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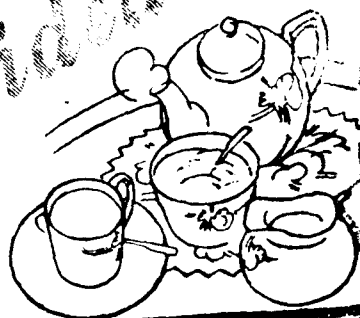
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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLIX

MARCH 1943

No. 3

OUR HERITAGE

BY SRI A. VENKATARAMANIAN, M.A., L.T., F. T. S., *Retired Educational Officer, H. E. H. The Nizam's Govt.*

"The present University system of education in India is nothing but a perfect machine for turning out clerks. I would even thank my stars if that were all. But no! See how men are becoming destitute of *shraddha* and faith. They assert that the *Gita* was only an interpolation, and that the *Vedas* were but rustic songs! They like to master every detail concerning things and nations outside of India, but if you ask them they do not know even the names of their own forefathers up to the seventh generation, not to speak of the fourteenth! Our modern Indian educated youth, especially those of them who, having travelled through the West in one great rush, come back dressed in European style, affirm that we have no national history of our own. Alas! They even swear that we are barbarians without any 'heritage' of which we may be proud! Can ignorance go further than this? We do want the abolition of that system which aims at educating our boys in the same manner as that of the man who battered his ass, being advised that it could thereby be turned into a horse.".....Swami Vivekananda.

IN the course of an interesting address delivered by Sir C. V. Raman under the auspices of the Mysore University Union, on the evening of the 6th. February, 1943, the learned scientist referred to the glorious past of India, and appealed to the present youth not to rest content with that past, but to strive hard to "maintain that heritage" and enhance the reputation of their illustrious ancestors. "If India," he said, "has to live as a great nation, every Indian has to work hard and develop that culture of his ancestors."

A nation without a history of its own has nothing in this world. Is it possible to believe that one who has such faith and pride as to feel, "I come of noble descent," can ever turn out to be bad? A national history keeps a nation well-restrained and does not allow it to sink so low. We do have our own history exactly as it ought to have been for us. That history cannot be made extinct by shutting one's eyes and crying, "Alas! We have no history."

Yes! We find a luminous history there. Those who have eyes to see can see. True, that history has to be re-written. It should be restated and suited to the understanding and ways of thinking, which our youth have acquired in the present age, through Western education.

History bears testimony to the fact that all the soul-elevating ideas and the different branches of knowledge that exist in the world are found out, by proper investigation, to have their roots in India, as she has freely contributed her knowledge to the rest of the world.

The true purpose of this article is to convince every thinking and unbiassed Indian that we do have a wonderful heritage of our own, and that it is by the strength of such heritage that we, as a nation, are still alive. Is it ever possible, I ask in all earnestness, for the sons of India who has nourished the whole world with knowledge, from time immemorial, to turn as stupid as cows, because of the defective system of education inaugurated by the famous Macaulay's Minute?

The *kuladharmapatni* (the ideal wife) is the pivot on which the family turns. Her place in the family is so beautifully described by Manu in the following shlokas:—

1. "Utpaadanamapatnyasya Jaatasya paripualanam,

Pratyaham Lokayaatraayaah Pratyaksham Streenibandhanam."

2. "Apatyam Dharmakaaryaani Shushrooshaaratiruttaman,

Daaraadheenastathau Swargah a Pithruunaamaatmanaschaha."

3. "Pathimyaanaabhicharathi Ma...
...
Saa bhartrulokvaanaapnoti saadhvreeti
chodyate."

By the first of the above *shlokas* is implied that the wife is directly responsible for bringing forth children, for carefully bringing them up, for daily feeding of guests and friends, and for the general management of the household.

By the second is meant that she controls her children, her *swadharmaanushtana*, service, love to the members of the family, and happiness to herself and others connected with her.

The third teaches that as she has dedicated herself and all that belongs to her, to her husband, she gets Heaven to herself and her husband. Her, wise men call "*saadhei*", and "*pativrata*" (the idol of chastity).

The foundation of all our social and political life was the family. The family was our social monad. Even our philosophers dwelling in forests (*vaanaprasthaas*) in the evening of life did not brush aside the sex-instinct as unholy. They were jealous of the sex-complex, and sought to conquer it. But, how? Surely not by repression, but by purification in the life of the home and the family. They sought to ensure the "Perennial breed of noble bloods", which was necessary to carry on the traditions of the community. Be it remembered that Indian society not only aimed at the obviation of diffused sexuality, but also made the production of man power the *rina* (debt) of each generation to its predecessors and its duty to its successors.

Just reflect for a moment on Indian art. What is the eternal theme in it? It is the woman (*Uma*) as mother in the happiness of the home, with sucklings at her breast or grown-up children at her feet. "We do not find the girl in her teens, the beauty in the bud, in which the lewd and wanton might revel".

The sex-instinct was sublimated in the family. A beautiful scheme of exogamy and endogamy checked physical degeneracy and predisposition to disease. It did so without sacrificing in any way homogeneity in cultural life.

Ideas of chivalry and gentleness, compassion for the weak and distressed, a conception of beauty and grace pervading acts of daily life, and a self-denying affection and readiness to make sacrifices were the results of a regulated family life. Thus Ancient India aimed at the sublimation of the family with a deliberately conceived social and political purpose.

Political life reflects the trend of social thought in this direction. Even the earliest texts try to preserve intact the laws and custom of the family (*kula*) as well as of the community. Sometimes, the family had expanded into a self-governing clan, whose laws (*kuladharmas*) the codifiers of sacred laws tried to preserve side by side with those framed for the groups bound by increasing ties of local contiguity.

The word "*dharma*" has several meanings in Sanskrit according to context. The idea of justice and righteousness is conveyed by it. It also means virtue, religion, and morality. It implies righteous-

ness and duty. It signifies a characteristic quality. That which holds the limbs of society in equilibrium is also *dharma*. It is eternal (*sanaatana*), and has its parallel in the ageless order and design in Nature. We see around us every limb of Nature being at liberty to move, subject to her laws. This conception of design and order in Nature suggested a plan and purpose in society. In social life individuals are allowed to develop their own powers consciously within the limits devised for the up-keep of society. Here comes *swadharma*. If every individual acted according to his bent, his inborn tastes and natural aptitudes, progress can be achieved in the best possible way. Our wise forefathers effected a reconciliation between unrestricted individualism and selfless subordination to social purpose, by grouping of peoples in communities and grades according to their outlook on culture and life. Such a social division of labour aimed at the development of the best in each member, so as to contribute that best to the common life of the whole. "Co-operation" and not "Competition" was the guiding principle.

There was the "*sanaatana dharma*" on one side, and there was the "*swadharma*" on the other side. And a link between these two was found in "*varnaashrama dharma*". The beginnings of the system go back to the earliest *Vedic* age. It was not devised, and certainly could not be devised, by any brain, Aryan or Dravidian. *Vedic* Aryan communities and non-Aryan communities came in contact with each other, widely differing in cultural outlook and social

habits. "As the result of time and experience from this heterogeneity emerged a scheme of solidarity which could weld these diversities into a unity compelling the allegiance of the constituents only by its sweet reasonableness and pragmatic value".

Thus there was the group inclined to philosophise and to revel more in culture of the spirit than in that of the flesh; there was the group actuated by ambition, love of power and domination over others; there was the group whose watchword was material prosperity with economic affluence. Outside these groups, there were the masses of those drifting aimlessly, who attached themselves to one or other of the above groups. The cultural conditions here considered crystallised in a social organisation of people in accordance with the dominating purpose in life, *dharma*, *kaama*, and *artha*, being pre-eminently the pursuits in life of the Brahmana, Kshatriya, and Vaishya, respectively.

It stands to commonsense to say that none of the said groups was superior to the others, or was regarded as such; because, the difference was functional rather than racial. It is evident that different rules had to be laid down for the *trivarnas* (Brahmanaas, Kshatriyaas, & Vaishyaas) in accordance with the objective of each. For intellectual, religious and philosophical purposes, the Brahmana required a lot of conservation of energy; but such conservation was possible only under certain favourable circumstances. For example, immunity from disturbance even in times of war, a certain cloistered seclusion, rigid discipline

implied in *satyam*, *ahimsa*, *brahmacharya* and a *parigraham* (truthfulness, non-violence, continence and poverty) were prescribed for him as helpful in his line of evolution.

The Kshatriya had to develop power. The discipline for him consisted in physical exercises and military training. The Vaishya had to seek popularity rather than power, the gentle influence over his fellow men, on which his success in industry and commerce and his social standing so largely depended. Manu reminds us that in state-craft, diplomacy, and commerce, truth was considered out of the question.

Rights and duties were prescribed for each class in such a way as to develop the virtues needed to attain its objective.

From the description given above it is clear as crystal that the *varnaashrama dharma* was conducive to social welfare. This division of labour was wisely based on the preference of men in regard to their goal in life. What is most wonderful, it was at the same time subordinated to the general scheme for the common good. Healthy co-operation of all the classes was needed in the daily administration, and is provided for in the political institution at work. Hindu polity maintained this co-operation. It is proof positive of the vitality of the scheme. "A sort of Balance of Power which would ensure it for all time, was provided". The peculiarity was that the most advanced intellectuals stripped themselves of active power in the administration and of control over the economic conditions of the country.

In course of time the *varnas* crystallised into rigid castes. This was due to three influences: (1) the efficiency of each type of system and training in attaining its objective; (2) the influence of the local communities; (3) the great value that Indians attached to heredity and environment. Special attention must be paid to the fact that in the schemes of Indian Polity considerable respect was shown to *jaatidharma* (native instincts) and *desh-dharma* (indigenous institutions.) They were made to feel the commonness of their interests with other communities having a similar outlook on life. Thus was evolved a cultural homogeneity. The primary duty of the State was to preserve this social scheme of life, and to protect each section of the people in the legitimate exercise of its rights and duties.

All texts, religious, secular and political, reveal that it is the duty of the head of the State and of the Government to preserve and protect *dharma*. Vedic texts regard the King as the embodiment of *dharma*. There are special texts in the *Sutraas* on *Raajadharma*. According to Kalidasa, the duty of the King to protect the *varnas* and *ashramaas* is a very ancient one. Kautilya reminds us that a King was warned not to deviate from *dharma* under any circumstances, lest he should bring ruin on himself and his kingdom. None had a right to renounce the world (home-life), without first providing for the upkeep of his family.

Who were those that deduced the rules of *dharma*? No vested interests did it.

The most advanced and selfless souls did it as in best accord with Vedic practices.

These came into existence in different places and at different times, developed into local customs and usages. In the post-Vedic period these were codified; but let it be remembered that none of these codes depended for its sanction on any act of State or Legislature. Many of the basic principles are found alike in various Hindu codes, and in those of the Buddhists and the Jains, though there were variations incidental to altered religious conditions and social circumstances.

The fundamental aim of the State was, indeed to preserve the Indian outlook on life and those institutions which were deemed necessary to perpetuate it. Indian polity recognised, in cases of differences in opinion, as of binding force, not the will of the majority as at present, but agreement among the learned and good (*dharma-samayah*). Men of quality were votaries of truth and justice, and they boldly spoke out their mind. From States where misgovernment prevailed they did not hesitate to emigrate. This power acted as a check on injustice in the State. Such men of quality expressed their ideas on politics and the burning questions of the day, only when consulted, whether individually or collectively.

The head of the state could take a detached and impartial view in all matters, as there was no need to identify himself with any party in the State commanding the majority for the moment. Once the king was chosen, his person became sacrosanct, which enabled him to be above contending parties and their conflicting interests. From the time of selection on-

wards, the king's efficiency was judged by his ability to reconcile those parties. The welfare of the State was in the hands of men who could put the interest of the whole State before that of any party. In the discussion of administrative details, however, the impartial king was guided by the view of the majority in the Council of Ministers whom he consulted. The Council consisted of men who were experts, and men of tested character and integrity. Considerations of caste or creed did not count.

The party-system is entirely foreign to the genius of India. Let our young men remember that we are a people whose cultural outlook ripened into a sense of kinship with all men and of the sanctity of all life (Reflect on our daily Prayer: "*Sarve Janaah Sukhino Bhavantu, Lokasamastaah Sukhino Bhavantu*"). Herein lies India's cultural distinctiveness in public life and political organisation.

History brings home to us the fact that no political differences were ever pressed to a breaking point. The genius for conciliation characterised the commonsense of the Indian people. An impartial sovereign an intelligentsia divorced from power and pelf enjoying social prestige, had as their watchword "Peace and Harmony". These were able to secure for the State a free and fearless expression of opinion on administrative matters.

Let us for a moment turn our attention to the machinery of administration which throws much light on the main cultural outlook of India. Our Peninsula was divided into a number of small states with geo-

graphical barriers and ethnic and linguistic differences. "The political horizon of her philosophers was confined to their own country, even when her cultural influences spread to other parts of Asia." We have the testimony of Megasthenes and other travellers for the Indian aversion to political domination over other peoples. But this aversion had its reflex in the internal polity of India. The States composing India were regarded as political units, and forms of government were so devised as to make for their political stability and harmonious inter-relationship. It is clear that "Imperialism was unknown in ancient India".

The Mauryan emperors were content with a formal acceptance of their titular suzerainty and the reception of the imperial viceroy, and readily recognised and respected the independence of the local and provincial parts. The Gupta emperors recognised a similar independence on the basis of hegemony, and allowed the conquered kingdoms to retain their institutions as of old, and even reinstated their captured princes after liberating them. The immortal names of Harsha, Pulakesin, Shashanka, and Narasimhavarman, no student of history can forget. The Chola empire meant supremacy in South India, but not extinction or interference as its policy towards the other ancient kingdoms of the south.

The expansion of the kingdom of Vijayanagar seems to be a solitary exception to this principle. By the fifteenth century of the Christian era, India had been drawn into the vortex of the world's politics. The

prevailing local States could not cope with the new situation, and a more powerful organisation was found to be essential for self-preservation. The genius of India, in adapting her political organisation to changed new forces, is evident in the construction of the Vijayanagar empire and of the later Moghul empire (Indo-Islamic structure.) The centre of gravity had now shifted from the local states to the imperial government. To ensure safety and efficiency at the centre, suitable forms of government were freshly forged. Then the question arises as to what became of the local older institutions, which were surviving in their variety from the Vedic age onwards. Be it noted that they still retained their political individuality in the different parts of the empire, and were appreciated and adopted as the basis of the new provincial organisation. But the form of government in the empire was strong, unitary and centralised, so that India could hold her own against the other nations of the world.

The two empires, Vijayanagar and Moghul, were based on the political experience of India, and hence they were organisations of a stable form. Many tribes rushed into the Punjab for plunder, and a few of them made settlements on Indian soil. But, these conquerors were gradually conquered by the culture of India, and gave up ideas of "rampant militarism or political domination."

The medieval Indian ethics of warfare rendered her unable to cope with invaders like the Mussalmans by land and the Portuguese by sea. Instances are not wanting of Hindu chivalry, faithfulness and honesty, as

against the treachery, cruelty, terrorism and conquest at any cost, characterising the conduct of the hostile nations. "If Hindu Dharma was to be maintained, there ought to be greater power and concentration of forces."

The Hindus had to solve the difficulty. The first idea that dawned on them was that of a confederacy. The Rajputs formed a confederacy against the Turks, and the South Indian powers against the Tuglaks, with a view to resist the advancing waves of Islam. Even in the presence of external dangers, they could not develop into a federation on account of the local communal and linguistic differences and silly jealousies. In Mahratha polity so long as the cementing force of Sivaji's personality was there, the incessant sources of strife were not allowed to have their play; but his death let loose those forces. Even the developed machinery of the Moghul empire could not help the provinces suffering disruption and dismemberment in the eighteenth century. History teaches us that no abiding economic interests, nor even waves of religious enthusiasm, could unite all India in the absence of a strong political organisation at the centre. The imperative need for a strong central government at the centre is emphasised by the geographical and cultural unity of India and her political history.

The Central Government was at no time autocratic, that is, based on the will of one man. The ancient Raaja was an impartial arbitrator rather than master of the state. As was already pointed above, he was chosen by the ministers and the leaders of the peo-

ple. If he ruled badly without any regard to the common weal, good men left the state and this was the signal for his deposition or expulsion; but as the state grew larger this primitive expedient did not suffice, and the gradual evolution of ministerial responsibility was the result. Soon it became an accepted political doctrine that the ministers were there to see that even a bad king ruled in accordance with the wishes of the people. Ministers were selected by the king and not elected by the people. Detachment and impartiality were considered the qualifications of the ministers who were put in charge of the government. The famous Emperor Asoka also had to bend to their will. Many other instances of emperors and kings acting in obedience to the wishes of ministers are not wanting in the history of the period. Kautilya reminds us that the ministerial opinion was considered binding on the king. Even under Muhammadan rule the prominence of the ministry is in evidence. This shows that ministers looked forward less to royal favour than to the interests of the people.

Indian polity attached more importance to effectual checks on expenditure. The budget of a Hindu state may be regarded as the adjustment of expenditure to income, rather than the discovery of resources for meeting increasing expenditure.

In the Indian view, protection against the tyranny of the expert was a greater need. The departments required expert knowledge but to check the arbitrariness of the expert the departments were not rigidly exclusive. The proposal of the expert for the time was subjected to the scrutiny of those who had

been experts in the same department some years earlier. "In Hindu polity the expert's proposal was checked also by other ministers from various points of view, the highest check being by men who were attached to the king by excellency of character as well as by expert knowledge."

The foundation of the smaller states or provinces depended much on local variations. Geographical, racial or linguistic features gave a certain distinctiveness to the local states, and this distinctiveness they retained even under expanding empires like those of Asoka and the Guptas.

Under the Moghul and Vijayanagar emperors we have a landmark in the history of the provincial system. Each province served as a cultural unit. Provincial and local jealousies were kept in check by a strong central government. The growth of a national feeling in a province showed itself in the development of its vernacular literature, in economic life and institutions, and in particular systems of social life and civil law.

It must however, be admitted there were inherent defects of the polity. Imperial defences were not properly provided for, even by the Moghul Empire. Weak spots on the North-West frontier were not kept safe from foreign invasion. The Vijayanagar fleet neglected its function as a bulwark of defence against foreign fleets on the open seas. Portuguese piracy was a constant worry to the Moghul empire.

None of the empires, Mahratha, Moghul and Vijayanagar, took an all-India view

as no attention was paid to the frontier provinces by the central government. None of the provinces naturally thought that it was its concern. In this sense none of these governments was really a central one. For a government to be stable in India, it must have powers at the centre, independent of the parts or provinces.

The ideal of a good state in its relation to its subjects is thus laid down in one of our earlier texts:— There was in it "no thief, no villain, no drunkard; none who neglected religious rites, none uncultured, no man incontinent and gay as libertine, no

woman who was unchaste." It was the self-imposed task of India not only to educate her own peoples and her conquerors and visitors, but to convert to her cultural altitude the states and the regions laying beyond the seas. "It redounds to the credit of her conquerors that the fundamental ideas of Indian polity and society were preserved through time, adapted to altered conditions. This genius for integration and adaptation is peculiarly Indian, and this accounts for her political progress through ages." May the same genius animate her political progress in future!

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THE TEACHING OF PUNCTUATION

By MR. J. P. SAKSENA, B.A., B.T., *Brairajnagar*

THE subject of punctuation in the teaching of English composition and grammar is of special significance in Indian schools. It derives its distinct value from the fact that in no Indian language, before contact with the Western languages, was punctuation used in its scientific elaborateness. The gravest consequence that resulted is somewhat obvious, *viz.* confusion from the point of view of the reader. The grammatical structure of spoken language, *i.e.*, its division into phrases, clauses and sentences, is indicated by means of pauses. But in written language these syntactic relations of groups of words must be represented by stops, points of marks which appeal to the eye, corresponding to the vocal pauses. This is the only way of eliminating the confusion born of the total absence of punctuation marks.

Again, in cases where the order of words in a sentence does not make it clear that a question is being asked, or that it is exclamatory, the inflexion of voice in speech sets the matter above dispute. But, in writing, this is done by visible signs.

It may thus appear that punctuation has purely a logical or grammatical function to discharge, as, indeed, has been asserted by an authority like Beadnell in the words: "The variation of pauses between the words of the same thought is a matter of rhetoric and feeling; but punctuation depends entirely on logical and grammatical principles." But, as a matter of fact, it is also dependent upon rhetorical principles in so far as it

contributes to emphasis, heightening effect and regulating pace. For example, the difference between the following sentences

'The master beat the scholar with a strap. The master beat the scholar, with a strap.' is nothing logical. Rhetorically however, the first would be deemed a purely matter-of-fact statement, and the second, an indignant one. The comma tells us that a strap is a barbarous instrument to beat with.

Having so far dealt with the functions of punctuation, we may consider its visible symbols, with all or some of which the students in the secondary schools will be concerned. The full stop or period (.), comma (,), semi-colon (;), colon (:), note of exclamation (!), note of interrogation (?), dash (—), hyphen (-), inverted commas or quotation marks (" "), and other mechanical marks—all may be briefly considered under punctuation. Punctuation, however, can be better learnt by a careful perusal of current literature rather than by studying a set of formal rules.

It is evident that for the purposes of class teaching the best way is to proceed with simple examples illustrating the correct uses of each of the above marks. As a rule the teaching of punctuation is postponed to the higher classes, though one does not see why the attention of the students should not be drawn to the importance of punctuation as regards such simple and common symbols as the full stop and comma and note of interrogation much

earlier in the course. In fact, the relation of the correct use of capital letters to full stops makes it imperative that we call children's attention to this subject as soon as they are able to deal with complete sentences.

Full Stop.—It must be first explained that the longest pause is indicated by the full stop or period. Its use to mark the end of every sentence, simple, complex or compound, unless it happens to be interrogative or exclamatory, must be first taught with examples from text-books. In association with this must be pointed out the use of the capital letters as beginning the first word of the next sentence. In the middle school classes where the students are familiar with direct and indirect narration, it must be explained that an 'indirect' question is also marked with a full stop *e.g.*, He asked where he could find a resting place.

It would be time now to point out, further, that a full stop is also used after abbreviations—*e.g.*, M.A., B.C., H.R.H., etc.

Comma.—In contradistinction to the full stop a comma marks the shortest pause. As regards the general use of the comma, the following hints are quoted *verbatim* from the book mentioned below:—

"Commas should, as a rule, be inserted between adjectives preceding and qualifying substantives, as

'An enterprising, ambitious man.'

'A gentle, amiable, harmless creature.'

'A cold, damp, badly lighted room.'

But where the last adjective is in closer relation to the substantive than the preceding ones, omit the comma, as

'A distinguished foreign author.'

'The sailor was accompanied by a great rough Newfoundland dog.'

Where *and* joins two single words or phrases, the comma is usually omitted; *e.g.*

'The honourable and learned member.'

But where more than two words or phrases occur together in a sequence, a comma should precede the final *and*; *e.g.*

'A great, wise, and beneficent measure.'

The following sentence, containing two conjunctive *and*'s needs no commas:

'God is wise and righteous and faithful.'

Such words as *moreover*, *however*, &c., are usually followed by a comma when used at the opening of a sentence, or preceded and followed by a comma when used in the middle of a sentence. For instance:

'In any case, however, the siphon may be filled.'

Commas are often used instead of parentheses, as in:

'Perhaps the most masterly, and certainly the easiest, presentation of the thought is in the *Prelude*.'

H.A. Treble and G.H. Vallins, An A.B.C. of English Usage (The Clarendon Press, Oxford).

(1) *Simple Sentences.*—Its main uses in simple sentences can very well be pointed out to the students of the early middle school classes. The divisions of a simple sentence are indicated chiefly by the comma.

The chief positions of the comma are noted below.

(a) It is used after an adjectival phrase placed at the beginning of a sentence:—

Confident of success, he laboured day and night.

(b) An appositional phrase is marked off from the rest of the sentence by commas :—

Mohan, the best student of the class, got the prize.

But, according to the authority quoted above, it seems the modern tendency is to omit the commas in such phrases as 'my friend Jones', 'my friend the Chancellor of the Exchequer.'

(c) Absolute constructions are also marked off from the rest of the sentence by commas :—

Day dawning, we arose. (*Nominative absolute*).

Knowing this to be poisonous, you should not touch it. (*Impersonal absolute*).

We should daily walk, say, six miles. (*Imperative absolute*).

I am, to say frankly for myself, a God fearing man. (*Infinitive absolute*).

(d) The comma marks off the nominative of address :—

Doctor, I don't think the patient would survive.

(e) An adverbial phrase in the beginning used to be separated by a comma, though the modern tendency is to omit it :—

In his time, the Greeks had ... the east.—*Macaulay*.

In the book a village school mistress tells the story... (*Spectator*, a modern weekly).

(f) It occurs before and after connective words and transitional phrases used parenthetically :—

Darjeeling, on the other hand, is served by a railway.

An elephant, perhaps, might drag such a weight.

(g) It separates the individual members of a series of similar words unconnected by the conjunction *and* :—

Old, poor, sightless, and disgraced, he retired to his hovel to die.

Note.—Sometimes, the comma before *and* is dropped :—

My brothers, sisters and parents are going to Madras.

(h) It marks off a direct quotation from the rest of the sentence :—

'I cannot budge an inch from the right path,' said the man.

(i) The comma is placed before and after a participial phrase in a sentence, when the phrase can be expanded into a sentence, and not used when the phrase merely qualifies a noun :—

Hari, having finished his work, went home.

That is, Hari went home after he had finished his work.

But :

A penny saved is a penny gained.

(2) *Compound Sentences*.—The principal use of the comma in a compound sentence, double or multiple, is to separate its co-ordinate parts, specially when a copulative conjunction is used and the sentence is long :—

The civil war has been more discussed, and is less understood, than any other event in English history.

No comma should be used when the clauses are short and/or closely related and

if the verbs of the connected clauses have only one subject between them :—

I took up my pen and wrote a few lines.

We may regard life as a burden and still enjoy the song of the cuckoo outside.

But, the modern tendency is not to use the comma even though the sentence is long and each clause has its own subject and predicate. In such cases the clauses are closely related in thought :—

The haze cleared and bright moonlight covered the great expanse of sand with a dazzling white garment such as our widows wear. *Rabindranath Tagore, The Wreck*.

Ramesh was completely exhausted by this time and for the next few minutes he was unable to command enough breath even to question the girl.—*Ibid*.

There were no signs of order or union in Western Europe and the Byzantine and Persian Empires were manifestly bent upon a mutual destruction.—*H.G. Wells, A Short History of the World*.

When the conjunction is omitted between the co-ordinate clauses, a comma is used when the clauses are short, and a semicolon when they are long :—

I am ill, I cannot go.

Next day I set off with her to Gwalior; a fortnight thence we were to be married.

The commas, of course, are used to mark the minor divisions of a long compound sentence; but this is identical with their uses in the simple sentence already discussed.

(3) *Complex Sentences*.—As regards the uses of commas in complex sentences, some important points are to be made clear to the students. It is misleading, nay wrong, to say that all subordinate clauses must be separated from the main clauses by means of commas. This depends on whether they are essential parts of the proposition, or more or less separable accidents. Here, an important distinction has to be made between the adjectival and adverbial clauses on the one hand, and substantival clauses on the other. When the former are omitted from a complex sentence, though the desired meaning may be spoilt, the grammar usually remains uninjured :—

The man who acts honestly is respected.

I shall see you when the sun next rises.

From these two sentences the subordinate clauses may be left out and yet a sensible grammatical whole remains in each case. But in the following sentence the omission of the substantival clause leaves no sense :—

He asked what I should do.

It follows, therefore, that there is no logical or grammatical justification, though there may be a rhetorical one, for the comma so often placed before *that* in an indirect question. Since the pupils have a tendency to over-punctuation, they should be instructed to beware of it :—

'Yet there, too, we find, that character has its problems to solve.'

It is evident that the comma before *that* is wrong. It must be omitted.

In this connection a pertinent difference may be pointed out.

When the noun clause is used appositionally, and not as the subject, object or complement, the comma may be used before *that*. A general rule often laid down is:—

Clauses like 'It is said . . .' introducing several propositions or quotations, each preceded by the word *that*, should have a comma before each *that*. In the case of a single one, none is necessary:—

Philosophers assert. that Nature is unlimited in her operations, that she has innumerable forms, etc.

Other important uses of the comma in complex sentences are as follows:—

(a) To separate an adverbial clause from the principal clause when the former precedes the latter or is parenthetical, and not otherwise, unless the following adverbial clause is long and complex:—

As time went on, the wounds healed up.

'It was, as I have told you, a difficult problem.'

Some words there are which I cannot explain, because I do not understand them.—*Dr. Johnson*.

He did too many things to excel in one, for restless curiosity kept him ever on the move.—*A. Blackwood*.

Just as our five fingers go back to one and the same arm, so all religions go back to one and the same God.—*Sir George Birdwood*.

But:

I like him because he is honest.

He likes you better than me.

(b) To mark off an adjectival clause, *i.e.* one introduced by a relative pronoun used

in a continuative way to convey further information:—

The Thames, which runs through London, is turbid.

When used restrictively, *i.e.* to define or limit the antecedent, the relative clause must not be separated by commas:—

The river that runs through London is turbid.

To make this point quite clear the following is quoted *verbatim* from *Common Faults in Writing English* by Mr. Henry Alexander M.A. (Nelson):—

Note also the difference between,

(1) 'I am going to visit my aunt *that* lives on the Continent,' and

(2) 'I am going to visit my aunt, who lives on the Continent.'

Sentence (1) suggests that the speaker has a number of aunts, and he is going to visit that particular one who lives on the Continent. Sentence (2) does not give any indication of the number of the speaker's aunts, but simply states that he is going to visit an aunt and that she happens to live on the Continent. It will be seen that it is impossible to say: 'I am going to visit my mother *that* lives on the Continent.'

Semicolon.—Now with respect to the use of the semicolon, it may be stated that the semicolon is the 'three-quarter' stop ranking between the full stop and the comma. Grammatically independent sentences should at least be parted by a semicolon. But, there are large exceptions to this general rule. For practical use it is of the greatest importance that the distinction between co-ordinate and subordinate conjunctions be

made clear as it facilitates the accurate use of the semicolon. Under the following conditions the place of a semicolon may be usurped by a comma:—

(i) Those co-ordinating conjunctions which are most common tend, in the order of their commonness, to be humble, and to recognize a comma as sufficient for their dignity. The order may be given as follows: and, or, but, so, now, for. Conjunctions less common than these can hardly ever be used without a semicolon:—

No peace at night he enjoys, for he lays awake.

(ii) Shortness and lightness of the sentence joined on helps to lessen the need for a heavy stop:—

I saw him riding fast, he was in a riding mood.

(iii) Intimate connexion in thought with the preceding sentence has the same effect:—

'I think . . . we may be thankful for the architectural merits of the Gaiety Block, it has breadth and dignity...'

In fine, the semicolon is used:—

(1) To separate co-ordinate clauses if they are joined by conjunctions other than those mentioned under (i) *supra*:—

I am ill; therefore I shall not go out.

Work hard; otherwise you will fail.

(2) To separate lengthy co-ordinate clauses where the co-ordinating conjunction is omitted:—

To err is human; to forgive, divine.

'Stones grow; plants grow and live; animals grow and live and feel.'

Colon.—The use of the colon is a rather nice point, on which even standard authors often give confusing guidance. Some think it a prettier and more impressive stop than the semicolon and so use it; some use both indifferently. It used to be much in vogue at a time when the periodic arrangement of clauses in a sentence found much favour with authors. Yet, there are a few special cases which even now may be definitely put forward as demanding the employment of colons. These are:—

(i) Between two sentences in clear antithesis unconnected by an adversative conjunction:—

Man proposes: God disposes.

(ii) Introducing a quotation:—

Remember the ancient maxim: know thyself.

Socrates said: The vulgar inspires mankind with the love of the body only, but the celestial fires the mind with the love of the soul, with friendship and a generous thirst after noble actions.'

(iii) Introducing a list: here the colon is usually followed by a dash.

In India the chief rivers are:—the Indus, the Ganges, the Brahmaputra, etc.

(iv) Introducing a sentence that comes as the fulfilment of a promise expressed or implied in the previous sentence:—

Some things we can, and others we cannot do: we can walk, but we cannot fly.

(v) Introducing an explanation or proof that is not connected with the previous sentence by *for* or the like:—

'Rebuke thy son in private: public rebuke hardens the heart.'

Dash.—The dash is frequently employed in a very capricious and arbitrary manner, as a substitute for all kinds of points by writers of loose thoughts. The greatest temptation in the direction of a profuse use of dashes is offered by newspapers, which specialize in this trade. Students are to be warned against the contagion. The chief common uses of the dash are given below:—

(a) Adding to a phrase already used as an explanation, example or substitute:—

Learn to obey the best of teachers—the conscience.

(b) Inviting the reader to pause and collect his mental forces against the shock of an unexpected word:—

To write imaginatively a man should have—imagination.

(c) With colon or other stops before a quotation:—

Hear Milton:—‘How charming is divine philosophy!’

Note.—But, this use of the dash is optional.

(d) Doubled to serve the use of brackets:—

In all regulated communities—such as that of England—the laws are supreme.

A few points of interest in connection with the use of the dashes may with advantage be noticed as tending to add to the clarity of the discussion. Is the dash to supersede stops at the place where it is introduced or to be added to them only? Assuming that it can be combined with stops, what is the right order as between the two? An authority like Beadnell, the author of *Spelling and Punctuation*, answers the first question: ‘The dash does

not dispense with the use of the ordinary points at the same time, when the grammatical construction of the sentence needs them. But the dash is a confession that the stop will not do; then let the stop go.’ It must, however, be added that the issue involved is not very grave, provided that the stops are the right ones whenever inserted. As for the second question, a few points may be noted. The dash, since it is either a correction or an addition to the stop, must stand after the stop. As regards the double dashes, it is to be noted that at the end of a sentence the second dash is always omitted.

Parentheses or Brackets.—A line may be added to show the use of parentheses or brackets. These must be used to separate explanatory or illustrative interruptions, particularly when there is no structural connexion with the sentence:—

The teacher (he was ill till very recently) got angry at the question.

Commas are, however, preferred by modern writers to brackets for short parentheses:—

He was not aware, it would seem, how wrong his notions were.

A couple of dashes may be used instead of brackets for inserting a parenthesis:—

At the age of ten—such is the power of genius—Ramanujam could solve great problems of mathematics.

Hyphen.—Hyphens are regrettable necessities and must be avoided wherever possible. Of the degrees of intimacy between words illustrated as follows, the second alone admits of a hyphen:—Home

Office, home-made, homeless. The force of the hyphen can be made clear by taking up a pair of instances, walking stick and walking-stick; the first of which means a stick that walks, while the second alone conveys the meaning, a stick for walking. Even the words of phrases allow themselves to be welded together by means of hyphens to form adjectives: Covent-garden market; Covent-garden-market salesman.

Note carefully the following:—

Mahatma Gandhi is a well-known personality in India.

But:

Mahatma Gandhi is well known in India.

If the compounds are well established, as workhouse, gentleman, straightforward, etc., the hyphen is not used.

A hyphen is also used to indicate the separation of one syllable from another:—

For-mer-ly, hand-some, hos-pit-a-ble, mo-tion, fi-nan-cial, de-cis-ion, par-ti-al-i-ty.

Inverted Commas or Quotation Marks.—Quotation marks, like hyphens, should be used only when necessary. It is no use scrupulously enclosing within quotation marks famous words of celebrated authors with which no educated person will credit the tyro:—

Eighteen strokes were given with a ‘cat’.

They are to be used to enclose words that are *verbatim*. When the quotation contains another quotation the practice is to enclose the inner one within single marks, the outer one within the double. But, the better and the more logical practice would be to use the latter for the inner quotation and the

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former for the outer as advocated by Horace Hart:—

‘We see him trying “to apprehend the absolute,” ... in morals and religion.’

The writer has an option to follow either practice, provided it is consistently carried out.

Note of Exclamation.—The other point of punctuation that must be taught in the secondary schools is the note of exclamation and its uses. It must be used with the words recognized as interjections, for example, ‘alas!’, fragmentary expressions like ‘my friend!’ and complete sentences containing exclamatory words as in the following:—

‘What a piece of work is man!’

Not only direct commands, invocations and apostrophes, but also wishes are pointed with exclamation marks:—

May I be there to see!

Similarly, expressions of contempt, irony or sarcasm have notes of exclamation:—

You are a pretty fellow!

Note of Interrogation.—The note of interrogation is used after a direct question:—

What is the matter with him?

Is that all you have to say?

But, it is not used after an indirect question:—

He asked me what was the matter with him.

The note of interrogation is not always used after a polite request:—

Will you please hand me a glass of water.

Would you mind posting this letter.

It is now pretty clear when a question-mark should be used. But the danger of confusing the question-mark with that of exclamation must be carefully guarded against:—

Fortunate man! who would not envy you?

The point that excessive indulgence in direct questions and exclamations is an ugly feature of composition must be driven home.

Having thus rapidly passed under review the more important points in connexion with punctuation, we may touch upon some of the prevalent errors noticed even among good authors. These may occasionally be brought to the notice of students in the course of correction of their composition exercises.

The first in order as in gravity is the defect dubbed 'spot-plague' by H.W. Fowler and F.G. Fowler in *The King's English* (Clarendon Press), the tendency to make full stops do all the work of punctuation. The result would be an ostentatious display of simplicity arising out of a series of short choppy sentences. They suggest a certain patronising archness, sham ingenuousness, and scrappy argument. The most intolerable consequence is the resulting monotony.

The opposite error is over-stopping, directly to be traced to the imitation of old-fashioned writers. True, accuracy is not thereby necessarily sacrificed. Here the suggestion is a certain pompous solemnity

injurious to good and affable writing. Moreover, the crowd of commas and other stops in sentences makes reading much like an obstacle race. This ungrammatical insertion of stops is a misdemeanour not to be tolerated, whereas ungrammatical omission of them is often venial.

Finally, we may notice that the tendency to under-stopping also is not to be encouraged. This too offends against good taste and exposes the writer to the charge of being uneducated. The following example illustrates the irritation consequent on under-stopping:—

It may be asked can further depreciation be afforded.—*The Times*.

Enough has been said to emphasize the necessity of correct punctuation and direct its cultivation. Nothing can be more effective as a check to the sloppy thinking and writing, unfortunately encouraged by Indian traditions than a systematic training in the use of punctuation. This consideration ought to find for it a conspicuous place in the secondary school curriculum.

J. C. Nesfield has dealt with this subject beautifully in a chapter entitled 'Punctuation, Capitals, Syllabic Division, Underlining' in his famous book *Junior Course of English Composition* (Macmillan), which the reader will do well to peruse.

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PRIMARY AND RURAL EDUCATION*

BY SRI N. KUPPUSWAMI AIYANGAR, M.A., L.T., *Srirangam*

I MUST first thank the authorities for giving me an opportunity to say something, the like which, perhaps no one has said in conferences of this kind before. Shakespeare might have said: "What is in a name? A rose will smell as sweet under any other name." But names very often connote a good deal more than what appears on the surface.

SHOULD RURAL EDUCATION BE DIFFERENT FROM URBAN EDUCATION?

It seems to me that the naming of this section is not particularly happy. The names might be alright from the point of view of the educational policy of the Government. But it is not consistent either with the accepted policy of the Federation or with the modern developments in education. First of all, why should rural education be coupled with primary education? Does this mean that, in the opinion of the Federation, rural people should confine themselves only to primary education? Or does this mean that primary education in rural parts, should be different from that in urban areas?

It is obvious that neither of these views is consistent with the aim of Indian National Education Scheme that the Federation has accepted in 1939 and that was quoted by your Secretary in his letter of invitation, namely: "The aim of Indian National Education is the realisation of the maximum

growth of every individual with a view to evolving an efficient Co-operative Social Order." I suppose, it is not suggested that rural children are so superior that primary education is sufficient for them to attain their maximum growth; and it cannot be claimed that urban and rural children are so different that they require different kinds of education even at the primary stage for the realisation of their maximum growth.

No doubt, there is some difference between the environments of the rural and the urban children. But our object of bringing about an efficient co-operative social order cannot be realised by emphasising these differences and creating different outlooks, which are sure to be the results of different kinds of education. That is why, to the question, what kind of education would he recommend for the urban population, Gandhiji replied, "The same kind (as for the villages), though the crafts may differ."

There would have been no occasion for the question of separate education for the rural population but for the fact that, at the time, attempts were being made to introduce a system by which pupils, especially the rural pupils, can be diverted from higher education at an early age. This should not be a matter for surprise if we remember the history of education in England. For a long time liberal education for the classes and practically no education for the masses was

the rule—At that time, "the distinction between those who toiled and those who were born to authority and leisure" was recognised to be more or less legitimate. With the growth of democracy, when the cry of the common people for a place in the sun could no longer be ignored, separate schools were established for the masses. Preparatory Schools and Public Schools for the classes and Elementary Schools and Municipal Schools for the masses became the practice. When this brought about intense competition between the governing class and the educated lower classes for what are called white collar employments, various devices like Central Schools and Junior Technical Schools to divert children from Secondary Education at the early age of eleven plus were tried. All these have failed. They did not satisfy the cry of the lower classes for equal opportunities in matters educational.

This war is likely to see the end of class education in England. Sometime ago, the Parliamentary Secretary to the Board of Education was reported to have stated: "Hitherto, English education had been too much stratified into social grades and had at an early age segregated the youths, giving them a narrow class outlook and forcing them to associate almost entirely with those of similar gifts to their own. The secondary school was not free from this limitation. The Board intended to further the Prime Minister's policy of 'establishing a state of society where advantage and privileges, which hitherto have been enjoyed only by a few, shall be far more widely shared by the men and youth of the nation as a whole.'"

In India, the British are following a policy more or less similar to the one followed in England. We are now at a stage when attempts are being made to introduce class education, though camouflaged by fine words like aptitudes, fitness and economics of education. One system for the rich and the urban population and another for the poor rural population. English and higher education for the classes and Vernacular and vocational education for the masses. The bifurcation is to be made at eleven or twelve at a time, when no one can say with confidence what the pupil is capable of. The English medium has already created a wide gulf between the educated classes and the masses. This bifurcation will make the gulf wider.

This system, I regret to note, is gradually coming into force in Madras. To give an instance, we have in Madras what are called higher grade Elementary Schools containing 8 classes. The 6th, 7th and the 8th classes correspond to the first three forms in a high school. Education here is much cheaper than in Middle Schools—Till recently, Headmasters of High Schools were allowed to admit the products of these schools into the 4th Form, if they were found fit for the class. Very many poor villagers took advantage of this and made themselves fit for the 4th Form by attending these cheap schools in their own villages. But now the Government of Madras have not only revised the syllabus of these Schools so as to make it difficult for these pupils to attain the standard required for admission into the Fourth Form, but also have made a rule that these boys should not be admitted into

* Presidential Address at the Primary and Rural Education Section of the All-India Educational Conference held at Indore last December.

any Form higher than the Third, whatever their attainments may be. Unfortunately, some of us do not realise that, in this matter, we are trying to adopt the discarded fashions of England. But it did not require a war for Gandhiji to see that the system is not only undemocratic and unscientific, but unjust to the poor rural population. Following Gandhiji, this Federation, in the scheme of National Education for India adopted at the Lucknow Conference in 1939, has provided only one kind of education for all, rich or poor, rural or urban, until the pupil reaches fourteen, an age below which modern psychology has no means of finding out with any degree of certainty whether a particular pupil is fit for this or that kind of education. Having accepted the policy of the same education for all, rich or poor, rural or urban, until the pupil reaches fourteen, the Federation will do well to omit all nomenclature that indicates a different policy.

WHAT SHOULD CONSTITUTE PRIMARY EDUCATION?

Secondly, I take it that the term, Primary Education, is used here in its usual conventional meaning, namely, education up to the 4th or the 5th class; and it is intended to cover the period between the Pre-school and what is now called Secondary Education. At this stage, not much more than the 3 R's is contemplated. If it is so, it is again inconsistent with the accepted policy of the Federation. In the Federation Scheme of National Education, the period between the Pre-school and Secondary Education, is called The Basic or Primary Stage. Here the word, 'Primary', is used in its original meaning, 'of the first importance'—the education which is of the first and greatest

importance to the citizen. Perhaps, the term, Primary Education, was used in the same sense even at the beginning. Only in those days as the function of the citizen was merely to obey the law, the three R's were considered sufficient for citizenship. But now with the growth of democratic ideals, a great deal more than the 3 R's is necessary for good citizenship.

The Wardha Scheme was intended as "the minimum of education required for the intelligent exercise of the rights and duties of citizens." It is this education that Gandhiji said was of the first and greatest importance and he called it Primary Education. "Primary Education," he explains, "should take the place of what passes to-day under the name of Primary Middle and High School Education." In another place, he says that Primary Education "should be equal to the present Matriculation less English." But for politicians and educationists, Primary Education has come to mean, as I have already stated, only the three R's and rudiments of knowledge. It is to remove this confusion, that Gandhiji changed the name of Primary Education into 'Basic Education'. In order to make the matter clearer and perhaps in a spirit of compromise, in the Federation scheme of National Education, we have used both these words and called the period between the Pre-school and Secondary stage 'THE BASIC OR PRIMARY STAGE.' Therefore, to be consistent, we should call this section, not Primary and Rural Education Section, but "The Basic or Primary Education section." I hope in our discussions today we shall remember this aspect of the matter.

On the subjects of the symposium, while anticipating your discussions, I may be per-

mitted to say that with regard to the first, 'Reconstruction of the Primary and Rural School Curricula during war time,' I must confess I do not understand it. I do not know whether there is any room for any reconstruction except, perhaps, that you may do well to make the pupils take to spinning which might to some extent alleviate the cloth famine that is now prevalent in the land. I hope to be enlightened on the subject by our discussion.

With regard to administration and financing, it may serve as a starting point for your discussions if I explain the implications of the Federation Scheme of National Education for India on the subject.

The scheme is to be administered by a National Government on the following lines.

Primary or Basic Education up to the age of 13 or 14 should be compulsory and the same for all.

No one should be prevented from going in for higher education simply because he had not the money for it.

No one should be prevented from entering the University simply because he happened to make a wrong choice in the Secondary School Course.

All the money that is required for the purpose must be found by the Government. In a family when the sons are to be educated the wise parents to whom the welfare of their sons is the first and foremost concern stint and sacrifice themselves in a number of ways for having them educated. There is no reason why a National Government should do any thing less.

Lest some of you should think that the above principles are Utopian, I may inform you that every one of these principles is

practiced to day in Soviet Russia. In the United States of America and France, both Primary and Secondary Education are free. Even in plutocratic England, the ideal is sought to be realised by giving 100% scholarships. That is, the ideal is that every one who want it and who is found fit for Secondary Education is to be given a scholarship to enable him to go in for it. In the United States of America, though the ideal of making university education free is not yet realised, in addition to their giving a large number of scholarships, they arrange university work in such a manner that poor students are enabled to earn and pay for their expenses in the university.

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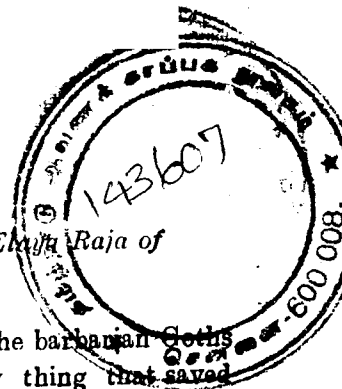
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TEACHERS AND PEDANTRY

SRI R. SIVARAMAKRISHNIE, B.A., L.T., Tutor to A. H. the *English Raja of Travancore, Trivandrum.*



PEDANTRY implies among other things shallowness of learning, a vain desire to display it and a bookish knowledge divorced from the realities of life. These attributes have from time immemorial been associated with schoolmasters. Shakespeare has caricatured them in his *Holofernes* in *Love's Labours Lost* and Scott in the schoolmaster Holiday in *Kenilworth*. Similar caricatures of the pedantic schoolmaster are to be met with in the works of numerous other writers and many are the stories current among the people of his unpractical learning and his craving for display.

When learning is unaccompanied by wisdom or judgment we call it pedantry. The pedant stuffs his mind with other people's thoughts without assimilating them and reels them off on occasions for his own delectation and, as he believes, for the delectation of his hearers. His learning does not become part of his intellectual being and we may apply to him the definition of a pedant as a man who has got rid of his brains to make room for his learning.

Cynical Montaigne has said some hard things and some very wise things as well about "these inflated pedants" "whose scholarship is housed in their sumptuous libraries" and whose heads have swollen but not grown. And he adds that though we may grow learned through other men's learning we are only wise by our own wisdom. Referring to the devitalising effect of mere learning divorced from life

he remarks that when the barbarian Goths overran Greece the only thing that saved the libraries from being burnt down by them was the suggestion of one of them that they (the libraries) should be left intact since they would amuse their enemies in a lazy, sedentary way and thereby unfit them for military and other active pursuits—a somewhat cynical commentary on the value of book learning.

One of the ways in which pedantry manifests itself is the use of pompous and high sounding words and the interspersing of the mother tongue with expressions in a foreign tongue—Latin, French or Sanskrit for instance. Specimens of such pedantry are to be found in the conversations between Holofernes and Sir Nathaniel in *Love's Labours Lost*. Says the former to the latter of the deer wounded in the hunt: "The deer was, as you know, *sanguis*—in blood; ripe as a pomewater, who now hangeth like a jewel in the ear of *Caelo*—the sky, the welkin, the heaven; and anon falleth like a crab on the face of *terra*—the soil, the land, the earth."

Another manifestation of pedantry is the frequent indulgence in quotations. We have a natural tendency to seek support for our opinions in the opinions of our betters. So we quote them and rightly, too; but the passage quoted must be strictly relevant to the occasion and must fit in with its setting. Otherwise it will have the appearance of having been forced into a place where it is

not wanted. And excessive quotations even when they are relevant indicate a desire to show off, which is one of the characteristics of the pedant. They are also an evidence of inferiority complex on the part of the writer. The more original the writer, the more he relies on his own reason and judgment. He knows he is right and feels no need to buttress up his opinions by those of others. He draws conclusions by careful reasoning from first principles and not by piling up borrowed opinions. He rarely quotes others and is frequently quoted by them. The ignorant lady who remarked that Shakespeare had no originality because his *Hamlet* was full of quotations was unconsciously uttering a profound truth, namely, that a great genius like Shakespeare so enriches the thought and language of his country that his ideas and words become current coin and when they are met with in his work by a reader for the first time they are apt to be mistaken for quotations. That original minds rarely find it necessary to quote is best illustrated by the writings of Mahatma Gandhi in which one seldom comes across the inverted comma. The absence of quotations far from detracting from the merit of his writings gives them a freshness and simplicity as well as vigour which make the reader's task easy. If a man's writings bristle with quotations, you may take it that his life itself is a quotation.

It lacks originality. It is but a copy of other lives.

The desire to exhibit one's wares is a natural failing and the teacher, whose ware is learning, may well be pardoned for occasionally parading it. He need not on that account alone be called a pedant. When, however, ignorance masquerades as knowledge and shallowness tries to pass for depth, we have real pedantry which deserves to be condemned.

The teacher need not mind being called names, since no man can escape being impressed with the stamp of his profession. If the schoolmaster parades his learning, the lawyer always argues and splits hairs and the Government official always bosses it over others. So we are quits. But the teacher must not lay himself open to the charge of lacking scholarship. Sound scholarship is not pedantry. On the other hand it is an antidote to it. It is the man of little knowledge that tries to hide his ignorance under a cover of pseudo-learning. An adequate stock of properly assimilated knowledge is the *sine qua non* of a teacher who wishes to be true to his salt and to command the respect of his pupils and of society. Also he must correlate his knowledge derived from books to his experience gathered from actual life. Add to these the saving grace of humour and you escape being dubbed with the sobriquet of pedant.

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PROCESS OF BECOMING AND THE POTENCY OF THE SCHOOL LIBRARY

By RAO SAHIB S. R. RANGANATHAN, M.A., L.T., F.L.A., *Librarian, Madras University Library and Secretary, Madras Library Association*

THE theme of this paper may be expressed briefly in the form of the following inequality and equality:

Education — a passive, partial, transmissive, inhibiting, anti-socialising process; but — an active, global, experiential, creative, socialising process.

The potency of the school library could not be realised in its fulness by merely describing it as a laboratory for training in the use of externalised memory or reference books or as the one part of the school which provides opportunity to the immediate advent of the pedagogy of individual differences, till it overthrows the mass method from the class room. To complete our realisation of it, we must examine what is inherent in the process of education; and, for this purpose, we must look upon education as the Process of Becoming. Indeed as Tagore says in his *Fireflies*: "True end is not in the reaching of the limit, but in a completion which is endless." Becoming is, thus, not a finite process. In the process of becoming stand telescoped the whole universe and all time.

TRIANGLE OF FORCES

In this process the pupil seeks to become himself under a triangle of forces:

1. the phylogenic force or the force of living body inherited from his ancestors:

2. the environmental force including the physical, the social and the psychic elements, from the distant star to the very earth on which he walks, and from the international institutions to the school, the teacher and the appliances;

3. the psycheogenic force or the force of *rasana* which the soul carries with it through its several embodiments in its urge towards perfection.

INDIVIDUALITY

The 'individuality of the pupil' is the name given to the resultant of the forces of philogeny and psycheogeny. This factor can seldom be manipulated by our organisation for education. This reduces the field of organised schools to only one of the forces of the triangle—the force of environment. The school's part in the process of education therefore, consists in manipulating it favourably, so as to help the healthy, unimpeded, progressive blossoming of the personality of the pupil.

FAULTS TO BE CORRECTED

But here the schools are experiencing a difficulty. The incidence of truancy, sleeping class, first class honours men turning into routine masters in after-life, i.e. the suppression of initiative, disharmony while at school and harmful anti-social tendencies in after-life is too frequent and too widespread to be overlooked.

ACTIVE

In an attempt to minimise it, the first fault that was located was the prevalence of physical and mental passivity in school work. As a corrective, activity methods, involving practical mathematics, practical science, practical geography and physical drill, were introduced. Though necessary, they did not prove sufficient for the purpose.

GLOBAL

Next the trouble was traced to a second group of faults. Active or passive, the process in vogue was found to consist in making the educational environment a truncated one, too meagre when compared with the natural one. This was corrected by the provision of a global instead of an atomised course of instruction. But even this was found to be insufficient.

CREATIVE

The next fault discovered was that the process of instruction was transmissive and not creative. In the long run, i.e. before the pupil left the school, the pressure of transmission tended to destroy the true creative power—from the ornamental green to the deepest pith and the most hidden fibres. The corrective for this fault was in the realisation that the teacher should not do more than half in setting the class on fire. He should know to impart the right ferment at the right time and in the right way and leave the rest to the fusion of the ferment and the creative urge in the pupil.

THE FERMENT

When the ferment begins to work, sooner or later the school library will be a place of

resort. It may be for finding precedents and models; or it may be to find out facts and figures. It may be for verifying the new findings; or it may be to know the recorded findings so that the work may be carried forward rather than repeated. It may be for inspiration; or it may be for relaxation, not of the kind that leaves one botched, but of the kind that renovates, elevates and recreates. For those who are susceptible to ferments the need for this superior kind of relaxation will be even greater. Their global experience will need the library as often for relaxation as for information and inspiration.

DEMAND ON THE SCHOOL LIBRARY

Again the ferments of no two pupils may be alike; there is a specificity in the susceptibility of pupils to ferments; the centre of divine curiosity differs from pupil to pupil; the objects of *prema* of pupils are as varied as their faces. This means that as the ferment works, the demands of the pupils on the school library will be varied. The true 'becoming' of even a single pupil will require the aid of a varied collection in the school library. For the true 'becoming' of hundreds of pupils, it goes without saying that the variety in the library collection can know no limit.

Everyone grows in his own way. Some by supporting political systems; some by religion; some by science; some by classics; some by social work; some by being vegetarians; some by industry; some by education; some by art; and by many another road. The school library should answer the needs of every one. Hence the school

library should cover the entire spectrum of knowledge. Surely the dictum of 'Four copies of ten books chosen by the management' must go. It is by failure to enrich the pupil's environment with books of every kind and on every subject, which he may need as the ferment works, that he gets out of the school often undeveloped and becomes a victim of stagnation.

THE LOOK OF SCHOOL LIBRARY

As the school library is a field for the global experience of many pupils, it should have the hum of a beehive with this difference, that it is not characterised by the monotony of work of a repetitive kind. For a pupil who grows day by day—physically, mentally and spiritually—there will always be fresh work to do in the school library; he will always be in a mood of alertness and awareness when he comes to it, not under external compulsion, but by inner necessity. The disciplinary trouble due to idle minds will be foreign to the school library. This does not mean that death-like stillness will prevail. There will be action at high potential. The sleeping top rather than a lump of stone will be the correct analogue.

CHARM OF DIVERSITY

Sometimes the work of the pupils will be on diverse lines. Each one will be doing his tiny research to satisfy his own curiosity. Some will be following up problems picked up on the road sides; some will be carrying out a contract originated in the class room; and some others will be deriving amusement from funny story books. One will be identifying butterflies, another will be copying out poems; and still another will be

tracing out pictures and maps. A few will be exploring the files of clippings; a few will be making scrap books; and a few others will be helping the school librarian. A small group will be crowding round the librarian listening to a story or to a talk. The charm of this diversity cannot be found in the class room, not even in the playground. There will be diversity not only at any one moment, the hourly change in the look of the school library will also be equally diverse.

It will be ever full; but not with the same pupils. It will be ever in hum; but not on the same pitch. It will be ever charged with the radiance of the 'becoming' process but the process will be at diverse stages at diverse hours.

GRACE OF CONCERTED ACTION

One feature of this diversity will be that there will be moments of team work. Global experience needs also the leaven of team work. The diversity in the individuality of the pupils is no barrier to team work. In the nature of things the pupil's capacity in the playground is as varied as in the class room and the school library. If team spirit can be fostered in the playground in spite of heterogeneity of physical aptitudes, there is no reason why it cannot be fostered in library hours in spite of heterogeneity of mental aptitudes. It is true that the traditional class room atmosphere has been responsible for a wrong view. The passivity of the class room does not offer opportunity for the pupils to share each other's gifts and foibles. If anything, the class room treatment favours the induction of

SOCIALISATION

Global experience initiated by ferments of a certain kind and working itself up now and again into group activities in the school library makes the pupil learn that man owes his strength to the fact that he is a socially living animal; it leads him to the experience that as little as a battle between single ants of an ant-hill is essential for 'becoming' or even for survival. He need not land himself in the fateful fascist pessimism that Individualism is the negation of the fundamental unity which is at the root of Being; is the negation of that principle of duty which is the foundation of the moral world and the affirmation, in its stead, of the principle of rights—those rights which are the perennial spring of all human ills and evils. The search for a meaning of life leads to the realisation that what must be paramount for man is not the conception of his rights as individual, but the vision of his duties as a social being; that what is of supreme worth is not an aristocratic attitude in the more gifted and a sense of inferiority in the less gifted. The two groups are repelled from each other like similar poles in a magnetic field. A spirit of exclusiveness creeps in and thrives. This fault inherent in the class room atmosphere needs correction. Till the advent of the library hour, the sports ground had the monopoly of this job. But now the library hour offers another splendid opportunity. In progressive schools, the very class room method is being changed into the project method for this purpose. The pleading here is that if we are not ready for correction by the project method, let us make the library hour at least, an hour for co-operative effort by the pupils. Let there be openness and not secrecy in the library hour; let there be freedom and not restraint; and let there be mutual dependence and not mutual jealousy. The grace of concerted action in the school library is as enjoyable as the charm of its diversity. The beauty of the alternation of these two states is comparable to that of the kaleidoscope.

Global experience initiated by ferments of a certain kind and working itself up now and again into group activities in the school library makes the pupil learn that man owes his strength to the fact that he is a socially living animal; it leads him to the experience that as little as a battle between single ants of an ant-hill is essential for 'becoming' or even for survival. He need not land himself in the fateful fascist pessimism that

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personal life, but the life of the nation; and that, finally, human life is at bottom not a vehicle of happiness but a bearer of sorrow.

The library hour gives ample opportunity for the development of the correct social attitude which reconciles the individual and the society. In planning work for school library hour, opportunities can be found for pupils to depend on one another for completion of a piece of work.

The investigations undertaken by pupils, in the school library in response to divine curiosity or *prema* can be as varied as life itself and hence can give opportunity not only for individual work but also for socialising group effort. The alternation of these kinds of opportunities will replace the fascist pessimism by the faith that there is nothing intrinsically incompatible between the specific unfoldment of the personality of each individual and the due fulfilment of the life of the group, the nation and society at large. While group work will, at lower

levels, develop basic conformity and habit formation, it should on the higher levels foster those qualities which make for individuality and independent personalities. The school library can witness and help not only the 'becoming' of each pupil severally, but also the 'becoming' of the sense that his 'becoming' is best when it is with the 'becoming' of all together. Well did the Rigvedic seers sing:

Meet together, talk together, understand aright.

Pray in common, achieve in common, let there be unity and understanding.

Alike be your intentions, harmonious your feelings.

And concerted your thoughts, so that there may be complete union among you.

मे गच्छन्ते मे वदन्ते मे वो मनसि ज्ञानवाम ।

समानो मेवः समितिः समानो समाने मनः सह चिन्तयेयाम

समानो व आकृतिः समानो हृदयानि वः ।

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AN INVESTIGATION INTO CERTAIN ASPECTS OF THE TEACHING OF ENGLISH IN THE NEW INDIA*

BY SHUKDEVA THAKUR B.A. (HONS.), M.ED., Headmaster, Buxar High School, Buxar

CHAPTER VII.

THE AIM OF METHOD IN ENGLISH TEACHING

"All phases of language, including the receptive and reproductive phases are closely inter-dependent."—Hogboldt.

OF the educationists, belonging to 3 different provinces, who sent replies to my questionnaire† on aims and method, some advocate the teaching of English as a compulsory principal language, stress the language aspect of the work and lay down as aim, "to enable students to express themselves with clearness and accuracy in this language and to cultivate an ability to speak, read, and write English as it is spoken and written today by ordinary Englishmen." Some two or three of them feel greatly concerned at the quantitative 'loss' in the practice of English speech consequent on the vernacularisation of the medium of instruction and they prescribe several devices for 'compensation' since 'the importance of English in his future life and activities remains the same.' All of them are distinguished educationists but it is obvious that the first group writes unwarily and the second is yet obsessed with the linguistic value of English as a medium of

*Report of an Investigation accepted by the Patna University as part of the author's qualification for the M. Ed. degree (1941). The previous chapter was published in *The Educational Review*.

† Please vide enclosure G, at the end of this thesis.

instruction. The remaining answers which are a large number suggest a compromise among various aspects of work in English but before analysing these views, I shall discuss certain fundamental principles involved in determining the kind of work we are called upon to accomplish.

When a lisping child responds to the fond addresses of its parents, when a young student of vocal music is charmed with the performance of his master, when an audience loudly applauds a patriotic orator, they show an auditory and mental apperception of their environment but they cannot create that environment. Similarly when a muffassil trader reads a telegraphic message in English or a half-educated wealthy man of the countryside reads the headlines of the 'Searchlight' or a letter in English and then passes them on to his secretary-clerk to read and explain to him the details, or when a student of class XI reads and feels enraptured with the writings of Pandit Nehru or Dr. Naidu, they merely have a visual and mental appreciation vague in many cases no doubt, of the print before them—they cannot themselves write like that. This shows that man can listen without being able to understand or speak and he can understand without being able to speak and write and that listening and understanding are easier than speaking or writing. As a matter of fact, the existence of so much 'explanation', 'exposition' and

'canvassing' in the world only represents the distance between the two kinds of abilities and tries to link them up. It is for this intellectual linking up that society bears the cost of so many 'occupations' and 'professions' which are mostly interpreting agencies. But the very need for such a huge interpreting agency presupposes that creation and production are also incessantly going on and this is the basis of the progress of human civilization. But just as the trader can best write his accounts in his home language rather than in high flown Urdu or English the mufassil zemindar can best express himself to his tenants in the latter's dialect rather than in the few English words he has picked up, and just as the musician can best express his emotions and experiences in his tunes rather than in ploughing a field or hammering a blade, so can the child best express itself only in the mother tongue. All prophets, all great authors, poets, thinkers and preachers have spoken and written in their own tongue. The cuckoo is melodious because it sings in the cuckoo's voice, it cannot radiate its melody, through the voice of a parrot, however rich the latter in itself may be. The famous ass of the Sanskrit fable who went wrapped up in the tiger's skin, to graze the crop of a husbandman, met with a terrible fate. But the world demands expression through unfit, unprofitable and foreign media and learned professors argue that since the thought remains the same and all human speech is akin (one should not be surprised if at this stage philology is invoked!) our aim in teaching English should be to help boys 'to express clearly etc.' from the early stages. Exactly for the same

reason, I say, our pupils should do all almost all their expressional work in the mothertongue and all such work in English must be postponed until they have had thorough grounding in the same through the mothertongue. Even then, expressional work in English must be kept within limits or the power of expression itself shall suffer and thus in the quest of the uncertain, the which is certain will be lost.

Many terms have been used to describe the two aspects of work, i.e. active and passive knowledge of language, production and receptive command of language as expressional and impressional work. Some go the length of dividing all subjects in expressive subjects and formal and content subjects. Without acquiescing in these unreasonable divisions, we shall in our discussions prefer to use the terms 'impressional' and 'expressional,' chiefly as they are free from the pedagogical prejudice associated with 'passive and 'receptive'. From the examples given above, it is clear that impressional work consists mostly in understanding written and spoken language, whereas expressional work i.e. speaking and writing involves also mastering of pronunciation, a knowledge of grammar, spelling and skill in writing. Understanding is a sensation, is a simpler element of experience, involves the action of motor sensory nerves and is therefore less expensive of nervous energy than speaking and writing which are much more complex experiences, in which both sensory and motor nerves have to be continuously in action and are therefore more wasteful of nervous effort. It is true that impression

as well as expression is important to the teacher and the pedagogical phrase "No impression without expression," sums up with considerable exactness the modern stress on education through 'doing', i.e. through self-activity. Neither can the two aspects of work be conceived as if in water-tight compartments. For understanding involves thinking, reading, hearing, arguing, weighing etc. in howsoever small part each may come in, and apperception masses, as we all know, are continually moulding and remoulding themselves. Even in our hypothesis, we have laid down that all language work is a unity. It must however be stressed that expressional work is many times more difficult than impressional, especially in a foreign language; that if we want buds and blossoms, we must let the seed take its time in germinating well and that sound and sustained impression must precede efforts at

expression in English. We should therefore, for purposes of teaching English in India, invert the phrase quoted above and read it 'No expression without sound and sustained impression' or so inter-relate the language work of the school that expression in the mothertongue may serve fully and well the purposes of 'self-activity' or of 'the doing element' in the learning of English. Unless we do this, unless we concentrate on making children learn the elements of English language and the fundamentals of writing for many years, we can neither free children from the joyless, profitless grind of the same types of work in English done at present from class to class in a sort of vicious concentric circles nor can we ever make them improve their written English above the present low level.

(To be Continued)

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The three foregoing books by Mrs. Fearon have been recommended by the Academic Council of the University of Madras as suitable for students taking the L. T. Degree Examination.

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NEWS AND NOTES

SARGENT COMMITTEE'S RECOMMENDATIONS.

RECOMMENDATIONS for a minimum national scale of salaries for teachers in schools of all grades both in the rural and urban areas, and for employing only qualified and well-trained teachers in the schools are contained in the report submitted to Government by the Sargent Committee appointed by the Central Advisory Board of Education to consider the question of training, recruitment and condition of service of teachers. The report is being forwarded to Provincial Governments for action.

The Committee, according to the special representative of the *Statesman*, has pointed out that teachers in primary and middle stages are being paid at rates inferior to those which apply to most classes of menials and that a country which claims equality with other civilised nations can hardly remain satisfied for an indefinite time with a state of affairs where a teacher is worse off than the clerk and is worse off *vis-à-vis* other classes than teachers in other countries.

It is stated that the conditions under which teachers often have to live in India isolate them from social amenities and from intellectual companionship; the raw material in which they work, the bodies and minds of children, is not merely the most valuable asset of the community, but once spoiled it can hardly ever be repaired.

The problem of providing India with a reasonably satisfactory system of education cannot be indefinitely shelved and the Committee's recommendations are made to achieve this purpose even if they involve a drastic reconsideration of educational finance including the relations between the Central and Provincial authorities.

The Committee expresses the opinion that every teacher employed in any kind of school maintained or aided out of public funds or recognised by Government must be trained.

The Committee sets out the minimum training regarded as essential in order to secure properly equipped teachers in the various grades of schools in the educational system.

In building up a national teaching service the question to be decided is the provision of attractive conditions of service including scales of pay. The conditions at present particularly in regard to the lower

stages of education are, in the Committee's opinion, ludicrously inadequate.

Since the primary schools form the basis on which the national system must be erected and since the primary system in view of its magnitude will also be the determining factor financially and otherwise, the most important problem is to determine the conditions of service of teachers in primary schools.

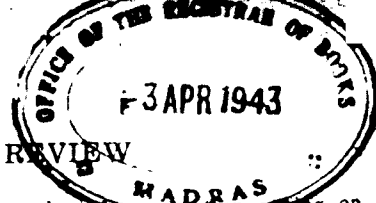
The Committee has considered the practicability of prescribing a minimum national scale for both men and women in both urban and rural areas. The Committee recommends that the minimum national scale for teachers in primary schools (including Infant and Nursery Schools) should be Rs. 30—1—35 (biennially)—50 p.m. Teachers of village schools should be given free houses or 10 per cent increase in salary in lieu thereof. This scale prescribed for normal rural areas may be increased up to 50 per cent. in costly areas. In large towns, such as provincial capitals, the primary teacher's initial salary may be raised to Rs. 45 and the maximum to Rs. 75. For teachers in Vernacular Middle or Senior Basic School, the minimum scale recommended is Rs. 40—2—80 p.m. with allowance for more expensive areas, and the same scale and allowance is suggested for teachers in Anglo-Vernacular Middle Schools and for non-graduate teachers in the middle classes of High Schools. For graduate teachers in High Schools the Committee recommends a scale of Rs. 70—5—150 p.m.

The Committee feels that the head of even the smallest school ought to be a person of consequence in the district and this should be reflected in his salary. In primary schools the scales suggested for heads vary from a minimum of Rs. 40 to a minimum of Rs. 80 and the maximum from Rs. 60 to Rs. 100. In case of Middle Schools (Vernacular and Anglo-Vernacular) the minimum scale suggested is Rs. 80—4—100 and the maximum Rs. 110—4—130. For Headmasters and Headmistresses of High Schools the minimum scale proposed is Rs. 175—10—255 and the maximum Rs. 350—15—500.

THE MADRAS TEACHERS' GUILD.

The annual Educational Conference of the Madras Teachers' Guild was held on 20th March at the Singara-chariar Hall, Hindu High School, Triplicane, Mr. M. S. Sabhesan presiding. There was a large gathering of teachers.

Mr. R. Nambi Iyengar, Headmaster, Hindu High School, welcomed the President, the teachers and Sir



R. M. Statham. Referring to a scale of minimum salaries for teachers, he said that the conference must request the Government to give effect to the recommendations of the Sargeant Committee. The second main issue before the conference was, the question of bifurcation of studies at the end of the Fourth Form into University and Secretarial courses contemplated to be given effect to in June 1943. The scheme had been adversely commented on by all in the press and on the platform. They were all agreed that secondary education needed a thorough overhauling. He was afraid that the present was not the time for pushing through piecemeal reforms. A comprehensive view of post-war educational problems must be taken.

Mr. M. S. Sabhesan said that the South India Teachers' Union had appointed an *ad hoc* committee to study the several aspects of post-war education and prepare a report and appealed to the members of the Guild to co-operate with the committee in its endeavours. An understanding of the objectives of post-war education made it clear that the State alone should be held responsible for public education. Education in South India had not been fruitful to the extent expected chiefly because the State had not admitted its responsibility in plain terms. Efficiency and proper social outlook should be the chief considerations that should weigh with the selection committees in recruitment. The idea of unification of the service of teachers might be examined. In conclusion, he cited the example of Russia in the matter of eradication of illiteracy and said that the question before them was not whether reconstruction was possible, but whether it was not desirable immediately. The greatest man of India had already indicated the lines on which the remodelling should proceed if India should count for anything in the world. Leaving aside the points of controversy, the Wardha scheme must form the basis in regard to basic education.

The Conference then went into committee to discuss the reorganisation of secondary education. Sir, R. M. Statham participated in the discussion.

In the afternoon session of the conference, the general topic of the symposium was "Post-War Secondary Schools." Mr. T. P. Srinivasavaradan said that the Central Government should take up the complete financing of primary education, while secondary education should be undertaken by the Provincial Governments and local bodies. Mr. G. Srinivasachari urged that the Wardha scheme, based on the union of culture and vocation, should be introduced. Mr. N. Sarangapani Iyengar said that education should be reorganised in accordance with the economic requirements in the new order after the present war. Dr. Eddy Asirvatham observed that training for citizenship should occupy a large place in the curriculum of studies. Mr. V. Srinivasan stressed the importance of having a compulsory scheme of insurance for teachers.

The Chairman then distributed the shields to the winners in the sports tournament held under the auspices of the Guild and certificates to the pupils successful in the educational exhibition held in connection with the conference.

The conference passed a condolence resolution touching the death of Mr. N. Subramania Aiyar. The

conference adopted a resolution asking the Government the need for passing early orders regarding the revision of the contract on the lines suggested by the South India Teachers' Union so as to ensure security of tenure and proper conditions of service for teachers in aided schools. The conference was of opinion that in fixing scales of salaries for different grades, due regard might be taken of the higher cost of living in places like the City of Madras.

Mr. S. Natarajan, Secretary of the Guild, thanked those who participated in the conference.

WHAT THE RED CROSS IS DOING

During the present year about Rs. 70 lakhs will be needed for hospital supplies and services and another Rs. 80 lakhs for parcels to Indian prisoners of war. That, in a sentence, is the colossal task faced by the Central Joint War Committee of the Indian Red Cross Society and St. John's Ambulance Association. It is an adequate enough explanation of the drive now being organised to raise a crore and a half of rupees, if only that money is forthcoming India will have failed to give her wounded and captive soldiers, many of whom have been killed on the frontiers, the minimum of creature comforts, which every civilised human being can expect from his fellows.

When Henri Dunant was so impressed with the sufferings of the wounded on the battlefield of Solferino in 1859 and founded what has since become the almost world-wide Red Cross organisation, he put into practice the principle preached by all world's great teachers: Assist suffering humanity. A very simple, needful act perhaps, but one easily overlooked by those who do not suffer or who are miles away from the scene.

Of the great relief organisation which has grown in the past 84 years the Indian Red Cross Society forms part and its primary task is to relieve the sick and wounded of India's armed forces. In order to save overlapping, unnecessary operating expense, etc. the Red Cross organisations of the Allied nations portion the work out among themselves, and at present the Indian Red Cross is responsible for sick, wounded and convalescent of both British and Indian service in India itself and in Iraq and Iran. (In this connection it is worth noting that the British Red Cross contributed over Rs. 6½ lakhs to its sister Indian organisation in 1942). In Africa, Aden, the Middle East and Ceylon (where Red Cross service for British force is being given by other organisations) the Indian Red Cross works entirely for Indian forces.

THE ADVANTAGES OF TEA

In his report to the Maryland State Board of Health some years ago, Dr. C. W. Chancellor, M. D., Secretary of the Board, observed:

"Tea not only contributes to the sobriety of a nation but it imparts all the charms to society which spring from the enjoyment of conversation, without the excitement which follows upon strong drink."

THE LATE DR. P. GUHA THAKURTA

We regret to record the death at Calcutta, at the early age of 43, of Dr. P. Guha Thakurta, Publicity Officer, the Indian Tea Market Expansion Board. He was largely instrumental in putting Indian Tea on the map, and securing for it pride of place among India's beverages.

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BOOK REVIEWS

HISTORY AND PHILOSOPHY OF THE LINGAYAT RELIGION (BEING AN INTRODUCTION TO *Lingatharanachandrika* OF NANDIKESHWARA WITH TRANSLATION AND FULL NOTES) BY M. R. SAKHARE, M.A., T. D. (CANTAB). PRINTED (TEXT AT DHUNDIRAJA PRESS AND THE REST) AT MAHAVIR PRESS, BELGAUM. PRICE RS. 15. PP. XXIV AND 682, 250 AND 20.

Prof. Sakhare has given to his study of the text of the *Lingatharanachandrika* and to his translation thereof, enriched with notes, a long introduction which is most valuable for students of Indian religious history. The introduction covers 15 chapters and nearly 700 pages, and deals with pre-Aryan Dravidian civilization, with the thesis that Shaivism was essentially a Dravidian religion and had become full fledged even during Vedic times and was also a pre-Vaishnava religion, Vishnu being purely a Vedic God. After this first thesis, the writer maintains that the *Agamas* were parallel to and off-shoots of the *Vedas*, and were derived from Tamil originals and contain principles and rituals opposed to Vedic but akin to Tamilian practices. Then after describing the earlier schools of Shaivism, the treatment deals with the rise of the Lingayat religion, its real founders, its philosophy and practice, its scriptures and its status.

With a very large amount of detail regarding South Indian pre-historic and proto-historic antiquities, early Dravidian culture is described; and the Indus civilisation is held to have been mainly Dravidian in character; and the view-point of Father Heras is accepted that the script and language of Mohenjo-Daro were Proto-Dravidian and the parents of the present Dravidian languages. This culture and civilisation of the Dravidians had spread towards the west, probably both by land

and sea. The cult of Shiva and Shakti is also held to be characteristic of the Mohenjo-Daro people and their religion. There was prevalent among them the Linga worship as also that of the Divine Triad, viz. An, Ama and Anil, the God, the Goddess and the Son. The Dravidian Rudra was adopted by the Vedic Aryans, who received also the idea or doctrine of transmigration from the earlier race. Rudra is both wrathful and benevolent. In the *Rig Veda* our author finds many indications that Rudra was given all the attributes of the Shiva of later times. In the *Atharva Veda*, he is raised to a higher plane. Shaivism, thus, absorbed in the Vedic age, became a predominant religion in the epic age and was marked by *yoga*, *bhakti* and *abhishta*. The *Mahabharata* mentions different types of the worshippers of Shiva and implies an extensive area over which the religion prevailed. In the *puranic* age, all religious sects tried to impart sacredness and antiquity to their own *puranas*, and predominant among them were the Shaivas.

Patanjali mentions the Shiva-Bhagavatas, the Bhara-Shivas who ruled over an empire in North India, before the Vakatakas, adopted Shiva as their *Ishta Devata*. The Vakatakas were largely Shaiva. Shaivism spread largely in South India under the impulse of the Pallavas. The Shaiva Nayanmars of the Tamils and the growth of *Agamic* lore and practices were largely the fruit of the Pallava age. Prof. Sakhare would not accept the view that the *Agamas* were either developments from the *Brahmanas* or an interpretation and elaboration of the *Upanishads*, but would hold that they represent a separate stream of thought tracing its source to the pre-Aryan Dravidian culture and religion. Their growth has been going on through the ages and coming down to comparatively recent times. All the three schools of the *Agamas* maintain three ultimate realities and oppose

the *mayavada* or the illusion theory of the *Vedanta*. More important than this historical excursus, is the view propounded by the author that Linga worship, wrongly perverted into phallic worship, was borrowed and taken from India to other countries, and the Linga in its original essence, represents the universe, the child and image of God and not the phallus.

The different schools of Shaivism are traced next, and in this connection, the real origins of the Lingayat creed are examined. Basavacharya was the real founder of the religion and literary evidence as to this fact is furnished. His revolt against the *Varnasramadharm* is also detailed. The treatment of the philosophy and practices of the Lingayat religion is very full and cannot be done justice to in this review. The Linga is described to be the force or energy of the universal consciousness. Next comes the treatment by the author of *Lingatharnachandrika*, *Nandikeswara*, his date, his commentator, etc. More pertinent for us is the account of the status of the Lingayat religion as it is being practised at the present day; and the conclusion is put forward that the Lingayats have a better and more substantial claim to be an independent religious entity than even the Arya Samajists.

The book is very learned and the treatment is in some cases very dialectic. Many controversial issues are dealt with. It is a valuable manual for all students of Indian religions.

KADAMBARI KALYANAM OF NARASIMHA KAVI
EDITED WITH AN INTRODUCTION BY
SIBOMANI V. KRISHNAMACHARIAR, M.A.,
LECTURER IN SANSKRIT, PRESIDENCY
COLLEGE, MADRAS. PAGES 7; 236; 7. PRICE
RS. 2. THE EDUCATIONAL PUBLISHING
CO., THEAGARAYANAGAR, MADRAS.

Bana's celebrated prose romance, *Kadambari*, tells the complicated story of two heroes in three incarnations. His true

greatness lies in his style, but he shows also remarkable skill in construction. *Prima facie*, however, it would appear that the story of Kadambari presents almost insuperable difficulties, when one tries to dramatise it. The god of moon and Pundarika have to be shown first in their divine state, next as Chandrapida and Vaisampayana, and again as Sudraka and a talking parrot. Narasimha Kavi solves the problem of construction with equal skill and daring. The drama begins with Chandrapida's pursuit of the *Kinnaras* and ends with his restoration to life. In the fifth act, a play within the play discloses the previous history of Pundarika and Mahasveta. In the eighth act, Rohini by her divine powers shows Tara-pida, his queen, and Sukanasa, the concluding phase of the lives of Sudraka and the talking parrot. From the point of view of construction, the play is in the nature of a literary *tour de force*. And there is nothing to quarrel with either in the poetry or the dialogue. Bana is followed with reasonable fidelity, though here and there slight liberties are taken for heightening the dramatic effect. Narasimha Kavi is a competent dramatist and a true poet. And though he came in the late evening of Sanskrit literature (14th century), his poetry reads fresh.

The play may be prescribed for study for the Intermediate examination in our universities. The work has been carefully edited, and Sri V. Krishnamacharya has provided in a short introduction, all available data relating to the life and the date of the poet.

INDIA-K-KADKAI-T-TIRATTU (11 SHORT STORIES FROM 10 LANGUAGES). IN TAMIL
EDITED BY SRI S. GURUSWAMY, B.A.,
L.T., WITH A PREFACE BY DR. P. SUBBARAYAN. ALLIANCE COMPANY, MYLAPORE,
MADRAS. pp. 140. PRICE RS. 2-4-0.

It was a happy idea of Messrs Alliance Co., to bring out in Tamil a collection of short stories from most of the important

languages of India. The languages represented are Mahratti, Bengali, Hindi, Gujarati, Urdu, Assamese, Telugu, Kanarese, Malayalam and Tamil. This is sufficient indication of the varied and excellent fare that awaits the reader. Many famous authors are pressed into service, along with others not quite so well known outside their language areas. Not all the stories are of the same kind or indeed of the same merit. Nevertheless, they indicate the excellence of the output of modern Indian writers. Reading through them all, one is struck by the essential unity of spirit that underlies the outlook of writers separated by language, religion and space. We cordially recommend this book to all Tamilians and particularly to school and college libraries. The get-up and printing are neat and attractive.

SISU-PALANAM (TAMIL) BY SRI C. RAJAGOPALACHARIAR. MESSRS ALLIANCE CO., MYLAPORE, MADRAS. PAGES 63. PRICE ANNAS EIGHT ONLY.

We do not know whether, when 'C. R.' was the Premier of Madras, he would have answered the *Who's Who* questionnaire that his recreation was, 'child-craft.' At any rate, in this short and important booklet on bringing up children (reprinted from contributions to the *Kalki*) he shows himself an expert in child-psychology and full of practical wisdom. He deals in turn with the importance of play, the folly of tyranny, the value of high spirits, the development of the child's individuality and the desirability of nursery schools, which he calls *brindavans*. It is hardly necessary to say that the whole subject is dealt with simply and lucidly, and that his customary charm and ease of expression are throughout in evidence. Everyone interested in children, whether as parent or teacher, should study this booklet and learn its lessons by heart.

SIRUVARUKKAZHAGU (TAMIL) BY S.M. SAVERI-NAYAKAM, ESQ. S. J. ST. JOSEPH'S COLLEGE, TRICHINOPOLY. PAGES 32. PRICE 2AS.

This book contains useful moral and civic precepts for young children and may be used with advantage in classes concerned with moral lessons.

ELEMENTARY CALCULUS. BY RASHTRABHASHA VISHARADA SRI M. V. JAMBUNATHAN M.A., B.Sc. LECTURER, MYSORE UNIVERSITY WITH A FOREWORD BY PROF. K. B. MADHAVA M. V. SESHADRI & CO., BALEPET, BANGALORE CITY. PAGES 180. PRICE Rs 1-4-0.

This book, written by a college lecturer in Mathematics, has been well designed to meet the needs of the students of the intermediate classes. The author has been keeping in mind throughout the fact that the student, who is introduced to the subject of Calculus, is quite fresh from the high school. The definitions and derivations are based on first principles generally, and such terms as 'derivative,' 'differential,' 'differential coefficient' are defined with clarity and simplicity so as to be easily understood. The practical applications of the methods of integration and differentiation are given in detail. In this connection we would endorse what Prof. K. B. Madhava says in his foreword: "Fundamental ideas of functions, limits etc. have been explained in simple and lucid language without lack of vigour. Topics like continuity, differentiability and differentiation of exponential functions are also included. No difficulties appear to have been suppressed or slurred over. At every stage theory has been amply illustrated by worked examples."

The book must prove quite popular with students of the junior classes making their first acquaintance with Calculus.

EDITORIAL NOTES

THE right choice of a profession is rendered impossible by several factors working in the life of the average student. **The Choice of a Profession.** when he is confronted with the question of choice. One of these factors is the preference of the parent, who does not seem to be guided by any systematic planning and is frequently prejudiced either in favour of, or against his own profession. A high authority has expressed the idea that the wishes of boys are much influenced by accidental circumstances and what a boy wants to do may not be sufficiently in accord with what is wise for him to attempt. Investigations, carried out in the Calcutta University by Mr. S. Roy of the Department of Psychology, show the degree to which environmental factors have affected the wishes of and, consequently, the choice of profession by boys. There is no doubt that the occupation of the father and still more, the tradition of the family exercise some degree of influence in the choice of a career, particularly in the professions of law and medicine. The boy's own independent wish is also fairly operative and in the case of a good number of instances we find that this wish has prevailed, against the advice of parents and guardians.

More important for us in the teaching profession is the fact that a career is chosen for many pupils, more or less on the basis of proficiency in particular

school subjects and the continuance, or otherwise, of this choice in the Arts course or the Science course during the college stage determines to a certain extent the future career of the boy. As soon as a boy reaches that stage in his school career when he has to take up optional subjects, some sort of choice has got to be made for him by his parents or guardians and teachers. On the basis of the relative proficiency attained by a boy in different school subjects, his advisers make up their minds about the nature of the work that the boy would be able as a matter of course, to accomplish in later life. There is a close connection between proficiency in school-subjects and the courses of study followed in the college. Investigations conducted at the Calcutta University have proved that the percentage of pupils who were good in languages in the school course and subsequently took up an arts course in the college was as high as 88; and the percentage of pupils excellent in mathematics who took up science courses in college was even higher by a small margin. The subjects studied in college life exert a direct influence on the selection of the vocation that the student desires to take up in his future life. Economic necessity, the desire to raise the status of the family and a variety of notions and impressions of honour and position to be gained in particular walks have also to be taken into calculation. The environmental factors which thus influence boys as apart from their own preferences or

inclinations have to be supplemented by a study of the operation of the latter. It is the egoistic instinct that is most prominent among these latter factors; and the operation of this instinct is based on questions of temperament. One factor has been made clear by investigations carried on and that is the diminution, by more than half, of the proportion of boys who cherished in their school life the ambition of entering the teaching profession, but dropped it when they entered college.

The urgency of the problem is obvious. The matter of choice of vocation should be based on scientific and rational analysis and perception. The factors which should be deemed as being of primary importance in the selection of a proper vocation should be definitely perceived and proper stress should be attached by parents and guardians to both the instinctive and acquired tendencies of the boy; and these must be given preference over all other accidental and extraneous factors, however influential these might be in cases. There must be maintained for social happiness and vitality a certain harmony between young men and the vocations of their choice and the welfare of society resulting from this harmony will certainly constitute an appreciable addition to the nation's moral strength and material well-being.

II

The University of Delhi was raised to a position of academic pre-eminence and efficient equipment by Sir Maurice Gwyer, whom it had been its good for-

tune to have as its Vice-Chancellor for two consecutive terms. It

The Delhi University is indeed a matter for congratulation that the University authorities should and Sir Maurice Gwyer have seen the wisdom of requesting and got the good fortune of securing the services of Sir Maurice Gwyer for yet another term of Vice-chancellorship which happens to coincide with the attainment of majority age by the University, which was started just over twenty years ago as a fruit of University reform consequent upon the publication of the Spicer Commission Report. The original idea was that the Delhi University should be a unitary and residential one, into which the colleges of the city would be merged in due course. The actual development of the University has however, retained the colleges in their separate and individual identity and enabled them to function as autonomous teaching bodies, though they have surrendered a part of their freedom in higher teaching to the University.

Thus the idea of a Federal Union between the University of Delhi and the Constituent Colleges has come to be realized. As Sir Maurice Gwyer himself has written, the University has come, under his aegis, to do its proper function as a guiding and co-ordinating influence in higher teaching, and as teacher in its own special spheres of Science and Law. He holds that the co-operative teaching of University professors and college lecturers will double the effectiveness of both the University and the colleges, and

the relations between them should be placed of colleagues and co-adjutors, with the University professor as *primus inter pares*.

One of the most important achievements of Sir Maurice has been the securing of decent salaries and tenures to college teachers. A most notable development recently made has been the adoption of the principle of a three-year degree course, based upon the abolition of the Intermediate examination and the extension of the High School course by one year, with a qualifying examination at the end. Provision has been made for proper preparatory courses for all those students who desire to qualify for admission to the medical and engineering and technological courses. The University Library has been greatly improved, mainly on the suggestions given by Mr. S. R. Ranganathan, the talented and experienced Librarian of the Madras University. Science laboratories are in rapid progress of construction. A law library has been started and University professors of eminence like Sir S. Varadacharyar, Sir S. S. Bhatnagar and Dr. S. N. Sen have been secured.

The following remarks of Sir Maurice Gwyer, published in the initial issue of the *Delhi University Magazine*, are worth our close study and attention:

"I would not have any one suppose that what has been done is the work of this man or of that; there has been on most issues a singular and remarkable unanimity; and though not so long ago a

divergence of opinion showed itself on certain matters of very vital importance, even on these agreement was ultimately reached. I hope that this unanimity may continue and that the University of Delhi may ever be free from intrigue and faction, which have undermined and sometimes ruined so many institutions in the past.

"I should like to see Chairs of Hindu and Islamic Philosophy and Culture respectively, a Chair of Political Science, a Chair of Constitutional Law and History,—that is to say, Chairs which a University in the capital city of India ought above all others to possess. But there are other Chairs which are part of the normal equipment of any first-rate University, Chairs of Modern History, of Indian History, of English, of Law, besides specialist Chairs."

"I hope that one day there will be many such Chairs in Delhi; and it should be the pride of the University to ensure that the greater number of its Chairs have been founded by private gifts and not by Government grants. We shall always welcome the recognition by the Government of the vital importance of the work which Universities are doing; but if we attract other gifts from individuals, we shall know that our work is becoming known to and approved by the private citizen, and ultimately it is upon his good will that our success must depend and from his encouragement that we must draw our inspiration. And for these gifts and this help our return to him will be a hundredfold."

III

Increasing stress has been laid on the misery caused to men by mis-evaluation of races and individuals' of institutions and social organisations. In the U.S.A., the *Journal of Educational Research*, published in its issue of March 1942 a symposium on 'Mis—evaluation' which is marked by a great deal of stimulating information. One feature that is of great value is that great crises, like wars, compel fundamental revaluations; and the present war has naturally removed certain serious misconceptions and introduced new angles of vision and points of view. One of them is that till very recently Communism was considered hateful in the eyes of all right-thinking and religious-minded men. But now many have come to see in Communism some aspects of the economic system preached by Jesus Christ and His Apostles, and perceive points of resemblance between Plato's ideology and the Communistic ideas of the present day. The Russians who were all condemned as 'Communists and Reds' have, by a stroke of historical fate, become the rescuers of democracy and freedom from the grip of German and Totalitarian oppression. The first world war of 1914-18 created many mis-evaluations. It resulted, in the sequence, of its reaction on men, in the emergence of Hitler to power in Germany, and in the spread of the idea that the Germans alone were the truly excellent race and the real producers of civilisation,

and all others were either parasites or decadent or primitive. This German mis-evaluation of the rest of the world has mostly proceeded from the belief sedulously spread that man is an animal, and it has taken a vicious advantage of two corollaries to the idea of the animal or biological evolution of man, viz. the survival of the fittest and the belief that might is right. Thus each person thinks that his own race is better than other races and each individual thinks that his or her brother and sister, companion and fellow, at home, in school, in workshop and office, in the field and everywhere else, to be generally inferior and rarely equal to his or her own self. Teachers think of pupils in terms of low animals and pupils return the compliment. The time and the opportunity are now available for getting rid of wrong evaluations which are at the bottom of so much of our social national and international misery. Teachers can contribute a great deal to the removal of such wrong valuations from penetrating into the minds of the young, particularly the tendency to identify an individual with a whole community, a part with the whole, even when on the same level, and to prevent the youth developing a mentality to hate an entire community, because he has come to hate an individual or two of that community. Thus the *Journal of Educational Research*, for September 1942, has these very apt ideas to teach us on this most vital point:—

"We have all been taught that all men are equal in the sight of God, but there hardly any one who will accept God's evaluation of mankind. Each person thinks his own race is better than all

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BY

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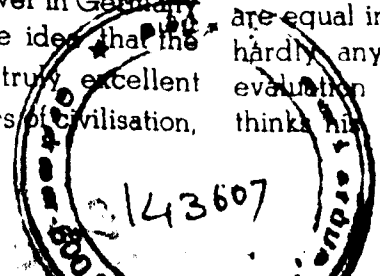
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