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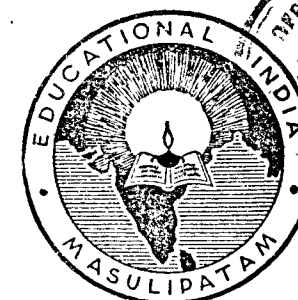
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EDUCATIONAL INDIA

A High Class Monthly devoted to Topics of Educational and Literary Interest

EDITOR:

Prof. M. VENKATARANGAIYA, M.A., B.L., D.Litt.



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An Appeal to Educational Institutions

Government of India
Ministry of Education
New Delhi, Sept. 20, 1951

Dear Sir,

The Ministry of Education has in hand a project for bringing out brochures dealing with significant and promising experiments carried out in the primary schools, basic schools, secondary schools and teachers' training colleges in India. The idea is that wherever any significant work of an experimental nature is being done, whether in government or private institutions, it should be brought to the notice of other workers in the field. If such accounts could be carefully prepared, edited and published, they are sure to be of great interest to other workers in the field and to stimulate progressive educational thinking and methods in other similar institutions. I am, therefore, addressing this request through the courtesy of your journal to all educational institutions in India, falling under these four categories, and doing any kind of valuable experimental work, to furnish to this Ministry brief, compact and clear accounts of their experiments. I trust that Inspecting Officers of primary and basic schools who may come across this appeal will bring it to the notice of likely institutions within their jurisdiction and arrange accounts of such work forwarded to the Ministry. The State Governments have already been addressed in this behalf and have promised their full cooperation.

I should like to make it clear that the experiments I have in mind in this connection are practical experiments made by teachers for improving methods of teaching, of vitalizing the curriculum or improving standards of efficiency in particular subjects or organizing social training and discipline on new lines or introducing other purposeful changes in the school with the object of enriching the life and activities of the children. I would feel grateful if these accounts are sent not later than the end of November to the following address:—

Dr. S. M. S. CHARI,
Education Officer, Ministry of Education,
New Delhi,

Yours faithfully,
K. G. SAIYIDAIN,
Joint Educational Adviser to
The Government of India.

EDUCATION FOR LIFE

Principal B. S. MATHUR,

M. M. H. College, Ghaziabad

SWAMI Vivekananda has observed: "If you have assimilated 5 ideas and made them your life and character, you have more education than any one who has got by heart a whole library."

Education might lead to knowledge. In fact, it must; but it is not knowledge alone. It is a sort of culture, a discipline to enable a person to face life in all its complications. Life is not a simple affair. It has so many things in it. After all, it is of human beings. Human beings have emotions and so many and so varied. There cannot be a uniformity in experiences of life. Hence education, a preparation for life, should deal comprehensively with the problems of life. But it cannot. And so it must give an everlasting culture so as to enable the truly educated to face life. And so it has to be more than a mere communication of knowledge or bits of knowledge. It cannot be also a communication of certain ideas alone. Ideas have to be communicated but they must be lived in life. They should pass into life and character of the individual. Then alone there is education. Such a training is a training for ideas lived in life. And this is education. This is the idea of Swami Vivekananda when he seems to call education character-making.

Take a beautiful scene in the evening. Here you have a bright stream of cool water flowing. Also you have birds breaking into an endless melody. You have some people talking, laughing and smiling, living

in joy and expressing it. You call the scene beautiful but there the thing does not end. That is no beauty if it does not make you beautiful. Beauty of the scene should pass into your character and life. And if it does, like William Hazlitt you begin to leap, jump and run for joy. This is beauty passing into you.

The same is the case with education. It gives you certain ideas not to be stored in the mind like some dead matter. It must train you to apply those ideas to life. That is education. Then it is a culture, a discipline and also then it is character-making. A mere burden of knowledge is not enough. It must be made light with its application to life.

A Radical Change

Urgently we need a radical change in our educational system. In our country, in spite of freedom, we have so many restrictions in education. We care more for courses than for training or character building. Courses are so many and so varied that it is not humanly possible to drill our pupils properly in the art of life, which should be the end-all and be-all of education as of life itself. You are born not to waste your life. You have to be a useful citizen. That you cannot be as a result of present education which consists in communicating a certain fund of knowledge to rest with the pupil as a very heavy and ill-digested burden, is of no consequence in life.

In our schools and colleges we should have an atmosphere of life. Life means thought and activity, not action merely, not thought merely. Let us understand this. If there is a life of action merely without preceding thought it is the life of a beast which is not the aim of education. If there is thought only, not followed by action, all of us are going to be weeping and thinking philosophers which we don't want to be. Life is full of experiences and experiments. We cannot forgo action; nor can we forgo thought. We have to arrive at a very happy synthesis of thought and action. We must have an atmosphere for this synthesis in our educational institutions.

But what do we find? Either we have too much of thinking, which too, is not of the type which it ought to be. Thinking in our educational institutions is of the type of mere communication of thinking done by others for us. This cannot make us rational beings.

We have too much of action. In fact, this action is just lowering down standards. We have so many crafts. They are cheapening the standard of education under the guise of "basic education", unfortunately associated with the name of Mahatma Gandhi.

All these things have meaning but in their own place. We must have a synthesis of the two. Education must approach to life. Life requires thinking. Let our pupils think. They would require action in life. Let them act. Courses must be cut down: subjects must be limited. Let there be scope for cultural activities, too. Then we have a proper atmosphere.

No Indiscipline Possible

In this atmosphere of thought and action no indiscipline is possible. Students have so many energies. They must have a channel to travel. They have the strength of the youth, minus the wisdom of the age. They have to be properly handled. Mere force will not culture them. But force cannot be abolished, as some seem to suggest. But that has not to be in frequent use.

In such an atmosphere when there is no hurry for course or for anything to which an educated mind is unaccustomed, a teacher will have ample patience and tolerance. He is, then, a proper person to take his students on along the path of illumination. Look at his task. Students have to be opened. They have so many things inside. The universal library of the world is within the mind. The mind is to be opened. This the teacher has to do. He can do this, he can certainly open the mind of his students when he has the two weapons of patience and tolerance. Knowledge will follow after this exercise of patience and tolerance.

A teacher has just to suggest. He has just to strike and the fire is out. This fire is of knowledge that is inside the mind of the student. It is all a harmony between the inside and the outside. Inside is the student's own knowledge. The outside is the atmosphere created by the teacher on account of his knowledge, patience and tolerance. Much of the indiscipline that we have to condemn is due to a disharmony as a result of bad education when a teacher is not able to handle his students properly, when he is not in a position to help his students to their inside knowledge.

Nursery Schools for the Masses

Miss SHACHI MATHUR, M.A., B.T.

THE popular conception that education begins at the age of 6 is now no longer true. A child starts looking at things and learning things from the very moment he opens his eyes in this world. Should we not see that he learns only good things and forms useful habits? Latest developments in the field of child psychology have proved that this period plays a very important part in the life of every individual. As such the great importance of education imparted during this period cannot be over emphasised.

Up to the age of two or three in particular and upto the age of six in general, the part played by the mother cannot be denied. But after the age of three there are agencies that could replace her for three or four hours in the day, because an average Indian mother neither has the proper 'back-ground' nor the necessary leisure. In other countries nursery schools have taken upon themselves this sacred work. The number of such schools is very large in U. K. and U. S. A. But in India not much attention has been paid to this aspect of educa-

Continued from preceding page

Just think. A pupil has a personality. A teacher has a personality. Both have to agree. A teacher is not to force his personality upon the personality of his pupil. He has to allow for the full and free growth of the personality of his pupils. If he does that he is giving them a proper education and there is no room for indiscipline. That is the truth one learns after doing one's right kind of work as a teacher.

tion. The state has practically neglected this item. Some individuals and certain societies have however, done pioneer work in this connection.

It is necessary that these schools be free and staffed by properly trained women. A large number of our young, educated ladies, unmarried or with lesser encumbrances could take up this work on a voluntary or part time basis. If the problem of accommodation could be solved by means of some people in every block sparing space in their houses for this purpose, not much money is needed for other things. With ingenuity and enthusiasm, a teacher could run such a school at minimum cost. Richer people could pay some fees and local bodies could also grant small aids to most of such voluntary institutions.

As is natural the time-table will mostly contain 'activities' and 'play', and not any formal instruction as such. Revised editions of Froebelian and Montessori methods and apparatus could be useful, but it is very wrong to make them the sole instruments of instruction. The main aims of nursery school education are:

- 1) Personality development;
- 2) Habit formation;
- 3) Development of social virtues;
- 4) Physical growth and;
- 5) Preparing the child for future school work.

In a Nursery school arrangements should exist for rest, refreshments, outdoor-play activities and

play (like sandpits, card-board bricks etc.) and for toilet. Proper medical attention and guidance need also be paid.

Nursery schools should be an adjunct of any wisely conceived educational system. As such a great responsibility rests on the State and also on the parents.

An intelligent teacher needs no costly, ready-made apparatus or equipment. With ingenuity and

zeal much could be attempted. Bamboos could be used for having a children's horse. An ordinary rope swing with a small wooden plank could be used instead of regular chain swings. Empty oil tins could be worked as cupboards. Twigs with an end crushed could be used as a child's painting brushes. I could go on adding to the list, but I believe much will depend on the locality and on the teachers concerned.

A Glimpse of Educational and Religious Systems of Japan

R. M. THAKUR

Gurukul University, Kangri

JAPAN is an old country, the history of which can be traced back to two thousand five hundred years. Leaving out of account some disturbances caused by the invading Mongols and the Chinese it can safely be asserted that this happy land was never conquered by any foreigners, with the exception of the last second world war and in that too it was due to the use of atom bomb. It has been ruled by the sovereign of the same dynasty from the time of the Emperor Jimmu Tenno (the first Emperor to the present day). The martial spirit of Japan is not of foreign importation but was inherent among the people from periods of remote antiquity. The spirit which was manifested in the naval victory of Hōkate against Kublai Khan in 1281 A. D. or in the expedition against Korea was once again exhibited on the battlefields of Manchuria and in the battle of Pushima. If Japan was great in war, she was still greater in mental

culture. As far back as 270 A. D., the Lunar Kingdom (Corea) brought to the notice of the Imperial Court of Japan the splendid classics of China which opened the gates for the inflow of Chinese and Hindu or rather the Buddhist civilisations. This ultimately gave rise to a unique movement in education and in the reign of Mommu Tenno, 701 A. D., universities and national schools were founded in important centres of Japan. The foundations of these institutions preceded the 'Educational Ordinance' of Charlemagne and even the University of Oxford by more than a hundred years and it far antedated the St. Peter's College at Cambridge. Though these beneficent institutions ceased to have a continuous existence in Japan owing to the feudal strife raging in Japan then, they testify to the fondness of the people for culture and learning even in that remote period of her history. The people of Japan have ever been obedient

to their parents, faithful to their superiors and loyal to their sovereign. In fact, filial piety and intense loyalty to their sovereign have been the very foundations of national morality in Japan. These qualities have been as it were transmitted from generation to generation and we find in the twentieth century a practical proof of the devotion to the Emperor in the suicide of General Nogi. In every day life in Japan one can find instances of filial piety and sometimes this sentiment degenerates itself into such evil practices as the prostitution of girls for the support of their parents. This is, however, an exception and hardly finds any approval in society, though this rare custom has been taken advantage of by globe trotters in order to accuse the mothers and sisters of that heroic nation of loose morals. In fact, the fundamental principle of education in Japan is that a girl should grow into a good wife and a wise mother and should possess the virtues of filial piety, chastity and love towards the family members and society in general. With the restoration of the Imperial Regime in 1869 and the abolition of the 'feudal system' if at all that is a system, the social order in Japan has undergone a thorough change. The national morality of Japan, I am afraid, is somewhat loosened by the importation of foreign social ideals and 'the old order has changed yielding place to new.' The Emperor was "Heaven-born" and His will was the Law. Patriotism was a synonymous term with loyalty to the throne and unconditional obedience to the Imperial will. The people would look upon the Emperor as the babies look up to their parents. But now the democratic ideas are spreading and progressing. There is a drift towards democracy and a new

relationship is being established on a new understanding of mutual rights and obligations.

Imperial Rescript

The Imperial Rescript lays down rules of morality to be followed by the whole nation in everyday life and these principles are now working in every sphere of life in Japan. As such it seems necessary to refer to this script first and then dwell briefly on systems of education followed there and just touch upon the Commercial spirit of the nation as a whole. The Imperial Rescripts issued in 1890 lays down the rules of morality in general terms:—

"Our Imperial ancestors have founded our Empire on an everlasting and broad basis. Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of our Empire and herein also lies the source of our Education. Ye, our subjects be filial to your parents, affectionate to your brothers and sisters, let the relations between a husband and a wife be always harmonious, be true and faithful, bear yourself in modesty and moderation, extend your benevolence to all, pursue learning and cultivate arts, and thereby develop intellectual faculties and cultivate moral powers; furthermore advance public good and promote common interests, always respect the constitution and observe the laws. Should emergency arise, offer yourselves courageously to the State and thus guard and maintain the prosperity of our Imperial throne coeval with Heaven and earth. So shall ye not be our good and faithful subjects but render illustrious the best traditions of our forefathers

The way here set forth is indeed the teaching bequeathed by our Imperial Ancestors to be observed alike by their descendants and subjects alike, infallible in all ages and true in all places. It is our wish to lay it to heart in all reverence, in common with our subjects that we may all attain to the same Virtue."

Pupils' progress in schools

By means of story-telling and by means of noble precepts and illustrious examples the very spirit of this Great Rescript is infused into the minds of all pupils in Japanese schools. The National song sung on all important occasions inculcates once again a spirit of loyalty to the Emperor. The General discipline in Japan is maintained by certain methods of physical culture and various kinds of social gatherings. Encouragement is given in various schools to gymnastics, military drill, Judo (art of self-defence) and Kendo (fencing). Tennis, baseball, cricket and snow-fights too are not unknown. Various social gatherings are held which give good opportunities for strengthening the bonds of social union. On certain occasions the pupils assemble in the halls of schools and colleges and after a solemn ceremony the Director reads the Imperial Rescript on Education which sets forth principles of morality. Besides these there are such gatherings as are usual on the occasions of school anniversaries, literary associations. Undokai (athletic meetings), Ensokukai (travelling for study) which give an opportunity to teachers to observe constantly their students and to watch the development of the students' moral nature and to direct their energies into proper channels

by giving timely precepts. Sometimes a whole class is placed in charge of one teacher whose duty it is to familiarise himself with the conditions of homelife surrounding the pupils and to observe their general conduct and to watch their progress. In order to maintain uniformity of discipline, social gatherings are arranged both at home and at school at stated intervals and the guardians and the teachers exchange views about the welfare of pupils. A constant inter-communication is constantly kept up between the home and the school and all possible means are adopted to prevent children from going astray. In spite of these measures which sometimes verge on stringency there have appeared some abuses and anarchical manifestations that were sternly repressed by the Government. Evil forces do assert themselves but on the whole strict discipline is maintained.

The Dawn of New Era

As it has been already stated the intense love of the Japanese for education can be perceived in their attempts to establish institutions even in remote ages. But the internal strife consequent on internal disorder set back the hands of progress. There was, however, a revival of learning during the regime of the Tokugawa Shogunate in the early part of the 17th century. In 1868 the Tokugawa Shogunate ended and the new era of Meiji.—The enlightened reign dawned. In 1871 the Department of Education was established which promulgated the 'code of education' which laid down in quite unequivocal terms that henceforth all classes—Kazoku (the nobles), Shizoku (the gentry—including the masses) should so endeavour

to acquire learning that there should not be a single village with an illiterate family nor was there to be any illiterate individual in a family. The results were marvellous indeed. The number of the boys of school going age is represented by 98.6 per cent and that of girls by 96.7 per cent. The period of school and college education which an average student is required to pass through is 19 years in addition to the period of 3 years' training spent by youngsters in the Kindergarten classes. Masters employed for the training of these youngsters are named 'ho bo' whose object is mainly to foster in them powers of observation and to make them acquire good habits and their instructions supplement those of home-education and include several games, singing and conversation. The ordinary elementary schools where what is called compulsory education is given have their special school-songs, school flags and uniform too. Boys there sometimes cleanse their school-rooms, plant trees and elect a representative for their respective classes. The fitness of promotion is decided not by annual examinations but by considering the results and progress of the work turned out daily by every pupil. Corporal punishment is strictly prohibited. The present system of education is however remodelled on the lines followed by the civilised nations of Europe and America and some improvement on those lines also is perceptible. No religious education in the strictest sense of the word is given nor or any religious ceremonies observed in Japanese schools. There are three well-equipped Universities of Tokio, Kioto and Tohoku, which can very favourably be compared with any University in the Western countries.

Japanese regard India as their Tenjiku (heaven)

The social and religious system of Japan once resembled those of India but now some changes have been effected. There were the hereditary priesthood (Bochau), nobles (Shogun), military class (Samurai) and merchants (Shoniui) and Stai (the Parachas). After the Renaissance, however these distinctions have gradually disappeared and a homogeneous nationality has evolved out of these heterogeneous masses. The ceremony of naming a newborn baby and the ceremony of feeding it with rice are all observed. The marriage ceremony is a very simple one and a tame affair. It is a mere social contract and chiefly consists in the exchange of cup of tea between the bride and the bridegroom. Women cannot inherit property and have no claim on their husbands or children. There is perfect religious equality and intermarriages are freely allowed. Early marriages are unknown while widow marriages are allowed.

After the death of a relative, mourning is observed for 49 days and bereaved persons pass 3 sleepless nights in conversing on the doing of their dead relation. In China, however, the near relatives do not loudly lament but outsiders are hired who regulate their mourning according to the payments they receive. The Japanese regard India as their Tenjiku (heaven) and even the greatest statesmen there testify to the spiritual kinship existing between India and Japan. Can Indians think of taking the torch of spiritualism there and bring back the scientific culture here?

The insular position and the climatic conditions render Japan eminently fit for carrying on an

extensive trade with foreign countries. Trade with China and Korea existed even from remote antiquity. Ebisu, the first merchant (about 1458 A. D.) is still worshipped by businessmen as a god of commerce.

There was very little trade carried on by the Portuguese and the Dutch with the Japanese but the visit of Commodore Parry marked an epoch-making event in the commercial history of Japan. More ports were thrown open to foreigners and there has been a gradual extension of foreign trade since 1868. During the last 40 years the export trade has increased 27 times and the import trade 39 times. Commercial morality of the Japanese does not seem to be of the highest order.

India & Japan

India presents a striking contrast to Japan. Japan is concrete while India is abstract; Japan is rational, India is mystical. Japan is material, India is spiritual. India is a land of theism, Japan is on the brink of atheism. Japan cares more for the visible, India hankers after the Unseen. Japan is active and India is passive and fatalistic in tendencies. India is the land of religion and philosophy which when tempered with right knowledge of duty and conduct may be well carried to Japan in order to establish once again the truth of the maxim that character is greater than force and God is higher than Mammon. When domestic purity and commercial morality are at a low ebb, nations quickly drift to the fatal rocks of ruin. The history of Rome, Carthage and Babylonia teaches us in quite clear terms how it is that nations rise and why it is that nation falls. Patriots ought to study carefully the symptoms of diseases which are likely to eat into the vitals of society

and prevent the premature death of a nation. It will be the proudest day in the history of India when reformers, revivalists, patriots, sages and philosophers will all joint their hands and work for the amelioration of this Suvarana Bhumi. They are to chalk out a path midway between the rank materialism and dim spiritualism and lead us no to the goal of national greatness.

The religions of Japan

Religion is the science of the regulative principles of our faith and practices in conformity with some eternal laws of Righteousness. Men are created in the likeness of God and the end and aim of life is to manifest this divinity within. An insatiable thirst in the human mind for something noble and sublime presupposes the existence of a supreme Being, whose thoughts can satisfy the cravings under all circumstances of life. Like waves in the ocean our impulses are surging out from the recess of our heart and to hold them under proper control by dint of our reason and judgment and not to be controlled by them constitutes the goal of Humanity. It is as it were, by living in blessed relation with Him that we can soar high and realise the beauty of human life as distinct from that of lower animals. Lives of great men serve as beacon-lights to guide us through the ocean of the life of sin and sorrow to that realm of righteousness, where peace abounds and the soul finds a sweet abode. There are those who while practising morality in their daily lives do not recognize the existence of God. The people of Japan fall under this category and the country is really on the brink of atheism. It is really impossible to make the Japanese

believe in the existence of a merciful God in the face of the sufferings of this world. Even the commonest fold will not hesitate to enter into a subtle and abstruse metaphysical discussion on the existence of the Omnipotent and the All-Pervading Creator. Hero-worship is, therefore the practised religion of Japan and bears a sharp contrast to that of any other country in East or the West.

Origin of Japanese religion

There are at present four religions in Japan, namely, Shintoism, Buddhism, Confucianism and Christianity. The people look upon all these divergent religions in the spirit of Hero-worship. Shintoism is the most ancient of the religion of Japan and dates back to the reign of Tensho-ke-daijin (the Great bright Queen God) the first woman recorded in Japanese history. This religion is merely Hero-worship and recognizes the existence of many Gods or Divine personages. People who excel in a particular vocation of life are deified on the authority of the Emperor, and certain shrines are dedicated to their memory, where on a certain specified date in the year the votaries assemble together to pay their tribute to the departed souls.

There is now-a-days a brilliant array of eighty thousand gods among the Japanese and they are divided into three-classes according to merit. The foremost names in the embellished list of the divinities of the first class are those of Tensho-ko-daijin and Jimmu Tenno, the Great Emperor, sixth in descent from Susano-no Mikoto, brother to the defied queen—who reigned in 2753 B. C. The same rank is held by Jingo Kongo, the queen who headed

by 80,000 soldiers conquered Korea, Hirose, the mighty Commander of Port Arthur, Prince Ito and last but not the least, Mutsu Hito, the late Mikado whose memory is celebrated on the 30th of July. Kusunoki Masahige Minatogawa Jinve is one of the first grade shrines of Tokyo and is the daily rendezvous of people. On the occasion of anniversaries, especially of such eminent heroes as Jimmu Tenno and Tensho-ko-daijin, the people offer new rice and vegetables to the departed souls and even the Emperor partakes of the offering.

Confucianism and Buddhism are of later importation into Japan. About 284 A. D., (944, of the Japanese era) with the onrush of Chinese letters, learning and civilization this religion was brought over to Japan. Buddhism was introduced into Japan in A. D. 552 (1212 of the Japanese era). This religion spread from Korea during the reign of Keiko Tenno who was 38th in descent from Jimmu Tenno and a very large proportion of the population profess this religion. By the influence of Chinese Confucianism and Indian Buddhism, women were reduced to a condition of subjection. Not only were they degraded in social status but also were humiliated in spirit. It being thought that learning would be detrimental to the feminine virtues, women were taught only such things as domestic management, etiquette, manual work, etc., so that in spite of the general advancement of civilization and enlightenment female education made little progress until the beginning of the seventeenth century of the Christian era.

Religious Rites

Every Japanese is born a Shinto. On the birth of a child irrespective

of the family religion, he is taken to the nearest shrine and the parents invoke the blessings of the spirit of that shrine on the new born baby. The ceremony of naming the new born baby is held on the sixth day or the eighth while the rice-feeding takes place about the eighth month. These, however, are divested of any religious ceremonies.

On the death of a man, so previously directed by him, the priests come to the family and pray to Buddha for his emancipation. The corpse is, then, removed to the holy temple of Buddha, where after a solemn ceremony is gone through the funeral is held. For three nights all the members of the family of the deceased remain awake inside the house and discuss the noble doings of the departed man. Till the 49th day the soul is supposed to remain inside the house and the priest visiting it every seventh day, offers a prayer each time, till on the 49th day, after a solemn ceremony, rice cake is offered to the departed soul. On the anniversary, just as on the day of death, the people do not take fish or meat and the ceremony of offering rice cake is held as usual. According to Shintoism the punishment for wickedness is rebirth as devil seven times. The Shinto belief exists in the mind of every Japanese.

Although, of late years, along with other innovations, Christianity is making some progress in Japan, let no body suppose that Christ is regarded by its followers as the son of God. The Shinto spirit works even in the Christianity of Japan. Christ is regarded as a great man and all the worship to him means nothing but remembrance of the varied qualities which he possessed. How even the most sincere Christian

in Japan is at heart a Shinto will be apparent from the fact that in spite of all professions of Christianity during his life-time Prince It's funeral took place according to Shinto customs at his own express wish.

It would be a mistake to suppose that the priests in Japan are the best type of men in the society; in fact it is rather the opposite that is true. Those who are looked down upon by the society for their evil deeds are generally the men who are recruited for this holy mission. If any habitual rogue after years of incarceration of his foul deeds, turns out a priest, he is forgiven by the society, nay held in high esteem for his move in a pious direction. The sanctified cloak of the priest converts him into an ideal personality. One fact will illustrate how the vow of priesthood is regarded as the best expiation for all sins even in the cultured society of Japan. In the cross country race held in Osaka in May 1912, about 300 champions took part and the University of Waseda was represented by three of its best athletes. Unfortunately, the heroes of that noble institution were left far behind in the race and one of them unwilling to show his face after a shameful defeat ran to the nearest barber shop and shaved his head to embrace the life of a priest.

It was regarded as a noble expiation for proving an unworthy representative of the famous institution.

The marriages in Japan are entirely divested of religious ceremonies and are of a very simple nature. Intermarriages are freely allowed between different "religionists." It is really funny to observe the head

Sir S. Radhakrishnan as a Social and Political Thinker

Prof. S. HANUMANTHARAO, M. A.,

Nizam's College, Hyderabad

BORN on the 5th of September, 1888 at Tiruttani, forty miles to the West of Madras, Sir S. Radhakrishnan was educated in the American Mission College, Vellore and the Madras Christian College. For distinguished merit in mental and moral science, in the B. A. Degree Examination of the Madras University, he secured the Miller Gold Medal and Samuel Sathianathan Gold Medal. Passing the M. A. Degree examination in 1909, he joined the Madras Presidency College as Assistant Professor of Philosophy. Young Radhakrishnan, barely 21 years of age, teaching Deductive Logic and Psychology to under-graduates, in a clear, analytical, impressive and interesting manner, without any notes or textbook in his hand, is an unforgettable memory to those who had the privilege of sitting in his class room, 36 years ago. In 1918 was published his first important book on the philosophy of Rabindranath Tagore, which was highly praised by Tagore himself. From 1918 to 1921, Radhakrishnan was Professor of Philosophy in the University of Mysore and wrote his second important book, 'The reign

of Religion in contemporary Philosophy, which brought him great reputation as a first-rate thinker. The attention of Sir Ashutosh Mukherjee, Vice-Chancellor of the Calcutta University was drawn to the talents of Radhakrishnan and Radhakrishnan was appointed the King George V. Professor of Philosophy in the Calcutta University. In 1923 and 1927 were published two large sized volumes on the history of Indian Philosophy. They trace the history of India's cultural heritage revealing the regular continuity in the history of Indian thought and the creative and assimilative qualities of the ancient Indian mind. In 1926 Radhakrishnan attended the Empire Universities Congress at Cambridge as a delegate from the Calcutta University. The Upton lectures on the Hindu view of life were very popular and have been translated into several European languages. Like Rabindranath Tagore and Arabindo Ghosh, Radhakrishnan represents the Renaissance in modern India. According to him, Hinduism has never been rigid or dogmatic but has always been a movement, a process, a growing tradition of the Godward endeavour of the human spirit continuously enlarging through the ages.

In a little pamphlet in Bonn's affirmation series, entitled 'The Religion We Need, he makes a stirring appeal for a more vivid, a deeper sense of the one universal God as the profoundest need of our age. In 1929 appeared Kalki or The

future of civilisation in the Today and Tomorrow series, where he points out that the future of civilisation requires co-operation, not identification of all races, creeds, and cultures of mankind. The same year he delivered the Hibbert lectures on The Idealist view of life. In these lectures, Radhakrishnan emphasises that the ills of the present world can never be overcome by new political, social or economic arrangements. They can be overcome only by a new race of men, whose soul is as much educated as their body and mind. This view was reiterated at the World Congress of Faiths, which assembled at London in 1936, that Divine life will emerge out of human life, as human life emerged out of the sub-human life. "Whatever the individual has done the race too may and should eventually succeed in doing. When the incarnation of God is realised not only in a few individuals but in the whole of humanity, we will have new creation, the new race of men and women, mankind transformed, redeemed and reborn, and a world created anew. This is the destiny of the world, the supreme spiritual ideal. It alone can rouse our deepest creative energies and unite us mentally, morally and spiritually in a world fellowship."

The convocation address to the graduates of the Panjab University, delivered in December 1930, is a fine appeal to young men and women not to be led away by appeals to passion and sentiment but to reason and think on the supreme problems of the hour. Emphasising the part played by ideas in the shaping of facts, he quotes a passage from Whitehead's Adventures of ideas, 'Our minds build cathedrals before

the workmen have moved a stone and our minds destroy them before the elements have worn down their arches." Deep thinking and wise planning, discrimination between values that are permanent and values that are fleeting, a deep respect for our individuality without clinging to outworn forms, simply because they belong to our past, ability to co-operate with others, abandoning all narrow paths—these are the needs of the hour. It is a stirring admonition not to be content with imitating other civilisations but to make our distinctive contribution to the progress of the world, by a united endeavour. Sweetness of temper, sanity of outlook, strength of spirit, patience, wisdom and courage are the qualities required for successful leadership in the recreation of India.

As Vice Chancellor of the Andhra University, his indomitable dynamism obtained for it a beautiful pile of buildings in the uplands of Waltair, and in co-operation with the great Indian Scientist, Sir C. V. Raman and the Great Indian Economist Sir J. Coyajee, the Sciences as well as the Humanities were well developed in the new University. In 1933, Dr. C. E. M. Joad, reviewing the work of Radhakrishnan in his counter attack from the East, describes him as a liaison-officer between the East and the West, as a bridge builder between the traditional wisdom of the East and the new knowledge and energy of the West, that each may be enriched by the qualities of the other and as a personality who is a citizen not only of his own country but of the world.

In 1936 Radhakrishnan was appointed Spalding Professor of Eastern Religions and Ethics, at Oxford and delivered his inaugural

Continued from preceding page

of the family professing Shintoism, the wife Christianity, and the boy possible Buddhism. Interdining and intermarriage have worked miracles in Japan and those who have the best interest of India at heart should not be ashamed to follow the example.

address on 'The World's Unborn Soul'. Its main theme was the need of a world soul for a world body. Mankind is still in the making. Human life as we have it is only the raw material for human life as it might be. There is a hitherto undreamt of fulness, freedom and happiness within reach of our species, if only we can pull ourselves together and go forward with a high purpose and firm resolve. What we want is not professions and programmes but the power of spirit in the hearts of men, a power which will help us to discipline our passions of greed and selfishness and organise the world which is at one with us in desire. It is, therefore the sacred duty of the intellectuals in all countries to work for this ideal of a world community possessing common spiritual aims as well as common mechanical contrivances. Professor Radhakrishnan's lecture on Gautama Buddha, delivered before the British Academy in September 1940, is described as a lecture on a master mind by a mastermind. There are several misconceptions about the place of Buddhism in the development of Indian thought.

Buddha was a reformer of Hinduism and not its opponent. His fundamental principles had their root in the Upanishads. The memory of Gautama Buddha is one of the inspiring treasures of the human spirit. To understand the spirit behind those priceless art treasures at Ajanta, one should read Radhakrishnan's Gautama Buddha.

As the harbinger of a new synthesis of culture, not only for India but for humanity, Radhakrishnan occupies a unique position today. He makes a powerful appeal for the spread of sweetness and light from our universities and homes of learning. He appeals to the pupils and teachers to understand each other and work together in the search for truth, in humility, peace, mutual regard and reflection. It is no exaggeration to say that "Radhakrishnan is the only man amongst the men of this generation capable of evolving a creed that is in keeping with the true spirit and yet not alien to the national mind and temper. He has a head that is rational without being rigid and a heart that is kind without being sentimental".

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MASULIPATAM

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MADRAS

Viswa-Bharati as a Central University *

The Hon'ble ABUL KALAM AZAD

AS I stand here today my thoughts go back to the memory of GURUDEV Rabindra Nath Tagore who some fifty years ago started this institution to provide a meeting place for the culture of the East and the West. It was from its inception a unique educational experiment; for while it sought to preserve all that was of value in our ancient heritage, it was modern in spirit and welcomed the contributions which the West has made to the development of the human spirit. It was this combination of the past and the present which distinguished Santiniketan.

There were no doubt some Indian institutions which sought to preserve our traditional values, but since they shut themselves to the influence of the modern age, they were more relics of the past than institutions with a living message. On the other hand, the Government of the day founded an educational system which was intended primarily to train people for employment under Government. Its main object was not the dissemination of culture, and even when it did so, it was the culture of the West. There was hardly any educational institution which fully appreciated Indian culture and civilisation, while at the same time recognising the need for changes in the light of changed circumstances. It was GURUDEV's achievement that he almost singlehandedly filled

this void. A great admirer of Western culture and science, he was at the same time conscious of the values of our ancient heritage. He held that neither must the West drive out the East, nor the East resist the beneficial influences coming from the West.

The thing which has always struck me about GURUDEV was his lofty humanism which rose above all sectarian and communal limitations. Born in one of the pioneer Brahmo families of Bengal, he developed quite early in life an outlook in which the whole world became to him a home and he felt a close affiliation with all humanity. This sense of kinship with the whole world is the essence of Indian culture, and perhaps its greatest contribution to the world. Development of such a spirit in GURUDEV was encouraged by the atmosphere of his family in which the influence of Sufi poetry mingled with the humanitarianism of nineteenth century England and above all, there reigned the spirit of the truths of Upanishads. It was this consciousness of the fundamental spiritual unity of man that led GURUDEV to found the VISWA-BHARATI where the world could unite in a common brotherhood and realise the ideals of peace, goodness and unity.

You are all aware that in the Viswa-Bharati Act we have included a quotation from the Objects of Viswa-Bharati as defined by GURUDEV. I may tell you that some of my colleagues did not consider the inclusion of this necessary and it was therefore not includ-

* English Translation of the Hindi speech of The Hon'ble Abul Kalam Azad on the occasion of the formal inauguration of Viswa-Bharati as a Central University, at Santiniketan on the 22nd September, 1951.

ed in the draft Bill as presented to Parliament. I however, found that there was a strong feeling in Parliament for its inclusion in the Act and accordingly it was decided to do so with the exception of the last phrase in the objectives as defined by GURUDEV. I do not wish to tell you what my personal opinion was. In a matter like this, the Cabinet is jointly responsible, and therefore we are all party to the decision which was finally taken. I may, however, tell you that those who favoured the leaving out of this passage did not do so because of any doubt about the noble idea expressed therein, but only because they felt that reference to God is out of place in legislation concerning a University. The reason for leaving out this phrase was the same as that for which the name of God was left out of our Constitution. There is, as you know, a school of thought which holds that anything which lends itself to religious colouring should be excluded from a legal enactment.

I would, however, like to impress upon you that it is immaterial that this phrase has been left out of the Act. It may find no place in legislation, but it certainly has a place—and perhaps a place of supreme importance—in the life of this University. I will declare with all the emphasis at my command that the objective as defined by GURUDEV, including the phrase left out in the Act, must remain the objective of your University, and of all its teachers and its pupils. The truth is that in these three terms used by GURUDEV—

Shantam, Shivam, Advaitam

we have a conception of God which rises above all narrow limitations of race, religion or creed. I

may also tell you that if the term ADVAITAM is translated into Arabic, it would read as WAHIDAHU LA SHARIQ: the One Who has no second, which is the highest affirmation of monotheistic belief.

Another element in the objectives of the Viswa-Bharati which has appealed to me greatly is the phrase which the GURUDEV used in inaugurating all ceremonial functions of the University. In affirming the ideal of the Viswa-Bharati the Chairman first reads or causes to be read, "YATRA VISYAM BHAVATYEKANEEDAM" (the whole world has here become one home). I can think of no higher conception of humanity than that expressed in this beautiful phrase. I will appeal to every one of you that whenever you have any function, you will never forget to start it with this proclamation of faith in the unity of mankind.

Today, with the passing of the Act a new order has started for you, but you must always remember that yours is a unique institution. You should, therefore, not merely try to imitate what other institutions do, but on the contrary try to set an example to them. You should derive your inspiration not from the practice or profession of other Universities, but from the lofty ideals of GURUDEV. Other Universities have over the decades developed a pattern which cannot be changed overnight, even though we may desire such change. You have the advantage of starting with a pattern which is much nearer our ideals. Your effort should, therefore, be that other Universities should adopt the message which the GURUDEV gave to Viswa-Bharati. I would appeal to you that you should maintain the traditions and the spirit

which till now have inspired you, and enrich them further in the spirit in which GURUDEV welcomed all good things from all sources.

I would like to address one word particularly to the teachers of the University. In the end, the quality of any institution depends upon the quality of its teachers. This is particularly true of a University like the Viswa-Bharati which was built up by GURUDEV, not on external pomp and grandeur, but on the foundation of a spirit of service of his fellow-men. I am sure that those who have come to teach at this University have done so because they share that spirit. I know that materially many of you would have fared better if you had gone elsewhere, but nevertheless you came here to a life of comparative poverty because the ideal of GURUDEV appealed to you. Now that you have become a Central University, I am sure that the same spirit will continue to inspire you. I do not for a moment suggest that emoluments here should be such as to deny teachers a reasonable standard of life, but I do insist that teachers of this University owe it to the memory of GURUDEV that they will not compare their grade with those in other Universities, but continue to teach according to the tradition he built up. This tradition has distinguished Viswa-Bharati in the past and I am confident it will continue to do so in the future as well.

The same remarks will apply to the new constructions you have to

undertake to house new departments of the University. I have already said that GURUDEV did not depend on buildings to found his institution, but laid it down that much of the teaching should be in the open. This was in pursuance of his principles that education should be in conformity with nature, and keep as close to nature as possible. I am sure that the new constructions which you undertake will be in keeping with the traditions and atmosphere of Viswa-Bharati, and you will place your emphasis on the spirit rather than on the bricks and mortars of the buildings.

You have today a very heavy responsibility, for you have to bear the burden which GURUDEV has imposed on you. While he was with us, we could always look to him for inspiration and guidance, but now that he is no longer with us in body, we have to interpret to the best of our ability his ideals and principles. My sincere wish is that all the authorities of the new University will be inspired by his spirit, and carry out their duties and the objectives of GURUDEV in a manner which he would have found commendable. I need hardly assure you that so far as the Government are concerned, we will always take a special interest in your achievements and watch your progress with interest and care.

I wish you Godspeed in your new career as a Central University in the name of the One supreme Being who is Shantam, Shivam and Advaitam.

NOTICE

All communications concerning Editorial may be addressed to :—

The Editor,

'EDUCATIONAL INDIA'
MASULIPATAM.



EDUCATIONAL INDIA

MASULIPATAM, Oct., 1951

Three Convocation Addresses

THE convocation of the graduates of the year is a notable event in the life of the University. For the graduate himself it means the completion of his academic studies and the commencement of his life as a member of a larger world. At this important moment of his entrance into the great world it is of great importance that the graduate should be duly exhorted to bear some great ideals and principles in mind to be of use to him in his future life. At the convocation, therefore, an eminent person of light and leading is generally called upon to address the graduates and instruct them regarding their future conduct. The addresses delivered on such occasions are always full of sage counsel and learned exhortations. Recently three important addresses were delivered at the convocations of the Osma-

nia, Kashmir and Karnatak universities by Babu Rajendra Prasad, the Hon'ble Mr. Rajagopalachari and the Rajapramukh of Mysore respectively.

IN the course of his address delivered at the convocation of the Osmania University, Babu Rajendra Prasad, dealt mainly with the democratic principles underlying our constitution, the medium of instruction, the regional language and the place of Hindi. The address took this turn as there was no assembly of graduates to be exhorted, the convocation having been specially held to confer an honorary degree upon Babu Rajendra Prasad. The President, therefore, availed himself of the occasion to reiterate his well-known views on the Language Policy to be pursued by the Union government. This policy he broad-based on the democratic principle of equality of opportunity which underlies the constitution which the people of India have given unto themselves. Under this constitution which the sovereign people of India adopted through their Constituent Assembly, it is our duty to establish a democratic society, a society in which every individual and every group would have the fullest opportunities and rights to realise its potentialities and also would have equal opportunities to shape the policy of the Government. In the sphere of education, the methods and plans should be such as do not permit any discrimination between one man and another and between one group

and another. It, therefore, follows as a logical corollary that education in all its stages, elementary, secondary and collegiate, should be available to every linguistic group in its own tongue. Any other course of action would place any linguistic at a disadvantage. The conclusion is inevitable that, in each linguistic region, education has to be in the language of that region itself. The medium of instruction will everywhere be the regional language. Small linguistic groups living scattered among the other linguistic regions cannot expect that the Government should make arrangements for teaching their children in their own mother-tongue. The cost of making separate arrangements for the several linguistic groups would be colossal and the proposition is therefore not a practical one. The regional languages, therefore, have to be developed and considerably enriched by the absorption of whatever is worth adopting from sister languages. Any purist opposition to such absorption would be ill-conceived and should be sternly combated. In developing the language the ideal should be to bring its vocabulary and style as near as possible to the life and tongue of the common people. In addition to developing and enriching the regional languages it is of great importance that the national language which has been defined in the constitution to be Hindi in the Devanagari script should be developed and made more generally understood. In

the educational system of every linguistic region, provision should be made for teaching the Union language. It is too late in the day to argue about the worthwhileness of these arrangements. They have been canvassed at sufficient length in the Constituent Assembly and final decisions have been taken. The duty of the people consists in implementing the decisions of the Constituent Assembly.

THE Home Minister, Mr. C. Rajagopalachari, struck a more general note in the address which he delivered at the convocation of the Kashmir University. He laid stress, to begin with, on the responsibility of the University to train for leadership. The success of democracy depends on the availability of sound leadership. Mr. Rajagopalachari reminded the graduates before him that every one of them was saddled with the responsibility of leadership in Kashmir, in whatever place or in whatever walk of life he may be working. If they were to be efficient leaders it was of the utmost importance that they must be noble in every thought, word and deed. Everybody knew about the three R's of education, but the Home Minister wanted the graduates to remember the two H's, the heart and the hand. The graduates in their future lives should not commit the mistake of neglecting the use of their hands. According to Rajaji, it should be a matter for shame to any

College student to be unable to use his fingers as deftly or to do the things that require manual effort as well as any village artisan or labourer in the field. Ordinarily there is a false notion that manual labour is not consistent with dignity or self-respect and this has stood in the way of the cultivation of the use of bodily limbs when any manual labour has to be done. But we must knock the bottom of this false notion as it has an adverse effect on national efficiency.

ANOTHER point that was specially impressed on the attention of the graduates by Mr. Rajagopalachari was that all men are equal in the sight of God and that it was absurd to suppose that God favoured anyone professing particular doctrines. It is derogating from the conception of an All-loving God to attribute to him such partiality.

FINALLY, Mr. Rajagopalachari reminded the graduates of the verse in the Bhagavad Gita which declares that by sacrifice alone man can increase and grow. Therefore by co-operation and mutual help, by serving and giving unto others, they shall attain the *summum bonum* of life. As the Upanishadic verse said, by giving away we shall find joy and we should never covet what is some one else's.

HIS Highness the Rajpramukh of Mysore, delivering the Convocation address of the Karnatak University, laid the

same stress on virtuous conduct. He wanted the graduates whom he addressed to remember they were starting off along a straight road of virtue, good work, scholarship and cultural excellence and never to stray from it for any purpose whatsoever. The need in the Country today was for men of high character, great ideals, untarnished honour and informed enthusiasm. The Rajpramukh exhorted the graduates of the Karnatak University to be great idealists. We all start very well by having high ideals in life. But the frustration of our attempts and the defeat of our hopes spreads a wet blanket on our enthusiasm and we turn away from the pursuit of high ideals. That is because we are too easily prone to set much store by actual achievement. But we must remember, what Browning says, that not on that vulgar mass called *work* must sentence pass—things that took the eye and had the price, over which the low world laid its hand, found straightway to its mind, could value in a trice. But all that the world's coarse thumb and finger failed to plumb and so were passed in making up the main account—thoughts hardly to be packed into a narrow act, fancies that broke through language and escaped, all we could never be, all that we aspired to be—that we are worth to God whose wheel the pitcher shaped. It is far better for us when we come to our journey's end that we should have set a high ideal before our-

lives though we might have woefully failed to realise those high ideals than that we should have aimed at a low ideal and achieved success in it. It is the way of the world to run down idealists as vague, ineffectual angels eating their luminous wings in the void in vain. But the history of the world will bear witness to the fact that all great achievements have been planned by idealists and have been carried out by idealist inspiration. Of course our idealism should be tempered by sound practicality. There is too common a tendency among young men to turn sceptics and cynics and remain irresolute. That is a danger against which the Rajpramukh warned the graduates and he advised them that the best way of fighting this spirit is to cultivate inner peace which comes of noble thoughts and to avoid all evil.

ANOTHER valuable advice the Rajpramukh gave was that the young men should dedicate themselves to the service of their country. They must be mindful of their obligations to the state and remember that India would be great to the extent they through their individual striving made her great.

SPEAKING of the education that is imparted to-day in general, the Rajpramukh regretted that there was no proper balance between the educational facilities and the educational needs in the country. The educational backwardness of the

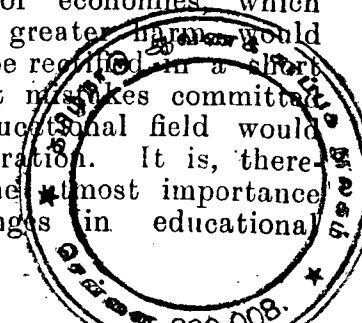
country was the result of the economic backwardness of the country and the economic backwardness was the result of the educational backwardness, of the community not being in a position to afford the apparatus and appurtenances of modern education. This vicious circle has got to be broken and there has to be a new orientation in our educational programme and policy.

THUS these convocation addresses delivered by three very eminent persons are full of valuable suggestions and deserve careful study.

Changes in Educational Policy

WE have been having too many changes in our educational methods and syllabuses in recent years. Dr. A. Lakshmanaswami Mudaliar, the Vice-chancellor of the Madras University, was therefore right when, inaugurating the South Indian Education Week of the Madras Teachers' Guild, he pointed out the dangers of too frequent changes in educational policy. Political mistakes, he pointed out, would be corrected by the electorate and no great harm would be done. Even mistakes of economies which might do greater harm would probably be rectified in a short time. But mistakes committed in the educational field would last a generation. It is, therefore, of the most importance that changes in educational

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methods should proceed slowly. In the context of the furious zeal for experimentation that has marked the recent history of secondary education, these remarks of Dr. Lakshmanaswami Mudaliar are quite pertinent.

The Library on Wheels

THAT the libraries in our country are badly maintained and that there is vast scope for improvement as regards their location, equipment and financing will be readily conceded by those who are conversant with the actual facts and have bestowed a moment's thought on it. Recently there was a meeting of some persons interested in the progress of the library movement in the city of Madras and a committee has been set up to prepare a scheme. Whatever the outcome of the labours of this committee is going to be we hope attempts will be made to popularise books in the regional languages. Such books would naturally be in great demand in rural areas where English is not so much in evidence as in cities. In the advanced countries of the west local public libraries are maintained by local authorities in every county and there is also a travelling library service in the rural areas. In America the ideal is to have a net work of libraries all over the country so that there may be a library at the end of every five minutes walk. But in our country, libraries are

few and far between and they are notoriously ill-equipped. The mobile library or the library on wheels is a powerful instrument of popular education. But in using it the requirements of the promotion of popular culture and the demand for fiction to gratify the simple pleasure in reading have to be carefully balanced. The library enthusiasts in the city of Madras propose to use five vans in the city of Madras. But these vans, in addition to serving the city, should cover the suburban areas and even nearby rural areas where there is no likelihood of their being pucca libraries. The ends of Social Adult Education could be greatly furthered by the use of these mobile libraries. But the work to bear good fruit must be carried on steadily and perseveringly. Too often a movement is inaugurated with a great deal of fan-faronade in the first flush of enthusiasm, but very soon the enthusiasm dies out. We hope the new move in furtherance of the library movement will have a better fate.

A call to the Nation

THE ELECTIONS AND THE CITIZEN

BY

Prof. M. Venkatarangaiah

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THROUGH different STATES

DELHI

UNESCO-FRENCH GOVERNMENT FELLOWSHIPS

Two more UNESCO-French Government Fellowships will be awarded during 1951 for a six months' period of observation and study in France in technological subjects. The specific fields of study are the techniques of electricity; building, upkeep and repair of roadways and artificial works; the upkeep and operation of telephone, telegraph and radio services; railway transport; reconstruction of harbour works, the upkeep of Ports, their approaches, installations and operational facilities; industrial methods used in exploitation of agricultural, mineral and forestry resources. Knowledge of the French language is essential. Further particulars and proscribed application forms can be had from the Scholarship Division of the Ministry of Education, Government of India, New Delhi. Completed applications must reach the Ministry by October 31, 1951.

TECHNICAL TRAINING IN W. GERMANY

Maulana Abul Kalam Azad, Education Minister in a written reply in Parliament on 17th September said some universities and technological institutes of West Germany had offered 50 free studentships and some of the industries had undertaken to train 250 engineers and apprentices in their workshops.

The Government of India had accepted the offer and were taking steps to implement it. Certain essential details had been called for on receipt of which the scheme would start, he said.

The Minister also disclosed that the Government of India had offered 10 free fellowships to Germans for the study of Indian languages, religion and philosophy at Indian Universities.

SPREAD OF HINDI

The Government had approved a proposal to set up a Central Hindi organisation to be known as the Hindi Shiksha Samiti. Four regional boards for the purpose of spreading Hindi in the non-Hindi speaking areas would also be set up. Steps were being taken to implement the programme.

TECHNICAL MISSION FOR CANADA

The Government of India have accepted an offer from the Government of Canada to receive three technical missions from India under the Technical Co-operation Scheme of the Colombo Plan.

The scheme aims at maximum mutual help among the countries in the area and the other participating countries in the technical sphere including training of personnel, sending of advisory missions to assist in planning and provision of equipment required for training or use by technical experts.

The missions are (1) agriculture, (2) highways and bridges, and (3) hydro-electric development and application. The personnel have been selected for these missions and during this week they left for Canada and will tour the country during the next two months.

UNESCO SCHOLARSHIPS: TECHNICAL ASSISTANCE PROGRAMME

The Unesco has offered Indian candidates 3 Scholarships in Design of

Electrical Machinery, Design of Machine Tools and Hydraulic Engineering, tenable for one year subject to extension. Applicants should have at least a Second Class Engineering Degree in the subject with three to four years' practical experience. Further particulars may be had from the Ministry of Education (Scholarships Division), Government of India, New Delhi. The last date for applications is October 13, 1951.

AUDIO-VISUAL EDUCATION EXPERT TO VISIT INDIA

Professor T. L. Green, Visiting Professor with the University of Ceylon, will be coming to India on October 2, 1951, for an exploratory investigation of the problems of audiovisual education in India.

This visit is at the request of the Ministry of Education, Government of India, and is being sponsored by the UNESCO. In this connection, a Conference of State educational officials will be arranged at the Central Hall, Parliament House, on October 5 and 6 and an Exhibition of audio-visual aids and equipment will be arranged at the Delhi Polytechnic from October 4 to 16.

MADRAS

FEE CONCESSION TO CHILDREN ORPHANAGES

Government have directed that the full fee concession admissible to Harijan pupils may be granted, with effect from this year, to children in all orphanages in the State who had lost both their parents and whose community it was difficult to ascertain, provided that destitution certificates under the Grants-in-aid Code were produced on their behalf.

NEW PLAYGROUNDS FOR MADRAS CITY

The Island grounds which form the lungs of the city and which have been the bone of contention between the

Madras Corporation and the Central Government for putting up the Reserve Bank buildings, now happily resolved, will in future be humming with various sporting activities—hockey, football, volley-ball, basket-ball and also athletics. And if the plans go thorough according to schedule, they will be ready for use in about two months' time when it will be an occasion for rejoicing; for, it will be the first time that the grounds will be put to proper use.

STUDENTS OF INDIAN MEDICINE

Sir Mohamed Usman urged that facilities must be given for graduates of the College of Indian Medicine to qualify themselves for the M. B. B. S. examination. He was presiding over the inaugural meeting of the College of Indian Medicine Union in Kilpauk on 18th Sept.

Sir Mohamed Usman said that a number of Licentiates in Indian Medicine had been produced in the last 20 years and a College of Indian Medicine had now come into existence. It was the duty of Government to see that the graduates who came out of the institution were given proper status and that their privileges were safeguarded under a separate medical register by legislation. The standard of education in the allopathic system imparted to the students of the College of Indian Medicine was higher than that of L. M. Ps. who were allowed to qualify themselves for the M. B. B. S. examination. He suggested, therefore, that a short course of two or three years might be provided for graduates in Indian Medicine also to qualify themselves for the M. B. B. S. examination.

MADURAI MEDICAL COLLEGE

The Madras Government have decided to proceed with the school for opening a Medical College at Madurai and expanding the Guntur Medical College, it is understood.

The scheme aims at providing about two hundred more seats for Medical study thus bringing the total number of available seats for such study in this State to 525. distributed as follows: Madras Medical College: 125 Stanley Medical College: 100; Visakhapatnam Medical College: 100 Guntur Medical College: 100 and Madurai Medical College 100. There are at present 330 seats available in the Medical Colleges of this State.

BOMBAY

ADMISSION TO COLLEGES

The criterion that should determine the eligibility of a student for admission to University courses was not his proficiency in certain subjects, but his intellect, industry and aptitude. This was the view expressed by a majority of the members of the Bombay University Senate.

Referring back a Syndicate report on the lines of a proposal to lay down a standard for ascertaining the suitability of a student to enter any affiliated college, in addition to the existing S. S. C. examination (University Subjects) to the Syndicate itself, the Senate members criticised the "rigidity of conditions" set in the report.

By 23 to 22 votes, the Senate decided to request the Syndicate to reconsider its report.

The Syndicate report had suggested that candidates passing the S. S. C. examination with certain compulsory subjects should be made eligible for University courses provided they obtained no less than 50 per cent of the marks in the aggregate. The subjects specified were—English (General), a classical or modern European language, algebra and geometry and any three of the other subjects selected by the candidates from the schedule of subjects prescribed for the S. S. C. examination.

The existing syllabus for the S. S. C. examination with University subjects includes English (General), an Indian language, a classical or modern European language, history, geography, algebra, geometry and science. The minimum marks to be obtained are 35 per cent.

Mr. D. G. Karve said the S. S. C. examination, which was an entrance examination to the University, should be in the nature of an aptitude test. What was really important was whether the entrant had adequate intellect, industry and aptitude.

HINDI MEDIUM IN UNIVERSITIES

BOMBAY GOVT.'S DIRECTIVE

The Government of Bombay, in a communication to the Vice-Chancellors of all the regional universities of the State, have called for "cordial co-operation" "in replacing the English language by Hindi as medium of instruction at the University stage of education."

"It will be unsound educationally," the communication stated, "to continue English as the medium of instruction for University teaching subsequent to 1955. If as provided in the Indian Constitution, Hindi is to replace English in all spheres of our national life at the latest by 1955, the acceptance of Hindi as the medium of instruction of collegiate education appears to be the first step in the direction, facilitating the change over from English to Hindi. The Government of Bombay, therefore, has come to the conclusion that Hindi should be accepted as the medium of instruction at the post Secondary School Certificate Examination stage, although English will, of course, continue as a compulsory subject throughout in all courses. To facilitate the introduction of Hindi as the medium of instruction in colleges for the first time in June 1955 and to extend it year by year to the entire university studies, it will be necessary to take suitable steps."

GUJERAT UNIVERSITY SENATE'S DECISION

The Senate of the Gujerat University, by a resolution, decided that the medium of instruction and examination of the University should be Gujerati and/or Hindi and fixed a time limit of seven years for the implementation of the decision.

UTTAR PRADESH

LOAN TO ALLAHABAD UNIVERSITY

It is learnt that the State Government had decided to give an interest free loan of Rs. 6 lakhs to the Allahabad University payable in 12 annual instalments. The first instalment would fall due on April 1, 1954.

The Minister said that certain posts had been created in the University without the necessary sanction for them from the Government. Such posts would now be covered by the Government and thereby the University would get more than rupees one and a half lakhs per year from the Government. Already an equal amount had been paid to the University this year.

The outstanding deficit of the University is reported to be about Rs. 15 lakhs.

HYDERABAD

ENCOURAGEMENT OF HINDI

Hindi has been made compulsory throughout the middle and higher secondary stages in schools in the State. This is one of the measures adopted by the State Government for the advancement of Hindi in the State.

Knowledge of Hindi, with Devanagiri script, has been made compulsory for teachers. All sign boards would be in Hindi and in the regional languages.

The Osmania University has also decided to change its medium of instruction from Urdu to Hindi in the University, and from Urdu to the regional languages in the district colleges.

During the transition period, Hindusthani, with either Urdu or Devanagiri script, will be the medium in arts and science colleges and English in all the professional colleges.

A new Department of Hindi has been established in the Faculty of Arts under an independent head. Classes have also been opened to teach Devanagiri script to the University staff, who under the new rules should obtain a certificate of proficiency in Hindi with Devanagiri script within two years.

I. A. F. TRAINING SCHOOL AT SECUNDERABAD

The Government of India are considering a proposal to open an Indian Air Force Training School in Secunderabad, it is learnt. Air Vice-Marshal Mukherji, acting C-in-C, I. A. F., arrived from Bangalore to have discussions on the proposal.

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PUBLIC OPINION

Dr. Rajendra Prasad on the value of the Mother-tongue and Hindi

Dr. Rajendra Prasad, President of the Indian Republic, received on August 30 honorary degree of Doctor of Laws from the Osmania University at a special Convocation held in the Arts College.

Accepting the honorary degree Dr. Rajendra Prasad said that it was generally recognised that if there was to be no waste in our educational effort, education should be imparted in the indigenous languages. Primary, Secondary and University education should be available to every linguistic group of any appreciable size in its own mother tongue.

Dr. Rajendra Prasad said, "I believe that every one in this country knows—in any case I would like everybody to know, that under the Constitution that the Sovereign People of India adopted through their Constituent Assembly it is our duty to establish a democratic society in this country—that is to say a society in which every individual and every group would have the fullest possible right and opportunities to realise all his, her or its potentialities as also would have equal opportunities with others to shape the policy of the Government in the States and the Union. When thinking of the policy to be adopted with regard to the medium or media of instruction we must all keep in our mind this mandatory obligation of all of us. I need not say that Education is a power by itself and that in any case a person bereft of it cannot have any chance of either realising himself to the full or making any effective or worthwhile impression on the policies and actions of the Government of his country and region. It is therefore, plain that the methods and means of education

should be such as do not permit any discrimination between one man and another and between one group and another.

"It would thus appear that all kinds of education, primary, secondary and university, should be available to every linguistic group of any appreciable size in its own tongue. It is only then that it would not have to spend more time, money and energy than any other group for acquiring the benefits of education. Any other course of action would put it at a disadvantage in comparison to the group in whose language its children have to acquire education. This means that education in all stages in each linguistic region must be in the language of that region itself.

"I would like to emphasise, however, that this can be feasible only if the linguistic group is of an appreciable size and in a compact region."

REGIONAL LANGUAGE

Proceeding Dr. Prasad said:

"Each regional language has to be developed and its literature enriched so as to enable it to become a fit vehicle and rich store-house of knowledge of all kinds—ancient and modern. It is the duty of the Regional Government or Governments to help and encourage this development and growth so far as a government can help. This can be best done by building upon the foundation of the existing form and vocabulary of the language and by embellishing it, with whatever can be naturally and easily adopted and adapted from other sister languages. Any purist attempt to exclude words, idioms, and even grammatical construction on the ground that they were borrowed and did not originally belong to the source from which the

language was derived is bound not only to fail but to result in impoverishing the language instead of enriching it. Besides we have to conserve our energy to the utmost for devoting it to the urgent tasks of the abolition of poverty and ignorance from our country and can hardly spare any for a wholly unnecessary, if not mischievous, purpose like this. I do not see any justification for linguistic purism, for language after all is but a medium of communication and if a word symbol is well-understood by the people there is no reason why it should be thrown out on the simple ground of its alien origin. Also the growth of the language should be in a direction in which it becomes more and more acceptable and intelligible to the vast masses of the linguistic region concerned. Its themes, its style, its vocabulary should be as near as possible to the life and the tongue of the common people. I believe that language, like other institutions of society, would benefit greatly by going to the bosom of the Demos."

PLACE OF HINDI

Continuing, Dr. Prasad said :

"Apart from the urgent need of developing and enriching the regional language there is another question which also demands careful consideration. Ours is a multilingual country. We must have a common language that would enable the different linguistic regions to communicate with one another in matters of inter-regional and notional life. After full consideration the Constituent Assembly provided in the Constitution that that language shall be Hindi in the Devanagiri Script, the form of numerals for the official purposes of the Union being the international form of Indian numerals. It was an unanimous agreement and arrived at after due accommodation of all the relevant interests. I think that there is no reason whatever why anyone in this country should feel that his or his group's interests would be adversely affected by this decision in any way.

I do not think that I need say more than that within the educational system of each linguistic region there should be arrangement for the teaching of the Union language. It is necessary to emphasise this so that those speaking other language than Hindi may not find themselves at a disadvantage in any respect whatsoever."

Mr. Mody's Advice to Students

Mr. Homi Mody, Governor of Uttar Pradesh, said that the primary aim of education must be to plant in the student a healthy curiosity, a capacity for observation and a desire to acquire further knowledge.

Delivering the Convocation Address of the Poona University, Mr. Mody advised students to be disciplined and to develop some of these simpler virtues "which go a long way to enrich life and the acquisition of which is within the power of every young man and woman"

Emphasising the need for discipline in educational institutions, Mr. Mody said the problem of indiscipline had assumed alarming proportions in recent years. "It is not to be looked at merely as a question of restoring the authority of principals or professors by disciplinary action. The root causes have to be examined if the right remedies are to be applied. Fundamentally, it has to be recognised that much of the evil arises from the mass production methods of our day."

"Over crowded class rooms, inadequate facilities for recreation and cultural activities, the miserable conditions in which most students have to live, whether in hostels or outside, the inevitable lack of personal touch—all these constitute an environment unfavourable to discipline and respect for authority. Until something is done to improve these conditions, it will be difficult to root out indiscipline in the student community."

FOREIGN CURRENTS

State Universities in U. S. A.

ADVANCED education in the United States usually brings to mind such eastern universities as Harvard, Yale, or Columbia, whose long history beginning even before the nation was founded, has given them a special place in the American scene. Actually, only a small part of the several million students who attend universities go to the older colleges in the East that now constitute a numerically minor element in the whole higher education system.

Throughout the Union one finds the more recently created state universities, that is, institutions founded and partially supported by the individual states. They differ in two important respects from the private colleges: the attendance fees are usually nominal, so that it is economically feasible for more people to attend them; and secondly, while all offer the basic liberal arts studies the curricula are closely adapted to regional needs.

For diversity marks the face of the country and this diversity is reflected in the state universities. By way of contrast in size, about two thousand students in sparsely populated Nevada attend the state university, while the University of Michigan, in a highly industrialized area, has an enrollment of nearly twenty-three thousand. In the matter of architecture, the University of Virginia reflects the influence of its founder, Thomas Jefferson, and of that period in the nation's history when neo-classicism ruled American taste, whereas the Pueblo Indian architecture of the University of New Mexico reflects the influence of that region's leading cultural strains. Courses in livestock feeding

and care are important at Kansas State College, while the study of citrus fruits is of special interest at the University of Florida. Water sports flourish at the University of California, while skiing and tobogganing are popular at the University of Minnesota. What the President of the University of California said, soon after that college was founded in 1868, is true of all: "It is the University of this state. It must be adapted to the people, to their schools, to their peculiar geographical position, to the requirements of their new society and their undeveloped resources."

In large measure, the frontier helped to shape the growth of the state universities. As the frontier moved westward, opening vast new territories to settlement, the men and women who struck out into the unknown faced the tremendous task of building their society afresh, often in the face of great danger, hardship, and privation. For these people the older eastern universities which trained men for the learned professions, had distinct limitations. First of all, they were not in harmony with the people's determination that advanced educational opportunity should be open to all. The older colleges, both by the type of training they offered and by being beyond the means of most, virtually created a class distinction, and especially in the West the basis for such distinction did not exist. There was no landed aristocracy, no clerical or military establishment with vested interests. There was instead, a group of farmers, workers, and small businessmen bent on egalitarian betterment in all spheres of activity and resolved that their schools, in their eyes a sesame to a better future, should be completely democratic.

It is true that they looked to the institutions in the East for guidance, just as these, in their beginning, had looked to Oxford and Cambridge. The people were aware of the cultural heritage they wished to transmit to their children but also they felt the powerful influence of their environment; they lived in the midst of vast forests and prairies out of which they must fashion a future.

The growth of the new universities largely paralleled the country's development. When the University of Illinois first opened its doors in 1867, one observer wrote: "It was housed in one building, located halfway between two small villages and set down 'in the black mud of the prairie, with not a tree or shrub, a spear of grass, nor a fence—as desolate a place as possible.' It numbered fifty students and three teachers, including the president. The curriculum was meager, the standards were elementary, and the supply of books, instruments, and laboratory materials was absurdly small." Sixty-five years later, in 1935 "instead of the building rising up like a stump from the bleak earth, we now behold more than 100 buildings embowered among trees and lawns and gardens. Instead of fifty students, there are more than 1,200 (in 1949, 27,000); instead of three teachers, more than 1,200. The curriculum has been expanded until it covers nearly every conceivable subject; and such is the variety of the courses that to comprehend merely what the titles of all of them mean would require an almost omniscient mind. There are more than ten museums—of art, of natural history, and of engineering. The library contains nearly a million

volumes. The extent of the laboratory is beyond description."

Under the enlightened guidance of such administrators, the educational programs of the institutions, as well as their physical facilities, have been gradually developed in response to the needs of the groups they were endeavoring to serve. The earlier leaders realized that the traditional teaching of scholastic subjects alone was of value primarily to those who planned to enter the learned professions. They realized that a new type of college would have to be created—a college that would provide instruction in both liberal and practical arts for boys and girls who had previously not the means for higher education in the old institutions. Unusual sensitivity to the needs of students is evident from the gradual broadening of the educational programs.

Although these colleges are supported by the Governments of the states in which they are located, students from other states are welcome; however, they do pay a slightly higher tuition. Tuition fees vary. In some instances tuition is free to state residents but there is an average charge of approximately seventy nine dollars annually for residents and about one hundred for twenty eight dollars annually for non-residents. At a private college such as Princeton, by way of contrast, the tuition alone is around six hundred dollars. Both types of institutions offer free scholarships on a competitive basis for gifted students and provide loans or part time employment opportunities for those who need temporary financial help.

—Living America.

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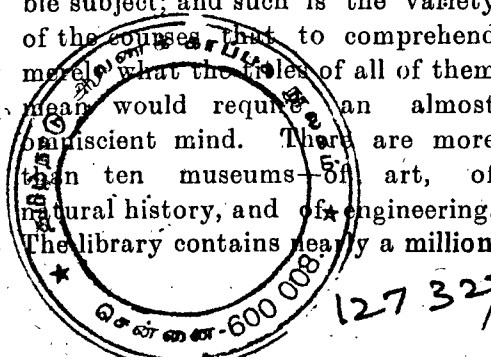
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