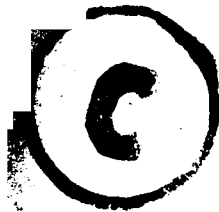


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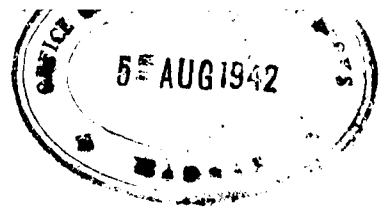
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INDIAN HISTORY: ITS STUDY AND TEACHING

BY SRI K. VISVANATHAN, *Bansda*

IT has been a complaint that Indian history is dry and uninteresting compared with other subjects, barring perhaps mathematics. This complaint is both from the teacher and the taught. History is but a long list of dynastic quarrels, court intrigues, wars and battles, and other isolated facts and incidents which have little or no meaning to the most serious student. They ask: "What is the use of spending time, money and energy on the recording of such incoherent facts as prove useless?" They say that it is better to "let the dead past bury its dead"; a better work will be to attempt to solve the pressing problems that face us today. This complaint is not against Indian history alone; it is a complaint against history in general and is to be heard in every part of the world.

What is the reason for this? Is it quite useless to study history? Does it teach us anything? Some say that it is curiosity and self-love that prompt man to know and understand something of the past and, if possible, everything of the past. The

incentive to all knowledge, they say, is curiosity. It is so with history. Is it true? It is true that we find many things in history books and our curiosity is satisfied to some extent. Hence it is also true that it is out of self-love (personal, sectional, provincial or national) that so many history books are published.

The term 'history' has been a much abused one. Still it has a lesson to teach us, if properly studied and understood; it has a great significance for the human race; so I first put the question, "What is history?", shall try to find an answer and then speak of the proper way of studying Indian history.

What then is history? I shall not try to answer this question directly but by putting another and by answering the question what it is not. Is it a mere record of the past? Obviously it is not, because all the events that took place in the past in the family of man-kind are not of any concern to the historian. The historian has no interest in the discovery and chronicling of the various

incidents of the bygone ages. In history facts as mere facts have no value or are of little worth. If that be so, a directory of names, places, battles, dates and institutions and customs would be history. History is not a catalogue of dates and events. Diaries then would be history. It is a profound mistake to consider history in this light. Many are not free from this wrong idea. A scholar has said, "History is all that we know of the doing of our ancestors", as if whatever they did is of use for our knowledge. Then Boswell's 'Life of Johnson' would form part of history. He thought that perhaps that history was a mere knowledge of the past doing of man without any practical value. This wrong conception of history is the cause of the sharpest criticisms coming from masterly pens. What avails it to know whether Alexander crossed the Indus at Attack or Ohind, or whether some ancient scholar was born in this or that part of the country without learning some truth or feeling some noble emotions? Is it of the greatest importance what was Guru Nanak's exact date of birth without reference to what he did for his community or country?

The function of history is neither merely to make ourselves acquainted with the life and being of the time—"of the manners, of the movement, the dress, the pleasures, the laughter, the ridicule of Society." That is interesting and amusing too, but amusement is not history. That is best done by the novelist. It is for him to revive an ancient society and clothe it with the bright and living colors of the time. If that be so, Dickens's or Thackeray's books should make for history. It is for the nove-

list to make the past real and appeal to the sentiment of his readers. It is a great and noble work to transport one to the 15th, 16th or 17th century India and leave him there to enjoy the social and cultural life of the day. It is not for the historian to do so. History is a more serious study and it must be so to be of any value as a subject of knowledge.

History is not biography. Such a definition has been given by many. They say: "Study the lives of great men and you study history." That does not mean that we must read the lives of all men—that are written—but only of those that left some mark on the history of the world. Thereby we get an impression of the past age; genius is relative, is not spontaneous, but the product of the age; the age makes the man and not the man the age. Even so it does not tell the whole truth, as we do not possess the lives of all the great men that ever lived. And it must be partial too.

"Retrospective sociology"—"the sum of the episodes of the human struggle for existence"—is history according to some. It is not so, though this view is much more comprehensive than all the others; in this man is the central figure of the whole drama of his existence; it tries to see how man has struggled through the centuries against the animate and inanimate creation and attained his present state. The innumerable facts of the past are not isolated and irrelevant, but are taken into account as a linked chain, that is the gradual evolution of man. This way of looking at history gives a unity of purpose, a central idea that should be the guiding principle when one investigates the

past doings of man. The past gives us a meaning when it is studied from this point of view, and so it is necessary to keep this in mind. Otherwise every thing appears a jumble of unnecessary facts, that tire one's memory and puzzle the intellect. When all this is said, this view of history is not complete. What is the use of studying those efforts of man by which he emerged from his primitive state (I do not use the word barbarism) and rose to the present civilised (evolved) conditions, if this study does not inform us as to how we should modify our present actions and guide our future? Knowledge is worth having if it is useful; otherwise it is value-less. "History requires to be reshaped from time to time not merely because new aspects come into view, nor simply because new facts come to be discovered, but mainly because the participant in the progress of an age is led to stand-points and considerations which demand a fresh treatment of past events. History must supply the lessons which the changing situations of national life need in this ever changing world." (An eminent thinker.)

It should help us in our march forward toward more and more progress. So do physics and chemistry, law and medicine. History must teach as something and not spend its entire force in the search of the past alone; then it is worth the name of history; then it finds a place in the class or category of subjects of human knowledge.

"History is politics"—this is the conception of some; this is not a true definition though one aspect of history is closely related to politics and is quite inseparable from it. If we accept the definition 'History is

politics,' it is the same thing as saying that history is economics or that philosophy is epistemology or medicine is morphology. It is only a partial truth. History and Politics are different aspects of the same study, if we are concerned with political history. But one does not exhaust history by the mere study of the political evolution of man. History also studies the other phases of man's life—social, economic, religious (and even emotional and communal) evolution. History has been identified with politics, of late, probably due to the nature and organisation of the state wielding a great influence on the various aspects of human life. But we should be careful not to make such a hasty conclusion. One has to guard against another misconception too which is quite in vogue at present—that is the "Science of History." Some hold that history should enable one to predict the future; that under such and such circumstances such and such a result will follow—as if the time and the place of their occurrence have no significance. Even in the same place, time and other conditions modify the effect a good deal. For instance the conditions which produce a tremendous change in England may produce nothing in India or China; or what led to the Irish Union in the past may not do so now. In considerations of this nature, one leaves out the human as also the physical elements. National temperaments, racial characteristics, time and place, elemental conditions, climate etc. are important factors in deciding the course of events in the life of man, and in fact what is true of one country may be wholly untrue in another country or what led to a

certain result in one age may lead to a wholly different one in another.

History is not an anecdote; it is not a fascinating picture of the manner in which men lived in the remote or immediate past; it is not also biography nor retrospective sociology nor mere politics. What then is history? It is the sum total of human achievement since the dawn of man on the earth—in all departments. It deals with facts, but with only those which are pregnant with some meaning—facts which enable us to deduce some truth or derive some lesson. It deals also with the causes of the growth and decay of nations, the origin, development and decline of institutions. The subject for historical studies is the why and how of things social, economic, political, religious and even racial. History does not narrate; narration is of the novel or biography. History seeks to explain. But history does not end there. All this is an interesting subject for study and worth the pursuit of any man. History is not merely interesting, but is also useful. Man gains in wisdom from the errors and failures of the past and profits by its experience. This is the important part of history—to rectify past mistakes and evolve something better. A knowledge of history is broadening and humanising. It kills narrowness, and places man in his proper relation to other men; being a discoverer of the origin of institutions, history modifies the views of both the too slow and the too radical types of men; society is enabled to reform the abuses of the past in the one instance and prevent destructive changes in the other.

Thus history makes man wise to think and to act. It is not history, if it does not do so.

Now we shall try to see why Indian history is not interesting to many. I shall also suggest methods and ways in which it may be made interesting.

"The proper study of man-kind is man" is a saying well-known to many; this study can be nowhere better done than in history. One should see how it is studied. History has its beginnings generally in the epoch in which we meet with the name of some great warrior and his valiant deeds. It is taken for granted that there is nothing to be learnt in the history of the remote past of which there is no written record. For instance in Greece, history begins with a few remarks on the Homeric poems, in Italy with the foundation of Rome, in England generally with the Anglo-Saxon conquest and in India with the 6th century B. C. i.e., with the kingdom of Magadha under the Sisunaga dynasty. This is the prevalent method. The ages that rolled by long before the period of this recorded history hardly interest any serious student. He has nothing to learn from the more ancient days when man was probably no better than the beast or perhaps his crude ways of living could teach no lesson for the future generations. These thinkers seem to forget one fact; that is that civilization was not built in a day—that it was the unrelenting toil of those primitive men, placed amidst natural difficulties, that laid the foundation of the marvellous progress that was to be. Those whom we now call savages were really the fore-runners of human civilization. But for them we would not

have been what we boast to be. The dim past was the origin of almost all the rudiments of the useful arts of life. Really we owe to the savage the domestication of animals, the beginnings of the art of weaving, agriculture, pottery, basket-making, ship-building, smithy, jewellery, dress, and various other items as also esthetic art like sculpture and painting. The primitive man had his ideas of dance, poetry and music. He was also swayed by social, moral and religious obligations, though they were not what they are. Their ways of life, their ideas and practices may appear ludicrous now; but one is sure to find many of these elements even amongst the most civilized men of the 20th century. This is to show that the forgotten man of the dim past possessed the qualities and attributes of the modern man; he contributed a lot towards the advancement of humanity. The researches of the last hundred years in archaeology and savage institutions, show many of these truths important enough for history; they have extended the field of knowledge by throwing a new light on the domain of history. Should we wish to understand the progress of human civilization, can anything be more illogical than to neglect to study human achievements in those remote ages? Logically that should be studied first. What is actually done is the reverse. Hardly one book on history deals with this earlier phase of man. One might argue that this has been separated from history proper and dealt with under anthropology. One can understand the division of a subject for convenience of study, but there can be no division of historical knowledge. In the

study of medicine there are divisions as anatomy, physiology, embryology, morphology, parasitology etc., but there can be not one of these without the others e.g., physiology without anatomy. The study of history therefore must get at the important truths arrived at by the science of anthropology. Else we study man sectionally only and shall fail to explain many of the difficulties that often come up before our mind.

Not only this side of the subject is ignored, but the past of our country is also neglected in our studies. We blame our ancestors for not having written history. In the modern sense of the word we have no recorded systematic history of the past. But do not the *Vedas*, the *Puranas*, the *Upanishads*, the *Smritis*, the *Ramayana* and the *Mahabharata*, the *Rajatarangini*, the many *sthalas* and *kshetra mahatmyas*, the *Jatakas* and the *Pithakas*, and many other Sanskrit and Pali works tell us something about the life of our ancestors? Are they not, as such, history books? Truths are not culled from these sources and properly arranged and described in our history texts. Why? I need not enter into the causes for this sad neglect. Lord Curzon and Macaulay have said that all the books of India are not worth one English book and are fit to be consigned to the Bay of Bengal. Indian education was organized on the basis of this assumed superiority. Indians (many, I must say) take the cue from the views of such estimable gentlemen. No wonder they hold all our books in utter contempt. To them books written by Englishmen alone are worth reading. By history we seem to have learnt

that only political history is meant. As an example take the scholarly work by Mr. Vincent Smith entitled "Early history of India"; what does one find in it? Nearly one third of the work is devoted to Alexander's invasion of India, and the rest to some empires from the 4th century B.C. to 7th century A.D. and the haphazard fragmentary description of some kingdoms up to 1200 A.D. It has a political motive behind it, namely to portray the superiority of the Western and the assumed inferiority of the Eastern civilization. This book is applauded by many—wise in their own way. He hurries over (with scarcely any notice) the rise, growth and decay of Buddhism, which is one of the the most important phases of the history of that period, and the social, economic and literary conditions of the day. Can one call this history? For this period one has to read other books, mostly the researches of the Rhys Davids. Are Alexander's campaigns, Samudragupta's conquests, the petty jealousies and the rivalries of the Rajput princes all that one cares for about the early India of 1800 years, granting we begin from 600 B. C.? Some scholars are busily engaged in finding out the dynastic lists of some kings and their forgotten achievements. They debate whether Kanishka was born in the first or second century A.D. as if this is the most important in history. These endeavours are not quite useless, but serve a useful purpose. One admires the skill, the patience and the industry of these workers. But what little importance have many of these minute details? Do we lose much by not knowing the exact date and time at which Alex-

ander's army crossed the Indus, or not knowing the exact number of soldiers in his army? Is it anything but adding to the number of books; does this add to the stock of human knowledge? Many historians consider it to be so. Their intentions are noble, but their labours are wasted, and for our purpose hardly have any value. It would not be just to omit to mention the names of Rhys Davids, Dr. Bhandarakar, the late R.C. Dutt and others who have done much to socialise the history of ancient India. Still little is done in this direction and much more remains to be done.

What is said about early India holds equally true about medieval India and modern India. "The central figure in Indian history has always been the king, the Emperor or the Viceroy as though he was the main character in the drama of Indian civilization and the Indian people have always been pushed aside in the background. Our books on history have nothing to say about the development of the life of the people". The subject matter that forms practically all history books is the king, his wars, some laws and regulations. This is easily detected by looking at the contents of any history book which classifies the subject under the heads of kings or viceroys and then puts down the numbers 1, 2, 3 for the different wars and for some important laws. Is not this a biography of the ruler? The study of history makes man wise—wise in thought and action—but certainly not the study of such books on history. How does one's wisdom lessen, if he is ignorant whether there were 2 or 3

Maratha or 3 or 4 Afghan wars? Probably we may draw some conclusions from this hotch-potch of facts, but to gain practical wisdom it is perhaps as well not to read such histories at all.

Eschew the social, economic, religious and literary aspects; the political history of India has little significance. Contrast this with English history. The Renaissance, the Reformation, the Industrial Revolution are well treated. Why are not the Indian renaissance, reformation etc., treated in books of Indian history? Political history of India means more or less mere congeries of facts; for what do we find in them but dynastic revolutions, family intrigues, incessant warfare among several independent states? There is no continuity of political development. The student of history can find hardly any interest in any political institution that has grown and developed in Indian soil—except the village *panchayat*. Devoid of this, the political history of India loses much of its importance.

Thus one can easily see why Indian history is dry and uninteresting, in many cases barren of beneficent result. It is partly due to the nature and partly (or shall I say mainly) to the treatment of the subject. These are not the only reasons. For this pitiable state of Indian history, the author, the teacher, the professor and the university are all to blame. What does one see in the high schools? It is generally supposed that the teaching of history is a simple affair—that anybody and every body can teach history. That is the general idea and impression. It does not at all matter whether a teacher read anything of history in

the college; a man who has taken English or philosophy for his graduation often takes history even in the matriculation class. Such a teacher may have read only the very book he has to teach and nothing more.

How many of the teachers, I wonder, have read books like "The History of Hindu Civilization under the British Rule", "Epochs of Civilisation," both by P.N. Bose, "History of Aryan Civilization" by Havel or Seeley's "Expansion of England" with reference to India, Vaidya's "Medieval India", Ranade's "Rise of the Mahratta Power", Tod's "Annals of Rajasthan", not to talk of *Ain-i-Akbari* or Bernier's "Travels in India." How many, I again wonder, have tried to connect Naoroji's "Poverty and un-British Rule in India," Digby's "Prosperous British India" or Sir Thomas Munroe's Minutes (not available now) with Indian history?

When Dr. Sewell wrote the "Forgotten Empire" of Vijayanagar, an Indian scholar wrote the "Never-to-be-forgotten empire." I hesitate to think how many have heard of these books, not to mention having read them, or Rev. Heras's researches into the same? Many teachers in schools have possibly not gone beyond the 'the wonderful book' of V.A. Smith; possibly a very few have read Sinclair. I wonder if the teachers have read the "Rulers of India" series or Lane Poole, even though they discuss the life and character of Asoka, Akbar etc. Blunders and distortions like the black hole of Calcutta are carried forward. Indian historians are scarcely noted,

Many, parrot-like, repeat that India is unfit for *swaraj* or freedom, that federation is the only form of government suitable because the British people think so. How many have read the book, "The fundamental unity of India" by Dr. Mukherji, and see that in spite of apparent differences Indians are one people from Kashmir to Cape Comorin, that democracy was not unknown in India, but that it really travelled from India to the west, that the King derived his power from the people, that civilization went from Asia (Egypt, Iraq, China, India) to the west when Europeans were almost savages?

It is no wonder then that with such a limited knowledge he is unable to interest his pupils and so asks them to commit to memory some portions of the text-book, which he underlines for them and thinks to be important. It is an ordinary matter to see "important", "very important", "most important", written on pages of the pupil's book and not unoften passages underlined with black, blue and red pencils. This cramming helps no one. It is bound to be tiresome, and to exhaust one's patience. Little explanation of facts is ever attempted. When the university insists that mathematics and science should be handled by a qualified hand, I wonder why they do not insist on the same in the case of history.

The student in the high school learns nothing but some of the following: The immigration of foreign hordes into India from time to time, the rise of kingdoms, the various wars, the Anglo-French struggle for supremacy in India and such other incidents. These can have little meaning to

the student, but he has to somehow learn (by cramming) to pass in the examination. The natural consequence can be easily seen. Many students turn away from history with a bias because it means a mass of facts and dates difficult to remember. Some of them find these facts interesting as mere facts, for to go over them needs little thinking. They make a nice story. There is little co-ordination and correlation; no explanation is given as to how the present gradually developed out of the past. It may then be asked why so many students take up history in the college. Possibly they find it to be the easiest subject. Mathematics is too abstruse. Speaking of Madras, the best students go in for group A, the second rate for group B and the third rate for group C in the high schools. In the college too it is only the average one that takes history and the one even below that takes up philosophy, so that with a few exceptions a philosophy graduate there is taken to be almost worthless. This is in parenthesis.

Some of the students may be actuated by a real desire to know something of the past civilization of their country. Unfortunately they leave the college with no other idea than that the history of India is a record of political strifes marked with dismal and ignominious failures. They hardly read of the various social and religious transformations that took place through the long centuries. For instance beyond mentioning Sankara as an eminent philosopher, how many have tried to see and show that he was instrumental in consolidating a disintegrating Hindu people who even to-day stand by his word, or what Ramanuja did for the

removal of untouchability, which is not a work only of this century.

They hardly know the economic state of their country. How many know that India is economically the richest country, but still her people are starving? They justly exclaim: "What is the use of burdening the mind with all this dry and dead stuff?" In the college even the professor cannot do full justice to his subject. Firstly he has not enough materials with him and secondly has little time and opportunity to carry on original investigations. The university also does not want a professor with such qualifications. "History is not a stereotyped and unchangeable achievement. It must change from time to time and supply the varying needs of new situations" (G. S. Sardesai). The examinations are also of such a type as to stimulate no serious study of history. The question papers for the last so many years substantiate this statement. More than one teacher got wild with me when I said that history questions are stock or typical ones as "Discuss the Stuart and Tudor Despotism," "The revolution of 1688," "Aurangazeb and Akbar," "Asoka," "Akbar's Reforms," "Rise of the Peshwa," "Reform Bill of 1832," "Regulating Act of 1773," and so on; they said that their questions were not so, but original. Still these same questions occur in all the question papers singly or in turn every year. Year after year the professor moves along the same old rut that he carved out for himself when he entered service. The

status of Indian history has not changed much under these conditions. The stories about royal affairs still form the principal theme; the life of the peoples which is the soul of history and of which we should know the most is the least studied. As such the history of the country is dry.

Mere satisfaction of curiosity or the gratification of self-love is not the essential reason for the study of history. The present and the future get a lesson from the past; else history is a mere romance. The spirit of enquiry in history ought to be not the what, but the how and the why of things. One has to ask questions, raise problems and try to solve them. The question whether the Sen kings of Bengal were Vaidyas or Kayasthas is not of as great importance as the knowledge of the state of the country under their rule. Whether Chanda Sahib was the rightful claimant to the throne of Arcot is not so important as the consequences resulting from the Carnatic wars, and the condition of the people during that period. Similarly, it is not of great value to decide whether the Chola and Pallava kings were *kshatriyas* and whether they spoke Tamil or Telugu. Or again whose disciple was Chanakya or Kautilya or what was his age is not so important as the ethics he gave and the result of the political theory propounded by him. Special mention should be made among other things of the social conditions which led to the introduction of *kulinism* in Bengal, the *Purdah* system in N. India, the early marriage

of girls in the South, the worship of the cow, the matriarchal system in Kerala (cf. Egypt), the adoption of some Hindu customs by the Muslims or the reverse, the introduction of the *devadasis* in the South, untouchability, intermarriage, polygamy and polyandry, some Muslim names adopted by the Hindus, the forms of government in different provinces, the social status of women, educational attainments of the people, cultural level, and other aspects. The following are some of the questions which demand a serious and unbiassed study: the social and religious transformations that have been going on from the beginning of history; the forces that have held together Hindu society amidst a succession of internal and external dangers; the nature and extent of the past problems and their similarity with or dissimilarity from the present ones; the social institutions; castes, their origin, history and present status; the economic problems; the repercussions of scientific advance and discovery on the social and economic condition of the people; the most important of present problems—'Factory versus domestic industry'. The historian may not be able to solve the modern problems in India, but he is one of the sure guides of the sociologist who has to solve them and who must be a historian, an economist, a biologist and a philosopher. The present must be built on the past to make it secure. We move on and on progressing at every step in this. Mere abstract principles which do not take account of the genius of a people can achieve little in society. We should not be traditional. Theory has a value of its own; we have to be rational as well. It is the province of rationalism to eradicate past evils and usher in healthy changes making for social advancement. It is most essential to have a knowledge of the ancient civilization of our country in all its aspects—social, political, economic, religious; through that knowledge we gain courage, hope, faith and confidence and an unswerving devotion to keep the torch of progress burning and to leave the future generations in a better condition than what we found ourselves in. This is possible only when the study of its history is combined with a knowledge of the general course of social development in other parts of the world; then only it enables us to realise both the weak and the strong points in our nature and helps us to find the best road to progress, so far as is possible for history to do so. It must also teach that rights and responsibility go together, the one apart from the other is meaningless. It must teach the principles of citizenship. In the present days it has a lesson to teach and that is that no nation had attained freedom by merely asking for it, but by working and striving for it. Then Indian history is fruitful and the study of it not dry, but becomes full of gripping interest.

SCHOOL CANTEENS

BY SRI H. RAMA ROW, B.A., Bangalore

RECOUNTING the physical inefficiency of our people in general and of children in particular is unnecessary here as it is too well known. Facts, figures and medical opinions seem to be superfluous when boys are there as standing examples of the level of our physical efficiency as also of our despair and helplessness. Causes adduced for this inefficiency are undernourishment and poor assimilation. Poverty and the difficulty of securing good assimilable food-products have directly resulted in these.

At the outset a pertinent question might be asked; "Whose concern is it to look to these needs of good and proper food and raise the level of the physical efficiency of boys?" Primarily it is the concern of the parents. The purpose of this paper, then, is to know how far the school, expected to act as a community centre, can help the parents in this concern of theirs.

The present day condition of most of the parents is too well known. They are too busy with the one problem of their life (*viz.*, to make both ends meet,) to pay any attention to the physical needs of their children. They are not callous. They are simply helpless. How much relieved and blessed they feel when some body does anything good by their children!

Do we not know to our bitter experience how far our efforts are being responded to, when we try to impart instruction, either mental or physical, to boys in an impover-

ished condition? As parents we know what kind of lunch is being provided to the children when they come home during the interval. Many a day it does not go beyond a cup of coffee, which contains about 90% water and 10% sugar and milk. At times, it will be a few morsels of rice, a portion of the same old menu of the morning. Many a time have we not become helpless witnesses of the sorry spectacle of the boys kicking up a row showing their dislike and disgust at the repetition of the morning menu? On occasions a few coppers will be placed into their hands by the loving mothers to buy peace or to provide a variety. Do we not know what kind of stuff is being sold in the hotels? Children are being exposed to profiteers and diseases. Nothing need be said about those boys who have neither homes nor cash. They are left severely alone. Tree shades, if kindly trees have grown of their own accord, and taps, if any, are there to protect and refresh. There is no need for us to be told and persuaded, about the necessity of a healthy lunch to our boys in the interval.

Why don't we stir ourselves, then, to do what we can, while we can, in the matter? Is not our conviction strong enough? Are we, as teachers of a school, in such a helpless state? The cause is elsewhere and it is not far to seek. To put it in one sentence; there is not the proper atmosphere in our schools.

Who is to create the necessary atmosphere for the seed to sprout and who is to

protect the tender plant from ravages from outside and enable it to grow into a tree giving shade and shelter to the needy? It is the state whose concern is no less than that of the parents and teachers, in bringing up the youth of the country. In fact it is these three, each breathing an air of freedom, mutual trust, love and service that should confer together to devise ways and means of providing right education to the children. A nation is built through its schools. The State should not be anxious to centralize all power and authority in matters educational. It might do well in other departments, say the police and the military, but centralisation means a stoppage of growth so far as we are concerned. The heads of institutions should have freedom to function freely in this matter. It is very surprising to see some of the heads of institutions applying to the superior officers for leave to lend the school hall for an educational purpose or lend out a small apparatus. It is worth noting here what Ian Hay, an author of repute and on whom a title has been conferred by the King, says about the freedom an institution should have in achieving its cherished objects. He says that the Head Master and the Governing Council of the School must be asinine enough to apply for a government grant and thus help themselves in getting their freedom of school management curtailed to an appreciable extent. Well, be that as it may elsewhere, let us get on, as best we can, with what we have got here.

So, the first thing, in my opinion, is that the State, anxious as it also is to help in the creation of a sturdy generation for the

future, should create the necessary atmosphere here by giving freedom to schools to make proper arrangements for lunch being given to students in the interval. The State may circularize local authorities to help the school in this laudable scheme. The school, then, can proceed with the necessary permission and best wishes of the State.

The following suggestions I am making, keep a mofussil town in view. The school brings into existence a non-official body consisting of the Amildar, who invariably is the Municipal Chairman, the Doctor, the Sub-Registrar, the Secretary of the co-operative society, two leading merchants and three teachers of the school, one of them invariably being the head-master and the other two being elected from time to time by the teachers themselves. This body will be responsible to the locality or to society at large, which also bears an adequate share of the responsibility of rearing up children. The teachers should be free from maintaining accounts and managing stores, and I say this advisedly. When done so this organization naturally falls beyond the purview of the inspecting officers. This does good both to the officers and teachers. They are welcome to guide and advise in the matter, however. An adverse criticism by the superior officers often leaves the teachers frozen. It is very difficult for the thaw to set in. It is more often than not that the officers, in their zeal to keep others straight and unsullied, sacrifice cordiality, enthusiasm and love of service on the altar of correctness. If this thing is to start and continue for long, the responsibility is best borne by the non-official body as suggested

above, while the school supplies the manpower or pupil-power for organization and collection.

This brings me on, now, to the question of organization and collection. Let me say a few words about how this work is being carried on, in the National High School, Bangalore.

It was in February 1923 that this canteen was started. We did not know what educational benefits this conferred on the boys, what sound educational procedure we had discovered. If any body had asked us then, at what value we assessed this canteen, we would have, perhaps, floundered. We are in the same position as of a despondent parent, feeling happy and proud when his son's merits are recognized by the world at large.

When this suggestion of providing free after-noon lunch to the boys came, we conferred together and the decision was quick in planning the collection of rice and money.

We were riding the high seas of enthusiasm. We had no patience, perhaps we were not thoughtful, to wait till it passed through the Governing Body of the School. This organization had thus an unconstitutional and hurried birth. The Governing Council being always careful not to interfere in the freedom of action of teachers so long as they proceeded on the right educational lines, blessed this organization in silence and made it their own.

The teachers of the school and about fifty boys volunteering themselves in this work, took out a *bhajana* in the streets adjoining

the school. The people of the locality had been previously intimated with the aims and objects of the *bhajana*. The response to our appeal was splendid. That picture, of people coming out, not with handfuls of rice but vessels and platefuls, is still vivid in our memories though it happened many years back. Perhaps the cause and method appealed to their sentiment. We were going only on Sunday mornings. Localities were taken up in turn. For about two years we conducted the *bhajana*. As months passed by, the enthusiasm began to wane. The novelty wore off. There were hardly ten when in the beginning there were fifty. It was causing us much concern how to keep the movement going, once started. Meanwhile, the criticism was levelled against us that we were teaching boys beggary.

Then the idea of a '*mushti*' fund was suggested to us, i.e., the mother of the house, while dealing out rice for her household for the day, would be requested to remember the less fortunate and the needy ones and set apart a handful of rice in a vessel or a bag hung in the house for that purpose; the collection of rice being made once in a week or a fortnight. Further we had heard of the Pisa Fund in Maharashtra. We combined these two and called it '*Mushti Rice and Anna Fund*.' This kind of collection started about 1925 is still going on unhampered and without any fuss or trouble. Boys go out on Sundays in batches to different wards. In about two hours they return with their collections. Doubts may rise whether any sufficient collection can be made in this way. Our

experience shows that there is no need for such a fear. In a year we collect about 30 *pallas* of rice, including 10 *pallas* kindly donated by Mr. Deva Rao Shivaram. Cash collections are about Rs. 300/- a year.

One feature worthy of note is, that our people are more generous with kind than with cash. Feeding, especially of children, appeals to them. They are prepared to do any kind of service, if it is in connection with feeding. That way lie their genius, sentiment and charity. The only thing that is needed is that one should organize these to serve the desired end.

Organization of collection being over, let us see how we can organize cooking, distribution etc. The teachers of the school have to shoulder a large share of this responsibility. Poor boys of proper age, height and weight can be rallied round and they might be trained to cook food, while they are maintained by the organization for their services, or a cook may be appointed. The distribution will be looked after by the boys themselves.

So far as the menu is concerned, we can have a good deal of variety. Rice forms the basis of many of our dishes. Care must be taken to cook rice without losing its essential assimilable products. In this connection I may say a few words about the "fireless cooking"—as it is called;—I saw this being practised at Krishnarajapuram Seventh Day Adventist Mission Vocational School. Rice requires twice its quantity of water by measurement to get rightly cooked. Hand-pounded rice is washed quickly, just enough to remove dust etc. It is then put into boiling water, measured out. It is made to boil for five minutes. While it is boiling vigorously, the whole vessel is transferred

over to a box of thick dealwood planks. In between the sides and the vessel there is a tight package of saw dust and an asbestos sheet. The vessel just fits into the space made in the tight package. The lid is so made that, when it is closed, it sits tight on the mouth of the vessel. Rice gets cooked in about two hours. When the vessel is taken out the contents will be quite hot. The grain of rice will be thicker than when it is cooked in the ordinary way. One grain does not stick to another. The box can be made by the local carpenter. We have not tried this but there is the suggestion for trial.

Parched rice—(*Avalakki*)—with jaggery, cocoanuts and curds may be given on one or two days in a week. Parched rice is our 'Rice Force'. It is said that it helps in the increase of weight and it sustains people well. Green gram may be made to sprout and in that condition, boiled and a dish prepared out of that. Raw cucumber, tomatoes, plantains, etc. can be very well included in the menu list. Skimmed milk with jaggery can be tried. Skimmed milk, though devoid of fatty portions, is cheap and retains all the salts. This is recommended by the food expert from Coonoor. Do we wait to be told of the kinds of dishes suitable for boys when once we are in it? The cost may be computed at four or five pies per head per day.

The caste question might arise. Other difficulties might crop up. Difficulties are there to be overcome. Without them life would not be worth living and no man would come out with his best. We have left these questions to be solved by the boys themselves. They have been getting on smoothly all these years.

Let once this canteen start in a place. It becomes a centre of activity. A small hostel for boys will try to grow around it. Some useful vocation will be thought of for the boys. Ideas spring up and appear to crowd in when once the food problem is solved. People of the locality evince a keen interest and will be often visiting the school.

For a canteen to be started and run for the benefit of the boys the state must in the first instance create the necessary atmosphere in schools by giving them permission. It is idle to expect the state to come out with grants in the very beginning. Nobody can doubt the good intentions of the state. It has its blessings for such schemes. When the question of finance raises its head and this assumes huge proportions, when applied to the whole state—the state naturally shrinks from the responsibility and shrivels up and puts the thing off. Further the state cannot act on mere ideas. It should have concrete examples. It proceeds with the cau-

tious steps of an elephant and it is but natural. So let promising localities start the thing and show the way.

Next the school enthuses the people of the locality and helps in the formation of a non-official body and the school supplies that body with manpower for organization and collection and distribution. The non-official body maintains accounts and submits them periodically to the locality.

In conclusion may I say: "Is there a greater service than nursing the sick and feeding the hungry? Is not God thanking us when children, nursed and fed, look into our eyes, with a soulful smile?"

The why of it we know, the how of it I have said according to the best of my light and experience and the only question that is now remaining is, when shall we all commence it?

—The National High School Magazine,
Bangalore

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By A. VENKATARAMANIAN, M.A., L.T., F.T.S.

(Retired Educational Officer, H. E. H. The Nizam's Govt.)

"The first lesson of Citizenship is learnt between the mother's kiss and the father's caress."—Mazzini.

EVERY educator, be he or she a parent, or a teacher, or a guardian, would do well to remember the following truths and to apply them in practical life in the noble task of training the children, the citizens of the morrow, entrusted to his or her care:—

1. The child is a soul or spirit come into this world with a definite purpose.

2. The child is endowed with certain potential capacities.

3. The child is born with certain "tendencies" (*vasanas*) of its previous births, which play a very important part in the shaping of the life of the child.

4. The educator's task is to watch and find out these tendencies and encourage those that contribute to the welfare of the child, and discourage those evil tendencies that are likely to do harm to the normal growth and development of the child.

5. The child's mind is by nature plastic, and this fact is very important from the educator's point of view, as plasticity is the foundation of educability.

6. The child is social by nature, and can grow and develop only in society.

7. Society without individual and individuals without society cannot exist.

8. The child must be trained to a life of service, sympathy and truth. Extra-curri-

cular activities such as scouting, games and sports are helpful.

9. Character is the life-boat in the Ocean of Life, and if education should serve its purpose, it should help the child in character-building.

10. Experience is the best school all through life.

11. The mother is the first teacher, by divine right. She lays the proper foundation for education. Hence a lucky child gets a cultured mother.

12. The latest psychological researches have proved that the first three years of a child's life are the most important for educational purposes, and hence the precious period should not be neglected.

13. Every child must be encouraged to think and reason freely, and must be allowed liberty of expression.

14. Every school and college must be useful for the child's liberty of thought and liberty of expression.

15. A teacher is born like a poet. Such a teacher naturally loves his work and the child whom he regards as a ward entrusted to him by Providence. He realises his responsibility, and is justly proud of his being a worthy member of the "noblest of professions". He feels genuinely that he

has dedicated his life to the service of children.

16. Whatever is learnt in childhood lasts long and influences in later life considerably.

Aristotle's "Politics" ranks among the greatest books of all time. The Greek philosopher based his speculations on the proposition that man is a social animal. The dictum means that man is born in society and lives in society. Society is indispensable to the continuation of the human race. Four reasons may be adduced in support of the proposition. (1) Man is born a helpless babe, and for years he depends for his very existence on others. (2) In spite of his initial helplessness, he is endowed with great potentialities. The human mind can develop only in society. Learning to speak is possible only in association with others. "Man can function as man only in association with his kind". From the moment of the birth of a child social influences begin to play their part on it. (3) The plasticity of the human mind in childhood is at the root of educability. This helps the child to educate himself and to receive education from others. (4) When once the child is socialised, it learns to adjust, adapt and imitate.

Of all the institutions through which social life expresses itself in a natural manner, the family ranks first. It is through the family children are nurtured and the human race perpetuates itself. The home is the seat of Love Divine. It is there that man and wife merge themselves into a common intimate life and their offspring are affectionately brought up to share it. Home-affections are proverbially deep.

Some of the most valuable qualities of life are evoked by the family. Self-sacrifice, affection, sympathy, and co-operation are some of them. There is an old saying of the *Vedic* period that a husband, wife and their child form the tripod of the family. Every affectionate father, as a general rule, is prepared to make any sacrifice to provide for the conveniences and comfort of his beloved children. However much he may be hampered by poverty, he leaves no stone unturned to look to the health and education of his child. But a father's affection is next only to the mother's. An Indian proverb says: "If the mother dies, the father becomes the uncle". This shows that the father's affection is because of the mother. Even as moonlight is sunlight secondhand, the father's affection is mother's affection secondhand. This is borne out by experience, and has become axiomatic. Is there anything equal to the mother's love? The mother, whose devotion is proverbial is all in all to the child. Her inordinate and incomparable love makes the child love its mother with all its soul. Thus a happy home consists of dependent children and loving parents. They lead a corporate life. How unfortunate and unhappy is the home where the husband and wife are hating each other, and are ever quarrelsome, their discord being a source of misery both to them and to their offspring! How can home-affections in such a family become a permanent feature of life? How can children in such a family hope to have a favourable environment for their preparation for life?

On the other hand the sympathies and affections cultivated in a sweet harmonious

home soon transcend the bounds of the home and become responsible for wider relations, such as friendship, without which life is not worth living.

Adjustment of temperaments is the keynote to sociality. Two or more persons cannot live together without such adjustment. The home is the place where the child first learns how to adjust. The home is the place of mutual adjustments. The home teaches the child how to live a life of loyalty, co-operation and altruism.

Not only is the family the school of affections, but it is also the school of education. According to the latest psychological researches, the first three years of a child's life are the most important for purposes of education. During that impressionable period, the child acquires the ideas and opinions, habits and ways of living current in the family. Lives of great men of the world remind us that the precept, example and training of their parents were responsible, to no small extent, for their success in their later life. True, in the case of some unfortunates, the bad influences of the family were responsible for their lives being wrecked.

Surround the home with favourable conditions, and you will see the family fulfilling its functions in an admirable manner. Education is indispensable to good life. The educated household is the foundation of the right kind of social life. A child born of cultured parents in a well-to-do family is, indeed, lucky. But the lot of the child born of poor parents is miserable. The uses of adversity may be sweet in certain circumstances, but the pangs of poverty eat

away the vitals of happy life, and adversity brings misery in its train and counteracts the wholesome tendencies so natural to a family. Wholesome food, clean clothing, and good shelter form the economic minimum, and every family has a right to it.

Another condition favourable to good family life is a correct understanding of its nature and the adjustments that are necessary. Take the case of a family, a member of which is exceptionally haughty and overbearing. Not only does he fail to understand the nature of family life, not only does he refuse to adjust his own temperament to that of others, but also he imposes his own will on them. The natural consequence is to repress and distort the personality of the associates. Thus an unreasonably overbearing father makes hypocrites of his children. I now recollect the case of a father addicted to smoking cigarettes constantly at home in the presence of his wife and children and ordering them not to smoke at all. One day the mother saw her boy stealthily smoking and reprimanded him; but the boy continued to indulge in it and quoted the example of his father. The mother answered: "Your papa is an elder and he told you not to smoke, and you must obey him". The boy at once retorted: "I do not do so in his presence". When the father was apprised of it, he confessed that he was making a hypocrite of his son, and ordered the boy to smoke not stealthily, but openly in future. Fear flies for favour to falsehood.

Again, man and wife in a family must clearly understand that the married life is a corporate life in which personalities must fuse together, and that nothing shall be

allowed to come in between their free and intimate spiritual union. The harmony should, under no circumstances, be strained, lest such a conduct may lead to discord, which may seriously hamper the moral growth of children.

Absolute independence of a family or of an individual is a myth. All individuals are interdependent. Likewise all families are interdependent. Both are interdependent in their objectives, and have to co-operate in the common cause.

Now let us examine the correct relation of society to the family. Society has certain rights in its relation to the family. Firstly, society has the right to see that parents do not neglect their responsibilities; secondly, society has the right to pass laws and create a humane public opinion to prevent and punish gross ill-treatment of the children or women in the family; thirdly it has the right to see that the children, the citizens of the morrow, are given proper education; fourthly, it can insist on the family doing well its duties so as not to weigh heavily on any of its own members; and lastly it has the right to set up standards of family life to facilitate necessary adjustments.

Every individual should, to the best of his ability and means, further the moral and material welfare of society as a whole. The family should have as its motto, even as the individual should have, "Do unto others as you would be done by."

As a general rule, the young people should be trained to develop their own opinions on all subjects, and to have the advantage of advice and guidance from their elders. So

far as conduct is concerned, the young should submit to the control of the elder until the attainment of majority. The elders may allow as much liberty of action to the young as may be consistent with the welfare of all concerned. Thus, the home, placed in a good social environment, educated and well-to-do, reconciling liberty with guidance, helps to sweeten and enrich life in an abundant measure. The home is the starting point of civic life, nay, it is also an integral part of the wider civic life.

Schools and colleges come under cultural associations for diffusing and advancing knowledge and for refining the tone of social life. They are the Temples of Learning. Education is the foundation of good life, and therefore it must be universal. Under modern conditions of life, it is an absolute necessity for all, and should not be a luxury for the few.

"By education we add to the child's experience of the human race. His own experience is necessarily one-sided and shallow; that of the race is thousands of years deep, and it is rounded to fulness."

The safety and strength of a city reside above all in a good education, which furnishes it with instructed, reasonable, honourable and well-trained citizens. It is the duty of every educational state to plan education on an adequate scale, enlisting the co-operation of private agencies and local boards, furnishing the necessary funds to improve the system. As has been repeated above, every boy and girl must be put to school. Education is the foremost right and its pro-

* W. T. Harris

motion is the foremost duty of all members of society.

The plasticity of the child's mind is the foundation of educability. The child has the capacity to imbibe habits and opinions. The adult mind grows and continues to adapt itself to the varying circumstances of life. The development of personality is the outcome of plasticity and adaptability. This is education in the widest sense of the term. It begins with life and ends with life. All of us die as learners. Any school or college that encourages cramming without making the *alumni* think and reason for themselves, and express freely their conclusions, is only a stereotyping machine. In such a school or college, the growth of the younger generation is stunted. Schools and colleges of the right type are true educational institutions where "education does not mean teaching people to know what they do not know, but education does mean teaching them to behave as they do not behave; where education is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust, but it is training them into the perfect exercise and kingly continence of their bodies and souls, by kindness, by watching, by warning, by precept, and by praise, above all, by example."

Every school or college is a political institution maintained by the State for the cultivation and propagation of national ideals. Every school or college is a machine deliberately contrived for the manufacture of citizens. It is the die of the machine that varies according to national ideals. It is really interesting to see how the higher education of different civilized countries reflects in its organisation and character the

political institutions of the nations concerned. But I reserve this topic for another contribution to *The Educational Review*.

But, suffice it to note for the present that wherever we look, whether in the Old World or the New, we find the movement for national training taking place. Hence the educational awakening we notice around us in our own motherland. We see that democratic states train future rulers and military states train future soldiers. As a rule states do not educate out of pure love and charity, but from selfish motives. In our own country, the motive of the English rulers was to manufacture clerks for Government offices. Even when there was gradual recruitment to higher services, fear of rivalry, and parsimony played no small part in influencing the policy of the authorities. The system of training in our country so long, it should be conceded, had the effect of crushing national aptitudes and characteristics, and therefore it is being condemned on all sides by thinkers and national leaders. Any system of education, however, crude it may be, that tends to develop national aptitudes and characteristics must commend itself to all impartial reformers. Each nation must have the system best suited to its idiosyncracies. It is by development along its own lines that each system will reach the ideal, but certainly not by adaptation of an alien system as in our country. Every country has that system of training best adapted to its present needs, and most capable of developing in such a way as to meet future national needs. The growth of "world-citizenship" that is going on all over the globe can no longer be ignored, and our future Indian system must fall in line with this general tendency, and shape its course accordingly.

Thus the training of the future citizen all over the world will be less concerned with instruction and more with education. All the child, and not some parts of him must be developed and trained. The nurture and growth of his body is a duty and is equally indispensable with that of his mind or soul. The aim of all true culture is adaptability. The school or college of the future will have as its task the manufacturing of highly skilled and fully cultured intellects prepared for all the problems of life, and not some of them.

As I hope to say something about the place of the scout movement in the system of training in another contribution, let me add a word about the scout-system here. If properly organised (and not as it is at present, in some educational institutions, reserved for a show on ceremonial occasions) it serves a very useful purpose. It practically

teaches self-reliance, altruism, industry, selflessness, universal brotherhood, loyalty and the true meaning of Life. Every scout is a world-citizen, and his sphere of influence is not confined to a particular caste or creed. He is ever ready to be helpful to the society in which he lives, and evince a spirit of self-sacrifice and divine love. If every scout is a true scout, rigidly following the principles enunciated and preached by the founders of the movement and living the life of a scout, no better living example of a citizen can be found than a scout.

Indian games are at present rarely encouraged in our educational institutions. In a few schools that I have seen where Indian games are played, my experience is that our boys and girls take to them much more enthusiastically than to foreign games. In every item of national education, national ideals must be the guiding principle.

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ESSENTIAL QUALITIES OF A TEACHER

By MRS S. SARASVATHY, *Headmistress, National Girls' High School, Triplicane, Madras*

"**I**" says Prof. Tyndall, "there be one profession.....of paramount importance, I believe it to be that of the school-master". We, having taken up that profession of paramount importance, must know some of the essential qualities we must possess in order to keep up to our dignity and position and obtain success.

In the first place, we must remember that the true teacher educates and she is not satisfied with pouring into the child's mind a certain amount of information without caring whether it be assimilated or not. Besides natural teaching ability, there must be devotion to the child and the work. A person who loves the work has the enthusiasm for the work and becomes as it were one of the pupils. She enters into their minds and is thus able to trace every answer to its source and so to clear up doubt and show to a pupil her very thoughts. Pupils love her and on coming to teach a class, the teacher perceives such gladness and delighted expectation.

Success must ever mainly depend upon the amount of life, love and earnestness that the teacher herself brings with her to her vocation. Without earnestness, we can do nothing, with it we may do everything. The character of almost every girl as regards earnestness or carelessness, energy or languor, depends on the example of the teacher she is under for years.

The teacher should never tire of going over the same ground again and again till

her dullest scholars have completely mastered all that she has been trying to teach. She should make it her practice during every lesson to watch the dull and careless and never rest satisfied till she feels that she has aroused their interest and is keeping their attention. A good teacher will never blame children for dullness which they cannot help, but will rather blame her own inability to discover and smooth away their difficulties.

The teacher must have freshness of mind. Every year conditions change. Pupils and classes change from year to year. The teacher must not use stereotyped methods, but teach according to circumstances. We can never have a lesson as planned in our notes of lessons. The pupils might come out with some typical question, which will take us quite out of the way from the planned lesson. We must therefore be prepared to change our method to suit our circumstances.

To be able to enjoy teaching, a teacher must be earnest and enthusiastic. Confidence is necessary for ability to govern, and nothing is so fatal as the want of it. Self-distrust is detected in a moment by the young, and its presence not only destroys their confidence in their teacher, but also makes them disposed to resist orders which they see that she herself knows that she is unable to enforce.

Familiar as the truth is, it is worth reiterating that while teaching is one of the

professions which most try the patience, it is one in which the maintenance of a cheerful and happy temper is most essential. Some of us are conscious of a tendency to hasty, unguarded words, to petulance and to sudden flashes of injustice. It is a great misfortune to a teacher and it may lead to the worst consequences. We must be prepared to take some pains with ourselves and cultivate patience and forbearance. We want patience, because the best results of teaching come very slowly.

The teacher should be kind, courteous and dignified. A rough and uncouth demeanour fails to please even the most neglected child. Too much familiarity is not appreciated. An energetic manner delights the child fond of doing things. The pupils respect a teacher, who is ever ready to rouse them to active employment. An encouraging manner is effective in stimulating children below the average in mental activity.

The one crowning qualification of a perfect teacher is sympathy—sympathy with young children, with their wants and their ways—and without this, all other qualifications fail to achieve the highest results. As Fitch says: "Teaching is the noblest of all professions, but it is the sorriest of trades." Nobody can hope to succeed in it, who does not throw her heart into it. There is no calling more delightful to those who like it: none which seems such poor drudgery to those who enter upon it reluctantly or merely as a means of getting a living.

The language used by the teacher should be marked by simplicity and clearness as

well as by grammatical correctness. There is necessarily a great expenditure of voice in teaching and it is of much importance to know how to economize it. Simply from the point of view of one's bodily health, it is not good to shout or lift up the voice unnecessarily. A low tone not only effects as much as a loud one, but it actually effects more. If we determine never to raise our voice when giving commands, they will listen to us and to this end learn to subjugate their own voices habitually and to carry on their work in quietness.

A firm steady gaze at the class speaks volumes. The watchful eye prevents disorder, maintains discipline and ensures progress. It is essential for the teacher to stand in a place, whence every member could be seen from and no act or movement could escape notice. For disciplinary purposes, an ear quick to detect and discriminate sounds and to locate the part of a class from which they arise is of the greatest service to the teacher.

The vast importance of the teacher's influence can perhaps be better realized, if one thinks that in the schoolroom sit the men and women of the future, and that the teacher is shaping and directing the lives of the coming generation. The teacher should be a pattern for children to imitate, so that they may be trained in habits of punctuality, good manners and correct language, of cleanliness and neatness, and be impressed with the importance of cheerful obedience to duty, consideration and respect for others and honour and truthfulness in word and act. It is always better for the teacher to be simple and natural in her ways and

means. The pupils like to imitate the teacher in every respect, namely, writing, dress and manners. The teacher's personality does not end in the school room; it extends to the home. The parents esteem and respect the teacher for her courtesy and sympathy, her enthusiastic and hopeful spirit.

Teachers should also have a practical knowledge of the hygiene of childhood. With the best systems of warming and ventilation, it yet rests with the teacher to see that the class room is flushed with fresh air between lessons. The most ideal seats and desks are useless, unless the teacher sees that they are adapted to the individual child and when that has been done, the teacher has still to see that the correct attitude which the desk and seat make possible, is really assumed by the child. The teacher should understand the danger of eye strain and be able to ascertain whether the lighting in all parts of the class room is sufficient. She should be able to test the eye sight and hearing of her pupils at least to the extent of being able to gauge their efficiency for school purposes. She should have sufficient knowledge and power of observation to note any ill effect the school work is having upon the child. She should be thoroughly acquainted with the signs of fatigue. She should be able to recognise, when laziness results from ill health, unruliness from want of outdoor exercise and stupidity from the possible existence of adenoids.

The teacher should take care to make use of the children's instinct of curiosity, collection and construction in studying subjects like science, geography and history. They must encourage the children to ask questions and must be ready to answer them.

Most important of all, the teacher of a given subject should first of all possess a full and exact knowledge of the subject, which she essays to teach. It is not enough, if we are a little ahead of the pupils. There is a large percentage of waste in the act of transmission. Before we impart a given piece of knowledge, we must have a wide general knowledge of the subject as well. For example in arithmetic, a teacher cannot teach the subject of percentages without mastering its relation to other topics like decimals and fractions. The teacher should always be a learner. By learning we can discover new methods of teaching.

It is always necessary to prepare the lessons before teaching. Even though it may be a matter of simple addition or subtraction, we must think over the subject and on what words it will be necessary dwell by way of explanation and what form of illustration should be brought to bear upon it. So the careful preparation of notes is indispensable.

To conclude. "The teacher's character must be sane, decisive, stable, honest and righteous. Sanity of character means proportion. Decisiveness of character makes the teacher an individual, whose position can be understood and has to be reckoned with; stability of character raises him above solicitation; honesty of character hesitates not to condemn the poor work of pupils whose feelings he would like to shield, and righteousness of character sets eternity in his heart. Society will always have its teachers: their character should match the permanence of their office."

SHAKESPEARE'S PLAYS

The following Plays of Shakespeare have been edited under the general editorship of the late REV. F. W. KELLETT, M.A., Professor of History and Political Economy, Christian College, Madras, and Fellow of the University of Madras:—

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EDUCATION AND POST-WAR RECONSTRUCTION*

BY RAO SAHIB S. R. RANGNATHAN M.A., L.T., F.L.A.,

Librarian, Madras University Library and Secretary, Madras Library Association.

WHEN a patient is in a state of hyper-pyrexia, the first business is to bring down the temperature. But while the nurses are on that job, the pathologist and the bacteriologist should lose no time in tracing out the root-cause of the trouble; and the physician should be no less prompt in planning the remedy. It is in a similar spirit that one should approach the problem of the post-war reconstruction of education. It is true that our countrymen in khaki are still fighting in three continents and that our War Councils are busy planning offensive and defensive measures. But it is no less important that others too should simultaneously make themselves busy in their own spheres and think out plans for post-war reconstruction. We of the educational profession have no small part to play in this reconstruction. It is our function to determine the shape and the part that education can and should have in that great work. Indeed, bad times are busy times in education.

The present conflagration is at bottom a violent symptom of an acute social disease. This is traceable to three causes: one, the incommensurability of the economic and the political paces of society at large; two, the inadequacy of the present extent and content of education to the needs of the democracy of to-day; and three, the inequality in the intellectual and the spiritual advancement of the individual.

In the economic sphere we have passed on from the stage of closed village units, through closed national units, to a closed world unit; no further expansion is possible. But politically we are still cut up by national barriers. Nationalism cannot thrive side by side with world economy, without damaging society. When education was secularised years ago, the State was congratulated on the freeing of the school from the baneful influence of religious dogma. Yet, the material set forth in one of the publications of the Carnegie Endowment for International Peace shows beyond doubt that in most countries the State has developed, since the last war, the dogma of nationalism to the point of corrupting and overshadowing education. Its influence is proving to be as baneful as that of religious dogma. In the new education the school-fostered dogma of narrow nationalism must go. It should not be mistaken for patriotism. The evolution of human society has been towards the elimination of force as a means of settling disputes in ever widening areas and towards the substitution of law for war. The new education should foster this wholesome social development.

The new education should note with care another aspect of nationalism. This aspect has been thrown into sharp relief by the great social experiment in progress in Europe between the last war and the present one. This experiment is the negation of indivi-

* Based on a speech delivered at the All India Radio, Madras.

dualism. Since the Renaissance, individualism has been fostered with great care. The democracies of to-day are its outcome. But the promoters of the new experiment would trace all the ills of humanity to this treasured gift of the Renaissance. In the words of Maria Palmieri; "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 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." In the light of such a philosophy, the new experiment makes education a matter of regimentation. But securing social conformity by the force of regimentation means making everybody amoral. Hence the new education should realise that many grades and blended attitudes are possible between absolute freedom and blind obedience. It should act on the knowledge 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 nation and society at large. While it should, 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.

With regard to the extent of education, post-war reconstruction should bear in mind the wisdom embodied in the words Jefferson wrote in 1787. "Educate and inform the whole mass of the people", he said. "They are the only sure reliance for the preservation of liberty." This will mean education for all the people, no matter where they live, or what their status is. Education cannot be advanced in one place and backward at another; nor can it be at different levels in the different strata of society. Ignorance at any point, however remote, will be a source of danger. Hence more schools will be required. Inefficient schools should be helped to become efficient, and not closed down. Consolidation is premature in our country to-day. Achievement of 10% literacy in a century is beyond doubt anti-Jeffersonian. The new education should aim at liquidating illiteracy with lightning speed.

Education is a social process. Its content is therefore conditioned by the state of society. Decades ago, proficiency in nothing more than the three R's would have been adequate to the needs of democracy. But to-day, they will certainly fall short in helping our people to decide at the polling booth between Nazism, Communism, and Individualism or between Social Credit and the other correctives of distribution of wealth. Education of the people must be broadened in proportion as the State extends its functions and operations.

This broadening brings in its train another factor in the reconstruction of education. Technological progress and the economic, political and social problems arising out of

it, require a kind of insight and attitude which we expect to come, in large part, from the schools. Discussions ranging all the way from the observance of the rule of the road to world peace have a way of terminating in the conclusion that the problem in hand is, in the final analysis, a problem of education. If we note next, how the schools adapt themselves to this rising tide of demands, we find a naive tendency to overload the curriculum with a bewildering variety of subjects. Children cannot bear this load of information. The bewilderment is rendered worse by the information on some of these subjects changing overnight. Hence the new education should aim, not so much in equipping the children with every possible bit of information they are likely to require in later life, as in educating them for perpetual self-education with the aid of recorded knowledge. In other words, the library should become the heart of the school and the intelligent use of public libraries, of which there should be a net-work, must be one of the primary objectives of the new education.

Lastly, we come to view the subject from the side of the individual. Man is an organic integration of body, mind, and spirit. Each of these factors should be fostered in due proportion. We are paying heavily to-day for neglecting the last. If democratic civilisation is to survive, there is another warfare that must be waged, not with carnal weapons, but with weapons of the spirit. To win through, we must not only overcome the enemy's might, but must also overcome the enemy in ourselves. It would be a sorry business to triumph in war and to succumb in the end to the mentality that excited the war.

All improvements of the social, political and economic organisation of mankind cannot be considered to be anything else but a better means of bringing about a more adequate realisation of the life of the spirit in the world of man. At no time must these improvements be mistaken for the end and the goal of life. That goal is not merely to build better houses, wider roads, and finer schools; it is not merely to create more wealth and to distribute it more evenly; it is not merely to increase material well-being and mental satisfaction. But the ultimate goal of life is the attainment of peace with the world and the attainment of permanent bliss, *nityananda*, i.e., spiritualisation of man. How can this goal be reached? What is the agency that will kill the mentality that blocks the way to this goal and excites conflict at frequent intervals? How can mutual mistrust and fear at the bottom of such conflicts be overcome? Questions of this type should be directly faced by post-war reconstruction.

The new education must strive to solve these problems. For it is only spiritual education that will exercise the intangible internal enemy in man, responsible for such a mentality. It is only spiritual education of the right kind that will prevent the suicidal abuse of intellectual achievements, scientific discoveries and mechanical inventions. It is only spiritual education that will ensure decency, trustworthiness, respect for the person, accommodativeness, co-operation and mutual trust and help. Hence the new education must pay special attention to the development of the soul in man. In this respect India has something definite to contribute. It has still an uninterrupted line of realised souls. While their contemporary representatives may not aggressively step in, they are always there to give their helping hand in the post-war reconstruction of education if their aid is solicited with sincerity.

NEWS AND NOTES

THE ALL-INDIA EDUCATIONAL CONFERENCE

THE All India Educational Conference will be held at Indore (C.I.) during the Christmas week of 1942. At the last Conference at Srinagar it had been decided to hold the Conference at Madras. But as Madras expressed its inability to hold the Conference this year, the late Principal Seshadri approached the educationists of Indore to hold the Conference there. The Education Minister of Indore has invited the Conference there and has stated that His Highness the Maharaja Holkar has kindly consented to be its patron.

'LOKSHALA' EXAMINATIONS IN BOMBAY

The Government of Bombay has decided to encourage the opening of *Lokshalas* to promote the general education of pupils, who have completed their full primary course and who cannot afford an English education. Instruction in them will be through the medium of the regional languages and English will not be taught. These institutions will thus come into the category of secondary schools. A special Lokshala examination will be held and the standard will conform generally to that of the School Leaving Certificate Examination. It will be open both to local authorities and to private associations and secondary schools to open Lokshala classes. The Lokshala course will be spread over a period of three years. The first examination which will be known as the Lokshala examination will be held in April 1943, and thereafter annually.

MILITARY TRAINING IN ALIGARH UNIVERSITY

Three years ago compulsory military drill for intermediate and B.A. students was introduced in the University by Sir Shah Sulaiman, the late Vice-Chancellor of the Muslim University, Aligarh. On account of urgency of the problem, special arrangements have been made this year by the University for the training and instruction of students desiring to obtain Emergency Commissions on land, air or the sea.

Five members of the University staff were deputed for training at the staff College at Mhow. Of their return in July they will give intensive training on modern military lines. Arrangements have also been made for the appointment of a special officer to impart instruction in colloquial English and general knowledge. Students desiring to join Emergency Commissions will also join University classes for which they are academically qualified.

Besides, the University authorities are contemplating to introduce a special course of Military Science in B.A. classes. Negotiations to increase the number of students in the U. T. C. are also proceeding with the government.

Students desiring to join the Emergency Commissions may apply at an early date to the Registrar, marking their applications, "Emergency Commissions."

AMERICA'S PORTABLE SCHOOLS

American children migrating with their parents to the mushroom towns springing

up around the new defence industries will not find life one long vacation. Portable schools are being erected along with the dwellings, says *News-week*.

At Vallogo, California, where 1,692 families are now living in portable houses, the Federal Works Agency has erected the largest demountable school ever constructed. It has 24 classrooms, an auditorium, gymnasium, kitchen, cafeteria, and administration offices. It will accommodate 1,000 primary and secondary pupils. The one-story building is surrounded by open porches, and is finished with white ceilings and lemon-coloured walls.

Virtually all of the mushroom building that is taking place under Government orders for defence workers is of the portable type. The buildings are efficiently planned, speedy of construction and cost little. The idea of the demountable building is progressive. Should it ever be desirable to move the plants, the houses and schools could follow. After this was there will be no remaining "ghost towns" to testify to waste of money, materials, and man-power.

ELEMENTARY EDUCATION IN MYSORE

In the Mysore Representative Assembly, Mr. J. Mohamed Imam, Minister for Education, explained the educational policy of the Government.

Mr. Imam attributed the low percentage of literacy in Mysore to the vast disparity between the percentage of literates in urban areas and that in the rural areas. The Government had prepared a scheme of primary education specially for rural areas. If the percentage of literacy in Mysore com-

pared unfavourably with that obtaining in Cochin and Travancore, it was because in Mysore the entire cost of education had to be borne by the Government, while in the other States primary and even middle schools were working on the aided system. The Government were doing all in their power to banish illiteracy, and about 375 more primary schools were proposed to be opened in the coming year. Mr. Imam assured that very soon every village with a population of 500 in the *maidan* areas, and 300 in the Malnad area, would have a primary school. In the Malnad area, arrangements would be made to have a central school for groups of villages, as it was not possible to have schools in every village in view of the scarcity of students from individual villages.

WARTIME EDUCATION IN BRITAIN

The main weapon with which to win the next peace is education, declared the President of the Board of Education, Mr. Butler, presenting the annual estimates before an attentive audience in the Commons recently.

While the Axis powers were restricting and reducing education, Britain was spending more money than ever, he said. Despite evacuation difficulties, 99 per cent of the children were now receiving full-time education. Over 700,000 got the mid-day meal at school and 3½ million got milk daily with an almost incredible effect in well-being. School-leaving age would be raised to 15 when possible. Meanwhile, one new committee was reviewing industrial and commercial training, another reviewing the

entire examination system and still another planning boarding school education for those unable to pay for it.

BRITISH PUBLIC SCHOOLS

Sweeping charges in the public school system are likely to be announced shortly by the President of the Board of Education, Mr. R.A. Butler. The old system by which such schools as Eton, Harrow, Rugby and Winchester were open only to those who could afford to pay high fees, is to disappear. These schools will come into the general education scheme of the country and free places will be available at them for children of the lower middle class and the working class.

Public schools have been badly hit financially owing to the heavy war taxation and they have accepted government assistance.

CALCUTTA UNIVERSITY BUDGET

Special provision made this year for A.R.P. and other emergency measures and for conducting University examinations from Berhampore instead of Calcutta are repeated in the budget of the Calcutta University for the next year. It was presented at a meeting of the Senate on 27th of June. This year's revised budget contained a provision of Rs. 89,500 for A.R.P. and other emergency measures, including Rs. 50,000 as the University's contribution to the Government grant fund for A.R.P. measures. In the next year's budget there is a provision of Rs. 23,000 under this head. The revised estimates for the current year reveal that the University had an increased income of about Rs. 2,50,000 from examination fees.

GOVT. SCHOOLS AT CALCUTTA

Government schools for boys and Government educational institutions for women and girls in Calcutta and its adjacent industrial areas as well as in the town of Chittagong will not reopen after the present holidays until further orders, according to a Bengal Government communique issued recently. This decision, it is stated, is taken in accordance with the Government's policy that ineffectives, (those whose presence is not essential), should be encouraged to leave dangerous areas. Alternative arrangements will, it is added, be made for the education of the pupils studying in those institutions. Non-Government institutions of similar status and character in the same areas are advised to follow the same policy and the Government would give all help to such institutions to make alternative arrangements.

ADULT LITERACY WORK IN MYSORE

Declaring open the Adult Literacy Conference recently held at Bangalore, Mr. N. Madhava Rau, Dewan of Mysore, congratulated the State Literacy Council on the results, it had achieved, within the short period of its inception and urged the Council to extend its activities to rural areas also. He exhorted the Village Panchayats, to set aside funds for this purpose, so that they could avail themselves of the scheme, under which the Education Department would make grants for Rural Libraries. He stated that Government had made provision for Re. 20,000 in the budget for adult literacy work. The Dewan also said: "It is well for us to remember the principle that literacy

is not an end in itself but only a means to an end. It is therefore necessary to take measures to prevent people, who are made literate from lapsing into illiteracy and to make it possible for them to have a continuous course of liberal education."

Mr. J. M. Imam, Minister of Education, invited the co-operation of all people irrespective of party affiliations in this work.

THE LAKSHMINARAYAN TECHNOLOGICAL INSTITUTE

The Lakshminarayan Technological Institute, constructed out of a princely donation of 34 lakhs, donated by the late Rao Bahadur D. Lakshminarayan, Member, Council of State, will commence functioning from this month at Nagpur. Dr. Salatore of Calcutta has been appointed the Director of the Institute. The assets of the Lakshminarayan bequest now stand at about Rs. 52 lakhs and this is the largest single donation received by the Nagpur University which controls the affairs of the Institute.

WOMEN'S EDUCATION IN TRAVANCORE

Sir C. P. Ramaswamy Iyer, the Dewan of Travancore, speaking on the occasion of the opening of Her Highness Setu Parvathi Bai High School recently said that Travancore had been a notable pioneer in the progress of women's education and to-day enjoyed the enviable distinction of leading the whole of India not only in men's but also in women's education—mainly in women's education. He then urged those in charge of those institutions to impress on the student population the need for health and good spirits side by side with other accomplishments. Concluding the Dewan said that the whole field of women's education was very vast and that their ideals should be very lofty.

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BHANDARKAR ORIENTAL RESEARCH INSTITUTE

The 25th foundation day of the Bhandarkar Oriental Research Institute was celebrated at Poona at the Institute's premises. Sir Chinanlal Setalvad, presiding over the occasion, paid a glowing tribute to the memory of the late Sir Ramakrishna Gopal Bhandarkar, and appealed to the Government and the Indian Chiefs to mark their appreciation of the inestimable work done for the last 25 years by the institution in the field of oriental learning and research, by means of generous donations and similar contributions.

MISCELLANEOUS

Sir M. Ismail, Prime Minister, Jaipur State, and Mr. Ganganvihari Lal Mehta, President of the Federation of Indian Chambers of Commerce and Industry, New Delhi, have been, it is announced, nominated as members of the Central Advisory Board of Education.

At Sandur, the Sir Chatrapathi Shivaji Vidyamandir was opened recently in the new school buildings. His Highness the Maharaja has directed that in the case of bonafide subjects of the state, education should be free in the primary standard. No fees should be charged for girls up to the Matriculation Standard and no tuition fees also should be charged in the case of boys, they being required only to pay for eight ounces of milk per day and for the prescribed school uniforms. Special facilities are being afforded to children of evacuees.

The Cochin Government have passed orders sanctioning a contribution amounting to half the cost, from Chingom 1118, towards the expenditure of giving dearness allowance to aided school teachers, if the managements decide to give the same according to the scale allowed already to Government employees.

THE CEYLON UNIVERSITY

On the 1st of July, 1942, a proclamation under the Ceylon University Ordinance established the University of Ceylon. Fourteen days later, it was inaugurated in Colombo by Dr. Ivor. Jennings, its Vice-Chancellor, at an unostentatious domestic function.

The University of Ceylon is residential and unitary with faculties in arts, sciences, oriental languages and medicine for the present. It is proposed to add a faculty in law later on.

Hitherto the educational system of Ceylon had been linked up with the University of London. One of the reasons for starting the University of Ceylon was the difficulty of communications with London under war conditions. The real reason,

however, according to Dr. Jennings, was that every year the corrosive influence of London examinations was eating deeper into the educational system of the Island.

SCHOOLS IN MADRAS COASTAL AREAS

The Working Committee of the South Indian Teachers' Union, at a recent meeting, after discussing the fall in fee income in schools in coastal areas, on account of depletion in strength, resolved to request the Director of Public Instruction to make arrangements for monthly payment of grants equal to (1) the loss in fee-income, on account of the award of fee-concessions under Rule 92 of the M.E.R., (2) the expenditure incurred on scholarships and fee remissions out of the fee income and (3) the entire difference between the monthly recurring expenditure and the income from tuition fees reckoned at standard rates.

BOOK REVIEWS

HITLER YAR ? TRANSLATED INTO TAMIL FROM 'WHO HITLER IS', BY R. C. K. ENSOR. OXFORD PAMPHLETS ON WORLD AFFAIRS, No. 20. OXFORD UNIVERSITY PRESS. PP. 30. PRICE ANNAS 3.

The account of the rise of Hitler, given by Mr. R. C. K. Ensor, may lack the distinction and charm of the inimitable sketch by John Gunther in his *Inside Europe*, but it is a very readable narrative and brings together a number of little known facts about Hitler and his Germany. It is a book which needs to be translated into our Indian languages, so that our people may know what manner of man Hitler is and the objectives for which he is fighting. It is all the more to be regretted that the translation under review should have been

so clumsily and carelessly done. We have little doubt that for the most part it will remain unintelligible to those for whom it is intended. Its Tamil is very unequal and is gravely marred by inelegances of every kind and indiscriminate borrowings from Hindustani, English and German. Some words like 'lance-corporal' and 'trade union' have even been misunderstood and mistranslated. We would suggest that the translation should be thoroughly revised when a new edition is called forth, and that explanatory notes should be given to many terms about the economic and social milieu in which Hitler's life is set. These terms may be familiar to students of European history, but they require some explanation for the average citizen here.

NAZI A TO HI YIL THOLILALARGALIN GATHI: TRANSLATED INTO TAMIL FROM 'LABOUR UNDER NAZI RULE' BY W. A. ROBSON. OXFORD PAMPHLETS ON WORLD AFFAIRS, No. 33. OXFORD UNIVERSITY PRESS. PRICE ANNAS 3.

Dr. Robson's interesting account of the manner in which organised labour in Germany quietly accepted the status of slaves in return for a veritable mess of porridge introduces the Tamil student to the political and social atmosphere of the organised industrial proletariat of the West. To convey that atmosphere adequately in Tamil requires considerable skill in translation and the use of simple explanatory notes here and there. While there is evidence to indicate that the pamphlet under review has been translated with some care, it still suffers from a surfeit of borrowings from English. We fail to understand why such simple and common words as 'member' and 'supply' should not be denoted by their equivalents in Tamil. And to make the book easily intelligible, it is absolutely necessary to give a number of brief explanatory notes on several points mentioned or alluded to in the text. We trust that these suggestions will receive consideration, when the next edition is prepared.

EASY TO TEACH, EASY TO LEARN, ENGLISH READERS BY W. MACLEAN, M.B.E., M.A., B.L., REGISTRAR, UNIVERSITY OF MADRAS. P. VARADACHARY & CO., PUBLISHERS, 8 LINGA CHETTY STREET, MADRAS. PRIMER AS. 6: BOOK I AS. 8: BOOK II AS. 10.

Exhaustive instructions to the teacher form a new and excellent feature of this series of readers. Mr. Maclean claims further that they place before the Indian teaching profession a method, 'which is

largely new in the teaching of English to pupils in secondary and high schools.' Each lesson is developed logically, one idea leading to another and the learning of new words is aided by the visual training given by carefully devised pictures. From the point of view of the development of vocabulary, the lessons stand in a rigid logical order, each lesson assuming knowledge of the words and ideas taught in the previous lessons. Holding that the best method of teaching a foreign language is "a combination of teaching the new language direct and through the vehicle of the pupils' own local language or mother-tongue", Mr. Maclean carefully instructs the teacher show this should be done. Pronunciation is taught through a simplified phonetic spelling.

There can be no doubt that the stress laid in these readers on logically related groups of words and ideas gives them a distinctive value and will facilitate the task of both teacher and pupil. They deserve therefore the widest possible use in our schools.

It seems to us desirable however that there should be more instruction in grammar, though as far as possible of an unobtrusive kind, and that the lessons should be steeped, to an even larger extent than has been done, in an Indian atmosphere.

YUDDHAP PADANGAL. TRANSLATED INTO TAMIL FROM 'AN ATLAS OF THE WAR' BY J. N. L. BAKA. OXFORD PAMPHLETS ON WORLD AFFAIRS, No. 22. OXFORD UNIVERSITY PRESS. PRICE AS. 4.

This booklet contains 15 maps, useful to all those who take an intelligent interest in the progress of the war. Opposite each map is a page of explanation giving in brief compass a number of facts about politics,

history, economics and geography. An excellent, if modest book of reference at a modest cost.

THE JOURNAL OF THE SIND HISTORICAL SOCIETY—VOL. V. Nos. 1-4, 1941—42. (KARACHI, THE DAILY GAZETTE PRESS)

We congratulate the editors of the *Journal of the Sind Historical Society* (Messrs A. B. Advani and N. M. Billimoria) on the very substantial and learned fare they offer to readers and students in the four numbers (January, June and November 1941 and February 1942) constituting the fifth volume of the *Journal*. It is a long array of valuable and informative papers that presents itself to us in these issues. Prof. Hodivala's comments on the *Tuafatu-l-Kiram*, on the *Tarkhan Nama*, on the *Beg-lar Nama*, and on the *Tarikh-i-Tahiri*—all having a bearing on Sind (as embodied in volume I of Elliot and Dowson's *History of India*) have been presented to us. Dr. Erhenfels contributes an interesting study of the history of dress on the lines of culture-historic investigation in the changes of dress-fashions, and concludes that Indian womanhood has at least preserved the main elements of its outward appearance to a much higher degree than has any other non-European nation.

Mr. C. L. Mariwalla, of the C. J. Sind College, Karachi, has contributed a detailed supplement on *Ancient Sind: A study in civilisation* in which he attempts an outline of the probable chronology and origins of the Indus Valley culture, and supports the theory of a Dravidian origin and affinity of the people. The Mohenjo Daro script may well be the root of the Brahmi script, and it would be a good thing if Sindhis should take up the work of further investigation of this civilisation in an understanding and sympathetic spirit.

A study of the Jats in Sind by Mr. N. M. Billimoria examines their social and ethnic affinities with other tribes and races. He also discusses the problem of Akbar's lite-

racy and holds that he knew not only Persian but Arabic, which he could follow, and Sanskrit and Hindi. Also the Sassanians are held by him, in another paper, to have exercised actual domination over Kushana territories in India, on the basis of coin-hordes discovered in the great *stupa* at Mohenjo-Daro, of painted pottery at Jhukar and of inscriptions.

We read in an other paper that the culture of Mohenjo-Daro flourished also in the west country of the hills and the Sind zone of chalcolithic culture was linked with that surveyed by Sir Aurel Stein in Southern Baluchistan. In No. 3 is included a very useful list of articles relating to Sind in the *Annual Reports of the Archaeological Survey of India* (1902—16), and the succeeding number contains an index to subjects relating to Sind in the *Reports* (1902—1929). The references relating to Sind in the *Chu-fan-chi* of the Chinese writer of the 13th century, *Chau-ju-kua*, who refers to 'Western Regions' have obviously a relation to Sind.

There is also plenty of material in these numbers bearing on the recent history of the Province. The articles under this classification extend in point of time from the days of Nicholas Withington (1613—14) to the origin of the Karachi municipality. The British commercial operations in Sind in 1799, Sir John Keane's campaign, the first Carmelite Mission in Sind, the early history of the Sind Irregular Horse, a picture of the echo of the Sepoy Mutiny of 1857 in the Province, the Portuguese invasion of Thatta and Nadir Shah's invasion—these lend a variegated colour and interest to the *Journal* and are mostly from the pens of Messrs Advani, Mariwalla and Lambaick.

The volume of the *Journal* keeps up a very high standard, not only in respect of the character and contents of the contributions, but also from the point of view of aims, documentations, get-up and other features. We wish the *Journal* greater success.

GENERAL

THE MAHABHARATA (English) for use in Secondary Schools, by P. V. Jagadis Ayyar, of the Madras Archaeological Department, With a Foreword by Sir T. Sadasiva Aiyar. Crown 8vo. about 104 pages. As. 12.

MATTAVILASAM, by the same author. With a Foreword by the Hon'ble Sir A. P. Patro, late Minister for Education, Madras. Crown 8vo. about 104 pages (1924). As. 8.

This is a free English rendering of the Drama of the same name by King Mahendra V'krama Sarman, recently unearthed.

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OUR CONTEMPORARIES

Shall We Change the Curriculum in the War Time ?

Under this caption, the editor of the *Journal of Educational Research* (U. S. A. Wisconsin) for April 1942, makes these very thought-provoking observations.

"The curriculum includes all the experiences provided or utilized by the school for attaining its goals. The children and young people in the public schools are daily meeting many experiences arising from the war. The question we are considering may, therefore, be restated in this form: shall the school utilize the experiences of war and even seek to provide other experiences related to the war? If these war experiences make no contribution to the present goals of the school, the question becomes even more searching. Shall the goals of the school be redefined to take account of the war—its successful prosecution and its consequences?

Do the goals of the school now take account of the fact that the issue in this war is freedom *versus* slavery? Do we in the schools realize that up to this point in the struggle the side for slavery is winning the war? Do we further realize that the forces of freedom could win the war and then foolishly lose the peace?

On December 30, 1940, the Educational Policies Commission unanimously approved its report on *The Education of Free Men in American Democracy*. The Commission then said: "The events of every passing day have underlined the critical and urgent importance of the contribution which

education alone can make to the defence and achievement of human freedom," the question we face is whether the American public school is committed above all else to a programme carefully "designed to give to the rising generation the loyalties, the knowledge, the discipline of free men."

In those schools which have redefined their goals to give first attention to the essentials of democratic living and faith, the experiences naturally arising from the war will be utilized effectively and supplemented wisely by other experiences provided by the school. The changes needed in such schools follow inevitably from the dominant goal of building for freedom.

Unfortunately, many schools have relegated the education of free men to the accidental experiences of unguided student activities and to the highly formalized experiences of a traditional college preparatory curriculum. In such schools the goals of the curriculum must be changed. No substitute can be provided for properly directed education. Tanks, planes, ships are all needed in the prosecution of the war. Intelligent, loyal, disciplined free men can and will win the war and then organize the peace. The future is bright if we in education measure up to the needs of this new day.

Paper Shortage and Schools

We take the following suggestive editorial note from the *South Indian Teacher* for July 1942, which urges on Government the necessity of conserving the paper-supply essential for students and books and on

managements the urgency of minimising changes in text-books—a course to which the attention of all schools has been drawn by a recent circular of the Director of Public Instruction.

"The schools have re-opened; and almost all schools are faced with the problem of an adequate supply of books and note-books. Thanks to the scarcity of paper, it is said that a sufficient number of copies of text-books is not available in the market. This situation could have been easily averted if the Local Government had taken sufficient precautions earlier in the year and ensured the supply of printing paper for the purposes of the publishing trade and for the requirements of schools. There are a good number of prosperous paper-mills in South India and if these had been definitely instructed to prepare the amount of paper that would be needed by publishers for the purpose of printing text-books, such a situation would not have arisen. Unfortunately the government seem to have ignored the requirements of schools and education in this regard. There have been orders for the control of papers and for fixing the price of certain qualities of paper; but no effort has been taken in the matter of conserving the supply of paper for this particular need. Even now it is not too late. The Government ought to issue early orders compelling paper-dealers and manufacturers to give priority to orders coming from publishers. They should also issue orders fixing the price of paper intended for this purpose. Paper which was selling at three annas per pound before the war broke out, is now being sold

in the market by a process of black-marketing at such fabulous prices as one rupee and more per pound. We are sure that the Government are anxious that Education should go on even in these war-times and we therefore urge that prompt action should be taken so as to make available a sufficient quantity of paper at a reasonable price. If they fail to do so, Education may suffer seriously in this Province and what is more the cost of education would increase enormously.

"School authorities should also co-operate in this matter and as far as possible minimise the use of paper in schools. In recent years the number of note-books that are used by our secondary school students has increased considerably, and one wonders often whether so many note-books are necessary and the use of so much paper is warranted by the results. School authorities must seriously consider how best they could carry on efficient work with the minimum use of paper. In olden days slates were used for class-work and for rough work. The slates may now be re-introduced in the class-room, and possibly the use of slates may improve the handwriting of our pupils and even help them to write their numbers more clearly."

A.R.P. Lessons of the year 1941

In 'Safety News' for July 1941, a number of useful lessons on casualty work learned from experience in 1941 are given. Some of them are worth perusal and are given below:

"Complicated first aid under air raid conditions is most difficult and the tendency has

been to neglect even the essential treatment which must be applied. Training is being directed towards essential first aid.

"Shock is the greatest killing factor among casualties resulting from air raids. All the conditions necessary are there—fear, nervous tension, exposure, cold, injuries specially of crushing nature.

"The patient may be unaware of cold and pain because of the nervous tension, but this must not be interpreted as meaning that shock is not present or that it will not appear within a short period. It must be regarded that urgent antishock treatment should be applied.

"Fractures form only a small percentage of the number of casualties. It is essential that they should be handled with the greatest care and immobilised as far as possible.

"Haemorrhage is not so severe as was expected, as the crushing of tissues tends to tear the arteries in such a way that they readily contract and because the shock which is present causes a lowering of blood pressure. The danger of haemorrhage starting during transport to hospital in ambulances, as a result of a rising blood pressure, must be fully realised and observation during this period must be carefully maintained.

"Diagnosis is difficult. Since air raid casualties are covered from head to foot in a greyish dust, it is not possible to use pallor of the face as the diagnostic sign.

"Morphia. There appears to be some dispute about morphia as a satisfactory drug for shock. Some doctors say that it is satisfactory and another says that it is not.

"Tourniquets. First Aiders are inclined to use the tourniquet too frequently and before they have tried other safer methods of controlling bleeding. They do not seem to realise that the tourniquet should only be used as a last resort because it has many disadvantages.

Bomb-Fragment wounds should be considered as serious wounds. Dead tissue, unless it is cut out, becomes infected and pussy. In addition, such wounds are usually septic and as the glass splinter travels through its course, it takes with it pieces of clothing and carries them deeply into the tissues. It is for this reason that antiseptics should not be used and therefore wounds should be treated with dry and sterile dressing.

Educational Activities of the Servants of India Society

The following note has been taken from the annual report of the Society for 1941—42. Besides the higher and lower elementary schools maintained by the Devadhar Malabar Reconstruction Trust, and the Depressed Classes Mission at Mangalore with its schools and boarding homes, there are other centres, all maintained with great strain and at a considerable deficit. Of these the following may be noted.

The number of the voluntary primary schools managed by Mr. Bakhale and organised by the Society in 1938—39 in the Murbad, Kalyan and Bhivandi talukas of the Thana district rose from 66 to 70. Five old schools were closed and nine new ones were started. The number of students on the rolls was 2,168, of whom 1,801 were

boys and 367 were girls. Only 26 students belonged to the advanced classes; 1,782 to the intermediate classes; 325 to the backward classes and there were 35 Muslim pupils. The average daily attendance in the year was 1,717. The cost of the schools was met out of the maintenance and supervision grants received from the Government of Bombay and the District School Board, Thana; such extra expenditure, as was not admissible for grant under Government rules, was met by the Society.

Mr. Chitalia started 59 literacy centres in Kathiawar and conducted circulating libraries, reading rooms or study circles at all these places. About 1,000 persons took advantage of the reading material supplied to them to promote the spread of literacy. Lectures, *kirtans*, *bhajans*, etc., are also occasionally arranged and simple medicines given free to villagers at some of the centres. A sum of about Rs. 2,000 was spent on this work, Rs. 1,300 of which was spent on books, periodicals, etc., Rs. 200 on material for teaching and Rs. 500 on scholarships.

The New Educational Front in England.

Mr. H. G. Wells, writing in *the Education Digest*, has been quoted in *the Indian Journal of Education* for May—June 1942, as urging the British to scrap out-worn pretensions and make the necessary re-adjustments of social life rendered acutely necessary by the present war. Economically the war has brought into being a classless society in Britain and all are going to share good fortune or ill fortune in common; and there is now no specifically educated and no specifically uneducated class in Britain.

XLVIII—40

Thus Mr. Wells writes :—

"Under the dire stresses of this war, the pretence that there is any longer a superior class and an inferior class in Great Britain has been ruthlessly stripped away. There remain a class with advantages and a class with disadvantages, and the sooner that matter is adjusted, the better for the whole world. But right up to the crash of the war this pretence held good, and even now it is only gradually that the disadvantaged classes are beginning to realize the widespread incapacity, disingenuousness, and disloyalty that have been fostered among the privileged people in whom they put their trust. Disloyalty, I say, because a very large proportion of the pro-Nazi, pro-Fascist leaders in this country are products of our Public Schools.

"Already there is a very perceptible democratization of manners noticeable in the country. People are more simple and helpful in the trains and omnibuses and streets, and the manners of the "lady" to servants, shop assistants, and dependents have undergone marked improvement. The stresses of the times have also produced a certain spasmodic irritability, and the kindly way in which this sort of outbreak is dealt with is another remarkable sign of our awakening realization of a common brotherhood.

"The effective democratization of the educational machine has been long overdue. There can be only one education for every sort of Briton, and that must be the best. Just as it is inevitable that the distinction of third, second, and first class should vanish from our railways, so there must be an end to this specialized lower class education

which has been the distinctive disgrace of British education throughout the world. Education, under proper safeguards against neglect, begins at home. After that should come not simple stratification, but specialization."

Conclusions regarding the effect on Children of Air-raid Evacuation etc.

The *New Era in Home and School* for April—May, 1942, contains an elaborate survey of the psychological reactions produced on children by their war-experiences in Britain, particularly in respect of the children understanding what is going on round them, of how they react emotionally, how their anxiety is aroused and what normal or abnormal outlets they will find to deal with these experiences.

At first glance it seems from this material that small children have little chance to escape unharmed from the present war conditions. They either stay in the bombed areas with their parents, and, quite apart from physical danger, get upset by their mothers' fears and excitements and hardened and brutalized by the destruction which goes on around them and by the shelter life. Or they avoid these dangers, are evacuated to the country and suffer other shocks through separation from the parents at an age which needs emotional stability and permanency. Choosing between two evils seems to be all that war-time care is able to accomplish for them.

"Yet we should not be too quick in drawing such conclusions. That evacuation under present conditions is as upsetting as bombing itself is no proof that methods of evacuation

could not be found which would guard the children's lives and bodily health and at the same time provide the possibility for normal psychological development and steady progress in education.

"Our case-material shows that it is not so much the fact of separation to which the child reacts abnormally as to the form in which the separation has taken place. The child experiences shock, when he is suddenly and without preparation exposed to dangers with which he cannot cope emotionally. In the case of evacuation the danger is represented by the sudden disappearance of all the people whom he knows and loves. Unsatisfied longing produces in him a state of tension which is felt as shock.

"If separation happened slowly, if the people who are meant to substitute for the mother were known to the child beforehand, the transition from one object to the other would proceed gradually. If the mother reappeared several times during the period when the child has to be weaned from her, the pain of separation would be repeated, but it would be felt each successive time in smaller doses. By the time the affection of the child has let go the mother, the new substitute-object would be well known and ready at hand. There would be no empty period in which the feelings of child are completely turned inward and consequently there would be little loss of educational achievement. Regression happens while the child passes through the no-man's-land of affection, *i.e.*, during the time after the old object has been given up and before the new one has been found."

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EDITORIAL NOTES

I
CHINA affords a picture of what a self-reliant nation can do in the face of a great crisis like the present war, which Japan has been waging against her unremittingly for over five years. We have a picture, from the pen of Mr. Hawthorne Cheng, of the measures adopted by the Chinese Government and cheerfully undertaken by the people to minimise the evil forces let loose by the war. The part played by Chinese students and teachers is wonderful. They have suffered untold hardships and miseries, even more than the rest of the people. Upon the commencement of the war with Japan in July 1937, a considerable number of students joined the army through

various channels, especially through the Central Military Academy and the training schools for air-cadets. Many other batches of students have been engaged in participating in guerrilla warfare, in propaganda and in relief and other humanitarian work behind the lines. Consequent upon the occupation of the coastal regions by the enemy, there have been successive streams of migration of teachers and students towards the interior provinces. Before the war, in North China, there were eight Universities, besides numerous colleges and technical schools. Peiping, Tientsin and Paoting were the chief university centres. All of them had to be closed down. The National Peking University, which was established by the Chinese shortly after 1900 and was the home of the Chinese literary renaissance,

the National Peiping University, the National Normal University—all these were converted into quarters for Japanese wounded soldiers, while the Tsinghua University, which was founded in 1912, with the balance of the American Boxer Indemnity Fund remitted to China, and which has been sending its graduates regularly to the U. S. A. for higher education, was early black-listed by the enemy as one of the principal centres of anti-Japanese activity and occupied as military barracks. University and college buildings in Tientsin were deliberately destroyed in August 1937 by artillery bombs and fires. Against some, the charge was made that they were the centres of anti-Japanese propaganda. Against others, it was alleged that they were used as military training centres.

II

The first great migration of teachers and students took place from the Peiping-Tientsin—Paoting area to Changsha in Hunan; there they jointly operated as a Union University. But even this new centre became the prey of Japanese bombers in April 1938; and the Union University had to make another migration to Kunming in the province of Yunnan, where it has been since functioning as the National South-West Associated University. Both these migrations involved several thousand miles of trek, and amounted to two or three times longer than the straight lines, and were undertaken by rail, by bus and by actual tramping. The migrating body included several hundreds of lady students. To the

students these *Odysseys* constituted an 'education through tourism'.

The second great student migration followed the fall of Shanghai, Soochow, Nanking and Hangchow, in November and December 1937. Four Chinese-owned Universities in Shanghai were levelled to the ground. The Christian University of Shanghai was occupied by Japanese soldiers; and St. John's University, though situated within the British defence sector, was forced to abandon its campus. Many of these shifted into the International Settlement and the French Concession of Shanghai.

The National Central University in Nanking suffered the most serious raids from bombs and machine-gun strafing. A proper site was found for this University outside Chungking, at a distance of 1,200 miles from its home. With great difficulty the students and their different Faculties were able to resume their work after some months of strain and danger and destruction.

The fall of Canton, Wuchang and Hankow in October 1938 caused the third great migration. The National Wuhan University, the most beautiful and the most sumptuously housed of all the Chinese Universities, had to move to the province of Szechwan. The National Sun Yat Sen University, which was the stronghold of higher learning in South China, had to undertake a trek of 2,000 miles to the interior of Yunnan. In the course of the long trek, enemy planes followed the retreating junks in the river and greatly injured the student eva-

cuees. In addition to these three great migrations, there have been many others, which excite our admiration by their bravery and endurance.

III

More significant than even these operations of transfer of places of learning and students has been the record of military work done by the boys and the girls. In the operations round Canton, 320 University men and women and 30 overseas youths organized a students' medical corps, which always remained with the main army till the last moment of surrender. The Kwangsi Student Army was composed of 3,700 persons, of whom 300 were girls. They were trained early in 1938 for war service and the girls' unit was most enthusiastic in the discharge of several difficult forms of manual labour.

The relief of the evacuee students has been a most difficult affair. Many of them had lost their houses and their relations. The Ministry of Education gives financial assistance in the form of loans to all students of Government institutions in war zones and also to a large number of students in private institutions upon the application of the school authorities. By April 1942 the total amount of these loans disbursed monthly amounted to 12½ million dollars. Student relief has also been organized by the national committees of the Y.M.C.A. and Y.W.C.A. and these have been spending enormous amounts. In spite of these elements of relief the students do not get full meals. Meat is rare and their food mostly consists of salted cabbage and soya-bean sauce. Lights-

out by 8 p.m. is the result of an oil-saving movement enforced in various schools round Chungking. Many students have begun to engage in farming along with their studies.

It is remarkable to read of the heartening and stimulating effect of such difficulties on the students and the youth of China. We can quote the words of Mr. Cheng himself as to this: "Aside from hardening their hearts and toughening their physique, the war has yet another beneficial effect on the students. Brought together from every corner of the country, they have achieved through this human contact, which would have been impossible except for the war, a conquest of provincialism. Boys from the farthest east and north have come to meet the girls of the farthest west and south. This intermingling will no doubt lead to intermarriages which know no differences in locality, in sect or in religion."

The heartening words of one of these evacuee students are still more encouraging: "We care not if, life is but an ordeal to us. We may not have the opportunity to enjoy, but we can and do study and carry on with our pursuit of knowledge and in the long run it is only knowledge that counts. We are determined to preserve our 'study' spirit under all circumstances, just as our comrades at the front are determined to keep up their fighting morale. We will not allow ourselves to be daunted in the slightest degree by the possibility that one day our small cluster of mud houses with all our worldly possessions in them may be razed to the ground by Japanese bombs."

IV

The net loss to the Chinese nation from these events cannot be easily reckoned. According to Mr. Cheng, quoted above, we can learn that the dislocation of the customary centers of higher education naturally had a profound effect on thousands of students. For many of them, the flight of institutions meant the loss of educational opportunities. Unable for one reason or another to follow their *alma maters* into exile, they have been left stranded. It was estimated that more than one-third of the former teachers and students of Chinese-owned institutions remained in Peiping after the out-break of hostilities. Of those who followed their institutions during the migrations, many were able to go only part of the way due to financial or other difficulties.

The Ministry of Education early recognized the fact that students might not always find it feasible to remain with their own institutions and devised a plan under which such students might stay as "guests" in other institutions, but finally graduate from the ones in which they originally matriculated. By July, 1938, some two thousand students had taken advantage of this plan.

Then there were those students who, banded together as propaganda corps, tried to arouse the patriotism of the soldiers behind the firing lines and people in the rear through stage performances or through mass singing. There have been stories of boys "discarding the pen and merrily joining the army," as the Chinese saying goes, and of girls taking

French leave of their homes and parents and doing first-aid work among wounded soldiers.

It is a matter of great importance that school authorities should devote very much of attention to a thorough and proper provision of air raid precautions in connection with their school buildings. The matter of these precautions in schools is obviously one which should not be left to the discretion or good sense of individual managers or head-masters of these schools. It is the duty of the Civil Defence Commissioner of the Province to give proper direction and detailed instructions for the best possible protection to children. In Ceylon it has been urged and secured that no school should be allowed to reopen until a proper certificate is secured by a competent authority that good protection is available for every child. We wish that in Madras schools are given such directions by the authorities in charge of A.R.P. and Defence measures.

In Ceylon 12½ lakhs of rupees have been sanctioned by Government in a supplementary estimate to meet the salaries of aided school teachers in areas where the schools had to be closed. These salaries are to be disbursed in the period January-September 1942; and the Executive Committee of the State Council of the Colony has adopted the following rules as to the payment, employment and transfer of teachers in the present abnor-

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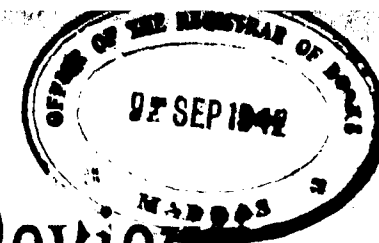
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No. 8

RABINDRANATH—A STUDY

BY SWAMI JAGADISWARANANDA, *Karachi*

RABINDRANATH was born with a silver spoon in his mouth on May 6, 1861, in Calcutta in the Tagore family, which is one of the most ancient and aristocratic families of Bengal, and passed away as an octogenarian, full of years and honours on 8th August, 1941. He was the youngest son of Maharshi Devendranath Tagore, a leading founder of the Brahmo Samaj. Though Raja Ramnohan founded the Brahmo Samaj, it was Devendranath, who gave a definite shape to it. It is generally believed that Lakshmi and Saraswati, the goddesses of wealth and learning respectively, do not live together in the same house, but the Tagore family was an exception. The Tagore family was traditionally well-to-do and well educated, and was one of a few houses in which the renaissance of Indian art, music, literature and religion took its birth. Rabindranath's nephew, Abanindranath, was the father of the revival of Indian art and his disciples are to-day the leading artists of the country. The poet's eldest brother, Satyendranath, was the first Indian to join the Indian Civil Service.

Rabindranath lost his mother at the early age of three and from then onwards, he became very much devoted to Mother Nature, who captivated and consoled him throughout his life.

He was admitted to a school, but he refused to attend the classes. He said that he felt there as unhappy as a rabbit confined in a biological institute. He observes that the child-mind is like a seed which is expected to sprout and give a new crop with the aid of favourable environment : but the seed is not to be crushed between two mill-stones as is done in the present-day educational institutions. Rabindranath was sent to England for higher studies, but there too he could not do well. When he was left alone to follow his chosen path of education, he gave himself up wholly to an independent study of the Bengali literature. Then his budding genius began to flower in all its beauty and grandeur. He started writing poetry in his fourteenth year and within four years composed over seven thousand lines, writing at the same time

many articles in prose. For about 15 years, all his poems were published in *Dhara*, an important Bengali monthly of those days, edited by the poet's brother, Jyotindranath. Bankim Chandra, the famous author of the *Bande Mataram* song was his senior contemporary and appreciated his *Evening Songs* very much.

The poems of the *Gitanjali*, which has brought world-wide celebrity to the poet, were written for himself without any idea of publication. He himself translated them into English on his way to England. The *Gitanjali* was published by the India Society of London and Rabindranath was awarded the Nobel Prize for literature in November, 1912. The Archbishop of Upsala during the poet's visit to Sweden, in the course of a speech, said: "The Nobel Prize in literature is intended for the writer who combined in himself the artist and the prophet. None has fulfilled the ideal better than Rabindranath." The *Gitanjali* was received in Europe as the 'Eastern Masterpiece.' The English critic, E. J. Thompson, remarks: "Since Fitzgerald's *Omar Khayyam* won its vogue in the West, no Eastern poetry has won so universal an acceptance as the *Gitanjali*." The *Poetry*, one of the greatest and of English literary journals, wrote: "The publication of the *Gitanjali*, is in the history of English poetry, nay, world poetry, a memorable event." W. B. Yeats, the Irish poet, said that the *Gitanjali* had stirred his blood as nothing had done for years. The famous poet, who introduced the *Gitanjali* to all English readers, thinks that only classics of mystical literature provide a standard by which this

handful of "song offerings" may be appraised or understood. Maurice Maeterlinck observed that some poems of the *Gitanjali* are among "the loftiest and most profound and most divinely human ever written."

Rabindranath also is the greatest song writer of the world, for he has composed over two thousand beautiful songs. His short stories are among the best literature has ever produced. In 1913, a knighthood was conferred on him by the Government of India and next year the Calcutta University gave him the honorary degree of Doctor of Literature. Rabindranath has enriched Bengali literature so much that Bengali is to-day the richest language of the East, the second richest language in the British Empire (English being the first) and the seventh richest language in the whole world. Now-a-days Bengali as a language is taught in London, Oxford, Cambridge, Berlin, Paris, Harvard and other leading universities of the world.

Rabindranath was married at the age of 22 and lost his wife, when he was about 41 years old. He had five children—two sons and three daughters, of whom two daughters and a son passed away at an early age. These bereavements almost upset the poet. Very reluctantly he had to look after his estate at Shebida for about 4 years and there he got first hand knowledge of the poor peasants of our country. In one of his poems, he says that the foremost duty of the Indian youth is to give language to these dumb lips and awaken hope and aspiration in the depressed hearts of these peasants. He predicted that the class of Indian society that had risen at the expense

of the masses, would come down to the level of the latter in humiliation by fate. He says:

"O my hapless country; those whom thou hast insulted
To them, shalt thou have to be equal is thy humiliation.
Those whom thou hast deprived of the rights of man,
Kept them standing before thee, not taking them in thy lap,
All of them shalt thou have to equal in humiliation."

When Miss Rathbone, like Miss Mayo, condemned the Indian leaders last year, Rabindranath from his sick bed made a strong protest, saying: "Even after a couple of centuries of British administration only about one per cent of the Indian population is literate in English, while in U. S. S. R. after fifteen years of Soviet administration 93 per cent of the children were educated. We have been educated and enlightened despite the official British attempts to ill-educate us!"

Though Rabindranath's literary achievement is so prodigious that it overshadows everything else, yet he was a myriad-minded genius. He was a very great patriot also. Bengal has produced three great national poets—Bankim Chandra, the author of *Bande Mataram*, the national song of India; Dwijendralal, the author of the well-known national song, *Dhanya Dhanye Puspe Bhasa*, and Rabindranath, whose *Jana Mana Gana Adhinayak* etc, is the national anthem of India. In 1905, the integrity of Bengal was menaced and the province was divided by the then Viceroy, Lord Curzon, into two parts, East Bengal having a Mahomedan majority and west Bengal with a Hindu majority. Sir

B. Fuller, the Governor of the New Province, of East Bengal, threatened the agitating people with repression. Rabindranath took a leading part in the anti-partition agitation. He composed many national songs at that time and inspired Bengali youth with the spirit of patriotism. The partition day was observed as *Rakhi-Bandhan* day and it was then that the boycott of British goods was first started. The agitation spread like wild fire all over the country and as is well known, gained its objective some years later. General Dyer's exploits at Amritsar in 1919 also moved the poet to the depths of his being. As a protest, Rabindranath renounced his knighthood and wrote a fiery letter to then Viceroy, Lord Chelmsford, criticising the attitude of the Government. Rabindranath's conception of Freedom is beautifully expressed in one of his poems as follows:

"Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depths of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way in the dreary desert sand of dead habit;
Where the mind is led towards Thee into ever-widening thought and action;
Into that heaven of freedom, my Father, let my country awake."

It has been rightly said that if Surendranath Banerjee represented the practical side, and Bepin Chandra Pal and Aurobindo Ghosh the passionate side, Rabindranath Tagore incarnated the idealistic side of the new Indian nationalism. The American thinker, Will Durant, has aptly observed

that Tagore's genius has set the seal on India's right for freedom. Rabindranath was in fact a high priest of patriotism.

Rabindranath was at once a nationalist and an internationalist. In America, Japan and England, he criticised in his speeches so scathingly the imperialistic creed of some nations that he got into the bad books of the governments of those countries. His songs and poems give perfect expression to the ancient spirit of India. He was a staunch believer in the union of the East and the West, yet he never overlooked the distinctive features of India and Europe. He says: "India looks to unity, Europe to friction. To establish relationship with others is the aim of India, but to breed conflict is the genius of Europe. Indian society makes room for all, whereas Europe protects society by ousting others. India is alone in work but sharers with others in enjoyment, while Europe is organised in work but alone in enjoyment. India respects man but Europe respects work. India wants freedom for others, Europe wants freedom for herself. India's interest is to reach the goal, Europe finds interest in the chase. India's religion is comprehensive and intensive, but Europe's religion is in the Church." The poet's universal mind and encyclopaedic knowledge were given concrete shape in the *Viswabharati*, which he has founded in Shantiniketan, a village 90 miles west of Calcutta, where his father used to retire often for religious practices in solitude. The poet there started first a residential high school on the lines of the *Gurukula* system and then a college. It is now a full-fledged University, which draws stu-

dents from different parts of the world, for the study of Art, Music, Agriculture etc. Prof. Sylvain Levi of Paris, C. F. Andrews, W. W. Pearson, Elmherst and other distinguished Westerners offered their loving service to the *Viswabharati*, which is a world in itself. It is a confluence of world-culturers and a unique meeting ground of the East and the West. Mahatma Gandhi has said, "Shantiniketan in India", and Pandit Jawaharlal Nehru has observed, "He who has not seen Shantiniketan, has not seen India". The two evils, caste system and religious fanaticism, which eat into vitals of Indian social life, are totally absent there. Dr. Syed Mujtaba Ali, Professor of Comparative Religions at Baroda, related an incident which proves the prestige and popularity Tagore and his *Viswabharati* enjoy abroad. Before going to Europe, Prof. Syed Ali, who studied French, German and Persian in the *Viswabharati* served in Kabul under the Afghan Government. When the Minister of Education raised his salary on account of his knowledge of foreign languages, the graduates of the Punjab University who were his colleagues there complained against him, saying that he, being a student of a non-recognised University, did not deserve any increment. After a moment's silence, the Minister said to his secretary: "They are quite right, but the trouble is that their degrees had been signed by the Governor of the Punjab. Nowadays there is no end of Governors—in our little Afghanistan we have at least five. But on Mujtaba Ali's degree is the signature of Rabindranath, the Rabindranath who had brought glory to the whole of the Orient."

Rabindranath had a many-sided genius. He was a poet, patriot, philosopher and prophet all in one. Dr. K. S. Shelvankar observes: "There is no more versatile, prolific and gifted genius in history than Rabindranath." Count Keyserling once observed: "Rabindranath was the most universal, most encompassing and the most complete human being I have ever known." The poet had a majestic figure, a commanding personality. He looked like a *Rishi* of old with his angelic appearance, magnetic eyes, silvery voice, 'Napoleonic beard', silver locks, golden complexion and stalwart stature.

The mood of the poet resembles the mood of the mystic. A mystic may not necessarily be a poet, but a poet is a mystic and loses himself in a mystic mood, when his mind soars high in the world of imagination. Once Rabindranath wrote, 'The more I live alone in solitude in open country or upon a river, the more I see that there is nothing nicer and greater than the simple performance of the ordinary duties of everyday life.' He has given vent in the following poem to the thirst of God-vision that consumed him many a time:

"If it is not my portion to meet Thee in this my life, then let me ever feel that I have missed Thy sight—let me not forget for a moment, let me carry the pangs of this sorrow in my dreams and in my wakeful hours. As my days pass in the crowded market of this world, and my hands grow full with daily profits, let me ever feel that I have gained nothing. When the rooms have been decked out, and the flutes sound and the laughter there is loud, let me ever feel that I have not invited Thee to my house."

Rabindranath was not only the first poet laureate of India, but also the first Hibbert lecturer from India. He was the first Indian to be appointed as the Hibbert Lecturer but owing to illness, he could not deliver his lecture in person. Tagore's Hibbert lectures have been published in the book—*Religion of Man*. He had unfailing faith in the greatness of Man and his philosophy has been discussed by Sir S. Radhakrishnan in an interesting book named *Philosophy of Rabindranath Tagore*. The leading Indians who are admired in the cultural world are Tagore, Gandhi and Vivekananda.

The Tagore family was a home in which the *Upanishads* were read and respected above all scriptures. Rabindranath had imbibed many great thoughts from the *Upanishads*. He was very fond of reciting the *mantras* of the *Upanishads* in his lectures and sermons. Some of his best songs were *Upanishadic* in spirit. In one of the *Upanishads* it is said that the Infinite alone is happiness; there is no permanent happiness in the finite. In one of his songs, Tagore says: "Because we live and move with the finite, we cry out in pain and panic, when a grain of our huge possessions is lost. But when we wander and have our being in the bosom of the Infinite, there is no sorrow, no separation, no death. At the universal feet of the Infinite, everything including the smallest and the minutest exists for ever. The fear of loss and nothingness comes, when we are wedded to the finite in forgetfulness of the Infinite, which is our home." Men are afraid of surrendering their all to God lest they should be lost, but they do not know that whatever is offered to the Lord is saved and secured for ever. This

the poet describes in his inimitable way in one of his poems as follows: "Once a poor man was going a-begging from door to door in the village path, when the golden chariot of the King appeared in the distance. At the sight of the King his hope rose high, thinking that his evil days were coming to an end. The chariot suddenly stopped where the beggar stood and the King came down with a smile and opened his hand to the beggar saying, "What hast thou to give to me?" He was confused and stood undecided thinking—what a kingly jest it is to open his palm to a beggar to beg? Then he took out of his wallet the least little grain of corn and gave it to the King of all Kings. When the beggar returned home how great was his surprise, when he emptied his bag on the floor to find the least little grain of gold among the poor heap. The beggar bitterly wept and wished that he had had the heart to give his all to Him."

Rabindranath was a mystic of Universal Love. He had no faith in the maimed life of the monastery. His ideal was to have the realisation of life in its fullness. He says:

"Deliverance is not for me in renunciation,

I feel the embrace of freedom in a thousand bonds of delight.

Deliverance? Where is this deliverance to be found?

Our master himself has joyfully taken upon himself the bonds of creation; he is bound with us all for ever." The poet's philosophy of life was that, when man is united with God "all his illusions burn into illuminations of joy and all his desires ripen into fruits of love."

Rabindranath composed the following poem in memory of Sri Ramakrishna Paramahansa:

"Diverse courses of worship, from varied springs of fulfilment,
Have mingled in your meditation,
The manifold revelation of the joy of the *Infinite*,
Has given form to a shrine of unity in your life,
Where from far and near arrive salutations to which
I join mine own."

About Swami Vivekananda the poet wrote the following appreciative note: "Vivekananda has said that there is the power of *Brahman* in every human being; also that it is through the poor and the dispossessed that Narayan seeks and awaits our service. What a grand message! It lights up for man's consciousness the path to limitless liberation from the trammels and limitations of his self. This is no ethical injunction laying down any specific rule of conduct, no narrow commandment for the regulation of our behaviour. Opposition to untouchability is inherent in the message—opposition not on any ground of political expediency but because the message is incompatible with the insult to the humanity of man; for untouchability is a self-inflicted insult to every one of us. And because the message of Vivekananda is a call of awakening to the totality of our manhood that it has set so many of our youths to diverse paths—through work, through renunciation and sacrifice."

Like Swami Vivekananda, the patriot—saint of modern India, Rabindranath, the great poet-mystic, says, "I have probed in vain to learn the truth until it was given to me to realise that the *true God was Man* and that the one way to be united to Him was the way of love and service."

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

By SRI SHUKDEVA THAKUR, B.A. (HONS.), M.Ed., Head-master, Buxar H. S., Buxar

(Continued from Vol. XLVII, page 689).

CHAPTER IV.

Mother-tongue, Hindustani and English.

"Hence they who feel an inward call to teach and enlighten their countrymen, should deem it an important part of their duty to draw out the stores of thought which are already latent in their native language, to purify it from the corruptions which time brings upon all things, and from which language has no exemption, and to endeavour to give distinctness and precision to whatever in it is confused, or obscure, or dimly seen."—*Guesses at Truth*, First Series, page 295, quoted by R. C. Trench.

THIS discussion brings us face to face with the intricate problem of language in India and the place of the mother-tongue, the national language, and the foreign language, in our scheme of national education. The leaders of political thought made a wrong approach to the problem and they have (I shall not say, 'failed' but) not succeeded. The jailing of anti-Hindustani agitators in Madras, the resignation of certain members of the Bihar Hindustani Committee, the extremist resolutions passed by the All-India Hindi Sahitya Sammelan, Benares (Pujas, 1939), the All-India Urdu Literary Conference, Delhi, and the All-India Muslim Educational Conference, Calcutta (Christmas, 1939), the messages sent to these gatherings by

exalted personages like Sir T. B. Sapru and Sjt. Tandon, the acerbity of the attacks and counter-attacks, statements, interviews and rejoinders for and against Hindustani with which the Hindi and Urdu press of Northern India are being inundated, the anti-Hindustani demonstrations and slogans at the Sonapur fair and the last (at the time of writing) though by no means any the less bitter, the anti-Hindustani outburst at Chapra, one of the most advanced educational centres of Bihar,—the home of Dr. Rajendra Prasad and the late Moulana Majharul Haque of hallowed memory,—followed by a bonfire of Hindustani textbooks, and the foundation of the Hindustani Birodhini Samiti are unfortunate developments, but none the less relevant to the main issue. A common standard language is desirable, even necessary, but it cannot be forged out of state ordinances, passed by the most popular of governments. We know that conscious attempts at evolving artificial auxiliary or common international languages like *Volapuk* (Schleyer; 1879), *Esperanto* (Dr. Zamenhof; 1887) and *Ido* (Delegation for the adoption of an International Auxiliary Language, Paris, 1900) have had no success, as the psychological background was lacking. For, a common standard language, whether in a country or in the world,

* Report of an investigation accepted by the Patna University as part of the author's qualification for the M. Ed. degree (1940).

presupposes a common community of life amongst the people using that language. The history of all races and countries is full of illustrations of this truth. Our leaders made a pseudo-educational approach at the wrong end and succeeded only in deepening the existing confusion. They could have made and should, now most certainly, make a social approach by bringing about a real community of life among the warring sections of Indian society, thus paving the way for the spontaneous evolution of a common speech and leaving it to educationists, teachers and authors to bring this speech to the level of a perfect language. An inordinate amount of 'wait and see' may be required for such a consummation, but there is no short cut to such a new awakening and we must patiently wait and pray.

Yet all this consciousness has followed inevitably from the much-abused system of English education. That education became the cause of political consciousness, which was followed by a cultural awakening, the revival of classics and of modern Indian languages. The rise of the vernacular Press gave a fillip to the movement and the universities came in time to sustain it. The movement is unceasingly going on, in some cases to extreme lengths (cf. demand of Maithils and Santals for the recognition of the Maithili and Santalic dialects as media of instruction in the primary schools in their part of the province), and we should not be surprised if various other dialect-groups claim recognition in educational institutions. This problem of dialects and credal languages is most baffling in the

domain of primary education, for, the duplication of classes or schools on this basis is extremely wasteful and uneconomic, and it is thus a stumbling block in the way of compulsory primary education. With the restoration of the mother-tongue to its place of pride, and with the vernacularisation of the medium of instruction in non-language subjects, this same problem has now arisen in secondary education. The extra-territorial linguistic patriotism of domiciled communities is another hindering factor. Again any one who has a genuine appreciation of the religion of Hindus and of Mohammadans, knows how intimately and inseparably are these religions connected with Sanskrit and Arabic—which are to Hindus and Mohammadans much more than what Latin or Greek is to an average Englishman. In a way, these two may not be regarded as dead languages in India, for there is hardly a Hindu or a Mohammadan who does not pronounce certain prayers from these ancient texts every day. Then the border-line groups on the boundaries of different linguistic provinces keep on fighting with one another for the dominance of their own particular language. There is again the problem of national, provincial and (what is of real interest to teachers) class-room script. And at the top of this already complicated language-situation is the problem of learning a foreign language. To discover a rhythm in this unending discordance, to find a unity in this perplexing diversity is, to my mind, the great destiny of the language-teacher in modern India.

It is not my purpose here to work out a detailed logical solution of these questions.

They concern me only in so far as they enable me to have a clear view-point of the function of the foreign language *vis-à-vis* the mother-tongue and the national language at the secondary school stage, though undoubtedly all these conditioning factors will have to be kept in mind both in the present discussions and in our actual day to day teaching and administrative work. Now it is clear from the foregoing discussion, that ours is not merely a bilingual but a multilingual problem. Hence the best way to ensure proportion and balance is to constantly bear in mind the future needs and the present tendencies of the pupils. Thus speaking generally we may say that classical languages will be used as sources for cultural and linguistic material and should be taught as optional subjects at the secondary school; those interested in them may make a special study of them later on. The mother-tongue is used for all purposes in the home and among homogeneous groups, for practical as well as cultural purposes. Pandit Nehru tells us how in matters of language we are yet backward in contrast to our neighbour, China, where even in the British Embassy, the menu and dinner cards are printed in Chinese. We have greater auditory keenness (an instance of meaning facilitating sensation) and less strain in the case of the mother-tongue (e.g. a theatrical performance wherein mother-tongue is used). Poet Tagore tells us that if expressing one's thoughts and feelings through language,—“this give and take between within and without” so necessary for a healthy life—has to be done through a foreign language, it becomes like

trying to act a play with a mask over one's face. The Secondary School has to deal with adolescent children, and adolescence is the time of idealism. If, therefore, we would purify the feelings and ideals of our adolescents, if we would help children to “reveal ourselves to ourselves”, we must fully make use of the evocative function of the mother-tongue, its power to nourish the emotional and aesthetic aspects of our youths. It is therefore essential that a firm grounding in the mother-tongue should precede the study of a foreign language and at the secondary school, both languages should be taught in the most co-ordinated way. The next question relates to national language and by common consent, Hindustani will take this place where it is not the mother-tongue and in secondary schools in non-Hindustani areas, this should be taught, in either script, as an optional subject. The last though a most important question in the present social and political conditions of India is that of a foreign language. This study of a foreign language by us in India is nothing new. From the remotest times, the needs of trade and commerce, war and diplomacy, the political relations between Greece and the Orient and later international relations between Europe and Asia have been responsible for the study of western languages by Indians and of Indian languages by Europeans. The Oriental's facility in the acquisition of foreign tongues has always been recognised. From the pedagogical point of view, the value of learning a foreign language is great as it opens to the learner a store-house of knowledge which would otherwise be beyond him. For the

teacher of language and literature, some such study is essential for a comparative appreciation of the world's best literature, and for a truly literary culture and education. The study of a foreign language stimulates the mental activities of the pupils and widens their outlook and interests as citizens of the world. Further, it may be of practical use in certain industries and occupations, and helps to equip the pupils for the work of earning their livelihood. It has thus at once a disciplinary, a literary and a practical value.* A free India will not be an isolated India. It is bound to occupy an important place in the world commonwealth of nations. But so far as we are concerned, there is not much in the way of making a choice. It is true that for broader social contacts or to carry on higher technical research of a particular kind or merely by chance, a few persons may study French, German, Russian, Chinese or Japanese, but for various practical reasons, hereinafter set forth, and from the very fact of the educational back-ground of our recent past, the generality of secondary school students will choose to learn English. English is the language of the British Commonwealth, the the major international language of the world and the vehicle of all that is best in western modern culture and because of our associations with Britain and her Dominions, it will always be needed for imperial purposes and for purposes of diplomacy. For all other national and interprovincial purposes Hindustani (Hindi and Urdu in any script) should come into general use in a few decades. In about the same time,

English may be replaced by provincial languages as the medium of collegiate and University education. Yet so long as that does not happen, we must prepare our secondary school students to follow university lectures in English. Then there is the question of the language of learned societies, of all-India journalism, courts, state departments, and all-India competitive examinations, other such occupations and all higher technical studies in general, for which a definite command of the English language is essential. It would thus appear that in these all-India affairs, only concerted action on the part of the provinces will succeed. The standard of English must continue to be the same, otherwise the province which will lighten the standard first will be a loser in all these all-India affairs. The question thus resolves itself into this, the more the Indian languages develop and the more the all-India affairs are linguistically Indianised, the less will be the use of English for national, interprovincial and commercial purposes. Hence it will not be unreasonable to suggest, now that English in the High School has been reduced to a compulsory language subject and opportunities for practice in speech have necessarily been reduced to the minimum owing to the vernacularisation of the medium of instruction in all non-language subjects, additional steps should be taken to maintain the standard of English in our schools. Thus we see, the vernacularisation of the medium cannot give our boys the relief they want; their burden remains the same and this points to the desperate need of further improving our national language and vernacularising all-India departments and affairs in general. The proper place for English is that of a second language, subordinate to the mother-tongue, but in this transitional linguistic period, it must continue on the secondary school curriculum as a compulsory principal language.

*Report of the Consultative Committee on the Education of the Adolescent, p. 211.

RELIGIOUS EDUCATION IN HIGH SCHOOLS

A SUGGESTION FOR MYSORE

BY SRI R. ALWARIENGAR, B.A., (Mysore Educational Service, Retired), Bangalore

FORMERLY persons belonging to the various religions used to learn their religious principles and get all the religious and moral instruction necessary for their daily life from their own fathers or preceptors or the heads of mutts or in holy places of worship. Secular education, they obtained from other teachers. Pupils of old lived with their recognised teachers. Hence it was very easy for them to put into practice the religious and moral principles taught to them, since they lived always with those teachers, who were practising them in their daily life. This procedure was then widely in vogue; and so, those persons, whether learned or illiterate were trying to be devout, charitable, just, and truthful; also they aimed at good behaviour and a self-sacrificing spirit, intent upon doing good to others and unfailingly observing their appointed daily duties.

Times have, however, changed, and so, too, the outlook of men. Such religious and moral instruction, if there is any vestige thereof left, may rarely be found only in some mutts, *guru-kulas*, *ashrams*, temples, mosques or churches. There seems to be however some arrangement made to learn something about Christianity and Muhammadanism in the educational institutions of those communities.

2. The Situation At Present :—

Now, places of instruction have entirely changed. The teachers and the taught

often belong to entirely different religions. In the education given at present in the High Schools religious instruction does not form a part; and it is usually stated that, since the teacher and the taught belong to diverse religions, it is impossible to impart the same kind of religious instruction to one and all. As the secular education today does not include religious instruction in High Schools, it is not obligatory on the part of the teacher to give such instruction or to set a paper on the subject for the examination of pupils.

In these days of stress and strain, parents or guardians of pupils may not generally find time to impart religious instruction at home. Nor do many among them possess the requisite knowledge themselves. Hence, youngsters, who are yet under instruction, or those who are engaged in some kind of work after completing their education, do not have any idea of some ideals even of such religious and moral education nor can they practise them in their daily life. So, they may not be able to obtain the valuable results of such an education at any time at all in their lives.

On the other hand, the Government have already announced publicly that the people should make their own arrangements for imparting religious instruction to their children. Such a policy might have been the outcome of the difficulties involved in teaching religion in educational institutions attend-

ed by pupils belonging to different religions. But is it not really deplorable that the public too have been keeping quiet for the past century or more, or atleast for all the time that has passed ever since English education began, without doing anything for this much needed, but much-neglected, factor of social progress? And the temperament of the present-day pupils is such that it is not likely that they will attend religious institutions, if started now, with the same faith and zeal as secular institutions. It is necessary therefore to make religious instruction compulsory in our schools. Thus people in general probably now have less of the sense of duty and of devotion in their daily life than formerly. They seem to have much less of the faith and fervour required in all undertakings of a spiritual or religious character as well as for the performance of their daily duties. Besides people seem to talk like atheists, having less faith in their own religion and in the practice of their daily duties. If in future also the same kind of secular education without moral and religious instruction is continued, man, the highest of all rational beings, will degrade himself to the level of the lower animals, without knowing the goal of life and doing his proper duty. The life of such a person who has no knowledge of religion or of the soul, or of God is really in vain.

Moreover, even men who are highly advanced in education, but who have no practical experience of religion, may become intolerable thorns to society by committing all kinds of anti-social crimes. Such persons may prove ungrateful even to the Government which employs them by committing

frauds and embezzlements. They may bring dishonour to the fair names not only of their Governments but also of the countries they belong to.

It is generally stated that a man's character and behaviour must always be such as to aid in securing firmly *happiness* and *peace* in this world not only to himself but also to others. It is said also that a pious man, in whatever position he may be, will not be considered by the public to have done his duties perfectly, if he does not possess devotion to God, kindness to animals, true knowledge and character, and does not practise the established principles of conduct.

Even if the public may turn a deaf ear or a blind eye to such a state of affairs, will the Government of the country ever intent upon the public good, be justified in not taking notice of it? Hence it is very necessary for the Government to come forward to promulgate a scheme to ward off the danger. So, I make bold to make the following humble suggestion to remedy the evil before it is too late.

(1) Generally we find in this country men belonging to Hinduism (though of different creeds and cults, such as, Vaishnavism, Saivism, Jainism, Veerasaivism, etc.), Muhammadanism and Christianity. One has therefore, to find out the most essential common principles in them all and collect them in a booklet or a pamphlet. Nothing antagonistic to or tending to a clash among them must ever find a place therein. And the followers of the three religions must get the idea by a perusal of the book that it contains nothing but the principles of their own religion. It must not give rise to the

impression that those religions are divergent. It must be such as, so to speak, to hold the golden mean among them all. And it must be capable of being readily understood by the common folk.

(2) The following are some of the most important points which must be noted and attended to carefully.

Who is God, the Supreme Being? What is the soul in man? What is the relation between God and the soul? What is the similarity and the difference between human beings and other animate objects? What is the end and aim of life? What are the means to attain it? What prevents us from attaining it? These and other similar questions must be threshed out and clearly stated in that non-communal or non-sectarian treatise, for the good of all concerned, young or old.

(3) God, the Ruler of all and the Supreme Being, is an omnipotent, omniscient, and omni-present (*i.e.* all, powerful, all-knowing and all-pervading) Being, who is at once the Creator, Protector and the Supreme Administrator of the existing world, ever intent upon protecting the good and destroying the wicked in this universe. It is our bounden duty, therefore, *firstly* to set apart some time every day to meditate upon the Supreme Benefactor, with purity: to sing His names of praise, to worship Him in any shape or manner we like best; to offer our food to Him and to partake of it with others. It is also our duty to show devotion to God and respect to parents, *gurus*, devotees and others; our affection to our brothers, sisters, sons and daughters or any other youngsters:

our friendship, unmixed and unsullied, to our equals; and our kindness to all other inferiors, including in that category servants, menials or other dependents, and even beasts and birds. We must also cultivate the habit of obeisance and of speaking always the truth and nothing but the truth: of showing kindness to animals: of being just and non-violent, charitable, loyal, righteous, obedient, patriotic, cleanly, self-sacrificing and good in conduct and speech: of sharing our food with any one who comes when we are eating anything: of withdrawing the extended leg at the approach of any elderly person: of making enquiries about the welfare of others briefly, sweetly and smilingly; of reading the lives of ancient or modern great men, who possessed all or any of those noble qualities; of collecting for perusal at leisure the stories, histories or traditional jottings about such great men or other useful material from the *Vedas*, the *puranas*, the Koran, the Bible etc.

(4) The Government will do well to get three such graded standard books or pamphlets written in simple and easy style in Kannada, Sanskrit, Urdu and English and prescribed for the three years of the High School course of study compulsorily, so as to be taught completely during this period. These text books may be compiled by well-known and tolerant educationists and publicists under an able, broadminded, tolerant and scrutinising Educational Board or other Committee, consisting of six members at least, created for the purpose.

(5) The portions therein prescribed must each year be completed regularly by apportioning a period a week for the pur-

pose. This will prevent the subject becoming unduly burdensome or boring to the students.

(6) Though this subject may at first be taught regularly by the *pandits* of the three faiths, the rest of the teachers in any school must gradually become capable of teaching the same before long, along with any other lessons they may have to take up for imparting this kind of knowledge also.

(7) In the half-yearly or other periodical class examinations, a paper on this all too important subject also must be set, so as to test exclusively the knowledge of the pupils therein.

(8) At the end of the third year, a comprehensive paper must be set thereon and a special diploma or other certificate may be granted to successful candidates separately.

3. Why should religious instruction be imparted in the High Schools ?—

In the existing Primary and Upper Primary Schools, prayer and moral instruction have been in practice. But in the High Schools no such thing is found at present. In the High Schools, secular education only is completed to a certain extent. The age of the pupils therein studying is so appropriate and their minds so capable as to receive an indelible impression of whatever is imparted therein to their permanent advantage. There are also competent teachers there. Moreover, most of the students after completing their education in these High Schools stop away abruptly for want of means to continue their studies further. Therefore it is that if competent teachers impart religious instruction in the right manner here, ad-

justing themselves to purer ideals, such teaching will find a firm root in the readily receptive minds of those pupils who are taught by them, crowning their endeavours with success and glory. And if these students imbibe and practise the instruction given with zeal and fervour, it will be fruitful throughout their lives, creating full opportunities for them to become the best citizens of a state.

4. The qualifications of a good Teacher:—

In this religious instruction, students should first of all know the principles thereof and then bring them to practice; for practising what is taught and what is best, is more important than a mere knowledge thereof. Hence, the responsibility of the teacher is very great. He must be generous and tolerant at the same time. Practising himself the very principles he is teaching, he must be always so bold as to say, "*Do as I do*" to his pupils and thus be a model for them to copy. (For, they will not follow with the same regard a statement from him like, "*Do as I say, but do not do as I do*", as they will follow a rigid but loving statement made with a smiling face, such as, "*Do as I do*".) Simply to imbibe the principles of religion and morality and get them by rote is of no use. The teacher should create a steadfastness of purpose and an enthusiasm in his students to follow these principles, illustrating the same by his own case and the lives of great men. It is but natural for the pupils to imitate others, like monkeys, if I may use the expression. If the daily conduct and character of the teacher is so appropriate and congenial as to be followed with due obedience and res-

pect, the pupils will necessarily do so of their own accord. Some times good conduct may easily catch a student like a contagion, if I may say so, and make him practise the same without the least difficulty whatsoever.

5. Good deeds are never lost in the end, though not so successful at first :—

Persons who follow the right path cannot always be said to be getting due rewards at all times in all their pursuits. For, good results always depend upon circumstances and opportunities and how we have utilised them. Irrespective of the nature of the results, the pupils must be taught to do their duties boldly and well, with the help of the best examples in life. If this education is ever to bear fruit, the teacher's conduct and morals should be unimpeachable. He must bind himself to render all help possible sincerely to the students for the correct formation of their character, before they become the future good citizens of a state. It is said, that the teacher should not measure his work with reference to his emoluments, since the profession to which he belongs is the noblest.

6. The importance of the Education Department and its relationship to the other Departments in a state.

The Education Department is the *mother* of all the other Departments; and all the other Departments may be considered as sisters to one another. Without the seal of the mother of Departments, all the sisters flatly refuse to recognise a person as fit for service; and the public will have no regard

for him. Therefore, the responsibility of the teaching profession is very great. For, it is the Education Department which makes the pupils become good citizens of an all-round good character by creating in them strength of body, a steady mind, sound morality, earning capacity, patriotism, loyalty and an unflinching devotion to God. Hence, the Education Department is considered the noblest and the best of all Departments. Entrants to this Department must, therefore, be of good conduct and morals. On account of this supreme need, a character test may be arranged to be held and only competent men entertained in that Department. If, at any future period, after being once entertained, the character of any teacher of the Education Department proves unsatisfactory, such teachers may be at once be transferred to other Departments.

More opportunities will thus be created to make the present student (*i.e.*, the future citizen) become the best among men, in case teachers are selected as above, without favour or partiality, making character as the chief guide for selection.

7. Normal Schools may also be centres of this kind of instruction.

Moreover, arrangements must be made early to impart religious and moral instruction with advantage even in the Normal Schools of the state, as the teachers get themselves trained there. It is necessary, therefore, that similar books on religion, morals, and principles of conduct should be prescribed in these schools too for a close study thereof by the teachers under-

going training, in order to make them better fitted for a real teacher's life.

8. What eminent persons say of this system.

It is a well-known fact that religious instruction was in practice in the Benares Hindu University, where graded religious books were prescribed in all the classes. The introduction of the same system has also been upheld by such eminent men and intellectual giants as Mr. D. Venkatramiah (Retired), the veteran educationist of

Mysore; Sir S. Radhakrishnan, the great Professor of Philosophy; Sir N. N. Sirkar, formerly Law Member of the Government of India; and the Hon'ble Mr. M. S. Aney, now member of the Central Government, etc., etc., Many other men of light and leading have emphasised the same opinion often in their speeches and writings.

It has been well said:—"Man needs now not more intellectuality but morality, not more knowledge but character, and not more doctrines but religion."

RUSSIA DAY

(22-6-'42)

BY SRI P. R. KRISHNASWAMI, M.A., L.T., *Kumbakonam*.

Since first the savage German hurled his might

With sudden force on Russian land a year

Ago, her sons have kept heroic fight

And proved in common cause our comrades dear.

Like proud Napoleon, who in winter drear

Broke down when Russians Moscow burnt outright,

Swelled Hitler now awaits a beating clear

That future times secure us peace by right.

A land of simple peasants poor that long

Suffered the Czars' unchecked tyrannic sway,

Where Tolstoy, generous soul, endured and taught

Where thrive famed song and dance and opera gay:

Alas, by chance, if Russia's fall be wrought,

We'll never know to end the social wrong.

A TYPICAL CONVOCATION ADDRESS FOR ALL CLIMES AND TIMES

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

"Yasmaajjaatam Jagatsarvam Yasminneva Praliyate,
Yenedam Dhaaryate Chaiva Tasmai Gnanatmane Namah."

THIS Vedic prayer means: To Him from Whom the whole of this world has its origin, by Whom it is protected, and in Whom it merges itself; to such a Gnana-atman, I offer this prayer with folded hands.

God is Gnaanaswarupa. Hence Knowledge is God. Veda is knowledge; Veda is God. By knowing Him we know everything. This knowledge of Parabrahman is Brahma-vidya. Our ancient Rishis, revered sages of yore, classified all knowledge under sixty-four arts (Chathusshashti Kalaas). Just to indicate the very high degree of civilization reached by our hoary ancestors during the period of the Upanishads, let me enumerate them:—1. Akshara-lakshanam (Orthography) 2. Likhitam (Caligraphy). 3. Ganitam (Arithmetic). 4. Puraanam (Theology). 5. Vyaakaranam (Grammar). 6. Nitishaastram (Jurisprudence). 7. Jyotisham (Astronomy and Astrology) 8. Smrities (Code of Laws). 9. Yogashaastram (Rules for religious and abstract meditation). 10. Mantra-shaastram (Prayers & Hymns). 11. Shakuna-shaastram (Omens and Augury). 12. Shilpa-shaastram (Architecture and Mechanics). 13. Vaidya-shaastram or Aayurveda (Science of Healing). 14. Saamudrika-shaastram (Cheiromancy and

Necromancy). 15. Ruupa-shaastram (Physiognomy). 16. Itihaasam (Heroic History). 17. Kaavyam (Poetry). 18. Alankaaram (Science of Rhetoric). 19. Vaaktattvam or Madhurabhaashanam (Eloquence). 20. Naatakam (Dramatic Science). 21. Nrityam (Art of Dancing). 22. Shabda Brahman (Directions for the modification of Sounds). 23. Veena Vaadyam (The Art of playing on the Lute). 24. Venu Vaadyam (The Art of playing on the Flute or Pipe). 25. Mridanga Vaadyam (The Art of playing on the "Tabla"). 26. Thaala Vaadyam (The Art of beating on the Cymbal) 27. Dhanur Vidya (Archery). 28. Swarna Pariiksha (The Art of testing gold). 29. Ratna Pariiksha (The Art of testing and choosing gems). 30. Gaja Pariiksha (The knowledge of the marks of an elephant) 31. Ashva Pariiksha (The knowledge of the marks of a horse.). 32. Ratha Saarathyam. (The Art of driving Chariots). 33. Bhuugarbha Shaastram (Geology). 34. Yuddha Lakshanam (Military art & tactics). 35. Malla Yuddham (Athletic Art or Boxing). 36. Aakarshanam (The Art of calling or summoning by enchantment.) 37. Vidveshanam (Excitement to hatred) 38. Uchchhaatanam (The Art of driving out Evil by enchantment). 39. Madana Shaasttram (Modus Coindi) 40. Mohanam (Excitement to voluptuous desires by enchantment). 41. Vaseekaranam (Electro-Biology) 42. Rasaayana Shaastram (Chemistry & Alchemy). 44. Gaandharva Shaastram



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(The knowledge of the heavenly beings). 44. Bilashilpa Shaastram (The art of exploring the caves of the mountains and adapting them for habitations.) 45. Kautuka Shaastram (The art of restoring gladness in a sorrowful mind). 46. Dhaatu Shaastram. (Mineralogy). 47. Gaarudam (Legerdemain). 48. Nashta Prashna (Information regarding any loss obtained by astrological calculations). 49. Mushti Prashna Shaastram. (Information regarding anything concealed in a man's hand by astrological calculations). 50. Aakaasha Pravesha Shaastram (Balloon ascent). 51. Aakaasha Gamanam. (The art of walking in the air.) 52. Parakaaya Pravesha Shaastram (The art of transmigrating from one body into another being alive.) 53. Adrishyam (The art of making one's self invisible.) 54. Indra Jaalam (The art of performing stratagems and tricks). 55. Mahendra Jaalam (The art of performing wonders in heaven). 56. Agni Sthambham (The art of subduing the efficacy of fire). 57. Jala Sthambham (The art of counteracting the nature of water.) 58. Vaayu Sthambham (The art of counteracting the power of wind). 59. Drishti Sthambham (The art of fascinating the eyes). 60. Vaak Sthambham (The art of fascinating the mouth). 61. Shukla Sthambham (The art of fascinating the semen virile). 62. Janana Sthambham (The art of fascinating birth). 63. Khadga Sthambham (The art of fascinating swords and other weapons.) 64. Avasta Prayogam (The art of killing by sorcery).

All these formed part of the Vedas. The Upanishads also formed a part of the Vedas. Of 1031 Upanishads, only 108 are now available. Only ten of them, known as Dasopani-

shads are more or less in use. Of these ten the Taaittiriya Upanishad is one. It is divided into five parts or "Prashnas" One of these five "prashnas" is Shikshaavalli Prashna. It is composed of twelve anuvaakas or chapters. Of these, the eleventh anuvaaka is the subject of our discussion here.

From the educational point of view, this chapter throws considerable light on the system of education in the Upanishadic period.

We are all familiar with the convocation addresses of to-day delivered by distinguished persons to young and promising graduates on the eve of their entry into the battle of life. Even so, in the Upanishadic period, on completing the course of studies in the Gurukula at the feet of the Aachaarya, the student had to offer the guru-dakshina that was dear to the Guru, and receive his holy blessings and enter the grihasta ashrama with his permission. Such a student was called snaataka (a graduate). Even to this day the custom of Kaasi Yatra forms part of a marriage ceremony, when the snaataka is said to be going on a pilgrimage to Vaaranaasi, and the parents of the bride request him to just halt, wash his feet and offer to give their daughter in marriage. After this "Snaataka" ceremony only, the "Kanyadaanam" takes place. This, indeed, is a relic of the ancient custom.

It was on this eventful occasion, after accepting the guru-dakshina, that the guru delivered an address which was nothing less than a remarkable hita-bodha, full of sound precepts to guide the student in his future life. Who else is fit to deliver such an address, if not the guru who knew

his student's capacities and qualifications so intimately? Who else is more fit to command the respect and love of the student than the guru? Hence, in the eyes of the student, the guru is equivalent to Brahma, Vishnu, Maheswara, and above all, Parabrahman. "Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshwara Gurus Sakshat Parabrahmam, Tasmai Shree Gurave Namah", is the daily prayer.

Character is the life boat that enables a man or woman to steer safely through samsaara, the Ocean of Life. As we shall see presently, all the five-and-twenty injunctions contained in this remarkable address relate to human conduct (and not merely Hindu, Muslim, Christian, Parsi, Jain, or Buddhist conduct) in daily life. They deserve to be engraved in letters of gold so as to serve human beings in good stead in solving life's problems as they present themselves for immediate attention.

In the present age, when religion is gradually losing its hold on popular mind, some of our readers (surely, not all, in a holy and hoary land as ours) may not attach much importance to the substance of the anuvaaka in question, alleging that the address is superannuated. A Theosophical attitude is essential to a dispassionate study of the comparative religions. What is it that the scriptural commands all the world over have taught us? Take them in all ages and in all countries. What is the message of the various teachers of the several kinds of religion that the world has known? Is there nothing that runs like a golden thread common to all these teachings? The answer from an impartial student is: "Yes, sir, there

is". There is a marked unanimity amongst them all in regard to matters of moment in spite of varying cultural heritage and social environment. All great teachers, who under divine inspiration revealed the "Word of God", have taught us that right conduct must be based on selflessness, samatva (equality), and sacrifice. "In this storm-tossed sea of samsaara," says the late Professor Rangacharya, in his thought-provoking and admirable lectures on the Bhagavat-Gita, "man has thus at his disposal a certain help for finding direction and harbourage in the shaastra." The word, shaastra, is derived from a root, meaning to command. Etymologically, the meaning is that which commands. Whatever authoritatively commands us in matters of conduct is shaastra. Every community in the world which has tried in the course of its history to lead a virtuous life, has its own authoritative scripture for regulating its ethical ideal. Hence, the best course of conduct for us is prescribed by the shaastra. The mandates of the shaastras may be rejected only at our peril. Hence shaastras are sometimes described as Pathya Vaakyas, meaning wholesome and salutary advice intended solely for our own good. It is the commands of those who have our welfare at heart. The shaastras do not speak to us sugared words. Sometimes their theme may not be priya, or to our taste, but surely it is pathya and "hita." To obey the shaastras is no more irrational than to follow the advice of a doctor or scientist. One who teaches us the life of sacrifice, samatva, and service, is our true friend. Hence shaastras are our true well-wishers and friends.

"Every one believes", says the late Professor Rangacharya, "in what he was born to believe in. It is a matter of inherited tastes and capacities and is dependent on the physical, mental, and moral constitutions of men; and as these are determined at birth, faith is also an inherited legacy. Faith moulds manners."

Mother India will never allow her dear children to forget that they are born in a land of spirituality, and that spiritual life is their heritage.

These prefatory observations have been prompted by an inner voice to awaken in my readers, be they Moslems, Jains, Buddhists, Christians, or even Hindus, a sense of respect and admiration for these injunctions, which are motiveless and altruistic, for motiveless altruism is the keynote of a life of virtue (saatvic life).

The aachaarya gave his permission to his snaataka to marry, as marriage, according to the shaastras, was regarded as a social and religious duty. Marriage opened a new period of the holy life of selfless service, which was to be led at the altar of Truth and Duty. The couple had to take particular care in properly performing the rituals connected with the gaarhapatya fire, kindled at the time of their marriage, and had regularly to offer the prescribed sacrifices to the gods and the manes. Above all, the couple had to perpetuate the race by raising and training a numerous progeny, so that oblations may for ever continue to be offered to the gods and the ancestors.

The whole society in the Vedic age depended on the householder for maintenance.

A Vedic passage says: "A householder is as necessary for society as breath is for the body."

This anuvaaka, containing the following twentyfive anushaasanas (commandments or injunctions) is also known as the Anushaasanodhyaaya. A rigid observance in practical life of this sacred and useful moral code will purify the chitta and befit the student for atmagnaana, or spiritual knowledge.

The pancha-vimsati anushaasanaas are as follows.

1. Satyam Vada. Speak the Truth. The code is rightly ornamented by this precept topping the list. It is the foundation stone of the whole moral structure. Every virtue has its origin in it. If one succeeds in following this precept in life successfully, all the other saatvic qualities follow in their train.

2. Dharmam Chara. Do your Dharma. Walk in the Path of Righteousness. Do your duty, as a useful member of society. That which you ought to do is your duty, and that is found in the shaastras. The behests of the shaastras are obligatory. Swadharme Nidhanam Shreyah. The performance of your duty, as ordained in the shaastras will be for your welfare and happiness.

3. Swaadhyayanmapramadah. Neglect not the study of the Veda. Forget not what you learnt in the gurukula. Swaadhyaya means the study of the Vedas. Adhyaya is the process of learning the Vedas by reciting the hymns in the manner in which the guru chants them. Hence,

swaadhyaya implies repeating the sacred hymns by one self after learning them from the gurru, something like "learning by heart." But the word here is used in the more comprehensive sense of a serious study and independent thought on the problems of life that are discussed in the scriptures.

4. "Aachaaryaya Priyam Dhanamaahritya, Prajaatantum maa Vyavachhethseehi." Offer guru-dakshina that is dear to your guru, who till now taught you the Vedas, and with his permission get yourself married to enable you to beget offspring.

It is said that in ancient India there were three ways of learning or acquiring knowledge :- (1) By offering money as the price of knowledge obtained; (2) by rendering faithful and loving service to the teacher; (3) by teaching one vidyaa in exchange for another. A rich man offered money, a poor man rendered service, and a scholar exchanged knowledge. The gates of learning were thus thrown open to both rich and poor, provided the student had "adhikaara" or qualification.

5. Satyaanaapramaditavyam. Do not utter falsehood even inadvertently. Hear what the shruti says: Yo Anrutam vadati Samoolova Esha Parishushyati. That is, a liar will be extirpated, as there is no greater sin than lying. The smriti also warns us to the same effect: "Nasathyaath paramo dharmo, nanruthaath paatakam param". A liar is never respected in society. In fact he is a dangerous member of it.

6. Dharmaannapramaditavyam. Neglect not your Dharma even inadvertently. Dhar-

ma is what you ought to do; and the duty should be done without any indifference on your part. The custom or duty that is binding on you should be honoured in strict observance. We must be good, because then alone will we be true to ourselves and to the God within us. Shakespeare reminds us, "To thine own self be true, and it follows as night the day, thou canst not be false to any man". Whatever happens to be our duty in life must be performed. The question of its being high or low, good or bad, mean or noble, does not arise. The episode of Dharmavyaadha in the Mahabharata illustrates this point clearly. Though he was a butcher by trade, yet he was recognised as one of the greatest teachers in his days, as a seer and a prophet. This was because he discharged the duties that fell to his lot in the spirit in which they ought to be discharged. He did not hate the life which he had to lead; and what is more important, he did not feel any special attachment towards it. He realised that for various reasons such as heritage, environment, opportunities in life and so on, he had to eke out his living by selling meat, and he pursued his avocation in the spirit of the "saattvika". Many of us may consider his life to be full of cruelty and sin. But let us not miss the point that if the butcher carries on his trade under the belief that it is his appointed function in life and that he is doing his duty in pursuing his vocation, he cannot be guilty of sin. For the maintenance of the social organization, it is essential that all its varied and manifold functions must be performed by all sorts and conditions of men, endowed with

special aptitudes and qualifications. Every kind of work is good, worthy and honourable so long as it becomes obligatory. In short we must discharge our appointed duty in life, the niyata-karma, as it is called, irrespective of its being agreeable or not agreeable, honourable or dishonourable, high or low. The fact is we are bound to perform it without attachment to the results and without considering whether it is kushala or otherwise. It is on account of this teaching of Dharmavyaadha by the life he lived that the Vyaadha Gita has become almost as famous as the Bhagavad-gita. The essence of his teaching is: "Act well your part, there all honour lies."

7. Kushalaannapramaditavyam. Neglect not to do what is conducive to your welfare, physical, mental and moral. You should not neglect to take wholesome food, to keep your body and dress clean, to take good medicine to cure any disease that may attack your body, to associate with saadhus to enjoy peace of mind, and above all, to think of God and pray for His blessings. Physical, mental and moral health must be maintained.

8. Bhootyai na pramaditavyam. Neglect not to acquire wealth by doing proper religious acts and just secular deeds. There is no short cut to honestly made wealth. The acquisition of riches must be by honest means.

9. Swaadhyaya-Pravachanaabhyam na pramaditavyam. Neglect not to learn by study and teaching. It is said that "we study to teach and we teach to learn." The truth of this pedagogic maxim is within the experience of every teacher worthy of the

name. A typical teacher is ever amenable to learn. He is a learner all his life. Teachers not amenable to learn are unworthy of the "noblest of professions". I remember that when I, in my college days, had been to pay my respects to a Professor of mine, I noticed an annotated edition of one of Shakespeare's plays on his desk. Evidently he had been preparing his work for his class. When he was asked, if he too had to prepare for his work, he answered; "My dear boy, I do not want my students to drink water from a cess-pool that is stagnant. I want them to drink water from a running stream. I must learn to teach."

10. Deva-Pitru-Kaaryaabhyam na pramaditavyam. Neglect not to perform deva-karma and pitru-karma. Performing yaaga is an example of deva-karma. To please the devas like Indra, Varuna, and Vaayu on whom depends the welfare of the community, we perform yaagas and other ceremonies. Ancestor worship or performing "shraaddha" is an instance of "pitru-karma". Offering oblations to the manes is a religious duty. Barring a few westernised Hindus, every other Hindu still performs pitru-tarpana and shraaddha as a religious duty. Shaastras command him to do so.

11. "Maatru Devo Bhava". Regard your mother as a devata, and honour and worship her.

12. "Pitru Devo Bhava". Regard your father as a devata, and honour and worship him.

13. "Aachaarya Devo Bhava". Regard your vidyaa-guru as a devata and honour and worship him.

The first commandment in the Bible is "Honour thy father and mother." The apotheosis of the mother has reached a greater height in India than anywhere else in the world. Hindu culture solved the problem of the relative superiority of mother, father, and preceptor by classing them all together as "Ati-gurus", or Supreme Worthies. The Vedic age required the householder to tend three sacred fires, aahavaneeya, gaarhapatya, and daakshinatya. This can best be done only by showing respect to parents, by promoting the welfare and happiness of wife, children and servants.

14. Atithi Devo Bhava. Regard your guest as a devata and honour and worship him. Atithi-satkaara is based on the high moral principle that we must feel grateful to those who receive help from us and thus give us an opportunity for service and sacrifice, which alone give grace and beauty and meaning to life. That is why the ancient laws of hospitality prevalent in our country laid so much stress on atithi-satkaara, honouring the guest, and the magical virtues of charity. Atithi-satkaara, and "annadaana" are treated as religious duties in India. Hindu civilization is not tired of reminding us about the duty of hospitality and well-directed charity. An atithi is a divine visitor according to shastras. There are a set of rules regulating our conduct towards the guests. "Vidhidrishta Vidhaanam" is our guide. Offering a seat, offering water to wash hands and feet, feeding to relieve from fatigue, and attending to other comforts of an atithi are all clearly defined. Even to-day, Indian

villagers are true to the traditional hospitality of the guest. In towns the atithi is, now-a-days, rarely honoured.

Having thus stressed the need for the performance of acts enjoined by the shastras, the guru proceeds to acts relating to the individual's conduct in society. As a member of society, every individual should so regulate his conduct as to befit him for good citizenship. He should lead a useful and harmonious life in society.

15. "Yaannyanavadyaani Karmaani Taani Sevitavyaani ; No Itaraani."

16. "Yaanasmaakam Sucharitaani Taani Tvayopaasyani ; No Itaraani."

Do good deeds done by good people ; but never imitate good people in case their acts are blame-worthy, that is, contrary to the shastraic injunctions. That such acts are done by good people should not be your excuse. You need not blindly do the acts done by me, your aachaarya, for some of them may be blame-worthy by chance. Follow sadaachaara as ordained in the shastras, and refrain from duraachaara.

Just at this moment I am reminded of an anecdote connected with that great saint known as Pattanattu Pillayaar. It is well-known that our shastras interdict toddy-drinking. One day, when the saint was travelling along with his disciples, he halted near a village and drank toddy to quench his unbearable thirst, though he knew it was a forbidden act according to the shastras. Needless to add, the disciples at once took the cue and drank toddy relying on the guru's example. The guru was apprised of it. After going some more dis-

tance, the saint saw a tinker melting lead for alloying vessels, and immediately drank off the molten lead, and turned to his disciples and looked at them as if to say ; "What have you to say now"? Then they felt ashamed of their conduct and hung down their heads.

17. "Ye k e c h a asmachhreyagumso Braahmanaah Tessaam Tvayaasanena prashvasitavyam." The guru says : "If any good Brahmins, other than myself should visit you, you should offer them atithi-satkaara and honour them. If they should expound shastras in their own way, you should simply grasp the meaning of what they teach, without in any way contradicting them or without arguing with them.

18. "Shraddayaadeyam." When anything is given as daana or gift in charity, it must be given ungrudgingly. There should be no selfish motive on the part of the donor. Gifts made as part of our religious discipline are to purify and strengthen us. Our conviction then must be that it is our duty to give. It is the bounden duty of those who have to help those who have not. In the present work-a-day world this sacred duty is ignored, thus making it a sorry place to live in. Poverty and plenty are allowed to jostle each other.

Gifts must be made with a proper sense of discrimination ; they must be made with the intention of seeing that they are put to the best possible use. Hence the need for the choice of deserving persons as recipients, at a proper time and proper place. Indiscriminate charity raises harmful consequences in its wake. The gift may be made by the donor with full faith in the moral efficacy of the gift (Daana). But socially it may have evil effects. For example, a beggar who has a wife and a num-

ber of children dependent on him, appeals to you for help. You sincerely feel sympathy and help him ; but he at once wastes it on alcoholic and other intoxicating drinks.

Sincere sympathy of the donor is essential. Satpaatra-daana is recommended.

19. "Ashraddhayaadeyam." Never give in charity grudgingly. When you give, you must put your heart and soul in the act of giving. To give gifts grudgingly is bad enough ; to give with scorn and contempt is worse. The worthlessness of the recipient and the arrogance of the donor may stain the gift. Tyaaga should be for its own sake without the expectation of any fruits.

20. "Shriyaadeyam". What you give in charity should be in proportion to your financial status.

21. "Hriyaadeyam." The gift must be accompanied by a sort of modesty on the part of the donor that he is not giving more. He should feel that he wished he could give more.

22. "Bhiyaadeyam." The gift must be made with a sort of fear, fear of paraloka, as a commentator adds.

23. "Samvidaadeyam." The gift must be made to aid the works undertaken by your friends and well-wishers with a view to benefit the society at large.

24. "Adha Yadite karma Vichikitsaava Vritta Vichikitsaava Syaat. Ye tatra Braahmanaah Sammarshinah Yuktaa Aayuktah Aaluuksha Dharma Kaamaasyuh, Yadha te tatra Varteran-Tadha tatra Varthethaah."

While you are observing sadaachaara by rigidly applying these precepts in practical daily life, if occasionally you are confronted with a doubt as to the correct course to be followed in the performance of certain religious acts, you should have as your guide

these Brahmins who do these acts in strict accordance with shastraic injunctions as a matter of course, and those Brahmins, who are learned and saintly, also those Brahmins who without any extraneous guidance, do the acts themselves, and the Brahmins who do not possess any cruel tendencies, and lastly those who are selfless noble souls.

25. "Athaabhyaakhyateshu ye tatra Brahmanaassammarshinaha Yuktaa Ayuktaaha Aluuksha Dharma kaamaasyuh. Yadhaa te teshu varteran tadha teshu vartetaah."

That *shastras* forbid association with sinners is a well-known fact. But where doubt exists as to true nature of such sinners, follow the course of conduct adopted by intelligent, learned, kind and selfless noble souls in dealing with such men.

Yesha Aadeshah, Yesha Upadeshah, Yesha Vedopanishat, Yetadanushaasanam,

Yevamupaasitavyam, Yevamuchaitadu-paasyam, Swaadhyaya pravachanaabhyaam na pramaditavyam, taani tvayopaasyaani, vichikitsaava syaatteshu varteranst-aptacha.

"Regard all these twenty-five precepts as imperative duties. Regard these as 'guru-upadeshah.' In other words, the acharya says: 'This is my hita-bodha to you. This is the secret of the Vedas. This is God's word. Hence in your daily life, adjust your conduct in the light of these sacred precepts.'"

How valuable these golden precepts are to the new-fledged graduates, who are about to enter the life-struggle after leaving the happy portals of the gurukula, I leave my impartial readers to judge.

Sarve Janaah sukhinobhavantu! Lokaah samastah sukhinobhavantu!! Samasta Samangalaani bhavantu!!! Om! Shanti, Shanti.

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A PECULIAR SANSKRIT PLAY*

BY CLASSICUS

DAMARUKAM is a peculiar dramatical work. Its author was Aryaka, also known as Ghanashyama Pandita or Suranira Pandita. His father was Mahadeva and his mother Kasi. His eldest brother was called Isa, and his sister, Sakhambari. He lived at the court of King Tukkoji Rao of Tanjore, who ruled from 1729—1735 AD. He says in the introductory scene that he has written a *shadhasha kavya*, a *nataka*, a *sattaka*, a *bana*, a *prahasana*, a *champu* and an *anyapadesa-sataka*. He was only twenty-two years old, when he wrote this work. One of his wives was called Sundari and he says clearly in stanza 8 that co-wives quarrel with their husband. He had the title of *kavi-kantirva*.

Damarukam is an unusual dramatical composition. No story is delineated in the book. There is neither a hero nor a heroine. There is no plot. It is neither a comedy nor a tragedy, and it does not fall under the definition of any type of drama. Ghanashyama himself says in the colophon that he has written a *nibhandhana* or composition called *Damarukam*. He never admits that this is the *prahasanam* that he claims to have composed. Knowing the peculiar features of the work, he says that its sanction must be sought in the divine inspiration of Siva, at whose bidding he composed it.

The book is divided into ten scenes. Each scene is given a special name, and it is called

an *alankara*. In each of the scenes a special topic is dealt with. These ten topics are independent of each other. There is no connection between two succeeding *alankaras*. The first *alankara* begins with the invocation to Vinayaka or Ibhanana, as he is called here. Each *alankara* has on an average ten verses. In the first nine *alankaras*, two characters appear on the scene. In the last *alankara* three characters appear. Different characters appear in different *alankaras*. The characters that appear once are never heard of again. Each of the *alankaras* appears to be in the form of a dialogue. But there is no real conversation. The characters recite the verses one after another. Perhaps, by taking into consideration the benedictory verse at the beginning, it may appear that the author might have originally had only an idea of writing an anthology on the model of Bhartihari. But later on in order to introduce himself and his work to the public, he might have converted it into a drama.

The first *alankara* deals with *Rajya-nuranjana* or pleasing the king. It has eleven stanzas, perhaps, it was intended to praise the glory of the poet's patron, Tukkoji. But no name is mentioned. Only the bright side of monarchical rule is depicted. To quote one instance; the king is compared to the Mount Himalayas in courage, to the

* Recently edited by Profesor P. P. S. Sastri and published in the Madras Government Oriental Manuscripts Library Series.

Mount Meru in generosity towards his dependents, to the great king Sibi in acquiring fame, and to the earth in the art of forbearance.

The second *alankara* has for its topic *Kalidushana* or pouring abuses on *Kali*, "the Iron Age" in which we are supposed to live. It has as usual eleven stanzas. Perhaps it was intended to show that in the *Kali* age people resort to all sorts of low bickerings to obtain their livelihood.

The third *alankara* is *Sukavi-sanjivana*, in praise of good poets. It has only nine stanzas. Only the best authors have been extolled. It is stated these authors follow the footsteps of *Usanas* or *Brihaspati* and that they do not compose verses in their own praise.

The next *alankara* treats of *Kukavi-santharjanam* or putting the bad poets into shame. This section has eleven verses. It mentions of the low tricks practised by poets of the lower grade. To quote one instance; they undertake to compose verses in a trice, and in a minute they repeat what they have composed formerly at some other time.

The fifth *alankara* has for its topic, *abhodhukara*. This section has, as usual, eleven stanzas. Each stanza is written in such a way that it will not become easily intelligible to an ordinary reader. Some extra-ordinary words are used. It will take some time even for scholars to understand the exact import of the words. There is no connection between two succeeding *slokas*. *Kumbhakarna* had a son *Kumbha* by name and he is familiar to us as *Kumbha* and not as *Ghata*, the name used were.

Kumbha and *Ghata* are synonyms in Sanskrit. But the scholar will take some time to make out that *Ghata* is no other than *Kumbha*, the son of *Kumbhakarna*.

The next *alankara* is called *Sabdika-bhanjana*. It has ten verses. Here certain words are used in a particular and unusual sense. To understand a verse, some words, at times, have to be subdivided into two or more words. The word, *Gnana* usually means knowledge; but in one stanza here it is to be split up into two words, *Gna* (i.e., a learned person) and *ana* (i.e., a cert). *Kripa* is generally understood to be the Brahmin warrior, who taught the Pandavas and the Kauravas archery before Drona came on the scene. But *Kripa* also means *daya* or compassion. And there is a play on this in another verse.

The next section is called *Panditlea-khandanam* or the refutation of the *Pandits*.

In this section there are eleven verses. The learned generally use clever phrases and words in their compositions; but the poet seems to say that it will be intelligible to the *pandits* and not to the lay-men.

The eighth *alankara* is called *Jati-sant-arjanam* or the criticism of the castes. There are only six verses in this section. Certain customs are criticised here. One of them is that the Dravidian feeds guests on the day of his father's annual ceremony.

The ninth *alankara* treat of *prabhutva* or kingship. There are nine *slokas* in this section. Kingship is extolled here. The king should not aspire for others' wealth. He must not encourage those, who abuse others.

The last of the *alankaras* is called *Akhandananda*. There are thirteen *slokas* in this section. Here it is stated that a person is in bliss, when he attains God. Stress is laid on the unreality of the body and the world.

Is *Damarukam* a *prahasana*? This question has confused many a reader. In books

of dramaturgy, a *prahasana* is defined as an one act play on the model of the *bana*, but with a preponderance of the *hasya rasa* in it. As has already been stated, this seems to be an anthology. Some stray *slokas* have been collected together; but can they produce *hasya rasa*? Anyhow there is not much evidence of the *hasya rasa* in the work.

The Educational Policies Commission, U.S.A.*—In January, 1941, at the suggestion of the National Committee on Education and Defence, the commission invited to Washington the representatives of eight city school systems who worked with the staff in drafting teaching materials for use in studying the national defense program. As a result of two weeks work by this group, the following six pamphlets were prepared: *Our Democracy; How May We Defend Democracy? Suggestions for Teaching American History in the Present Emergency; The School; An Arsenal for Democracy; How You Can Strengthen Democracy; and Current Document on Democracy*. These reports have been widely used in various school systems.

In May, 1941, the commission published *The Education of Free Men in American Democracy*. This was the last and, in a sense, the culminating or summary volume in the series published by the commission to date. It enumerates the knowledge, loyalties, and discipline that are necessary for preparation for the life of freedom in American democracy.

*A statement prepared by the secretary of the Commission, Mr. William G. Carr and reproduced from *The Journal of Educational Research*.

cracy today, placing these requirements against the setting of a world in the grip of struggle and destruction.

The report on *The Education of Free Men in American Democracy* has been extensively circulated among laymen and educators, with aid from the General Education Board. Study outlines for discussion groups based on the report have been prepared both by the commission and by the General Federation of Women's Clubs. Summaries of the report have been sent to each local post of the Veterans of Foreign Wars by the headquarters of that organization, and widespread comments and publicity in the press and over the radio, in connection with the report, have been forthcoming.

In October, 1941, the commission published its report on *The Civilian Conservation Corps, the National Youth Administration and the Public Schools*. This document deals with the following issue:

"When educational needs arise which affect the national welfare, cut across the bounds of states, and appear to be beyond the unaided powers of states to meet, should the federal government operate and control educational programs intended to meet these

needs? Or should the federal government undertake to meet these needs by working through the state-and-local educational systems, strengthening these established agencies, supplying leadership and financial aid, but not exercising control over the processes of education?"

The commission in its report strongly favours the second alternative. It is proposed that as soon as they have completed their present emergency assignments of training workers for the national defense production program, the N.Y.A. and the C.C.C. should be discontinued as separate agencies. The functions of these organizations would not be discontinued. Their educational functions would be transferred to state and local educational agencies; their functions as a public works agency to the general agency of public works; and the student aid program to the Office of Education and the local school systems. The report has been strongly approved by the educational profession and by the public.

In November, 1941, the commission issued its publication on *Education and the Morale of a Free People*. The report proposes that national morale is essential in times of war and crisis. It indicates that the principal ingredients of national morale are health, economic security, psychological security, confidence in one's associates and leaders, and loyalty to a common purpose. The report suggests fourteen methods whereby the schools can contribute to these ingredients and thereby sustain and strengthen the national morale for the job that has to be done.

Also in November, 1941, the commission issued, in co-operation with the Oregon State System of Higher Education, an adap-

tation of the report on *The Education of Free Men in American Democracy* for high school pupils entitled, *Calling the Youth of the Nation*. This volume will be widely used in Oregon and elsewhere for study of democracy by high school seniors.

During 1941 the Educational Policies Commission held thirty regional conferences, strategically located to serve various parts of the United States, on "Educating Youth for Civic Responsibility." These conferences were based on an earlier report of the Educational Policies Commission entitled *Learning the Ways of Democracy: A Case Book in Citizenship Education*. A total of approximately 3,000 persons were reached by these conferences plus several thousand more at evening mass meetings that were held in connection with many of the conferences. The proceedings of each conference were published separately and have been distributed to those who attended and to others interested in furthering the citizenship education program in the public schools.

As the year drew to a close, the complete participation of the United States in the second World War became a fact. The Educational Policies Commission at once laid plans for making its resources available to schools and government agencies for the development of sound policies that will make the schools most useful in the national war effort, defend the essentials of education against unwise policies, and lay the foundations for a far-sighted educational reconstruction after the war period. In February, 1942, the report, *A War Policy for American Schools*, was issued by the commission.

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NANDANAR CHARITRAM, by T. G. Aravamuda Aiyangar, As. 10.

SRINIVASA VARADACHARI & CO.,
PUBLISHERS, 2/16, MOUNT ROAD, MADRAS.

NEWS AND NOTES

LONDON'S WARTIME EDUCATION

"A difficult job well done." These were the concluding words of Mr. T. H. Jones, Vice-Chairman of the L.C.C. Education Committee, when discussing the work of the schools under war conditions as described by Mr. John Brown, the Chief Inspector, in a lengthy report which was hailed by the Committee as an encouraging picture of the flexibility and adaptability of London's educational system.

By the end of 1939 over 2,100 teachers were at work, with more than 50% of the children then in London under its influence.

Early in December, 1940, it was decided to reopen some of the schools, with preference to children over 11. Attendance was not enforced. By the end of March, 1940, there were 393 emergency schools, at work. Four months later there were 152,500 pupils on the rolls of 605 schools, but 126,000 had to be content with half-time education.

Mr. Brown emphasises that the major and formidable task of the emergency schools was to restore children to the wholesome discipline of school life, and he paid tribute to the magnificent courage and calm behaviour of the children during the intense bombing periods.

One of the most difficult problems which confronted teachers in emergency schools was that, as a direct result of war experiences, the children's powers of concentration have been seriously impaired. Their interest in school work of a more arduous

character is less sustained and they are more easily distracted. "Greater restlessness and rather noisier" are noted by the Chief Inspector in this connection. Here, it is stated, physical education is an important curative influence on the mental condition of the children.

Referring to the organisation of the schools, Mr. Brown notices a tendency towards an approximation to peace time conditions, *viz.*, some separate departments have been organised for infants, juniors and seniors, while separate central schools have been set up. These developments, it is hoped, will be continued, but it is likely that the predominance of all-age mixed schools will continue.

Notwithstanding a general state of retardation, the Chief Inspector reports valiant work by the teachers in maintaining as high a standard as possible in the three R's. There has been, however, a definite loss in reading and written work generally. "There are now a great many junior school children who cannot read, and their presence in school constitutes a problem as well as a challenge to the teachers."

At present 115 pre-war domestic subjects centres are in full use, as well as 52 adapted class-rooms. These together provide for about 50% of the children eligible for instruction. Preference is given to girls of 12 and 14, then boys of the same age and then to girls under 12. Children under 5 number about 2,500, and while there are no L.C.C. nursery schools or classes in London, play

corners number 21, and are open for four or more hours every day.

A rather unusual feature in the report deals with the 2,000 children of school age who have been evacuated from Gibraltar and who are officially described as "Gibraltarians."

As regards special schools, the number of children has increased from 200 to 1,000. There are 38 schools—15 for mentally defectives, 15 for physically defectives, 4 for deaf and 4 for partially sighted.

In the region of secondary education, 22 emergency schools—6 for boys and 16 for girls—and a number of tutorial classes were opened after Easter, 1940. At the autumn term, 1941, the rolls were—emergency schools 3,861 (1,737 boys, 2,124 girls), tutorial classes 1,465 (384 boys, 1,081 girls). Thanks to the work of keen teachers, it is claimed that secondary school pupils kept in London by their parents are getting the best education possible under war-time emergency conditions.

Even classes have undergone many vicissitudes since war began. In the early days evacuation, calling up, black-out and restricted travel adversely affected enrolments. After a lapse of time it was decided to open classes during daylight hours and at week-ends. These met with appreciable success. Later, endeavours were made to arrange classes on the usual evenings and since the reopening on September 1 last, the classes have continued uninterruptedly—*The Schoolmaster and Women Teachers' Chronicle*.

XLVIII—45

CHILDREN IN AIR-RAIDS.

Remarkable evidence is at hand concerning the way in which school children have 'stood up' to air raids. A careful scrutiny at Birmingham shows no falling-off in examination results, even under the most disturbing conditions. One boy was up all night on Home Guard duties before grappling with the papers on which the unwitting examiners awarded him a distinction. Another boy missed no part of the examination, although the farmhouse where he lived was partially destroyed. These cases make quite credible the story of the London child who came late to school with the following note from her father: "Please excuse Mary for being late. We were blitzed last night and she wasn't dug out till three o'clock." Conclusive evidence regarding London is, however, furnished by the Medical Officer's report, based upon inquiries made in November, 1940, from the doctors who had been working daily among the children in the schools. The unanimous response was that no evidence had been found of nervous disorder or shock arising from air-raid experience, but that the children were standing up to the raids as well as, or better than, the adults. Here appears to be a pretty problem for the psychologists—*The Journal of Education*.

THE MADRAS TEACHERS' GUILD

A deputation of the Madras Teachers' Guild consisting of Rev. D. Thambuswamy, Messrs. R. Nambi Iyengar, K. Kuruvila Jacob, Ghouse Badsha Sahib, T. P. Srinivasavaradan, and S. Natarajan, and Mrs. V. Saraswati waited on the Director of Public

Instruction on Monday the 27th July, 42 and submitted the following memorandum on the position of teachers in schools in the City.

1. The strength of all the schools in the city, Elementary and Secondary, have fallen considerably below the strength on the corresponding date last year. The average strength of a High School for boys may be said to be 50 per cent of last year's strength. Some High Schools in George Town area are having a strength as low as 40 per cent while one or two schools in comparatively safer areas have about 80 per cent of their usual strength. Middle Schools have only about 30 per cent of their strength; Girls' Schools have been affected more adversely. The strength in most aided Elementary Schools is very very poor.

2. Managements of schools had to meet fairly heavy bills in the last term in order to meet the huge deficit consequent on the exodus of the pupils. Further, managements having an endowment have been hit hard as the rental value of the endowed property has gone very low. It is therefore almost impossible for the managements to maintain the existing staff with their own resources.

3. Though there is a great fall in strength, it appears that a corresponding reduction in staff is not warranted, as most schools feel that only very few of their teachers could be deemed as surplus.

4. Any attempts by managements to balance their budget without special aid from Government would be successful only if they impose heavy cuts—sometimes as high as 40 to 50 per cent, a step which

would produce great hardship to teachers and would necessarily impair the efficiency of their work.

5. The cost of living in Madras has increased considerably and dearness allowance would seem very necessary to enable the teachers to meet the extra cost of living.

6. The Guild therefore begs to suggest the following:—

(a) Government may immediately assure the managements of liberal financial assistance notwithstanding the provisions of the Grant-in-aid-Code, so as to enable managements to meet the huge deficit they are faced with.

(b) Government may authorise the payment month by month of the compensation promised for loss of fee income in respect of concessions and scholarships granted under rules 92 of the M.E.R. and 32 of the Grant-in-aid-Code, also in respect of fee remissions granted to children of ex-army men and of those now employed in active war service.

(c) In as much as the average monthly income from fees is much lower than the average monthly expenditure, Government may be pleased to sanction as special aid such difference month by month or at least once in a quarter, such payments being made in advance.

(d) The surplus teachers of the City schools may be transferred to schools where suitable vacancies exist so as to reduce the burden on Government.

(e) In view of the great increase in the cost of living in the City, the Director of Public Instruction may be pleased to issue orders so that teachers may be given at

least their normal increments and that there may be no cut imposed on the salaries of teachers.

In conclusion we request that the problems raised may receive your early and sympathetic attention and orders be issued as soon as possible so as to relieve the managements of their anxiety and difficulties.

A MACHINE FOR VALUING EXAMINATION PAPERS!

According to a report, in the *Hindu*, a machine has been recently invented for grading examinations papers, capable of disposing of 900 papers an hour. Only questions of the 'yes-or-no' type could be set. Examinees would be called upon to write their one-word answers or specially prepared blanks, using a soft lead pencil. (A hard pencil or a pen would not be suitable). The blanks with the 'yes-or-no' in the appropriate columns, are fed into a machine, which marks off all incorrect answers and permits only the correct marks to be recorded electrically on a dial. (Soft pencil marks conduct electricity better than the marks made by any other implement.) One blank may have as many as 150 answers, all of which can be recorded in an instant. The machine is claimed to be fool-proof.

THE INSTITUTE OF BASIC EDUCATION

The Hindustan Talimi Sangh, Sewagram, Wardha, is starting an Institute of Basic Education to be known as the Nai Talim Bhavan for preparing teachers and workers, both men and women, for the basic education scheme. It will consist of a training

centre and a basic school. There will ordinarily be two courses of study of ten months' duration. The first course, when completed, will qualify the candidate to teach the first three grades of the basic course. Candidates who have worked in a basic school under proper supervision for a minimum period of two years after gaining the first year certificate will be considered fit to take the second course of training. This course will qualify the candidate to teach the first five grades of the basic course.

KURNOOL TEACHERS' GUILD

The Eighteenth Annual Conference of the Kurnool District Teachers' Guild was held at Kurnool on 11th July under the presidency of Rao Bahadur S. V. Narasimha Rao, Pleader, Kurnool. The Conference passed resolutions requesting the Government to enhance the grant paid to aided elementary schools, commensurate with the rise in prices of commodities; to reserve 25 per cent of the posts of Junior Deputy Inspectors of Schools for recruits from among senior, secondary grade teachers in Government educational institutions; to raise the scale of pay of Pandits and Munshis and to accord permanent recognition to the Nandyal Municipal High School, which for the past 18 years was being granted only temporary recognition from year to year. The Conference reiterated its demand for entirely doing away with the present undesirable system of Standing Committees to select text-books for secondary schools and for vesting the function in the staff of institutions themselves.

CALCUTTA COLLEGES AND THE EMERGENCY

The Registrar, Calcutta University, has sent a circular to the heads of all affiliated colleges in Assam and Bengal notifying that until further orders no fresh application for emergency transfer certificates will be entertained. Emergency transfer certificates issued during the last session will hold good for the present session. Students will no longer be allowed to stay away from colleges, but are required to prosecute a regular course of studies this session, as contemplated in the regulations.

EQUIPMENT IN KASHMIR SCHOOLS

In view of the unconscious but irresistible influence which beautiful objects exercise on the minds of children at school, the Director of Education, Kashmir, has appointed a committee, consisting of certain educational officers, assisted by Mrs. Christabel Taseer and Mr. D. N. Dhar, Government Architect, to suggest improvements in the quality and design of furniture and equipment used in secondary schools. It is hoped that as a result of the labours of this committee, it would be possible gradually to provide well-planned furniture and equipment in the schools.

PROFESSOR JAMES H. COUSINS

Tributes were paid to Prof. James H. Cousins as a poet, educator and lover of arts by various speakers at a crowded public meeting held in Besant Hall, Madanapalle, on 22nd July, 42, to celebrate his 70th birthday and commemorate his work for the ideals and culture of India. Vaidyaratna Captain G. Srinivasamurti presided. Sri E.

N. Subrahmanyam, convener of the Birthday Celebration Committee, read numerous messages sending good wishes to Prof. Cousins.

THE TRAVANCORE UNIVERSITY

At a recent meeting of the Senate of the Travancore University, Sir C. P. Ramaswamy Iyer said that His Highness the Maharaja had been pleased to permit him to continue as Vice-Chancellor of the University, during the period of his absence elsewhere. He then spoke about the ideals and objectives of the University, and referred to the main features of the progress. He also referred to the co-operation that had been extended to the University on its technical side by the Government of India.

The Pro-Vice-Chancellor then moved the budget estimates which were passed. The Senate also resolved to institute a research scholarship of the value of Rs. 30 per mensem in Sanskrit studies.

THE ANNAMALAI UNIVERSITY

With a view to encourage the study of Tamil music, literature and grammar, the head of the Thiruppunandal Mutt has made seven more endowments, each of Rs. 3,500 for prizes to be awarded to students of the Annamalai University. He urges that all the old classics in Tamil should be studied in the old way so that pandits with encyclopaedic knowledge could be produced.

The Syndicate, at a recent meeting, recorded a communication from the Government that the Government of India were unable to sanction at present the formation of a U. T. Corps in the University.

GIFT TO DELHI UNIVERSITY

The Rhodes Trustees have offered the Delhi University a grant of £ 2,500 to be used either towards the expenses of a professorship of political science or of English, or towards the endowment of some other lectureship or professorship which is required by the University.

EDUCATION TAX IN TRICHY

The Government of Madras have communicated an order to the Trichinopoly District Board, stating that the levy of education tax be raised from 4 to 7 pies from Fasli 1352 and that the teachers in Elementary Schools be paid from April 1, this year, at the rates which they would have reached in their time scales, had increments been granted to them regularly, and that they should also be paid the increment that would fall due in 1942-1943.

THE SOLDIERS' DRINK

For a long time tea has been part of a soldier's ration. As far back as the march of the Tartar hordes across the plains of Central Asia we find that soldiers carried large quantities of tea with them when they were in action. During the Peninsular War we learn that the Duke of Wellington was constantly worried lest the supply of tea should fail to arrive in time. It was, at the time of the Crimean War that it became a regular part of the military ration in European countries and since then it has been the chief concern of commissariats to keep their armies well supplied with tea—so strong has been the liking of tea amongst the British fighting forces. Indeed, the British Army has given a new meaning to the

word "canteen" which was originally associated with intoxicating drinks only. The part which tea played in the World War No. 1 is still in the memory of men who survived it. In more recent times we have the testimony of a U. S. Army Officer, Captain Karl Reichmann, who—writing in the LANCET some years ago—observed: "In the war which I witnessed in Manchuria two nations were engaged which were known as tea drinkers . . . In the great battles the troops marched and fought day after day, night after night; were always under fire; had little sleep and little food; they were terribly fatigued, but never collapsed; they brewed a cup of tea and on they went." In the World War No. 2 tea is not only maintaining its great tradition as the soldiers' drink, but has practically become part of the sinews of war.

The following opinion of Professor A. Parkes, of London University, on the special dietetic value of tea for soldiers, is quoted in the book entitled "Tea and Tea Drinking."

"As an article of diet for soldiers, tea is most useful. The hot infusion is potent both against heat and cold. It is most useful in great fatigue, especially in hot climates, and also has a great purifying effect on water. Tea is so light, is so easily carried and the infusion is so easily made that it should form the drink par excellence of the soldier on service."

ADVANCES TO TEACHERS IN BENGAL

A circular has been issued by the University of Calcutta to all affiliated schools, in which the Managing Committees have been given directions regarding advances to be

made to teachers out of the school contribution to the Provident Fund. The directions are that advances from such contribution may be made only if (i) there has been a reduction in the salary of a teacher on account of the emergency, (ii) the teacher has already been paid his own contribution to the Provident Fund, (iii) the sum advanced together with the salary which is being drawn by the teacher does not amount to more than three-fourths of his original salary, (iv) the payment has been made in the first instance out of the Reserve Fund subject to the condition that the balance therein does on no account fall below 50% of the total, (v) payments of such advances are made by monthly instalments and not in a lump sum and (vi) no interest is charged for the advance and that the loan is not recouped from the teachers during the emergency.

MISCELLANEOUS

The Government of Madras have approved the proposal of the Madras Corporation to incur an expenditure not exceeding Rs. 2,500 on the supply of books and slates to poor pupils of the scheduled classes and of the Muslim community reading in Corporation elementary schools.

The President, District Board, North Arcot, has given notice of termination of service to the lower elementary grade teachers, who have completed 50 years of age or 20 years of service, in view of the reduction of staff due to closure of schools. A similar notice was given to 100 teachers

in April last, and to another fifty very recently.

The Russian Universities will enrol 96,000 new students during autumn. The majority will join faculties which are important for defence. Medical, aeronautical and transport departments have already received many applications.

The Government of Travancore have sanctioned full fee concession in all departmental schools in the state to children of evacuees and children depending for education on persons stranded or detained in enemy-occupied territories.

The Government of Madras have temporarily raised the rate of boarding grant for pupils of communities eligible for help from the Labour Commissioner by Re 1/- where the grant is less than Rs. 5/- and by as. 8, where it is Rs. 5 or more. This increase is with effect from July 1st and will be in force so long as dearness allowance is paid to Government employees.

The 30th session of the Indian Science Congress will held in Lucknow from January 2 to 8, 1943, under the presidency of Pandit Jawaharlal Nehru.

The Vizagapatam District Board has voted its annual grant of Rs. 8,400 for a Professorship in the Andhra University.

Sir Mirza Ismail will deliver the address at the next convocation of the Dacca University in December 1942.

COMPULSORY EDUCATION IN COASTAL TOWNS

The Government of Madras have published a draft amendment to the rules under the Madras Elementary Education Act stating that in the Madras Fortress area and in coastal towns where compulsory elementary education is in force, a child shall, until this rule is cancelled, be exempted from attendance if the guardian of the child is not willing to send the child to school because of the situation created by the war. Any objection or suggestion with regard to the amendment should be sent to Government within six weeks from August 11.

THE LATE PRINCIPAL M. R. PARANJPE

We regret to record the death at Bombay on July 18, of Principal M. R. Paranjpe, at the age of sixty. He was the first principal

of the Tilak College of Education in Poona and the founder of the well-known educational monthly, 'The Progress of Education.' He was a widely respected authority on all matters of educational interest in Bombay, and served the University and other educational authorities and organisations with distinction and zeal. We understand that a special Paranjpe number of the *Progress of Education* will be issued in September to commemorate the service of this distinguished educationist to the cause of education in Bombay.

H. H. The Maharaja of Travancore will deliver the convocation address of the Annamalai University.

H. H. Maharani Setu Parvati Bai of Travancore will deliver the convocation address of the Andhra University.

The Hon'ble Sir Maurice Gwyer, Chief Justice of India, will deliver the convocation address of the University of Mysore.

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SRINIVASA VARADACHARI & CO.,
PUBLISHERS, 2/16, MOUNT ROAD, MADRAS.

BOOK REVIEWS

THE CHILD BY DR. MARIA MONTESSORI.

THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS. PAGES 53. PRICE ANNAS 3. RECONSTRUCTION IN EDUCATION BY DR. MARIA MONTESSORI. THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS. PAGES 35. PRICE ANNAS 3.

It is the distinction of Dr. Montessori to have discovered the fundamental importance of the personality of the child. Much has certainly been talked about the etymology of the word 'education': the root, *educere*, means 'to draw out': education therefore should mean the drawing out of our latent faculties, the development of personality according to its own laws of growth. But in practice, until Dr. Montessori came on the scene, the child has always been considered as the citizen of the morrow. His one business is to learn to imitate the adults: and the function of education has generally been conceived to be to coax, cajole or bully him into this imitation. The Montessori method, however, is based on the principle that the child has a distinct personality and needs a suitable environment for its growth and development.

In these two beautifully produced pamphlets, Dr. Montessori sets out the principles and philosophy of her method. Place the child in a suitable environment and allow him outlets for his energies. Entice his attention, and create for him opportunities for concentrating his attention and drawing upon the hidden powers of his inward life. Let him be allowed to teach himself and absorb such knowledge as he needs and feels

interested in. Only thus can he rise up to the full height of his potentialities. And the teacher will do well to ponder over the interpretation that Emerson put on the message of Jesus Christ: "Infancy is the eternal Messiah, which continuously comes back to the arms of degraded humanity in order to entice it back to heaven."

It is inevitable that in these brief brochures Dr. Montessori cannot give details of her system or indicate except in the barest outline their underlying principles. But they contain enough material to arrest attention and provoke thought. And we would that everyone, who has anything to do with children, whether as parent or teacher, will pursue these pamphlets.

THE JOY OF ART BY NICHOLAS ROERICH (ART MISCELLANY No. 1): WITH AN INTRODUCTION BY RABINDRANATH TAGORE AND A FOREWORD BY SIR S. RADHAKRISHNAN. PUBLISHED BY THE ART SOCIETY, 'CHANDRVALI,' HALL BAZAAR, AMRITSAR. PAGES XXI+18. PRICE NOT STATED.

The Art Society of Amritsar have planned a series of brochures on art and related topics. Given proper encouragement, they hope to do even more. "it is, I believe, their intention," writes Professor Eric Dickinson in a stimulating *Raison D'etere* contributed to the first of their brochures, "to create interest and stimulus through organising more exhibitions on the lines they have already demonstrated from time to time: through public lectures on art history

and approach : in short to leave no stone unturned to bridge the gulf between the much-maligned highbrow and the man in the street, all to the end of encouraging him to take a few of those values connected with man's higher faculties."

In this small book, Professor Roerich has written a moving essay on the saving powers of beauty. He has ransacked the history and literature of the world to gather together anecdotes and allegories that teach of the spiritual value of art and the healing and elevating power of beauty. In the midst of this terrible Armageddon, while the forces of destruction are wandering all over the earth seeking whom they may devour, Professor Roerich would ask us 'to ponder on eternal values, which are the cornerstone of evolution.' In making this appeal, he boldly challenges the accusation that he is a mere impractical idealist. For to him 'the most idealistic ideas are the most practical.' He is buoyed up by the hope that the darkest hour is just before the dawn, and he is certain that out of this welter of destruction may arise a brighter and a better world. In the meanwhile, he would appeal to the warring nations not to destroy culture and all the monuments that it has created. He suggests that steps should be taken to create a flag, which will be respected as International Neutral Territory and which will be flown over museums, cathedrals and other cultural centres. It may be that the belligerents may not heed this appeal and that before peace dawns again on this storm-tossed world, many irreplaceable treasures of beauty will be lost. That does not in any way detract from the

value of this plea. And as Professor Roerich himself recognises, the vandalism of war is only one of the numerous enemies of art. "We have noticed," he says, "that the greatest enemies of Beauty are vulgarity, hypocrisy, selfishness, and above all, ignorance." And these remain with us in peace no less than in war.

Let us hope, in the words of Sir S. Radhakrishnan, "that this powerful book by a great seer will have the effect of rousing us to a consciousness of the vulgarity which has afflicted us, and of helping us to escape from it."

Two sketches, one by Nandalal Bose and the other by Khan Bahadur, Chaghtai, add to the value of the book. It is however unfortunate that it should be marred by some mistakes in proof-reading.

KARNATAK HISTORICAL RESEARCH SOCIETY,
DHARWAR SILVER JUBILEE PUBLICATION
SERIES: NO. 1. JAINISM AND KARNATAKA
CULTURE. S. R. SARMA. M.A., PROFESSOR
OF HISTORY, WILLINGDON COLLEGE,
SANGLI, FOREWORD BY A. B. LATTHE,
ESQ., M.A., LL.B., M.L.A., FINANCE
MINISTER TO THE GOVERNMENT OF
BOMBAY (1937-39). DHARWAR 1940, PP.
XIX AND 213.

The Karnatak Historical Research Society founded in 1914 celebrated its Silver Jubilee in 1939 and resolved on that occasion to publish authoritative books on the History of the Karnataka country, as one of the principal features of the celebration. The first publication in that series is, appropriately enough, a work by the well-known

scholar and teacher Mr. S. R. Sharma Professor of History, Willingdon College, Sangli, and bears on Jainism and Karnataka Culture, holding the view that the conditions prevailing in the Karnataka necessarily altered the purity of Jain principles in later days. In the first part of the book is contained a historical survey comprehending the age of the Kadambas and the Gangas; and also the Jaina Golden Age that was characteristic of the greater part of Ganga rule; this is followed by a survey of the fortunes of Jainism under the Chalukyas, the Rashtrakutas, the Kalachuris, the Hoysalas and their successors in the Vijayanagara and the Mysore regions. While Mysore was the cradle of Jainism, it also became its last refuge; but it is noted as a very commendable feature, that the Vijayanagara rulers carried on the traditions of toleration characteristic of their predecessors and the ruling Wodeyar family of Mysore from the time of Chamaraja Wodeyar has continued the tradition unbroken. There has been some difference of opinion with regard to the character and intensity of Bitti Deva's conversion to Vaishnavism under the influence of the great Ramanuja. Professor Sharma rightly holds that, conversion or no conversion, Bitti Deva continued his patronage of all faiths Saiva, Vaishnava and Jaina; and that to the end the Hoysalas persisted in their encouragement of the Jaina faith. Attention is drawn in the book to the influence that Jainism exercised over the petty chieftains of the coastal country of South Canara and its neighbourhood, and to the popularity of the faith among the leaders of the mercantile community. The narrative goes down to the days of the Saiva Nayaks of Ikkeri and Bednore and

their final destruction of the Jaina faith in the land.

The second part of the work contains a survey of Jaina contributions to literature, art and architecture. The distinctive contributions to Jainism to Sanskrit and Prakrit and vernacular literatures and made clear. The great Samantabhadra, whose fame had spread from the Punjab to Kanchi, Pujyapada of grammatical fame, Akalanka of repute in the advancement of Logic, Jināsena, author of the *Harivamsa Purana* and his namesake, the author of the *Adi Purana*, Pampa, and numerous other writers of fame have been surveyed; and this useful survey has been supplemented by a classified list of other writers according to subjects. Attention has been drawn to a Jain Kannada poetess, Kanti, and to a novel in the usual Champu style, based on the romance of Vasavadatta.

The most distinctive contribution of Jainism to Karnataka art is held to be in the field of Iconography and the three best known colossi of Karnataka, those at Sravana Belgola, Karkala and Venur, are detailed. The free-standing pillars found in front of almost all Jaina *bastis* in Karnataka have been noted for their peculiar elegance and grace. They are not to be confused with the *Dipastambhas* of Hindu temples. The sculptural wealth found in the interior of these bastis is something remarkable. Painting, particularly mural painting and manuscript illustration, has been noted and the illustrations of art specimens are suggestive and instructive.

In the third part of the book dealing with idealism and realism, we find Mr. Sharma stressing some features, particularly the Jaina doctrines of Ahimsa, vegetarianism

and the richness of Jaina output in art and literature which should certainly prove that the alleged pessimism of the religion did not prove an obstacle to its creativeness. The Jaina view was that man was the complete master of his own destiny and therefore was productive of self-reliance and individuality. Our author, rightly stresses that, till about the twelfth century A. D. Jainism was the most powerful religion in Karnataka and it continued its hold on Tuluva till even the seventeenth century.

Lastly, at the end, a brief survey is made of Karnataka culture and Jainism as mutually affected by each other. Here we cannot do better than quote the words of the author: "Outwardly they consist of imparting a great impetus to the development of Kannada literature, as shown earlier, and enrichment of the art and architecture of the province by distinctive types of their own. Both in quality and quantity the service rendered by the Jaina writers, artists, and architects to Karnataka Culture was considerable. Yet to attribute the military and political achievements of certain rulers, generals, and ministers to Jainism is hardly warrantable. They achieved their success in these fields, not on account of any distinctive qualities imparted by their Jaina creed, but more by overlooking the distinctive teachings of Jainism such as *ahimsa* and asceticism. Such martial and political vigour or acumen was equally well displayed by the non Jaina kings, generals and ministers."

On the whole, we congratulate the Karnataka Historical Society and its first

author, Professor Sharma, on the very readable and instructive monograph that they have given to scholars.

—
 DESCRIPTIVE GEOGRAPHY. BY N. SUBRAHMANYAM, M.A., L.T., F.R.G.S., AND K. RAMAMURTHI, M.A., L.T., DIP. IN GEO. (IN TAMIL). FOR CLASS IV : PAGES 60. PRICE ANNAS 8. FOR CLASS V : PAGES 60 ANNAS 8. P. VARADACHARI & CO. LINGA CHETTY STREET, MADRAS.

The authors of these geographical books are teachers of wide experience. The volume intended for Class IV deals with the geography of India for the most part, though there is a small introductory portion on general 'practical' geography. The other volume intended for Class V begins with elementary instruction about the shape of the earth and its physical features, and about winds and rain; then it takes us right round the earth, introducing us to the notable geographical features of the world: finally it seeks to deal in some detail with the countries north of the equator—North America, Europe and Asia (with particular reference to India). The books are well planned and written in a clear and simple style. The numerous charts, maps and illustrations add to their value.

—
 EDUCATION : THE TAGORE MEMORIAL NUMBER. EDITED BY SRI KALIDAS KAPUR, M.A., L.T. PUBLISHED BY THE EDUCATION OFFICE, POST BOX 68, LUCKNOW.

We congratulate the editors and publishers of our contemporary. *The Education*,

for having brought out an excellent number, commemorating the services of Rabindranath Tagore to Indian culture in general and Indian education in particular. "With the presentation of this Memorial Number of *Education*," say the editors and publishers in a foreword, "do we thus offer on behalf of the members of the teaching profession in India our respectful homage to his memory as our *Gurudeva*." A more fitting tribute to the memory of the poet cannot be imagined. Among the contributors may be mentioned Professors Cousins, Tan Yun-Shan, Vasudeva Gokhale, and Aronson and Messrs H. K. Sanyal, Anath Nath Basu, Dr. Sudhir Sen, G. Ramachandran and K. D. Kapur. The articles deal with almost all aspects of Tagore's many-sided activities in the field of education. Extracts from the poet's works and many fine illustrations add to the value of the book. We recommend them for use in our school and public libraries.

—
 THE QUARTERLY JOURNAL OF THE MYTHIC SOCIETY : THE SRI KRISHNARAJA MEMORIAL NUMBER, PAGES 177 TO 513. PUBLISHED BY THE SOCIETY AT DALY MEMORIAL HALL, CENOTAPH ROAD, BANGALORE CITY. PRICE RS. 4.

The Mythic Society have paid their meed of tribute to the memory of Sri Krishnaraja Wadiyar Bahadur, the late Maharaja of Mysore and patron of the Society from 1909 to 1940 by issuing in one

volume the third and fourth numbers of the twentyfirst volume of their Quarterly as a special memorial number. Nearly a hundred pages are devoted to the career of the late Maharaja and his great qualities of head and heart. Most of the other articles deal with various aspects of the history and culture of Mysore. It can be confidently said that by issuing this number, the Mythic Society have paid a fitting tribute to their great patron. It may be noted that the volume has been approved by the Director of Public Instruction in Mysore and the Inspector of Schools in C & M Station, Bangalore, for use in High School libraries.

—
 ST. ALOYSIUS' HIGH SCHOOL, BANGALORE : ANNUAL, '41-42.

After working from 1898 to 1939 as a middle school and from 1939 to 1942 as a high school, St. Aloysius' has decided to venture into the perilous seas of (school) journalism, and here is the first fruit of that adventure. It is a bright little volume, containing the usual features—records of school work, essays by students and old boys etc. Its modest ambition that it should serve as a link between the school and its *alumni* and between the present boys and the old, and that it should evoke the sympathy of parents and well-wishers in all the attempts at improving the school is certain to be fulfilled. We hope that the school hereafter will regularly issue their magazine.

EDITORIAL NOTES

THE chief educational needs of the country are adult literacy and improvement of in the condition of women. It is only the former that can in any way diminish or destroy the traditional dualism that has marked both our society and our educational system, viz. the gulf between manual workers and intellectuals. This gulf is a medieval relic, and if it should be bridged, the two classes will react on each other to the good of both and the creation of a healthy spirit of unity among the people.

Universal literacy is not merely a question of compulsory primary education, but also one of a continuing and effective system of sustaining adult literacy. Unless the literacy imparted to the child in the primary stage is effective, the task of sustaining literacy in the adult stage will become much more difficult than it is. Three or four years of schooling is not at all enough for the primary stage. It is the view of experts that the minimum schooling should be for seven years in primary or elementary schools. Each of these primary or elementary schools should be under a graduate Headmaster with a sound pedagogical training; and it would be good if he has had his education mostly through an Indian vernacular, and at the same time he should be good in English. The assistant masters should all be Matriculates. Urban areas may embark on the system of a seven years primary course and may soon be followed by rural

schools. The curriculum should vary with local differences and requirements, but should contain as the central core, the teaching of the three R's in a nature study environment, something of drawing and music, ability to learn facts from reading a newspaper and some discriminating amount of religious instruction in the form of rational stories of saints and particulars about the system of worship of the broad denominational division to which the child belongs.

Economy would demand co-education in the elementary stage. It is most necessary to stress the importance of women's education and make it really fruitful. For this a change of attitude on the part of all men, special schools, special curricula and a special corps of teachers are absolutely necessary, while it is essential that one of the chief aims should be to enable women to utilise the advantages of science in the home, to add the beauty of art to that home, to conserve the best of Indian tradition in domestic life and to bring up children in a healthy and moral atmosphere. No curriculum for girl students would be complete without appropriate prominence being given to their physical welfare; the most important need of the country is the preservation and improvement of the health of the mother.

Considerations of economy and convenience, particularly in village areas, would demand co-education in the ele-

mentary stage; opinion is divided as to the recommendation of co-education in the secondary stage; Hindu opinion is generally reluctant and Muhammadan opinion is definitely hostile to this idea. While for institutions of higher learning a certain latitude is permissible and possible and should be even encouraged where ever separate colleges and institutions for women are not available and cannot be started.

For adult education the co-operation of local bodies is most necessary. Broadcasting, popular instructional lectures and night schools and classes are the usual means of rousing interest and quickening thought. The need of simple wholesome literature is very obvious. A class of books that will elevate the mass and stimulate the reaction of new ideas should be produced. The value of the radio is undisputed in this field. Western nations have been effectively utilising adult education for making up defects in early education, for developing slowly maturing intellects and capacities and for adjusting the growing citizen to his ever-changing environment from time to time. It has also helped in developing a proper mental attitude, a better technique of thinking and reading, a broader appreciation of the features of life and, above all, a fuller enjoyment of life and utilisation of the environment. In India even the rudiments of such a process have not been achieved.

Regarding the medium of instruction in the secondary stage in particular, opinion has been growing as to the advantage of

the use of the vernacular of the region in all non-language subjects. The Central Provinces and Berar have taken a quite successful step in making Hindi, Marathi, and Urdu, the media of instruction in their Secondary Schools. The Calcutta University decided in favour of the vernacular medium as early as 1930. The administrative and other difficulties of a plurality of vernaculars in one region can be easily solved. Several provinces are still wavering on this point.

The opinion of a high authority as to the benefits accruing from the vernacular medium can be well accepted. "There can be little doubt, that most of the disappointing results in secondary and collegiate education can be traced to the use of the foreign medium of instruction. It is a sad effect of the present system of education in these stages that, though a certain number of gifted students speak and write English with remarkable fluency, the majority are losing the power to think and to express themselves in any language." (Quinquennial Review, of Indian Education 1927-1932, pp. 116-17).

Dr. C.M.D. Sufi, who has recently written a very thought-provoking book on the evolution of curriculum in the Muslim educational institutions of India, has thus ably put forward the ludicrous and, often injurious results proceeding from an over-stress of English as the medium of instruction. "A foreign medium vitiates much of the effort and causes undue strain. Assimilation of knowledge offered in the

class-room, the class-text or the class-library is necessarily poor, especially in the earlier stages of pre-adolescence or early adolescence. Habits of rote-memory are fostered. Insincerity of expression and ideas is created. A teacher teaching through a foreign medium runs through a text for his preparation, and disgorges the text in the class-room to the detriment of the class he teaches. The teacher has no clear conception of his task, and the pupil is but a passive, imperfect listener. A single searching question is enough to pull down the 'house of cards' so raised by joint aimless effort. A ludicrous spectacle is presented by a class, for instance of Maharashtra, boys learning Marathi grammar from their Marathi teacher through the medium of English. The pupils are Maharashtra, the teacher is Maharashtra, the language is Marathi, but the medium is non-Marathi. A permanent gulf is thus created between the life of the people as a whole, and the education imparted in schools."

We may be allowed to stress at this time, when a large mutual interest has been awakened, both

Indian Cul- among the Hindus and the
tural Con- Chinese in their respec-
tract with tive cultures, that the cul-
the Chinese. tural contract between the
two countries is really

part of a long story. We will take here the side of the work that Indian scholars did in China in the past and more recently. Prof. Tan Yun-Shan has thus

remarked about its antiquity and importance:

"It started with the introduction of the great world religion, Buddhism, from India into China. The earliest date for such introduction is very hard to ascertain. According to the records of Chinese history, it is the Yung-Ping tenth year of Ming-Ti of the Han Dynasty, namely 67 A.D. when Buddhism formally reached China for the first time. But according to other books, it seems that even before the China Dynasty (246-207 B. C.) Buddhism had already arrived in China.

In the fourth year of the King Cheng of the Chin State, eighteen monks headed by one Shih-I-i-Fang came to China from the Western Region with the classics and images of Buddhism and the Buddha for the first time. Here the fourth year of the King Cheng of the Chin State (268 B.C.) is 22 years before the founding of the Chin Dynasty by him (then called Chin-Shih-Rusan-Ti) with all China under his control. There are other numerous accounts of a similar nature in different books and it is not necessary to enumerate them one by one here. From these we can see that the date of introduction of Buddhism from India into China was much earlier than the Yung-Ping tenth year of Ming-Ti of the Han Dynasty namely 67 A.D., and that the cultural contact between India and China had taken place more than two thousand years ago."

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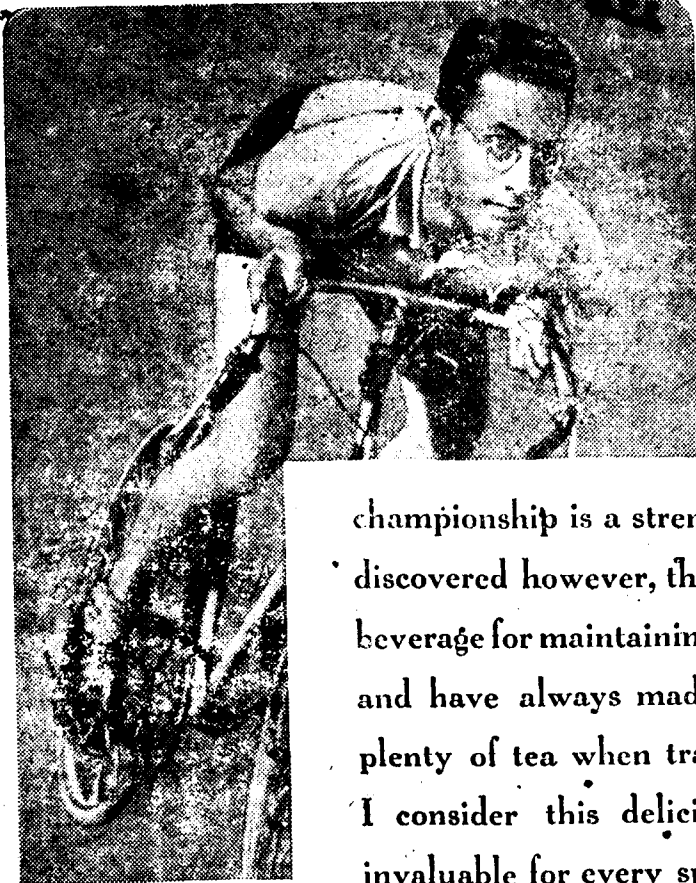
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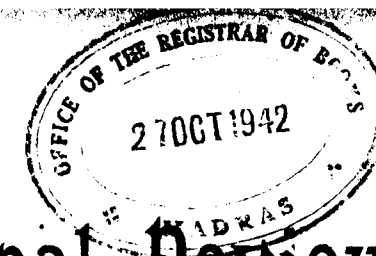
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No. 9

INDIAN LIBRARY POLITY*

BY RAO SAHIB SRI S. R. RANGANATHAN, M.A., L.T., F. L. A.,

Librarian, Madras University Library and Secretary, Madras Library Association

THIS Model Public Libraries Bill was drafted at the request of the Secretary of the Indian Library Association, who communicated to me Resolution No. 7 of the Patna Conference, which provided that a Model Indian Libraries Act be framed to further the cause of the free public library movement.

HISTORY OF LIBRARY LEGISLATION

Now I may state at once that, in most countries of the world to-day, the library system is based on a statutory basis. Nearly seventy years ago the English-speaking countries, Great Britain and America, had their Library Acts. After the last Great War, most of the European countries and some of the British Colonies had their Library Acts. The earlier Acts, *i.e.*, the Acts of the nineteenth century, were all, so to speak, 'permissive' Acts; but many of the post-war Acts were 'compulsory'

Acts. By a 'compulsory Act', I mean, that it made it obligatory on the local bodies to maintain a public library service in their area. In our own country, the first attempt at library legislation—I do not mean the attempt on the part of the Government—but an attempt to direct thought to it—was made by librarians, about twelve years ago, when the First All Asia Educational Conference met at Benares and at that time a Model Act was presented by me. Newton Mohan Dutt, the doyen of the library profession in India, was President and it was gone through clause by clause, and it was recommended to all the provincial governments. I think it was the Bengal Library Association that first tried to have it put through the legislature. I think their experience was that when the Bill was sent up to the Viceroy for previous approval, as it was necessary under the Montford Act, the Viceroy turned it down and the reason

*Speech delivered at the Fifth Indian Library Conference at Bombay, while introducing the Model Libraries Bill.

was that the Model Act was of a compulsory nature. If a Municipality or a District Board did not establish a public library system within a certain period, then the Municipality or the District Board would be dissolved;—there was such a drastic provision. There was also compulsion in that the provincial government had to contribute a certain sum to each library. The Viceroy turned down that Bill, and we in Madras benefited by that experience of Bengal, and yet based on the Model Act, we drafted a libraries bill in 1933. We made it all optional and it was introduced into the Legislature. It went up to the Select Committee stage. It came out of the Select Committee. When the third reading was taken up, it had to be withheld, because there was great, I might say, apathy certainly and probably even opposition from the executive of the government. Now it is past history and perhaps I may refer to it freely. If I tell you one little ground on which the Finance Member opposed it, you will find how amusing the whole position should have been then. The Finance Member said that it would be impossible to have a Director, as the Act wanted. We said: "You may have an honorary Director, or you may ask one of the officers of the government to be an ex-officio director." He said: "The officer would then be over-worked." We said: "We shall find an officer who is prepared to take over the work, without complaining of overwork." Then the Finance Member said, "If this Director is going to do any work and if he is going to induce District Boards and Municipalities to establish libraries under the Act, there will be

certainly some correspondence, and therefore there will be stationery required and postage. If the Municipalities and District Boards, who want to benefit by this Act would contribute to the government to meet the cost of stationery and correspondence. I shall allow this bill to proceed further!" We thought that the circumstances were not favourable and the sponsor of the bill wisely said: "I am not going to push this further in this session; it does not mean however that I am withdrawing the bill; I shall put it forward at the next session." But it so happened, whether it is fortunate or unfortunate, that the new Government of India Act came into force; the Legislative Council was dissolved and the Bill also disappeared with it.

AFTER THE 1935 ACT

We thought that under the new dispensation the Bill would receive a more favourable reception. As soon as the popular ministry took charge in 1937, the Bill was again revived. There was no more need to get the Viceroy's sanction. The sponsor of the old bill succeeded to get elected to the Legislature, and it was again presented by him. This time, the government said, the time is not opportune for a public libraries bill. We waited on the Minister of Education and the Prime Minister, who said: "When our people want something to keep up their physique, how can you think of legislation to keep up their intellect?" We said: "These two things can go hand in hand. By all means go on with your Debt Redemption Bill; by all means go on with your Sales Tax Bill; by all means go on with your Prohibition Bill, Side by side,

THREE LIBRARY AGENCIES

Let me give you a plan of this Bill. If I give you a picture, so to speak, of the library polity of India that is behind this Bill, then you can follow the Bill with greater interest. I am imagining that there will be three agencies responsible for the library system of India: a Federal Agency, a Provincial Agency and a Local Agency. Of these three agencies, the ferment will have to come from the Provincial Agency, because library provision is essentially a provincial and, even more, a local problem. It is so in most countries. I may say, for example, that in America every State has got its own Library Act, apart from a small Federal Act which provides for certain residuary matters. I have conceived this Bill on the same principle. Most of the responsibilities should vest in the provincial government.

PROVINCIAL AGENCY

What will be the actual shape of the responsibilities of the provincial government? It will have three types of responsibility, legislative, financial and executive responsibilities.

The legislative responsibility is the most vital of all the three. For without proper legislative sanction, it will not be possible for the third agency, *viz.*, local bodies, to function. The functioning of the local bodies would depend upon the kind of legislation that the Provincial Government produces, and hence the legislative responsibility is a very vital point.

As regards financial responsibility, without funds libraries could not be run. Very

let this also go on." But they said that the government could not take up too many bills. We said: "We have done all the work; one of the members of the Legislature will do all the spade work." They said: "Don't press the Bill. But we shall allow the departments to do everything you want by executive orders. What do you want?" We wanted all the people of any locality to have free access to books. The Ministers said: "There are collections of books in all the schools in the various villages, and by one single executive order we shall say that all the school libraries should be thrown open to the public." They did pass that order; only the people did not go to the libraries. You know why. You know that the school libraries are heaps of unwanted books, specimen and presentation copies which the staff regard as too useless for private appropriation. We intended to approach the Ministry again, having given them one year's time. You know what happened. The war came and we have no Ministry in Madras now.

With this experience and with the war on, when the Khan Bahadur asked me to draft a Model Act, I had to say 'Yes' to him with one part of me and 'No' with another part.

Now I shall tell you on what basis this Bill has been drafted. I have taken full advantage of the discussions in the Madras Legislature on the Bill. Although that Bill did not become an Act, we gained a good deal of experience. Curiously enough our Select Committee was fifty strong. We had plenty of ideas, some useful and some useless. I have introduced here all the experience of value that we gained.

often people say: "Oh, yes, we can open a lending library."

"How do you propose to do it?"

"I shall collect books," says the sponsor, "from philanthropic people, who purchase novels in the train and throw them away. It is not difficult to collect such books."

That kind of notion is prevalent among many people. But we do not form a library that way. In Madras, for example, the government has fixed a very wonderful scale for librarians in local bodies. It begins at Rs. 19, goes at the speed of two rupees per two years until it reaches Rs. 25 and then at a speed of a single rupee per two years, but it does not go beyond Rs. 30. They want municipal libraries to be run on that basis. This is for smaller libraries! For the bigger libraries, as they call them, they want librarians with salaries starting with Rs. 25 and stopping at Rs. 35! Remember, these librarians should work not only for the library, but for the Municipal Commissioner, the Municipal Chairman or the District Board President, as the case may be. All this means playing with the idea of a library.

Without money you cannot run libraries. It is the Provincial Government that will have to do a lot. Of course, by legislation the Provincial Government can arm local bodies with power to raise library rates. But you know that the system of taxation in our country is such that the elasticity of local finance is extremely poor, and you know that quite a large share of the taxable capacity of our people is tapped by the Pro-

vincial Governments and by the Central Government. It is all due to the way in which Government has been inherited in our country. It is all due to the fact that in ancient days there were no local bodies. All taxes were collected and disbursed by the Government. With the last fifty or hundred years of easement, so to speak, the Provincial or Central Government does not easily part with the power of taxation. So they do go on collecting more taxes than they want for the fewer functions they have now to discharge. For example, education, sanitation, libraries, maintenance of roads and many other things have to be met by local bodies. In spite of it, the Provincial Government goes on collecting taxes as if they are directly in charge of these local amenities. They say: "You raise local library rates, we shall give you some little money occasionally from the provincial exchequer." We say that the responsibility of the Government will not be exhausted by its merely putting a clause in the Libraries Act empowering local bodies to raise library rates. The Provincial Government should also allot grants on a legal basis and on a liberal scale to the various local bodies for library purposes. It is in that way that the Provincial Government will have to discharge its financial responsibility.

There is also the executive responsibility. The provincial government should see that local bodies carry out their functions properly, that the money allotted by the provincial government is properly spent and that proper standards are kept by libraries.

DEPARTMENT OF PUBLIC LIBRARIES

For this purpose this Bill provides for a Department of Public Libraries with a Director of Public Libraries at the head of the department. At present in most of the provinces, I think, the library matters are assigned to the already overworked Director of Public Instruction. It is so in Madras, and I suppose, in all other provinces (cries of 'Yes', 'Yes'). The Director of Public Instruction has got a long tradition of a hundred years, and it is more or less a rigid department. In library matters we want a good deal of elasticity, not only because it is in the formative stage now; but unlike the compulsory education act by which you can force the pupils to go to school, you cannot force adults into the library. You want more of persuasion. You have to work with the people rather than on the people. The Department of Public Libraries must be very different from the Department of Public Instruction. The Director of Public Instruction is overworked; his responsibilities are many, and naturally when this function is given to him, it is either forgotten—I wish it were forgotten—or it is discharged mechanically, inefficiently and harmfully.

DIRECTOR OF PUBLIC LIBRARIES

I tell you what happened in a concrete case in my own province. Even without an Act, we had managed to persuade the Government to give some library grant. They provided Rs. 45,000 in the budget to be distributed to libraries. They said that the Director of Public Instruction would be the disbursing officer. He wanted a list of

books in the libraries to be sent to him. He found that most of these libraries were run by "patriotic" people, who were not members of local bodies or of the Government. One particular book was a red rag to him. It was that famous best-seller, the autobiography of Pandit Jawaharlal Nehru. He said that he would not approve of it and it should be removed from the list. Fortunately within about six months, there was a change in the personnel. He was a personal friend of ours and he was also one of those who were not afraid of these books. But still his predecessor having created a situation, he said to us one day: "You are an expert in books. I am going to write to you a D.O. asking you to give your opinion about this book: Is it proper for me to approve of Pandit Jawaharlal's auto-biography?" We wrote to him saying that almost all government institutions had got copies, and all Universities had got copies. On account of such trouble many libraries refuse to go to the Director of Public Instruction for grants. The trouble is that he has to rely on the reports of the educational officers. He has no time to think about library matters. Is it impertinent, if I add, that he is not qualified? (voices; 'it is the case everywhere'). If you want to make a beginning, ask the provincial government to rescue the library from the hands of a Director of Public Instruction. There are any number of patriotic people to act as honorary directors, if the government pleads poverty.

LOCAL AGENCY

Then I pass on to the other agency; the local body, the Municipality and the District

Board. What is their function? Their function is organisation, administration and service. It has become common practice in all government administrations not to have several *ad hoc* bodies for different functions, but to have a single omnibus body for all the functions in the respective areas. I think it is an accepted principle in the formation of Municipalities and District Boards. There are the District Boards for rural areas; there are Municipal or City Corporations for urban areas. All local functions have to be discharged through them. We accept that principle in this Bill. The Bill makes the District Boards and Municipal Councils or City Corporations of urban areas the local library authorities. There is a small difference here. For a library system to function efficiently, economically and for a long time, we want a certain minimum of population. It is not the fact whether a particular group has got powers or not that is going to decide it. It is the taxable capacity of the community that is going to decide it. That ultimately depends on population. I believe that any Municipality with a population of less than 50,000 will not be able to function as an independent local library authority. What I have provided is really not to wound the feelings of any small Municipality. I have put a clause which, I regard, is clever. We shall throw it open to any small Municipality to voluntarily surrender its library powers in favour of the District Board in whose area it is situated. I have learnt by twelve years' experience that it is unwise to compel even the small Municipality that it should become part of the District Board.

It may begin as a small Municipality and in fifteen years it may become big. When that time comes, I have also provided here the now famous Cripps provision. I have improved on the Cripps proposals. I have gone beyond Cripps. If one Municipality surrenders its library powers, it may at any time resume its powers. There is provision for both. I do not think that any small Municipality can object to these terms.

RURAL LIBRARY AUTHORITIES

Having said that, what is going to be the manner in which these local library authorities should function? I said that these local library authorities have got three functions — organisation, administration and service. In this matter we have to distinguish between the Municipality and the rural District Board. In the case of District Boards, the organisation will be left in the hands of the library committee of the District Board. We provide in this Bill that there should be a Statutory Library Committee attached to each local body. Organisation will be left in the hands of the District Board Library Committee. The administration will be left in the hands of the district librarian. The actual service will be left in the hands of local library committees. If you take a district of rural villages and small towns, the idea is that each small town and each major village and each group of small villages should have an honorary library committee, which alone can know the needs of the local people. The District Library, which will be in the district head-quarters, will send out boxes of books to the various local bodies, and the local library committee

will get hold of these books, circulate them and find out from the local people what other books they would like to have, correspond with the District Library and see that the books are replenished periodically. In the case of a rural library, service will thus be in the hands of the local library committee, but the administration will be in the hands of the District Library staff and organisation in the hands of the library committee of the District Board.

URBAN LIBRARY AUTHORITIES

In the case of an urban library, organisation will be in the hands of the library committee, and both administration and service in the hands of the library staff. In the case of an urban library, they can serve the public directly. They are all within easy reach of the library, and in the case of smaller municipalities, the main library itself will be within walking distance of any citizen. In cities like Bombay and Calcutta, there will be any number of branch libraries; all administrative work will be centralised and the service will be done directly by the library staff itself. That is the small difference between the urban and rural library service.

LIBRARY FINANCE

We also empower these local bodies, as I have already said, to raise library rates. I have also provided for the money to be found from another source; tap the enthusiasm of the local people for the library. I have also provided that any District Board, which wants to adopt the Act, may ask the various villages and small towns to join the district library scheme, and ask them to

contribute something for the maintenance of the library, in return for the service their people get. There is a feeling in our country that, unless you pay something in these matters, it will be looked upon as charity, which many people do not value properly. It was felt that in order to induce the local people to pay we must make it open to them to pay, though we do not compel them to pay. Take a small village, for example. Their income may be a few thousands per year. Suppose they say: "We are prepared to give Rs. 20 for the library service". Accept it. We want the District Board to accept these small sums from the villages.

In the formative period, the District Board will be conducted by adults, who have never experienced any library service in their life. Hence, much will depend on the initiative vested in the professionally trained District Librarian and on his personality and status.

FURTHER FUNCTIONS OF LIBRARY DIRECTOR

Before passing on to the third agency—The Federal Agency—I should spend a minute with you in explaining certain other duties which the Director of Public Libraries is expected to do under this Bill. He will have to inspect the various libraries; he will have to disburse the library grant too, and he should also maintain certain co-ordinating services for the province.

INTER-LIBRARY LOAN

The first thing will be Inter-Library Loan. In any country and certainly in a poor country, it is really improper for every

library to buy almost all books. You take a place, whose industry is textiles. Probably there is another place whose industry is agriculture. Let me call the place of textiles *T* and that of agriculture *A*. I imagine that the bulk of the books in the public library at *T* will centre round the textile industry. In place *A*, most of the books will centre round agriculture. Suppose, you have in place *A* one or two weavers who want to have books on textiles. Now the question is, which is more economical—for place *A* to buy books on textiles for the sake of its few readers or borrow them from place *T*. Probably, there are one or two people interested in agriculture in place *T*. Is it more economical for *T* to buy agricultural books, or to borrow them from *A* as and when required? You have to give it a rational and national point of view. Every one wants the money for library purposes to go the longest way. For that, we want a system of inter-library loans. For this, you must have a central exchange office. It must have a cumulative catalogue for the whole area. You should have also some means by which all these things could be administered. I am suggesting in this Bill that the Director of Public Libraries should do all that.

CENTRAL LIBRARY

He has to do another thing also. There are certain costly books which people may require from various places. The finance of the local libraries will be such that they could not afford to pay for these costly books; in addition to the cost, they are also not likely to be used constantly. You must remember that in a library, any book that

refuses to leave the shelf is a curse on the librarian. You should see that the books on the shelf move about. The destination of books is the readers' hands. In the case of costly technical books, which are occasionally used, even the most enthusiastic librarian will find it difficult to move them from the shelf. In such cases, it would be economical, if there is a central library for the province which buys all such costly or rarely used books. It does not lend them directly to anybody. It could lend them through libraries. This measure of economy was conceived in Great Britain about thirty years ago. It arose in close association with the Workers' Educational Association. It was Sir Arthur Mansbridge who conceived this idea. I had a very peculiar experience last week in this connection. I was just writing a short paper for my friend, Mr. Sant Ram Bhatia, on Adult Education. I had put in a paragraph on the need for a central library. I wanted to give the example of the National Central Library, but I had forgotten the date of its foundation. So I asked my Association clerk to find it out, but he could not get the necessary paper. But I had a vague memory of my visit to the Library in 1924, and so I put something and sent away the paper to Mr. Sant Ram Bhatia. I went to my library afterwards, and I found that a small packet from an unexpected place was waiting for me. It was a packet from the office of the Private Secretary to H. E. the Governor. I found also a small letter; it read: "Here is a book which was found in the Governor's Library. He wanted to dispose it of by way of clearance. I think you are the natural person to send it to."

On opening the packet, I found the London Library seal, 1910; a London Library copy has come to Madras! It was the 1908 edition of Brown's *Manual of library economy*. I felt that the then Governor was a member of the London Library and had unintentionally enriched Madras at the cost of London. There was a leaflet in it on the Central Library. The arguments stated there were nearly the same as mine; only it was in much better English and I had a good mind to ask Mr. Sant Ram Bhatia to return my typescript, so that I could replace it by the Englishman's draft. This need for a Central Library for the purpose of national economy has been thought of even by a rich country like England as long ago as 1910, at any rate.

This Bill provides that there should be a Central Library for each province and that the Director of Public Libraries should be its Librarian. Remember, he is not going to deal very much directly with readers. He is to serve the libraries. That is the next function of the Director of Public Libraries.

COPYRIGHT COLLECTION

How to find finance for the Central Library? Certainly provincial governments should pay it. But the government will say, how to find all the money for all the books? For that purpose, I have indicated one source which could be very profitably tapped. There is an Act known as the Copyright Act. Under the Act, two copies of each book printed in the province should be deposited with the government. (A voice, three). The Copyright Act does not say

definitely who should stock these copies. "Such officer as the provincial government may appoint", is the phrase found. All sorts of officers are appointed as Registrars of Books. Dr. Waknis, who was kind enough to help me in the drafting of the Bill, said that the duties of the Registrar of Books were very onerous, as he had to be a censor. I made enquiries. He has not got any one of those censorious duties. It is always open to the government to appoint their own censors. Usually, it is the translators to the government who are censors. The duty of the Registrar should be only to produce the books for their perusal. The Registrar is merely to be the custodian, the care-taker; but I want him not merely to be the care-taker, but also to be one who helps the books to leave the shelves and go to their destination—the readers' hands. So, I suggest that the provincial government, without much ado, by a stroke of pen, should say that from to-day the Director of Public Libraries will be the Registrar of Books.

NEWSPAPER COLLECTION

There is another small hitch in the Press Act. Curiously enough, all the books ought to be deposited with the Registrar of Books; but the newspapers ought to be deposited with the Police Commissioner—two copies even there. I am just suggesting: by all means let the Police Commissioner have one copy for himself; but let one of the copies of newspapers, which should be printed on better paper, be sent to the Director of Libraries. It very often happens that we do not have any source of information except the newspaper. Our own

Vice-Chancellor a few months back wanted some information about a function in which he himself took part some years ago. There was no place from where he could get the information. He phoned to the *Hindu* office; they said that they did not have the paper of those far off days. I had the paper and I took it out. He was very delighted to read his own speech made about twenty years ago.

In actual reference service, we have much difficulty. I shall give you another concrete case. There is a bridge connecting the island of Rameswaram with the main land of our country. Students of Madras were going out two years ago on camp to Rameswaram. Naturally they wanted to get information about this bridge. Somebody said that the Pamban Bridge was recent. They wanted information. We tried various books, as none of us remembered it; but ultimately we found in some text-books some clue that it should have been opened within the last thirty or thirty-five years. So we took the newspapers, and were able to spot it out, and we found to our great delight that the *Hindu* and the *Madras Mail* had issued special numbers giving full details of the bridge.

I am very keen on preserving newspapers. The Director of Public Libraries should do this work.

COST TO GOVERNMENT

Let us now consider the cost to the government. Even the appointment of the Director of Public Libraries need not mean extra cost to the government. For I have suggested here that the government may

convert the library, which it maintains in most provinces in the metropolis, into the Central Library. The librarian of that metropolitan library may be made the Director of Public Libraries. In certain provinces, where no library is maintained by the government, they may take over any good library and make it the Central Library. They may also take over the staff and share their salary and pension in the usual manner. (A voice: This is actually done in the Punjab). In Calcutta, the Commercial Library might be converted into a Central Library.

FEDERAL AGENCY

Let us come now to the third agency—the Federal Agency. The Federal Agency may not have either legislative responsibility or financial responsibility or even administrative responsibility. Then what will be the function of Khan Bahadur Asadullah! He is not left out of the picture! I say that the Federal Government—we need not hereafter speak of the Central Government—will still have some residuary function to discharge, but that will be mostly of an advisory nature. I do not think the provinces will hereafter stand any dictation from Delhi; so it will have to be advisory. It must be provided for by a Federal Library Act. The Federal Government will not have the same financial responsibility as the provincial governments.

NATIONAL CENTRAL LIBRARY

Its function will be to establish a National Central Library at the head-quarters of the Federal Government. Khan Bahadur Asadullah will not have much to do directly

with readers. He will have to supplement the resources of the various provincial Central Libraries. So far as buying and supplying of books is concerned, he will buy only such books as are too costly and too occasionally used, even taking all the provinces as a whole. It will be a very select library.

I know how reluctant the Government of India is—I was about to say how penny-wise and pound-foolish the Government of India is—in refusing to deposit their publications in some of the libraries in India. You know the number of reams of printed paper they burn or reduce to pulp eventually. A good deal of money is spent in collecting materials and in printing, and then it is all reduced to pulp or ashes without being used. I think it is something like the American economic system—burning wheat. When the Imperial Library is made the National Central Library, we need not go on higgling with the Government of India. We have only to send an order to the National Central Library—to the Khan Bahadur—and it will come into our readers' hands more speedily. The Federal Government must have its National Central Library as a sort of feeder to the Provincial Central Libraries.

BIBLIOGRAPHICAL BUREAU

A number of papers read yesterday gave a graphic account of the need for a bibliography. You want a permanent national organisation for it. One of the main duties of the Federal Librarian will be to maintain this Bibliographical Bureau—not merely for Indology, but for all subjects. When I say for all subjects, I do not mean to say

that he is going to be entrusted with the task of publishing a bibliography on all subjects. For Indology, he will be the chief editor and he will himself publish the Indological bibliography. For other subjects he will be one of the many national referees in an international organisation. India must have a Federal Librarian, who can sit as an equal in the World's Council of Bibliography.

STANDARDISATION

There is also the question of standardisation. If you want to run your library economically, you must standardise many things. You know Dewey. The first thing he did was standardisation. Standardisation on a provincial basis is no standardisation at all. We want a federal standard to be established not merely of all library apparatus, but also of all library processes and techniques. Let me detail a few things. You want a classification system. I know I am entering into a very delicate field! We want a standard scheme of classification. Melvil Dewey devised his scheme in 1864, and he was a long-lived man. Unfortunately within a few years of his devising the scheme, he was thrown out of job. When I sent him a copy of my first book, the *Five laws of library science*, he wrote a very interesting letter: "I am glad to have your note on classification, but I am sorry anybody devising a scheme of classification will have to go through all the trials which I had under gone. A much better thing will be for you to take my scheme and adapt it *in co-operation with me*. I know that my scheme has been adopted partially by every one. If I

have the power, I would shoot down every one who has mangled my scheme." I asked him: "Why do you want my co-operation?" He replied: "There is a large field of knowledge of which I know nothing—Indology." It seems Mr. Borden offered to help him. Borden's picture of Indology was certainly better than that of Dewey. But how can a foreigner do adequate justice to the subject? He said: "If you can help me, let us try to modify this part of Dewey. Send me your schedule for Indology." But, unfortunately, you know how I have not got any ready-made thing. He told me: "If it is impossible, how am I going to understand your scheme?" I said, "In one year I shall publish my scheme." Another letter came: "It is all right for you to devise a scheme, more through enthusiasm, although I very much doubt whether it is worth-while devising a scheme unless you are going to leave behind you a national organisation which can keep it going; otherwise, it is going to be a clog in the way of every one." And he added: "In my case I have been trying for the last sixty years to have such an organisation and have not succeeded." At last, he succeeded as you know in persuading the Library of Congress to print the Dewey Numbers on its cards and maintain the Dewey Editorial Office.

I am saying all this only to show that any scheme which the Federal Librarian is going to adopt will have to be looked after by him. I cannot understand people who say that our libraries are already committed to the Dewey scheme. How many? What percentage? Again, as Ezra Pound, says in his *Make It New*, "it is always easy for

people to object to what they have not tried to understand." You know, therefore, what value to attach to the sullen words of those people who have never classified anything but pronounce *ex cathedra* that my own Colon scheme—the only Indian scheme of universal scope—is difficult or unbearable. If it be so, it is for you, fellow librarians, to bring out a proper scheme. But remember that Dewey is already antediluvian and has no hospitality for Indology. The Federal Librarian should be the godfather of a proper scheme. He should keep it ever alive.

You know the chaos that prevails in the matter of catalogues, particularly in regard to Indian books. We must have standardisation here also. No single province can do this. It should be part of the duty of the Federal Librarian. I have mentioned bibliography. I have mentioned standardisation. You want also standardisation of service. Reference service is indeed the very breath of library life. It is still in its infancy not only in this country, but all the world over. We have got to build a suitable reference service in an ideal way, and it must be done on an All-India basis. The Federal Library will have to do it. The Federal Librarian will have to arrange for inter-library loans, not only between province and province, but also on an international basis. At present the Madras University Library is occasionally trying to arrange for international library loans. Sometimes we try with America and they reciprocate. We want to do this on a statutory basis, through the Federal Librarian.

It is a very large picture I am drawing but we have to dream more widely in order to realise something tangible.

This Bill does not go into the Federal region. It is confined to provincial and local agencies only. When the time comes I shall be glad to draft a Federal Library Bill also.

AIDED LIBRARIES

One more point, we have here in our country several private libraries doing excellent work, but famishing for want of funds. To all these, the establishment of Municipal and District Libraries may prove cruel. We ought to make those private libraries also live. And so, I have indicated in this Bill a new category of aided libraries. Again I have applied the Cripps offer without my improvement. Any aided library may keep out of a Municipal Library, but once it becomes a Municipal or District Library, it cannot revert as an aided library.

REGIONAL LIBRARIES

There is also provision for regional co-operation. In our country, the area of a province and the area of a district differ in size too widely. It is not so between the areas of States and counties in the U.S.A; nor is it so between the areas of England and its counties. This peculiarity in India renders regional co-operation even more imperative than in those countries. I say this in reply to those who might say that my bill is too ambitious in providing for regional libraries. They might say: "It has taken nearly seventy years for England and America to think of regional co-operation. Why should the very first library act of an Indian province load its pages with sections on regional co-operation?" My answer is this. It is futile to copy the original library acts of these countries for India. As I have stated, the incommensurability of the provincial areas and a district areas is something

which does not exist in the other countries. Further India is to-day far poorer than England and America were seventy years ago. Hence our library system should from the very beginning be run on more economical lines. Surely the four districts of my province, which are known as Ceded Districts, will each find its own resources too poor to run an entirely independent library system. If each district has its own basic library and agrees to have a regional library with functions similar to that of a central library but on a smaller scale, they can render better service to their citizens. Again in the neighbourhood of Calcutta, as you drive along the road to Bansbaria, you come across quite a number of small municipalities which are occupying contiguous areas. If a regional library could be established to act as a reservoir for these several small municipal libraries, there is no doubt that much better service could be rendered at far less cost. Remember that the formation of the regional library is not going to be left entirely in the hands of visionaries and mere enthusiasts. The bill provides several safeguards including that of government sanction, both for establishing and dissolving regional libraries.

These are some of the features of the model library Bill I have presented to the Conference. I hope that we shall soon see the end of the present international conflagration. It has been promised that, when that time comes, we shall be an independent nation and that we shall have freedom to put our house in order in our own way. Library matters will then be in the hands of our own countrymen. When the Ministers of Education look around to introduce reforms of various kinds, surely they need not fumble about in the matter of library legislation, if this model library bill gets properly thrashed out by the Indian Library Association, be put into a suitable shape and kept alive. And so I commend this bill, Mr. President and brother delegates, to your most earnest consideration, discussion, improvement and ultimate acceptance.



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METHOD OF LEARNING IN SCIENCE

BY PAUL T. VERGHESE, ESQ., B.A., M.ED. (LEEDS), L.C.P. (LONDON), M.R.S.T. (ENG).

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I. All knowledge and understanding of the materials and appliances of practical life and of the phenomena of the world of matter and force must be ultimately based on our personal experience, either in perceiving events, or the actions of other people and their effects, or more directly by ourselves acting on things and noting what happens. Experience of one kind or another must be the source of all meaning and understanding of physical reality, although thought and imagination can transform experience into the higher and more universal plane of general law and theory.

The primary mode of learning, therefore, is to gain experience of the physical world around us by 'acting on it in various ways and noting what happens'. This is instinctively the young child's mode of learning. He acts on various things in a variety of ways, either on his own impulse, or in imitation of, or under the direction of, others, and thus gains an ever increasing experience of the behaviour of things and substances under various conditions. It is true that in certain fields he has little or no experience, *e.g.*, in the properties and action of magnets, frictional electricity, chemical action, generation of electricity, surface action, etc. He, however, comes to school with a fairly extensive experience of materials, force, motion, heat, light, sound, and uses of electric currents. Such experience is of necessity inexact, indefinite, and superficial. It has been subjected to little analysis and organisation by thought. It is

merely a loose mass of experience relating to the things of every day life, and to its practical purposes. It is the aim of science teaching to extend this experience, to make it more exact, clear and full, to organise it into general laws, and to rationalise it through explanation and theory. To quote Dewey, 'Science is experience being rationalised'.

II. It is clear, then, that one important method of learning science must be:—

(a) the gaining of exact and clear experience in fields in which the boy has little experience by the primary method of "acting on things and noting exactly what happens", *e.g.*, acting on chemical substances with water, heat, or acids and noting what happens:

(b) observing more clearly and accurately what happens in situations in which they have experience, *e.g.*, friction. Pupils have a fairly extensive experience of friction by sliding, sledging, and bicycle brakes. There is need, however, for more exact experimentation to make clear and exact the conditions that determine friction. Similarly with levers, action of forces, etc. The starting point in all such enquiries must of course be in the recall and examination of the experience they already have.

III. Knowledge, however, can advance far beyond the plane of perceived facts. By thought the intelligence can probe behind facts to those factors and conditions that are hidden, obscure, and frequently unperceivable: For example, we can directly experience the upward force necessary to

support a solid body by the hand and to move it upwards; but we cannot perceive the upward force that supports a ship, or that causes a cork to rise in water, or a balloon in air. Only thought can reveal these obscure and hidden causes of events that are familiar to all. If the teacher is to guide his pupils' thought in revealing these hidden causes, he must know how such thought proceeds.

It is a psychological truth that an unknown situation is interpreted by, and in terms of, the known on the grounds of some similarity or analogy of the unknown to the known. For example, suppose we are faced with the problem of finding the cause of a ship floating on water, or a cork rising on water, or a balloon in air. If we call to mind the experience that a solid body requires the upward force of the hand to support it and raise it, we can infer by analogy that water is exerting an upward pressure to support a ship, and cause the cork to rise, and also, that air is exerting an upward pressure in supporting and raising a balloon.

It is by such inferences from analogy that the intelligence is able to form conceptions of those conditions and forces operating in the world of reality that are hidden from perception, but the understanding of which is the key to our grasp and mastery of the world of matter and force.

Such inferences are, however, only of the nature of suppositions or hypotheses. They are not established truths. Inferences from analogy are not logically infallible, and must be subjected to test to see if they will work under other circumstances and conditions. Hence the test takes the form of arguing: "If it is true, what would happen

under this, that, or other circumstances?" For example: If water exerts upward pressure, what should happen if an object that sinks is weighed in air and in water? or if air presses upward, what should happen to a column of water, if we arrange to bring the upward pressure of the air to bear on its lower surface?

Such experiments test and verify or disprove our suppositions. They test our thought. They form the dramatic crisis to which our creative thought works, and they decide and resolve the issue of true or false.

The essence of this second stage of scientific method is:—

(a) Examination of some situation familiar to the pupils to reveal some specific problem.

(b) Search in the past experience of the pupils to find some apt analogy that will bear on the problem.

(c) Examination of the analogy to make clear the idea it exemplifies, and the application of this idea to the problem to form a suggested explanation.

(d) Inventing an experimental test that will verify or disprove the suggested explanation.

It is the art of teaching to stimulate, help and guide the pupils in this process of examination, suggestion, and verification, and of final expression in concise notes and diagrams.

IV. The essential nature of the scientific method is thus clear. It is quite true to say that the natural sciences are observational and experimental studies. They are just as essentially studies demanding thought and imagination. Observation and Experiment provide the basis of Facts of Experience from which Thought starts; Experience provides the analogies by which Thought infers possible explanations; and Testing Experiment gives the facts that verify or disprove our imagined suppositions; but it is Thought that leads our understanding to the grasp of what causes lie behind the world of Sensible Experience.

LETTERS TO USHA

BY SRI R. B. PINGLAY, B.A., Bangalore

III

My dear Usha,

GRANTING that we are given the choice and the will to choose one of the numberless books arranged on the shelves in a book-shop, books with coloured picturesque dust wrappers or with glassine jackets, books of fiction, biography, verse and so on, I should for my part pick up one that will be a noble companion all through my life; nay, more, I shall expect it to live even to my children. I believe you understand by this that I may not go in for a book which is a book for the hour, for the moment, or for spending away my leisure hours in a train; but by a book I mean one that definitely influences me a great deal in my present existence. To books of a different type, I do not show any neglect or aversion; but I turn to them and regard them as valuable only in the light that they are books to many men and women whose nature is such that they do not regard themselves as beings in the path of the evolutionary progress of human life. To be concise, those books appeal more to people of unphilosophical moods, and so they do not appeal to me greatly.

How many great authors are there, who speak of books of extreme value which have influenced them! I know, Usha, that you had for your college classes an important essay by Robert Louis Stevenson, *Books which have influenced me*. Read this essay once more and see in what a different light it appeals to you now. It is not mere entertainment it offers: but it gives you the idea that great writers wrote on humanity with

a definite appeal to all minds for a nobler fellowship.

The use of books for pleasure-seekers, is an important thing. As a recreation too, reading is of great value. But for re-creation in the real sense, to recreate the spirit in man, any and every book will not be of value. Hence arises the need for the choice of a book suitable to one's temper and character. Do not the book-shelves in our own homes betray us for what we are?

A book which influences all persons (probably *all* is not right, but only *many*) is a great book. For in that book are the thoughts of a great man revealed in their truth and beauty and it is from such a book that one gets lasting pleasure and also learns to judge oneself from a particular standard. I should, Usha, advise you first to turn to old books to choose one of great value, for among the modern ones it is difficult to judge which is of everlasting value. There are writers and writers and so also books: but many are not writers and books in the highest sense. Ideas and thoughts soaked in the oil of wisdom and brought out in the shape of words by one who has seen Truth and Beauty in real perspective and lived and died for the uplift of human kind, of such is a *Book*.

I have just been reading *Chitra*, a drama in one act by our illustrious countryman, Rabindranath Tagore. His wonderful pen has sketched out the glories of man and woman in certain circumstances. You do not see in it the human being with the common attributes of an ordinary man, but we see Man in his glorious descent, the real

man. Never has this great poet visualised man as a base element, but he ever saw the dignity of man. Therefore, Usha, study man through his writings and then see if Tagore is not a *Bodhisatva*, to use a Buddhist term. I do not wish to narrate the story of this little book, but I should be failing in my duty if I do not share the pleasure I have derived from it, by reading a few lines here and there. Says love-infatuated Chitra: "Had I but the time needed, I could win his heart by slow degrees, and ask no help of the Gods. I would stand by his side as a comrade, drive the fierce horses of his war chariot, attend him in the pleasures of the chase, keep guard at night at the entrance of his tent, and help him in all the great duties of a Kshatriya, rescuing the weak, and meting out justice where it is due. Surely at last the day would have come for him to look at me and wonder; 'What boy is this? Has one of my slaves in a former life followed me like my good deeds into this?' I am not the

woman who nourishes her despair in lonely silence, feeding it with nightly tears and covering it with a daily patient smile, a widow from her birth. The flower of my desire shall never drop into the dust before it has ripened to fruit. But it is the labour of a life-time to make one's true self known and honoured. Therefore I have come to thy door, thou world-vanquishing Love, and thou, *Vasanta*, youthful Lord of the Seasons. Take from my young body this primal injustice, an unattractive plainness. For a single day, make me superbly beautiful, even as beautiful as was the sudden blooming of love in my heart. Give me but one brief day of perfect beauty, and I will answer for the days that follow." What human emotions, what human feelings! You will now be eager to learn all about Citra and Arjuna. I do not wish to say more but wish you to go through the play and delight in it.

Sincerely yours,
TARA

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THE MESSENGER OF "THE FORGOTTEN CITIZEN"

BY SRI A. VENKATARAMANIAH, M.A., L.T., F.T.S.

(Retired Educational Officer, H. E. H. The Nizam's Govt.)

"THE Child is a Soul, is an Ego. The Child is the Constructor of the Man. He who can do that is himself something great. It has been realized in the case of a plant that the seed is important, but it has not been realized that in every child is the seed that will mature into an adult. In the child is much knowledge, much wisdom. The child can teach us many things"—

Madame Montessori.

"Infancy is the eternal Messiah which continuously comes back to the arms of degraded humanity in order to entice it back to Heaven".——Emerson on the message of Jesus Christ.

"Man does not live by bread alone even in his infancy".——*Madame Montessori*

That the child is a soul is the first principle of our New Education. According to Plato, when a soul was attracted to the Good, the True, and the Beautiful, it was remembering the spiritual home which it had left, before incarnating on earth as a human being. It must never be forgotten that every child is a soul, who has lived in other epochs, and in other civilizations. Hence, when a soul appears on earth as a boy or girl, there is already behind the soul a store of experiences. Every one who has anything to do with children, be he or she a parent or a teacher, must recognise this truth in his onerous and honourable task of child-training.

Dr. Montessori calls the child, "The Forgotten Citizen" and honours him as a citizen of his true heavenly home, full of glory and potentiality. She complains; "Long has he been forgotten, but to-day we are beginning to remember him and provide organisations to work for his progress and welfare". This is the secret of all her principles and method of education. Unless we recollect our own childhood, we cannot easily understand Dr. Montessori's vision of the child.

This Messenger of The Forgotten Citizen is now the honoured and distinguished guest and precious collaborator of Dr. Arundale and Mrs. Rukmani Devi at Adayar. The present war necessitated her visit to this hoary land of spirituality with a message to the rest of the world. India rejoices over the presence of one of the greatest of the world's educationists within her precincts. The keynote of chivalry, of spirituality, of reverence, of warm-heartedness, and of deep compassion to life, India can give as her valuable contribution to the rest of the world.

She (Dr. Montessori) has dedicated the rest of her noble and useful life to the training of our children. Be it said, in passing, that some of her principles were long ago known to, and applied by, Indian educators of the Vedic Age. For example, in the Montessori system, we find it advocated that writing should be taught before reading, and

that in teaching to write the child should be first made constantly to run his fingers over grooved or sandpaper letters in order to fix the forms in the muscular memory. Need it be reminded that both these ideas were long ago current in our ancient schools? The presence in our midst of such a great pioneer of child-education has already evoked considerable enthusiasm and reverence, and many teachers are receiving training in the matter of applying her principles and following her method in child-training.

Monday, the 31st of August, 1942, reminds us that seventy-two summers have rolled on since this worthy Messenger of "The Forgotten Citizen", this knight of the child, incarnated in Italy. We pray to the Almighty to bless her with a long life of strength, wisdom, and usefulness! May we be enabled to share the fruits of her selfless service in our own country! May her work bear fruit a thousand-fold wherever she has sown the seeds of her plan! May she bear the Torch of New Education throughout the length and breadth of our country to guide successfully the pedagogues of the New Generation!

In this world of pains and pleasures, there have been pioneers in various spheres of life with grand dreams of their own. Some of them have aimed at great achievements; but as a general rule, all of them came in for a share of all kinds of difficulties, criticisms, trials, tortures and disappointments. In God's plan, it seems to be a crucial test. Read the life-story of any devotee of God. The same thing is found there. It seems as if a kind of baptism is taking place. A process of self-purification,

as the result of trials and sufferings, is deemed essential. There is a saying among us that the more often gold is put into the melting pot, the purer and more brilliant it becomes. Even so, with great and selfless souls, who have dedicated their lives to the service of humanity. They carry out their work with a firm resolve, undaunted by any sufferings.

The lot of Montessori, the great pioneer of child-education, as may be expected, was just the same. When she incarnated, Italian society looked down upon women, in general, and women's education in particular. She was the first Italian girl to attend a public school. An Indian proverb says: "The promise of a bumper harvest can be judged when the plant is tender". The very commencement of her career foreboded a bright future. Heedless of the general disapproval due to the narrow ideas of the time, she persisted in her studies, and entered the University, incurring the displeasure of even her father who ceased to talk to her for a long time, even though both were living under one roof. She was the first woman in Italy to be honoured with the degree of Doctor in Medicine in Rome. The Italian newspapers acclaimed her on that occasion even as the European newspapers did on a later occasion, when she was chosen as a delegate to represent the Italian women at the Feminists' Conference in Berlin. She cut a good figure on the platform of the world.

Another amusing incident in her career was this. She contested a vacant post in the General Hospital of Rome under an assumed name, and brilliantly won the contest,

and was assigned the post. It was only after she assumed charge of the new post, that people came to know that the incumbent was a young lady aged twenty-seven. She was the first woman in Europe to be admitted to such a post.

In 1897, the Empress Elizabeth of Austria was murdered by a lunatic. This was just a few days prior to the Medical Congress at Turin. Dr. Montessori took occasion to challenge society in general, and the medical profession in particular, for their neglect of defectives who formed the biggest source of criminality. It was as a result of the stir that she created, that the first institutes for backward children were founded in Italy, and the Roman Institute welcomed Dr. Montessori as its head.

In 1900 she visited London for the first time as the delegate of the Italian Women at a Feminist Conference. She then enjoyed the unique honour of being welcomed by Her Majesty Queen Victoria, the Good. It was on this memorable occasion that she met another distinguished educationist, Dr. Annie Besant.

The "gifted Italian lady" returned to Italy to achieve brilliant cultural results with deficient children. Subsequently, she changed the field of her labour and dedicated herself to the study of normal children. This was in her thirty-fourth year. This marks a landmark in her educational work. She accepted the post of a lecturer of anthropology at the University of Rome. Her success as a doctor already brought her no small fame. It was at this time that she became a Theosophist.

It was in 1906 that the "First House of the Children" was inaugurated. From that moment she dedicated all her energies to her sacred mission in spite of the advice of her admirers and friends, whose attitude may be judged from the words of the Minister for Education: "Such are women! Nobody has suffered what you suffered in order to become a doctor. You have overcome all the difficulties; you have succeeded in being appointed on the permanent staff of the Hospital, and in becoming a Professor of University. A brilliant career awaits you; indeed, it has already begun, and now that all the world speaks of you, you want to leave everything, and for what! To become a school-teacher (the only career open to women), and nothing less than a teacher of pre-school children, the lowest and the most despised job that there is under me".

What was her answer to this well-intentioned admonition? With a firm resolve she said: "The world will speak of me more than ever". This answer was in response to the call of the soul of the child.

The principle underlying Dr. Montessori's method of education was borrowed from Dr. Walker, the Superintendent of the Institution of the Feeble-minded at Massachusetts. All the same, credit must be given to her for the masterly manner in which she applied it in concrete practice. It was during the period of her experience as a teacher of defective children that she realised that the didactic materials used for her special task could be applied for educating the normal children also. She describes her method of sense-training as fol-

lows:—"The method used by me is that of making a pedagogical experiment with a didactic object and awaiting the spontaneous reaction of the child. This is a method in every way analogous to that of experimental psychology".

A careful study of Dr. Montessori's system reveals two fundamental principles: (1) the principle of sense-training; (2) the principle of discipline through freedom. Both these principles she applied in details. The peculiar educational system propounded by her became a leading force in her able hands, and by degrees it has moulded child-education throughout the whole civilised world. It is the belief of all educationists that the system is really interesting. An inexpressible gratitude is felt by all of them towards her.

The authoress of "The New Education" completed the task of writing the book within a fortnight. It is known in English as "The Montessori Method". Not only was it a scientific work of a very high order, but it was also a hymn of love.

She inaugurated her training course in 1909. The small acorn that she planted has grown into a mighty oak. The huge tree which we see to-day in the shape of New Education has several branches. The New Education Fellowship is but an effort to join together the branches of this spreading tree.

Followers of all religion throughout the world have told Dr. Montessori at different times that she did what their religions enjoined them to do. They said, "After all you belong to us; because, no one unless he were

of our community would have been capable of doing what you have done, for, as you see, this and this in your method is but this and this in our ideal or religion," according to the person who speaks.

Wherever she went teachers of different countries and nationalities received training under her, and many became her disciples or apostles.

According to her: "The Child in his growth incarnates not only flesh, but patriotism, religion and moral ideas. If one is a Hindu, it is because the child he once was, made him a Hindu. If he is a Christian, it is because, as a child, he was able to grasp the Christian morality from the environment in which he lived. All that we possess, our body, our culture, our way of thinking, we owe to the child who formed us. Generous souls were found in the past who created Socialism for the worker; others arose who organised the Feminist movement to defend women. Will there be no Knights to protect the Child?"

In 1939, she was created the First Knight of the Child. In the great Hall of the Parliament of Copenhagen was founded "The Social Party of the Child."

The "Founder of this Garden of the World of the Child," the "Messenger of the Forgotten Citizen," the "Servant of the 'Child Meesiah,'" the God-sent Lover of the Child, the Respector of Child-Nature, and above all the Discoverer of the Divine Nature of the Child, is now amidst us at Adayar writing suitable books on her method and principles, and teaching willing learners the right manner of dealing with children in the task of educating them.

Liberty and love are great factors in the development of the human soul. In Madame Montessori's method, the lesson is made interesting so that the child's mind opens like a flower. The only way to teach a child is by making him love you, to begin with. Then you exercise a certain amount of moral suasion. If you start ruling by love, you call out the love of the child and get something done. To teach children one must have a clever mind, a heart full of love, and patience as wide as the sea. One must understand the mistakes which children make, and be able to show them how to do things properly, but in their own way. If the start is made with force and brutality, you call out nothing but hostility, and then you do not get anything worth-while done. As human beings boys and girls can be brought round to your side easily through love and by rousing in the children an enthusiasm for the work they are to do. The best way is to make the child's home-life, and school-life as full of happiness as possible, so as to "remind" him of the heaven whence he has come to us. Surround the child with conditions of love, beauty and happiness, and it is certain that the soul of the child will begin to respond and co-operate with parent and teacher. It must be borne in mind that all children are not alike; because all souls are not alike. It is wrong to force the child to fit into the educational curriculum. It is right to guide the child to express itself, and find out quickly the contribution to human welfare which that soul desires to give.

The new technique in education must be developed so as to call out the latent intuition of the child.

What is intuition? It is a faculty of the soul that works in a mysterious manner. It is not a process of the mind. It forms unerring judgments, not by examining the facts presented to it from without. It knows the facts in the case, which are not presented to the mind. It judges with a fuller knowledge of facts than the mind can ever have.

This faculty of intuition, when properly trained, groups facts quickly, and gets a general survey, as from an aeroplane. In the new era in education, we need to develop in children this new instrument of knowledge. At present the appeal is made only to the mind of the child. But we must call out the latent intuition of the child. The training of this faculty is an important factor in future education. How can the intuition be aroused in the character of the child? As so well pointed out by the Vice-President of the Theosophical Society, C. Jinarajadasa: "There are three possible methods, two of them affecting the emotions, and the third the mind. When we think, our thought gets mixed up with much emotion. This most necessary faculty of pure thought must be taught to the children. We can teach it with mathematics, with arithmetic, geometry, and algebra. Much can be done without straining his mind through science, the process of experiment and observation. According to the method of induction many scientific discoveries are not due merely to a mental process, but are due in reality to flashes of intuition. A

strictly scientific training of the mind brings a great purity and serenity in thought, and the serene dispassion enables the intuition to flash its truths on to the mind."

Professor Jinarajadasa rightly points out; "Children are by nature brothers. All that we need to do is to increase in the child his natural sentiment for friendship. Children's play, when properly organised, is one way of fostering brotherhood. Play can be made creative, affecting the imagination of the child profoundly, but this requires a careful organisation. The common effort of many children playing together, as in a dance or a drama, or a game, or in singing, may be made a creative offering of joyous sentiments. One result of athletics is the development of the idea of team-work. It is brotherhood in one of its many aspects. Not only must the child become sensitive to beauty, he must also be taught to create beauty consciously. Drawing, Designing, Modelling, Carving, Singing, Dancing, Acting, Versifying, and other forms of creative beauty must be developed in the child. According to his innate aptitude, each child must learn the subtle joy of creation. "The creation of a thing, that is fundamentally beautiful, can only take place where the emotional nature is serene at the time of creation. Then the intuition sends down its truths to the imagination."

Brother C. Jinarajadasa concludes, "I feel profoundly that in the education of the future, we shall give the greatest attention not to the child's mind, but to his intuition."

One great defect in all our modern educational methods is that they devitalise the student. The real purpose of education must be to teach us to be enthusiastic about life. Since the life of the soul expresses itself not only as thinking and contemplating, but also as loving and sacrificing, as acting and serving, there is a very great reform needed in order to make the educational institutions places where we are taught the main principles of the great science and art of loving.

By way of paying my homage to my distinguished colleague and worthy "Servant of the Child", Dr. Montessori, on the memorable occasion of her birthday, I have deemed it a pleasure to commit to writing a few thoughts on her life and service to the child-world. May many more such birthdays of this "Messenger of the Forgotten Citizen" be celebrated to the advantage of the teachers trained to carry out her sacred mission! May she be spared for many more years of useful service in this, our land of spirituality!

THE STATUS OF SCHOOL-MASTERS

BY A TEACHER

"THE position of a school-master, both economically and socially, lies between that of a municipal clerk and a scavenger" declared Sri M. Anantanarayan, M. A., (Cantab.) I.C.S., District and Sessions Judge of Rajahmundry in his valedictory address to the Pupil—Teachers' Association of the Government Training College at Rajahmundry.

This remark, coming as it does from a member of the Indian Civil Service, deserves the serious attention of all the officers of the Educational Department. Though made half in jest and half in earnest, it brings into broad daylight the opinion of the public about the officers of the once 'noble' profession of teaching. The respectable term of *Gurus* has been spoiled by the treatment accorded to them by their Superior Officers and it is to be hoped that this state of things will not continue, with an officer of the calibre of Sir R. M. Statham as the Director of Public Instruction.

To remedy the present state of things the Divisional Inspectors of Schools and the Director of Public Instruction must bestow a little more thought upon the disabilities of teachers and try their best to remove them as early as possible.

The main difference between a *guru* of old and the school-master of the present day is one of status. Let me make it clear at the very outset that we are not going to clamour for more wages, (which is practically impossible at present), but we wish to

agitate for more privileges, which will make the profession more worthy of respect in the eyes of the public than it is at present. What I mean by 'privileges' is that a school-master must be treated more like the *guru* of old than like a 'servant' drawing the salary that he does. There are now various grades of school-masters, with their salaries ranging from Rs. 8 or 9 to Rs. 200 or 250 per mensem. But all the same many feel that they are all regarded more or less like menial servants by their superior officers. At times, people may say that the respect a teacher commands is in his own hands. His integrity, purity of conduct and his intelligence bring him the respect that is due to him. This no doubt is true to some extent, but it is not the whole truth. It may hold good in some individual cases, but if you want to safe-guard the dignity of the noble profession that it was, it is high time that the officers of the Department should try to treat the teachers as *gurus* to be respected rather than as teachers that have to be suspected and looked down upon. They must be beyond the pale of Criminal Courts in matters of 'discipline'.

It pains me much to see how in Elementary Schools the members of the teaching profession are treated. The root cause of all this ill-treatment is the way in which the officers are required to supervise the work of a teacher under the rules. He is a suspect and the department assumes that a majority of the teachers are neglecting their

duties. Hence the rules regarding the surprise visits, the frequent proposals for reduction in grants and the half-yearly confidential reports in Government Service. The grant that the department allows to a teacher in Elementary Schools is after all nominal, a pittance of Rs. 9 or so for an untrained teacher of the Higher Grade. So a candidate, who failed in his S.S.L.C. Examination, gets only four and half-annas a day for sitting in the school from morning till evening. Even this is reduced by 50% if he is absent from school on account of some ailment or urgent business, when the Deputy Inspector pays a surprise visit to the school. Thus the teacher does not get the wages even of an illiterate cooly, but he feels that he is suspected and 'hunted after' by the officers of the department. This leads to corruption in some cases and in other cases makes at least the teacher terribly afraid of the peon. Every officer of any, and every department and even a passer by can visit a school and write any nonsense that he likes in the Visitors' Book, kept for that purpose in each school. Is this the way in which the superior officers create in the mind of the public respect for the dignity of the officers of their own department? Do the officers of other departments, like the Revenue, Police or Post and Telegraphs, give the same liberty to the public in respect of their subordinates as the Director of Public Instruction does? The pity of it is that the officers of the most enlightened of all departments forget the very fundamental principle of human psychology, that even a saint can be turned into a criminal by treating him with suspicion, while even a criminal can be transformed into a saint by placing implicit faith and trust in him after explaining our motives to him.

Thus I implore of the authorities to cancel all rules regarding the surprise visits and cuts to the already low scales of grants and request them to help the teacher to command all possible respect from pupils and parents by removing him from the list of Public Servants.

To restore the lost respect of the *Guru* therefore, we must agitate wholeheartedly not for more wages or pay, but for the removal of the teachers from the class of public servants. If they are treated only as part-time servants, even the teachers in the service of the Local Boards and the Government, and if all the restrictions now placed upon their social, literary and other activities are removed, the teachers can gain a better position in the social and economic life than they at present enjoy.

Now a teacher is at the disposal of every Department for doing all miscellaneous jobs like the census work, polling duties, Service Commission Examinations, A.R.P. work and many other items of work which have no remuneration or respect attached to them.

To be frank, his position is now that of a widow in a Hindu house-hold and it is up to the Director to remedy this defect.

Sir R.M. Statham, who is believed to be the champion of the cause of the masters of Elementary Schools, will do well to take up this work of reform before he retires from service. On the treatment accorded to the school-masters depends the dignity of an officer of the Department and on that depends the respect given to a Director, when compared with other Presidency Officers. The present position is at its worst in India and some of the experiences of my friends in this Educational Department will be enough to convince all of the necessity of removing the teachers from the

list of public servants, though they receive some inadequate wages from the Government. The rules regarding leave, allowances, visits, notes of lessons, surprise visits writing of books, literary and public activities all require thorough modifications and I hope all public workers who know the real condition of teachers will help them sincerely to get out of this regrettable and ridiculous position. I have amplified only one disability but I hope to deal in detail with the rest in future.

Among the worst of all these disabilities is the rule prohibiting the entry of a third class M.A. into the portals of a University, disqualifying him for ever from coming up as a lecturer or professor in a University. This is hardly an honour to the degree granted by the University itself and this is against all accepted principles of fairplay. Great scholars or research workers were never first in their University Examinations and examinations are acknowledged to be no tests of merit. There are several judges of the Federal Court who are only third class B.Ls and the holders of foreign degrees were never treated in this manner. I hope the Director will be pleased to fight for these 'depressed classes' and get some 'Temple Entry Bill' passed by the Advisers of the present Government, to enable the 'untouchable' third class M.As to get into the temples of University Learning at least in future. The rule prohibiting their entry into Colleges was passed in July 1927, but it interfered with the prospects of all those who got the degree before July 1927. As is usual in such cases, the clause had retrospective effect and several promising young-men who could not get their classes for some reason or other, were deprived of all

their chances of promotion in life. It is high time that such rules are removed from the Statute Book and I appeal to all concerned to try to improve the lot of Teachers by giving them a few more privileges.

I therefore implore all those who have the interests of the teaching profession in their heart to agitate for the removal of the 'Teachers' from the list of whole-time servants and make them only 'part-time servants' when they are paid regularly by a Local Board or the Government. The rules regarding the reduction of grants to aided Elementary Schools for low attendance etc. in surprise visits must be abolished or revised until the Department can exercise some control over the parents. And the teachers must be free to avail themselves of the casual leave as a matter of right except in exceptional cases in all Educational Institutions. In disciplinary matters a teacher must have the authority to deal with a boy as he thinks fit, with the existing appellate powers in the hands of the Headmaster or his superiors, but in no case shall a criminal court have jurisdiction to pry into these matters of school discipline. The confidential reports must be abolished and a teacher should never be compelled to work under officers of any other Department unless he is quite willing to do so. I request the Teachers' Unions to agitate for such privileges before they agitate for more wages and take immediate steps to see that 'direct' recruitment to services is stopped and that no distinction is drawn in our Department between the various classes of degree-holders and between the degrees of the Universities in India and of those elsewhere.

GENERAL

THE MAHABHARATA (English) for use in Secondary Schools, by P. V. Jagadis Ayyar, of the Madras Archaeological Department, With a Foreword by Sir T. Sadasiva Aiyar. Crown 8vo. about 104 pages. As. 12.

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INSTRUMENTS OF ESCAPE

BY SYED MOHAMMAD, Esq., M. Ed.,

Sometime Research Scholar in Education, (Patna University), Patna.

STUDENTS of English literature are familiar with "poems of escape." Poets, who live in a beautiful world of splendid happiness and glorious splendour, find an escape from this 'big, buzzing confusion' of insincere friends and crippled and mutilated human relations, from the ugliness all around, in a Lake Isle of Innisfree or an El Dorado. Critics say that such poets are lesser poets, as they fail to face life. But we mortals are born weak. And if external circumstances, untoward accidents, the tragedy of living among strange faces and other minds, stare us in the face, we have to choose between life and death. To die would be a cowardly act if one decides to die because, 'howling bafflers hound his wits away.' To live would be great indeed.

So many men live because they can escape from life, atleast mentally, if not physically. Poems, pictures, books, your favourite games (whether indoor or outdoor), singing, and a goodly bunch of sincere friends who love and admire you, may be fruitful instruments of escape.

Recently I found yet another instrument of escape. My work required me to learn spinning in order to determine for myself the educational possibilities that lie in it. We know that this is the corner-stone of the basic scheme of education.

When I first began to spin with the *takli*, the different *asans* (or sitting positions) gave a good deal of pain to almost every

part of my body. When I had learnt to handle it, I switched myself on to the *Yerwada chakr*. I tried my very best to sit in the official position and spin. But my somewhat fat body ached and creaked from all joints and parts! The worst affected parts were the spinal column and the arms. So I began to sit and work the *Yerwada chakr* in a most unorthodox (or non-official) style, and then, I was able to spin a few hundred yards of yarn.

I then tried the *dhanush takua*. In this case, again, I had to do away with the official *asan* and sit in my own way. But then the ever-recurring necessity for slightly bending forward to engage the gum—smeared bow with the axle of the *takua* in order to make it spin, made me feel as if I were going to get ill. It was a very trying ordeal, indeed.

The *dhunki* or the carding bow necessarily confines one within closed doors, because any gust of wind can play havoc with the carded cotton. In the stifling July weather, with tiny bits of carded cotton flying about and trying to enter your eyes, nose and ears (if they are not covered) and a lot of them settling on your black hairs, where you have, probably in a true *swadeshi* spirit, rubbed a little pure mustard oil, makes you feel and look aged much earlier than your due time.

Spinning is a peculiar instrument of escape. It helps you to forget the life and

the experiences to which you are accustomed. It introduces you to new problems and the technicalities keep you baffled such a long while and so intensely absorbed that you have no common worries to worry about. You *live* every moment of the time you devote to spinning. But you live in a world very different from the one you habitually live in.

There is a great romance in it besides. Suppose one spins yarn to present a *sari* to a person whom he loves and likes. We can well imagine the great thrill that he may get.

Just try to spin and see and feel things for yourself.

STUDENTS' STRIKES AND THE CIVIL DISOBEDIENCE MOVEMENT*

By J. C. ROLLO, Esq., M.A., J. P., *Principal, Maharaja's College, Mysore.*

THE danger in which India stands has been intensified of late by civil disobedience, which has brought about, as its inevitable consequence, the most violent and lawless acts, and a destruction as purposeless as it is wasteful and dangerous. The Indian historian of the very near future will write with fierce bitterness of this time, when in the very name of India, India has thus been imperilled. But quite apart from lawless violence and destruction, I wish that all might realise that lawlessness itself, even were it restrained and peaceful, is in its very nature destructive, at a time when every atom of construction is needed so much. I cannot but think now of our students. Of them that historian will not write bitterly, but rather of those who have taught them that loyalty to India (or rather to Congress, which to me seems a very different proposition) can fitly be built on disloyalty to everything else that matters. Have the students never considered loyalty to home and

parents, that first and deepest loyalty without which there can be no virtue, no power, no real self-respect? Loyalty to State and Ruler, that first instinctive and vital patriotism? Loyalty to law and order—the foundation of all that we can truly build? Loyalty to themselves—not their own careers merely, but that future service for which only their unexciting, difficult, self-denying studies can ever make them fit? Loyalty, in deepest truth, to India herself, and her defence against that barbarism and tyranny and lust that are eagerly waiting to come in?

In thinking of this strike of students, there are a few things to be remembered. In the first place, this was not a rebellion of rogues and ruffians, nor was it a mere tamasha. It was a quite sincere response to an appeal made to students' faith and zeal by persons revered by them. Among leaders and followers were many of those students who are outstanding both in ability

and in character. Some of these are destined to eminence and great usefulness in the State. I have tried to show that the strike is absolutely indefensible, and violates the students' first obligations. But the historian, in distributing the blame for it, may not be too tender with us, their preceptors. Perhaps we could never have prevented this. But can it be said that we have done all that was possible, in classes and groups and daily talk, by reasonable presentation of fact and argument, to prepare their minds against political fallacy? Again, why is it that the faith and zeal of our students are stirred only on such occasions, and by political extremism? I do not think that, after all, this is in the nature of things. Surely the thought of their country, their love for which is the greatest of their enthusiasms, and that in them to which appeal can most readily be made—surely this love should be quickened and fed daily in our universities and colleges. In Mr. A. S. Panchapakesa Ayyar's early autobiography, *An Indian in Western Europe*, he tells how, when he went abroad and read and thought for himself, he cursed his South Indian University, which had brought him up so badly. He had been looking at a model, in a French exhibition, of the famous and lovely temple of Angkor, one of the innumerable survivals in Indo-China of Indian influence long ago. "I cursed my university," he says, "which had taught me a lot about Greek colonies and not a word about our still living Hindu colonies of Khamboja, Sumatra, Java, Borneo, Champa, Siam and Bali." This is a particular example. I do not know how much there is in it. But I

feel that it illustrates something essentially wrong in the university scheme of things, which estranges students from their own education. But further, in all the wrongness of this strike the people of this city (Mysore) have observed and commended something never revealed before, or never so vividly; the power of leadership and the power of self-discipline. This has not, of course, been in evidence all the time, but it has shown itself, and is in itself to be valued. And what I ask is,—Why have *we* never, all these years, been able to touch this power? Why has it had to wait for an occasion like this? And surely now that it has revealed itself it need never be lost, with all its potency for good.

I wish that the students themselves might realise now that our present great task of conflict and victory in the war is worthy, more than worthy, of all that is best in them. For here indeed is love of country, and a still greater, more widely-embracing, still nobler love. This cause is that of all who care about the future of our human race. And what a heroic company it is that is fighting this great fight! What of Russia, day by day? There are no words for that devotion, for the grandeur of that courage and sacrifice. Almost daily we read that sheer weight of numbers and mechanism has forced them back or driven a wedge; yet daily the resolute counter-attack, the impossible yet successful stand. I do not know whether there has ever been anything in warfare so magnificent as this, or so moving as the brief, pregnant story that comes to us from day to day. It is for their country; their glorious resolution will

* From a Mysore Broadcast on the third Anniversary of the beginning of the War.

save it. But let us not forget that they, these unseen warriors, are saving us too. What of the invincible spirit of China today? I need not speak of it. Every one who is listening realises the miracle of that dauntless recovery that is now driving the enemy from places the taking of which had cost him dear. Do we ever think, again, of those people in Europe, from Poland to Norway, enduring daily the utmost misery of systematic oppression, living in a grim darkness whose only light is the hope of our victory? I might go on, but would rather that your imagination took up the tale. If we understand these things, if we are human enough to feel them, sincere enough to understand them, then surely there is none of us who is willing to be idle in so great an enterprise.

THE LURE OF VOICE

By Sri P. R. KRISHNASWAMI, M.A., Kumbakonam.

Of valued arts I failed to make my own,
Was music's play which left me ever cold,
For finer tastes could not my nature hold
When I was dull to learn, to coarseness prone.
But now I long to hear, repentant grown,
The singers famed who magic mansions rear
And strike the chords to human hearts so dear,
To soothe the soul depressed, by tempests blown.
I love to 'scape the crowded music hall
And listen in the sounds conveyed by air;
They bear a dreamland charm of sense sublime
To which unpleasing sights must seem a crime.
Though grace is lent to song by woman fair,
The voice unseen its purest praise must call.

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OUR CONTEMPORARIES

How Books Multiply

W. J. Blyton thus writes in his *Autobiography*, as reproduced in *The Northern India Observer* for July 1942, as to the methods by which even great authors labour at their tasks.

"Most professional authors need to have their one "baby" a year, or every two years. A farmer dare no more let his ground lie idle than a writer (dependent on pen and invention) dare allow his brain a complete rest. I know one "best-selling" author (a virile type, too), whose small wife bundles him into his study at 9-30 each morning, remarks "I'll call for you at lunch," tells him to do his two thousand words before then, and turns the key in the door as she departs. Many such writers keep office hours. Some take chambers away from homes (the Inns of Court are favoured) in order to be undisturbed, and to have "an address". Others, perhaps imitating G. B. S., prefer a retreat built out in the garden, separate from the house; and thus they are literally "not at home" to visitors. I like G. K. Chesterton's fortress of books and writing pads up at Top Meadow, Beaconsfield: and H. G. Wells at Easton Glebe in Essex could spy strangers and take his own measures. He wrote a lot in the dead of night, and often drank copiously of tea. When told that the digestion would suffer, he humorously replied that no one could write till his digestion was ruined. Kipling at Burwash was almost as inaccessible as Tennyson at Farringford, but in the house of a friend of mine he would

lie by the hour on the hearth-rug, face down, pouring over technical books, feeding his passion for the terms and slang of every occupation, which give his work such a knowing air. Robert Bridges up at Boar's Hill was nearly as elusive as a faun and Masfield in a house near by enjoyed spells of privacy. Compton Mackenzie is as nomadic as the birds which he understands so well; no sooner had I heard from him at Capri than he was in Jethou, or was it on some Scottish Isle? He had a fruitful Cornish period, and I followed once the incidents of his Mark Lidderdale trilogy in that part of Cornwall."

Laughter in the Class-Room

The Bombay Teachers' Journal (for April—June 1942) tries in a paper to rebut the charge of a lack of humour on the part of most teachers and to show that the sound of healthy laughter in the class-room is something very pleasant to the ears of the educationist.

The writer thus makes the following remarks:—

For my part, I admit that there are teachers and teachers; teachers who are blessed with a sunny disposition and who cannot keep a straight face for 10 minutes at a stretch, and teachers who are the typical Dickensian pedagogues of forbidding aspect and unbending dignity. You stand outside certain class-rooms—with no intention to play the detective, mind you—and you will find the passage of time punctuated by outbursts of wholesome laughter every 10 or 15 minutes; whereas in some others

Your full-blown love, with your deep wisdom's scent,
Like the blooms of spring, perfumed the cultured world;
The five ennobling lamps, for us you meant,
Would ever shine, as do the gems impearled.
The conscious light that glows from star to star
Make your good soul its own beyond the bar!

Youth Movement in India

Mr. S.K. De, writing in the *South Indian Teacher* for August 1942, thus says of India in the course of his review of the movement in the various countries.

India has no youth organisation which can be properly called her own. Since the last war the Boy Scouts, Girl Guides, Red Cross Society etc., of England have been doing various social services in this country. Dr. Rabindranath Tagore organised "Brati Balak Dal" at Santiniketan in tradition of the Boy Scouts of Lord Baden Powell; but that was done with necessary changes to suit the local condition, and he framed some rules for the members to follow. This "Brati Balak Dal" is engaged in various social services such as village uplift, resuscitation of ponds, spread of education, prevention of malaria, nursing the sick and afflicted etc. Mr. Subhashchandra Bose of Calcutta also tried to organise a party in imitation of the German Youth Movement but being entangled in the coils of politics and public affairs, he could not proceed far in this connection. Perhaps, he had a mind to organise the youth of Bengal for which he made his last attempt to find the Mahajati Sadan.

Bratachari Organisation founded by the late G.S. Dutt, I.C.S. may be said to be the only real youth organisation which India can boast of as her own. All the ideals of

youth movements are to be found in the programme of this movement. It is really an indigenous organisation. It has not been baffled by mere imitation of the West. Let us describe it in a nutshell.

This is really a non-political and non-religious organisation. It has nothing to do with party politics. The principles and ideals of this movement are so universal in character that though it is a Bengali organisation, still there is no bar to make it an all-India organisation. Its principles have not been marred by narrow provincialism or communalism. The only motive behind it is to make man's life a complete whole and a success, and for this end in view its duties have been broadly classified under five heads, knowledge, industry, truth, unity and happiness. A Bratachari shall have to take up 16 vows:—

To extend the boundary of knowledge, to uproot water hyacinth, to increase the dignity of labour, to grow vegetable etc., etc. Besides these 16 vows he has to take up another six extra vows.

Elimination of wastage, progress and preservation, following one's leader, sacrifice etc., etc.

Besides these vows a Bratachari has to observe certain prohibitions. They are 17 in number. Not to walk with long skirts, not to speak in mixed jargon etc. etc.

A Bratachari admits of evolution in life. Hence his prayer is, I shall grow as long as I live, will learn something and shun some bad practices every day, will execute carefully whatever I undertake and will be put to shame, if the work is badly done.

Educational Reorganization in Hyderabad

The Hyderabad Teacher writes editorially:

The process of reorganization of Secondary Education which commenced in the

Hyderabad State four years ago, has not been completed yet. The developments which have taken place during this period are briefly as follows:—

The scheme for a four-year Lower Secondary and a three-year Higher Secondary course was introduced gradually in the Lower Secondary stage of the Osmania Secondary schools during the period 1938—1940. This scheme did not affect the English Secondary schools, which continued to follow a three-year Lower Secondary and a three-year Higher Secondary course and to prepare their pupils for the H.S.L.C. Examination. Many difficulties arose in the working in practice of the new scheme as a result of the existence of the dual system of education. Therefore, last year Government sanctioned the proposal of the Board of Secondary Education for amalgamating the two systems of education and introducing uniform courses of study for all Secondary schools with a common examination at the end of the Class X or the 10th school year. The idea of holding a public examination at the end of the Lower Secondary stage or Class VIII has also been dropped. Under the revised scheme, Forms I to IV of the English Secondary schools were converted into Classes V to VIII in June 1941, while Forms V and VI will be changed into Classes IX and X in June 1942 and June 1943, respectively. Therefore, next year with the conversion of Form VI into Class X and the disappearance of the H.S.L.C. Board, the entire field of Secondary education will have been brought under the control of the Board of Secondary Education. This Board will hold the first Higher Secondary Certificate Examination in April, 1943, for the students of the Osmania High Schools, while the students of the English

High Schools will take this examination in April, 1944. So long as English is permitted to be the medium of instruction, question papers at the examination will be set both in Urdu and English, and candidates from selected English High Schools will be given the option to answer them in English.

The original scheme of a eleven-year school course has been abandoned chiefly because of the imperative need for the abolition of the dual system of education. So long as the Nizam College remains affiliated to the Madras University and so long as that University continues to have a four-year course, it is not possible to introduce a eleven-year course common to all Secondary schools in the State. As far as the Osmania University is concerned, the revised scheme for the educational reorganization provided that after passing the Higher Secondary Certificate Examination, students should join the Previous Class to be opened in selected High Schools and then proceed to the University for a three-year Degree course. But as the University is opposed to this idea, it is likely that it will maintain the *status quo* for some more years to come.

It is interesting to note that in the meantime the Delhi University has decided to introduce the three-year Degree course next year. If, in course of time, the example set by the Delhi University is followed by the Madras University, there will be no difficulty in giving effect to the original recommendation of the Mackenzie Committee for lengthening the school course by one year, abolishing the Intermediate Examination and introducing a three-year Degree course in the Ormania University. Such a scheme, if worked on proper lines, will no doubt help to raise University

standards, as the students, when they enter the University, will be of a maturer mind and, therefore, be better able to benefit by University education than is possible for them under the existing conditions.

British Public Schools

The Calcutta Review writes:—

Recently we had news from England that the Public Schools in that country which were so long the close preserve of upper class boys, would henceforward be thrown open to boys of lower middle and labour classes as well. These are all ancient institutions and the more famous of them are more than three hundred years old. Winchester was founded in 1384, Eton in 1440, St. Paul's in 1510, Shrewsbury in 1552, Westminster in 1560, Rugby in 1567, Harrow in 1571, Charterhouse in 1612. That these Public Schools have not been very popular in many circles is testified to by the humorous observation: "They are called English because they teach Latin and Greek; Public because they are private; and Schools because no small part of the time is allotted to athletics." In fact both the curriculum of studies followed in these schools and the exclusive and athletic atmosphere maintained therein have been responsible to a considerable degree for the severe heart-searching about them in recent years. In the last century Dr. Arnold, who made himself famous as the Head-Master of Rugby, changed the curriculum of studies to some extent and otherwise introduced reforms which made his school an excellent training ground of leaders. Gradually the modern side was added to all the Public Schools and instruction was no longer exclusively classical. The emphasis on athletics, however, did not diminish but increas-

ed with the passing on of years. The apologists have pointed out no doubt that just as it will be a gross exaggeration to say that gesture is the first and only factor of oratory, so also it is an absurd exaggeration to think that athletics swallow the major portion of the time and attention of the students of the Public Schools. They are an important and healthy factor of Public School life but they do not cover the whole or even the greater portion of it. This apology is, however, taken with a grain of salt and the general impression continues that athletics engross the life and attention of the boys. The second and certainly the more important reason for the unpopularity of these Schools consists in the exclusive character of these rich foundations. They are, it may be repeated, the close preserve of upper class boys whose families can spend large sums of money upon their education. Here they grow in the company of boys of their own class and have no opportunity of brushing shoulders with the boys coming from poorer and working classes. Naturally and inevitably they develop a class mentality and outlook and become out of sympathy with those groups of people who are less fortunately placed in life and society. In older days when the country was governed by an oligarchy, this system of education was quite appropriate but it does not fit in at all with the democratic system of to-day. The admission of boys of the lower middle and working classes to these institutions will not certainly do away with this anachronism. These boys may be awarded scholarships which will facilitate their stay in these Schools for several years. With enough to live upon they will gradually conform as much to the standard of living as to the outlook on life of the richer boys of the upper classes. The fact that they have come from lower strata of society is unlikely to help in the transformation of the Schools into democratic institutions.

Education for Death.

Professor Dewan Chand Sharma, M. A. writes in *the Indian Journal of Education*:

I have been extremely interested in reading a review by Sri Norman Angel of a book, *Education for Death*, by Gregor Ziemer. In this book the learned doctor has given a detailed account of the Nazi methods of education. If education in democratic countries is education for complete living, education in a Nazi country is education for death. Once Dr. Ziemer asked a high German official at what point the Nazi organization became interested in the German child, and he was given the answer, "before it is conceived". In Germany, therefore, education, which is called there moral and psychological conditioning, begins very early. Nature study is made use of to teach children that only the strong survive: "The fly is eaten by a spider, the spider by the sparrow, the sparrow by the hawk, the hawk by the fox, the fox by the dog, the dog by the wolf, the wolf by the hunter; and none show mercy. Good Germans show no mercy to inferior peoples". New nursery rhymes have been written to bring home such lessons. One of the rhymes reads thus:—

"Please", begged the victim, "Let me go, For I am such a little foe".

"No", said the victor, "not at all, For I am big and you are small".

Afterwards children are taught to torture each other and to witness torture. Then some political lessons are given, the chief of which is that all non-German nations are inferior. Thus children are given a passion for death, death for the cause of Nazidom. All this is very strange but all the same true. No one would deny that this kind of education is poles asunder from that type of education which democracies envisage.

Save the Children.

The *Hindu* writes in an editorial notes:—About a quarter of the 24,000 Indian children of school-going age in Durban are suffering from actual starvation. And fully fifty

per cent of the children show evidence of malnutrition. This shocking state of affairs was revealed at a recent conference of the Food for Needy Indian Children Committee in Durban, attended, among others, by the Indian High Commissioner, Sir Shafa'at Ahmed Khan. If statistics were available for some of the bigger Indian cities it is quite possible that a similar or worse state of affairs would be revealed; nevertheless the plight of our young ones in a foreign land where Indian nationals are treated none too kindly, not by the native population but by a powerful section of the dominant whites, should evoke our special sympathy. The Committee, consisting of the heads of certain schools and colleges, has been doing some useful work, if only by investigating and making known the gravity of the situation. It has also brought some relief. Last term it dispensed 8,000 meals at Indian schools at a cost of £100. It has organised regular supplies of foodstuffs from big employers of non-European labour, and is concentrating now on a drive for money to buy supplies of dried milk for the children. But how inadequate all this is shown by the fact that it is estimated that to save the children from starvation, let alone malnutrition, it will cost £ 13,000 annually. One speaker at the Conference suggested that it might be necessary for the duration to establish the equivalent of "soup kitchens" in the schools, seeing that there was an acute shortage in the supply of rice, (still the staple food for Indian families in South Africa) and that rations allowed to workers by the railways and sugar estates are still the same as they were in the sixties of the last century! If we take the conditions in the Durban area as typical of urban areas generally, it is clear that the coming generation of Indians in South Africa will hardly be of the type that can stand up to the onslaughts of the anti-Asiatic elements. Here is work for the High Commissioner for India in South Africa—work which, if well done, would result in permanent good to the community.

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NEWS AND NOTES

SCHOOL MEDICAL SERVICES IN PROVINCES

THE creation of school medical services in Provinces and States is recommended by the Joint Committee appointed by the Central Advisory Board of Health and the Central Advisory Board of Education to investigate and report on the question of medical inspection of school children and the teaching of hygiene in schools. In each major Province, the Committee says, there should be a whole time Chief School Medical Officer to administer the school medical inspection and treatment of school children. The Provincial Government should bear at least 50 per cent of the cost. The scheme should include both primary and secondary schools and it should be a condition of recognition that each school takes part in the scheme. Medical inspection and treatment should be provided free for the children of all primary schools and of the primary departments of secondary schools. In secondary schools, particularly in urban areas, the fees charged should include a contribution towards the cost of medical inspection and treatment.

Other recommendations include the provision of school clinics, particularly in urban areas, health and cleanliness parades before schools start and instruction to school children in personal hygiene.

For teachers it is recommended that hygiene should be a compulsory subject in all courses for their training and practical demonstration should form an important part. Teachers should be taught by practice

to recognise defects in children and to do elementary treatment.

The physical instructor of a school should have training in the elementary principles of physiology, of the hygienic mode of life and of nutrition. Health education should find a prominent place in the programme of study for physical instructors, the aim being to develop in them the incentive and the ability to train children to practise healthful living and to enable these teachers to co-operate intelligently in medical inspection.

A LONDON CONFERENCE ON PHYSICAL EDUCATION

Some weeks ago, representatives of the allied countries debated the important topic of physical education at a Conference held at the Head-quarters of the British Medical Association, under the auspices of the Ling Physical Education Association, whose President, Miss Grant Clerk, presided at the opening session. Dr. H. S. Soutar, C. B. E., Chairman of the British Medical Council, took the chair, when the conference met again the next day.

Mr. R. A. Butler, President of the Board of Education, in opening the Conference, said that never had there been such need for toughness in body and spirit. Our heritage could be preserved only by the acquisition and maintenance of physical strength superior to that of our brutal enemies. We must face the future with the grim determination never again to neglect the physical side of life. He would remind school

governors and local education authorities that no school could be regarded as efficient unless it made proper arrangements for the training of its citizenry not only in the grammar of physical exercise but in independent ventures. To this end, a considerable number of physical training instructors were returned from the army : and they had in contemplation a big development of the School Medical Service, which would eventually cover the whole range of adolescence, after the children left the school.

Lord Snell spoke of the necessity for establishing a religion of the body, which was the temple of the Holy Ghost, and for harmonising the development of the body and the brain. Professor Gilbert Murray, O. M., one of the chief speakers, dwelt on the extreme importance of maintaining international links, not only now, but also after the war. Conditions of social welfare, health and physical education in their respective countries were described by speakers from America, all parts of the British Empire, Poland, Russia, China, Czechoslovakia, Norway, Sweden, Yugoslavia, France, Belgium and the Netherlands.

PRIMARY EDUCATION IN HYDERABAD

A five-year programme for the expansion and improvement of primary education in the Dominions at a cost of Rs. 40 lakhs with a view to building up the general health of the children, promoting all-round mental development and encouraging imagination and social spirit by games, simple craft-work and other active pursuits, is receiving the attention of H.E.H. the Nizam's government.

A BALANCED SCHOOL LUNCH

In England it is estimated that the energy value of the food required by a healthy child is 2500 calories a day. A circular recently issued by the English Board of Education to local authorities suggests that the main midday meal should provide about 1000 calories and also most of the biological protein and much of the necessary fat. As a general rule, such a meal should provide : energy, 1000 calories : biological protein, 20—25 grams: and fat (in all forms), 30 grams. When all children are under 11, the quantity of individual foods may be reduced by 25% in energy value and by 33% if they are all under 8 ; but there should be no reduction in biological protein and fat.

—*Science and Culture.*

TEA FOR THE INDIAN ARMY

In response to the Indian Army's growing demand, 48 military tea cars have so far been put into commission or ordered by the Indian Tea Market Expansion Board for use in India and overseas. To provide so necessary an amenity as tea to this country's fighting forces is a task to which the Board is applying not an insignificant part of its war-time energy and resources. Appreciation of the Board's enterprise from all ranks of the army not only proves the value of these cars under war conditions, but also the great esteem which tea enjoys as the soldiers' drink. The tea car service in India is now operating in such widely separated areas as the North Western Frontier, Bombay and North East India, and is concentrated most particularly in far away and lonely areas which are not within easy reach of canteen facilities. In the course of the last eighteen months it has disposed of over 7 million cups of tea,

BOOK REVIEWS

ELEMENTARY MAP READING BY THOMAS PICKLES, B. SC. (HONS.,) LOND. SENIOR GEOGRAPHY MASTER, HOLGATE GRAMMAR SCHOOL, BARNSELY. J.M. DENT AND SONS LTD., LONDON. PAGES iii PLUS 28.

One of the most difficult things in the teaching of geography is to make children understand for the first time the significance of maps. Training in the appreciation of the significance of maps, as Mr. Pickles points out, involves constant practice in a two-way process: from mental picture to map and from map to mental picture. In the early stages, the emphasis is naturally on the process of reducing mental pictures to maps. In this instructive and carefully planned little book, Mr. Pickles

gradually leads the young learner, step by step, to the art of constructing and reading maps. He begins with a child's lively, if unscientific representation of a village square and ends with a study of a section of the 25 inch plan of the British Ordnance Survey. The book is copiously illustrated: there are no less than 56 figures, and there is also a reproduction in colour of an Ordnance Survey map. Intended mainly for the pupils reading in lower secondary classes, the book does not naturally deal with the question of projection or the reading of longitudes and latitudes. But it fulfils the purpose it has set out for itself admirably and it deserves to be brought to the notice of all teachers of geography.

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EDITORIAL NOTES

IT is a truism that the teacher is always held to play an important role in the cause of the nation's uplift.

The Mission of the Teacher in Life. He is expected to do the great duty of guiding youngsters at all times towards their ideals, and particularly so in these critical days. On the one hand, there is the call from authorities that the teacher should try to maintain discipline, which is at the base of all ordered life; and on the other, he is urged to stimulate the youth under him to a patriotic sense of their duty and to real and effective service of the Motherland. Most of the teachers in our schools and colleges are employed to teach certain subjects to certain classes; and in addition, they are formally expected to promote common life and ideology of a conventional sort in the institutions which they serve. For the largest proportion of them, their duty sinks to the level of the discharge of a certain number of tasks, mostly of lecturing and teaching, and stops there. They allow that moral discipline which should develop on right lines in the mind of the youth to be shaped by extraneous forces, and consequently lose touch with the realities of the life of the youngsters and even with a rough grasp of the ideas surging in their minds. Consequently, the maintenance of discipline and control in educational institutions becomes a most complicated and difficult task on occasions when there is an ebullition of feeling on political and patriotic grounds in the minds of the students. The average teacher is in a quandary. He does not easily arrive at any definite idea of his duty. He

finds his ideas hazy and perplexed; he strains to understand what his real philosophy of life should be and does not easily come at a solution. Often he resorts to the Kangaroo method of ignoring the stark realities of the situation and therefore finds himself landed on a plane of unrealities where importance is attached to mere shibboleths. If some of the teachers in each educational institution should take the trouble of understanding the youth committed to their charge in the most effective sense, and if they should try to teach them to think seriously on the major problems and realities of life and not merely leave them to learn in these fields as best they may, perhaps, we should be taking the first step in the right direction.

As it is, we, teachers, are indifferent to the apathy and indifference towards real life which mark the average student's mental and moral attitude. Our view of life is pedantic and formal. We do not look at the problems to be faced by the boys and girls, fully and squarely in the face; and we content ourselves with thinking that life's problems are neither for us, nor for the youngsters under our charge. The result is that our schools have become hot-houses for rearing human beings under abnormal conditions; and as a consequence, these are unfit to face life when they enter the world and find it difficult to adjust themselves to the needs and to the practicable ideals of life. If only our young men can be trained in their scholastic career to a sense of their true civic duties and their obligations to society and its advance-

ment on the right lines, our task of harnessing the future generation of citizens to the cart of true living and effective civic service will be very largely accomplished.

It is necessary that teachers should get a grip over themselves and should regard this as the first step for securing a grip on their pupils. They themselves must be strong-minded and realistic; their idealism must not be airy and they should try to live up to the ideals they preach; and, above all, it is their duty to get into touch with some at least of the forces that are in operation in the mind of the youth. Their influence should not merely be passive in trying to check excesses and overflows in the thought and expression of the pupils; but it should take a positive turn and create a healthy idealism, a fervent and true patriotism and a sense of real brotherhood, all of which qualities will go far towards securing a moderation, a tolerance and a sense of equality that will shape the students of the present day into ideal, good and effective citizens of tomorrow. The pupil imbibes a great deal of the matter that forms the texture of his mind from his surroundings; and it is the duty of the teacher to see that the texture does not take an abnormal or unhealthy shape. He should act positively and try to exert his influence in the daily life of the pupil and to train it to absorb a note of healthy optimism in life, a cheerful and practicable idealism and a really effective patriotism and sense of devotion to duty. In other words, life's ideals in the correct sense have got to be brought

home to the student and in this the teacher has a positive and vital part to play. Then when the field has thus been effectively prepared, ploughed and sown, the crop of healthy citizenship can be abundantly harvested.

A parent is either lenient or strict in the treatment of his children; generally he repeats the treatment that he himself received in his childhood from his parents: but to some extent also he reverses that treatment. Both these attitudes are largely the consequence of the reaction that the parent feels from his own upbringing. The pampered child generally develops false notions of life. The over-disciplined child finds his self-development cut off and his personality cribbed. The right mean between the two attitudes is very difficult to arrive at. Particularly is this the case when a mother alone has got to bring up the child which has lost its father at an early age. An over-protective attitude never helps the child; nor does an attitude that always restrains the child in its social urge to come into contact with other children for fear of its being spoiled by such contact. It is a common-place for parents to think that their children can get on without any company, rather than that they should have access to evil company; many may not feel exactly alike in this manner. But some may be inclined to avoid the company of children who may belong to other social classes or who may have a different social and cultural outlook and standard.

It is at the same time right to add that the child should not be helped unduly in its tasks in order that the parent may have the selfish satisfaction that his offspring should be the first in the race. Educational psychologists prefer that the child should be left free to evince alternating moods of hesitation and depression, and the parent should carefully guide the child in its moments of defeat and fear, seeing to it that its sense of depression is not always attempted to be removed, but left to disappear of itself. The difficulty is to find the best method by which confidence may be stabilised in the mind of the child, and indecision, uncertainty and hesitation removed therefrom. Without self-confidence being generated in the child, the chance of its growing into a healthy self-reliant person in adult life is very remote. A fondled child will always lack confidence, become over-anxious about small details and will never get to be in a stable and reliant frame of mind. A child that is too forward has on the other hand a tendency to display itself at its best, not on deserving occasions, but merely at every possible opportunity, and thus it may waste its energy and capacity for action unduly and stereotype in itself this attitude throughout life. As Prof. A. V. Matthew of Kolhapur has very pertinently observed in connection with this subject:—'Neither a loveless home, nor a home where the parents are too much concerned over the child is the one which gives him the best chance to grow up into a healthy, sensible, confident and efficient member of society. In order that he may grow into that—a reliable friend, a consi-

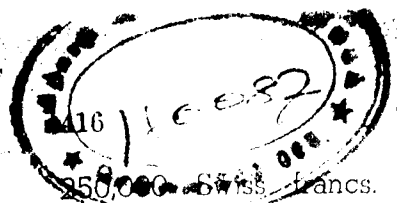
derate neighbour, an efficient citizen, above all, a good man—he should be under the care of wise guardians who love him and care for his best interests and at the same time recognize that his individual interests, abilities and inclinations on the one hand, and his limitations and immaturities on the other must be respected and duly considered in any scheme of education and upbringing meant for him'.

Our readers will be interested in the latest report of the Director of the International Bureau of Education entitled 'The International Bureau of Education in 1940-41' (Geneva 1941). In spite of the many difficulties which

have arisen owing to the present war, the Bureau has succeeded in continuing its normal activities of information and research in the field of education. It has been keeping the educational world informed, in spite of the tragic lack of connections and of information among educators of different countries, of all things of importance to them. The conditions of war have laid on the schools of every country, pressing and unexpected problems and the Bureau has been putting forward information as to how these problems have been tackled by other agencies besides themselves. It has also revealed to us how inter-governmental organizations of information and research have a part to play in warfare which is just as useful as the service it has been doing in peace time. The Permanent

Exhibition of Public Instruction, which the Bureau has started, has not been given up on account of the war. The chances of its permanence depend on the attitude of the participating governments; and it is good to hear that the Ministry of Public Instruction of Hungary has continued its collection of the educational material intended for the stand reserved for it in the Exhibition grounds. Switzerland has supplemented its stand by a collection of text-books from its different cantons, which show a high degree of perfection, both as regards their presentation and their pedagogical value. The Ministry of National Education of Spain has also actually co-operated to the fullest extent to which it is entitled as a foundation member of the Bureau.

The Bureau has been able to do another great and good service, namely, the supply of intellectual assistance to, prisoners of war. This work has been divided into two sections, namely, that of collective parcels of books to the spokesmen of various camps and that of individual parcels responding to the particular needs of each prisoner. The organization of "Universities in captivity" in a certain number of camps claimed the attention of the collective parcels section, while the families and friends of prisoners have availed themselves of the individual parcels service. As many as 170 camps distributed in all the continents have been served; and by the end of June 1941, the number of books despatched amounted to nearly 50,000, while their value was estimated to be approximately



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250,000 Swiss francs. Some of these books had to be purchased. These purchase prices and the expenses of organization have been met by grants by the Governments of Switzerland and France, among external agencies. Among the subjects of research undertaken by the Bureau may be noted the Organization of School Libraries and Physical Education in Elementary Schools. These have to be supplemented by the comprehension of domestic science teaching and of hand-work or handicraft teaching. Thus the importance of research in these subjects is stressed in the Report. "Judging from the great upheavals recorded in history, the present conflagration will inevitably have a profound influence on education. We are still too near the currents caused by recent events to discern the extent and the true sense of these repercussions. If we look around us, however, keeping our minds above mere questions of detail, we note that the school authorities of the countries most opposed, all agree in recommending less abstract teaching which will consequently be more in keeping with the scholars' interests. This is the reason why manual work, —often called by more elaborate and some-times fantastic names—has been brought into the limelight everywhere".

Strangely enough, the documentation material available for the Bureau since the war broke out has not suffered any diminution. The educational movements between the two great wars can be studied from the collection of reviews and magazines made by the Bureau. In this collection a special place is reserved for official publications and legislative regulations of the Ministries of Public Instruction in

different States and of school administrations in them. These range over 50 different countries. There are as many as 40,000 volumes of an educative character collected by the Bureau for aid in this work of research and information. Altogether this report visualises to the reader more vigorously than in normal times how it is only during periods of general crisis the real purposes fulfilled by the Bureau become apparent and the artificial and accidental factors tend to disappear.

We deeply regret to record the unexpected death of Rai Bahadur Sir K. V. Reddi Naidu Garu, K.C.

Obituary. I.E., D. Litt., M.L.C., Vice-Chancellor of the Annamalai University, on the 10th of September 1942. He was an Elder Statesman of distinguished talents and his work covered a variety of fields of national and international importance. His temper was that of a true democrat; and his devotion to service of any kind was so great that even at an advanced age he took up with vigour the duties of an honorary Vice-Chancellor and laboured strenuously for more than two years towards the enriching, both in the academic and in the material sense, of the life of the Annamalai University. May his soul rest in peace!

We have also regretfully to notice the death of Principal M. R. Paranjpe of the Bombay University, who was a great educationist and was the life and soul of the *Progress of Education*. His varied services to the cause of education in the Bombay Presidency are going to be commemorated in a special Paranjpe Number, which the editors of the *Progress of Education* intend to bring forth.

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