physical types and draws the conclusion that delinquency is connected with an incompatible mixture of types. In his study of 200 boys from the Hayden Goodwill Inn, a rehabilitation centre for youthful offenders in Boston (U.S.A.), he claims to have identified such "dysplasias" (*abnormal developments*) in nearly all the 200 cases. Heredity is thus a major, if not the only precipitating environmental factor, according to Dr. Sheldon. This will obviously not find favour with the majority of psychoanalysts, as Sheldon appears to espouse theories in the crudest Lamarckian tradition, and rudely attacks the Freudian.

The working hypotheses we referred to *supra* regarding "susceptibility," will now be considered in some detail. Research studies in child psychology and on child development in Europe and America have clearly shown that the extent to which a person confides, trusts, loves and co-operates with his relatives and friends and the extent to which he develops an "effective conscience" depend to a high degree on the initial relationship he had (as a child) with his parents in his early years, particularly with his mother. The mother nourished him, cared for him, gave him the required attention and training and also shared his joys and troubles. Poverty or affluence, housing, health, employment and the number of children in the family, are also factors which influence this parent-child relationship. They are all, however, quite secondary to the most important influence of the "personalities of the parents." The internal domestic relationships pervading the child's early life, within the home, can be properly assessed, only if we take stock of such features as love and hate, jealousy, constant nagging, favouritism, loyalty, charity, self-sacrifices etc. which go to make or mar the family and to mould the characters of the children growing

within that home. The origin of delinquency is thus irrevocably bound up with human feeling, family atmosphere and other environmental factors intimately associated therewith. "Defective training, laxity of discipline, vicious company and defective family relations," are usually reckoned as factors of "prime importance" in the growth of delinquency. Burt considers that conditions outside the home and indigence are comparatively of less importance than the former. Severe conflict and difference of opinion amongst the two parents and with the child, result in the latter taking sides with one or the other of the parents or against both. Such children usually receive no affection, but are treated brutally and with great unmerited severity by the parents.

Bowlby in 1944 compared a set of 44 juvenile thieves with a central group of other maladjusted children and proved clinically and statistically that "prolonged mother-child separation during the first five years of life bears a definite and significant etiological relationship to persistent stealing." Bender, who studied in 1947 hundreds of cases of psychopathic behaviour disorders in juveniles, found that her group of children presented "a clinical picture that formed a syndrome in that the causative factors in the early life of the individual are known, the developmental course may be anticipated, the behaviour pattern is typical, resembling the classical description of the so-called constitutional psychopathic personality. The cause of the condition is emotional deprivation in the infantile period of the parent-child relationship."

Mr. D. H. Stott, M.A., working under the auspices of the United Kingdom Carnegie Trust, has made a detailed study of a consecutive group of school boys between the ages of 15 and 18, and in his recent book entitled *Delinquency and Human Nature* (1950), he cites instances of cases in whom illness in early life, prolonged separation from the mother and the irritable temper of the mother, were responsible for their behaviour when they grew up

to be fifteen or more. His conclusion on this important point is: "It was discovered in every case that the boy had been conditioned to an anxiety over his parents or to an enhanced emotional dependence upon them by one or more influences operating during his earlier childhood."

A considerable volume of evidence has now accumulated to show that the young child's experiences in the family affect his later life and profoundly influence his behaviour in society. A systematic and carefully planned study of this most important finding, with respect to the conditions of family life, as obtaining in our land at the present day, is most essential and urgently called for. With this as the basis it would be possible to assess the effects of the varied experiences in early childhood, upon its development.

From the work done in Great Britain till now, "two important factors can be picked out which are essentially common to all persistent delinquents and which distinguish them from children with other forms of maladjustment." Dr. Bowlby of the Tavistock Clinic, London, says:— "(1) Prolonged separation of the child from his mother or foster-mother during his first five years is a factor which alone accounts for a high proportion, perhaps 50%, of the most intractable cases. (2) The other important factor is a child's being unwanted by parents who are themselves unstable and unhappy people and whose attitudes towards the child are, on balance, hostile, critical and punishing. These two factors will be found to a large extent in the "susceptible" groups. Children who have suffered these two sorts of experience, can be easily distinguished from each other both in their general social relations and in their delinquencies."

The child's early social environment and family experiences are relevant, therefore to a highly significant extent to a proper assay and understanding of his later behaviour and attitudes in social life. If we accept this hypothesis as correct and true to life, it will necessarily follow that heredity also plays a part in the origin of delinquent

behaviour. As was stated already, delinquent behaviour connotes unco-operative and anti-social attitudes. In any study of these attitudes, it would be quite essential to make a thorough and detailed analysis of what is catered for the young child's consumption in matters connected with his daily relationship to the society. As he grows old, his social behaviour will be largely conditioned by this factor. Bowlby suggests two lines of approach for a study of this problem: (1) to follow a group of infants over 10 or 15 years of age and obtain as we go along first-hand information about their experiences; or (2) to strive to unearth the past histories of children or adolescents. The first of these is necessarily a long-time plan and perhaps tedious, as it has to be carried out during 10 to 15 years before results are available. The second or the retrospective method has the disadvantage of having to rely on information furnished by untrained observers—the child's parents—many years later. The former is therefore, preferred and has been adopted in the United States of America in their studies in child behaviour and juvenile delinquency. "Experience suggests that reliable information is usually obtained in children below 7 within a very reasonable time, but that after 7, the difficulties increase." The reliability of data is the most vital issue in any research and in no field is it more difficult to ensure or to test than in the psychiatric. Effective and reliable research work in this field can therefore be done only by highly trained workers, conversant with the techniques pertaining to both research and treatment procedure.

Juvenile delinquency in our country is on the increase, and there can be no doubt that besides the several factors outlined or detailed above, the cinema contributes a great deal to juvenile crime. Films, particularly those which will not conduce to a healthy development of the children's mental and social attitudes, should be more rigorously censored, and admission should be sternly denied to children under 16 years of age, to cinema shows where such pictures are exhibited.

## REFERENCES.

- Bender, L., "Correctional Psychology" (Lindner & Seliger, N. Y.)
- Bowlby, J., International Journal of Psycho-Analysis 25, 19.
- Burt, C., "The Young Delinquent," London.
- Carroll, D., Report of Institute for Treatment of Delinquency, London, 1950.
- Carr-Saunders et al., "Young Offenders," Cambridge, (1942).
- Lippitt, R., (1947) Readings in Social Psychology (Newcomb & Hartley N. Y.)
- Newmeyer, M. H., "Juvenile Delinquency in Modern Society" (Macmillan)
- Nevill, M., (1950) "Everyday Problem of Childhood" (William Earl, London)
- Raghavachariar, T. N. S., Educational Review, Madras, July 1950.
- Reckless, W. C., (1943) "Social Service" Research Bulletin No. 50, N. Y.
- Report of the Departmental Committee on "Children and Cinema" 1950, H. M. Stationary Office, London.
- Report of the Departmental Committee on "Persistent Offenders" 1932, H. M. Stationary Office, London.
- Sheldon, W. H., "Varieties of Delinquent Youth." (Columbia University publication 1949).
- Stott, D. H., "Delinquency and Human Nature" 1950 (U. K. Carnegie Trust publication).
- Thomson, Ford, Lt. Col., "Ask the Children" (Cassell).
- T. E. C. Publication, "Collected papers on Delinquency" (1950) (Lucknow).
- Taylor, K., "Mental Health," Summer, 1950.
- William, Line, (1950) Mental Health Summer 1950.

## WONDERFUL POWERS OF AN OCCULTIST

Have your Past, Present and Future wonderfully revealed by Prof. M. J. Narsian, B.A., the Famous Astrologer and Occultist. His system of calculation is based upon YOGA-SADHANA (Meditation) and upon Ancient & Modern Science of Prediction. His book *Your Future Thru Astrology* has been eulogised in the Press. Prof. Narsian possesses wonderful OCCULT POWERS, and "Hypnotic Chart" is appropriately designated "The Mascot of Success". Numerous eminent persons have certified his wonderful predictive faculties.

## DETAILS OF CHARGES:

|                                                                     |          |
|---------------------------------------------------------------------|----------|
| Accurate Description of your Life Past, Present & Future up to 1952 | Rs. 5-4  |
| Detailed Annual Life Reading for next twelve months                 | Rs. 5-4  |
| Three Questions Answered                                            | Rs. 5-4  |
| Hypnotic Chart (size 19" x 25")                                     | Rs. 10-8 |
| Hiro-Mantric-Talisman surcharged with Psychic Spiritual Powers      | Rs. 10-8 |
| Extensive Astrological Life Reading (Western Astrology)             | Rs. 25   |

## DATE REQUIRED:

Birth date, time and place of birth. If your birth date is not known, please mention approximate age, date and exact time of writing.

A copy of your HOROSCOPE drawn according to Western Astrology will be sent with leaflets on 'The Third World War' and 'Future of First Indian Republic' without extra charge.

Payment may be made by M.O. or Postal Order.

ADDRESS:—PROF. M. J. NARSIAN, B.A.  
OCCULT ASTROLOGICAL FOUNDATION, Post Box No. 25. POONA (India)

# EDUCATION FOR FAMILY LIFE

By SRI R. PADMANABHAN, B.A., L.T., Vellore (N.A.)

EDUCATION, among other things, has been defined by the pragmatic educational philosopher, John Dewey, as "the process of remaking experience, giving it a more socialised value through increased individual experience by giving the individual better control over his or her own powers." It is thus the chief factor in conserving, improving and popularising what is commonly called today "group culture" and the medium of civilization for raising individuals to higher levels of efficiency and happiness. The unit of all civilization, at all times and in all climes, has been the family. Notwithstanding the severe onslaughts made upon it as an inevitable consequence of the World Wars I and II and the post-war industrialisation and mechanisation in all departments of life—and India being no exception to this—it has been the germinal seed that has always yielded the finest fruits to the civilization that is the pride of man today.

It, therefore, follows that for the supreme task of an all-round progress in communal solidarity, the human family as a factor of many-sided social advancement should be properly organised and its foundations well and truly laid in the present-day society. Otherwise, there is always the risk of being lost in the clouds.

When we take up the question of education that does really count for a well-balanced family life in all its bearings, one must not fight shy of the fact that thoughtful sex education is a primary condition for present-day family well-being. There was a time, even in the advanced western countries like the U.S.A., when a mere mention of sex education was taboo. Even some practical educationists were found to be chafing whenever a suggestion arose from some progressive quarters for a modest instruction in the essentials of sex education and hygiene for boys and girls.

But in the world of today, sex education has come to stay as a part of the whole educational framework and is indeed a *sine qua non* of the modern school curriculum in all the progressive countries. It will augur well for us, if we also make our secondary curriculum more comprehensive and less restrained by a careful introduction of sex education both as information and instruction in our secondary schools. But it does not stop there. It becomes a dynamic force of that part of education which prepares a man or woman in the making for a healthy family life rather than a passive part of health education. If indeed change is the order of Nature, and consequently if man has also to change with the spirit of evolution, and if the elevation of the family as the fundamental achievement of civilization is an ideal worth striving for, then there is a good deal of truth in saying and demanding that sex education must be well-coordinated with other subjects of health education in our school curriculum.

## FAMILIES AND THEIR DUTIES.

There are, today, different forms of families in civilized life as was the case in the past. But the modern family has distinctly different and varied functions of its own to perform. It has, primarily, three fundamental duties:—(1) as a recognized and legal institution for the preservation and propagation of the human species by the time-honoured institution of marriage; (2) as a fundamental factor for the socializing and humanizing of children in modern society, emancipating them from needless and cumbersome processes and "remaking" them with cultural traits and needs; (3) and lastly, as a means for what has been called "the fostering of a child personality" as an integral part of the fathers or the mothers of the generation to come.

It is very painful to observe that the family in modern life even in India is in

the doldrums and has ceased, to a deplorable extent, to be an integrating factor. The home has ceased to be sweet, attracting and soothing, because the problem of making both ends meet has become acute. Not infrequently the wife is also a bread winner, and not having the necessary leisure, family life remains a protracted distraction and is nothing more than an eating and sleeping affair. The weary father sits in a corner of the verandah, the fatigued mother in the store-room and the half-fed and ill-clothed little children murmur in the kitchen. Is this the concept of family life that is to prevail in these days of electricity with all its powerful labour saving and leisure-making devices? In the complicated human fabric of the present-day, there is a vital need for a dynamic activity requiring the

standardization of human activities to the development of human personality and solid individuality that are a desideratum today.

## CONCLUSION

To achieve this laudable aim, we must have a clear elucidation of the family values—the supreme responsibility of each person to the other, the husband to his wife, the mother to her children, the children to their mother, the brother to his sister, and vice versa. Should we not also take into active consideration the social aspect of the question—what has been called by the ultra-modern Yankees "Home Economics" which gives a liberal and wholesome perspective of a proper education for family life?

# ESSCO LTD.

17, MOUNT ROAD, MADRAS-2.

Agents for Thomas Nelson & Sons, Edinburgh,  
&  
Messrs. Evans Brothers, London.

## Nelson's Famous ENGLISH READERS FOR INDIAN SCHOOLS

Primer and Readers 1 to V

Supplementary Readers for Forms II to VI.

|                    |                       |                           |            |            |
|--------------------|-----------------------|---------------------------|------------|------------|
| Abraham Lincoln    | ... 1 1 6             | Arabian Nights            | (T. C. S.) | ... 1 10 0 |
| Gulliver's Travels | (T. C. S.) ... 1 10 0 | King Arthur's Knights     | (T. C. S.) | ... 1 10 0 |
| Heroes             | ... 1 10 0            | Sindbad Stories           |            | ... 0 13 0 |
| Robinson Crusoe    | ... 0 13 0            | How Ahmed Flew to England |            | ... 0 6 6  |
| The Brave Princess | ... 0 6 6             |                           |            |            |

STORIES FROM SHAKESPEARE (T. C. S.) Prescribed as a Non-detailed Reader for the S. S. L. C. Public Examination of 1951 ... 1 4 0

Citizens All (Pupils' Edition) ... 2 7 0  
Baby, Care ... 2 0 6

MAN IN SOCIETY. Recommended by the D. P. I. in his No L. D. s 296 j/50, dated 11th March 1950, for reference in the teaching of Citizenship-training in High Schools ... 4 14 0

YOUTH AND THE VILLAGE CLUB. also a book useful for Citizenship-training ... 4 1 0

KINGSWAY. SERIES BOOKS BY EVANS BROTHERS, LONDON, are also available.

Kindly call at ESSCO LTD., 17, MOUNT ROAD, MADRAS.

## PROBLEMATIC CHILDREN AND THEIR IMPROVEMENT

SRI PURUSHOTTAM C. SHAH, M.A., B.T. (*Distinction*) M.R.S.T. (Lon.), Bombay.

**W**E all know that physical disorders give rise to a number of diseases; it is equally true that numerous disorders and deformities in the child's mind also give rise to a number of diseases which ultimately result in making the child a problem child; but whereas a certain relationship is noticeable among the physical disorders, no such definite relationship can be traced in the case of mental deformities. However, more and more facts are being brought into light, as more and more experiments are carried on in this direction. Below is an attempt to record and study the mental deformities of a few children, based upon the complaints made by their guardians or parents with regard to their peculiar behaviour.

A boy named Vithal looks very prudent and straightforward; but his eyes are restless and sharp. His parents complain that he has got into the habit of stealing and has a tendency to play the truant. Instead of going to school, he goes away to the Parsi Gymkhana to witness a tournament. The students of his class had once or twice brought to my notice the fact that he was given to stealing. On seeing him, I could hardly believe that such an innocent-looking child could go to this length, but later on I found that this seemingly innocent chap was much deeper than he looked. Now what can be done to bring him to the right path?

There is another instance of a boy named Raman, who has a peculiar disposition. His behaviour at times subjects him to ridicule and often to contempt. On the one hand, he is very obedient and would do whatever he is asked to do, but he has a forgetful disposition and does not know how to behave with others. His greatest virtue is that he confesses his fault and even repents of it; but the next moment he cannot but behave in like manner. He never realises when he errs, and afterwards he repents. This has made his life disorderly and full

of pit-falls. He falls out with people apparently for no reason. Let us see if there is any hope for him.

The third instance is Chandu, a very ready-witted boy. At first sight he would impress you as being a very clever boy; but when you come in close contact with him, you understand that talking is the only thing he knows. He would continue to sleep at ease till nine in the morning; all his work is done in a leisurely fashion. He is unmindful of the fact that his father is an ordinary clerk and makes both ends meet with great difficulty. It has become a daily routine with him to take money from his father under the excuse of buying books or note-books, and then to play truant in the company of his friends. His irregular attendance at School has rendered him weak and backward in his studies; but this does not pinch him at all. The question here is how to teach him to spend rightly the money he gets and how to create in him a genuine desire for study.

Next follows a very peculiar case. Ohhabildas has many pleasure-seeking friends. They take him to a hotel or a cinema or to wander with them. As a result, Ohhabildas cannot do without the company of these friends. In order to please these friends, he has formed the habit of stealing. On seeing these friends he loses all control over himself. Hence if he cannot steal anything from home, he steals the books of other friends and sells them at a second-hand book stall. And thus he procures the money with which he can visit the cinema in the company of his friends. How can he be saved from this mental disease?

One more interesting instance is that of Ratanlal. He has contracted the habit of telling a lie on all occasions. Asked about anything, he is sure to tell a lie. He is sure to hide the truth either through fear or to cheat others; on being cross-examined, his lie is exposed and then he looks as mild

and tame as a cow. You imagine for a time that Ratanlal will now turn over a new leaf; but it is all in vain; his habit is so deep-rooted that on the very next occasion, he resorts to a lie.

Both primary and secondary schools furnish us with numerous instances of children behaving in one or the other of the above-mentioned ways, and this behaviour of theirs is more or less due to certain mental deformities or discords. Such children are called problematic. Their behaviour is ununderstandable and creates a problem for those who have to deal with them. The working of their minds requires to be studied psychologically, so that we may find out ways and means to reform them. If neglected, they take a very serious turn for the worse, and in the long run, they turn out self-willed, licentious and uncontrolled. We have to give them up for lost.

An average parent does not understand these mental deformities, and it is not so easy to find expert doctors and specialists for the cure of mental diseases as for the cure of physical disorders. This puzzles many a parent; and some wise parents, even if they understand the cause, cannot find a remedy. Unreasonable and illiterate parents do not pay any heed to this in the beginning. They assume that the boy will improve automatically as he grows up; then in later years, when the child, instead of improving, grows from bad to worse, they begin to find fault, to weep for their misfortune and to abuse the boy. I know of a parent who used to beat his son so cruelly that even a passer-by shuddered at the sight. Being advised, he would say, "What am I to do, if I cannot beat him? He is ever so disobedient!" Experience, however, makes guardians realise that children do not improve by being subjected to severe thrashing. On the contrary, they grow more obstinate. Their suppressed impulses find a free outlet and they go on behaving as they did and do not mind even being beaten. When the parents are thus frustrated in their purpose, they use all manner of harshness, and threaten to expel them

from home and hand them over to the Police. They harbour secret hatred within, but all to no purpose. The out-flow of inner impulses rushes ahead, and if it is not turned into a proper channel, the child turns out to be a bully, in future, and becomes unfit to live in society.

Now the question arises as to what could be done in the case of such children. How can they be restored to the right path? What attempts should be done to understand their minds and put them on the right track?

Let us first point out what should not be done. To abuse the problem child, in order to reform him, to beat him severely, to humiliate him in society and before his friends, to shower contempt on him, these are not the right means. It is quite a wrong treatment of the disease. Any remedies which might be resorted to, without a study of his mental propensities, are bound to fail. Some parents have an unshakable belief in the old maxim, "Spare the rod and spoil the child." This may be perhaps true in the case of beasts and brutes, but this is by no means true in the case of a human being who is endowed by Nature with the faculty of thinking and reasoning.

Now, let us consider a positive answer to the problem. (1) In the first place, the child's mind should be studied psychologically. The different phases of his behaviour should be minutely examined. It is likely that he might be affected by a certain emotional disturbance. Then he finds no interest in study. He gets disgusted with it and thinks only of going out to wander at his sweet will. Thus many ill effects of mental disorders result from bad company.

(2) Mental deformities result also from other sources. It may be that the child has been fondled too much. He is free to use his money as he chooses. His parents are indifferent, the child is not influenced by any sense of discipline or morals, and his breeding and growth in the earlier and impressionable periods of his life have not been properly attended to. This is often the case when the child is the only child

## Sarma's SCORPION CURE (Regd.)

(An Indian 'Similia' Remedy)

The only INTERNAL MEDICINE ever invented.

A product of years of scientific research by an Andhra medical genius, proved in lakhs of cases, approved and adored by the profession, press and public as the SAFE, SURE AND SPEEDY CURE.

Dose and mode of administration :-

Dose :- Adults Tablets 2 and children 1. Dissolve tablets in an ounce of hot water, administer half, add half ounce of only hot water, stir and repeat every 5 minutes adding each time only hot water. Stop with commencement of relief. Stimulants and external counter-irritants are unnecessary and prohibited.

NO AFTER-EFFECTS. CAN BE VERY SAFELY ADMINISTERED  
FOR VERY YOUNG BABIES AND PREGNANT LADIES.

Tube of 4 Tablets ... As. 4/-

" 32 " ... Rs. 1/8

Packing, postage etc. extra.

AVAILABLE EVERYWHERE or from

THE SCORPION CURE DEPOT (REGD.) PITHAPURAM (S. INDIA).

## IDEAL ART INDUSTRIES

SAHARANPUR (U. P.)

Manufacturers of High Class Surveying, Engineering and

Drawing Instruments

for

Engineering Colleges & Drawing Offices.

Art, Basic & other Crafts Material for High Schools &

Intermediate. Colleges.

Enquiries Solicited.

of parents. By over-indulgence and bad company, he becomes self-willed and gets completely out of control. It is therefore the duty of every parent to attend properly to the bringing-up of his or her child. It is the opinion of a prominent psychologist that adolescence is a period which makes or mars a child's future career in life. For it is in these years that there is an all-round development of the child's body and mind. He feels the advent of a new life within. He loves to move in society and hence chooses his friends to suit his temperament. Good companions, healthy home life and early good breeding have an ennobling influence on the child. His attention is then directed to study and useful activities, and he begins to understand the aim and purpose of life. The child is born with many latent faculties. In course of time, they are developed by external experiences. If these experiences are good, they have a healthy influence on the mind. The child then imbibes a moral and religious sense and it moulds his character. On the other hand, if he is influenced by bad company, he has bad and unhealthy experiences which give rise to mental disorders and deformities. When the child is young, all these deformities are piled up together, and hence their ill effects strong. If the parent takes care at this stage of the child's life, he can do much to nullify these impressions; but the parent deludes himself with the belief that when the child grows up, he will come round. But as a matter of fact, the mental disorders and deformities get more deeply rooted as time goes on, and the parent remains blissfully ignorant of this.

Now let us consider this question with a view to reforming the child.

(1) If a child's behaviour is found to be uncommon and peculiar, we should first of all try to find out who his friends are. In most cases a correct idea will be had on a study of his friends. Even as all kinds of diseases of the body are born of some disorder in the stomach, according to the view of Ayurvedic physicians, so too almost all deformities of the child's mind are a result of bad and unwholesome company. A child

is compelled to spend money lavishly to please bad friends. This leads him to stealing. This in turn induces him to tell lies to hide the crime. He has to find out some unknown or solitary corner where he can feast with his friends. Hence he learns to play truant. Thus one vice or evil brings in its train a number of vices. When this happens, children who have no good breeding at home, become licentious. Those who have money to spend freely go astray in the company of bad companions. Others resort to stealing and move about visiting cinemas and hotels. In course of time, they become irregular in attending school. Once their study is affected, they lose all interest in study and long to wander. Thus the child's uncontrolled impulses run riot and the voice of conscience ceases to be heard.

The environment both at school and home, also contributes a great deal towards the child's development. The education of a child depends chiefly on two factors, (1) his innate or latent abilities and (ii) his environment. Hence the environment at school and home plays an important role. Those parents who seek to make their children ideal, should themselves try to be ideal in their behaviour. They should make the home environment also ideal so as to create a healthy influence on the child's mind.

An attempt was made to reform the children mentioned in the foregoing paragraphs. Let us see what means were adopted in the case of each and what was the result.

### (1) THE CASE OF VITHAL

(a) On studying his home environment, it was discovered that he was very much afraid of his father, who used to beat him mercilessly even for trivial reasons.

(b) He had fallen into the company of bad friends, who asked him to steal money so that they could go on railway trips and enjoy themselves at his cost.

(c) His mental growth was not normal. He had much of childishness. He could easily become a tool in the hands of selfish

friends, and then he hardly thought of being detected.

(d) He had free access to money at home. So he learnt to spend lavishly from childhood. With the necessity of procuring more money, he learnt to steal, and he would wander away in the company of his friends by stealing large sums of money.

Vithal could not improve in spite of many efforts, for his father did not give up beating him severely. His friends sprang up every time and got him into their grip. There was plenty of scope for stealing, because of the negligence of parents. There was lack of patience and full co-operation on the part of parents; hence Vithal could not improve. He would be quite all right in our presence, but as soon as our back is turned, he would resume his old ways. In the case of such children, something can be done only if a minute watch is kept over every activity of theirs for all the twenty-four hours.

#### (2) THE CASE OF RAMAN

His mental deformities have not assumed an undue proportion. He has however some mental defect. His memory is extremely weak. He cannot remember the simplest of things.

He is still in an experimental stage. Attempts are being made to improve his memory; but they have not yielded any tangible result so far. The boy is not worth being given up for lost; but it is necessary for his parents to remain very vigilant and watchful till he reaches the age of twenty. Further results can be placed before those interested only after the end of the experiment.

#### (3) THE CASE OF CHANDU

In his case, attempts were made in a fairly good measure.

(1) He was made to leave the company of his old friends.

(2) He was made to realise the condition of his family, the financial position of his father and the responsibilities his father had to shoulder.

(3) To prevent him from playing truant, care was taken to note his attendance in every period of school work.

This case indicates a marked improvement. A tutor has been engaged to help him in his study and to bring him on a level with the class. The tutor also keeps an eye on him. He is getting regular in attendance. In the current year, he has secured promotion to the higher class, and a genuine desire for study is now created in him.

#### (4) THE CASE OF CHHABILDAS

He is a typical case of an over-fondled and spoilt child. His parents see no harm if his friends are prepared to show him cinema pictures. They argue, "Why should he not visit hotels and cinemas, if his friends take him with them? If they spend for him, why should he not avail himself of the advantage?" In this, however, they are greatly mistaken. As a result, Chhabildas has gone absolutely out of control. He listens to all our advice, promises not to visit the theatre, but the very

next day we find he has been dragged there by his friends. It is impossible to improve this case without the co-operation of parents; for those who experiment on such a child cannot have all factors under their control, nor have they time enough to spy over him all day.

#### (5) THE CASE OF RATANLAL

His case has been carefully thought over, and a minute observation of his behaviour makes one thing clear, that there is no motive behind his lies. A secret fear in the heart, absence of recognition of his individuality, childish nature and lack of confidence in himself—all these prompt him to tell lies. His parents have been properly instructed about these. As a first step, attempts are being made to make the home environment such as would remove all fear from his heart and induce him to speak out the truth in every matter boldly.

This case shows a considerable improvement.

Such mental disorders are very much like diseases that last long. The cure of such mental diseases demands a lot of time and indefatigable patience. Many parents lose patience and expect to see speedy improvement in their child, who has completely gone astray. Consequently, they have either to leave off the experiment in the middle or cannot wait to see the results of the experiment.

Every parent should know that psychologists are not equipped with instruments like the stethoscope to measure accurately and speedily the working of the child's mind. Hence this is a difficult task.

It demands a minute study of the child's behaviour, and the child's mind is to be understood by the observations noted from this study. Again, no two children are alike in this respect, and hence each child needs to be studied individually. It is therefore but natural that it demands a long time and patience.

### 1951 ANNUAL DIRECTIONS 1951.

Based on YOUR Birthsign this Reading contains Monthly and Weekly Forecasts with actual events and exact dates on your outlook for 1951.



FINANCE  
HOME  
HEALTH  
LOVE  
MARRIAGE  
TRAVELS  
PROFESSION, Good and bad dates. Lucky colour, number, stone with helpful advice to ward off Evil Planets.

and attract good Luck. This highly interesting Scientific, correct Astrological Forecast costs Rs. 3/- by M. O. or Rs. 3/6 by V. P. Send your Date of Birth.

Prof. SEKHAR,

The Great Mesmerist & Zamindar,  
ELLORE (W. G. Dist.) India.

### BOOKS by F. G. FRENCH

For Pupils

A PICTORIAL ENGLISH GRAMMAR

Part I: As. 10 Part II: Rs. 1-4

PRACTICAL ENGLISH GRAMMAR FOR INDIA

Book I: As. 10 Book II: As. 14 Book III: Rs. 1-4

ENGLISH COMPOSITION WITHOUT TROUBLE

Middle School Course, Books I to III, each Rs. 1/-

High School Course, Books I to III, each Rs. 1-2

For Teachers

THE TEACHING OF ENGLISH ABROAD

Part I: Aims and Methods, Rs. 1-14

Part II: The Junior Course, Rs. 2-10

Part III: The Three Senior Years, Rs. 3-6

FIRST YEAR ENGLISH

What and How to Teach, Rs. 1-14

COMMON ERRORS IN ENGLISH

Their Cause, Prevention and Cure, Rs. 3-12

OXFORD UNIVERSITY PRESS

## INDIAN CULTURE IN INDONESIA\*

BY DIWAN BAHADUR C. S. SRINIVASACHARIAR, M.A., Principal, Pachaiappa's College,  
Kancheepuram

## I

THE Malay Peninsula has been from the earliest times, the centre of carrying trade between China and the western world. It had been known to Indians for centuries before the Christian era, and during the first five centuries of this era, Hindu colonies made several settlements and established states in the Peninsula. Among them Kala (Kedah) and Pahang may be noted. Even today remains of Hindu temples and stone images survive, as also Buddhist shrines and inscriptions written in Sanskrit and Indian scripts of the fourth and fifth centuries A.D.

The great island of Java has an area of 51,000 square miles and is most fertile and populous. The Hindu colonisation of Java is traced in legends to the heroes of the *Mahabharata* and their successors, and also to the people of Kalinga. There is no difficulty in tracing in these legends the names of the epic heroes like Parasara, Vyasa and Pandu. The Javanese era commences from the same date as the *Saka* era of India (78 A.D.). A Hindu kingdom must have been established in Java by the beginning of the second century A.D., because Devavarman, a Hinduised King of Java, sent an embassy to China in 182 A.D. Another Hindu kingdom was founded in Western Java, at Taruma by one Purnavarman; and yet a third Hindu kingdom rose in Central Java and was known to the Chinese as Kalinga (Ho-ling) and evidently the colonists must have come from Kalinga.

In the still larger, but less civilised and populous island of Sumatra, which has a total area of over 167,000 square miles, Hindu colonisation must have set in at least three centuries before the Christian era. The earliest known Hindu kingdom was Sri Vijaya (or Palembang) which flourished for several centuries and con-

quered another Hindu kingdom named Malayu (modern Jambi) and controlled the neighbouring island of Banka as well. From I-Tsing, a Chinese traveller of the latter half of the 7th century A.D., we learn that Sri Vijaya was a centre of Buddhist learning and its king possessed trading ships that sailed to India. The city was the chief centre of trade with China. Sri Vijaya attained to imperial dimensions and status in the 8th century and maintained diplomatic relations with China.

That the large island of Borneo was also early colonised by Hindus is known to us from four Sanskrit inscriptions found at Kotei, an old sea port of the island and ascribed to about 400 A.D. They refer to *Yupas* or sacerdotal pillars set up by Brahmans to commemorate the rich donations and sacrifices of King Mulavarman who performed, among others, a *yaga* called *bahu-svarnakam* (large quantity of gold) in the holy *kshetra* of Vapraakesvara.

Other centres of ancient Hindu culture have been discovered in East Borneo, where both Buddhist and Brahmanical images have been found. Most important of all for our purpose is the small island of Bali, situated to the east of Java and separated from it by a narrow strait, with a population of nearly a million. It is the only part of Indonesia which has totally escaped conversion to Islam and has contrived to retain its ancient Hindu character and culture. A Hindu kingdom existed in the island as early as the 6th century A.D., which was founded by one Kaundinya. The people professed Buddhism, which had secured a firm footing from the early days of Hindu colonisation.

From the Sanskrit inscriptions discovered in Borneo and Java as well as in the Malay Peninsula, it can be easily seen that the

language, literature, religion and political and social institutions of India were absorbed in these far-off lands, either eliminating or colouring the native elements in these respects. Thus the kingdom of Mulavarman in Borneo presents a royal court thoroughly saturated with Hindu culture. In Java, we have references to Hindu deities like Vishnu and Indra, to Airavata (the elephant of the latter) and also to the use of Indian months and astronomical details and Indian measurements of distances. Two of the rivers of that island were named Chandrabhaga and Gomati. Elsewhere, we have images of Vishnu, Siva, Brahma, Ganesha and Skanda, Mahakala and Durga and also the weapons and ornaments of Siva and Vishnu like *trisula* (trident), the *padma*, the *conch*, the discus, and the *gada*. The inscriptions also refer to the sanctity of the Ganges river.

Buddhism also made its influence felt in Java. A great Indian Buddhist teacher, Gunavarman, who was a prince of Kashmir, converted the King of Java, and his mother to Buddhism, probably in 5th century A.D. I Tsing, the Chinese traveller above-noted, learnt Sanskrit grammar (*śabda vidya*) in Sri Vijaya, and he found more than a thousand Buddhist priests in that city. Several eminent Buddhist teachers of India visited Sri Vijaya in the 7th century. Of them, the most important were Dharmapala, an inhabitant of Kanchi, who became subsequently a great teacher at the Nalanda University. Another South Indian, the monk Vajrabodhi, went from Ceylon to China, spending some months in Sri Vijaya on his outward voyage, and he was accompanied by his disciple, Amoghavajra, and they introduced the *tantrik* cult into China.

Hindu political and administrative ideas were also in vogue in the islands of Indonesia. The Kings claimed to be *Kshatriyas*, and their ministers were chosen from among the Brahmans and constituted the "Eight Great Seats." The Brahmanical religion that prevailed was of the Neo-Hindu or Puranic variety and marked by magnificent temples and elaborate rituals

and ceremonies. A huge quantity of philosophical speculation and of myths and legends centred round the gods. Saivism was very influential and exercised a great influence on the whole course of religious development. The hold of Vaishnavism and Buddhism was not so strong relatively.

## II

The original seat of the powerful dynasty of the Sailendras was either in Java or in Malay Peninsula. Their authority in Java had become well rooted in the close of the 8th century. The Sailendras were the leading naval power in the seas of Indonesia for a long time, and they had also intimate relations with the Pala kings of Bengal. Their power is described by various Arab writers. To them are due the vigour of the Mahayana form of Buddhism and the splendid monuments of Chandi-kalasam and Barabudur in Java. The Sailendras had long drawn-out hostilities with the Cholas of South India in the 11th century A.D. The Cholas indeed came very near achieving definite mastery over Sumatra and the Malay Peninsula; but the Sailendra power survived this shock and led a successful expedition against Ceylon in the 13th century.

A powerful Hindu kingdom arose in Central Java in the 8th century A.D. and later shifted its authority to the east of the island to which the flow of Javanese culture and art naturally drifted. Thus Hindu culture, which was first introduced into Western Java by Purnavarman in the 5th or 6th century A.D., shifted to Central Java in the 8th century and from thence to Eastern Java in the 10th century. From now on, for five centuries more, Eastern Java remained the only stronghold of Hindu culture and civilisation.

The Eastern Javanese kingdom conquered the island of Bali. In the long reign of its powerful King Airlangga (first half of the 11th century), traders came to the kingdom from Klink, Singala, Dravida, Karnataka, Champa and Kmir (Annam and Khamboja). The great port of his kingdom was thronged with foreign ships, and its site

\* A Broadcast from the A.I.R., Trichinopoly, for Educational Institutions. Published by courtesy of A.I.R.

Exploit  
these Experts!



MUTUAL AUTOMOBILE SERVICE

1, GENERAL PATTERS ROAD, MOUNT ROAD,  
MADRAS 2.

Good News For Motorists !!

GOODRICH  
Spark Plugs,  
Fan Belts, Multi V  
&  
F. H. P. Belts  
of all sizes in  
Stock.

Brake Fluid in  
1 Quart and  
1 Gallon  
packings  
available.



MUTUAL AUTOMOBILE SERVICE,

No. 2, General Patters Road, Mount Road, MADRAS - 2.

FOR ALL YOUR VISUAL EDUCATION NEEDS

FILMS ★ FILMSTRIPS ★ EQUIPMENT

WRITE TO

NATIONAL EDUCATION & INFORMATION FILMS LTD.

National House, Apollo Bunder, Bombay.

Illustrated Catalogues sent free on request.

## INDIAN CULTURE IN INDONESIA

245

was either at or near modern Sourabaya. Airlangga was regarded as an incarnation of Vishnu, and a fine image of Vishnu riding on Garuda was erected over his cremation place. The famous old Javanese *kavya* *Arjuna-Vivaha* was written under his patronage by the poet Kanva. Several generations after Airlangga, a new kingdom rose in Eastern Java, known as Singhasari, from its capital of the same name. The growth of this kingdom marked the receding of Hindu culture into the background. The emergence of a more and more pure Javanese element began under this dynasty which conquered several parts of the archipelago. The succeeding Javanese kingdom of Majapahit roughly comprehended all the recent Dutch possessions in the East Indies. Specific trade relations continue to be maintained with India, and particularly with Bengal and Karnataka from which monks and distinguished Brahmins came to Java. Jambudvipa (India) and Java maintained intimate relations: and laudatory poems in honour of the Javanese King of Majapahit were written by the monk Budhaditya of Kanchi, and also by one Mutali Sahridaya, who was most likely a TAMILIAN Brahmin, (Circa 1350 A. D.)

There are three old Javanese prose texts dealing with political, theory and public administration. These are:—(1) *Rajaniti* of Bhagawan Kamandaka; (2) *Indraloka* and (3) *Nitipriya*. The administrative system was characterised by village autonomy. Among the ministers may be noted the *mantris*, the *Senapati* and the *Senapati Sarvajala* who was the admiral of the seas.

The *Dharmadhikaranas* were judicial officers and the *Dharmadhyakshas* were superintendents of Saivite and Buddhist institutions.

### III

Islam began to spread in Northern Sumatra, mainly through Indian colonists and traders from Gujarat. In the 15th century, Malacca had become the leading Muslim state; and in the 16th century Achin became the chief centre of trade and Islam.

From the Chinese traveller, Mahuan (1416 A. D.), we learn that Muhammadan traders formed an important colony in Java. Within little more than a century, the last vestige of Hindu rule in Java disappeared, with the overthrow of Majapahit and Sunda.

But in Bali, Hindu culture and religion survived, probably because Bali derived its culture directly from India and not indirectly through Java. The Hindu colony of Bali developed independently of, and side by side with, that of Java and other parts of the archipelago. With the gradual progress of Islam in Java, there was a strong influx of Javanese Hindus into Bali, which became the last stronghold of Indo-Javanese culture and civilisation, and even the Dutch found it very hard to curb the independent spirit of the Balinese.

Even today among the Balinese of Bali and Lombok, the four *varnas* of Manu prevail, and intermarriages are allowed between them, but only as between a man of a higher caste and a woman of a lower caste. *Sati* still prevails. Women choose their own husbands freely. The *Mahabharata* has been very popular in old Javanese literature, as also works like the *Brahmanda Purana* and the *Agastya Parva*. The folk tales and the fables are based on *Hitopadesa* and the *Panchatantra*.

In Indonesia, *linga* worship and the cults of Ganesa and Kartikeya were popular. The images of *Brahma* and *Trimurti* are also found. The image of *Agastya* was extremely venerated as reflected in the inscriptions. Mahayana Buddhism was very popular in Java, and the Javanese Buddhist iconography consisted entirely of Mahayanist gods. Buddha and Siva were closely associated in Javanese religion, and in modern Bali the Buddha is regarded as the younger brother of Siva. A similar Siva-Buddha cult existed in Java. Further Siva, Vishnu and the Buddha were all regarded as identical, and so also were their *saktis*.

Dear Readers,

Please write to us for the following Tamil Books which you need.

| விந்தன்                      | Rs. A.    |
|------------------------------|-----------|
| முல்லைக் கொடியாள்            | 3 0       |
| ஒரே உரிமை                    | 2 8       |
| பாலும் பாவையும்              | (அச்சில்) |
| வேலை நிறுத்தம் ஏன்?          | 0 12      |
| ரகுநாதன்                     |           |
| புயல்                        | 1 8       |
| க. நாராயணன்                  |           |
| வாழ்க்கைத் தோணி              | 2 0       |
| Lt. Col. ஆ. நி. சு. முர்த்தி |           |
| நம் போர்ப் படைகள்            | 3 0       |
| தாசுடர்                      |           |
| கோஞ்சலி                      | 2 0       |
| கனி கொய்தல்                  | 2 8       |
| வளர்மதி                      | 2 0       |
| சாவி                         |           |
| நவகாளி யாத்திரை              | 1 4       |
| வத்சலையின் வாழ்க்கை          | 1 0       |
| சரத்சந்திரர்                 |           |
| உடைந்த உள்ளம்                | 2 12      |
| உஷா                          | 1 8       |

Tamil Story books, novels & literature etc. of every description are also available with us.

**STAR PUBLICATIONS**

POST BOX No. 423

TRIPPLICANE, :: MADRAS-5.



The Balinese believe in the unbounded influence of *devatas* and *bhutas*; and the most important of their domestic rites is the worship of Siva as Surya (*Suryasevana*). They also perform domestic religious ceremonies of the type described in the *Grihya Sutras* like the *samskaras* of a man's life. There is the Saraswathi-worship for the consecration of books and manuscripts; and among the offerings are ghee, honey, *tila* and *kusa* grass. Among the names of the rivers in Bali are Ganga, Sindhu, Yamuna, Kaveri, Sarayu and Narmada. The priests are usually Brahmins learned in Sanskrit and *kavi*. The priest also serves as teacher, astrologer and astronomer.

The *chandis* or temples of Java follow a general plan and consist of three parts—a high and decorated basement, then the square body of the temple with a vestibule in front and projections on all sides, and the roof in the shape of a gradually diminishing series of storeys, each repeating on a minor scale the general plan of the temple itself. Sometimes the upper stages of the roof are octagonal, instead of rectangular, in order to relieve the monotony of contour. Columns and pillars are wholly absent in these structures and the arches are all constructed on the horizontal beam principle. Radiating arches are not to be found.

The temples were usually built in groups, with one or more big temples in the centre surrounded by several smaller shrines, and this grouping of shrines gives a general appearance of colossal dimensions to them. In Central Java, the main temples date back to the period, 8th to 11th centuries A. D., and comprehend both Brahmanical and Buddhist shrines. The oldest of these are those on the Dieng Plateau, several being built in honour of the heroes and heroines of the *Mahabharata* and marked by clear outline and well conceived decoration and sculpture. Buddhist shrines cluster in the Prambanam valley. The construction of the lofty shrine of Barabudur may be ascribed to the period 750-850 A. D.; and its massive grandeur is due to its nine

terraces, the topmost of which is surmounted by a bellshaped *stupa*.

The temples in Eastern Java are decidedly inferior in plan as well as in execution. Many of them have huge basements and pyramidal roofs. While the images of the gods are always in the conservative style, those of men are comparatively degraded; but the decorative sculpture is of fairly high standard. On the whole, in Eastern Java, the Indonesian spirit proper was less dominated by Indian culture than in Central Java and in course of time fully asserted itself.

Ancient Hindus applied the name *Suvar-nadvipa* or Island of Gold, to denote particularly the Malay Peninsula and the islands, and the name *Suvar-nabhumi* to all the country comprehending both Indo-China and the Archipelago. They believed, as also the Arabs after them, that this region produced large quantities of gold and was rich in precious commodities. The missionary zeal of the ancient Brahmins and Buddhists, the spirit of adventure of princes

**NOW-YOU CAN GET  
BIG MONEY  
FOR LITTLE IDEAS**

Why not start your own business at home? Few Rupees to start with. American Formulas and Plans to manufacture hundreds of daily needed articles and inventions. Big profits. Write with As. 1 stamp for FREE Booklet "Money-making opportunities."

**J. S. RAJA**

American Formula Specialist

Qayum Villa, Nasimabad, KANPUR (India)

and chiefs, the commercial ventures of the merchants and the boldness of the mariners, combined with the lure of the spices to build up the motive forces of Indian colonisation. The Indian settlers married the native women; and the fusion between the Indian settlers and the Hinduised local people was efficient and complete. In most cases, the latter assumed Hindu names, used Sanskrit or Pali and adopted Hindu religion, manners and customs, while the Indian settlers were completely absorbed in the local communities.

The Indian colonial kingdoms in Indonesia were strengthened from time to time by fresh streams of immigrants from India. Indian migrations to the archipelago and Indo-China are reflected in many stories in the Buddhist *Jatakas* and in the *Brihat-katha*. Most of the emigrants from India proceeded from the port of Tamralipti (Tamluk) near the mouths of the Ganges, Gopalpur in Kalinga, ports near Masulipatam, and Broach on the west coast at the mouth of the Narmada.

It may be remarked that all art in Indonesia has been the handmaid of religion; and all the artistic work so far discovered has been only religious structures, and religion has been the sole aim and inspiration of arts from beginning to end. The temples are in ruins mostly, except in Java where they are in a fair state of preservation. Indo-Javanese art and Indo-Javanese literature form the greatest and most durable memorial of Indian culture and civilisation over the entire area of Suvarnabhumi. The best forms of that art can be seen both in sculpture and in architecture and are furnished by the decorations of the temples and the images enshrined within them.

DEER DEER DEER DEER DEER DEER DEER DEER

JUST RELEASED

## MINERVA TEST PAPERS

FOR

Madras S.S.L.C. 1951 English Papers I & II  
Comprises six Model Test Papers and Answers each on Detailed Text and Grammar and on Nondetailed Texts and Composition. Covers all the four Nondetailed Texts with 18 essays from each book. Contains answers to Questions on Story Poems and Passages for Comprehension and answers to three letter questions in each Paper.



ORDER YOUR COPY NOW

Also available :

|                                                      |           |
|------------------------------------------------------|-----------|
| Guide to English Prose & Poetry (S.S.L.C. 1951)      | Rs. 2-8-0 |
| " A Tale of Two Cities                               | Rs. 0-8-0 |
| " The Count of Monte Cristo                          | Rs. 0-8-0 |
| " Stories from Shakespeare                           | Rs. 0-8-0 |
| " Short Stories from Great Poets                     | Rs. 0-8-0 |
| And Guides to University texts of every description. |           |



For Copies apply to :

Your Local Dealer  
or

THE MINERVA PUBLISHING HOUSE

24, Halls Road, Egmore, MADRAS.

DEER DEER DEER DEER DEER DEER DEER DEER

## THE MESSAGE OF SRI AUROBINDO\*

BY SIR S. R. RANGANATHAN, M.A., L.T., D. Litt., President,  
Indian Library Association, Professor of Library Science, University of Delhi.

Yatra yogeswarah krishno yatra  
partho dhanurdharaha  
Tatra shrir vijayo bhuthir dhruva  
nir matir mama

Shri Tata has put me in a deep debt of gratitude by giving me this opportunity to participate in the celebration of this day which is eventful in the history of India and the world at large. August 15 is a day of double value.

First, it is the day on which India resumed its political freedom. It is the day on which India woke up finally from centuries of sleep, stupor and cultural exhaustion. August 15 marks the culmination of the life work of one of the greatest souls of our day — one who acted under the dictates of the 'inner voice', one who was free from the corrupting passions of fear, anger and hatred, one who was spreading *shanti*, peace wherever he went. Mahatma Gandhi, the Father of the Indian Nation, was to all appearance mixing himself in the turmoils of the world — in the temporal, political turmoils in particular. In reality, however, he was a *tapasvi* — without attachment of the kind we have to mundane matters, but still in it and working for it with far greater effect than those who are attached. We remember his soul today in all reverence and we pray to God that the freedom to which the Mahatma restored us may be used by us, our sons and the succeeding generations to make us better fed, clothed and sheltered, to make us happy, to make us men of knowledge, will and action, to make us attain joy, and so to energise the soul in us that it may radiate amidst all humanity, peace and bliss, *shanti* and *ananda*.

Secondly, August 15 is the day which marks the embodiment of another great soul, a mature soul, a soul in transition from the status of *jivatma* to at-one-ment with the *paramatma* — a transition towards which all souls strive through a succession of embodiments. A soul in the last of its series of embodiments is an illumined soul. It is a self-centre of light. It radiates. In that embodiment, it is called a *rishi*. Today we celebrate the birthday of a contemporary *rishi*, Sri Aurobindo. Like our ancient *rishi* Agastya, Sri Aurobindo has chosen Dakshina Bharat, the South of India, as his abode. His influence on humanity is subtle but potent. It is reaching round the world. It has reached the very antipodes of the spot on earth, where he had been living a secluded life for about thirty years. The excellent series of the American editions of his works being brought out by the Sri Aurobindo Library, will enable the people of the United States to draw as much light and understanding and to purge their passions as much as we in India can.

We do not yet know the laws governing the development of illumined souls. We do not know them because humanity has had only a few such souls, even if we take into account the entire past and the present. We have not yet had enough data for the discovery of the laws of their distribution in space and time. Nor can we say what conditions are most favourable for their advent. Illumined souls have appeared in all lands and at all times. They have been born in all kinds of families. They had begun to radiate in different stages in life. Buddha was a king. He got illumination after he became

\* [The universally regretted passing away of Sri Aurobindo on 5th December lends a poignant interest to this speech delivered at the New India House, 3 East 64 Street, New York, on the 78th birthday of Sri Aurobindo and the third Anniversary of Indian Independence, on August 15 last, under the auspices of Sri Aurobindo Library, New York.]

a father. Jesus was born in the cottage of a carpenter. He began to radiate after living in a seclusion for a period of years about which nothing is known at present. Gnana Sambandar was but a child of three years playing in the streets of Sirkali in the District of Tanjore, when he had his first vision which enabled him to irradiate South India till his disembodiment in his sixteenth year. The great Sankara got self-realisation when he was still a boy of six, in the tutelage of his poor widowed mother. Within living memory, Sri Ramakrishna, whose radiation has already established itself in this country, was born in a poor family and was already illumined when he reached his teens. Sayi Baba of Shirdhi was with us till the end of the first World War. Nothing has been known of his parentage or early years. Swayam Prakasaswami of Sendamangalam was a lad 18 years old, employed as a clerk in the Survey Office at Madras about sixty years ago, when he wrote his resignation and disappeared into the Himalayas. We know in what state of illumination he came back twenty years later. The story of Sri Ramanamaharishi, who had been in a state of monistic bliss from his twelfth year till his disembodiment last April, is well-known and widely written upon. Sri Ananda Mayi is even today a source of benign influence. One should spend a few hours in her presence to realise what spiritual bliss is. I have had the privilege of taking several American friends to her presence in Benares. She was born of a

poor unknown family. She went to wedded life before she got her illumination. It is said that her husband became her first disciple. She says that she is illiterate. When I was in her presence one day, somebody brought a book. She said pointing to me, "Give the book to him who is a librarian. It is he who accumulates all written knowledge. I am an illiterate woman. It has no use for me." What gentle laughter pealed forth from her lips! She threw the whole audience of about a hundred people into a fit of laughter with these words. Sri Narayana Menon of Travancore had to make his living by entering the Police Department. Men from many countries of the world go to him for enlightenment.

Sri Aurobindo's life is still another demonstration of the baffling nature of the birth, blossoming and fulfilment of illumined souls. He was born of a rich family. He was born at a time when British influence was at its height in India. It was shaking the very foundations of Indian culture. Several families were losing faith in their heritage. They were even denying their children the opportunity to lisp in their mother-tongue. English governesses were employed. Ambitious parents would even send away their children to England to learn the alphabet.

Manmohan Ghose and Aurobindo Ghose were two such children. In 1924, I happened to sail to England in the same boat with the daughter of the former. In that

branch of the Ghose family, this tradition had been kept up. Lalita Ghose was just beginning to learn and use her mother-tongue. It was from her that I learnt how effectively they have been kept away from a knowledge of the heritage of India. I believe that Sri Aurobindo had little chance in his boyhood for initiation into the wisdom treasured in the *Vedas* and the epics of India. He was helped to become an adept in Latin and Greek. The two brothers became votaries of the English Muse. To all appearance, then, in his early formative years, Sri Aurobindo's soul had to incubate in an occult vacuum in a far-off land. When he returned home in the prime of his life, he found India in the grip of political passion. India was just beginning to wake up after a long sleep. The passion for political independence was just taking shape. But it was repressed with an iron hand. The conflict generated violence of a high order. Aurobindo Ghose was caught up in the thick of the fight.

A miracle occurred. Aurobindo Ghose was released from prison. Sri Krishna appeared in his vision. Sri Aurobindo emerged as an illumined soul. He relived in a moment the life of the Vedic seers. He saw the entire cosmos set in eternity in perfect perspective. He saw the entire universe in himself and himself in the entire universe. Since then he has been translating into words as much as is translatable, of that transcendental experience. It was Goethe who said that a divine language is needed to express divine experience. Conversely, when divine experience is expressed to all, its language acquires an unmistakeable ring. If you wish to know what it is, read Aurobindo's Uttapara lectures—his first utterance after his illumination. If you wish to know what prose-poetry is, what economy of composition should be, read his *Mother*. If you wish to have a first hand account of the relation between the *jivatma* and the *paramatma*—the human soul and the divine soul—read his *Life divine*. If you wish to know the technique of attaining attunement with cosmos and eternity, read

his books on *Yoga*. If you wish to know the true import and message of the *Vedas*, wait for his commentary on the *Rig Veda*.

In this connection, let me narrate to you an anecdote about Ramana Maharishi. One night I was sitting with Mahamahapodhyaya Professor Kuppuswami Sastriar in the Presidency College, Madras. A middle-aged scholar stepped in and spread on our table two quarto note-books. One was in Tamil and the other in Sanskrit. He said that he was a disciple of the Maharishi. He had taken down in Boswellian fashion the words of the Maharishi in Tamil. In the second note-book, he had written a Sanskrit translation of these words. He wanted Professor Sastriar to examine whether the translation was correct and to set it right wherever necessary. Sastriar compared some of the pages of the two note-books. He stood up silently, pulled out a volume of the *Upanishads*, read out some of its passages and said: "This is the correct Sanskrit rendering of these Tamil passages." The middle-aged scholar became indignant and retorted, "Sir, you are irreverent. My *Rishi* is not a plagiarist. He has not copied the *Upanishads*. He had never read them. In fact, he does not know Sanskrit. Your imputation, that he has translated the *Upanishads*, is entirely baseless." Sastriar explained, "I never suggested it. I know our tradition. When your *Rishi* has chosen to express these eternal experiences in Tamil, why do you want to translate into Sanskrit?" He still replied in temper: "The words of the *Rishi* should be clothed in Sanskrit which is a divine language." Sastriar pleaded with him, "My dear man, you are not crediting your *Rishi* with the wisdom he possesses. Any language becomes divine if it can be made the vehicle for divine experience—eternal truth. One who has that experience knows which tongue will be most effective at a given time and place. The experience got by self illumination by Ramana Maharishi is exactly the same as that of the Vedic seers. In that distant time, Sanskrit was the language in India and they expressed their experience in Sanskrit. Tamil

## FOR SALE

First field dressing gauze pad bandage Rs. 3/- per dozen.

Sound second hand Royal portable typewriter Rs. 300/-

Sound second hand Corona portable typewriter " 200/-

Sound second hand National portable typewriter " 175/-

From:— P. N. GHOSE, Type-writer Repairer,

132, M. S. Paul Chowdhury's Lane, North Bantra, Howrah.

P. O. & Dist:—Howrah, India.

## FOR SALE

## LATEST BOOKS OF ABSORBING INTEREST.

### I. BIM—An Indian Boy in British Guiana by Stella Mead. Price: Rs. 1.

Stella Mead evidently understands children and she is singularly happy in her all-embracing sympathy. Bim, the hero of her latest book, is a British Guianese boy whose ancestors came from Bengal to work in the sugar plantations...Helen Jacob's illustrations will increase its attractiveness for younger readers.—*Current Literature*.

### II. Nehru of India by Cornelia Spencer. Price: Rs. 1/8.

To young people Nehru is an inspiring figure, one of those rare "citizens of the world in whom the hope of the future lies." He has said of himself that he is a child of both East and West. Cornelia Spencer, skilled in cutting through the political fog, shows the man as he was and is, and as he may be in the world of tomorrow. This book is authentic, complete, and rich with inspiration for young men and women the world over.

### III. ABE LINCOLN—The Frontier Boy by Augusta Stevenson. Price: Rs. 1/4.

This book brings the boy Lincoln to life. There were seeds of greatness in him. And by understanding the sort of boy Lincoln was, it is easy to understand how he became a great man and why his name is dear to the hearts of all Americans and all the civilized people the world over to-day. Young readers, for whom formal biographies are still too difficult, will find real pleasure in reading this book.

### IV. MARK TWAIN—Boy of Old Missouri by M. E. Mason. Price: Rs. 1/4.

This is one of a series of books about the boyhood of the world's great men. They reveal the qualities which, developed in manhood, were to make these men great. For junior Readers they are a simple, lively and delightful introduction to important characters of world's history or literature. Here is the story of Mark Twain's boyhood. Mark Twain was just his writing name. His actual name was Samuel Clemens. Never was there a boy more full of mischief, more full of curiosity about everything. And his boyhood was full of fun and adventures.

### V. FROM BARTER TO MONEY—by A. E. Dixon. Price: Rs. 3/4.

Being *The Story of Money* "from the earliest times to the present day."

With a Foreword by Major D. V. DEANE, C.I.E., O.B.E., R.E., Master of the Mint, India Government, Mint, Bombay.

Containing 3 pictures in colour, 15 photographs in black and white, 53 illustrations of Money and coins, and 17 other illustrations.

### VI. THE STORY OF STEAM—by Anne Coolidge and Anthony Di Bona. Price: Rs. 1/8.

The mechanics of the Steam Engine is admirably reduced to its very simplest terms. This book enables young children to understand the working of the Steam Engine, at an age when their interest in trains is still at its height. Further, it enables the parent or teacher to keep pace with the children. It is a valuable adjunct to the study of Elementary Science. There are 53 illustrations including photographs of famous locomotives and 30 large, clear diagrams, many in 3 colours.

For further lists of useful books for Schools and Colleges, please write this day.

**THE P. T. I. BOOK DEPOT,**  
EDUCATIONAL PUBLISHERS.  
**BANGALORE 2.**

is the language of the people here and now. Ramana Maharishi has therefore expressed in Tamil the self-same transcendental experience which he had discovered by himself." This anecdote is equally applicable to Sri Aurobindo. It acts as a pointer to the supreme value of Sri Aurobindo's commentary on the Vedas.

The intuitive bibliographical knowledge of realised souls and the way in which they bring together all ordinary people to serve in their cause is illustrated by the following experience of mine. It was an afternoon in 1939 or so. A messenger came from Sri Aurobindo's Ashram and said, "The Master wants urgently the exact reference to the verse, *Brahma satyam jagan mithya*—in Sankara's works." Sankara's works are in Sanskrit. They are in several volumes; but they have no index, still less a concordance. I am sure you can sympathise with me, a librarian, in such a situation. Here is a request and an opportunity to be of service to the greatest centre of spiritual force in the world. But the tools with which librarians usually serve are not there. I brought all the volumes of Sankara's works to my table and began to pore through the verses word by word—surely a mad task. When I was doubled up over the volumes, I heard the genial voice of an old friend of mine saying, "Why are you specialising in Sanskrit?" I looked up, and he was my dear old friend Sundarachariar who is a walking concordance for most of the Sanskrit classics. I explained my predicament to him. He picked out the correct reference in two minutes. I know the cynic will ask, "If Sri Aurobindo had the power to bring Sundarachariar to you at the right time, why should he not have exercised this power to pick out the reference by himself?" I can only answer the cynic by another anecdote.

One evening in 1938 or so, Dr. Narasimham, the best known orthopedist of Madras, came to me with submerged excitement and said, "Our Prime Minister Rajagopalachariar has ordered me to rush to Pondicherry. Sri Aurobindo has broken his leg. I am going to set his bones right.

I came to tell you since you are deeply devoted to him." I wished him well and said: "You are the most fortunate man on earth. You will have the privilege of touching Sri Aurobindo. Probably, you will be the only person to whom he would have spoken ever since he went into solitude." Dr. Narasimham came back the next morning and narrated to me as follows: "I was taken into the presence. It was a serious fracture. His age was against him. Setting the bones would cause unbearable pain. I therefore wanted to administer chloroform. He prevented me by gestures. I pleaded that the pain might prove fatal, if chloroform was not administered. He smiled and waved his hands against it. The mother who understood him, asked me to proceed with the operation without any chloroform. After a good deal of persuasion, I proceeded to set the bone without administering chloroform. There was no sign of pain in his face. It was all smiles. I then understood the words of the *Gita*, the power of our *rishis* and the potency of the spirit in man. I touched him no doubt, but he never spoke to me." Here again the cynic may ask, "If a *rishi* could escape pain, why should he not use his own power to set his fracture right without calling a doctor?" I would ask him to read *My brother's face* of Mukerjee.

It is significant that realised souls like Sri Aurobindo are now making themselves visible and available for advice in the world today. It is also significant that there are a few men scattered here and there in all parts of the world, persons who do not deny their potency but are eager to know of their existence. I recall with pleasure that the United States, which is now leading the world in material affluence, counts among its citizens some persons who have faith in things trans-intellectual, in power trans-material and in souls trans-human. For, when the recent University Commission of India held its first enquiry meeting at the University of Delhi, we began to discuss what we should do to restore what was distinctive in India's



## The Miracle Man with Mysterious Powers

Consult India's Greatest Tantric, PROF. R. T. THEVAR,

Author and President of the internationally famous All-India Palmists' Foundation, Palni, South India, whose power to bring success in complicated matters, family troubles and to cure incurable diseases by the help of his Tantric rites are really amazing.

Unsolicited appreciations of the following kind pour in every day :

L. 5341—My nephew for whom I got your Special Prasadam and Talisman is quite alright. I must really thank you for your invaluable help. (Sd.) C. G. Krishna Ayyar, B.A., Dy. Collector, Tanjore.  
L. 6141—Immediately I was promoted as Tahsildar. So it is a decided fact that only due to the miraculous effects of your Kavacha, I got this promotion. I thank you for the same. (Sd.) C. K. Ayya Gounder, Tahsildar, Kollegal.  
L. 5751—Many thanks for your invaluable help. Your Kavacha worked wonders. Please send one Kamalai Kavacha for life to my son. (Sd.) B. V. Chettiar, B.A. B.L., Judge, Small Cause Court, Coimbatore.  
L. 5767—The result of your Kavacha is now felt. You will be glad to hear that my wife was blessed with a daughter. (Sd.) E. K. H. De'Silva, F.S.C., M.C.I., F.C.S., (Lon.) Maruvila, Ceylon.

L. 6061—Thanks for your enchanted Kavacha which induced happiness in life through my marriage which was a regrettable failure till then. I propose to have another Kavacha for life to fix up my life in a higher status. (Sd.) V. Muthuperumal, B.A., B.Sc., Agricultural Demonstrator in Madura District.  
L. 6062—I have been happiest to be benefited by your supernatural powers. After receipt of your Charm I am having very good and prosperous career. (Sd.) V. Suba Naidu, Police Sub-Inspector, Thevaram.  
L. 5771—Many thanks. I was really astonished to enjoy the marvellous effects of your Kavacha. Please be kind enough to prepare two Super Special Kavachas for my children. (Sd.) P. Muthu, Rural Welfare Officer in Madura Dt.

**MANONMANI KAVACHA**—Renders wearer immune to "SARPADOSHA" and machinations of enemies—Overcomes evil influences arising from Karma—All desires of wearer speedily fulfilled, particularly helpful in securing official favours and encouragement—Will rise to prominence and fame, acquire unique power of placating and satisfying Government Officials—Indispensable for happiness and success.

Price Rs. 5. Special Rs. 17. Super Special for life Rs. 101.

**THARAKARI KAVACHA**—Bestows happiness and harmony on the family—Renders wearers immune to evil influences of demons and witchcraft—Invaluable in preventing infantile diseases and afflictions—Efficacious in litigation—Protects wearer against evil designs of enemies—Confers wealth and all-round prosperity.

Price Rs. 7. Special Rs. 22. Super Special for life Rs. 250.

**KAMALAI KAVACHA**—Wearer will become extremely lucky and proficient in knowledge—Will achieve all desired objects without any effort—Goddess Lakshmi will shower her choicest blessings on him—Assures success in business and competitions.

Price Rs. 7. Special Rs. 22. Super Special for life Rs. 301.

**N.B.**—Foreign orders will be booked with full advance including postage. Since the colour of the palm has to be examined in person, palm prints sent by post are not accepted. Amount collected for Kavachas will be spent for pooja purposes etc.

The All India Palmists' Foundation, Palni (South India)

culture. I suggested that was something which could not be taught through formal lessons, conditioned by a curriculum and backed by text-books. I said that culture was a way of life, was something subtle which could not be transformed into books and even into words. It is a radiation that must be made to pervade the university and allow itself to be absorbed by slow degrees. The great Sankara described this in his famous verse beginning with "Satsangatve nis-sangatvam." It is by association with souls in true vibration that the detachment which culture connotes can be imbibed. I urged that one of the ways in which the universities of India should Indianise themselves was to implore realised souls of the kind we have been talking about today to come and reside in the universities. Surely, they will not teach Mathematics, Biology, Economics, or Law. They will radiate, and their influence will keep us in the right track. It will help the personality of each one of us—our body, mind, as well as soul—to blossom to its fullness, in its own way and its own speed. At the end of the meeting, a distinguished citizen of the United States who was a member of the Universities Commission, came to me and asked with great interest, "Can we find such souls in sufficient number to give one to each university?" This American member of the Commission has already done much to

establish a new scale of values in this country. His interest in the matter is a wholesome index. The presence of souls like Sri Aurobindo in our midst is a great asset to the world. It is their presence that will keep humanity in the right track.

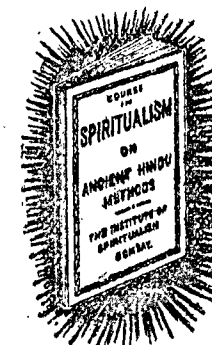
That is what is implied in the verse of the *Gita*, which I recited in the beginning. It says that the world which is prone to instability, which falls into a mess again and again, needs to be set right from time to time. Order has to be restored. The plenitude of nature should be equally distributed among humanity. The passions should be conquered. The spirit of service should be made to radiate. Occasionally, this may require the apparent employment of force. Arjuna with bow in hand is the symbol of our being prepared for the suppression of wrong and evil. The bent bow should always be there, but not to release the arrow under the impulse of passion.

The *Gita* says that these implements of force should be under the direction and control of Yogeswara—one who is in perfect rhythmic rapport not merely with a single group of people, not merely with a single nation, not even with merely an *entente* of select nations, but with the universe as a whole. When Viswamitra initiates Rama in the use of deadly weapons, he also teaches him that their use should never be invoked except when crisis

## COMMUNICATING WITH THE SPIRITS

Made Easy this Scientific, Positive and Safe Way.

Learn to communicate with the Spirits on Ancient Hindu Methods and with their help, solve all your difficulties regarding Finances, Love affairs, Friends, Enemies, Lotteries, Travels, Litigation, Sickness etc. Spirit-friends are always eager to help. Here is offered a Unique and Practical Course in "Spiritualism" (on Ancient Hindu Methods) wherein the secret methods hitherto guarded most closely are disclosed and taught in an easy way. No special qualifications necessary. Hundreds have practised so far. Any person of either sex and of any religion can practise with Guaranteed Success. Any question on Spiritualism and on other Occult Science is answered FREE by Spiritualist Krishnakant, the Founder and Conductor of the Institute, provided postage or reply is sent. All correspondence treated strictly confidential. Write with Two Annas postage stamps (foreign countries Six Pence uncrossed B. P. O.) for informative Booklet "The Mystic Hindu Spiritualism" and other details.



The Institute of Spiritualism, P.O. Box No. 6477, Mahim, Bombay 16

of a certain order develops. In the next few days, he himself demonstrates to Rama an occasion when he could use those weapons. When Thataka the demon appears, Rama does not turn his armament against her until Viswamitra says, "Enough with your patience towards this wicked woman. Turn your bow against her." Later, in the final engagement between Rama and Ravana, the hero and the anti-hero, the right and the wrong, Rama hesitates and abstains from releasing the deadliest weapons in his possession, until the Sage Agastya appears before him and says,

Asmin kshane mahabaho ravanam tvam  
hanishyati

"Now is the moment to use your great arm to do away with Ravana, the embodiment of self-centred wickedness." When

Rama starts his migration in the forest armed with bow and sword, Sita tells him of the dangers of amassing armaments, the temptations which they induce and the wrong-doing to which they may lead. "I do not teach you, my lord," she says. "I am only reminding you of what Viswamitra taught you." Armament is necessary. Arjuna's drawn bow is necessary. But Krishna, the Lord of cosmic unity, should be its regulator. We should not use these implements except when sanctioned by a sage of supreme wisdom. We are happy today to have in our midst sages like Sri Aurobindo. It is too early for us to forget the life and message of Mahatma Gandhi. Though still inferior and undeveloped in its material resources, this is the message of India to the world. India does not instruct the world. She merely reminds us of the last verse in the *Gita*.

## CENTRAL BOOK DEPOT

BOOKSELLERS & PUBLISHERS

11, Pycrofts Road, Triplicane, Madras-5.

The famous publishers of the Popular 'Guides' to the various English Text Books for the University Examinations.

BY THE

well-known author

M. N. RAGHAVAN of Notes fame.

Book Suppliers to College Libraries and Public Libraries. Also stockists of the latest American Pocket Books, Perme Books, Pan, Penguin & Pelican Books. Call on us or write for Books on Current Problems. Mofussil and Libraries orders executed promptly.

## EDITORIAL

**WE** have had occasion to refer in these columns to the effective and extensive use made of radio to subserve the needs of education in the American continent. Television Education.

News is now to hand that the University of Michigan is starting a major experiment in adult education by television. Already forty-five colleges and Universities, twenty-one elementary and secondary school systems and five medical schools in the United States are preparing educational television programmes. But what the University of Michigan proposes is a regular academic course which television will bring to the homes of thousands of people. Students will be able to participate in the course without leaving their homes.

"Through a television station in Detroit", we are told, "a one-hour class will be conducted each week by members of the University faculty. To supplement the telecasts, students will receive study outlines and bulletins. A student who wants a 'certificate of recognition' upon successful completion of the work, will pay a small fee for the course, and must pass written examinations."

Every one hour period is to be divided into three equal parts. "The first twenty minutes will be devoted to lectures on such subjects as history, fine arts, music and the fundamentals of the natural sciences. These will be illustrated by charts, drawings, maps and laboratory demonstrations. The second period, which will be less formal, will stress 'how-to-do' techniques. Subjects will include 'How to buy a house' and 'How to be happy in the later years'. During the last period, the students will be 'taken into' the University's research laboratories and workshops and into the rare book vaults that now are open only to a relatively few scholars. Telecasts will also report on the work being done by the University's scientific expeditions in such places as Greenland and Central America."

Radio and television offer immense possibilities of broadcasting culture, for realising Matthew Arnold's dream of making everyone know the best that has been thought and written about in the world. India not having made a start yet with television, our interest in this great experiment in adult education is bound to remain purely academic for some time to come. But in the meanwhile, we may do a great deal more with our network of radio stations; and when we do start on television, we shall have the benefit of American experience to guide us.

*The Progress of Education* reports a case of some interest to teachers in general. It came up for hearing in the The Right Court of Small Causes at to dismiss Bombay and was decided teachers. on the 18th of October last.

The suit was by a teacher who had been summarily dismissed on 21st December '48 on grounds of 'rank insubordination and gross misconduct' against the school management. He claimed compensation for wrongful dismissal. The main question canvassed in the suit seems to have been the right of a management to dispense with the services of a teacher on grounds of misconduct. It was held that in this case a proper tribunal had not been constituted to go into the charges against the teacher, that he had not been furnished with any particulars whatever of the charges against him and that no opportunity had been given to him to defend himself. In the circumstances, the judge decided that the plaintiff had been wrongfully dismissed. He was awarded compensation equal to six months' salary.

Another question of some interest considered during the case was the claim made by the teacher to the school's contribution to his Provident Fund account. He had entered the service of the school in July, 1940, and been confirmed in August 1944. He would be entitled to the management's contribution if he continued in service of

the school for five years after confirmation. It was his contention that he had been prevented from continuing till August 1949 (when he would have completed 5 years of service) by his wrongful dismissal and that therefore he should be paid also the school's contribution. This claim was negated.

This case once again underlines the necessity for taking effective steps to ensure security of tenure for teachers.

The 20th South Indian Education Week, recently celebrated had for its central theme

"Children - Our National Wealth." Dr. Alagappa Chettiar, as President of the Provincial Educational Conference, welcomed His Excellency the Governor

and others who inaugurated the celebrations at a formal meeting. In a brief but illuminating speech he listed the needs of the child—a good home, a good community, a good school, good economic opportunities and good citizenship. He also pointed out that the Dusserah was really the traditional

educational week of this country. It meant ten nights of education festivity. Much useful discussion ensued on the place of the child and responsibilities of educators. However, it became clear that there was still a great deal of loose thinking over the functions of the school. There is a tendency in many quarters to make the school a substitute for the home and the community. This is not merely alien to Indian tradition and sentiment: it will also allow too much power to the State to regiment our life and activities. The need for clearly demarcating the role of the school and for assigning their due positions to the family and the community is very real and pressing. We are still suffering from the hang-over of the foreign system of education which effected a sharp divorce between the school and the home. Many leaders and administrators seem to be under the unconscious feeling that home influences are reactionary and that our children can be effectively modernised only by enlarging the sphere of the school. The sooner this misconception is abandoned, the better.

#### ENRICH YOUR LIBRARY

BY  
ORDERING THE FOLLOWING BOOKS  
FROM

V. PERUMALL CHETTY & SONS

BOOK DEPARTMENT

ESPLANADE, MADRAS-1.

- |                                                                                                                                               |            |
|-----------------------------------------------------------------------------------------------------------------------------------------------|------------|
| 1. JAWAHARLAL NEHRU; an autobiography, with musings on recent events in India, new edition containing an additional chapter FIVE YEARS LATER. | Rs. 7 14 0 |
| 2. HINDU MANNERS, CUSTOMS and CEREMONIES by the ABBE J. A. DUBOIS.                                                                            | " 8 8 0    |
| 3. THE BHAGAVADGITA with an introductory Essay, Sanskrit Text, English Translation and Notes by S. RADHAKRISHNAN.                             | " 5 10 0   |
| 4. THE DHAMMAPADA by S. RADHAKRISHNAN.                                                                                                        | " 9 6 0    |
| 5. THE SONG OF BERNADETTE by FRANZ WERFEL.                                                                                                    | " 1 8 0    |
| 6. ROGET'S POCKET THESAURUS, A Handy Reference Book.                                                                                          | " 1 8 0    |
| 7. The Pocket Book of BASIC ENGLISH by I. A. Richards.                                                                                        | " 1 8 0    |
| 8. THE BEST OF WODEHOUSE, A Happy and Hilarious Anthology.                                                                                    | " 1 8 0    |
| 9. THE UPANISHADS, Translated by F. MAX MULLER. (Vol. 1 The Sacred Books of the East Series)                                                  | " 11 4 0   |

## REORGANIZED SECONDARY SCHOOL COURSE

Quality Books

- SOCIAL STUDIES: By M. R. Srinivasan, B. A. L. T.,  
(in Tamil) for Forms I to VI
- GENERAL SCIENCE: By V. S. Krishnaswami, B. A., L. T.,  
(in Tamil) for Forms I to III
- TAMIZH ILAKKIYA MALAI: By Panditha Vidwan L. P. KR. Ramanathan Chettiar  
for Forms IV and V
- INDIA ARINJYAR: By Vidwan M. Rajamanickam, M.O.L., L.T.,  
(Tamil Non-detailed) for Forms IV and V
- OLD TALES FOR YOUNG PEOPLE: By K. P. K. Menon, M.A., Ph.D.,  
(English Non-detailed) for Forms IV and V
- SELECTED INDIAN SHORT STORIES  
(English Non-detailed) for Forms IV and V

—Enquiries for specimen copies solicited—

WARDHA PUBLISHING HOUSE  
EDUCATIONAL PUBLISHERS  
TRIPPLICANE :: :: MADRAS - 5

## THE PROGRESS OF EDUCATION

(Founded in July 1924.)

A journal devoted to the discussion of problems relating to the Theory, Practice and Administration of Education.

A trustful friend and adviser of educational institutions, guardians of pupils and persons interested in educational development.

(Annual Subscription: Rs. 6-9-0.)

Edited by

N. V. KINKAR, M. A. & others

Published By:

A. V. G. PUBLICATIONS.,

624, SADASHIV, POONA 2

## THE VELLORE GAZETTE

A Literary Monthly Journal containing articles of varied interest and value, contributed by famous writers.

Annual subscription: Rs. 3/-  
Single copy: ANNAS FOUR.

Editor:

M. A. PARTHASARATHI, B. A.

For specimen copies apply with 2 annas stamp to Editor, The Vellore Gazette  
Post Box No. 16; 124, Long Bazaar  
Vellore.

## SECONDARY & HIGH SCHOOLS ENGLISH

| Readers                                                                                                        | Rs. A. P. |
|----------------------------------------------------------------------------------------------------------------|-----------|
| A Pleasant Way to English<br>By D. Samuel M.A., L.T.,<br>(Retd. Dt. Ednl. Officer)                             |           |
| Written in accordance with the latest<br>departmental syllabus issued in Decem-<br>ber 1949.                   | Rs. A. P. |
| Book I for Form I ...                                                                                          | 0 14 0    |
| Model English Reader—<br>Third Book ...                                                                        | 1 4 0     |
| Edited by Irene H. Lowe,<br>M.Sc. (Lond.), I.E.S.,<br>(Approved as suitable for class<br>use for Form IV 1950) |           |
| <b>Grammar and Composition</b>                                                                                 |           |
| Model English Grammar and<br>Composition<br>By D. Samuel, M.A., L.T.,<br>(Retd. Dist. Ednl. Officer.)          |           |
| Book I for Form IV ...                                                                                         |           |
| Book II for Forms V & VI ...                                                                                   | 2 4 0     |
| <b>Non-Detailed Books</b>                                                                                      |           |
| Tales from Sanskrit Dramatists<br>By P. T. Srinivasa Iyengar<br>Suitable for Forms IV & V                      | 0 13 0    |
| Netaji Subhas Chandra Bose<br>1. By S. Ramsingh Raval ...                                                      | 1 4 0     |
| Scott's Surgeon's Daughter ...                                                                                 | 1 2 0     |
| Stevenson's Treasure Island ...                                                                                | 1 2 0     |
| Triumph of Truth<br>By V. Viraraghavan ...                                                                     | 0 10 0    |
| Vali<br>By V. Viraraghavan ...                                                                                 | 0 6 0     |
| Utanka—The Devoted Pupil<br>By George Davis Watkins...                                                         | 0 10 0    |
| Self-help Readers By Glory Arthur<br>Grade I ...                                                               | 0 6 0     |
| " II ...                                                                                                       | 0 8 0     |
| <b>Model English Readers</b><br>By Miss-Irene Lowe, M.Sc., (Lond.) I.E.S.                                      |           |
| Model English Primer I ...                                                                                     | 0 8 0     |
| " " II ...                                                                                                     | 0 9 0     |
| " Reader I ...                                                                                                 | 1 0 0     |
| " " II ...                                                                                                     | 1 2 0     |
| " " III ...                                                                                                    | 1 4 0     |
| <b>New Model English Readers</b><br>By Miss M. L. Butler, B.A.<br>(Hons) (Lond.)                               |           |
| New Model English Primer I ...                                                                                 | 0 8 0     |
| " " II ...                                                                                                     | 0 9 0     |
| " Reader I ...                                                                                                 | 1 0 0     |
| " " II ...                                                                                                     | 1 2 0     |
| " " III ...                                                                                                    | 1 4 0     |
| <b>Model English Grammar</b><br>Edited by Miss M L Butler,<br>B.A., (Hons) (Lond.)                             |           |
| Book I for Form I ...                                                                                          | 1 0 0     |
| Book II for Form II ...                                                                                        | 1 2 0     |
| Book III for Form III ...                                                                                      | 1 4 0     |

### THE EDUCATIONAL PUBLISHING CO.

5, Jambulinga Naicker Street,  
Nungambakkam      ::      Madras -6.

