

The Educational Review

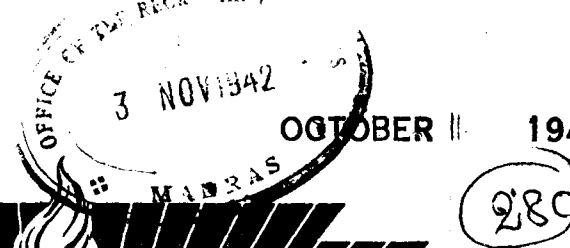
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THE EDUCATIONAL REVIEW

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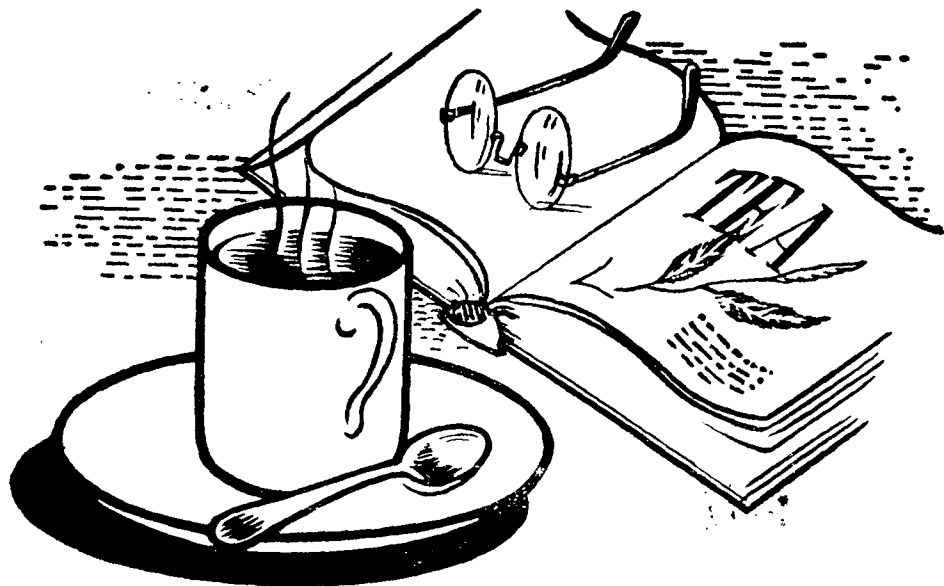
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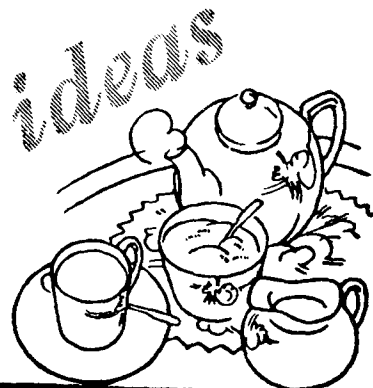
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The Educational Review

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VOL. XLVIII

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No. 10

THE SCIENCES AND HUMANITIES

TWO GREAT MEANS OF CULTURE

BY DR. D. JIVANAYAGOM, M.A., L.T., PH. D., *Principal, Govt. Trg. College, Trivandrum*

THE term, 'culture', as it has been understood by mankind, has had a kaleidoscopic history. It will be convenient to start with the meaning given to it by John Locke. According to him, culture was the mark of a gentleman and served to distinguish him from those who did not belong to his class. Culture was the index of a person who belonged to a certain class of society, and consisted of a knowledge of Latin and Greek, certain habits of thought, tricks of speech and special kinds of deportment. These were the exclusive possession of a gentleman in the time of Locke. No doubt, in the days when education was not general and the organisation of society was aristocratic, this culture, whatever its intrinsic merit, indicated a minority of the elect, rather than the general multitude. One who could not recognise a classical allusion or cap a classical quotation, was regarded as an outsider. But the onrush of democracy, with its emphasis on the individual and especially on the common man, has identified progress with the making availa-

ble for all, the blessings of the few. As a matter of fact, according to Mathew Arnold, one of the marks of culture is its general expansion. He says: "Perfection, as culture conceives it, is not possible while the individual remains isolated. The individual is required, under pain of being stunted and enfeebled in his own development, if he disobeys to carry others along with him in his march towards perfection, to be continually doing all that he can to enlarge and increase the volume of the human stream sweeping thitherward." Nevertheless, we cannot affirm that Mathew Arnold was ever able to divest himself completely of the class conception of culture, as may be seen by his division of the population into Barbarians, Philistines and the Populace, according to the measure in which each possessed this culture.

Mathew Arnold's definition of culture, which is always quoted in part, has, for that reason, spread the mistaken notion that culture means the possession of certain

types of knowledge or information. The full quotation will show that Mathew Arnold had freed himself at least from this notion of culture, which was in the mind of Locke. He says: "Culture is the great help of our present difficulties; culture being the pursuit of our total perfection by means of getting to know, on all matters that concern us, the best which has been thought and said in the world." His is certainly not the notion that culture means the possession of certain inert ideas, but that the knowing should give rise to a certain doing. However, his distinction of Hellenism from Hebraism on lines of knowing in the one case and of doing in the other case and his decided partiality for Hellenism, has not disabused people's minds of the idea that culture carries with it the possession of a certain type of knowledge. There are three categories which are usually confused in the popular mind—wisdom, knowledge and information, and it may be well to distinguish among them. You cannot be wise except on some basis of knowledge; but you may easily acquire knowledge and yet remain bare of wisdom. Wisdom is the way knowledge is held. It concerns the handling of knowledge, its selection for determining life situations. Wisdom dominates knowledge and may be spoken of as active intelligence. Information is the raw material of knowledge. Information, that is supplied to the mind, is converted by a secret process in the subconscious levels into knowledge, which goes to enrich action. So a person may have information and not knowledge as in the case of a lecturer, while another may have knowledge and no information

as in the practitioner of an art. This is what has made Whitehead define culture as activity of thought and responsiveness to beauty and humane feeling.

I have been labouring this point, as the notion that culture carries with it the possession of a certain type of information dies hard. Particularly is the notion that the type of information of the cultured is concerned with literature, history, philosophy and the arts, or in other words, the Humanities. Prof. Bateson makes the point that if a person did not know at least something about the law of gravitation or the Mendelian laws, he may not be deemed uncultured; but if he failed to catch the reference to Ananias and Sapphira, he may be taken to be uncultured. Mathew Arnold's description of culture as made up of right reason, sweetness and light, the exaltation of the spirit over things of the flesh, the preference of service to society as being superior to self-seeking, on the other hand, should reinforce our contention that culture connotes a certain type of mind. If culture merely indicates only a certain quality of the mind, such a mind may be made up in other ways than through the humanities. The disciplines gained by mankind through the Natural Sciences could equally become sources of culture. The material values of science, as giving man control over the physical environment, are widely admitted. But the spiritual values of science or its influence upon the human mind itself have been generally ignored. On the other hand, that the sciences have an ennobling effect on the mind would easily be conceded. The study of the sciences builds up some of the

higher aspects of the mind. The liberalising value, which is included by educational philosophers as among the component parts of the cultural value, refers to the pleasure that accompanies intellectual insight. It has its roots in curiosity and grows up in man into the power of rationalisation. Man craves not only to know things but to resolve his knowledge into a system. The satisfaction of this instinct gives him pleasure. Newton was so moved by the discovery that the fall of a stone was of the same category of natural happenings as the majestic sweep of the moon in its orbit, that he could hardly complete his calculations and asked a friend to carry them out on his behalf. We know the pleasure that the astronomer had when a new planet for which he was searching the skies, swept into his ken, and that it has been immortalised by the poet. But even the ordinary man, who rediscovers for himself such epoch-making discoveries, could feel equally thrilled. One of the greatest character outcomes of scientific studies is *fair-mindedness*. In scientific thinking, the personal equation is reduced to a minimum and this characteristic of the mind is carried into other walks of life and helps men to judge issues with detachment. Darwin is the best-quoted example of this trait. Whenever he met with a fact which did not accord with his theories, he made a special note of it, for he said that the temptation to overlook it was almost unquerrable.

A logical corollary of fair-mindedness is *open-mindedness*. A scientist often feels that he should suspend his judgment and that he should await further data before he

makes his final inference. Such an attitude is hostile to preconceptions and prejudices. The old suffer from the *closed* mind, while the young are able to look with tolerance upon changes. This is the secret of the changing world, and the root of progress. Scientific scepticism takes it, that the last word has not been said about anything and that theories may change. This is the foundation of the spirit of *toleration*. For a long time, I have been a complete believer in the truth of protective colouration as a means of survival. But only the other day, I came across an author who challenges the whole theory with a great deal of justice and I feel that any day, the theory may collapse as a house of cards. In this respect, a scientific education is a corrective to the evils of a classical curriculum. Bertrand Russell believes that a classical education creates cold-bloodedness. The chief point in a classical education is conformity with existing standards, and so it destroys sympathy for all that does not come up to that standard. The classical curriculum seldom affords scope for creative effort. But science is continually changing, and a student may entertain a belief in the possibility of change and a remodelling of experience to suit such changes.

As a result of the spread of scientific knowledge, *dogmatism* and *fanaticism* have waned, and along with them, has disappeared *persecution*. The kind of mind which gave unquestioning allegiance to traditional beliefs and regarded as impious, doubts of their efficacy, has succumbed to the logic of scientific doubt. As a consequence, *authority* has dwindled in its power. At the present

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day, very few will believe a fact which is only sponsored by a highly placed authority, if it is against their own senses or their reason. And yet in the Middle Ages, so great was the authority of Aristotle that many were prepared to disbelieve their senses and believe in the utterances of Aristotle. The story is told of how some of the traditional scholars were allowed to look at the sun through the telescope of Galileo. When they saw spots on the sun, they were disturbed in mind, for as a heavenly body, the sun can have no blemishes. They referred the matter to a great Aristotelian scholar, whose reply has come down to us. He said: "Don't be alarmed, I know my Aristotle thoroughly. Nowhere does he mention sun-spots. The instrument which shows such spots must be an instrument of the devil." Nowadays, no one's authority is ever taken as having closed the question on any matter.

On the multitude, the great effect of the spread of science has been the emancipation of man from the bondage of superstition. Such natural occurrences like earthquakes and eclipses, which once caused untold terrors among the people and cause such fears even now among the unlettered, have been so convincingly explained by science, that no longer do people take any notice of them. With every scientific explanation, the number of gods has gone down, as well as the number of occasions when they have to be placated. "Thou shalt know the truth and the truth shall make thee free." Science has liberated the mind of man and made him conscious of his own power, so that he walks the land with head erect, undaunted by the forces of nature.

At the same time, science has taught humility to the human mind. Science has extended the vision of man so widely over space and time, that he now feels how insignificant a creature he is. Mr. Haldane speaks in his book, *Keeping Cool*, of the Ice Ages. Formerly it was believed that there was only one glacial epoch. Now it is believed that there were five in the past and a new one may be upon us at any moment. It impinges on us so gradually that one may be on its way even now, and when it sweeps over us, our civilisation may be one with Babylon and Nineveh. Science has, therefore, humanised the human mind and given it aesthetic delight, fairmindedness, open mindedness, toleration, absence of dogmatism and fanaticism authority and humility.

At the same time, we should realise the limitations of science. The sciences deal with the facts and laws of nature, which though observed and formulated by the mind, are not dependent on the mind for their existence. Science deals with facts as they are, but cannot evaluate them. Science stands neutral between competing schemes of existence. The scientist studies the saint and the sinner as concrete types of phenomena. He does not applaud the one and condemn the other. But an evaluation of life is essential for culture. Such a criticism is contained only in the Humanities, by which we mean the linguistic, literary, artistic and institutional constructions, which have their genesis in the thoughts, feelings and volitions of human kind. As the sciences deal with nature, the humanities pertain to man. The sciences deal with facts,

the Humanities, with values. Facts without values do not constitute culture. For culture certainly means something quite different from learning or technical skill. It implies the possession of an ideal and the habit of critically estimating the value of things by comparison with a theoretic standard. Perfect culture should supply a complete theory of life based upon a clear knowledge alike of its possibilities and limitations. Values are essential for culture. Sciences tell us the truth about reality. But the truth is not the beautiful and the good. All three, Truth, Beauty and Goodness, constitute the race's ideals and true culture should represent all three. Literature, religion, art, and history are rich in values and so have to be studied in the name of culture. The applied sciences have put into the hands of man such a powerful instrument of achieving their purposes that we all tend to be far too much occupied with means and too little with ends—too much taken up with what we can do and too little with what is worth doing. A world dominated by science therefore makes us neglect the study and reflection of values. So we need deliberately to escape into a world of things which are valued for their own sake. Such a realm is opened to us by art and literature and we should feed our imagination and our emotions by the study of great art and great literature. Art teaches us the capacity to appreciate beauty, makes us beautiful for the nonce, discards the ugly and removes it from existence. Literature widens human experience by presenting typical and universal human characters, by idealising the real and by

realising the ideal, by giving us self-knowledge and by being didactic. History makes us see the significance of the concrete event and the individual personality. Only the study of history can make men appreciate the exclusiveness of truth.

The object of culture, therefore, is sweetness and light, the humanisation of our desires, the struggle for perfection, the exercise of reason, the keeping down of our animality and making most of our spirituality. Culture is the very antithesis of doing what one likes. It is doing what is best for society in the light of reason and knowledge. Time and again, mankind has escaped from the control of its lower nature. This happened in the Greece of Pericles. The conflict with the Persians, the intercourse which it brought with other peoples, the responsibilities and privileges of empire and the reactions of world commerce, broadened the view of Athenians and led to a break-down of the ancient beliefs and practices which had served to control the individual in the interests of the State. Individualism of the worst type ran riot. Each man did what would advance his own interest, even when it resulted in danger to his neighbour or to society. Socrates' advice to Athenian citizens to know themselves and constitute the still small voice within as the censor of human behaviour, was made after the reactionaries had failed to bring in the old religion. Plato advised them to see the real nature of things, hoping thereby to divert them from the insistent pursuit of immediate benefits. Aristotle pictured a conflict between the higher and lower natures of man, and believed that the

brute propensities in man should be kept down by the higher ideas. Christianity hoped to achieve this control by abject submission to the great model of the personality of Christ. The school men of the Middle Ages sought to bring it about by the authority of the Church, by penance in bodily matters, and discipline in intellectual affairs. The Renaissance, as the removal of the classical vogue, emphasised the knowing aspect at the expense of the doing aspect, which had its reaction in Puritanism. The 19th century, with its devotion to sport and athletics, promoting the class standards of conduct under the slogan, "It is not done", reinstated the control to a certain extent. The Muslim effects this by surrendering himself to the dictates of an all-ruling Power revealed through his chosen prophet. The Hindu considers *sadhana* or the realisation of life to be the recognition of the inner unity between man and nature, thereby relegating all mundane effort to their real place. The Buddhist hopes to attain this by the annihilation of desires. All are concerned in keeping erect within us the good will, which the great German philosopher, Herbart, defines as the steady resolution of a person to consider himself as under the law which is universally binding. Failing to influence their contemporaries, these philosophers have escaped into an ideal world in which they have realised their purposes. Plato delineated such an ideal in his *Republic*, the Christian in the Kingdom of Heaven, Bacon in his *New Atlantis*, More in his *Utopia*, Bellemey in *Looking Backward*, Butler in his *Erewhon*, Rose Macaulay in her *Orphan Island*, and many others in such figments of the imagination.

All this is not a laboured and elaborate apology for the amalgamation of sciences and arts. It is only to develop in our countrymen the type of goodwill which will control the self in life-situations and take action responsive to the goodwill, so that our country may prosper now and hereafter, through the culture of its sons and daughters. The establishment of a University, which encourages a study, not merely of foreign cultures, but gives special attention to the study of the language, literature and history of our own land, may give rise to a culture of our own to which we shall all grow attached. The life of to-day, the laughter of the class-room, the witticism of the court of law, the ephemera of our journalism, the merry-making of a festival, the sad emotion of a burial, may all go through the alembic of a creative mind and become embalmed in literature for the pleasure of future generations and serve as a measure of their morals and a standard for their behaviour. The attempt to revive the ancient music, the dance, the drama, and the arts and architecture of Kerala may enable us to reinstate social controls, whose power has been weakened by the influence of new ideas. We may even say that they have been revived and edified by their contact with foreign cultures. The prevailing scientific spirit in which social, political and economic problems are attacked may enable us to unite the ideal and the real in our country. All the new attempts at social service, which Begum Mir Amaruddin says should constitute an essential feature of culture in India, may educate the younger generation in the new culture.

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

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

(Continued from Vol. XLVIII., page 330)

CHAPTER V.

Language Problem Abroad

BUT bilingualism, which in India has been a potent cause of the neglect of the mother-tongue, is by no means a problem peculiar to our land alone. With the rapid growth of communications, the world has become smaller to-day than ever before and vast numbers of citizens, even in the independent countries of the world, need to learn one or more foreign languages for their own benefit. The Japanese have a saying that the man who knows two languages is worth two men, and the dictum that a man is as much a man again for every new language he learns has been truly understood in modern Europe and America, where every cultured man knows more than one language. Each of the English-speaking countries has some sort of a bilingual problem of its own. Scotland has the problem of anglicising the Gaelic Highlands, and New Zealand has to anglicise Maoris. The U.S.A. has that of Americanising European immigrants. As the American states, however, do not recognise the principle of bilingual education and as mass immigration has now almost ceased to be, the country may soon become unilingual. The problem is greater in those countries, where two languages are

recognised by legislation and where the non-English population clings to its native speech. These countries are Wales, Ireland, Canada and South Africa.* The problem of Welsh in the secondary schools has been solved by running parallel classes, where neither English nor Welsh predominates, and by teaching Welsh or English as first language according as the population is predominantly Welsh-speaking or English-speaking. Thus in Britain itself, the Welsh school system is different from the English in many matters and has peculiar features of its own. Because of its political associations with England, practically the whole of Ireland was anglicized and used English as the home speech and medium of education for about a century. The new government of the Irish Free State therefore introduced a policy of compulsory teaching of Irish with gradual transition into teaching through Irish. Commenting on this topic in the Year Book of Education, 1938, the writer of the article, N. Hans, observes: "Although such legislation is contrary to recognised pedagogical principles, it is justified by the general demand of parents." † The nationality of the author is not clear, but it is strange

* The Year Book of Education, 1938 (London). Last Chapter.

† The Year Book of Education, 1938, page 910.

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

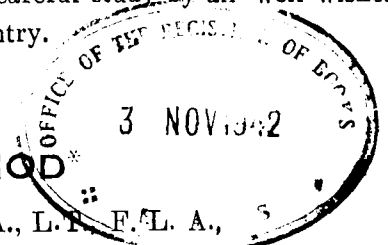
that political and imperialistic purblindness can go the length of decrying national endeavours to revive a country's own speech. One is inclined to enquire where this new 'pedagogical principle' was discovered, and on which data and psychological basis. Northern Ireland has, however, retained English as the medium, and again here the author laments that this divergence in policy (certainly on the part of the Irish Free State!) will endanger the possibility of welding Ireland into one nation. One is tempted to say: 'No, Mr. Hans, you are blundering. The Irish nationalists can solve this problem best!' In Canada, the Federal Constitution recognises French as a second official language for all Federal purposes, but French is not recognised as such by the provincial legislation of eight English-speaking provinces. In Quebec, French is the first official language, Manitoba experimented with bilingual schools but failed and since 1915 English has been a compulsory medium of instruction. As generally the French-speaking minorities are Catholics, they receive consideration as such and may have separate schools. Thus the dividing line is denominational and not linguistic, and although in the past, denominational and linguistic lines coincided, the swing is more towards English speech because of necessity. The second language, however, is taught only as a foreign language and hence practically there is no problem of bilingual instruction. In South Africa, the whole educational system, with the exception of Natal's, is actually bilingual. Since the Union, the position of *Afrikaans*, a South-African variant of the Dutch language

of Holland, has been assured and the necessity for bilingual instruction recognised for both the Britons and the Boers. *Afrikaans* was recognised as one of the official languages in 1925. English is understood over the greater part of South Africa, but, in the country districts among the Boer farmers, *Afrikaans* holds its own as the language of the people. It is, however, rare to find a man who is unable to speak the two languages and all government notices of the Union are published in both the languages*. Public appointments are becoming limited to bilingual candidates, and candidates for teaching posts must attain a high standard of proficiency in each. The native languages, of great interest to philologist, fall into two sections, the *Bantu* group (Kaffir; Karanga; Sesuto; Sechwana; Zulu and others) and the *Hottentot-Bushman*. *Bantu* languages and dialects are said to have 'generally great power of expression' and are 'very widely spread,'† but their place in schools and social life is not indicated. *Swahili* is the official native language of East Africa and is, in fact, a *lingua-franca* from Aden to Durban. It is a *Bantu* language, grown rich in vocabulary by borrowing from the Arabic and the British sources, and may fairly claim to be one of the great world languages. Thus, we find that each of these countries approaches the problem of bilingualism in its own peculiar way—Wales and South Africa approach it from the paidocentric point of view, while Ireland and Quebec do it more from the view point of

* South And East African Year Book And Guide for 1938.
† *Ibid.*

the community as a whole. In the (1) matter of the claims of Indian dialects as media of primary instruction, (2) in the resurrection of our mother-tongue and recovering our cultural independence, (3) in matters of the Hindustanising the various sections of the Indian population, (4) in the solution of the problem of Hindu-Hindi *versus* Muslim-Urdu *vis-a-vis* Hindustani as *lingua-franca* and medium of elementary and secondary instruction and (5) in the

concrete problem of making all public servants and especially teachers trilingual and tri-scriptal (?), the education systems of Wales, the Irish Free State, the U.S.A., Canada and South Africa, respectively afford us good parallels and their methods of approach to the problem may be very helpful to us in solving our linguistic problems in our own peculiar way, and therefore deserve a careful study by all well-wishers of the country.



THE LIBRARY PERIOD

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

Mr. Headmaster and friends,

WHEN your Secretary extended your invitation to me, I gladly accepted it. I always welcome an opportunity to be amidst school boys. I do so both for the pleasure I derive and for the benefit it will eventually bring to the books which are in my charge. Before taking up my subject I want to extend to you in advance my sincere welcome to the Madras University Library, the books of which are eager to have you in their midst and to get into your hands. The moment you are declared eligible to a university course, I want you to come to my library and to visit it thereafter as frequently as possible; for I may assure you my books are ever ready to inform you or to entertain you or to inspire you according to the mood in which you go to them.

I want to tell you at the outset that the library period is really a means to equip you with the capacity to have intimate discourse with books in a big library like the Madras University Library when you grow older. Apart from that narrow—and you may even say selfish from my point of view—aspect of library period, I want to discuss the question with you in all its other aspects as well. Some years ago I had to persuade the Department of Public Instruction to set apart at least one hour a week as the library period. When your teachers and myself were at school we had no library period; in fact we had no library worth the name. It used to be a locked room with closed cupboards opened periodically to propitiate visiting officers then known as Inspectors of Schools. Thus, not being accustomed to school libraries or library periods in our

* Lecture delivered at the Boy's Athenaeum, Chintadripet High School, on Friday the 28th August 1942.

young days, we have always had some embarrassment in making the library period really attractive and profitable to you. However, we are determined to help you draw the fullest possible benefit from the institution of the library period. Let me discuss the question with you from three points of view :

1. Why should you use library books?
2. What should you read in the library period? and
3. How should you go about your work in the library period?

Why? What? How? These are the questions I am going to discuss.

First, why? I am going to answer this question not in any theoretical way; but by some stories. My first story is about the greatest mathematician of the world contributed by our own land in recent years. I wonder if any of you know his name. I want you to give it out. Don't feel shy. I won't proceed further until one of you at least gives the name (Several voices: Ramanujan) Yes. My first story is about Ramanujan. He was born in 1888 and died in 1919. He was a student some forty years ago in the Town High School, Kumbakonam. You remember I told you that our High Schools at that time did not have books worth the name. But there was a good library in the local Government College and Ramanujan somehow gained access to the library. He used this privilege with great avidity. Ultimately he came across a book, Carr's *Synopsis*, a fat red book. It attracted him. It stimulated him. It discovered for him first himself. It set in motion all his innate

capacities. You know the great good that flowed from this agreeable contact that Ramanujan had with the library and that book in the library. He began to discover so many new theorems and results in mathematics that the foremost mathematicians of the world deemed it a privilege to work with him. You know that when he went to Cambridge that University gave him an honorary degree—no classes—no examinations. The University thought that it was an honour to itself to have him as its graduate. You know also that he was the first Indian to be elected a fellow of the Royal Society—an extremely exclusive society. He was also one of the youngest men to be elected to that society. He was elected to it before he was thirty. Now boys! I want you to realise how much Ramanujan's spending hours in a library helped to his getting stimulated by one book and later developing his powers to the fullest. I do not claim that this was the only cause of his greatness. I merely want you to remember that his faithful and willing use of the library did play a very necessary and valuable part in developing him.

The next example which I want to narrate to you is that of Harry Gvier Seeley (1839-1909), a long-lived man unlike Ramanujan. As a boy he was poor. He had to enter business even as a boy. But he had a great love for books. He gained admission to the London library. He spent many of his leisure hours there. One day he came across Lyell's *Principles of geology*. That acted as the spark. That made him discover that his bent was in the direction of geology. He read further and further

books on that subject. Then he went to the British Museum library. He read more books there. The books made him observe the neighbourhood; made him make experiments. To come to the end, he became one of the greatest geologists of the world. He wrote several books which are of value even to-day. Here again you realise how Seeley's wandering frequently into a library and spending long hours there contributed to his ultimate greatness.

A third example. He is an American, John Shaw Billings (1838-1913)—even more long-lived than Seeley. His father also was poor. But his love of books and love of learning was very great. It was so great that he waived all claim to his father's property in favour of his sister on condition that he would be put through college. How many of you boys will do as Billings did? He read widely and voraciously. He found everything interesting. Ultimately he decided to specialise in medicine. But he found to his grief that most of his brother doctors were denying themselves the benefit of reading books on medicine as widely as they should. So he made up his mind to spend the rest of his life in building up an influential medical library under very influential auspices, so that his brother doctors might make the best use of it. To this end he offered to become the librarian of the Surgeon General's office of the United States. You find a proof that doctors in those days read little and used few books in the fact that, when he took charge of the central medical library of America, it had only one thousand volumes. But before Billings died, he had built up a collection of a

million volumes in the library. That gives you a proof of the great value that Billings had discovered in books and of his faith in books that he had built up by actual experience.

Another American example.—Nathaniel Bowditch (1773-1838). He was so poor that he was withdrawn from school at ten. Till 1795 he was a clerk in a shop. But he spent most of his intervals in reading books. Almanacs attracted his attention most. His curiosity as to how they were compiled made him read several books on the subject. He not only read but also mastered the books. He so mastered them that, when he was only fifteen, he himself compiled an almanac for the ensuing year. Bowditch engaged himself in reading the volumes of encyclopaedias and Euclid. His curiosity to know the contents of Newton's *Principia* made him even learn Latin. At that time a little accident occurred. In those days there was no love lost between America and England. A sea-dacoit captured a British ship in the Atlantic ocean. When the pirate appropriated all that was of value, he found a heap of books in the ship. Not knowing its value, he presented the collection to his town. It turned out to be a fine scientific library. It was the good fortune of Bowditch that the library came to be housed in his very town. Bowditch read the volumes of this library constantly and later he became very famous in mathematics—particularly in astronomy and navigation. It was his work that made navigation so safe when there were no radio and no steam power, and the seas had not been properly chartered. Bowditch remem-

bered all his life his indebtedness to libraries, and he wanted that everybody else should be helped to share the benefits of a library, and so he ultimately used his influence in persuading the library of Boston Atheneum to adopt the lending system.

Now I have given you stories of four persons who are all dead and gone. Let me now refer to two of our own contemporaries, who are still living.

The first is now a young man of about thirty-three years. Fourteen years ago he was a student of the Presidency College. He is now a Professor of Physics in the University of Chicago. Probably he is the first Madras to occupy an American chair. Perhaps you will be interested to hear that this young man is a nephew of one of the greatest physicists of the world to-day. Are you able to guess who that famous physicist is? (voices: Sir C.V. Raman). Let me tell you what part the Madras University Library played in the career of this young man, now in Chicago, who has already produced huge tomes in Astrophysics which are greatly valued all the world over. When this young man was an undergraduate, he used to come to the University Library regularly every Saturday at about 7 a.m. to read the new arrivals in physics at the library. His was the one face that I used to meet every Saturday without fail at that hour. He was quite a lad. (H.M. What is his name?) I purposely withheld his name and I intended to give it only if you boys asked for it. Anyhow, since you have asked for it, let me say: He is Dr. Chandrasekaran. I am quite sure that the feast of periodicals in physics which he enjoyed in

the library week after week should have gone a long way in equipping him with the knowledge and qualification which have brought him to a position and eminence of which we are all proud.

I have given you so far stories of geniuses. Let not any of you say; 'Very well. The library hour is all right for geniuses. I am not a genius. Why do I want it?' To meet such a remark I am now going to tell you the story of another young man. He is certainly not a genius. He is certainly not eminent by any means. In fact I do not remember his name. But I know he is a happy man. He is now a successful man. May I add he is a self-made man? Some fourteen years ago a sad-looking lad in torn clothes used to come to my library from day to day. Once I made enquiries of him. He said he was an unemployed graduate. He was poor. He came to the library to spend his vacant hours. I pitied him. But I could not give him any positive help. But he was regularly coming to the library for some weeks. Then he disappeared. Evidently I lost all memory of him. Now about four years ago a bright-looking, well-dressed young man walked into the library with a beaming smile. We had by then come over to our new buildings. He asked for my room and stepped in. I asked: "Do you want to become a member?" "No", he said. He seemed to be speaking to me with familiarity. But I felt embarrassed as I could not recognise him. He made it worse by asking me: "Don't you recognise me?" I had to confess that I could not. I wanted to make sure whether he was an old student of mine whom I

could not recognise because he had grown big. So I tactfully put the question: "In what college did you study?" When he replied, I felt relieved that it was not so bad a case as my not recognising an old student of mine, and so I made bold to say "I don't remember to have met you." But he said with good cheer: "No, sir, we have met. Though you have forgotten me, I remember you. I have come merely to thank you and to express my gratefulness to you." I felt puzzled. I asked, "What have I done to accept your gratefulness?" Then he recollected for me the ill-clad, sad-looking, unemployed, poor graduate who used to visit the library day after day and added: "I am that person, sir. I am now a gardener. I am making more than a hundred rupees a month in an independent way." I said: "I am very glad that you are so nicely settled and that you are quite happy." He replied: "I owe it to you, sir." "How can it be?" I asked. "I never did anything for you". "No, sir, you did everything for me. Rather the encyclopaedia of agriculture and horticulture and the few books on gardening which you allowed me to read in your library made every change in my life. It is they that taught me something more useful than what my schools and colleges taught me. It is they that showed me the way to escape from the ditch of unemployment in which I was then caught up."

This boy is by no means an exception. There are several persons in the ordinary walks of life whose livelihood, whose joy and whose contented life are traceable to the benefit derived from books read in libraries.

Now I think I have said enough to answer the question, 'Why'.

Now let me pass on to explain what you should read in the library period. There are four different ways in which you may spend the library period, and correspondingly, there are four different types of books which you can read in the library period. Let me write down the names of the four types on the board before I proceed further:

1. Ready reference books;
2. Informative books;
3. Recreative books; and
4. Inspiring books.

Let me preface my further discussion with this all important piece of advice: Never go to a library period if you do not have something definite to look up or read, if you do not feel the urge to read something for information, entertainment or inspiration, if your curiosity has not been already roused by your experience either in the class-room or at home or in the playfields or elsewhere; curiosity to know something or a mood to enjoy something through books is a necessary condition that should be fulfilled before you enter a school library. If on any occasion you have not the curiosity nor the mood to use or engage yourself with the books profitably, tell your class teacher or the headmaster and take permission to go home. I don't know whether your headmaster will take this to be a piece of advice of indiscipline. I am quite sure he will sympathise with you, if you are in that unfortunate predicament during a library period.

Let me illustrate what circumstances may lead you to use a particular library period for familiarising yourself with ready reference books, by which I mean encyclopaedias, who's who's, year-books, almanacs, directories, atlases, dictionaries and so on. Perhaps in the morning, when you were at home, you had a little quarrel with your sister as to which was heavier, silver or gold. You could not decide it yourself. In such a case your curiosity to know the real truth should be kept alive in your mind until you reach the school and until your library period arrives, if you cannot have access to the library earlier. Then look up a volume of physical and chemical tables and find out their correct densities. Or perhaps in the case of another of you—you saw your little baby brother being presented with some celluloid toys and you had the curiosity to know what this celluloid was. Then look it up in an encyclopaedia in the school library hour. I know of another boy who had collected a number of butterflies. He was curious to distinguish the various kinds of butterflies, and so he took them over to the library in the library period and had them identified with the help of a book on butterflies. I can go on multiplying these instances. When you get a curiosity roused in you, don't smother it. Keep it alive until you find full satisfaction. You will have plenty of things to look up in ready reference books in the library hour. But generally many boys don't do it. Either they don't persist in finding out facts and truth, or they often ask some elders for the information. The

latter course is no doubt preferable than the former. But in the latter case, your curiosity may be smothered or not fully satisfied due to one of two causes. It may be your elders are too busy to find time to answer your questions or it may be your parents are not sufficiently learned and hence they are unable to answer your problems. In either case, the best thing is to use the library hour to answer your questions. Curiosity may be roused even in the class-room. You have this year a short story from Tagore. Some boy might have the curiosity to know when he was born. Let him look up the *Who's who* or *Who was who* in the library hour. It may be that as you were returning home from the school you saw a poster that a new Russian town had been occupied. Perhaps you had not heard about it before. Then look up an atlas or a gazetteer in the library hour. I do not mean to suggest that the same problem will come up with all the boys. In the school library hour, you are not expected to do the same thing. Each one is to find out the fact which he wants.

Let me next illustrate how your curiosity generated either at home or in the class room or in the play fields may lead you to read continuously some books of the second class, which I have called informative books. Perhaps your geography teacher mentioned that Mount Everest was the highest peak in the world and that no man had reached it so far. That might make you curious to know what attempts had been made to climb it and how mountains are climbed and so on. In that week and in succeeding weeks, you may read in the library hour

books on Mount Everest and on mountaineering. If you don't have sufficient books, you have to tell your head-master about your needs. He will, I am sure, either buy or borrow the necessary books for you. Or perhaps in the case of another, the history class of the week made him curious to know more details about Clive. Then use the library period of the week and later weeks to read biographies of Lord Clive. Perhaps in the case of another boy, he was impressed by the spectrum produced by a ray of light passing through a glass prism. Perhaps the teacher casually mentioned that it was Newton who discovered it. Who is this Newton, he thinks. When he goes home, he overhears his elder brother telling somebody that Newton invented Calculus. In his case, this curiosity may be satisfied in the library hour by reading up a biography of Newton. Here again I need not multiply instances. Almost in every class some one of you or other will get interested in pursuing some subject or other to satisfy your curiosity. Let each boy pursue his own line of study with informative books in the school library hour

It may be that on certain days you are not in a mood to pursue any subject. You want the quiet enjoyment of a good story. Well, in such a case, don't feel obliged to go to ready reference books, as if it were a ritual of the library period. Examine the story-book shelf, pick out what attracts you most and read it.

It may be that on certain occasions you long for some inspiration. You feel like reading some first-rate thought. You feel like enjoying the literature of a great soul.

Then pull out from the shelf a volume of *Thevaram*, or *Thiruvasagam*, or *Tiruvaimozhi* or Upanishadic stories or stories from the *Koran* or stories from the Bible or any good piece of poetry, whichever gives satisfaction to you.

Thus how you spend your library period depends upon what you feel like, what you are in need of and what you are capable of—no rigid rule, no set formula, no forced reading. Each one is at liberty to do what is best for him.

I next want to tell you how you should read the books and what records you must keep for them. In this connection I have to remind you that apart from satisfying your curiosity or your longing for enjoyment or inspiration, it will be for your lasting benefit if you turn the school library hour into a means for developing certain healthy habits. At any rate, it is the intention of your elders who provide these library hours for you that you should form correct reading habits in these periods. Your teachers will be glad to help you in that matter, if you fully co-operate. Now I want to show what you should do as a gesture of your co-operation with your teachers and as a means of accustoming yourself to a good library habit. Perhaps I may say that at bottom what is wanted is a systematic reading habit and so recording your experience in the library hour as can be referred to at any later date without any undue strain on your memory. Let me illustrate with reference to each type of books I have mentioned already.

In connection with the use of ready reference books I would commend to you the

rule of having a find-me-out diary, which can easily go into your pocket. You know that the peculiarity of this diary is that it has alphabetical thumb guides pasted along the fore-edges of its leaves. If the information you look up in the library hour is the density of gold, then turn to the leaf 'G' and enter there the date, the word 'Gold', its density and then the name of the book and the page of it, from which you took the information. If you find the date of Tagore's birth, turn to the leaf 'T' and make a similar record. Remember that records must be very brief. Remember also that you have to record there not only the specific information, but also an exact reference to the source of information. This will stand you in good stead, if years later, perhaps, you want more information or even if you simply want to have your original record verified.

I commend to you the desirability of having an ordinary ruled quarto note-book as your library diary in connection with your reading of informative and recreative books. Allot one page to each book you read. This is what you must record: the author of the book, its title, the date of your beginning to read the book and of your ending it with an estimate of the number of hours taken, a brief resume of the book, and finally, near the bottom of the sheet, the new words and the new turns of phrases that you learnt while reading the book. Remember that in your age, particularly, whenever you read a book, you not only get positive information or entertainment, but you also incidentally learn the language, and so every book that you read must enrich

your knowledge of the language. But do not act like the farmer who had a goose that laid golden eggs. Do not fill up the page with an exhaustive list of all new words and phrases that you came across in the book. Then you will suffer from indigestion and absorb nothing. You should record only such new words and phrases as impressed you most and you would like to use when you write and try to express your ideas. With regard to the resume, its nature will depend upon the nature of the book. In the case of informative books, write down in not more than three short sentences the gist of the new information you gather from it. If the book is a recreative book, describe in a sentence the feeling that came uppermost in your mind as a result of reading the book. Further, if there are characters in the book, living or imaginary, state the name of the one who impressed you most and how you were impressed. It may be the best character, or the most humorous character or the worst. You have to mention only those one or two characters who have produced a deep impression on you. If the book is a story-book, write in not more than a few sentences the plot of the story.

I would commend your having another ruled quarto notebook as a diary for inspiring books. Devote a page of the diary for each library hour in which you read inspiring books. Write as usual the name of the author and the title. Then copy the passages which inspired you most and which are worth memorising or quoting. Remember to give exact page reference or chapter and line reference.

The mechanism that I have thus suggested to convert your library period into an instrument for developing a good library habit may appear to be cumbersome to you. Some may feel that it is a distraction. But I may tell you that the sorry figures, which eminent persons often cut in libraries, make me feel that this habit of maintaining library diaries is necessary not only for you but also for adults. That is because human memory will play all kinds of tricks. Your sense of time, your impression about the books that you read, in fact, of everything which goes to help you, the source from which you obtain the information or the book in which you read a fine passage will fail you awfully in times of need. Let me illustrate.

A middle-aged professor once called at my library. He went to the Reference Librarian, and asked for the 'red, fat book' on the application of science to industries and social advance. The reference librarian could not recollect any such red, fat book. "Could you recollect the author's name" he asked. "Yes", the professor replied with some hesitation and said: "It is J. B. Rewett". The catalogue had no such entry. "Are you sure about the name?" "Yes" retorted the professor. "That is the name of the book and that is the size". And then he said: "It was in that corner-shelf". About half an hour was wasted and the book would not come out. Then he came to me in an excited mood and said: "Your fellows down there are no good. I am afraid something is happening to your books. Last year I read J. B. Rewett's red, fat book. It is not there now." "Why don't you consult the catalogue and locate it, since you seem to know the author," I asked. "Yes, the catalogue was consulted

but even the entry of it has gone," replied the professor. "I am quite sure that the catalogue could not have been tampered with as lightly as you imagine," I said. But the professor was very assertive and he was becoming more and more fidgety, and so I diverted the conversation and spent a few minutes on some personal and college matters. Then I ascertained from him the topic he wanted to read about. I vaguely recollected that he once delivered a public lecture under the auspices of the Madras Library Association on that topic. It was six years earlier. I did not want to embarrass him by pointing out that his assertion that he read it only last year was wrong. I simply told him: "Then come along with me. I shall take you to the region where books on that topic are kept." He offered to help himself, if only the number was given. "It is AOY or AOF or AOM." He again went into the stack room. In a few minutes he came back in an apologetic mood. He had a thin, green pamphlet in his hands. He said: "Here is the book I read last time. I am sorry I made a mistake about the author's name and the size of the book. It is F. B. Jewett and not Rewett". Then I received the book in my hands and found that the last due date stamped in its date label belonged to 1928. I said: "Is this the book that you said you took home last year?" "Yes, this is the very book. Somehow I made a mess with your staff and said that it was a red, fat book and so on." "You made a mess about time also", I said. "You took it in 1928 as the label shows and not last year". Then he went into a reverie and said in a repentant mood: "Perhaps it was so. I am very sorry for having said all that about your staff and about the books in your library disappearing".

Surely, boys, you don't want to be caught in such traps. If that professor had the habit of maintaining a library diary, as outlined just now, don't you think that he would have saved a good deal of time and honour?

There is one other point. You might ask: "Did Ramanujan, Seeley, Billings, Bowditch and Chandrasekaran maintain such library diaries?" Probably not. But I am sure some of you here at least will say why they need not have. (Some voices: They were geniuses.) Yes. It is so. I do say that those geniuses may or may not adopt standard forms of procedure. They are sure to succeed even in spite of not having diaries. Now let those who are geniuses among you hold up your hands. I find none is bold enough to do so. Let those who are not geniuses hold up hands.

I find that you are all humble enough to say that you are ordinary folk. Then you take it from me that you must undergo the ordeal of maintaining the diary in the library hour. This habit will stand you in good stead right through your life. With such a good habit, you could do many things which you would have otherwise done only if you had been geniuses. More than that, probably some of you are dormant geniuses. This habit will stimulate your genius from its dormant stage and you may blossom forth into your full capacity. Let me end by hoping that each one of you does possess enormous potentiality and that you would help the blossoming of that potentiality by using your library hour constantly, faithfully and with eagerness and determination.

ANCIENT INDIAN EDUCATIONAL IDEALS

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

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

"Ancient Indian education included the eternal ideals of education, and so the ancient systems should become the foundation of all modern education".....

G. S. Arundale.

INDIA can rightly boast of various systems of education in bygone ages. Of these the earliest and most comprehensive was the Brahmanic system. Next came the Buddhist system, which was but an off-shoot from the Brahmanic system, and very closely connected with it in ideals and practice. The Muhammadan education was a foreign system with little or no influence on the Brahmanic system. Even to-day it is not difficult to find many traces and relics of these ancient systems in our country in full working order. Few countries, and certainly no western ones, have had systems of education that have had such a long and continuous history with so few modifications as some of the Indian educational systems. It stands to reason that, unless there were valuable elements in those systems, and unless the systems themselves were suited to the needs of those who developed and adopted them, they could not have held sway through so many long centuries. There is abundant evidence to show that many great men and earnest seekers after truth were the worthy products of those systems, and that their output on the intellectual side was inestimable. Many and noble were the educational ideals developed by

them, and these form a very precious contribution to educational thought and practice.

The Brahmanic system of education, being the oldest, deserves our most careful and dispassionate study. Remember that we should look at it from the educationist's angle of vision. There were many sacred *samskaaras* (rites or sacraments), which had to be performed from the time of conception onwards. The *upanayana* or initiation ceremony was the sacred rite by which a lad of the three *dvija* (twice-born) castes entered upon studentship. At the time of initiation a Brahman lad was about seven years of age (according to our modern reckoning from birth) and eight years of age (according to their reckoning from conception). Even now many educationists consider this age to be a suitable one. The initiation of a boy of the Kshatriya caste took place in the eleventh year and that of a Vaisya boy in the twelfth year. The period of studentship was, however, looked upon not only as a time of learning, but also as a time of vigorous discipline. There were regulations for the clothing of those, who had been accepted as students.

Having accepted the position of a student by the sacred rite of *upanayana*, the pupil was received into the household of his teacher. Sometimes, the teacher might be his own father. Even now, as is well-known, it is the father who initiates during the *upanayana*, and is thus regarded as the boy's

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guru. Though the boy was made a member of his teacher's family, and though the teacher was bidden to love him as his own son, the pupil was subjected to a course of rigid discipline during the long course of study. The length of the course varied, according to the number of the *Vedas* studied. He should remain a student for twelve years in order to study one *Veda*. Thus the study of all the four *Vedas* would require as many as forty-eight years. The study of three *Vedas* would require thirty-six years. Even for the most enthusiastic, thirty-six years should be considered a pretty long course. We have, on these points, the testimony of the famous Greek traveller, Megasthenes, who visited our country about 300 B.C. He refers to the Indian student spending thirty-seven years in study!

The pupil was under certain obligations towards the teacher. (1) He was to remain with the teacher so long as his course lasted, and not to dwell with anybody else. This meant a single teacher throughout the whole course of study. This was an ideal of no small moment. (2) Certain menial services had to be performed by the pupil for his teacher, such as the fetching of water, collecting fuel, and sweeping the place round the fire. (3) Begging for his food was also a duty which the student had to perform. It was called in Sanskrit *Madhukaram*. Even as bees collect *madhu* or honey from various flowers, the student collected food from various houses. When the student returned from his begging tour, he had to announce to his teacher what he had collected, and after receiving his permission, he might eat according to the prescribed rules,

in silence, contented, and without greed. We are told that in the Middle Ages, in European Universities, some students used to subsist by means of begging. But India far surpassed that by making it a rule for all students to find their support in this way. Even to-day it is the common way by which Brahman students support themselves in our country. The general rule among us is that during dining there shall be strict silence. *Maunena bhoktavyam* is the rule. On the other hand modern society has given us the saying, "Gossip and scandal are the sweeteners of tea." (4) Rigid rules were laid down for the conduct of pupils. They included hygienic, moral, and religious precepts, and the regulation of good manners. The teacher's name was not to be pronounced by the pupil, but if it was necessary to indicate it, the pupil must do so by using a synonymous term. Every morning the feet of the teacher were to be embraced by the pupil.

The teacher was under certain obligations towards the pupil:—(1) He was to love him as his own son. (2) He was to give him full attention in the teaching of the sacred science, withholding no part of it from him. (3) After the *upanayana* had been performed, his first duty was to instruct the pupil in the rules of personal purification, of conduct, of the fire-worship, and of *sandhya* or twilight devotions. Old time teachers were not in favour of harsh punishments. Frightening, fasting, bathing in cold water and banishment from the teacher's presence, are a few of the punishments referred to by Apastambha (4) The teacher was forbidden to accept a fee all the time the pupil was

under instruction. At the end of the course, however, it was the duty of the pupil to offer a present dear to the preceptor according to the pupil's means, such as a field, a cow, a horse, a parasol and shoes, a seat, grain, even vegetables, and thus please his teacher.

Every educationist is bound to marvel at this beautiful picture of the life of pupil and teacher in ancient India. What a high ideal of moral life and character was held before both! The teacher had absolutely no mercenary motive to impel him to teach, but was to perform his office solely as a duty towards society and the pupil. The pupil was trained to a simple life, whether he was rich or poor; and habits of discipline, reverence and self-respect were inculcated. Plain living and high thinking was the guiding principle.

The system of teaching was individual, and each pupil was separately instructed by the teacher. Thus, individual attention, the lack of which is so bitterly complained of in modern educational institutions, was the special characteristic of Brahmanic education. Of course, there were occasions when the teacher explained something to all the pupils at the same time. In the Code of Manu there is a reference to the custom of the son of the teacher, sometimes, helping his father by teaching in his father's stead. Might it not be the origin of the "monitorial" system which we find in vogue in later times? In this system the teacher is assisted in his work by some of the older pupils who are thus given a training in responsibility. The monitorial system of Bell and Lancaster, which Bell is said to have

devised by seeing the method used in Indian schools, is but a caricature of the Indian ideal. The bullying of younger boys by older ones is a well-known feature of English schools, but it is almost unknown in our country. On the other hand, the respect shown by younger boys towards the older ones is very marked. This ancient Indian ideal of monitors produced excellent results, and would even now be beneficial only under two conditions: (1) the class should be small, and (2) the pupils should be all at different stages of progress.

In the Brahmanic education, the sacrificial ritual itself gave birth to some of the sciences. The elaborate rules for the construction of altars led to the development of the sciences of geometry and algebra. The desire to find out propitious times and seasons for sacrifice and other purposes gave rise to astrology, from which astronomy developed. Anatomy grew from the dissection of sacrificial victims. The care taken to preserve the sacred text from corruption led to the development of grammar and philology. Problems relating to the universe and man's place in it led to the formation of philosophical systems. Medicine and law also received due attention.

Brahman schools of Sanskrit learning were scattered all over the land in numerous towns and villages. These were known as "*Tols*". Sometimes, in a town of special sanctity, numbers of these *Tols* were established side by side and constituted a kind of university. Benares and Nadia are examples of these.

From the most ancient times, there existed in our country Brahmanic settlements,

and in connection with them *parishads* or assemblies of learned Brahmins, that gave decisions on all points connected with the Brahmanic religion and learning. These *parishads* were mostly composed of teachers, and they correspond, to a certain extent, to the associations of teachers in the Middle Ages of Europe, which developed into universities. The settlement of Brahmins, proficient in different branches of the ancient learning, in various centres meant the assembling of students who were receiving instruction from them, and thus these *parishads* would form the nucleus of something corresponding to a university. An instance of an early Brahmanic intellectual centre is Takshasila (Taxila).

Next, let me briefly survey the method followed in the schools of ancient India. The teacher must himself have passed through the recognised curriculum and have fulfilled all the duties of a student *brahmachari*, before he is allowed to become a teacher, and he must teach such students only as submit to all the rules of studentship. He must settle down in a proper place. If he has only one or two pupils, they should sit on his right side. If more, they must sit where there is room for them. At the beginning of each lecture, the pupils embrace the feet of their teacher, and begin with the *Vedic* prayer known as *Shaanti Paata*. As it emphasises the ancient eternal ideal of education, that teachers must learn with their pupils, let me quote the full prayer and explain it for the benefit of my friends who are interested in education.

हरिः ओम् | सह नावतु | सह नौ भुलक्तु | सह
सोयं करवाहै | तेजस्वि नावधीतमस्तु | मा विद्विषावहै |
ॐ शान्तिः शान्तिः शान्तिः ||

This is also known as *Shaanti Mantra*. The meaning is as follows :—"May *Parabrahmam* (Universal Soul) protect me and my *guru* ! May *Parabrahmam* guide and govern both of us ! May *Parabrahmam* bless both me and my *guru* with the faculty of perception. May *Parabrahmam* enable both of us to improve our knowledge acquired by our joint study ! May the sacred *Aatma-Vidya* (knowledge of the Divine), jointly acquired by us, shine all the brighter as our study advances ! May, in the course of our joint study, no ill-feeling of any kind even inadvertently, crop up between us." (It is to be specially noted that this emphasises the positive need for the eternal harmonious relations that should subsist between the student and the teacher).

The prayer referred to above is intended to guard against obstacles of all kinds during *Vedic* studies. The obstacles may be due to *taapatraya* (*aadhyaatmika*, *aadhibhautika* and *aadhidaivika*). Examples of the *aadhyaatmika taapa* are the various kinds of pain caused by the body, mind, and senses,—deafness, dumbness, lameness by birth, various ailments etc. Examples of the *aadhibhautika taapa* are various kinds of pain caused by the contact of our senses with the external world—fracture due to a motor car accident, pain caused by a scorpion-sting, etc. What is the *aadhidaivika taapa*? After death, as the result of actions in this world, the soul experiences pain. God punishes man (for his sins of commission and omission) after death. The suffering here is more terrible than the suffering in the other two cases.

Hence the threefold repetition of the word *Shaanti* at the close of the prayer.

Next let us examine the *Uttara Shaanti Paata*, chanted at the close of each lecture or session.

हरिः ओम् | शं नो मित्रशं वरुणः | शं नो भव-
त्वर्यमा | शं नो इन्द्रो वृद्धस्वतिः | शं नो विष्णुरुक्मः |
नमो ब्रह्मणे | नमस्ते वायो | त्वमेव प्रत्यक्षं ब्रह्मासि
त्वमेव प्रत्यक्षं ब्रह्मा वदिष्यामि | ऋतं वदिष्यामि | सत्यं
वदिष्यामि ॥ तन्माभवतु | तद्वक्तारमवतु | अवतु मां |
भवतु वक्तारम् | ॐ शान्तिः शान्तिः शान्तिः ||

The meaning is :—"Mitra, Varuna, Aryama, Indra, Brihaspati, and Vishnu are *adhyaatma devatas*. Mitra is the lord of *praanavritti* in the body, Varuna is the lord of *apaanavritti*, Aryama is the lord of eyesight, Indra is the lord of strength, Brihaspati is the lord of *buddhi* and speech, and Vishnu is the lord of feet and their strength. May these *devatas* cause happiness to me and the *guru* !" To study and to retain what has been studied, the prayer is addressed to the *devatas*, so that they may bless both the *guru* and the pupil. Salutation (*namaskaara*) is offered to *Brahma* and *Vaayu* by the student on behalf of both the pupil and the teacher, with a prayer that *Parabrahmam* may protect both of them.

This harmonious, loving, and reverential relationship between the teacher and his pupil is, indeed, an ideal of an eternal nature. They jointly studied *Brahmavidya*. Whatever be the subject for which the teacher is responsible, he will know more about it as he re-studies it with his pupils. My own experience, for that matter every teacher's experience, corroborates this truth. As a student I had the rare fortune of studying some of Shakespeare's plays under the guidance of Dr. Miller, one of the ablest teachers of the subject. Later in life I had the opportunity of teaching those very plays

to my students. I confess that I certainly learnt many more things richly and more fully by teaching the play. Let us hear what the experienced educationist, Dr. Arundale, says to us. "A teacher who is at any distance at all from his pupils cannot really educate them, though he can, of course, instruct them, feed them, which is an entirely different proposition. Every teacher must not only be close to his pupils, he must identify himself with them, so that he feels himself to be one among them, and is being educated with them. We learn far more about any subject by teaching it than ever we could learn by studying it for ourselves. A teacher must go to school to learn just as must his pupils, and there is not clearly as much distinction between the teacher and his pupils as both teachers and pupils generally seem to think. And the less there is distinction, save that the pupil owes happy reverence to the teacher, and the teacher generous respect to the pupil, the more quickly will both grow. The teacher must learn with his pupils, and they must learn with him. There is a magic in an education which is together, especially when the young and the less young have the consciousness that they are being educated together, are learning the same lessons, and share the same delight in the discovery of new truths, new to the young because they have not known them before, new to the less young because they now know them differently, more richly, and more fully."

. In the Eternity of Time, Past, Present and Future are mere landmarks. The past is the foundation on which the present rests, and there can be no future without its being based on the present. Thus, modern India needs the salient points in the ancient edu-

cational system as the foundation of any truly national system of Indian education.

The relation between the *guru* and the *sisya* was, indeed, an ideal one. In fact the whole general setting of our ancient education deserves our consideration at any time in a process of educational reconstruction in our country. The ordered daily life of every pupil was certainly admirable and is bound to be so at any time.

Another eternal ideal of ancient Indian education is Leisurely Education. This is one of the greatest features of our system. Just think of the haste and hurry of modern times. What a strange contrast ! In every department of life, what do we find around us ? Speed ! Speed ! Speed ! Everywhere speed ! It is the duty of every Indian teacher to acquaint himself with the nature and ideals of ancient education, so that he may, with gratitude and delight, apply those vital principles which gave India her greatness in the distant past, and which are essential to her future greatness.

From the picture of life sketched above, it is clear that celibacy (*Brahmacharya*) was a condition precedent to studentship. Every intelligent educator is sure to endorse the value of this vital condition. This ideal is based on sound scientific principles. Even to-day the ideal is followed with remarkable success in those institutions where the ancient ideals are being experimented with under modern conditions. For example, watch the work done at Hardwar Gurukula and Tagore's Shantiniketan.

The Brahmanic settlements were most frequently situated in forests in ancient times. The *Aaranyakas* or forest books are treatises composed in *aranyas*. They are allegorical expositions of the sacrificial

ritual. Some considered them to be treatises, which, on account of their mystic sanctity, were only to be communicated in the solitude of the forest. They form a transition to the *Upanishads*, the leading ideas of which are that the world has been evolved from the *aatman* (Universal Soul), and that this is also the Self within us. The inequalities of human life are explained by the doctrines of *karma* and transmigration. The forest sanctuary has always been the Indian ideal. The contact with nature and the absence of the evils of city life, were important factors in creating an atmosphere which was most helpful in the formation of spiritual ideals.

The caste system, like every other social institution, has its bright and dark sides. From the educational point of view, its usefulness cannot be over-looked. It has brought about a vast system of vocational training, which was made possible by the fact that a boy's future career was determined from his very birth. This vocational training was permeated by the idea of the family, and was carried out under conditions which brought it into close contact with life. How to develop a system of vocational education which may incorporate the best elements of the old ideals with the claims of modern education, is, indeed a difficult problem which will have to be faced one day or other by our educational reformers.

What is the purpose of education ? "The supreme purpose of education", says Dr. Arundale, "is to bring out as clearly and as strongly as possible the fact of the universal brotherhood of all life."

According to our ancient Brahman educators, education was a preparation, not

only for this life, but also for a future existence. The harmonising of these two purposes in due proportions has been the chief aim and ideal. The young Brahman was being prepared for his practical duties in life as a teacher and priest of others, but the need of preparing himself for the life after death was also included in the teaching he received. The same was the case with the young Kshatriyas and Vaishyas who were required not only to fit themselves for their practical work in life, but also to study the *Vedas*, and pay attention to the teaching of religion. What is religion ? To quote Dr. Arundale again : "Religion is the reminder to mankind from Those who know and have achieved as to who man and his universe really are, as to whence they have come and as to whither they are wending their way. Religion seeks to ennoble man in every aspect of his being by reminding him of his wonderful Origin, his splendid Way, and his glorious Destinies".

The deeply religious nature of the Indian peoples is proverbial. All actions of life are surrounded with religious associations. The doctrine of transmigration and *karma* tended to set before men a high moral standard by making them feel the importance of all actions, as the fruit of these had to be reaped at some time or other ; but, in its more extreme form the doctrine taught that even good actions as well as bad were to be avoided, for, the fruit of these also would have to be reaped, and so the cycle of births would have to be prolonged. Thus a sort of pessimism became the dominant factor of our philosophy, with the result that there was a gloomy outlook on life in the mind of every Indian.

This gloomy view of existence was stressed by Buddhism which encouraged the life of meditation and renunciation. Just at this juncture a remedy was found. It was prescribed that the general practice should be for a student to become a house-holder before entering upon the ascetic life. This *aashrama* type of life, the idea of the four *aashramas*, was formulated. The philosophic conceptions of the doctrine of transmigration also underlay the caste system, which was justified and explained on the ground that a man was born into a particular caste according to his merits or demerits in a previous existence.

Another ideal of the Brahmanic education was that there was only one teacher throughout the whole course of a student. A large institution or a large class of pupils taught together is quite foreign to the Indian system. The Indian ideal is one teacher for each pupil. Where there was a centre of learning corresponding to a university, it seems to have been a collection of such small classes grouped in one place. In the West it is the institution rather than the teacher which is stressed, and it is the school or college which a student regards as his *alma mater*. In our country it is the teacher rather than the institution that is prominent. In the West a student shows his reverence and affection to his college, but, in our country a student bestows lifelong devotion upon his teacher. Even now after the introduction of Western education in our country with its many teachers and classes, we find that it has not entirely broken down this ideal. There is no country in the world where the responsibilities and

opportunities of the teacher are greater than they are in India. To an Indian student a teacher appearing only at stated hours to teach or lecture, and not accessible at all times to guide him in the study of all manner of subjects is indeed, an anomaly.

Another important feature of ancient Indian education was that the teaching was done during a period of the day, which was in consonance with our Indian principles of living. Do the modern hours of work have any the slightest regard for our principles of living? Let our students and teachers answer. The modern working hours generally begin at ten in the forenoon, and at two in the afternoon, with an interval of an hour between the two sessions. None can forget the very common sight in our country—boys, girls, and teachers, immediately after the morning meal, rushing to their place of work like a Brahman *purohit* hastily rushing to his work on a festival day. Some of them, with betel-nuts in their mouths half-masticated, reach the class-room to begin the work in right earnest at a time when the blood naturally rushes to the digestive organs; but the simultaneous rush of the blood to the brain in consequence of the mental work makes it impossible to have an adequate supply of blood to the digestive organs, with the inevitable result that dyspepsia sets in. I personally know of many victims to this disease among the school-going population. It has become a chronic complaint with most of them. During the summer heat the situation may better be imagined than described. A heavy stomach and serious mental work are inconsistent. There must be a reasonable respite after a

meal either for muscular work or for mental work.

When the late Dr. Syed Ross Masood, one of the most popular and sympathetic Directors of Public Instruction in Hyderabad State, once honoured us with his visit of inspection to our Training Institution, of which I was then the Principal, I took occasion to place before him my views on the subject of working hours. He very patiently listened to my arguments in favour of an immediate change, and gladly helped me by complying with my request. He said; "You may start work according to your proposal tomorrow itself without awaiting formal sanction. I shall see that formal orders from higher authorities sanctioning your change of hours, reach your office as soon as possible. I am thoroughly satisfied with your reasons. I wish you success."

These words are still green in my memory. We worked from 7 in the morning till 10, and after a good respite, we met again fresh for work at 2 in the afternoon, and closed our work at 4 p.m. The experiment proved a remarkable success. The examination results were very good. The health of the students and teachers improved considerably. There was all-round satisfaction. But with the retirement of that Director, there was a change in the personnel which resulted in reverting to "old ways" on the ground that there should be uniformity of time in all the educational institutions in the State. I just mention this to show that working hours must not be foreign to Indian principles of living, if good health and sound education be the aim.

TALKS TO A SON

BY P. S. VAIDYANATHASWAMY IYER, B.A. L.T., Triplicane, Madras

NO. 13 ON COOKING

My dear son,

HA! What a nice art cooking is! How necessary it is for the life of the world! How indispensable and at the same time how poorly valued by the so-called fashionable folk of the present day. Verily, to the extent to which we look down on this great art, we have fallen down from the high level of probity and purity, that was reached and kept by our ancients. *Swayam-paka-niyama* or the vow of self-cooking was a great vow of our great ancestors and never was it possible for any of our knowing ancients to be hungering and thirsting for another man's dainties. As they were free from this mania for eating dishes served by others, they were free from the ugly cravings for what belonged to others. They were not only self-contented, but rich and independent in thinking, and courageous and unshakable in their convictions, and lofty and godly in their aims.

I am therefore to advise you not to look down on the art of cooking as the mean ignoble, culinary drudgery of a scullion, not worth the regard and attention of a cultured, well-bred young man, but to treat it as a supreme expression of one's physical skill, aesthetic taste, spiritual tendency and physiological refinement. Obligated as I am at present to cook my own food, even without the help of your mother, who is hundreds of miles away from me, I am now in a position to let you know the significance and benefit of this great art. I find at present a

number of my friends put to a lot of trouble for want of agreeable meals conveniently served to them; for in view of the present war panic, the hotels have mostly disappeared and the few that are functioning at present are charging highly increased rates for the meals served therein. As a matter of fact, the fewer the number of hotels, the greater the rush of guests and the more insolent the bearing of the landlords.

The boarders therefore thank themselves for what little they are able to get and ungrudgingly pay their dues and try to get on with self-restraint. A few only have got the real determination to cook their own food and be free from all the troubles and inconvenience of a crowded hotel life. Do not, therefore, in the first place look upon my determination to cook my own food as an act of noteworthy self-reliance and self-respect. I can also say with authority that, for the trouble involved in cooking my own food, I am not without adequate economic advantage. I get my food prepared by myself either at less cost or with more advantage than in the hotel.

But, no doubt, you seem to be perplexed at the worry and physical trouble that one may have to undergo in cooking one's own food. The more times the food is prepared, the more worry. Incidental to the cooking of food, there are several other worries such as the securing of provisions and fuel and the cleaning of the utensils and the kitchen. I do not wish to multiply your fears by ask-

ing you to take upon yourself the incidental worries of purchasing and cleaning, for unless one is courageous, noble and joyful enough to treat such incidental tasks as pleasant, physical exercises, entertaining to the mind and refreing to the spirit, one may be allowed to get such things done by a servant. My main desire now is to inform you of the nature of cooking by itself.

Cooking by itself is a noble art, a delicate art and a nice art. It may be called a fine art, too, unless it be that this term has come to be applied technically to certain chosen pieces of work.

The work of cooking makes one not only self-reliant and contented, but highly disciplined and well-meaning in all his acts. He who has the patience and perseverance to cook his own food is neither impatient to eat whatever he gets and wherever he goes nor disgusted or angry at any delay or difficulty in getting his food ready. He who knows what pleases his taste and how to cook food so as to suit his taste, surely will have consideration for others' tastes and will take care to satisfy them. He never gets flurried in what he does and knows how to be steady and systematic in his work; for of all talks, that of cooking one's food requires a thoroughly systematic knowledge and skill in what he does.

One who cooks one's own food is neither anxious nor disposed to over-eat or eat indiscriminately. He who cooks his own food never allows himself to be unnecessarily over-worked and does his work with moderation and steadiness. He is contented with what he is able to cook and develops

in himself abstemious habits. He who is accustomed to eat only what is cooked by himself never allows his tongue to water at the sight of all and sundry outwardly attractive eatables kept neatly arranged here and there in stalls, nor develops in himself any irregular and untimely passion for eating outside prescribed hours. In this way, he is verily a well-trained man who is able to cook his own food, for few can beat such a man in his regular habits or systematic ways of living.

One who cooks one's own food keeps unfailing health and uniform cheerfulness of mind. He keeps regular hours in eating and a steady course of diet. He neither overeats nor undereats. He knows what his physical welfare requires and cooks what he needs and never does any harm to his physical system. Neither indigestion nor starvation need he fear.

Above all cooking one's own food is a good spiritual achievement. Every one in this world has to cook up his passions so as to make himself fit to reach Godhead. One's life, unless properly 'cooked' by oneself, can never be fit for salvation. Just as the cooking of one's spirit requires long and steady practice, so the cooking of one's own food requires unfailing perseverance and steadiness; for someday one may fall a victim to some ugly mania or unhealthy fancy, to eat something offered to him anywhere by anybody. Just a constant contemplation of God require patience, perseverance, calmness, coolness cheerfulness, quiet thinking and freedom from anger, so, too, the art of self-cooking

requires a good deal of patience, adjustment and freedom from spite, anger and hate. To be content with what we have and to make the best of what we get and to do whatever we do with joy, peace and care, should be the mottoes of everyone who takes upon himself the work of cooking his own food.

I may even say that the thought of God undoubtedly never leaves a man if he takes to the habit of cooking his food, watching by the fire and eating by himself what he has cooked. Careful mixing of things, attention to the boiling processes in cooking, and calm and careful service to one's self should, of course, promote in one a high sense of thoroughness, skill, and patience and contentment. Indeed, nothing more may be required for our spiritual uplift too. Hence great seers of old never asked others for their food. Many were content with eating uncooked leaves and grass. Many cooked their own food either by themselves or by their ever attached *pathnis* or wives. Never does a holy man partake of the food, the cooking of which is not done under his immediate supervision. Above all, there is a sense of fullness and wholesomeness in our eating the food cooked by ourselves, which we cannot get otherwise. We also satisfy the law that we should do some

piece of toil before we get our food for the day.

This in short is a hurried reflection on cooking and the more you think of it, the more you will understand its significance. Where is cooking one's own food? Where his cooking others' food? Imagine the plight of persons crowding in eating houses, drinking and eating whatever is served there by anybody and paying whatever is asked of them. Those who cook for others for money cannot be said to cook their own food, nor can they be said to have developed any of the great qualities mentioned above, for the more they cook for others' money, the less they will care for their own spiritual good or moral greatness. That is why great people say 'BETTER BE LIKE A LION THOUGH HUNGRY THAN A CROW THOUGH WELL FED.' Blessed indeed are they who care little for what others cook, but taste only of what they of their own accord prepare.

I wonder if you can find your way to agree with me in all I have said. But, being far younger in years and much less experienced with the hiss of the world, you will be really wise and great if you try to grasp what I have said.

Yours affectionately.

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LOW CASTE AND BUDDHISM

By P. S. LAKSHMINARASU, B.A., B.L., Advocate, Bangalore

AT the time the Buddha lived, a man of low caste was despised both for his profession and for his birth.

The *Milinda Panha* speaks of a *chandala* as a remover or burner of corpses, while the two *chandala* brothers in the *Citta Sambhuta Jataka* live outside the city amusing the people with pole and iron ball tricks also outside the city gates. The isolation of men of this caste from the *khattiya*, *brahmana*, *vessa* and *sudda* was probably due to the fact that they came from South India according to *Anguttara Nikaya*. A *chandala* of the Buddha's time wore, it is said in the *Matanga Jataka*, an under and an upper garment and a belt round the waist and carried an earthen pot in his hand. The under-garment was of red colour.

In the Pali canon, there is reference to another low caste, *nisada*, whose members lived by hunting the four-footed, the feathered and the finny animals. Losaka Thera was a fisherman of a fishing village in Kosala.

The *Jehandahala Jataka* mentions a third caste, called *rathakara*, which at first meant a chariot-maker and later a cobbler (a worker in leather). In the *Lalitavistara* (a Sanskrit work of the *Mahayana* school), there is an allusion to *vena*, a fourth *hina kula* (low caste), who is a basket-maker, that is, one who works with bamboo reeds.

Thera Sunita, born a *pukkusa*, earned his living as a street sweeper before he joined the *sangha*. To hide his sight from the people, he rose early and swept the streets of Rajagaha and returned to his hovel before the dawn. One day, when he was carrying the street rubbish in a basket tied to a yoke, he saw the Buddha coming towards him. Finding no place to hide on the road, he hurriedly placed the yoke in the bend of a wall and stood as if stuck to the wall.

The Buddha had a kind heart for these low castes. The *Jataka* stories show that the *Bodhisattva* is to be found among the low-born as well. But with the passing of time, the rigours of isolation came to be felt. Fa Hien and Yuan Chwang, the Chinese pilgrims, found these castes segregated outside the city. Even the *Lalitavistara*, which came under the sway of the Brahmanical influence, felt it necessary to say that a *Bodhisattva* is not reborn into a low caste.

To thousands of these despised men, who like Sunita used to say, 'Low was the work I did. I was despised by man, held in low esteem and reproved', the Buddha did his best to set right this piece of social injustice. The *Suttanipata* records the protest of the Lord of Compassion against it in these words, 'Not by birth but by action alone is a man high or low.'

THE NEW DEAL IN RECREATION

BY T. PAUL JOSEPH, Esq., B. Sc. (Chicago), *Physical Director,*
American Mission School, Ahmednagar.

CHANGE has been a characteristic of human society, and to-day it has affected every phase of our life, and the influence of these changes are noticeable in the field of recreation. Recreation is one of the great motivating forces in the social life of the people. It is both of juvenile and adult interest. The tone of any society is largely determined by the quality of its leisure and recreation. Progressive educators are now beginning to see that on the play side of life lies a great opportunity for building up a higher and richer life.

ITS CONCEPTS.

To-day there is a growing interest in recreational pursuits. We need now a deeper conception of recreation and leisure. We generally associate it with diversion, and relaxation or look upon it as a less serious and passive type of play. According to L. P. Jacks: "It is the re-creation of something that gets damaged in human beings, the repair of human damage where it is repairable, and the preventive of it in the rising generation." The chief aim of recreation is to restore, renew or recreate the body and mind. The new deal in recreation emphasises the physical, mental, intellectual, social and artistic aspects of life. The ancient Greeks, especially the Athenians, understood the unity of manhood and they attempted to develop the whole man, the most wonderful creation of God. Mental hygienists tell us that the normal human

personality in child and adult is a unit, an integrated personality, and that the organism is integrated and reacts as a whole to the various situations in life.

RECREATION IN THE MODERN WORLD.

In 1930 the first International Congress of Workers' Spare Time emphasised the need for providing recreational and leisure time activities. They organised it as an opportunity and a cultural necessity. After the Great War, the United States and most of the countries in Europe have taken a keen and genuine interest in the promotion of recreation. Modern Russia has adopted new ways to foster and encourage recreation. Thousands of men and women working in industrial concerns are adequately provided with recreational facilities. The theatre, the opera, the cultural parks and the rest-houses are accessible to all classes of people.

In Great Britain, out-door sports play an important part in moulding and unifying the life of the nation. Sports occupy a prominent place in British schools and universities.

BENEFITS.

Recreation brings a joyous element into our life. It develops the mental life through attention, discipline and quick decisions. Recreation promotes physical growth and strengthens our character through practice of self-control, obedience to rules, reverence for clean living, co-operation, team-play,

fearlessness, friendliness and good-will. The social expressions of life are also stimulated and developed through the right kind of recreational activities. The finer and nobler experiences in play tend to build up the whole man.

CONCLUSIONS.

It is a function and responsibility of our society to educate the individual for the right use of leisure and recreation. We need to educate the individual so that he plays not only with his muscles, but also with his mind, his emotions and every aspect of his life. New appetites and interests must be developed and community resources enriched to meet adequately the interests and demands of the people. Recreation includes sports and games, cultural activities, such as drawing, painting, reading, dramatics, pageants, handicrafts, gymnastics, and rhythmic activities.

SUGGESTIONS.

1. Recreational programmes are to be developed in terms of the needs and interests of the individual and group in the light of community and social background.
2. Adequate provision should be made for recreational facilities in schools, colleges, work-houses and play-centres.
3. Reservation of open spaces; natural recreational resources, such as mountains, rivers and water-fronts, should be available to the public.
4. Camping sites should be provided in different parts of the country.
5. The press may be used with advantage to educate the masses for the right use of leisure.
6. Government should encourage private recreational clubs and also should have some kind of control over them.

"VIPRANARAYANA"

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

(Broadcast by the A. I. R. Station, Madras, on 25-5-'42)

I heard the tale last night retold on air
Of how a Brahmin youth of pious ways
In weaving holy garlands spent his days,
Till soon seduced by Devadevi fair.
And God the lover saved from deep despair
With stolen gold that only brought disgrace.
Arraigned, he called on Him with confident face
To prove his innocent mind, and witness bear.
The astonished crowd by gracious God was told
The man was pure, Himself had filched the gold.
Though noble man in heavenly thoughts doth dwell,
His fleshly lust oft pulls him down to hell.
My eyes were filled with swelling tears to know
How hastened God to end His devotee's woe.

THE THURAVOOR TEMPLE

BY SRI L. K. BALARATNAM, *Trivandrum.*

THURAVOOR in Travancore has one of the most ancient and sacred of the Siva temples in South India. The ancient name of the village is said to be *Surapuram*.

The history of the Thuravoor temple is connected with the historic anecdotes that have been brought to light regarding the ancient Pandya and Chola kingdoms, which in later years, were welded together under the sway of Kulasekara Varma, familiarly known as Cheraman Perumal.

There are two shrines here locally known as *Vadakkinakam* and *Thekkinakam*, the former dedicated to Narasimha Murthi and the latter to Sudrasana Murthi. These shrines have a common outer enclosure and are separated by a partition wall in the middle, which has a door for going in and going out. The two deities are respectively known by the local names, *Vadakkanappan* and *Thekkanappan*. There are few records regarding the origin of the temple. In particular we have no information, however scanty, about the history of the shrine dedicated to Sudrasana Murthi, which is of very ancient origin.

During the latter half of the 11th century A. D. (2nd century M. E.), Kulasekara Perumal was ruling the Pandya and Chola kingdoms under one common name, Kerala. An erudite scholar and a brilliant statesman, he attracted many a learned Brahmin to his court.

Among those who gathered round him was one Brahmin, for whom Perumal had

the utmost respect and reverence on account of his unequalled scholarship. The King sat at his feet and had his Vedic education. After some time, the Brahmin asked for leave to go on a pilgrimage, which the King gave though with much reluctance.

The Brahmin visited many sacred shrines and one day came to a temple where a grand feast was going on. He partook of the feast, but with great discomfort. It came to be known soon that the feast was got up in connection with the *sraddha* ceremony conducted by a washerman. The Brahmin was much discomfited, for the *Smritis* decree that a Brahmin, who partakes of the *sraddha* offering of a washerman, or for that matter, an untouchable, is to be born after his present life as a dog.

The Brahmin returned to the King and told him all that had happened and prophesied that he would be shortly taking birth as a dog. He also requested the King to take care of the dog and to be cautious about the animal eating refuse. The Brahmin departed and after a while met with his death.

In a couple of months it was reported to the King that the abovementioned Brahmin breathed his last and that a beautiful puppy was born near where he died. The puppy was ordered to be brought to the King, who took particular care to act up to the Brahmin's words in the matter of the animal eating what it should not.

The King once went on a tour. The puppy also was taken with him. When one

evening the King was performing his usual ablutions on the side of a lake he was passing by, the puppy ran away from his side and was seen eating the prohibited matter. The King ran to the spot and before the animal had time to swallow what it had taken, cut its throat and killed it.

The King felt very sorry, for he knew that he had murdered his master, the Brahmin, who had taken birth as a dog. The dog was buried with proper rites and the King returned to his court weary at heart. He invited the scholars and consulted them about how he would be able to wash his sins. And they, sitting in high synod, suggested the erection of a shrine, where the two deities, Siva and Vishnu, could together be worshipped. A temple was accordingly built for Sankaranarayanamurti, in the locality where the dog was murdered. The locality now goes by the name of *Nayathode*. It is near *Kaladi* in North Travancore.

After the construction of the temple and according to the suggestion of the learned Brahmins, Muringoth Adikal, who was then the greatest priest, came to do the *prathishta* ceremony in the temple. On the completion of the ceremony, the King offered vast riches to the Adikal and asked for blessings. The King was blessed but the noble priest, not knowing what to do with the riches offered, requested the King to keep them with him, until he would be able to utilise them in the best manner possible.

The priest made up his mind to seek divine guidance in the matter of utilising the wealth of which he was the owner and

went to Kasi and began to do *tapas* in the Narasimha Ghat in the Ganges valley. One night, the priest had a dream that the next morning he would be able to see a light in the sky, which would be slowly moving towards the south, that he should follow it until it was seen to vanish, that he would find an idol in the place where the light vanished and that the idol thus got should be installed on the northern side of the temple dedicated to Sri Sudrasana Murthi.

The eagerly and anxiously awaited day came. The priest saw his dream, which proved to be true. He saw the light and followed it until after some months he saw it vanishing in a tank, which is now known by the name of *Bhutha Nilam*, a mile to the south of the Thuravoor temple. The priest sank where the light vanished and found to his surprise a piece of granite, which when raised and brought to the shore was found to be an image of Narasimha. The priest took it to Thuravoor, where it was reported that a shrine dedicated to Sudrasana Murthi existed and had it installed in terms of the divine dream. The necessity for endowing the new institution was felt, and so the priest went to the King and asked for the riches he had entrusted him with. They were readily given and with the wealth thus got from the King, the priest bought many lands, constructed a shrine and did everything for the proper conduct of the *pujas* and other ceremonies in the temple. Brahmins were brought from far off places and they were put in management of the affairs of the temple. The Government of His Highness the Maharaja in exercise of the power vested in them under the Religious Endowment Regulation assumed the management of the *dewaswam* affairs in 1075 M.E. (1900 A.D.), which is continued to the present day.

NEWS AND NOTES

SOUTH ARCOT DT. TEACHERS' GUILD

THE annual conference of the South Arcot District Teachers' Guild was held at Villupuram under the auspices of the Teachers' Association of the Municipal High School, Villupuram, on Saturday the 3rd October 1942. A large number of delegates from Chidambaram, Panruti, Cuddalore, Nellikuppam and a number of visitors from Villupuram attended the session.

The public meeting began at 3.30 P.M. after lunch. Miss. Jayalakshmi entertained the guests with music. Sri A. Nagaraja Aiyar, President of the Teachers' Association, M.H. School, welcomed the delegates. Then Rao Bahadur C. S. Srinivasachariar addressed the audience on, "The Historical Vicissitudes of Pondicherry." Mr. K. Venkatachalam spoke on "Physical Education." This was followed by a discussion on the medium of instruction through the mother-tongue generally with reference to the remarks of the *Mail* in its leader of August 26, 1942, in which a number of delegates including the President, took part. At the end, the following resolution was carried:—

"That this Guild affirms its faith in the teaching of all "knowledge subjects" in the High Schools through the medium of the mother tongue and condemns strongly the move in some quarters to revert to the old method on the fanciful plea of its being a hindrance to the pursuit of higher studies."

The Guild felicitated the President, C. S. Srinivasachariar, on the title of Rao Bahadur, Dr. B.V. Narayanaswami Naidu

on that of Rao Sahab, and Pandithamani M. Kadiresan Chettiar on the title of Mahamahopadhyaya and Mr. R.M. Statham on that of Knighthood, bestowed on them by Government.

The Guild expressed its sincere condolences to the members of their families on the demise of Mm. Dr. U.V. Swaminatha Aiyar and Dr. Sir K.V. Reddi Naidu Garu, Honorary Patron of the Guild.

It was resolved to enroll the District Educational Officer of South Arcot, Sri P.K. Pattabhirama Sastriar, B.A., L.T., as an honorary member of the Guild.

The Guild passed resolutions (1) thanking the Government and the Department of Education for the timely help assured by them to the institutions in the coastal area affected by the war-scare, and requesting them to implement the suggestions submitted in this connection by the Working Committee of the South India Teachers' Union: (2) requesting the managements of all educational institutions in the District to grant dearness allowance to the members of the staff on the scale adopted by Government: (3) requesting the President, District Board of South Arcot, to safeguard unimpaired the rights and privileges of the staff under notice of discharge as per G. O. Mis. 717 dated 12-5-1942: (4) requesting the Commissioner for Government Examinations to arrange to publish in the Fort St. George Gazette a list of failures in the VIII Standard Public Examination showing the subjects in which the candidates have failed: (5) requesting the managements of Elementary Schools to

grant advances of pay to teachers towards the purchase of foodstuffs and recover the amount in easy monthly instalments: and (6) requesting the Government to raise the scales of grants to the aided Elementary School teachers at least to the level of the scales of pay of teachers of the other public institutions and at any rate under the present circumstances not to impose any cut in the present scale of grants.

The Guild also resolved to invite the South India Teachers' Union to hold under its auspices the Provincial Educational Conference after the Vellore session.

When the business meeting was held the amendments to the rules of the Guild proposed by the Teachers' Association of the Municipal High School, Villupuram, were considered. It was resolved to circulate them to the affiliated associations for opinion and to bring them for reconsideration at the next meeting.

The report and the audited accounts were adopted.

The following members were elected as office-bearers for the year 1942-43:

President:

Rao Bahadur C.S. Srinivasachariar.

Vice Presidents:

Mr. A Nagaraja Aiyar

„ Abdul Rahooof

„ R. Parthasarathy Aiyangar

„ R. Swaminatha Aiyar.

Secretary:

Mr. S.R. Balasubrahmanyam

Member on the Executive Board of the S.I.T.U.

Mr. V. Jayarama Aiyar.

Other members of the Executive Committee:

Mr. N.S. Subba Rao

„ S. Ramachandra Aiyar

„ C. Tirunavukkarasu Pillai

„ N. Robert

„ P.S. Lakshmanaswami.

After dinner—(the members of the M.H. School, Villupuram, were 'At Home' to the delegates)—Mr. N.S. Subba Rao delivered a lecture on Matter and Energy, illustrated with lantern slides.

With a vote of thanks to the President the lecturers and the hosts, the meeting terminated at about 11 P.M.

BOOK REVIEWS

MODEL ENGLISH GRAMMAR AND COMPOSITION FOR HIGH SCHOOLS BY MISS M.L. BUTLER, B.A. HONS., (LOND) AND S. SUBRAMANIAM, B.A., L.T. THE EDUCATIONAL PUBLISHING CO., THEAGARAYANAGAR, MADRAS, PAGES V...639. PRICE RS. 3.

THIS new text-book of grammar for high schools conforms to the syllabus in grammar and composition published by the Madras S.S. L.C. Board. As the authors remark, this syllabus is fairly comprehensive and contains almost all the salient points in grammar and composition that every high school pupils whether in Madras or anywhere else, ought to know.

Two features of the book distinguish it from other books on the subject. The first is its method of approach. It is usual to start text-books of grammar with the parts of speech and proceed to the analysis of sentences later on. The authors point out that this method is illogical. They have started with the sentence and dealt with its analysis immediately afterwards. Words and parts of speech come later on. The advantage of this method of treatment is that it is likely to make the study of formal grammar less artificial, and therefore more interesting and easy. The second distinctive feature of the book is its treatment of idiom and correct usage. Though idiom is, not grammar, their fields frequently overlap. What is correct idiom is not always correct grammar according to the laws generally in force, but idiom is a law unto itself. All

text-books of grammar of course deal with this subject. But the authors of the book under review have devoted special attention to it: the treatment, if it is not exhaustive, fully meets the needs of the high school student and probably goes a little beyond them.

In so complicated an affair as English grammar and usage it is not possible to avoid differences of opinion on points of detail in the enunciation of rules, in the choices of emphasis, and in the selection of what is to be omitted and what dealt with. For instance, we have not been able to find any note on a question usually dealt with in similar books—the variations in meaning caused by the different positions that the word 'only' may occupy in a sentence. We mention this point—and it is by deliberate choice a very minor point—only to show that, while every teacher is bound to have his own views on such minutiae, he must not and does not expect every text-book to echo them. He uses his text-book with discrimination, adding to or subtracting from what it says, according to the nature of his experience and the needs of his class.

It is however regrettable that there should be so many errors in proof reading. We treat that, when the next edition is brought out, no room, will be given in it for the printer's devil to play his pranks. A full index also appears to us to be a desideratum.

Let it be said in conclusion that this thoughtfully planned and carefully written book deserves to be widely used in our high schools.

EVERGREEN READERS BY PROFESSOR E.E. SPEIGHT, B.A., AND PROFESSOR A. RAMA IYER, M.A., MACMILLAN & CO. LTD., PRIMER 66 PAGES : PRICE AS 6. READER I: 106 PAGES : PRICE AS 7.

The "Evergreen Readers" claim—and are justified in claiming—a certain amount of originality. In the first place, they have been prepared as just readers and not as disguised treatises on grammar or composition. They aim at giving as much reading matter as possible to the children. In the result, compared with any other reader of similar size, burdened with notes on grammar and composition, an "Evergreen" offers more reading matter. With the same end in view, they have added slightly to the minimum of essential words, prescribed in the syllabus of the Madras Education Department. These are to be regarded as words used over and above those that are essential for the young learner. In the *primer*, there is a brief but instructive account of the sounds of English. We would suggest that the list of words given in each book should be made into a miniature pronouncing dictionary by denoting the pronunciation of each word in the phonetic script given there. It must also be noted that the atmosphere maintained in the Readers is thoroughly Indian. The brief notes on the lessons given in an appendix to each Reader are valuable, brief and to the point.

With due deference, we would suggest the deletion of a sentence in the first Reader: "Water is always wet: it is never dry." (p. 61). We are doubtful whether it is good usage to speak of water being wet.

(OXFORD PAMPHLETS ON INDIAN AFFAIRS, INDIAN BRANCH). THE CULTURAL PROBLEM. BY A.J. APPASAMY, SIR ABDUL QUADIR, R.P. MASANI, SIR SARVEPALLI RADHAKRISHNAN AND SIR JOGENDRA SINGH.

It is fitting in the present atmosphere that the Oxford University Press should bring out these brochures which deal succinctly and clearly, so as to enable the lay reader to have a clear grasp, with the various problems which are now engaging the attention of all of us in India. Of these, the first deals with the problem of finding out a path towards the maintenance of the unity of India in the face of the prevailing cultural diversity. It is attempted to be solved by five distinguished representatives of the best of Indian thought, each displaying his own characteristic trend of thought and argument. Mr. A. J. Appasamy, who writes first, considers the differences in the cultural life and traditions of the various communities and discusses their bearing on the question of national unity. Though the followers of the different major religions will never agree to a complete synthesis of religion and have always lived apart, and though as a consequence no fusion of the different types of culture is possible in India, nor even desirable, he suggests that they can still live together in peace and harmony under a common government and all the communities may have a real share in the heritage of India. A type of cultural unity can prevail among educated people of the different communities and this can be certainly promoted by the diffusion, in an effective way, of Western culture and all the good that it brings with it.

Sir Abdul Quadir would maintain that, in spite of the divergence prevailing between the cultural backgrounds of the different religious communities, there is still a possibility of minimising their separatism and accelerating the process of fusion among them by developing a genuine spirit of broad-minded human sympathy that can be derived from the roots of all religions; and thus can be brought about a cultural fellowship among all Indians through religion, a fellowship that would be based upon the ideals pursued by Akbar, Asoka and other great men of the past.

Mr. R. P. Masani would base his argument that cultural differences are due mostly to historical circumstances, passing or impermanent social conditions and arrested stages of development. He would therefore hold that cultural diversity is but a temporary phase of the life of the nation. Such diversities of culture as now exist in India are only skin-deep. He then examines the cultural affinity of Hindu Aryans and the Parsis and follows it up with stressing the good neighbourly life these led through ages of differing political conditions. For him civilisation is fellowship. Fellowship knows no religious or racial barriers and these should be no bar to national unity or communal co-operation.

The great philosopher, Dr. Sir S. Radhakrishnan, stresses the spiritual basis of all religions and the uninterrupted continuity of Indian culture as such. The fundamental unity that can be discovered at the root of all religions should make possible a certain amount of cooperation; and all religions are now approximating to the mutual under-

standing of one another under the vitalising influences of modern life. Hinduism has the need and the opportunity for a great reform, and if and as she gets it, will give India a new soul in harmony with that of the new world and make it into a living organism with a vision and will.

Sir Jogendra Singh does not perceive and is not aware of any fundamental diversity of culture between the different communities and says that the politicians who preach the gospel of separation in the name of differences of culture and religion cannot prove any difference in the major portion of the population. He pleads for a strong central government which should assist the different parts and provinces and should ignore separate culture regions, and thus it would draw all people together and obliterate all differences.

NO. 2 DOUBLE PAMPHLET. THE ECONOMIC BACKGROUND BY K. T. SHAH, P. J. THOMAS J. C. KUMARAPPA, SIR DATAR SINGH AND SIR JEHANGIR COYAJEE.

The economic background to India's main problems is surveyed in this pamphlet from different points of view. Prof. Shah deplores the lack of official and authoritative information about the volume and value of the aggregate agricultural production in India and describes the handicaps standing in the way of the best utilisation of our production resources. He repeats the same tale of neglect with regard to Indian industry and its potentialities as well as with reference to a proper picture of the distribution of the national dividend of the coun-

try. Inefficient living of the mass of the people below the level of subsistence can be traced to be the root cause of the lack of efficient development of resources. A vigorous plea is put forward by him for a comprehensive and co-ordinated plan of national reconstruction.

Dr. P. J. Thomas finds the whole key to the problem of Indian poverty in increased employment, which would convert potential labour into active spending power. Again, he deplores that, while there has not been enough spending of the proper kind, there has been too much saving of the improper type. Unemployment and under-employment cannot be tackled in their mere outward manifestations, but should be traced to their root origins and be attempted to be removed by a careful government-directed process of giving increased employment to all according to their abilities.

Dr. C.J. Kumarappa seeks to develop the idea of a society of self-supporting rural units and pleads that the State should manage forests, mineral wealth and foreign trade, and also all research and experimentation, so as to distribute industry and manufacture in proper proportion between town and country. It is a most healthy suggestion that he stresses the service basis for the planning of centralised and decentralised units of work.

Sir Datar Singh attributes the appalling poverty of the people largely to the prevalent faulty method of education, which should be thoroughly overhauled as a basis for the promotion of industries. He pleads for greater co-operation between

government and the people in the task of promoting successful industry.

Sir J. C. Coyajee finds in India glaring examples of arrested development in many directions and would see a good model for our imitation, in France with its well-balanced development of manufacturing industries and agriculture. He would also plead for a compromise path that India should follow in her industrial policy of the future, so that the greatest benefit should accrue to her from the Empire connection. Above all, Sir Coyajee would stress the necessity and value of immediate acceleration in rise in the standard of our living, which should be the end of a many-sided and properly co-ordinated development of India on the national side.

NO. 4 INDIAN STATES BY K. M. PANIKKAR.

The problem of Indian states and their future is vigorously answered by Sirdar K. M. Panikkar, Vice-President of the Bikaner State Council. Tracing historically the origin of the States he would emphatically assert that the majority of their number are not creations of British policy as has been glibly held by many. The theory of suzerainty on the one hand and feudal subordination on the other has formed the breeding ground of the present theory of paramountcy in all its ramifications. The moral domination exercised by 'British India' over 'Indian India' has helped to develop the *British Indian* mind in the peoples of the States. Paramountcy is analysed by the Sardar into its basic essence and particular aspects. But it

also has got the accompanying duty or counterpart of the obligation of the Crown towards the States. Our author next analyses the external problems and internal questions facing the States in the immediate future and would repudiate the idea of any Dominion of India constituted solely of British India. The Princes themselves have been realising the necessity for some kind of co-operative grouping among them, so as to improve the standard of administration. This is a most healthy feature because the units evolved from the grouping of the smaller States will compare favourably with at least the smaller Provinces and thus will make the problem of Indian Federation comparatively easier. The States have been effective and fruitful laboratories of social and industrial experiments. They have been most useful as the repositories of conservative traditions and the martial instincts of the people, and their continued vitality in the life of the future Indian nation is a most potent and essential necessity.

NO. 5 DEMOCRACY IN INDIA. BY A. APPADORAI.

Dr. A. Appadorai traces the growth of democratic institutions in the governmental structure of the land from 1861 and finds that its present position in the provinces and in the centre is greatly cramped by external and internal factors: and therefore Indian democracy is incomplete, not because the people are not willing, nor

anxious, to accept democracy, but because adequate means are lacking to implement and work it. Dr. Appadorai details the devices that have been generally adopted to prevent legislative injustice, and to secure an impartial and independent judiciary, though he takes care to say that judicial impartiality is no safeguard against prejudicial administrative policy, which is non-justifiable. Therefore he would provide remedies like composite cabinets containing representatives of all important groups in the legislature and advisory committees to help the cabinet as well as communal representations, subject to certain healthy limitations. He would also plead that democracy should be protected from external destruction and internal dictatorship, and therefore the people must be trained to defend themselves and must at the same time be educated into a healthy civic attitude. The necessary habit of mind, the growth of a healthy party spirit and of the political bias that should be developed for each party organisation and that should root out communal and other colouring, these have been properly stressed in this instructive pamphlet that says that democracy demands most from the citizen, including a spiritual effort on his part for working it successfully.

All these pamphlets are the fruit of careful study and clear thinking on the part of accredited scholars and leaders of thought, and are worth intensive study on the part of every educated Indian.

EDITORIAL NOTES

I
It will be a very interesting thing for teachers to become acquainted with the basic features of educational working in the different countries of the world. One of the best source books for such information has been the series of the *Educational Year Books of the International Institute of the Teachers' College, Columbia University*, which was established in 1923 with the object of carrying out, among other things, the conduct of investigations into educational conditions, movements and tendencies in foreign countries. The *Annual Year Books* issued by them have not been available for some years; but still it is possible for the reader, from those available, to have some idea of the principles and bases of the educational systems prevailing in other countries. Thus, in France one of the leading ideas is that education of the elementary grade, whether given in elementary schools or in the lower classes of the secondary schools, should be imparted by teachers of the same type and with the same methods. Compulsory attendance up to the age of 14 prevails. There is a complete identity of secondary education for girls with that for boys; and the programme and time-tables and courses for girls' schools are almost identical with those for the boys' schools.

With regard to secondary education in general the curriculum is such that it avoids insurmountable barriers between

the classical and modern language sides and tries to realise the greatest possible unity of training for all students. French language and literature, history and geography, a modern foreign language and mathematical, physical and natural sciences are common to both the classical and modern sections. The aim everywhere throughout the secondary educational course is to give a general liberal training and no effort is specially made to impart a utilitarian character to the special subjects of study.

The students in the secondary school stage are expected to be free from the anxiety of making a vocational choice. It is only after they should have passed the first part of the *Baccalauréat*, that they are asked to make a choice according to their tastes and aptitudes in favour either of the literary or of the scientific career. Even after the choice should be made, the programmes are common in history and geography, modern languages, natural sciences, drawing and even logic and ethics.

With regard to vocational education, great attention is bestowed on the problem of guiding pupils, who leave the elementary schools for entry into vocations best adapted to their inclinations and abilities after taking into account the circumstances of the family and the condition of the labour market. Almost every department of economic and industrial activity under Government and other agencies has offices for vocational guidance. Many of them are attached to employment

bureaus, and to chambers of trade, commerce and apprenticeship; others are managed by craft organisations and labour unions. Some of these offices are local in their jurisdiction, but others cover a whole department for the entire nation. The success of the movement for vocational guidance for which France has been so conspicuous is largely due to the active interest shown by representatives of the teaching and medical professions and by men of affairs. Scholarships are usually granted on the basis of a competitive examination and of previous scholastic career in general. The classification of candidates is made by a special committee in each *department*, i.e., district, which includes two representatives of families, chosen by associations of employers and labour organisations.

Several types of scholarships are provided: (1) boarding scholarships reserved for children of families that do not live in or near to a town that has the desired school; (2) maintenance scholarships or scholarships for half-boarders in cases where the candidates live in the town in which the school is located; (3) supplementary maintenance scholarships for pupils who already hold a full or part scholarship for full or half board; (4) non-boarding scholarships, which may be supplemented by maintenance scholarships, to be held in a secondary school.

It is understood that, after a year's experience, the holder of a scholarship may be transferred, on the advice of his teachers, and upon the request of his parents or with their consent, from one

type of school to another. In such cases the amounts of the scholarships may be revised. These provisions help to facilitate the access of the most gifted pupils to the highest types and stages of education, by allowing their parents at graded stages, to take into account, more than ever before, their bent and capacities. The introduction of maintenance scholarships in secondary schools is a particularly happy innovation, inspired by sound principles of democracy. Finally, the bases used for classification remove almost all dangers of arbitrariness in making the awards.

Physical education possesses considerable importance. There is an Inspector-General for the whole state, in charge of it. A certificate of ability to teach gymnastics is required of candidates for appointment in secondary schools, and preparation for this certificate is given in normal schools, and instruction in this respect includes among other subjects anatomy and physiology, psychology and education. University education has been definitely reorganised after the Great War. Its first object is to require evidence of a sound general education and ability to think as well as a good memory. Difficult standards are imposed on University students who wish to obtain positions in secondary schools. It is not possible here to go into more detail regarding the structural and substantial aspects of the different branches of the educational system in France. But it is certainly worth our while to compare these with the main features of our own

educational system. We hope to give occasional glimpses of the educational systems of the other chief countries of the world.

II

We all know that the problem of education in war time has become connected

Education in War-Time England and Evacuation. with the problems of evacuation, air-bombing of coastal towns and industrial areas and other war-time perils and exigencies. We have

been made familiar with evacuation areas from which certain classes of the population were to be removed to reception areas. The categories of the classes which are to be removed comprehend school parties and pupils, besides women-folk, children and old men, cripples, etc. Various government departments have been evacuating to inland centres and they have commandeered hotels, private buildings etc., for their use. Things have been from the beginning of the war, very much the same in England in these respects as they have been in our own country. In Britain the evacuated school parties are divided into two broad categories; viz., very small children in the elementary schools and the boys and girls in the secondary or technical schools. Parents had no alternative between taking advantage of plans of evacuation or keeping the children with themselves with all attendant risks. Broadcast appeals were addressed to the mothers to register their children for evacuation. It is however

strange to see that even in England less than 50% of the parents availed themselves of the opportunities for evacuation. This led to difficulties, because if all the children had evacuated school establishments could have been bodily removed to the reception areas. But, as it was, most of the schools in the evacuation areas had to be maintained for the education of the children left behind. Of these a good proportion had to shut down as they had not sufficient numbers to make it worth their while to run an establishment.

A substitute was soon found to remedy partially this state of things. Children not evacuated were made to assemble in convenient homes and individual teachers visited them, gave them home lessons and set them tasks. We should consider how far such a scheme is practicable in our own province. In the reception areas schooling for the evacuee children was arranged under the double shift system, by which the children of the locality attended for half the day and the evacuees were taught during the other half. This plan was successful mainly in the case of the older boys in the secondary and technical schools, most of whom, forming separate school units, evacuated, and it was possible to link each unit up with a similar school in the reception area. But the difficulties were greater in the case of the very young children evacuees who could not be easily fitted as units into new schools: nor could they be well fitted into the nursery schools in the reception areas of

the country. The older boys became soon fitted into and quite happy in the new environment. The younger children were more home-sick and naturally unadaptable and became a source of embarrassment to their new guardians, and the result was that there began a large scale drift back to the evacuated areas within a few months of the beginning of the war. By then about 60% of evacuated mothers and children came back, in spite of the repeated warnings of the Ministries of Civil Defence, Health and Education, mainly because the apprehended air-raids did not come. This drift produced again difficulties in the evacuation areas. This can be compared in some places with the drift back to Madras that is now going on.

The evacuation of institutions of higher education was confined to the London area; and even here, those institutions which are devoted to technical education like engineering, medicine, chemical research, etc., did not perhaps all evacuate. Thus the Imperial Institute of Science carried on its duties all the time in London; and the Universities and Colleges in evacuation areas like Manchester and Liverpool did not also evacuate, though their activities were much restricted under stress of war. With reference to such institutions, many of the teachers were called away either on active service or as technical advisers in the war departments. A good proportion of the pupils also went away on service or put themselves on the waiting list. There was a huge reduction in establishments and the financial strain on students was very great; while it affected the managements also largely.

Different institutions under the University of London migrated to different places. The London School of Economics and the London School of Oriental Studies evacuated to Cambridge, the King's College to Bristol, the University College to Wales and the University offices to Surrey. The classes of these evacuated colleges were conducted under a scheme of pooling of resources with the institutions in the reception areas. Still many students had to abandon their subjects for want of suitable teachers. Post-graduate research work was affected very adversely, particularly in scientific and technical subjects, for lack and inconvenience of supervision and also because specialists were called away on war service in many of the special scientific subjects. As an eye-witness, Dr. A.K. Ghosal has remarked in the *Calcutta Review*, the effect of war on education in England was undoubtedly to hamper it. Thus he writes: "Education, at all the stages, was undoubtedly hampered, being carried on under great difficulties and handicaps arising from the general dislocation incidental to war, but the arrangements that were made in England to meet the situation were on the whole satisfactory and were perhaps all that could be done in the circumstances. There is a close analogy between the crisis in England during which the schemes for carrying on education were elaborated and the crisis facing our country at the present moment. The authorities here should do well to profit by the experience of England in this respect and put the schemes worked there into operation, with suitable modifications in keeping with the peculiar conditions of this country." Can we not benefit from this English experience?

III OBITUARY

The death of Dr. William Skinner M.A., D.D., C.I.E., the embodiment of the model College Principal and one of the almost 'legendary' figures supporting the great edifice of the Madras Christian College, recently at Aberdeen

at a ripe age, takes away from the field of South Indian Education a great constructive and sustaining worker of the past. Dr. Skinner joined the Madras Christian College in 1884 and retired from it in 1921. Rao Bahadur O. Kandaswamy Chetty, one of the oldest *alumni* of the College, thus writes of Dr. Skinner, his old master, in the current number of the Madras Christian College Magazine and gives a very attractive pen-picture of his teacher. "His words were simple, but his sentences were so well knit—all periodic sentences—that we were wondering whether he was reading from a notebook or was speaking *ex tempore*. It was said of him that he spoke like a book with a certain measure of truth; for, his method of preparing his lectures was to write them out in his room word by word and, to reproduce them in the class; not mechanically from mere memory, but by re-thinking them out with all the strenuousness and concentrated heat of original thought. There was in them all the amplitude of apt expression and variety of view-points from which to explain an idea such as only an author could command in the quietness of his study. Shy and reserved as he was, he gradually got acclimatised to the atmosphere of the College mentally, socially as well as physically. Confining himself to the pre-

paration of his work and the performance of his duty in the College, he was a silent observer of what was happening around him, enjoying contact with individual students and avoiding crowds and noise."

To Mr. Chettiar, Dr. Skinner seems to answer to the description which Tennyson gives of Arthur Henry Hallam among his friends, and as a 'kind of John the Baptist,' "stern and strictly ethical, not without a veiled sympathy—silently preparing the minds of the students and others who came in contact with him for the message of Dr. Miller, who in a later series of addresses unfolded his view of Christ's religion in relation to Hinduism as a fulfilment and not as cancellation or replacement."

Dr. Skinner followed the development of Indian public opinion with great interest and was fully in sympathy with the minds and aspirations of the rising generation. Till his death, he kept a close relationship, by correspondence and other means, with all his old friends and students in India, and his home at Aberdeen never failed to be visited by every one of his students who happened to be in Britain.

IV

We welcome the announcement of the appointment of Mr. M. Ruthnaswamy, C.I.E., M.A. (Cantab), Barrister-at-Law, Member of the Public Services Commission, as the Vice-Chancellor of the Annamalai University.

late Rai Bahadur Dr. Str K. V. Reddi Naidu Garu, K.C.I.E., D. Litt., M.L.C., B.A., B.L. Mr. Ruthnaswamy brings to bear on his new office academic reputation of the highest order, a name for sober,

intensive and critical scholarship, and erudition in the allied, branches of politics, history and sociology that reminds one of the thoroughness of German scholarship of the XIX century, a wide and varied acquaintance with the growing public life of the country and considerable experience in the management of large educational institutions. It was he that, as the Principal, initiated Honours courses of study in the Pachaiyappa's College and roused into activity the movement for the shifting of the College premises to the spacious grounds in Chetpet near the Hostel and thus giving a residential character to the institution and enabling it to start on a fresh stage in its long career of usefulness. He imparted a new tone and spirit to the instruction and working of the Law College during the period that he was the Principal thereof. His tenure of the high office of President of the Madras Legislative Council, in succession to Diwan Bahadur. L. D. Swamikannu Pillai, did much to help in the building up of those features of the Speaker's position that have approximated it to that of the Speaker of the House of Commons. With all these achievements and his great understanding, sympathy and tact, Mr. Ruthnaswamy will very successfully and effectively raise the Annamalai University to a still higher level of academic efficiency and usefulness in the service of the country than it now has and impress on it his own ideals of scholarship and service.

• V

It is a remarkable and noteworthy fact that teachers seem to be the only persons, who as a class have suffered the most from the rise, that has been taking place

for sometime past, in the cost of living. Government servants and employees in commercial institutions

Dearness Allowance to Teachers. have all been granted "dearness allowances" of some kind or other. But teachers, who are not

Government servants, have as a rule been granted no such allowance. In the Madras Presidency, it has been computed that the number of teachers in elementary, middle and high schools which are aided institutions or are managed by local and municipal bodies, is about 1,20,000. Of these, about 1,08,000 are elementary school teachers. The salary received by not less than 90% of these is less than Rs. 30 per month. Even in high schools and middle schools, hardly 30% of the teachers draw more than Rs. 80 per month. We believe that the position is more or less similar in other parts of India. It needs no demonstration that all teachers are entitled in fairness to an adequate dearness allowance. It is equally obvious that without special grants from the Government no such allowance will be widely or adequately granted. If, as is everywhere admitted, teachers are doing essential service to the nation, they have a claim on the national purse. A war bonus appears to have been paid to teachers in England from out of national funds. Nearer home, in Cochin, the Government have undertaken to defray half the cost of any dearness allowance that aided managements may grant to members of their staff in accordance with the scale already allowed to Government servants. This is a step in the right direction: and while commending this example to the notice of all provincial and state Governments, we would urge that even more should be done and that the whole cost of such dearness allowance be borne by the national exchequer.



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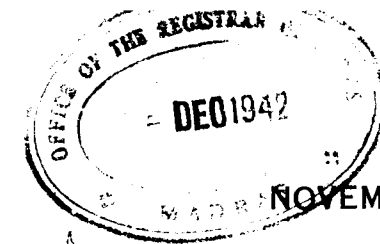
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THE TEACHING OF PARAPHRASE

BY MR. J. P. SAKSENA, B.A., B.T., *Brajrajnagar*

PARAPHRASE is the reproduction of the sense of a literary passage in a different form of words. It is a set, formal and special branch of linguistic study. Nothing should be retained in the new production except the exact sense and meaning of the original.

At the very outset of our study of this subject we are face to face with a controversy as to the desirability of teaching paraphrase in schools. There are some (of whom Prof. Laurie of Edinburgh University is the most outstanding) who opine that far from benefiting the students, exercises in paraphrase would result in manifold evils. These supposed injuries may be numbered as follows :—

(i) To paraphrase fine writing is to turn good into bad and to degrade literature.

(ii) There are other ways of showing understanding of the author.

(iii) The pupil thinks he has reproduced all there is in the original and remains blind to its beauties.

(iv) When the exercise is over, the pupil has got his own poor words only instead of those of the author.

(v) It soon becomes mechanical substitution of inferior words for superior ones, and of unfitting phrases for fitting ones.

(vi) When this is so, there is no knowing that the pupils have grasped the original.

These objections can easily be shown to be based on a misunderstanding of the whole situation. Nobody claims that the language of the student who attempts a paraphrase can rival that of the original piece. But this inability to rival the ideal language of one's author does not deprive one of the right to study and reproduce his thoughts any more than the inability to rival a master painter deprives the beginner of the right to copy and imitate him.

Again, paraphrase is not parody ; the fact that the tiro's attempts turn out to be clumsy in the beginning ought not to prove an argument against any attempt at all. For this objection is equally valid against composition exercises as well.

The suggestion to replace paraphrase by what Prof. Laurie calls 'dialysis' or resolution of verse into simple prose order without in the least altering the language of the original is no real improvement. This, in no way, shows that the pupils 'really see their way through the organism of a piece of poetry—terse, elliptical, and frequently inverted in the order of words.' This kind of transposition of words so easy to pick up almost mechanically is an excellent exercise, as the first step in paraphrase.

The fact is that the only sufficient guarantees of the complete understanding of any given passage are to translate it first into the mother tongue and then to paraphrase the passage correctly. As a test of understanding, therefore, paraphrase occupies and ought to occupy an important place in the school curriculum. Indeed, there are many reasons why it should be encouraged in schools. Some of them are given below:—

- (i) It is a training in the choice and use of words, and in accuracy of diction.
- (ii) It is an exercise in manipulation.
- (iii) It gives experience in word values and forces.
- (iv) It provides a training in literary taste and style.
- (v) It encourages observation, research, and curiosity with regard to words.
- (vi) It is a training in the application of the rules of grammar and syntax.
- (vii) It is a test of the comprehension of what is read.

It is strange that an exercise with these advantages should be deemed by many as

'the most detestable exercise' and 'a vile of pen and ink.'

For the formal paraphrase lesson some reasonably difficult and interesting passage should be taken. One that is complete in itself is desirable or at least, one containing some completed episode, reflection or statement. In the earlier stages narratives like Leigh Hunt's 'Jaffar, the Barmecide,' are preferable.

In the actual teaching of paraphrase, it must be remembered that there is nothing very novel about it for students. Whenever they are made to repeat what they have already said, in different words, or again made to repeat what the teacher has said in their own words, they are paraphrasing.

This leads to the conclusion that the formal paraphrase lesson of the lower standards should be mainly oral. The combined efforts of the teacher and class should clarify the original, and students should be called upon to clothe in their own language the meaning thus learnt.

After the preliminary oral exercises in paraphrase are over, a passage of the type above indicated may be given to the class. It is best to write it down on the black-board. Let the class recite it two or three times after the teacher. By special emphasis and expression alone, the teacher can shed a certain amount of light on the meaning of the passage.

Next, he should get the passage read silently, after which students may be called upon individually to read it piecemeal taking a complete statement each time. Although a straightforward piece, it should now, as a matter of principle and right method, be

read or written in plain prose order, omitted words being supplied, but the language should be otherwise unaltered. The prose version should be written on the black-board and read aloud.

Now, the attention of the students must be invited to the understanding of the passage. Here, the important point is that the class must be trained to go from the whole to its parts, and to get the general drift before taking up the individual sentences, much less the hard words. The grasp of the passage is best promoted by means of questions which stimulate attention and thought. The first question must be of the following type. What do you gather from the whole extract? Or, tell in a sentence what the whole is about. If a student, while answering, were to begin reading from the black-board, he should be promptly checked. Reading is not what is now wanted—we had it in plenty. Some such reply as 'Jaffar, the Barmecide, was killed by Haroun', is quite sufficient to start with. If, however, such an answer is not forthcoming, the question may be modified. About whom is this piece written?—about Jaffar; about whom else?—Haroun, and so forth.

After dealing with the first paragraph, the next may be taken up and treated in the same way. When once the meaning, by means of helpful questions and answers, has been fully grasped by the students, the meanings of the difficult words can be easily elicited in most cases. Finally, the passage may be paraphrased, it being made clear to the class that what is wanted is the author's sense entirely and the boys' own words

entirely. With the teacher's help and suggestion a good paraphrase of each unit of statement can now be expected. The result can be polished and improved. In arriving at the result, the class has had a training in careful study, in thought, in observation, in accuracy of expression, in manipulation of English and in general self-expression. As Matthew Arnold says, 'to paraphrase passably a few lines is as good a proof of general intelligence as any that could be required or given.'

The next stage is when the class may be left to do the paraphrase work unaided. Here, it is a good plan to work out some exceedingly simple passages of a kind that can be paraphrased only by a change of style. Again, in order to render all mechanical substitution of words for words impossible, it is good occasionally to practise the paraphrase extract with the prohibition of any change of words of more than one syllable, or even any change of words at all.

In the course of paraphrase exercises, with a view to calling the attention of the pupils to style, construction and general meaning, it is good to ask them to prepare two paraphrases entirely different from each other. Practice should be given in combining short sentences of the original extract, in breaking up long ones, in changing simple sentences into complex and compound ones and *vice versa*.

Before closing, a few rules for practical guidance in paraphrase exercises may be subjoined:—

- (i) Give the full meaning of the original passage, and keep clearly in mind the central

idea. For this, the extract must be carefully read and then transposed, the words which are understood being supplied. Generally, straighten and elucidate the passage while keeping the author's own words.

(ii) Study the result as a whole carefully.

(iii) Next, study it by paragraphs and by sentences.

(iv) Consider any particular words and phrases which are novel or peculiar, and try to understand them by derivation or context.

(v) Begin to write with consideration of the first whole and complete statement or idea, and then of the next and so on. There must be a general simplification of language—to be effected by the substitution of concrete expressions for abstract; change of figurative language into literal terms; retention of perfectly simple expressions in the original; and filling up of elliptical expressions.

(vi) Avoid all mere mechanical word-substitution; hence, no place for dictionaries.

(vii) A translation from rhapsodical, florid or merely poetic diction to plain prose is required—but not bad, bald prose. Aim at simple and good English.

Paraphrase is really composition and if the above-mentioned principles are followed in the main, it would give a training in Accuracy, Taste, Comparison and Judgment. It would enlarge the vocabulary, improve the power of composition, teach the value and niceties of expression, and encourage and develop the creative faculty in addition. It is, therefore, a peculiarly

valuable exercise for Indian students who are so fond of relying upon the memory and following the beaten track of others.

Finally, three model paraphrases are given for the guidance of the reader:—

1. FIDELE

Fear no more the heat o' the sun
Nor the furious winter's rages;
Thou thy worldly task hast done,
Home art gone and ta'en thy wages;
Golden lads and girls all must,
As chimney-sweepers, come to dust.
Fear no more the frown o' the great,
Thou art past the tyrant's stroke;
Care no more to clothe and eat;
To thee the reed is as the oak;
The sceptre, learning, physic, must
All follow this, and come to dust.
Fear no more the lightning-flash
Nor the all-dreaded thunder-stone;
Fear not slander, censure rash;
Thou hast finish'd joy and moan:
All lovers young, all lovers must
Consign to thee, and come to dust.

—*Cymbeline* (Shakespeare)

Paraphrase:

You need no longer be afraid of the heat of the sun in summer, or the extreme cold winds of the winter season. You have discharged your worldly duties and obligations. You have departed from this world and gone to the eternal home having reaped the fruits of your labour. Even rich and beautiful youths without exception must die and share the same fate as poor chimney-sweeps; and their bodies must be reduced to ashes or dust.

You should not any longer fear the angry looks of the great and the powerful. The

blow of an oppressor and despot cannot reach you. You have now gone to the realm where there is no longer any anxiety for food and clothing. You should not care for the small or the great, the weak or the strong because to you they are just the same. The difference between the two is quite immaterial as you do not stand in need of either. Even the kings, learned men, physicians and all others without any exception must die and be mixed with dust.

You should not henceforth fear the lightning or the most terrible thunderbolt. You should not as well be afraid of a false report against you or any blame that has been heaped upon you without any forethought. You have gone beyond the region of weal and woe. There is no denying the fact that young lovers and all others must attain your state and be mixed with dust.

2. RURAL LIFE IN ENGLAND

It is a pleasing sight of a Sunday morning, when the bell is sending its sober melody across the quiet fields, to behold the peasantry in their best finery, with ruddy faces and modest cheerfulness, thronging tranquilly along the green lanes to church; but it is still more pleasing to see them in the evenings, gathering about their cottage doors, and appearing to exult in the humble comforts and embellishments which their own hands have spread around them.

—*Washington Irving*.

Paraphrase:

How pleasing it looks to see a body of peasants going to the church dressed in their best attires with rosy faces and a moderate degree of cheerfulness overcrowding peacefully the lanes bordered with green trees leading to the church on a Sunday

morning when the church-bell is sending forth its sweet harmonious music across the calm fields! But, our heart is filled with greater joy when we see them at the dusk of the evening, standing in a group near about the doors of their cottages and feeling happy in the moderate comforts of huts and the simple decorations which they have made with their own hands in and outside their small dwellings.

3. WORK

Putting its trust in its father, it is careful for nothing—being full of love to every creature, it is happy always, whether in the play or its duty. Well, that's the great worker's character also. Taking no thought for the morrow; taking thought only for the duty of the day; trusting somebody else to take care of tomorrow; knowing indeed what labour is, but not what sorrow is; and always ready for play—beautiful play.

—*Ruskin*

Paraphrase:

The child has implicit faith in his father and therefore he is free from all anxieties. You will find him always happy and cheerful, whether he is playing or doing some work. The qualities of a great worker can be compared to those of a child. A truly great worker likewise does not care a fig for the coming day, but discharges the daily round faithfully knowing full well that there is the Almighty Father to take care of him and to provide him with all his necessities. He realizes full well the dignity of labour. Sorrow has no place in his mind and he is always prepared to undertake work and duty in the spirit of play—indeed, a fine play—without caring for success or failure.

SOME SYSTEMS OF NATIONAL EDUCATION

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

A CAREFUL and comparative study of the different national systems of education reveals that 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. It is only when seen in its own setting that each system of education can best be understood. Though each system is characteristic, yet, certain general tendencies point to the growth of world-citizenship that is going on all over the globe.

The boy or the girl at school to-day will be the man or the woman in later life. The good citizen has to be made in the days of the school, and trained in the college, because it is in the time of youth, in boyhood or girlhood that the character is shaped, when the whole nature is plastic. Modification and shaping of the character in the right direction is possible only then, if children's conduct is governed by an ideal. Let us examine what we mean by 'an ideal'. To put it in a nutshell, an ideal is an idea that is constantly in the mind, as distinguished from the fleeting thoughts that come in and go out of the mind like visitors in a cinema-house. An ideal is a fixed idea that rules the human conduct. "Yat Bhaavam Tat Bhavati", that which you think about constantly, that you become, so that you can shape your character as it came with you into this world, and can improve it. Defects may be got rid of, and good qualities may be strengthened.

Every one knows that at present very great changes are taking place in the world at a very great lightning speed. According to modern scientists a new type of humanity is being born in the world with certain special qualities in common. They are alike in their physical bodies with a recognisable facial type, and a particular sort of "temperament". All over the world in every country a spirit of revolt is noticeable among the young people against their elders. This difference from their elders is growing more and more intense day by day. In the past there were rarely any strikes in schools and colleges as we find nowadays. The youth are now very quick to realise a social ideal. They are very eager to throw themselves into movements of reform and improvement. They are very enthusiastic in taking them up. They evince considerable interest in discussing them. Wherever you go, you find the same spirit. One of the most marked characteristics of modern youth is that they desire to be friendly with the youth of other nations. The Scout movement has cemented the bond of universal brotherhood and friendship among the youth.

Who can doubt that the whole attitude of our dear Motherland towards the world is changing? India can no longer isolate herself from the rest of the world; she claims her right to a place of equality and freedom among the world nations. This freedom and equality thus claimed by the modern

youth of our country as well as of other countries of the world is, indeed, a mark of school and college life.

From what has been stated above it follows that what you aim at in your ideals in youth, you will be able to realise in your manhood. The boys of to-day in Indian schools and colleges are our future statesmen. They will have the destiny of India in their own hands to-morrow. Hence in school-days the spirit of the citizen should be cultivated.

It has been said that a citizen is one who is fit to live in a city. Citizenship is the same as what the old Greeks meant by "Politics" (The Greek word "Polis" means city). But the politician is not always a good citizen; for, a good citizen thinks less of himself than of the nation's gain. "Serving the country of his birth" is his watchword. Hence, we may say that he alone is a good citizen who can live usefully and harmoniously with his fellows. This is the essence of the idea of citizenship.

The first task of every school is to educate the child, not to prepare for life. True education, however, is the best preparation for life. But, we will see presently that all German schools provide an education for the purposes of life.

We must recognise the solidarity, in a democratic state, of the curricula of the primary and secondary schools.

To place the child, be its parents rich or poor, *en rapport* with the environment is the true purpose of education. It is to place the child in touch with, and make him or her responsive to the civilization into

which the child is born. In fact, it is to make the child understand the world in which it has to live.

Spirit is the crown of Universal Existence, and Matter is its basis. Mind is the connecting link. It is the interpreting agent. The Child is the Embodied Soul, and not only should *Prakriti* be made intelligible to it, but it should be made to know itself. The whole field of true education lies in this direction.

There is the Organic Nature, the Inorganic Nature, there is the theoretical side of man, the practical side of man, and there is the aesthetical side of man. These are the five fundamentals of training. Let us examine how far the curriculum of the primary school meets these demands.

Inorganic nature forms the subject of the lessons in elementary physical science which introduce to the observation of the pupil the varied phenomena of the world around him, while arithmetic, the science of number, enables him to quantify and locate his experiences in that world.

The world of organic nature is made real and intelligible by the lessons in nature-study and geography. In nature-study the child is made acquainted with "the teeming world of life" around it. The various forms of animal and plant life full of diversity and beauty come under the child's observation. This knowledge of the living environment is completed by the course in geography which deals with the surface features, the climate, the waters around and within, and the heavens above.

Let us now turn our attention to the humanistic elements of the curriculum. The

arts of reading and writing with grammar as the science of correct expression help to develop the theoretical side of man. These help to develop the man as thinker. By means of these arts the mental powers are abundantly increased, and the circle of realisable experience widened. It is by reading that the individual gains the experience of the race and life is made richer and longer. It is only books that make national culture possible.

To develop the practical side of man, that is man as doer, history is included in the curriculum. History aids the child to acquire the garnered experience of the race, to locate his own place in society, and to learn his duties and privileges as a social unit. History enables the child to understand the life of to-day, and to become an actor under the influence of complete knowledge, and therefore right judgment.

The religious and aesthetic side of man, (man as worshipper), is developed by the charming prose the child reads, by the noble examples the child hears of, by the poems, songs and hymns learnt at school, and by the forms he draws and models he makes.

These are the five gateways that open into the world of childhood, and it is through these and these alone that the child may reach the world of a full, rich manhood. All these are absolutely essential, and no curriculum can afford to omit any of these. This may be regarded as the scientific curriculum for all primary schools.

FACTORS OF THE CHILD-WORLD

- | | |
|-------------------|---------------|
| I. Man, | II. Nature, |
| (1) as thinker | (1) Inorganic |
| (2) as actor | (2) Organic |
| (3) as worshipper | |

All children must live in this world of the present; but some children will have a fuller and richer life than others. These need a more generous curriculum, but not essentially different. They require a further period of adjustment in the secondary school. The curriculum of the secondary school will only be a development of that of the primary school, and the five fundamentals of the primary will remain the five fundamentals of the secondary school also. These two curricula may be represented as two triangles standing on the same base on the same side with vertices at right angles to the base. The one curriculum is simply a development of the other. Thus the elementary science of the primary will develop into the chemistry and physics of the secondary school; arithmetic will develop into algebra, geometry and trigonometry; nature study becomes biology; and geography grows into geology and physiography.

The same development may be noticed on the humanistic side also. For instance, the child as thinker will replace his lessons in the home tongue by studies of the ancient or modern tongues, along with the principles of comparative philology and philosophy. National history develops into international history, and the beginnings of aesthetic and ethical studies of the primary school will naturally develop into the riper and richer courses of the secondary school.

This explains the solidarity of the curricula of the primary and secondary schools.

Life is, after all, largely a matter of compromise. Ideals are to be aimed at, never hit. It is the striving after, not the attaining of ideals that is the motive force behind human endeavour. "Ideals recede farther and farther as we advance; they rise towards the stars as we seek them. Like the spirit of some Alpine climber, who sees peak after peak rise as he rises, so do the ideals of life beckon men to the stars".

Now, let us have a bird's eye view of the movement for national training in the four principal countries of the world, England, France, Germany and the United States. In comparing the English, German, French, and American systems of education, we notice that they naturally group themselves into two classes, namely the individualist and the socialist. France and Germany are striking instances of the socialistic type. In it the individual is lost in the community. England and America are striking examples of the individualistic type. In it we notice the triumph of the individual. In France and Germany the administration is strongly bureaucratic; the local community, as such, has practically no powerful control over the primary school or the teacher. They are both State institutions. In Germany the State nominates all the school officials. The sole local representatives are the mayor and the priest; and they themselves are State officials. The people have no control whatever over the school or its curriculum. What is more interesting is that they are expressly precluded from visiting it or evincing any active interest in the education.

of their children. To put it in a nutshell, the State becomes the foster-mother; and any interference from the natural mother is resented. To the great majority of Germans, the State is the "fairy godmother" without whom they can do nothing.

In France the bureaucracy is still more paramount. The whole administration is controlled by officials, and the local controller is the primary inspector. The Minister of State drafts the curriculum in Paris, the French capital. Teachers are trained, appointed, paid, and pensioned off by the State.

England is the land of compromises. The National Church is a compromise, the political constitution is a compromise, the system of national training is a compromise; in fact the national character itself is a compromise. This tendency to compromise makes true individualism possible. The truest freedom is possible only through sacrifice. The system of administration is a compromise between the bureaucracy of Europe and the "licensed liberty" of America. The central authority licenses the teachers but does not pay them; it pensions them but does not appoint them. At present it has absolutely no voice in their removal by the local authorities. The community in England has complete control over the school and its curriculum, while the State reserves to itself a power of veto which will be used chiefly to prevent inefficient and ignorant administration.

America is the land of the government of the people for the people by the people. People's schools are therefore governed by the people. The common school of America

is completely controlled by the common people and their representatives. It is their work to appoint, pay, dismiss and license the teachers. The teachers are not civil servants in America. They form an unprofessional class. They do not have the professional exclusiveness of the French or German teacher, nor do they possess the professional sense of unity of their English brother. The continental school and its teacher stand apart from the people. They are part of the State machinery for the manufacture of citizens.

It follows from what has been noted above that in America and England the school and its teacher are part of the community. The school has but slight influence upon public opinion. In these countries newspapers, theatres and cinemas are more powerful than the school, for the manufacture of public opinion.

The school-life of the English child is from 8 to 9 years; of the German child from 7 to 8 years; of the French about 6 years; and of the American about 5 years. In England the minimum leaving age is 12; it is 11 in France; it is 13 in the country and 14 in the towns of Germany. In the United States it varies considerably.

Germany has realised the compulsory system. Every child is compelled to pass through the educational machine. The habit of school attendance has become automatic in Germany. Evading the law of attendance scarcely occurs either to the German child or the German parent. In Germany the parent or guardian, says the

law, is fined from a penny to a shilling for each day that the child is absent without proper excuse; and if the fine is not immediately paid, imprisonment for from 3 hours to a day follows.

In France and England the systems are too young for such an admirable habit of school attendance as in Germany. School attendance from day to day is improving more in England and less in France. "Taking French leave" has become proverbial.

As for school buildings, let it be noted that the English school playground is unrivalled. German and French children rarely play. It has been pointed out that in France the teacher is legally responsible for all accidents to his pupils, and this accounts for the French children not playing. American children "seem to be losing the faculty of play". Every lover of children admits that the best of schools is a very poor substitute for the open air.

The furniture and fittings of the American class-room are considered to be superior to those of England or Germany. In German and French schools, the teaching apparatus is generally put out of sight when not in use. Many English and American schools are beautifully decorated with fine busts and pictures. The French and American schools are equipped with a school library more often than the English or German school. School gardens are more common in France and Germany than in England. But in no other country are school games so well organised and developed as in England.

Education is more philosophical and more scientific in Germany. Both primary and secondary schools afford no direct preparation of life.

In France there is the other extreme. The national character has lost its conservative elements. Its respect for old-world ideals has gone. There is a close affinity between this spirit of modern France and that of urban America.

The school excursion of the German school was unknown in the English school. In England travelling and hotel accommodation are much more expensive than in Germany. The extremely variable climate in England is against school excursion.

The curriculum of the English school varied enormously, and this variation depended but little upon the environment.

We notice the same variation in the American school, but for different reasons. The school superintendent has his own ideas of a school curriculum, and these ideas duly appear in the school. The American school readily becomes a victim to the faddist. There is no room for fads in the German school.

In Germany, France, and the United States periodical conferences of officials and teachers form an integral part of the educational machinery; but similar conferences in England are the result of private initiative, and no pecuniary aid from the State is received.

The freedom of the teacher varies in different countries. In Germany the teacher is under the control of the local inspector, who is generally the parish priest. The

classification of children is subject to the inspector's approval and the general supervision of the school is in his hands. It is said that in some parts of Germany a teacher may not marry without an official permit.

In France the primary inspector examines and classifies the children himself, and supervises in detail the work of the school. He visits the school twice a year, and that generally without notice.

In America the teacher is helped and guided by the directions of the superintendent. The teacher is told not only what to teach, but how to teach.

In England the teacher is free as to classification and examination of his children. His freedom extends even to curriculum and method. It follows that on the whole the English teacher has greater liberty in the school than any of his brothers in other countries.

It is universally admitted that the German teacher is the most thoroughly trained teacher in the world. His training is distinctly religious, and is intended to develop a loyal churchman. All German teachers are philosophers and many of them are enthusiastic Herbartians; hence, the doctrines of apperception and interest, together with the formal steps are often to be observed. A German teacher never begins a lesson without a preparation covering a recapitulation of previous steps, and completing it by correlating the material presented with the material of the other portions of the curriculum.

In Germany the office of the teacher is looked upon as one of the most onerous and honourable offices in the community. The German teachers are justly proud of their

profession, and their country is proud of them. Teaching has become a fine art, and, like all fine arts, there is evidence of formalism in it. Some experts think that the German teaching is too stereotyped in character, lacking in originality and resourcefulness.

In view of the conclusions arrived at by a study of the four typical systems of national training, we may rightly expect the school of tomorrow to produce mental alertness in its pupils, and to supply the nation with a body of trained intelligences.

A word or two about the education of girls in the different systems of national training.

In drawing up a course of training for girls the following special characteristics must be borne in mind—the peculiar physiological functions, the emotional nature, the ready susceptibility to fatigue, the periodicity of effort of the fair sex. Every scientific man admits that the education of girls must be carried out on lines somewhat different from that at present prescribed for boys. It is pointed out that the education of girls must be different in method, not in purpose on the score that the sexes are complementary, and not supplementary. A distinguished scientist observes: "Man is more active, energetic, eager, passionate, and variable. He is more original. Woman is more passive, conservative, sluggish and stable. As mother she has more altruistic emotions. She is stronger, and has greater independence and courage. Her constancy of affection and sympathy is more pronounced. She has greater stability, more commonsense."

It follows clearly that boys are to be educated to become men, and girls to be-

come women. This self-evident principle seems to have escaped the attention of reformers in America. An Indian educationist who lived in America for more than a decade has observed: "The American woman is slowly degenerating in consequence of her emancipation. As she leaves the sphere of her home to enter the great market of life, she becomes less able and willing to fulfil natural duties. This is the opinion of famous physicians and clergymen. It is as a more efficient helper, a more cultured companion in life, an able adviser in times of trouble to man that the German and French writers regard the educated woman. Hence, as a rule, there are separate and distinct schools for girls in Germany, France and England. For higher education of girls and women there are three possible plans, of which one is "separate schools". The other two are: to educate girls in annexes to boys' schools, or as a sub-department of the school; and the other is to educate them in mixed schools, where the girls are taught side by side with boys, the teacher being a male or female as the case may be. This is true co-education. Co-education is the rule in America. In France co-education is tolerated only in rural primary schools, but in French secondary schools there is no co-education allowed. Though in Germany too co-education is only tolerated, yet it is not popular. It is the only course possible for the rural schools. In towns only 3/10 of the children are taught in mixed classes. In the secondary schools of Germany no co-education is allowed. Democratic tendency has developed to some slight extent in France, to a greater extent in Germany, to a still greater extent in England, and most of all in America, so far as primary education is concerned."

QUICK AND DEAD

BY SRI R. SIVARAMAKRISHNIE, B.A., L.T., Tutor to H. H. Elaya Raja of Travancore, Trivandrum

"IT is not by amusing oneself that one can learn," said Maitre Mouche (in Anatole France's 'The Crime of Sylvestre Bonnard').

"It is only by amusing oneself that one can learn", I replied. "The whole art of teaching is only the art of awakening the natural curiosity of young minds for the purpose of satisfying it afterwards; and curiosity itself can be vivid and wholesome only in proportion as the mind is contented and happy. Those acquirements crammed by force into the minds of children simply clog and stifle intelligence. In order that knowledge be properly digested it must have been swallowed with a good appetite."

Dullness in teaching often seeks to justify itself by the plea that 'it is not by amusing oneself that one can learn'. Whatever value this plea may have in the higher stages of the acquisition of knowledge, it has none so far as the elementary stages are concerned. Here interest not only facilitates the acquisition of knowledge, but is almost a necessary condition of it. It is therefore the duty of those who are engaged in teaching the young to explore all possibilities of making their teaching lively and interesting.

Paradoxical as it may appear, a too rigid adherence to teaching method often tends to deaden interest. A conscientious teacher who is obsessed by the technique he has learnt in the Training College is apt to lose sight of the higher aims of teaching and of

life. It appears to me that teachers of forty or fifty years ago when educational science was still in its infancy trusted more to their intuition than to acquired technique and succeeded perhaps to a greater extent than their successors of the present generation in making their teaching interesting and holding the attention of their pupils. Elderly men who can re-call their school days at this distance of time will testify to this.

How can we make teaching interesting? In the first place we must have scholarship and know considerably more of our subject than we have actually to teach. A teacher who is only a chapter or two ahead of his pupils cannot hope to interest them. He must bubble over with his subject and then it will not matter much what method he employs to impart it. What is taught with enthusiasm is learnt with eagerness and is not easily forgotten. And the teacher's interest must not be confined to his own particular subject. While specialising in one subject he must take a broad, general interest in other subjects, particularly in matters relating to current history and politics as well as scientific and cultural progress. He will then be able to make interesting digressions and throw illuminating sidelights. Sir C. V. Raman's popular lectures on science would not be half as interesting as they are but for his general culture and his many-sided interests.

It is not possible within the limits of a magazine article to indicate the various

methods that might be employed to make teaching quick and not dead ; but one point may usefully be emphasised, *viz.*, that as far as possible the concrete should be preferred to the abstract and where it is not possible to avoid the abstract altogether, to prefer the less to the more abstract. In this respect let us follow the example of the poets rather than of the philosophers. Shakespeare is so fascinating and so easily understood even in his difficult passages, because of his vivid and sometimes even gorgeous imagery. Much of the dullness of our teaching is due to our anxiety to impart the maximum of information within the minimum of time, a circumstance rendered necessary by the exigencies of examinations. Thus teaching is quick in a sense entirely different from the one in which the word is used in the title of this essay. In the latter sense what is contemplated is a quickening, a making alive, of the imagination of the pupils ; but unfortunately we have little time in our schools to exercise the imagination of the pupils, nor for that matter our own.

Avoid as far as possible, especially in language teaching, the method of definitions, synonyms and equivalents and resort to examples, homely and familiar illustrations, stories and anecdotes, taking care to see that they are relevant and appropriate. Help the pupils to visualise descriptions. Students will often understand a poem or a passage of prose better by visualisation than by listening to the verbal explanations of the teacher. Why waste words in explaining Wordsworth's *Daffodils* line by line and phrase by phrase ? A far better purpose

would be served by asking the pupils to close their physical eyes and see with their mind's eye the host of golden daffodils beside the lake, ten thousand tossing their heads in sprightly dance. And then the scene and the poem will be to them an abiding treasure and oft when on their couch they lie, their hearts will dance with the daffodils.

Two superstitions in the teaching method of our schools have to be mentioned so that they may be combated. One of these relates to the use of the mother-tongue and the other to lecturing. Though in the teaching of English language and literature it is desirable that as far as possible English should be the medium of instruction, a rigid exclusion of the mother-tongue is by no means called for. My own feeling is that teaching can be made more interesting than it now is by a liberal and timely use of the mother-tongue, even in subjects in which English is or ought to be the medium of instruction.

Lecturing as a method of teaching has come in for greater condemnation than it deserves. It is contrasted unfavourably with the Socratic method, the method of question and answer. Of course there is much to be said in favour of this latter method, especially as a means of making pupils think for themselves. But lecturing, too, has a definite place in teaching. In the teaching of literature it is an invaluable aid. So I would say to the teacher : " Lecture by all means when the mood is on you, not minding the rules of pedagogy. Thus only can you communicate by voice and manner something of the enthusiasm and the joy you feel. Such communication of emotion

is the whole secret of inspirational teaching. It will not matter even if occasionally you talk above the heads of your pupils. They will understand you by your manner ; but do not overdo the lecture, nor make it a habit ; for lecturing is only one of the ways of teaching and a teacher who habitually lectures ceases to command the attention of his pupils and deprives them of the opportunities of thinking and speaking. "

Whatever method we may employ, the aim should be to interest the children and make them happy during the time they are with us. The miseries of life will come to them in good time. We need not prepare them for those miseries by our teaching methods. The teachers whose memories we cherish with affection are those who contributed happy hours to us in the morning of our life and we cannot do better than follow their example.

EXTERNALISED MEMORY AND THE POTENCY OF THE SCHOOL LIBRARY

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

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

Education is not = Loading rote memory ;
but = Training for the use of externalised memory.

Hence is the potency of the school library.

The advent of reference books and the public library system demands a change in the technique of education. Indeed it may even be claimed that they demand even a revolution in educational methods. Such revolutions had taken place in educational technique in various ages in response to the advent of different inventions. Hence it would be easier to visualise the new demand made by the invention of reference books and public library system if we first trace a few historical parallels.

INVENTION OF WRITING

The first related to the invention of writing, the credit for which goes, according to some, to the Indian community. Before writing was invented the technique of education largely centred round oral instruction and the improvement of rote memory. In this matter ancient Indians reached a high water mark. They achieved the unbelievable feat of carrying all the *Vedas*, all the *Sastras*, and even the dictionary in their memory. So should it have been in every other community. But once writing was introduced a movement should have set in to re-adjust the technique of education. Tradition and the consequential time-lag might have delayed this readjustment. But it had to come eventually. One can imagine how even the equipment of the school should have been revolutionised by the effect of the invention of writing on the technique

of education. Sand trays with the fore-finger used as the stylus might have had priority. But by slow degrees other surfaces and other forms of stylus for writing would have come. The new comers—cudgion leaf manuscripts and clay tablets—would have been admitted. Certainly as a consequence some at least of the time of the pupil would have been diverted to the art of reading and writing from that of hearing and memorising.

INVENTION OF PAPER

The next great epoch was that of the invention of paper by the Muslims of the ninth or the tenth century. This invention led to the production of written materials on a much larger scale and in a more acceptable and plastic form. This led to the production of manuscript books on a scale greater than what obtained till then and this in its turn intensified the change in the technique of education. Part of the time was spent in copying manuscripts for one's own use. Calligraphy slowly reached its high water mark. Formal education was considerably modified by the fact that books were available in greater number for its furtherance outside the school.

INVENTION OF PRINTING

A still higher pitch of the change due to the invention of writing was reached after the invention of printing from metallic movable types by the Germans five centuries ago. No doubt this invention took a long time to have its fullest repercussion on the technique of education. But it had reached its full force long before the life-time of the present generation. Printing made written resources cheaply available to one and all. To-day several of the earlier years of the

school life are spent in the acquisition of the power to read printed materials. The possibility of supplying each pupil with a copy of the same book has had a tremendous effect on class room technique. Now the infant begins with a printed book even on the first day of its educational career.

We can visualise a normal school day in the pre-writing age, the pre-paper age, in the pre-printing age and in the present day and compare them in our imagination, working out every detail of difference not only in the technique of education but also in the equipment going with the technique. At the one extreme we have a bare room with young ones learning by rote what the teacher recited. In the other extreme we have the pupils coming into the class room with a pile of printed books of their own, with even a bigger pile of note books and with pencils, fountain pens and erasers. The teachers' role has also changed beyond recognition.

INVENTION OF READY REFERENCE BOOKS

A no less revolutionary invention has come during the last century in the facilities available for the transmission of knowledge and information. It is the invention and production on a wide scale of a new type of books known as reference books—ready reference books if one desires to emphasise their outstanding feature. There were few reference books before the nineteenth century. But we are now living in the age of encyclopaedias, directories and year-books. Let us remind ourselves that these are not the only structural varieties of reference books to-day. About eighteen structural varieties are recognizable. We have such reference books in almost every con-

ceivable subject. Here is an estimate* of the number of classes of knowledge that have attracted to themselves ready reference books of the several structural varieties:

Atlas	81
Bibliographical periodical and abstracting periodical	161
Bibliography of subjects	520
Bibliography of individuals	188
Bibliography of bibliographies	27
Bibliography total	896
Bibliographical dictionary and who's who	42
Concordance	86
Dictionary general	330
Dictionary special i.e., of terms peculiar to special subjects	92
Dictionary (total)	428
Encyclopaedia	164
Formulae	21
Gazetteer	27
Guide	52
Leading cases	18
List	21
Statistics	17
Tables	153
Yearbooks, directories and calendars	148

Further the number of such reference books in the world to-day goes far into four digits. What is more, the publishing world has set up the necessary organisation to revise these ready reference books periodically and bring them up-to-date from time to time.

*Ranganathan (S. R.) and Sivaraman (K. M.) *Reference service and bibliography*, Volume 2, 1941. (Madras Library Association, publication series, 10) Pp. 16-17.

AN ANACHRONISM

The school that never brings these facts to the notice of the pupils, the school that does not give them practice—ample living practice—in the use of such sources of information, the school that does not induce in its pupils that spirit of self-reliance and that desire for self-education and self-help which can develop only if there is confidence in one's capacity to get the maximum benefit out of the printed aids which society makes available in plenty to-day, should be said to be an anachronism. In several countries initiation of the pupils in the use of ready reference books has been taken as one of the necessary duties of the school. This new duty has transformed the technique of education in unthought of ways. The transformation has been brought about with eagerness because it has given a new solution to the conflict between the acceleration of the coming in of facts and the limited capacity of brains.

EXTERNALISED MEMORY

Are we fair to our younger generation if we still carry on our work at school as if ready reference books have not been invented? Should we not recognise that the ready reference books are equivalent to externalised memory? Is it not appropriate that we who are the descendants of those who were famous for having harnessed ordinary memory to educational purposes to an unparalleled degree should no longer be second to any in the world in harnessing this new invention of externalised memory to-day?

INVENTION OF PUBLIC LIBRARIES

We should not fail to mention here another consequence of the above sequence of inventions in providing newer and newer facilities for the transmission of the community's new facts and experiences to every body as and when they get created. That consequence itself amounts to a new invention. It is the gratuitous provision of printed materials as a public project for the perpetual self-education of every citizen. This invention is more than half a century old in several countries. The establishment of public libraries too has had considerable effect in hastening the changes in the technique of education initiated by the invention of ready reference books. It is a sad fact that various historical factors have benumbed our land just during this eventful period and that it has been disabled from making its natural normal progress and keeping abreast of time in several matters; with the result that this new invention of public library service is still being denied to our people. No wonder, therefore, that the changes in educational technique demanded by the invention of ready reference books have not yet been reinforced in our land by this, the latest of the inventions, to the extent to which they have been elsewhere. But it will not be long before our land too will set right this fault; the generation now at school may have the service of a public library system when it reaches adulthood.

PEDAGOGICAL CONSEQUENCE

One pedagogical consequence of the concept of externalised memory and the institution of a public library system for easy and gratuitous availability of the externalised

memory for the use of one and all is that education means not merely imparting to the pupils some basic factual knowledge but also that of teaching them the methods of finding out other and new facts and information as and when they are needed. This would require that the pupil should be made the chief actor in the arena. His curiosity is to be kindled rather than smothered. The enquiring and exploring attitude has to be carefully built up. Teaching the methods of *finding out* is half the task of educating. The only way to teach a method is to provide opportunities for applying it. This means creating situations in which the pupil has to *find out* information himself and not for the teacher to tell him everything; providing opportunities for *finding it*; throwing the pupil amidst books; guiding him to *find* his way about; training him in extracting the necessary elements from the concerned books; and teaching him to weave these elements into a whole so as to become the information required.

EXAMINATION TECHNIQUE

This change in the technique of education will bring a change in our outlook on the examination system and hence in its technique. Examination need no longer mean solely, squeezing the sponge of the candidates' brains many of which had damaged themselves and made themselves unfit for creative work by absorbing much more than their normal capacity. Surely the educational world is not so bankrupt as not to invent methods of sizing up pupils, which are not solely dependent on what reduces itself to a sort of automatic writing by forcedly fed brains. The aim of the

examination should be to find out the capacity of the pupil to conduct himself successfully in situations in life. For this purpose one cannot see why examination with books cannot become a legitimate amplification of the examination system now in vogue.

THE POTENCY OF THE SCHOOL LIBRARY

Thus follows the new role that the school library has to play in the daily education of the pupils. It cannot any longer afford to be a closed cupboard to be opened on coremonial occasions. It must on the contrary become the very heart of the school. It must look like a beehive into which the pupils flow in and from which they flow out incessantly. The school library should be integrated into the hourly life of the pupils in the school. It should be integra-

ted not only in relation to instruction but also in relation to examination.

The modern school will fulfil itself only if it exploits the potency of the school library to its fullest extent. For it will be judged by the degree of flair with which it equips the pupils in using the externalised memory which they would find stored wherever they go. The school library itself is one such storehouse. Hence it is the extent of practice which the pupils get in exploiting the externalised memory stored in it that will fit them for efficient life in their adulthood; and it is therefore the extent of this practice that will measure the success of the school. Hence is the potency of the school library in these days of externalised memory.

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THE IDEAL OF EDUCATION

BY MR. ANGELO MOSES, M.A., F.R.A.C., B.P.E., Baroda

“THE present system of education in modern India is faulty and fundamentally wrong” says Swami Abhedananda, “for the education of a nation must depend upon the national ideal of civilization.” Education, as Herbert Spencer has said, “means the training (of the mind) for completeness of life.” Education will bring out the perfection, the man which is already latent in his soul. Education does not mean that a lot of ideas will be poured into the brain of the individual and they will run riot; but it means the gradual growth and development of the soul from its infancy to maturity.

But what do we see in our Schools and Colleges today? The students are compelled to study a little of the different subjects in their text-books and are obliged to cram the notes of their teachers in order to pass the examinations creditably. They tax their memory for the time being and forget what they learnt as soon as they have finished their course. They get their Degrees and Diplomas for their ignorance. Year after year scores of full-fledged graduates troop out of the portals of Indian Universities with none of their faculties attuned to the task before them. They may as well have been trained in Timbuctoo.

Contrast this with the ancient system of training which never failed to train the character of the young man and to bring out the very best in him. In the words of the Hon'ble Mr. J. P. Srivastava, “there was the Maulvi or the Pandit versed in his lore,

universally respected, indifferent to monetary gain, secure against his few wants by voluntary presents made by the community, and there he sat under a tree paying individual attention to the students who came to him for learning and moulding of character.” He was drawn from the very society where, apart from teaching, he had a distinct place; he had points of contact with the society in which he was working. He officiated as priest and recited religious stories during sacred months. He fulfilled in every way the popular notion of learned men about whom we read in Goldsmith's *Deserted Village* :—

“And still he gazed and still his wonder grew
That one small head could carry all he knew.”

In this system the student had an example to follow. His guru was his example and his guardian. A living example is better than hundreds of precepts. A teacher should not be like a man who draws a fat salary and lives an immoral life. Such a man cannot be an ideal teacher. One living example will change the whole character of the student, and it will mould his future career according to the ideal which is before him.

Character-building must go hand in hand with intellectual culture. Self-control, self-mastery, honesty, truthfulness, self-sacrifice and disinterested love for all should adorn the character of a truly educated man or woman. This is the Hindu ideal of

education. But a man who robs others to promote his self-interest is not a civilised man according to the Hindu ideal. The Christian and Muhammadan ideals are the same. A man must not be judged by his outward appearance, but by his inner nature and character. The outward garb, dress, clothes, formality, etiquette do not amount to anything; the Lord sees the purity of the heart. We must be pure in heart and loving to all, irrespective of caste, creed or nationality. Any education that alienates mortals from mortals, that disunites brothers from brothers, is not uplifting and should not be the ideal. Therefore the aim of education should not be mere intellectual culture with commercial ideals to gain one's livelihood in the struggle of competition, but the ideal of education should be such as would elevate man from his ordinary selfish state into the unselfish ideal of Godhood.

Proper education should include moral training. The whole of Ethics depends upon love, which does not mean selfish love, but the expression of oneness in spirit. Love means the attraction of two souls which would vibrate in the same degree and which would be tuned in the same key. As Swami Abhedananda has beautifully expressed it, "Just as in a room when two musical instruments are kept tuned in the same key and when one is struck, the other responds; so is the case with two lovers. When the thoughts and ideas which rise in the mind of the lover will vibrate in the mind of the beloved, and will produce a similar response, then there is love, and that means oneness in thought and in spirit. Again where there

is true love, there cannot be any selfishness. If you love anyone, you would be ready to give him all that you possess; because you would say, 'O, my beloved, thy necessity is greater than mine. Whatever is mine is thine. We must learn to merge our small personality into the bigger personality of humanity.' That should be the ideal of moral education.

Physically we should develop and train our bodies so that we can have strong and healthy bodies possessing abundant powers of endurance. Then we should educate our minds so that we may be able to acquire self-mastery and not remain slaves of passions, desires and selfishness. Self-conquest should be our ideal in training our minds.

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THE EVILS OF THE DOWRY SYSTEM AND REMEDIES

SRI M. A. JANAKI, B.A., B.L., *Advocate, Triplicane, Madras*

THE relationship between human laws and social conduct is essentially dynamic; it changes almost from day to day. Many jurists have endeavoured to dispose of the matter by asserting that custom is a source of law or the source of law. A rule of conduct may be from one point of view a law and from another point of view a custom. It is equally obvious that an habitual practice does not cease to be a custom when it is reduced to writing and clothed with the authority of the law. It is clear that most customs arise from individual habits which become generalised in a particular class, group or community. It is important to distinguish between the pattern of conduct displayed by the actual behaviour of human beings and the formulation of that pattern contained in the law. There are inter-actions continually going on between law on the one hand and innumerable physical, psychological, economic, moral and political forces on the other. All these forces and many others become merged in the pattern of conduct which forms the end-result of the inter-actions, and it is impossible to calculate the amount of pressure exerted by any one of them separately. Most people prefer to believe that their actions are dictated by considerations of morality or economic advantage, or a sense of honour or public spirit, rather than by pressure of legal obligation. The very correspondence of the legal obligation with one's feelings or one's motives or convictions is a mark of its importance and excellence.

So it is important that there should be a broad correspondence between the social conduct actually followed by the community and the pattern or design which is formulated by the law. The law will fail to retain support if it lags too far behind actual practice and equally so if it is abandoned by people whose standards have advanced to a stage substantially beyond that attained by the legal system; in the latter case, it will be disregarded by those whose reach does not extend as far as the grasp of the law, and if we will mould our laws and revise our customs, so as to emphasise the rational element in both, the march of reason and the pattern of social conduct might leap forward together towards distant goals, which at present seem but far-off dreams of remote splendour.

Now coming on to the question of the dowry system that is agitating the minds of the social reformers, the politicians and the legislators, we find that the system has got its own advantages and disadvantages. The most important advantage of the system is that it takes the place of a right of daughters to share in their father's property and sometimes even a decent share of the property, and thus provides an opportunity for girls with moderate beauty, or no beauty at all, to be well placed in life from the beginning of life. Sometimes this money acts as the pin-money of the married couple and poor boys with intelligence are able to develop their powers and thus improve their status

in life. In a country where child marriages are prevalent, and marriages are arranged by the parents of couples whose likes and dislikes have not made themselves prominent, it is but right that some arrangement for their future moral and material security should be made and the dowry acts as a norm for that purpose. But at the present day the evils of the system far outnumber the benefits. To state them shortly, the system is at the bottom of many suicides by young girls, and troubles and anxieties of parents of girls, and is also the cause of many criminal offences. The dowry system is more rampant and common among the Hindus and it is they more than any others who are the victims. The passing of the Child Marriage Restraint Act has in a way put an end to its worst evils; but still the anxiety of the parents of the girls to get their daughters settled in life during their life time affords room for its presence in the society of the present days as well. So let us consider the reasons for its existence in detail and then devise such remedies as may be necessary, social, economic and legislative.

The first and foremost reason for the origin of the system is the idea ingrained in the minds of the middle class parents that it is their religious duty to get their daughters married at any cost, and the supposed religious compulsion for girls to get married. It is considered a great honour and religious salvation in a future life, if parents are able to make a *kanyadhan*. The Hindu society does not view with favour unmarried girls and marriage is considered to be the only and necessary *Samskara* for the girls. This idea is so deep-rooted in Hindu minds that

even at the present day when so many facilities are available to put an end to the evil system, it is allowed to flourish with greater force. In all societies, and especially in Hindu society, girls outnumber the boys and even if a numerical adjustment is tried, we will find that all girls in a society cannot get married at the same time and at the same age. It would be much more difficult in a society which has got its own religious and moral scruples. The problem of the unmarried girls was solved in olden days by the introduction of polygamy. Owing to the impact of western knowledge and culture, at the present day, society has come to look down upon polygamy and so the race for the marriage of girls has resulted in the dowry system.

Secondly, the rise in the cost of living and the temptations that beset men and women in life after the introduction of railways, the break-up of the old village life and the joint-family system have made men calculate the cost of setting up separate families, and this has resulted in the demand of a price from the parents of girls, in order that they might be relieved of the botheration of setting up a new family. Besides, the cost of educating boys has become enormous, while their earning capacity is diminishing day by day. On the other hand girls of the present day are in no way better off than those of the earlier days, if they are not given a self-supporting education. They are as much dependent on their parents and brothers as of old for their livelihood, and have no freedom or independence. This difference in the training of the boys and girls makes it incumbent on the parents of

the girls to seek a good supporter for her in the middle classes, and as the girls are deprived of all their rights in their father's family, the boys trade upon the anxiety of the girls' parents by asking for a money payment in consideration of marriage. When once we begin to think of a thing in terms of money, then the usual laws of economics with regard to Demand and Supply begin to operate here as well. Men being the earning members of the society, a greater value is set upon their services and they are able to order things for their own convenience. Nature also has cast a greater responsibility on girls than on boys. While a single misbehaviour may doom a girl for her life, man is able to escape the punishment easily. This responsibility adds to the anxiety of the parents of girls to see them well settled in life in order that their name in society might not be spoilt by the misbehaviour of the girls. Men are always the aggressors in society and so the parents of girls find it difficult to keep them away from young girls and for that purpose the girls have to be kept in seclusion, which means greater accommodation and increase in the cost of living etc. India being a poor country all things considered, the evils of the dowry system have come to stay in the middle class society.

When we consider the legal aspects of the dowry system, we find that there is no room for it at all in law. Law does not impose any penalty on a man or a woman who does not marry. It does not compel any one to marry at all. While it restricts a woman from marrying more than one husband during his life-time or continuance of that married relationship, it gives full freedom (in Hindu Law) to men to marry as many wives as they like without any restriction. Only, property is given them with the legal intention of protecting the women of the family—like mothers and unmarried sisters. So even unmarried daughters do not get any share in the property of their fathers and only provision is made for their marriage expenses. This makes the parents of girls anxious to see that their daughters are well married during their life-time and for that purpose they are prepared to give even big sums to the bridegrooms who are well educated and capable of protecting their daughters. This offers a temptation to the bridegrooms or their parents to demand as high an amount as possible, and accept the biggest offer, other things being equal.

(To be continued.)

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SIR ASHUTOSH AS I KNEW HIM

• BY SRI BEPIN B. BANERJI, Murshidabad, Bengal.

AS a timid young man I could not even dream of coming face to face with a giant among men like Sir Ashutosh—giant in body, giant in mind and giant in a capacious heart. Yet the fact was accomplished at an age when my beard and brains were yet to grow. Sir Ashutosh was then not knighted, but was a Vakil of the High Court. He was once conducting a big land-acquisition case for a Zemindar, who constituted himself as my guardian in my college life in virtue of my father's service under him in his Zemindary. In my several walks of life I had occasion to come in contact with various sorts of people, but never have I seen such a brazen-faced thick-skulled specimen of the *genus homo*. Though he had made several vain attempts to cross standard VII, he used to instruct me on the intricacies of integral calculus and the niceties of philosophical studies; not only that, he used to send instructions to Sir Ashutosh on the law points to be raised in his law-suit and the manner of conducting it. Sir Ashutosh knew only too well how the fat purse of the man corresponded to the utter void in his upper chambers and deeply sympathised with me for my ill luck in having such a guardian and "tutor" in my college life. Day after day I had to carry the big files of his case to Sir Ashutosh like a porter carrying a heavy load, for, I had no law in my head then, nor have had any, I must confess, ever since. Sir Ashutosh seemed to understand fully my helpless state and was one day so moved at my piteous look as to ask

me if I did anything besides carrying files. Through frequent contacts with him, I became a little bold by that time and freely spoke to him of my college studies and the inability of my parents to bear all my educational expenses in Calcutta. To test my knowledge Sir Ashutosh then put a sum in Analytical Geometry to me to work out, which I could very fortunately solve. He then asked me to give up carrying the files of his estimable client, leave his house and go elsewhere, and offered to help me with a sum of money every month without which I would surely have been a carrier of files all my life. For this, his generous kindness to me then and paternal affection and deep solicitude for my welfare afterwards, I have thanks, deeply felt, which are the "only exchequer" of the poor to pay the debts they owe.

Besides this help, I had another very great advantage: I could frequently come in contact with him and this enabled me to observe the little incidents of his daily life and to know in my own humble way how that giant mind worked. Any sub-editor of a trash journal can fill in two big columns of an obituary notice with a plethora of adjectives. He may very carefully select the choicest epithets from his little lexicon and pile them on the departed great without caring to have even a glance at, far less knowing, the subject of his notice at close quarters. It is certainly very praiseworthy "not to speak ill of the dead," but the dry catalogue of virtues

culled to fit all and sundry sickens the mind as too many sweet dishes cloy the palate, and makes the picture so laboriously drawn quite lifeless and jejune. It is the little acts done spontaneously in that privacy of house life and in the midst of familiar surroundings that reveal the inward man and lay bare the mainspring that keeps the whole being a-going through life. The personal knowledge I could in this way pick up and the deep regard I feel for the illustrious dead are my only apology for taking up a task too high for my poor understanding and poorer language.

"Bengalees are admittedly a race of intellectual giants and among these giants a towering figure is rarely to be found like Sir Ashutosh Mukherji"—so said an eminent European. Bred in the nursery of intellectualism this gentleman looked at the intellectual side of Sir Ashutosh and found in him an erudite scholar, a sound mathematician, an eminent jurist and a brilliant judge; but we look at him from the emotional side as well and find in him an ideal son, an ideal father and an ideal husband. Out of deep regard to the wishes of his mother he trampled under his big foot the dictatorial *firman* of a prancing pro-consul and refused to go to England, left a legacy of merit in a son which very few judges or for the matter of that, very few eminent men of the country, have been able to do, and spurned at the idea of raising his beloved wife to the status of a "lady" and all that the term connotes in modern phraseology and stuck fast to the Hindu ideal of conjugal relationship which cemented society through centuries of

foreign rule, but which is, alas, now going to be ruthlessly shaken, thanks to this vaunted civilisation of the present day. The silent but touching grief of the sorrowful widow at the sight of the dead body of her dear husband when it was brought home would have melted the stoniest heart of the crassest materialist and led him to believe with the Hindus that

Closer chords than those of life

Unite the husband to the wife.

Sir Ashutosh was, in short, an embodiment of the best culture of both the head and the heart. He built up, in fact, an edifice of refined sentiments on the granite of pure reason which the founder of a noble religion preached and practised six centuries ago.

Though he had not the symbolic marks over his body he was a Vaishnava under the long robe, for, nowhere do we find the fundamental tenet of that noble faith—"stern as thunder and soft as flower"—better illustrated than in his life. "Freedom first, freedom second, freedom for all time to come," he thundered forth from the Vice-chancellor's chair and doggedly followed it till the last moment of his life. But the lion in him would soften down into the lamb and the stern look would melt into a beaming smile whenever his feet were touched. He was a Brahmin of Brahmins and his anger was, as the saying goes, in his "feet." Touch them and everything was all right. How often had I observed this in my own case and in the case of many others! I give here only one instance. Having now become bold, or I should say, very bold indeed to approach him as often as I liked, I

SIR ASHUTOSH AS I KNEW HIM

went to see him once, heavily coated and booted at about 10 A.M. on a cold winter morning. He was then bathing under the tap on the ground floor with his body almost uncovered. At the sight of a thick-coated dandy such as I was then ashamed to think myself to be in his presence, he accosted me—"Is this the time to see a Justice of the High Court?" Being not a bit daunted at the stern look, my coat and boot notwithstanding, I fell back on the magic to which I grew accustomed by that time, touched his feet, and down came that familiar pat and the bewitching smile. Anger, indeed never found a lasting abode in that generous heart. Nowhere perhaps has anger been so vividly painted in the West as when Shakespeare made Eleanor in Henry IV say

Could I come near your beauty with my nails
I'd set my ten commandments in your face.

But in this true Brahmin of the East anger glided off, as it were, his noble nature and could not stay there long. Not only he had no anger in his soul but he could, on the other hand, indulge in rollicking fun and sparkling wit, "laugh and be fat," as Ben Jonson said. While attending a garden party given at the Dacca College in honour of the University Commission of 1917, Mrs. Archibold, the wife of the Principal and the hostess of the function addressed Sir Ashutosh: "Mr. Justice, I am told you are afraid of nobody" "Save ladies, madam," came the prompt reply. Mrs. Archibold, who was a French actress before she married Mr. Archibold, gathered all the graces of her histrionic art befitting the occasion to address Sir Ashutosh and we noticed how she was struck and amused like us at the

dramatic suddenness of the smart reply coming from under a long coat and brooding shoes. Again, who was there who did not enjoy his hearty laugh that rent the ceiling, drove away the clouds from the faces of us all and lifted the gloom which weighed upon the heart a moment ago?

Though he could, as the poet said, "shake the midriff of despair with laughter", he could not on the stern side of his character brook even the shadow of a lie or any calumnious attack, never mind from what quarter it came. Once Sir Surendranath Bannerji wrote in *The Bengalee* that Sir Ashutosh knew the electioneering art so well that he could write a volume on the subject. This roused the ire of Sir Ashutosh to such a pitch that even to a little fry like myself he unloosed the strings of his whole mind, quoted chapter and verse in torrents to repudiate the charge and poured forth the vials of his honest wrath on the heads of all lying journals here and elsewhere. His robust manly nature rose against any dirty kick, though he knew full well how newspapers all over the world do, as a rule, fatten on gossips carefully distilled to intoxicate interested people.

How a tough fighter like Sir Surendra Nath (nicknamed "Surrender Not" by a Britisher) could write or suffer writing such stuff in his paper against Sir Ashutosh in whose nature there was not the faintest trace of flattery is not quite understood, unless it was the end for which he wanted to hang Sir Ashutosh. Not to speak of flattery, he hardly consented to give even to the best men he knew any letter of introduction to persons in authority. He provided

hundreds of men in the various offices under his direct control, but in very rare cases recommended anybody to any official—"however high he might hold his head." I had occasion to find actual proof of this noble trait in his character in a remark of Sir P. C. Lyons, then Chief Secretary to the Government of Bengal. A candidate for a berth in the executive service was exceptionally fortunate in getting a line from Sir Ashutosh by way of recommendation to Sir P. C. Lyons. Below the line of Sir Ashutosh, Sir P. C. Lyons wrote: "This is the first time I see the Vice-chancellor's hand-writing." "The candidate was also recommended by a distinguished linguist and Sir P. Lyons commented on his recommendation as follows." Mr is the prolific father of certificates; if every nominee of his is to be provided with an appointment under Government, the Government will be set at naught." The Chief Secretary is, as we all know, the dispenser of all loaves and fishes in Government services; if he saw only once or very rarely the "handwriting" of Sir Ashutosh, the charge of ingratiating can have no legs to stand upon, unless it were the green-eyed monster from whose spell very few, if any, are immune.

How many people did he, on the other hand, help! But in doing it he never lost his keen sense of self-respect; he helped them from his own purse and by his own

power. His bounties were showered, "like the gentle rain from heaven," upon all without any distinction of caste or creed, the high and the low. While working in the Department of Land Records, I deputed one of my *amins* to do a little job in connection with his house at Madhupur. The man did the work to his entire satisfaction and was offered a ten-rupee note by him for his labours. The *amin*, however, fearing the consequences of taking a gratification (as he thought it to be) from a Justice of the High Court, excused himself at first and took the money when he was made to feel the depth of that capacious heart, which gave because it could not help and was relieved by giving.

From numerous little incidents like these of his everyday life, I could, so far as my poor understanding permitted one, have only a glimpse of the machinery of that mighty mind which forged such a rare combination of intellectual attainments, robust manliness and sturdy independence with sweetness of temper, refinement of sentiments and tenderness of heart as to make him really "a towering figure among the giants of Bengal"—in body, mind and soul. Of him it may be truly said, as Lord Rosebery said of Pitt, "there may have been men both abler and greater, though it is not easy to cite them; but there is no more patriotic spirit, none more intrepid, and none more pure."

OUR CONTEMPORARIES

THE PATRON SAINT OF ENGLAND

THE following sketch of St. George, the Patron Saint of England, taken from *The Freeman*, a newly started journal, will be instructive to all interested in English history and traditions:

The patron saint of England, whose festival is kept on the twenty-third of April, is one of the most interesting saints in the calendar, for in the East he is much revered by Mohammedans as well as Christians.

He was a native of Cappadocia, of noble family, and born at Lydda in Palestine (ten miles from Joppa) about 270 A. D. His parents were Christians and it is said that his father, who was a soldier, was martyred when our patron saint was a small boy. When he was seventeen, he entered the Roman army and afterwards served as a tribune under Diocletian. He is said to have torn down in public a copy of the emperor's edict ordering the persecution of the Christians. For this he was arrested and cruelly tortured, but he was faithful unto death, and on Good Friday, April 23, 303, won the martyr's crown. He was thirtythree when he died. He was put to death in Nicomedia, but his body was brought back to his native city and buried there.

George soon became famous in the East as "the great martyr" for the Christian faith, churches were dedicated to him and his festival kept with much enthusiasm. From the East his fame spread to the West, and a church was dedicated to him in Rome in the fourth century. The Roman

missionaries told his story to our forefathers, and in the seventh century his name was inserted in the Anglo-Saxon calendar. When the English crusaders went to the Holy Land, they took as their banner the old English flag, a red cross on a white ground, which they found to be also the banner of the great soldier-saint of the East, and with the cry, "St. George for England", they entered Antioch in 1139.

When hard-pressed by the enemy and the valour of our soldiers had seemed to be powerless, St. George is said to have appeared to them and led them to victory. Believing that they had won the battle by the direct intervention of the saint, they went to Lydda and rebuilt the cathedral, which stood over his grave and which had been destroyed by the Saracens. At a later time the cathedral was again destroyed, and it is now in ruins, with a mosque at one end and a church at the other.

After the crusaders, devotion to St. George greatly increased in England, and gradually he replaced Edward the Confessor as the patron of our country. In the thirteenth century he was formally adopted as our tutelary saint, and in the next century St. George's Day was made a high festival. On St. George's Day, 1349, was formed the Order of the Garter, the most highly prized order of knight-hood in the world. The ceremony of installation took place in St. George's Chapel, Windsor, when twenty-five knights vowed to dedicate their lives to all that is good and brave and true, under the patronage of the great soldier-saint. The

martyr-soldier, whose decoration is not a crown but a cross, has been in every age the type of Christian heroism. More devotion might well be paid to our patron saint and his festival should be kept as a public holiday.

MRS. RAMESHWARI NEHRU ON WOMEN'S EDUCATION AND EDUCATIONAL RECONSTRUCTION.

The following recommendations, made in Mrs. Nehru's presidential address at the Women's Section of the last All India Educational conference, have been extracted from *The Indian Journal of Education* as being most suggestive for a constructive programme.

1. In areas where Hindustani is spoken, knowledge of both Hindi and Urdu scripts should be made compulsory for all trained school teachers.

2. In the same areas learning of the alternative script should be made compulsory from the fifth class onwards in all schools.

3. New text-books should be written from the primary to the matriculation classes in simple language, (eliminating all difficult Sanskrit and Persian words,) which should be the same in both scripts.

4. Books emphasising common points in all religions should form part of the general courses in higher classes.

5. Scholarships and prizes should be awarded for Hindus learning Persian and Arabic and Muslims learning Hindi and Sanskrit.

6. Courses containing Hindu and Muslim achievements in all spheres should be compiled.

7. Prizes should be awarded to Hindus and Muslims for writing essays on each other's culture and achievements.

The question of women's economic independence has been especially referred to us for consideration. It is one of the most important questions on which opinions vary. A large section of the people feel that women's economic independence will lead to the disruption of society. My opinion and that of a very large number of educated women is decidedly in its favour. Women cannot come to their own until their economic independence is achieved nor can the correct relationship between man and woman be established, except on the foundation of pure selfless love without any sordid taint of monetary gain. That loyalty which is given only for the sake of bread and shelter is not only worthless, but even debasing. We should, therefore, demand that a professional bias to the education of women should be given forthwith. Housewifery, mother craft and home science should of course be there as compulsory subjects, but in addition each woman must have a profession of her own. Apart from the point of view of women's emancipation, the economic struggle of the middle classes has grown so stiff that the desired standards cannot be maintained unless both husband and wife contribute to the income of the family. That will lead to the stability and happiness of the family life.

REASONS FOR STRESSING ADULT EDUCATION

Mr. S. M. Ishaque, I.C.S., writing in the *Indian Journal of Adult Education* (for

October 1942) puts forward the following useful points about the easy value to be realised by a spread of adult education.

1. It has been conclusively proved that an average adult can learn in less than one-fifth the time required for an average child, and this, in a poor country like ours, is certainly a matter of the greatest consequence.

2. The adult is the effective citizen of to-day and so the effect of adult education will be almost instantaneous, another matter of very great importance indeed, particularly when the acute struggle for existence and the law of the survival of the fittest are constantly hammering at our doors and crying hoarse at us for speed, more speed and still more speed.

3. It is extremely rare, if not almost impossible, to find educated or even ordinary parents who have, even though they themselves may have had to starve, suffered their children to remain illiterate. In other words, in the absence of compulsion, adult education is the best guarantee that children shall get primary education, and so the most effective remedy of the terrific stage which has become a permanent feature of primary education in most parts of India.

4. Adult education does not interfere with the normal routine of work either of pupils or of the teachers, and as such, the country agrees to spend even half of what it does on primary education for children, the results I am sure, will be enormously greater.

5. If education is at all a blessing where it is hidden the best traditions of human

culture and civilization and the key to human power, it is extremely unfair that those unfortunate men and women, who fill the coffers of the State and sustain by the sweat of their brow the entire social structure of to-day, should be deprived of the benefit of education for the simple reason that they have passed a certain age, or because those in control of their destinies think that it is a safer and sounder investment to educate the children, forgetting that many of these unfortunate men, at least those who are below 40, have still got very many years of effective life to live and during this period it is they who will matter and who in actual practice will mould the destiny of the future generations also.

TYPES OF TEACHERS TO BE WEEDED OUT

Prof. H. E. Dewey, writing in *World Education*, as quoted in *Education for September 1942*, makes the following categories of teachers fit objects for improvement or for weeding out.

1. Those who over-sentimentalize about teaching. Such teachers use the plea that they ask nothing for themselves, but everything for the children. This is a noble sentiment, but to the public it often seems like hypocrisy.

2. Those who talk and act as though teaching were a job rather than a profession. They are "school keepers". In the class room they fall back on their own experiences and imitate what was done to them, to avoid trouble in the community. They are afraid of new ideas, afraid of parents, afraid of the school board, afraid of everything.

3. Those who use teaching as a transitory profession. They are always ready to jump at the first chance to escape, and they should be encouraged.

4. Those who have side lines in order to piece out a living. They are half teachers on full pay.

5. Those who get "solid" with the community by displaying every kind of civic talent except the one essential talent—good teaching.

6. Those who consider themselves martyrs and act as if they have given up all hope in life for the cause. They nurse grievances and pity themselves. They are poor martyrs and hopeless teachers.

INDIANS' EDUCATION IN SOUTH AFRICA.

The following suggestions regarding the possible improvements in the educational facilities of the Indian community in South Africa are taken from the *Northern India Observer* (October 1942) and will be read with interest.

It is believed that Sir Shafat Ahmed Khan, High Commissioner for India in South Africa, is doing his best to promote university education among the Indians in South Africa. A committee has been set up to advise the government on this subject, and Sir Shafat Ahmed is taking a decisive interest in its proceedings. All this is being done in order to fulfil the spirit of the Cape Town Agreement, which lays down that the standards of living amongst Indians must be levelled up. Since higher education is a mighty instrument for this, it should in no case be neglected. All this is

good news, though one is disheartened by reading that the existing facilities for education for Indians in South Africa are not as adequate as they should be. The Sastri College is more or less a high school and the other institutions which provide for the education of Bantus as well as Indians are also high schools. Under these circumstances there are no openings for the higher education of Indian students. Even the elementary classes which are compulsory do not yet absorb all the Indian students because the element of compulsion is being introduced gradually. From all this it would appear that the education of Indian students in South Africa is unsatisfactory in every way. An attempt should therefore be made to prepare Indian students for education at all these different stages. Every one of them should attend the elementary course, and many of them who have done so should be encouraged to go to a high school. Then at least some of these should be made to go to a college, and for this purpose a few colleges should be opened. It is hoped that Sir Shafat Ahmed will open a university college as well as a technical college in South Africa, so that Indian students may have proper facilities for their education. If he succeeds in doing so, he will be doing lasting good to his countrymen in South Africa. Nor will it be difficult for a gentleman of his standing to find the money for these. The Indian community in Natal may alone be able to finance these institutions, but if it cannot, some of the public-spirited gentlemen in India should be willing to help this cause with their contributions.

NEWS AND NOTES

THE 18TH ALL INDIA EDUCATIONAL CONFERENCE, 1942

The Rt. Hon'ble Dr. M. R. Jayakar has kindly consented to preside over the 18th All India Educational Conference to be held at Indore on December 27—30, 1942.

His Highness the Maharaja of Dewas Senior has kindly consented to inaugurate the Conference and to deliver the Inaugural Address.

It has been decided to hold two symposia at the general session of the Conference. The subjects of the symposia are (1) War Time Education and (2) Educational Administration and Financing. Distinguished educationists and educational experts of the country at every stage of education are cordially invited to send brief papers on the topics mentioned above to Sri D. P. Khattri, Hon'y. Secretary, Post Box No. 52, Cawnpore, by the 5th December at the latest for inclusion in the Reports of the symposia.

The Teacher Training Section of the Conference is programmed to meet between 2-30 P.M. and 5 P.M. on the 28th December 1942, when two symposia will be held on

(1) Teacher-Training during War Time and

(2) Teacher-Training from the point of view of Promoting Education for World Peace, its Organisation and Curricula.

Papers are invited on all or any of the aspects of the matter. Early response is solicited. All communications are to be sent to Sri N. Kuppaswami Aiyangar, M.A.,

L.T., Secretary, Teacher-Training Section, 214 East Uttara Street, Srirangam.

The Health and Physical Education Sectional Conference will be held on December 29, 1942 at 2 p.m. in the premises of the Daly College, Indore. The subjects for the symposia are: (i) Building Physical Fitness during War time, (ii) Nutrition and the Child. Gentlemen who wish to read papers on the subjects selected or any allied subject are requested to communicate with the Secretary, Health and Physical Education Committee of the All-India Federation of Educational Associations, Kishori Raman Intermediate College, Mattra.

SALARIES OF TEACHERS IN THE PUNJAB

A reorganisation scheme which grants an incremental time-scale to the teachers of the Secondary Education Service came to force on October 1st in the Punjab, enabling the teachers to lead a happy and contented life. The scheme entails an expenditure eventually of several lakhs of rupees and benefits more than two thousand teachers.

According to the scheme every teacher on the Anglo-Vernacular side will start on a minimum salary of Rs. 80 per mensem and will have a reasonable chance of rising to Rs. 250 in about 23 years. In addition to this, every outstanding man will have a good chance of gaining promotion to the Punjab Educational Service straight from the Rs. 150-190 grade. On the classical and vernacular side, a teacher will rise from Rs. 40 to Rs. 140 a month.

THE EDUCATIONAL REVIEW

EDUCATION IN BARODA

According to the Annual Report of the Educational Progress in Baroda, the total number of vernacular institution was 2,363 in the year 1940-41. There were 6,496 teachers working in the Primary Schools and the number of pupils was 2,70,684. Of the teachers working in the Primary Schools 4,985 were trained; thus about 23 per cent. of the teachers were untrained teachers; and the average number of pupils per teacher was about 40.

The Government have taken the following steps to improve the quality of teaching and to raise the proportion of trained teachers:—Admission to training schools are increased. Bonuses and special grade increments are given to teachers who show good results in examinations and extra-curricular activities. The number of girls in schools also increased by 3,307 during the year under report.

The drive against adult illiteracy was continued in the state during the year 1940-41, when 529 classes were working with an attendance of about 6,628. Of these 1,274 were awarded certificates of literacy. A Committee has been appointed to devise suitable literature for the newly-made adult literates.

EDUCATION IN ORISSA

Reviewing the progress of education in the province of Orissa during the year 1940-41 a resolution of the Government says that the number of primary schools of all classes fell from 7,525 to 7,383 and that of the pupils from 294,525 to 291,207 due, mainly, to the closure of basic and some unaided schools.

The drop in the number of unaided primary schools is, it is stated, due to the fact that the teachers of most of the unaided schools work in many villages for food and a nominal remuneration from the villagers. With the wave of enthusiasm for the literacy movement which began in 1939-40, many such teachers started literacy centres with the hope of getting something from their labours. The enthusiasm was short-lived and the centres ceased altogether and with them some of unaided schools also.

PRIMARY EDUCATION IN BOMBAY

The most important work done by the Bombay Provincial Board of Primary Education in 1941-42, according to the annual report, was to submit to the Government a detailed scheme for the introduction of universal compulsory elementary education.

The Government has directed that preference should be given to text-books containing lessons on the removal of untouchability. As regards forest areas, the Government accepted the Board's recommendations of introducing a system of travelling teachers, giving building grants for constructing cheap thatched roof huts in which to hold schools, etc.

BOMBAY COMMITTEE ON SCHOOL TEXT BOOKS

Reconstruction of Divisional School Book Committees, remuneration for members of the Committees, the charging of fees for all books seeking Departmental sanction and the adoption of a basis for writing and judging text-books are some of the recommendations of the Committee appointed by the Government of Bombay to report

on the selection and preparation of text-books.

The Committee has set down a number of rules for the writing and selection of text-books. As regards language books it says that the language, topics and context should be suitable to the age, level of understanding and environment of the pupils, the lessons should be in harmony with ethical ideals and national culture and the series as a whole should deal, among others, with topics such as travels and adventure, scenes from village and town life, appreciation of natural beauty and works of art, folk tales, crafts, industries, sanitation and hygiene, descriptions of manners and customs of people in various countries and lives of great men in all walks of life.

As regards books on history, two of the Committee's rules lay down that on no account should historical truth be sacrificed or distorted and that the treatment of old animosities should be tactful. The Committee suggests that efforts should be made to determine a common terminology for technical terms.

After dealing with the problem of uniformity in text-books or otherwise, the Committee says that it is a vexed question. It does not subscribe to the view that only one set of books should be sanctioned in each subject even for primary schools as that would lead to regimentation of thought and language which must be avoided at all cost in education.

A GREAT TAMIL SCHOLAR
Sri V. M. Gopalakrishnamachariar, the great Tamil scholar, whose 61st birthday was recently celebrated, was born on October, 22, 1882 (Chitrabhanu, Tula Sathishak). His family settled in Triplicane Madras, generations ago. Many of its mem-

bers were well versed in the traditional learning of the land. Gopalakrishnamachariar was initiated into and guided in his early studies by his grandfather, Narasimhacharya. Then he passed under the tutorship of Srinivasa-Appan Aiyangar, his father's cousin, and a great Sanskrit scholar. He then studied under such distinguished Sanskrit and Tamil scholars as Kavi-Bhushanam Addangi Kumara-Thathacharya-swami, Arasanippalai Seshacharya-swami, Deyvasikhamani, Ramanujacharya-swami and finally came under the influence of his brilliant cousin, Satakopa-Ramnujacharya.

For about ten years from his twentieth year Gopalakrishnamachariar taught Tamil successively in two educational institutions of the City, till 1915 when he was chosen for the staff of the *Tamil Lexicon*,—a great lexicographical undertaking sponsored by the Government of Madras and shortly after taken over by the University of Madras. He was specially chosen for his abilities as a scholar not only in Tamil but also in Sanskrit, so that he might help to unravel the intimacy of the contact between the two languages and cultures. For almost twenty years he was engaged in that work, and he retired in 1935 on the completion of the *Lexicon*.

His main work has been to continue what was so brilliantly begun by his gifted cousin the work of making the Tamil classic intelligible to modern readers by writing commentaries at once scholarly and lucid. First in collaboration with Sri Settali Krishnamacharya he worked on steadily and in a few years a commentary on the whole of Kampan's *Ramayana* stood complete. He turned to Villiputtur's *Bharatam* and in due course the commentary stood achieved. Commentaries on other works too he

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issuing steadily,—for instance, on the First Thousand of the *Nalayira Prabandham* and on most of the poems of the *Pattu-Pattu*. A scholarly edition of the *Divya-Prabandham* not being available to the Tamil scholar, he and Settalur Krishnamacharya set their hands to the task and succeeded in bringing out a masterly edition. Commentaries upon numerous other works have been published. All this work has been turned out by him while engaged, all the while, in his calling as teacher and, later, as lexicographer. He is still hard at work and we may shortly expect from him a commentary on the whole of the *Nalayira Prabandham*.

At a public meeting held in the Nammalwar Mansions, Triplicane, under the presidency of the Hon'ble Justice K.S. Krishnaswamy Iyengar, this distinguished scholar was the

recipient of many congratulatory messages, and he was presented with a commemoration volume by his friends, students, and admirers.

TEACHING GRANT TO MADRAS CITY SCHOOLS

The Madras Headmasters' Association, at a meeting held recently at the Christian College School, considered the situation arising out of the non-receipt by many schools in the city of the normal teaching grant from the Government and the position of certain schools which had received only a fraction of the usual grant (the rest of the amount having been adjusted towards the advance paid to them during the emergency period). The meeting decided to request the Director of Public Instruction to receive a deputation from the Association to make representations on these issues.

BOOKS ON SRI SAI BABA

Sai Baba's Charters and Sayings in English or Tamil	...	1	4
" " " " Vol. I in Telugu or Tamil	...	0	6
Wondrous Saint in English, Hindi, Tamil and Telugu	...	0	6
Who is Sai Baba, in English, Hindi, Tamil and Telugu	...	0	1
Baba's Charters 1-57 only in English, Tamil, Telugu, Hindi and Canarese	...	0	1
Sagunopasana i. e., Shirdi Ritual with script and meaning in English, Tamil and Telugu	...	0	1½
Introduction to SAI BABA in English, Tamil, Telugu, Canarese, Malayalam, Marathi, Hindi, Urdu, Gujarati and Bengali	...	0	4
ENGLISH	...	0	4
Sai Baba of Shirdi (Combd. books of Intro. and Dev. Exp. 1 and 2)	...	1	0
Devotee's Experiences Part I (New Edition) by B. V. N. Swami	...	0	6
Sai Sudha Monthly, each issue	...	0	3
Sainatha Mananam in Sanskrit, Tamil, Telugu and Canarese Script by B. V. N. Swami	...	0	2
Sai Pooja Vidhi in Tamil	...	0	1½
" " in Telugu or Canarese	...	0	1
" " in Sanskrit	...	0	2

Secretary, A. I. S. S. AND CENTRAL SAI STORES,
2/14, Tengur S. V. Koil Street, Mylapore, Madras.

BOOK REVIEWS

THE ADYAR LIBRARY BULLETIN.

OLCOTT NUMBER. VOL. VI, PART 1, 17TH FEBRUARY 1942. BLAVATSKY NUMBER. VOL. VI, PART 2, 8TH MAY, 1942.

We are very grateful to the Director of *Brahma Vidya* (the *Adyar Library Bulletin*) for placing us on their free distribution list and sending us these two numbers of this very useful and scholarly journal of Indology for the current year.

The Olcott Number contains, as its preface, an extract from a pamphlet of Dr. Annie Besant, commemorating the life of Col. Olcott and the work that he did for India and for religious ideology. The editor announces the formation of an All-India Manuscripts Libraries Association, which is to be a definite institution meeting along with the Oriental Conference. The achievement and the programme of the Bulletin, which reflect great credit on Dr. G. Srinivasamurthi, the Director, Dr. C. Kunhan Raja, the Editor, and Mr. A. N. Krishna Aiyangar, his Associate, are best expressed in this extract from the editorial of part I of the current volume. "There being no change for the better in the international situation, the policy of issuing all the publications only through the Bulletin has had to be adhered to strictly. The first part of the *Asvalayana grihya-sutra* with the *bhasya* of Devasvamin containing the first *adhyaya* was completed in the fourth part of the last volume. It is proposed to publish one forme of the English translation in each part for the corresponding portion. The latter is a continuation of what appeared in the October issue of 1938. The text and translation of the second part will be taken up later.

According to the programme laid out, it is contemplated to complete the *Pancha-ratraraksha*, the *Sangitaratnakara* (1st Adhy. aya), the *Usaniruddho*, the *Jivanandanam*, the *Achyutarayabhyudayam*, the *Alambanapariksa*, the *Caturdasaluksani*, Part I and the *Apastamba-smriti* during the current year. For the first time the Library has issued a printed Catalogue for the printed books in the Western Section with the title *Catalogue of the Adyar Library—Western Section*, Part I, under the supervision of Bhikshu Arya Asanga, our Joint Director and Curator, Western Section. The second part is now on the rails and it is expected to be completed during the course of the year."

The project of the *Ancient Indian Civilization Series* planned by the Library has, we are happy to hear, not been abandoned, but only held in abeyance for happier times.

Among the articles in these two issues, we may point attention to the value of four documents relating to the Kalahasti Temple by Prof. K. A. Nilakanta Sastri and Mr. M. Venkataramiah, which are all dated and have been carefully and exhaustively annotated. These give information about Velugoti Bangaru Yachama Nayudu of Venkatagiri, (son of Kumara Yachama and of the 22nd generation of the Velugoti chiefs) and of his achievements; about the Damarla chief Venkatappa (or Kumara Venkatappa) and the genealogy of his family; and about the seven priestly families of the Kalahasti temple with their duties and their perquisites. We are greatly profited by the genealogy of the Damarla chiefs and the enumeration of their *brahmas*, as well as by the genealogical table of the Vadugunatham.

batlu family of priests compiled by Mr. A. N. K. Aiyangar.

Dr. V. Raghavan has given a note on the works of Vadi Vagisvara, the Vaisesika writer, including some personal details about him.

The Blavatsky Number (8th May 1942) contains the reproduction of the *Tidal Wave* by Madame Blavatsky, reprinted from the *Lucifer*, Vol. V. Bhikshu Arya Asanga, Joint Director and Curator has given an English translation of Spinoza's *The right way of living* and he has briefly indicated why the European philosopher should be of great interest to Indians. Prof. P. K. Gode the indefatigable scholar of Poona, discusses the date of Ramatirta Yati, the author of a commentary on the *Sankshepasariraka*. Manuscripts notes on several works of interest by Mr. K.M.K. Sarma add to the value of the two numbers. Mr. Krishna Aiyangar has given us a very instructive note on *Haritasmriti* in the first number. Mr. V. R. R. Dikshitar has commented on the author of a commentary on the *Bharadvaisiksha*. Mr. H.G. Narahari, in his copious notes, has dealt with some early *poligars* of Urkad, now a small *Zamindari* in Tinnevely. The note gives information about the names and personalities of some of the *poligars* in their days of glory.

The two numbers above reviewed are of great interest to the student of Indology in every one of the main phases.

SIMPLE MATHEMATICS: A REVISION COURSE FOR R.A.F. SELECTION BOARD CANDIDATES AND OTHERS. BY R.C. SMITH. CAMBRIDGE UNIVERSITY PRESS. PAGES 54. PRICE RS. 1-2-0.

This new book on 'Simple Mathematics' is somewhat out of the ordinary, but

withal extremely useful. Intended mainly for boys, who wish to become members of the R.A.F., and for that purpose, want 'to brush up their mathematics, which they have either forgotten since leaving school or perhaps did not learn properly while they were there,' it provides a re-education in the fundamental ideas of mathematics. The topics dealt with are the four rules, fractions, decimals, square root, algebra, angles in a triangle, averages, graphs and areas. There are well-chosen examples (some of them having a distinct R.A.F. touch about them) and there are practice papers at the end. Each topic is dealt with in a fresh and interesting manner, and both our students and teachers in high schools will profit by the method of approach and the lucidity with which fundamental ideas are expounded.

NEW MODEL ENGLISH READERS. EDITED BY MISS M. L. BUTLER, B.A. HONS. (LON.) THE EDUCATIONAL PUBLISHING COMPANY, THEAGARAYANAGAR, MADRAS. PRIMER I, AS. 4: PRIMER II, AS. 5: BOOK I FOR FORM I, AS. 8: BOOK II FOR FORM II AS. 10: BOOK III FOR FORM III, AS. 12.

These readers have been carefully prepared in close conformity with the revised Secondary School Syllabus (1940) of the Madras Education Department. In the two primers, an attempt has been made to make the first steps in English delightful and entertaining to the beginner. They keep in view the three main processes involved in reading, the visual, the linguistic and the ideational. Many of the lessons easily lend themselves to games. The readers emphasise the importance of learning rudimentary sentence forms by means of constant repeti-

tion. In the whole series, proper stress is laid on spoken English. Most of the lessons are in dialogue or dramatic form. The atmosphere maintained is to a considerable degree thoroughly Indian. The grammatical notes are not obtrusive. We have no hesitation in recommending these readers for wide use in our schools. The get-up and the good illustrations add to their attractiveness.

MODEL ENGLISH GRAMMAR. EDITED BY MISS M. L. BUTLER, B.A. HONS. (LON.) THE EDUCATIONAL PUBLISHING COMPANY, THEAGARAYANAGAR, MADRAS. BOOK I FOR FORM I, 110 PAGES, AS. 8: BOOK II FOR FORM II, 136 PAGES, AS. 10: BOOK III FOR FORM III, 142 PAGES, AS. 12.

These books have been prepared in accordance with the New Grammar Syllabus adopted by the Madras Education Department in 1940. Each book is divided into two parts, one dealing with grammar and the other with composition. The inductive method, which is now widely favoured, has been adopted. Every lesson in grammar starts with a series of examples illustrating whatever grammatical idea or law it is intended to teach, and an attempt has been made to induce in the pupils the stimulus of discovery. The topics are carefully and clearly dealt with, and the whole series is well-planned.

HISTORY OF THE KAMMAS. (2 VOLS. IN TELUGU) BY MR. KOTTA BHAVAYYA CHOWDARI.

The Kammas are one of the powerful non-brahmin communities of Andhradesa like the Reddis and the Velamas and are found in many of the districts of South India. The work under review is an attempt to trace the origin, evolution and history of this community.

It is necessary to mention at the outset three general features of this work. The method of presentation and arrangement of the matter are anything but satisfactory. Any one who is acquainted with even the rudiments of Andhra history will be astounded to find in this *History of the Kammas* accounts of almost all the major and minor dynasties of Andhradesa and of the Imperial Cholas of South India. The author seems to be under the obsession that it is his duty to prove that the Kammas were of the Kshatriya stock and they too, like the Reddis and the Velamas, ruled over Andhradesa.

The first volume contains the main theme and the second one is only a corollary to it. This volume contains a good deal of irrelevant matter, but an attempt will be made to explain the salient features of the author's views. Pages 179-87 are devoted to a discussion of the origin of the word, *Kammavaru*, and it is concluded that they were so called because they lived in Kammnadu. The author discusses the formation of the Kamma, Racha and Velama communities in pp. 132-43 and concludes that the Kammas were formed in the 14th century. In pp. 216-36 there is a list of nearly 1000 surnames and *gotras* of modern Kamma families. Inscriptions belonging to a number of chieftains of the Durjaya and lunar and solar families are mentioned in pp. 60-73 & 108-30 with the presumption that all these were responsible for the nearly 1000 Kamma surnames mentioned above. The author thus sees revealed before him the Durjaya, Chola, Chalukya, Haihaya and Kakatiya ancestors of the Kammas. This is obviously his justification for the inclusion of detailed accounts of all these families in the second volume of this work.

The main contentions of the author seem to be that (i) the rulers of the Durjaya, Chola, Chalukya and Haihaya families were ancestors of the Kammas (ii) most of the surnames of the Kammas (pp. 200 & 216-36)

were derived from villages in the old Kamma-rashtra and that they existed as surnames even in the 12th century and (iii) the members of the Durjaya, lunar and solar families and the Kapus living in Kammanadu came to be known as the Kammas.

Of these, the first is the strongest contention. Regarding the so-called connection of the Kammas with the Durjaya families, the author quotes 28 instances (pp. 60-73). Of these many show that the names of the chieftains bear prefixes indicative of their headquarters and not surnames (nos. 15, 16, 17, 20, 23, 24 & 28) and some the areas of their rule (2 & 3); others mention Kshatriyas supposed to be the ancestors of the Rachavaru (5, 6, 8 & 14); two of the chieftains are Reddis (7 & 13); three of the instances are of titles, whose significance is misunderstood by the author (1, 18 & 26); two are cases wherein the author imagines that there are surnames (9 & 25). It is doubtful if four other items mention certainly persons from whose names modern Kamma surnames have been derived (10, 20, 21 & 22) while there are at least three instances of gratuitous presumption (2a, 2b & 27). Of the six instances given in pp. 112-15 as proving the Chalukyan connection of the Kammas, four indicate the headquarters of chieftains and not their surnames (1, 3, 5 & 6), while the interpretation of the other two is fanciful (2 & 4). The author depends upon the matrimonial relations between the Durjayas and Chalukyas and the Cholas and the Haihayas on the one hand, and Durjaya's mention as a descendant of Kari-kala on the other, to establish the Chola and Haihaya connection of the Kammas. Since, as shown above, the Durjaya connection itself is doubtful, the relationship of the Kammas with the other ruling families stands disproved *ipso facto*.

It may be stated, further, that the author's attempt to locate the formation of the Kamma community in the 12th century on the authority of the history of the Padmanayakas, which states that the Kapus became the Velamas and Kammas in the time of Kakatiya Rudradeva, is vitiated by his own statement that the Kamma community as such did not exist in the 11th, 12th & 13th centuries and that there are no references to it in inscriptions or literature until the 15th century. (pp. 37, 89 & 154).

The other contention of the author that the list of Kamma surnames given by him is derived from the names of villages in old Kamma-nadu and that it is earlier than the 15th century is also untenable. Actually, more than half the number is not derived from place-names, as most surnames would be, and seems to be definitely later than the 15th century. Of the remaining number, barely a hundred are derived from the names of the villages in the Guntur District and about a tenth of this number corresponds to village names in the old Kamma-nadu region. Thus, these names prove neither that they were derived from the surnames of persons of earlier centuries nor that they were fashioned after villages of Kamma-nadu. What is more, many of them seem to be derived from villages in other and distant districts. Further, many of them are surnames common to the Racha and Velama communities also.

It may be concluded, therefore, that the author has not succeeded in making out a good case for the Kshatriya origin of the Kammas and for making the history of the Kammas virtually the history of ancient and medieval Andhra. Further patient research on more rational lines is needed and it is hoped that the author will be amply rewarded by taking to it.

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EDITORIAL NOTES

DR. Sir C. R. Reddi, Vice-Chancellor of the Andhra University, delivered

The Travancore Con- vocation Address.

early this month the Con- vocation Address to the Travancore University graduates, in a very suggestive and thought-provoking speech. He congratulated the Travancore University, as its scope of activity should fill all educationists with pride and pleasure and its aim is to give its students the opportunity and the ideal of a full and balanced life.

Going directly into the reaction of the war on Indians and on the connected questions of Nationalism and Imperialism, he urged that the Allies must see to it that the future independence of the nations of the world which they had promised, should

be accompanied by an insurance that that independence would not be threatened by aggressors off and on. This insurance, he asserted, could only be guaranteed by the securing of a global order of international peace and guarantee that would be established at the end of this great war. The United Nations are undoubtedly actuated by the highest ideals of democracy and by principles of equalitarian co-operation, which they would like to be firmly established among the different races and peoples of the world, and which, in every thinking man's opinion, cannot be secured by the victorious nations alone or without the full assent of the nations in the opposite camp at the peace settlement, when the basis of the future world order would have to be firmly and truly laid. It may

be here pointed out that the more important thing is that the devotion of the Allies to the cause of democracy and the self-determination of the different peoples of the world, both white and coloured, should be effectively guaranteed by the conjoint action of Great Britain, America, Russia and China. The existing relationship between the dominant powers of the West and their dependencies in the East has been rightly characterised by Sir C. R. Reddi as being fundamentally inorganic and therefore requiring radical revision and betterment.

The address has also condemned the different varieties of disorder and sabotage that have been going on for some time in the land; and it urges young men and women qualified as doctors and nurses to contribute to war service to the best of their abilities. It next proceeds to give its own version of the character of the present impasse in the country, which has been an obstacle in the way, not only of the association of political leadership with the Government, but also of the putting forth of the maximum war effort that can be legitimately expected from the people. The apology that Dr. Reddi put forward for the Government's attitude pleaded, first, that, in the present situation of seemingly irreconcilable differences between the Muslim League, the Congress and the Hindu Mahasabha, Government had no other course open except to try "an alternative scheme of mere Indianisation." Everybody wishes for a transfer of power, but Government cannot merely rest content with holding that

there is no effective and logical way of bringing about this transfer. These remarks of Dr. Reddi and his benediction on the abolition of British extra-territorial rights in China recently ordered, which is however not a very great withdrawal of rights in the present situation of the Chinese, show that he is a little tender in his expression of opinions about Government. His view that ethical forces destined to shape the future are becoming increasingly manifest and active, particularly among American leaders and the Chinese, is very welcome and heartening.

Sometime back the Government of Bihar issued a resolution cancelling certain articles of their Education Code regarding discipline, in the hope that it would be enforced more efficiently, and have incorporated fresh articles for that purpose, in the place of those deleted. The new articles prohibit students of any Government or aided college and pupils of all schools from becoming members of any political organisation and from attending or taking part in political meetings and demonstrations and from participating in any manner in the organisation or arrangements of any such meetings or demonstrations. They further insist that any student who wishes to join any club, society or organisation outside his college or school, should obtain the previous permission of the principal or headmaster concerned. For breaches of these new regulations, speci-

Revision of the Bihar Educational Code.

fied punishments will be imposed in the shape of imposition work, detention, drill, fines, corporal punishment, rustication or expulsion. Inspectors of Schools have been instructed to see that the power of imposing corporal punishment is not abused by the heads of institutions. Lastly, provision is made that a teacher of any recognized school or institution shall be disqualified for continuance in his employment, if he takes part in any political demonstration or propaganda, or if he becomes a member of any political organisation.

We learn that the question of enforcing better discipline in colleges was discussed at a meeting of the senior Principals of Colleges in Bihar, and Orissa; and they were in favour of introducing a system of "caution money" for good behaviour and of prohibiting students from taking part in political meetings and demonstrations as well as of imposing restrictions in the matter of membership of all extra-mural clubs and associations. The Inspectors of the Schools of the Province, we read with regret, unanimously recommended the restoration of corporal punishment in schools. The prohibition of students and teachers from taking part in politics was another recommendation of theirs.

All educational authorities rightly deplore the recurring manifestations of indiscipline, disorder, strikes and other forms of unstudent-like behaviour, as contributing a great deal of harm to the students themselves and as obstructing the normal course of educational activity. The disorders have become epidemic and

country-wide in their range and can be obviously traced, among other factors, to the existing dis-satisfaction with the political situation. Every right-thinking teacher or school authority is justified in resorting to normal punishments that may lead on to expulsion, for the different grades of offences committed against discipline or against property. A distinction ought naturally to be made between ordinary offences and damages to property and life, including similar categories of activity by misguided youth. A reversion, however, to the restoration of corporal punishment seems not only reactionary, but leading to an embitterment of the mind and a sense of shame that would make it difficult for the restoration of normal relationship between the teachers and the taught that, we expect, will be revived soon. Whipping has been adopted only in the case of hardened criminals and should be avoided in any attempt to reform misguided youth. We only hope that the authorities of the Bihar Education Department will see that this provision of corporal punishment for offences by students in certain contingencies, will be implemented with the greatest possible restraint and only in the most unavoidable circumstances. In the present atmosphere, surcharged, as it is, with excitement, a proper appreciation of the arguments for and against the participation of teachers in normal and healthy political activities may not be susceptible to any adequate and impartial survey. Greater will be the difficulty that all will experience in recommending some freedom

for students undergoing instruction in colleges and schools. A distinction as to the age and stage at which a student may be regarded as becoming capable of perceiving the trend and aim of politics is difficult to get at. We only hope that the Government of Bihar will see their way to the removal of the category of corporal punishment as early as possible and to a mitigation of the prohibitions that have been ordered with regard to participation in extra-mural associations.

The *Bulletin of the International Bureau of Education* has supplied us, in its latter

The two issues for 1941, recently received, with a
Educational survey of the progress of
World educational matters in
Abroad. countries abroad even under the stress of war.

We learn that in Denmark folk high schools have been growing apace. They serve not only to improve the working populations of the towns, but also as vacation courses for teachers. These schools are subsidised by the state and have served as models for the rest of the world to copy. In Finland another form of educational activity necessitated by the war has grown up. New arrangements have been made for utilizing the services of evacuated boys. Work-camps have been organized in many places for them and are under the control of experienced scout leaders. Discipline and self-government are the principal features of these camps. We are also surprised to hear that similar youth camps have been set up in the non-occupied zone of France for

young men of military age; and urban and rural youth centres have sprung up even in the occupied zone. These cater to the social service of apprentices and serve as workshops for young men in the period intermediate between leaving school and going to work. They are helpful in preparing youth for trades of the artisan type and at the same time in keeping them fit culturally, socially and physically.

In Germany, by an ordinance of the Minister of Education, only normal Latin characters will henceforward be taught in schools and the difficult Gothic characters will be eliminated. The natural corollary would be the elimination of Gothic types and the introduction of Latin types in all printed books, newspapers etc., throughout Germany.

The Hungarian Government is interesting itself in the higher education of the peasant class and in developing their intellectual attainments. The ideal of labour service education has been accepted in many states, including Japan and Switzerland and the Union of South Africa.

The United States have begun a vast movement for putting down unemployment among young people, under the name of the National Youth Administration. The youth themselves make and are trained to make the furniture and other equipment necessary for the running of schools and such a system is adopted in over 300 schools. A similar programme for dealing with the defective children has been taken on hand. Conferences for this purpose have been held while pupils

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—*Education*, Lucknow (May 1941.)

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who are victims of disease are to be given either at home or in their schools the necessary kind of instruction. A co-ordination of the efforts of all institutions in this matter is being attempted.

In Turkey an ingenious system has been devised for the training, by a rapid course, of rural teachers. They are recruited from young men who have completed their period of military service and are given an intensive training for about a year, particularly in practical agriculture; and their chief aim is to prepare the village children for the role of rural teachers. The women of Egypt have made considerable progress with regard to modern education. Nearly 400 of them are studying in the National University and many have entered Government service, particularly in the departments of health and education. Others have taken up journalism and some are found even in aviation. Much social service, including the opening of schools, the provision of homes for mothers and new-born children, work in factories for poor girls, the establishment of clinics for giving medical advice and preventing the spread of disease, is due to the credit of women's organisations.

Periodical surveys of educational progress in ideals and achievement in other countries which can serve as an inspiration for our teachers and workers in the field of education, can with advantage be brought out by the education departments and other agencies.

It is heartening to see that 11,30,062 boys and 2,57,027 girls reached the lite-

racy stage in the year under survey, making an increase over the previous year in respect of both boys and girls. We further learn from the report of Government that the number of primary schools for boys showed an increase of over 2,500, though those for girls decreased by over 500. The enrolment of boys and girls during the year was also fairly satisfactory. There was a similar increase in the number of middle schools for boys and of those for girls, as well as in the number of boys and girls under instruction in these schools. In the matter of high schools a similar progress was maintained, which was more marked than in the case of middle schools. The total number of boys reading in high schools rose to over 100 lakhs and of girls to nearly $1\frac{1}{2}$ lakhs. Arts colleges could not show any substantial increase in the number of students under instruction. Professional colleges throughout the country increased in number by only 2. It is gratifying that women students undergoing instruction in these colleges showed a slight increase in number.

The total educational expenditure in 1939-40 was Rs. 29,08,76,000 as compared with Rs. 27,81,99,000 during the previous year. The share of public funds in the increased expenditure was to the extent of Rs. 79,17,000, of fees Rs. 46,35,000 and of other sources which include private benefactions, Rs. 1,25,000.

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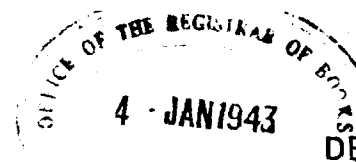
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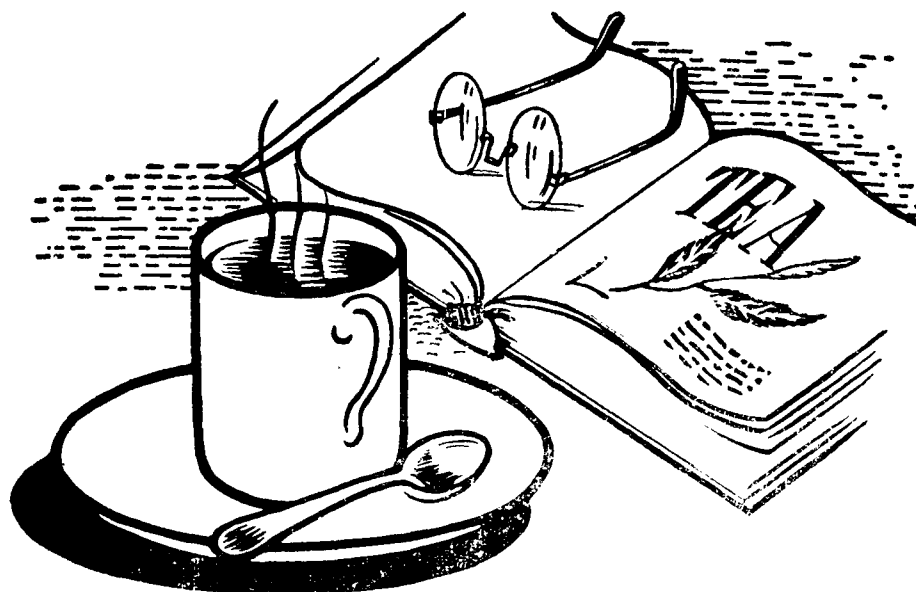
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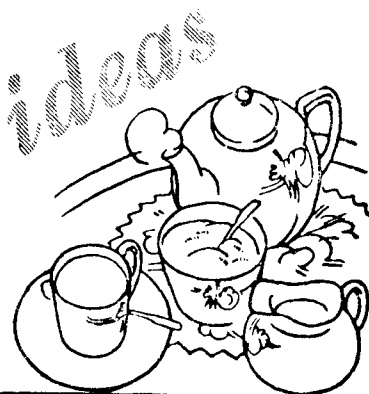
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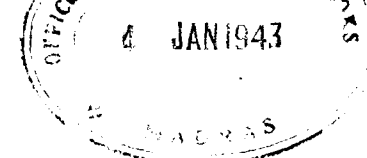


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No. 12

EDUCATION TODAY : RUSSIA*

BY SRI R. SURYANARAYANA RAO, *Servants of India Society, Royapettah, Madras.*

PEOPLE all over the world are admiring the heroic resistance of Russia to Nazi aggression and the shattering blows she is delivering to what Stalin calls Hitler's tyranny. Due to ignorance or prejudice or to a mixture of both, most of us have refused to admit that any good can come out of a socialist state, still less from a communist regime. We underestimated not only the equipment and the fighting quality of the Soviet army, but also the tremendous strides in economic, social and cultural progress Russia had made since 1917. But whatever may be said of other countries, ignorance of the military preparedness of Russia was not an error committed by Nazi Germany. Till June 1941, when Hitler struck a treacherous blow and indulged in unprovoked aggression against Russia, the Nazis were the only people who possessed a great deal of information about the Soviet Union. On what then did Hitler base his calculations to defeat Russia before the winter of 1941 and how did his calculations go wrong? The fact of the matter is that Berlin was

hopeful of spreading fifth column activities in Russia and of weaning millions of Russians from their loyalty to the Soviet Union —peasants deprived of their private property and impressed into collective farms and non-Russian nationals forming part of the Union who, he imagined, had been eagerly looking forward to liberation from the Russian yoke and had looked up to him as their deliverer. That Hitler and his satellites were sadly mistaken is evident from the wonderful and gallant resistance of the Soviet army against overwhelming odds, from the spontaneous, loyal and willing co-operation and preparedness of all classes of the Soviet population, peasants and industrial workers, and the determination of all nationalities, Russians and non-Russians, to stand by the Union at any sacrifice. Whatever might have been the success of fifth column activities in the occupied countries of Europe, there is no denying the fact that a gross miscalculation was made in the case of Russia for which Hitler is paying dearly and which is likely to prove his end. What

*By courtesy of the All India Radio, Madras,

may be termed the "political morale" of the Soviet stands so high, that Russia's ultimate victory is almost certain in the near future. What are the factors contributing to this strong and highly integrated "political morale?" Competent observers attribute this to the importance given by the Union to the social and cultural services which have enabled the U.S.S.R., composed of 182 different nationalities, speaking 149 different languages or dialects, to present such a united front.

In the constitution of the Russian Socialist Federal Soviet Republic there occurs a significant sentence which is the fundamental basis of the educational policy of the Union. It runs: "For the purpose of guaranteeing to the population an actual approach to knowledge, the Russian Socialist Federal Soviet Republic makes it its task to provide the workers and the poorest peasants with a complete, all-sided, free education." The aim of this resolution has been further explained by the Director of the Second Moscow University as a desire "to promote the all-round development of an individual who shall be healthy, strong, active, courageous, independent in thought and action, with a many-sided culture; an efficient person striving for the interest of the working class, which is ultimately for the interest of the whole of humanity." It may also be useful to know what the authoritative publication of the Peoples' Commissariat of Education says regarding the principles of the system of public education and the educational policy followed by the Soviet Republic. It says that the system of public

education of the Soviet Republic has before it three principal tasks, *viz.*,

- (a) "the development of peoples' economy on the basis of the problems of socialist construction, and particularly, increase in the productivity of labour both in the city and the village;
- (b) the social, political education of the masses in the spirit of communism;
- (c) the development of national culture of the peoples of the Soviet Republic as a basis of general human culture."

In order to carry out these tasks the Soviet Republic has attempted "(1) to correlate general education with productive work and participation in social political life; (2) to supply the needs of the people's economy in workers of various vocations and various qualifications; (3) to adapt the system to the conditions of toil and custom of those strata of the toiling population, which it served and to the special needs of that territory where it is operating; (4) the establishment of the closest possible contact between social and vocational education; (5) to attract in the practical construction of public education the broad masses of the toiling population as well as the pupils themselves as a necessary condition for the success of this construction; (6) to establish together with the actual continuity between each of the grades of the school education, also a certain completeness of each of the grades, in the sense that they provide knowledge and practical habits."

These announcements make it quite clear that the objectives of Russian education are

much more ambitious than those of any other country and that they are all designed to subserve the purpose of the Soviet State. Therefore, all institutions that promote the social and cultural progress of the community are utilised as a part of the general educational scheme. The functions of the Commissariat of Education, which administers education in the Soviet Union, includes control over such institutions as scientific organisations, museums, historical monuments, musical and arts institutions, the theatre, the cinema and the State publishing enterprises. Even the work of voluntary organisations engaged in educational work such as the Youths' Associations, the Red Army etc., is guided by the Commissariat of Education. It will therefore be seen that control and guidance of all educational activities are vested in the State thereby assuring control of the ultimate springs of power. There may be difference of opinion among educational pandits regarding the desirability and the extent of control and guidance exercised by the State. But the result so far as the Soviet Republic is concerned, seems to have been satisfactory and has resulted in creating unity in diversity, the success of which has been unmistakably demonstrated in the part played by Russia in the present war, causing utter disappointment and utmost discomfiture to the Axis Powers.

The extent of the educational progress in Russia since 1917, even before the first five-year plan was inaugurated in 1928, can be gauged from the fact that in 1928 there were 70 per cent of the children of school-going age at school, the percentage being

higher in the cities, and this was 46 per cent more than at the time of the outbreak of the first World War. After the three five-year plans, the last of which unfortunately stands uncompleted and in all of which the development of social and cultural services received equal importance, the progress of education must have been phenomenal. This is also evident from the fact that in the total budget expenditure of the Soviet Union for 1940, of 173 milliard roubles, 57 milliard roubles were allotted to the financing of 'national economy'; 56 milliard roubles for defence expenditure and as much as 41 milliard roubles were absorbed by social and cultural services. (Milliard = a thousand millions; rouble = 2s. 1½d.) The Revolution had caused an active craving for educational advancement among the masses of the population. The promotion of "National Economy" had also accentuated the desire for wider educational opportunities. Therefore, it is no wonder that in a comparatively short time the Soviet Government has practically succeeded in universalising public and free education, liquidating illiteracy, and promoting art, literature, science and culture to an astonishing degree.

Certain features of Soviet education are of more than ordinary interest. By granting equal rights to all citizens, independent of their racial and national adherence, the Soviet Union has pledged itself to a policy of giving to all nationalities an opportunity to be instructed in their mother tongue. It is interesting to note that, so far back as 1928, nearly 70 national tongues were being used in the various schools. Another factor

of importance is that the Soviet Government encourages the development of the cultures of the various nationalities inhabiting the Republic and pays special attention to the education and cultural development of backward nationalities. In admitting students to general educational institutions such as the Universities and the High Schools, preference is given to pupils coming from backward nationalities.

The vexed question of co-education has been satisfactorily solved in the Soviet Union so that the fears and doubts entertained in other countries regarding the extension of this system do not seem to worry the Soviet Republic. The gallant part played by the women of the Soviet Union in the present war, in which they are undertaking even hazardous duties till now reserved for men, and acquitting themselves creditably, would not have been possible if co-education had not been adopted without any reservation both in regard to social and professional education.

Another feature of Soviet education to which attention may be drawn is the prohibition of the physical punishment of children.

The Soviet State has also carried on an energetic struggle against illiteracy in which all possible instruments are used. That their efforts were bearing fruit is clear from the fact that even so far back as 1928, for the first time in Russian history, the majority of the population could read and write. If the latest figures were made available they are sure to indicate that almost the whole population of the Soviet State is literate.

The Russians believe that education is a continuous process and should not limit itself to the education of children. In their opinion, it transcends the limits of the traditional school age and embraces within itself all influences which affect the individual at any time during his life. As the education of adults is concerned with those who have had some school education and have passed into some vocation, vocational education of all types forms an important part of the scheme of adult education. Adult education also includes political and cultural influences which mould one's life. The Russians call it 'political enlightenment.' That the Soviet Union attaches great importance to these influences is clear from their having created a Chief Committee of Political Enlightenment attached to the People's Commissariat of Education. The decree which created this Committee stated that its purpose was "to unite all the work of political agitation, propaganda and enlightenment in the Republic and to concentrate it in the service of the political and economic reconstruction of the country." The methods and technique adopted for this purpose are varied, including study circles, reading rooms, discussions, lectures etc. But the Russians are not satisfied with the present methods and are in search of better means. Yet the results achieved within a short space of time are staggering; for it is to the 'political enlightenment' programme that much of the high 'political morale' we are witnessing in Russia today is mainly due.

The need for a more just appraisal of Soviet institutions is today greater and more urgent, if the new alliance between

Britain, America and Russia is to result in practical and lasting co-operation of all the three peoples for the establishment of the Four Freedoms adumbrated by President Roosevelt. Moreover, the interests of the United Nations and the peace of Europe alike demand that the Soviet influence should not be allowed to be eclipsed by that of Germany in Eastern Europe. Even the Russians are not slow to profit by their errors as is proved from the changes introduced in the various Five-Year plans. Whatever may be our predilections, we

cannot help saying 'Bravo Russia'. And all those who once asked, 'Whither Stalin?' will have no hesitation in prophesying that Stalin's adventure will end in the utter destruction of Nazism and the liberation of Europe from all that Hitlerite Germany stands for. In this adventure, the extraordinary attention paid to the development of social and cultural services by the Soviet Union, which have moulded and strengthened the Soviet national life, has proved to be highly significant.

THE UNIVERSITY IN ANCIENT INDIA

A NOTE ON ITS ORIGIN

BY SRI M. B. NARASIMHA IYENGAR, M. Sc., Bangalore

IN ancient India, the Aryan teacher would collect round himself a number of students and teach them the different branches of the knowledge of his day. The curriculum, as may be made out from a passage in the *Chhandogya Upanishad* (vii. 4), comprised the four *Vedas*, the *itihasa* and the *puranas*, dealing with ancient history and cosmogony, *vyakarana* or grammar, *pitriya* or the domestic rituals connected with the worship of ancestors, *rasi* or arithmetic, *nidhi* or the science of making money, *vokovakya* or logic, *ekayana* or ethics, *deva-vidya* or the science dealing with the gods, *Brahma-vidya* or the knowledge of the *Brahman*, *kshatra-vidya* or the art of war, *bhuta-vidya* or demonology, *nakshatra-vidya* or astronomy and astrology, *sarpa-vidya* or toxicology, *gandharva-vidya*

or music and dancing, and *jana-vidya* or medicine.

It has been stated that fortyeight years would be required to go through this course. The *Vedas* and others branches of study were subdivided for the purpose of shortening the course of study. One part of the *Veda* with its corresponding topics of study was expected to be taught in twelve years.

Each teacher worked independently of others. At times a number of teachers would gather in towns, where they might receive royal patronage or munificent support from the public. In Takshasila, Navadvipa and Benares, such settlements flourished. But it is not in evidence that the teachers worked in a team or collectively together.

The team spirit among teachers was first introduced by the Buddhists. The *bhikkus* and the *bhikkunis* collected together in the monasteries or *viharas*. These *viharas* were richly endowed and looked after the boarding and lodging of the monkish teachers and students. In the *viharas*, more than one teacher handled the students. The students also could choose their subjects to some extent. The tuition fees would have to be paid in advance, except in certain special cases. No time or age limit was fixed for these studies. The admission of the students was on the widest possible basis and was not restricted on any ground of caste or creed or sex. The *Jataka* stories mention a number of students of the so-called low castes studying in the *viharas*.

For completing his education, the student must get a certificate of proficiency from his teachers. This was not always an easy thing to get. The *Jataka* stories tell of a student, who was studying *ayurveda* or medicine in one of the *viharas*. He studied for seven long years, but still could not get his certificate of proficiency. Naturally, the young man was seriously annoyed and openly blamed his teachers. The story is that the teachers asked him to bring them a herb without any medicinal value whatever from within a radius of one mile from the *vihara*. The student searched and searched, but all the herbs he found had some medicinal value or other. When he confessed the futility of his search and showed indirectly his extensive knowledge

of the pharmacopea, he got his certificate of proficiency.

From such beginnings grew the great universities which later became vast centres of learning with international scope and influence. Dr. Radhakumud Mukherji thus describes Nalanda at the height of its glory: "The most distinguished centre of learning in that age (about 600 A.D.) was the famous university of Nalanda, which then counted 10,000 students on its rolls. Even 'foreign students came there to put an end to their doubts and then become celebrated.' Some of these came even from Mongolia. Residence for 10,000 alumni was provided in six-storeyed monasteries, the gift of six kings. Harsha's gift to the university was a *Vihara* or temple of brass or bronze about a hundred feet in height. The university provided for its alumni not only free education, but also free boarding, lodging, clothes, bedding, and medicines. Its expenses came out of its estates. The subjects of study were not confined to Buddhism alone. Though the university specialised in the study of *Mahayana*, it did not exclude the study of the works belonging to the eighteen other sects of Buddhism, nor of such Brahminical sacred and secular subjects as the *Vedas* etc. Thus Nalanda stood for the ideal of freedom in learning, and welcomed knowledge from all quarters, from all sects and creeds. It was a genuine university in the *universal* range of its studies and not a mere sectarian, denominational school."

STUDENTS' STRIKES.

BY SRI R. SIVARAMAKRISHNIEB, B.A., L.T., Tutor to H. H. The Elaya Raja of Travancore, Trivandrum.

ONE of the most disconcerting educational problems in India at the present day and one that baffles all solution is students' strikes. These strikes are more difficult to tackle than labourers' strikes because they are the work of immature young persons in whom a sense of responsibility has not been sufficiently developed and who are not directly affected by the financial consequences of their action, but only indirectly in the persons of their parents. The loss of wages consequent on a strike makes labourers think twice before they launch it and when it is actually launched makes it difficult for them to hold out long, whereas students, as they do not suffer any such loss directly, enter on a strike much more readily. On the other hand, since students have no independent income and depend for their support on parents, it is possible to influence them through their parents and speedily put an end to the strike.

The strike, by which is meant refusal to work unless certain grievances are redressed, is not altogether a modern conception. It has been used as an economic weapon from the earliest times; but organised strikes on a large scale are a feature of modern life and in the economic sphere are due to the conflict between labour and capital. From that sphere they have been copied in other departments of life.

Students' strikes are sometimes confined to a particular school or particular class of a

school and are due merely to local causes, while at other times they are more extensive and affect all the educational institutions in a state or province. These two classes of strikes may be dealt with separately.

The purely local strike is due to the incompetence or tactlessness of the head of the school or some of his assistants. I have known instances of teachers out of prejudice or *amour propre* punishing students for trivial lapses or fancied affronts to them and bringing the school to the brink of a strike. In such cases the headmaster has a delicate task to perform and unless he acts with caution a strike may be precipitated. Teachers without scholarship or teaching ability are another problem. A certain proportion of these is inevitable in these days of mass education when a large number of teachers is necessary and recruitment is not always made from considerations of efficiency. All that the headmaster can do is to spread the work of the inefficient teacher over a number of classes and thus dilute the harm done by him instead of concentrating it on one class. The real remedy, however, will have to be sought in a more careful recruitment of teachers.

As an example of the harm that may be done by a tactless teacher I may mention a sensational strike of students that took place several decades ago when such strikes were unknown and that, too, in a college which

had earned a just reputation for sympathetic understanding of the students' minds. The strike was brought about by the indiscretion of a professor who while lecturing on religion made a remark calculated to give deep offence to a large section of the students. Some of those who took part in the strike and in the protest meeting that was held after the incident were victimised and the Professor was 'packed home.'

Another circumstance that favours strikes in schools and colleges is the presence of large numbers of students who have no aptitude for the type of instruction imparted in them and who are therefore ready to seize any opportunity that may occur to shirk their studies. A strike gives them a holiday besides affording the chance to figure as heroes. Not finding any excitement in their studies they seek it in spectacular events like strikes. The remedy for this will be the provision of alternative courses of study to suit different aptitudes. It will not be an over-estimate if we state that more than half the students in our colleges and secondary schools are unfit for the courses provided in them and find each year's course a difficult hurdle to leap over. Some spend two or even three years in the same class and lose what little interest they had at first in their studies. It is inevitable that they should feel a kind of hostility to the educational authorities and should like the Irishman in the story to be 'agin the government.' Attempts to divert pupils from schools and colleges meant for general education to vocational institutions have so far not been seriously made. Financial and other reasons may account for

this, but unless the diversion is made and the ne'er-do-wells and hardy annuals of our schools and colleges are weeded out, the possibility of students' strikes will always loom before us.

Students' strikes as part of a programme of political agitation are a unique feature of our country. The phenomenon appears to be almost unknown in the free countries of the west; where political agitation is carried on entirely by the adults. For a parallel, we must go back to the early years of the Chinese struggle for freedom, the years preceding the establishment of the Republic when there was a great unrest among the students, which manifested itself in demonstrations and breaches of the law in different parts of the country.

Wholesale strikes of students all over the country were a feature of the first non-co-operation movement in our country; but if I am not mistaken the appeal of Mahatma Gandhi was addressed only to those students who were old enough to realise their responsibility and who felt a call to serve the country by engaging in one of the constructive activities of the Congress. It could not have been an appeal to the entire student population, young as well as old, the immature as well as the mature, to come out of their schools and colleges. The Mahatma's appeal was however so understood by the students who indiscriminately left their schools and colleges and persuaded or coerced their friends to do likewise. They acted under the influence of emotional excitement and after the wave of enthusiasm had subsided, they found themselves stranded high and

dry. Many returned after a term of *locus paenitentiae*, but some discontinued their studies altogether. And the discipline of our educational institutions received a shock from which it has not yet recovered.

Students' strikes as a political weapon cannot be justified except on the supposition that 'all is fair in love and war.' Youth is the seed-time of life and not the season of harvest. It is a time of preparation, not of fulfilment, a time when knowledge has to be acquired and character built up so that when the time for action comes the requisite power and wisdom may be brought to bear on its performance. Action prompted by emotional excitement, such as that to which immature young persons are liable is apt to be uninformed and rash and may have disastrous consequences. These arguments against students' participation in political agitation have been repeatedly urged from the press and the platform and need no elaboration. The case, however, of students who have attained legal age, it is to be hoped, intellectual majority and who feel an inner urge to dedicate themselves to political work stands on a different footing. They are entitled to withdraw from their colleges but not to coerce their fellow students to follow their example. If this wholesome principle were adhered to, students' strikes would be much less of a problem than they are now. It is the application of force under the guise of peaceful picketing that makes it so difficult to deal with them.

Why are students' strikes so easily brought about? Why have teachers like the parents of Hamelin town to look helplessly on, while their boys and girls are lured by

the music of the strange piper to an unknown land? The answer to this question might help us to deal with students' strikes in a rational manner.

It has already been pointed out that the majority of students attending our schools and colleges have no aptitude for an academic type of education and that they are there because they have no choice. They are unwilling participants in the work of the institutions which they attend and are only too ready to listen to any voice that calls them out. In any European country like England, they would be absorbed in one of the numerous industries and carve for themselves worthy careers. Leaving these students out of account we still have a large residuum of students who are fit for academic education and who really want to acquire knowledge and qualify themselves for careers in life. Why do these also participate in strikes? When questioned they plead that they are coerced by their friends. There is some truth in this, but it is not the whole truth. The way in which these 'innocents' talk among themselves about the strike and the enthusiastic admiration which they express for its organisers do not show that their heart is not in it.

The fact is that our schools and colleges are outside the current of life in the country and do not touch it at any point and that there is little in their organisation or day-to-day life that appeals to the idealism of youth or provides an outlet for its emotional energy. The men that appeal to the students to come out, though some of them may be unworthy and perhaps even in-

sincere, nevertheless meet with response as they speak in the name of patriotism, sacrifice and service. As against this we have nothing to offer except spiritless grinding at text-books in a foreign language to be followed by the taking of a degree and in not a few cases by prolonged and even permanent unemployment. Patriotism and politics are taboo. Many things in Indian history can only be spoken *sub rosa* if at all. Little scope is provided for that hero-worship which is inherent in human nature, particularly in youthful nature. Admiration for leaders of character who have made sacrifices for the country cannot be openly expressed. In all these matters however there has been some change in recent years; but the change has not kept pace with the surging times. The country is far more conscious of what is due to it than it was a few years ago and youth, ever emotional and idealistic and unfettered by those prudential considerations that weigh with the grown-ups, responds quickly to the new impulses. So when young men and women are appealed to in the name of national service and asked to withdraw from their schools and colleges, they obey without bestowing any thought on the rights and wrongs of the question and the voice of the teachers asking them to come back is almost pathetic in its futility.

These considerations suggest that a possible way of preventing what may be called 'political' strikes is for teachers to recover their moral ascendancy over their pupils by a sympathetic understanding of their minds and ideals. They must get into intimate touch with them and co-operate with them

in the many extra-curricular activities that should be provided in a well-regulated school and college. Political knowledge as distinct from political action should not be tabooed. Frank discussion of political topics between the teacher and the students is the surest way of preventing the absorption by the latter of crude and offhand political opinions and plans of political action. Students must be convinced that their teachers, no less than the political leaders of the country, stand for all that is best in the national aspirations and that they are also serving the country in their own way and according to their lights. Then their appeal will carry greater conviction and they might be able to wean their students from outside influence.

But even if teachers and schools became all that they ought to be, it might not be always possible to prevent a strike, for the outsider has the charm of novelty. Also when the whole country is under the throes of a political convulsion, youth cannot escape it and its lack of restraint and discretion might result in precipitate action as during the recent disturbances in the country. When that happens it becomes the duty of educational authorities to take steps to restore the normal working of their institutions. This duty should be performed with firmness, sympathy and tact. Fortunately these qualities have been shown in an increasing measure in the handling of the recent disturbances. Principals and professors of colleges and the heads of other educational institutions have in most cases shown imagination, sympathy and broad-mindedness in dealing with students' strikes with the result that

normal conditions except in a few places have been restored sooner than was at first expected. ted by students as a breach of faith and leads to a resumption of the strike.

Two points relating to the mode of handling of students' strikes deserve special mention. One is the employment of the method of espionage to find out the leaders and the other, the victimisation of those leaders after the strike has been called off and normal work resumed. Nothing is morally more objectionable in schools than espionage. No public school boy in England will 'tell' against his school fellows, not even if he is birched to the limit of his enduring capacity. The school or college that encourages young men to spy on one another is training the sneaks and time-servers of the future who will rise to preferments and positions in life by carrying 'tales' against their rivals to the powers that be. Some years ago the European Principal of a well-known college was reported to have refused to furnish to the authorities information that would have necessitated his spying on his students and hitting them behind their backs. All honour to the noble soul. If it is reprehensible for teachers to play the spy on their pupils it is still more so to set students to spy on one another.

Secondly, victimisation of leaders after a strike has been called off is generally resen-

Neither is it fair because, after all, the leaders differ from the rest of the students only in being more courageous and courage should not be penalised. Even the leaders should be redeemed and not put beyond the pale unless they have been guilty of physical violence.

They are a tragedy—these students' strikes, a blot on our educational system, and it behoves us all, teachers, parents and students, to resolve that henceforth they shall not occur. Though ideas of discipline and obedience may have undergone a change with changing times, it is impossible to dispense with them altogether. No institution can be run without them. It is to be hoped now that normal conditions have been restored in most places, that students will do a little searching of the heart and realise that teachers are not their natural enemies but their natural friends and that it is a gross perversion of the relation that should obtain between a guru and his *sishtyas* for the latter unceremoniously to turn their backs on the former. There can be no future for our country if we violate all that is best and noblest in her ancient traditions.

COMPULSORY LIFE ASSURANCE FOR TEACHERS*

By SRI T. P. SRINIVASA VARADAN, *Triplicane, Madras.*

AT present the only provision for old age or for dependents which teachers in aided institutions have, is the Provident Fund instituted by the Government. How limited is the benefit which the Provident Fund Scheme confers can be easily understood, if one goes through the rules relating to this scheme.

The Provident Fund scheme is compulsory on all certified teachers, pandits and munshis employed in recognised educational institutions under private management, whose pay is not less than Rs. 20 per mensem. But those who are drawing less than Rs. 20 per mensem are given the option of subscribing to the Fund. It is this option that is responsible for thousands of Elementary School teachers not deriving even the limited benefit of this scheme. As practi-

cally all the managements of aided Elementary Schools plead inability to make contributions and as Government have not compelled them so far, a very large majority of teachers in Elementary Schools are outside the pale of this scheme.

The total number of teachers in Primary Middle and High Schools under Government, Local Boards and Municipalities and aided managements is nearly 1,21,000. Of these nearly 13,000 are in the Middle and High Schools and their salaries are certainly above Rs. 20 per mensem and those in non-pensionable service are all subscribers to the Provident Fund. The remaining 1,08,000 teachers (men and women) are distributed as follows. (The figures given are correct to a thousand.)

Classes of institutions.	Total number of teachers.	Total number of trained teachers.	Total number of trained teachers who are either higher grade or lower grade.
Govt.	3,000	3,000	
Local Board and Municipal.	47,000	47,000	42,000
Aided.	58,000	45,000	40,000

The salaries which teachers in aided institutions receive are based upon the teaching grants calculated at the following rates :—

	Rate per year for trained teachers.
For each teacher of the lower grade ...	Rs. 108
For each teacher of the higher grade ...	Rs. 168
For each teacher of the secondary grade ...	Rs. 212
For each teacher of the collegiate grade ...	Rs. 272

Even granting that Secondary grade trained teachers very soon get Rs. 20/- per mensem, it may be safely assumed that 40,000 teachers in aided Elementary Schools, who are either higher grade or lower grade trained, get less than Rs. 20 per month. Out of 42,000 teachers in Local Board and Municipal Service with the same qualifications, 21,000 at least must be getting less than Rs. 20/- per month. So on the whole 63,000 trained teachers who have once for all chosen the teaching profession come under the option clause of the Provident Fund Scheme. As has been pointed out, either due to the inability or the unwillingness of the managements to make their contributions, the majority of the Elementary School teachers are out of the Provident Fund Scheme, which seeks to make some provision for old age or for dependents of teachers.

Another defect of the scheme is that it does not make sufficient provision for the dependents of such teachers as unfortunately

happen to die early. Let us take the case of a teacher in the grade Rs. 30-2-55 and let us suppose that he retires after 25 years of service. For purposes of calculation we may assume that his average salary is Rs. 48. His contribution with that of the management comes to Rs. 4-8-0 per month or Rs. 54 per year. At the end of 25 years the amount standing to his credit in the Post Office Savings Bank will be Rs 1600 (Principal Rs. 1350 + Interest at $1\frac{1}{2}\%$ C. I. Rs. 250.) If to this, the Government's contribution of Rs. 533 nearly, is added, the teacher gets Rs. 2153 or Rs. 2200, if rates of interest are a little bit favourable. But if unfortunately that teacher passes away at the end of ten years of service, the amount standing to his credit will be less considerably. In this case his average salary will come to Rs. 40. The teacher's contribution with that of the management per month is Rs. 3-12-0 or Rs. 45 per year. In ten years the amount to his credit in the P. O. Savings Bank will be Rs. 490 (Principal 450 + Int. 40.) If the Government's contribution of Rs. 163 is added, then the teacher's dependents would get Rs. 653 nearly. If death occurs earlier, then the amount which the dependents would get will be still less. This is another defect of the Provident Fund scheme. It does not make sufficient provision for the dependents of teachers who happen to die early.

The above defects can be easily remedied if three things are done. (1) The Government should make it compulsory for all certified teachers, pandits and munshis to take Assurance Policies to be paid at the end of a specified term of years. (2) The

* Lecture delivered at the General Body Meeting of the Madras Teachers' Guild recently.

Government's contribution should be made at the end of each year instead of at the time of closure of accounts. This would enable teachers to take Assurance policies for higher sums or additional policies later on. This would also lessen the administrative work of the Education Department. The Local Boards and Municipalities make their contributions at the end of each year to their employees who are permitted to utilise the amount to pay insurance premia. (3) The teachers should be allowed to utilise a part or the whole of the amount standing to their credit in the Provident Fund to pay their insurance premia.

There is a misapprehension that a teacher would get less if he uses a part of the contributions to pay premia. The following working will show that it is erroneous. Let us take again in the case of the teacher in the grade Rs. 30-2-55. In the first year all the contributions together with the Government's come to Rs. 45. If he takes an Assurance Policy for Rs. 1000 to be paid at the end of 25 years, then his yearly premium comes to Rs. 40. After paying his premium every year, he will have to his credit in the Post office Savings Bank Rs. 850, the balance of the contributions after paying premia (5+8+11+14+17+20+23+26+29+32+35+38+41+42+42½) When he retires at the end of 25 years, he gets Rs. 2200 as shown below.

(1) Amount assured	...	Rs. 1000
(2) Bonus at Rs. 10/- per year for 25 years. (Lowest amount is taken)	...	Rs. 250
(3) Amount to his credit in the P. Fd. A/c.	...	Rs. 850
Interest on (3)	...	Rs. 80
Nearly		Rs. 2200

This is the amount which the teacher gets, as already shown, under the Provident Fund scheme. But this covers a risk. If the teacher unfortunately dies at the end of 10 years of service, then his dependents get Rs. 1300 as against Rs. 653-0-0 under the Provident Fund scheme.

(1) Amount assured	...	Rs. 1000
(2) Bonus for 10 yrs.	...	Rs. 100
(3) Amount to his credit in the P. Fd. A/c.	...	Rs. 115
Interest on (3)	...	Rs. 12
Nearly		Rs. 1300

So by taking an Assurance Policy, the teacher when he retires does not lose anything and the dependents stand to gain everything.

Suggestions as to how to effect compulsory insurance for teachers.

(1) The Local Government should approach the Government of India to extend the benefit of the Postal Insurance Scheme to teachers in non-pensionable service. If that is not possible, the Government should institute a scheme similar to the Postal Insurance Scheme.

(2) All teachers should be compelled to take Assurance Policies. Teachers getting Rs. 60 and above per month must at least take an Assurance for Rs. 2000; those getting Rs. 30 and below Rs. 60, assurance for at least Rs. 1000 and those getting below Rs. 30, must assure for Rs. 800 at least.

(3) In the case of Elementary School teachers getting below Rs. 20, the contributions may be made as follows, considering their low salaries:

	Per month
Teacher's contribution	... 0 12 0
Management's contribution	... 0 12 0
Govt's contribution	... 1 0 0
Rs.	2 8 0

This would enable an Elementary School teacher to take an assurance for Rs. 800. The Government should no more deny them the benefit of making some provision for themselves either for their old age or for their dependents.

The extra expenditure which the Government may have to incur in this case may come to Rs. 25,000 per month or about Rs. 3,00,000. Considering the large amount which the Government spend on Elementary Education, this is only a small amount. To make instruction in Elementary Schools more efficient, this at least must be done without any delay.

If the Government institute an insurance scheme under their control, considering the large number of teachers that would come under it, it will be a profitable concern and they stand to gain. The Government know this full well. If for any reason they find it difficult to start one, they may either ask the teachers to join the South India Teacher's Union Protection Fund which has been progressing fairly well during the past thirteen years or take over the Fund and administer it themselves making necessary changes.

In this connection it may be pointed out that teachers of all grades in Netherlands, Sweden, Norway, and Denmark are given pension. Their initial starting salaries are fairly high and based upon the cost of living. A widow of a teacher who completed 30 years of service receives full family pension plus a supplement based upon price-level index. The children also receive pension, if there is no widow, up to a certain age.

If a teacher dies while in service, even then the widow, or if there be no widow, his children receive pension in proportion to his service. No doubt the teachers contribute to the Pension Fund. But the teachers in those countries are made to feel that they and their dependents will be well looked after by the State. It is this that is responsible for the maximum efficiency in the schools there. If our Government, to start with, bring in the compulsory insurance scheme for teachers of all grades, then they will be doing a great thing. They should publicly recognise that teachers are a class of civil servants and that they are entitled to all privileges which other civil servants have. The work that the teachers do, as has often been publicly recognised, is the most important one and in the discharge of this most important duty, the teachers should be free from cares and anxieties about themselves or their dependents.

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

By SHUKDEVA THAKUR, B.A., HONS., M. ED. Headmaster, Buxar High School, Buxar.

(Continued from page 425.)

CHAPTER VI

TYPES OF ABILITY IN ENGLISH

WE must now consider which particular types of English language ability will be more generally required in the new free India, that is, under a responsible provincial and central government and which of these the secondary school can help the pupils to acquire. They fall under four heads: (1) the ability to read, write and understand English; (2) the ability to understand spoken English; (3) the ability to speak English; and (4) the ability to write English. It should be noted that our future citizens learning English as the second language will not necessarily have opportunities to use all these different types of language abilities and it would therefore be sheer waste of youthful national energy to compel all our secondary school pupils to acquire an all-round command of the English language. Thus our duty is to see which ability or group of abilities will be needed by particular pupil groups and how these can be acquired with economy. Thinking on some such lines as well as with a view to resurrect the ancient classics and the modern Indian languages, the national schools of India, namely the Gurukul at Kangari, Haridwar; the Gurukul at Brindaban; the Poet's school at Shantiniketan and the

Theosophical School at Adyar made Indian languages the media of instruction and assigned to English the place of a second or third language. Though considerable success has crowned these indigenous enterprises and the alumni of these educational foundations have held their own in national life, many of them had after graduating from their Alma Mater to take some sort of coaching or private courses in English in order to qualify for the degrees of recognised Indian or foreign Universities. But the state secondary schools cannot afford to leave their pupils like them. Hence whatever language abilities are aimed at, we should, in framing our curriculum, profit from the experiences of these national educational institutions. The English language requirements of our future secondary school pupils will be mainly of two kinds; namely, —and here we must again remind ourselves of the fourfold aims of language teaching,¹ (1) English language abilities of the common citizens who will require only a modicum of English for every day life; (2) English language abilities of the special group of would-be citizens who would need a wider and more specialized knowledge of English for entrance to the Universities, learned professions and careers for higher

I. Chapter III (loc. cit).

* Report of an Investigation submitted by the author as part of his qualification for the Master of Education degree and accepted by the Patna University as such in 1940.

specialized study in foreign countries, etc. etc. In other words, the mother-tongue will serve the purpose of the first group for all cultural purposes and those of them who will choose to learn English will do so wholly from a practical and utilitarian point of view. The state will establish various types of secondary schools to meet the vocational needs and different individual aptitudes.^{II} English will be compulsory in some of these schools and optional in others and pupils will have the greatest freedom to go from one type of school to another, subject to certain restrictions dictated by educational objectives. For the second group, in addition to the mother-tongue, English will also serve as the means of realising broader cultural contacts and other indirect and ultra-national values inherent in the study of a foreign language. Accordingly, the English language programme of our future secondary schools will be of two kinds and will have to make special provision for the second group. The common part of the programme will be for all who will choose to learn English while the specialized study of English will be meant specially for the second group.

Let us now refer a little to our population figures and the figures ^{III} of our school-going children in Bihar and see for ourselves the magnitude of the linguistic problem facing the secondary schools. The census of 1931 records a total male and female population of 32 millions (32,365,400) in Bihar out of which, in 1931-32 about 9 lacs (887,025)

II. K. G. Saiyadain—in his letter dated 17-1-40.

III. The Fifth Quinquennial Review of the Progress of Education in Bihar 1932-37 (Patna, 1939).

of Indian Children i.e. 2.7 p.c. of the population were at educational institutions of all grades; in 1936-37, the number of school-going children rose to 10 lacs (1,001,612) with a consequent rise in the percentage to 3.09; and in 1937-38 this number has risen to about 11 lacs (1,069,426), recording again a higher percentage of 3.3. Against these figures may be considered the total number of scholars,—both male and female,—reading English in 1936-37 at secondary schools including high and middle English schools and intermediate classes of the colleges which was only 149,204 and in 1937-38, 167,024. In other words, out of the total number of students at educational institutions only 14.89 p.c. of them in 1936-37 and 15.62 p.c. of them in 1937-38 were reading English in secondary schools. Considering the fact that the percentage of matriculates passing their B.A. and M.A. examinations is only 17.44 and 3.97 respectively and considering also the numbers that fail to pass the Matriculation examination every year, a large number of the pupils at the secondary stage drops out with the common citizens' knowledge of English. Many of these secondary school products enter clerical services under Local Bodies, the Postal Department, Railways, Insurance and Tea Companies, Zamindaries, Business Firms, Law Courts, Educational Institutions, the lower grades of the Education Department etc. etc. and a certain percentage of them enter professional and technical schools like the Bihar Veterinary College, the Medical School, Darbhanga, the Ayurvedic and

IV. Report on the Progress of Education in Bihar 1937-38 (Patna, 1939).

Tibbi Schools of Patna, Homeopathic Schools, Commercial Institutes, Mokhtearship Course, the Secondary Training Schools; while most of them undoubtedly remain unemployed or under-employed on account of various causes, economic, social and individual. Only those who have either the means to meet the expenses of collegiate education or are bright enough to secure government scholarships and private stipends, proceed to college and a study of the figures of the passes at the various Patna University examinations between 1929-1939 shows that only about 35% of Matriculates actually pass the Intermediate Arts and Science examinations. Table 1 gives an analysis of the figures for 5 years of passes at 14 P. U. examinations towards which Matriculates generally turn. Figures of

passes for the Veterinary College, Patna, the Technical and Industrial Schools, the Reformatory School at Hazaribagh, and the schools for defectives could not be included in the calculations as they were not available for the relevant periods. There is no college of Agriculture, Commerce, and Forestry and no school of Art, or of Military Training in Bihar, so far. Between the period (1929-33) for which the Matriculation pass figures have been taken and that for each of the 13 other examinations whose pass figures have been also obtained, an intervening gap has been deliberately allowed for facilitating averages and percentages, of as many years as it takes a Matriculate to pass these examinations. Thus there is a gap of 2, 4 and 6 years between the time of column 3 and of 4, 7, and 12 respectively.

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TABLE I

Analysis of figures of passes at the Patna University Examinations 1929—39.

Years etc.	Matriculation	I.A.	I.Sc.	Matric.	C.T.	B.A.	B.Sc.	L.M.P.	I.C.E.	D.Ed.	M.A.	M.Sc.	B.C.E.	B.L.	M.B.B.S.	Remarks.
1929	1906															
1930	1909															
1931	1806	466	194	179												
1932	1706	357	176	139												
1933	1520	427	219	108		241	42	27	22	49	69	14	27	120		
1934		377	187	102		265	30	35	14	68	52	10	10	123		
1935		474	257	131		323	66	35	10	57	73	10	11	119	38	
1936						355	71	44	24	54	75	13	17	140	30	
1937						365	82	39	12	67	85	21	20	139	34	
1938																
1939																
Total	8907	2081	1033	659	1549	291	180	82	295	354	68	85	641	102		
-Average	1781.4	416.2	206.6	131.8	309.8	58.2	30.0	16.4	59.0	70.8	13.6	17.0	128.2	34.0		
Order	*	I	III	IV	II	VIII	IX	(XI)	VII	VI	XII	(XI)	V	X		
P.C. of the passes at these examinations to the total passes at the Matriculation.																
		23.36	11.59	7.39	17.44	3.26	2.02	.92	3.31	3.97	.76	.92	7.19	1.90		

A perusal of the figures^V shows that out of every 100 Matriculates, (leaving the decimal fractions) 23 pass the I.A., 17 B.A., 11. I.Sc., 7 Matriculate C.T., 7 B.L., about 4 M.A., 3 Dip. Ed., 3 B. Sc., 2 L.M.P., about 2 M.B.B.S., about 1 B.C.E. and I.C.E. each, and about 1 M. Sc. examinations in due course. The total comes to 84.27% and even if we make an allowance of 4.27% for private candidates, title-holders, and Matriculates of other years, the solid fact remains that 80% of our Matriculates join one of these and other post-Matriculation courses every year. The residual about 17% (actually 16.68%) of Matriculates indeed drop out for reasons already stated. These statistics of the post-Matriculation educational and vocational trends, be they for whatever reasons, of our Matriculates have an important and clear bearing on the language and especially English language programme of the secondary school. It is this that while large numbers of youngsters, those failing at the Matriculation examination and those Matriculates who do not join the higher courses, drop out with an elementary knowledge of English, equally large numbers or more join higher general, professional or technical courses and so long as the medium of instruction at these latter courses continues to be English, the secondary school will be compelled to devote a disproportionate amount of time to language teaching including English, of which Messrs Wood and Abott complain in their report.^{VI} Another

V. These figures were obtained from Patna University Calendars. Figures for 1937—39 were obtained from the Patna University Office Records by courtesy of the Registrar.

VI. A. Abbott and S. N. Wood—Vocational Education in India pp. 1—16.

corollary is that the language curriculum and time-table of the school will have to move in progressive adaptation according as the medium of instruction at those courses is vernacularised. This statistical proof amply supports the statement previously made that the mere vernacularisation of the medium at school, without an extension of this at all the post-Matriculation courses and with the addition of Modern Indian Language Paper I and Paper II, will not lighten, but will increase the burden on youngsters, at least for some years to come. And it is in this congested programme of studies, that the English language teacher has to find his salvation. Incidentally, it is surprising how few of our students join scientific and technical courses like the M. Sc., I. C. E., B. C. E. and M. B. B. S.

Let us now discuss the problem of the second group of English language abilities *i.e.* specialized higher knowledge of English. Table II gives the numerical facts regarding the pursuit by our Matriculates, of higher language studies in the Patna University. The Matriculation, I.A., B.A. and M.A. pass figures are the same as in Table I; the B.A. pass figures have been analysed into B.A. Honours in non-language and language subjects and into B.A. Honours in English, and similarly the M.A. pass figures have been detailed under the heads non-language, language and English. Percentages of relevant figures have been calculated to the figures of passes at the Matriculation, I.A., B.A., B.A. Honours and M.A. examinations for clearness, ready reference and comparison. An examination of these

TABLE II.

Analysis of numerical facts regarding higher language study in Bihar.

Serial number.	Examinations.	1929-1933		1931-1935		1933-1937		1935-1939		Percentage to total of passes at Matriculation Examination.	Percentage to total of passes at I. A. Examination.	Percentage to total of passes at B. A. Examination.	Percentage to total of passes at B. A. (HONS.) Examination.	Percentage to total of passes at M. A. Examination.	Remarks.
		8907	2081	2081	2081	1549	676	1744	758	2386	7443	4364	5990	4971	
1.	Matriculation	...	...	...	...	...	...	...	...	...	...	...	...	...	
2.	I. A.	...	...	...	...	...	...	...	...	...	...	...	...	...	
3.	B. A. including Honours	...	...	...	...	...	...	...	...	...	...	...	...	...	
4.	B. A. (HONS.) Total	...	...	...	...	...	...	...	...	...	...	...	...	...	
5.	B. A. (HONS.)† in non-language subjects	...	...	...	...	...	...	...	...	...	...	...	...	...	
6.	B. A. (HONS.) in language subjects**	...	...	...	...	...	...	...	...	...	...	...	...	...	
7.	B. A. (HONS.) in English	...	...	...	...	...	...	...	...	...	...	...	...	...	
8.	M. A. Total	...	...	...	...	...	...	...	...	...	...	...	...	...	
9.	M. A. in non-language subjects†	...	...	...	...	...	...	...	...	...	...	...	...	...	
10.	M. A. in language subjects††	...	...	...	...	...	...	...	...	...	...	...	...	...	
11.	M. A. in English	...	...	...	...	...	...	...	...	...	...	...	...	...	

†History, Economics, Philosophy and Mathematics.

††English, Sanskrit, Persian, Hindi and Urdu.

**English, Sanskrit, Persian and Arabic.

statistics of our students' study trends shows that out of every 100 Matriculates, (leaving aside decimal fractions) three qualify for an Honours degree in the language and literature subjects and only two obtain an Honours degree in English. Again, out of the same number of matriculates, only about two qualify for an M.A. degree in a language and literature subject and hardly one takes the M.A. degree in English. The percentage of passes in B.A. Honours English to the total I.A. passes is 9, to B.A. 13, and to B.A. Honours 30. The percentage of passes in M.A. English to the total I.A. passes is 3, to B.A. Honours English 11 and to M.A. total 32. Thus an average Matriculate's chances of higher studies in English range between 1% to 32%—a very wide and uncertain range. We are thus led to infer that the higher the Matriculates go in the ladder of University examinations and degrees, the greater are their chances of making specialized higher study of English. Incidental conclusions are interesting. Of all the Honours degrees in the language subjects, English Honours attracts most—75% of language Honours students had English as their subject during this period. But whereas 65% of those who obtain Honours degrees in language subjects including English take their Master's degrees in the language-subjects, only 39% of those who qualify for Honours in English pass the M.A. examination, showing thereby that the majority of the holders of English Honours degree discontinue their

study of English or drop out. So far as the M.A. (English) degree is concerned it is quite popular and draws about 32% of the total number of students in the M.A. classes in various subjects.

We therefore find that a very small number of our secondary school pupils go up for the highest standard of English language study and therefore it is our duty not to burden the thousands of other pupils with a curriculum of studies which they will not need and which will be profitable only to the few. It is better to devise a special course of study for the smaller group.

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THE BUILDER

(DEDICATED TO MY VENERABLE FRIEND, RABINDRANATH TAGORE)

BY NICHOLAS ROERICH, *Naggar, Himalayas*

CAN the sower know for certain how his sowing will produce? Will hail fall. will there be enough horses to take out the given harvest? The sower can only surmise, it is not given to him to know. Vigour and tenacity are given him in drawing each new furrow of the field. The sower knows the dates of sowing and makes haste not to let them pass, even in a single premise.

The builders of wonderful temples and strongholds have not known if it would be given to them to complete them. Yet for all that, they laid the foundations in steadfast confidence and kept on erecting, as long as there were forces and possibilities. Sometimes only in the course of centuries was the structure crowned, but those who began new foundations were not distressed by this and did not grow cold in their constructive zeal.

Construction is prayer of the heart. Sowing is a necessity of the spirit. If one has doubts and grieves beforehand at all the dangers which may happen to the future harvest, then of course this will be not life but the worst dissoluteness. If the spirit be crushed by the unlikelihood of completing the structure, then of course this will be a retreat into savagery.

A writer inspires readers unknown to him. A singer composes his tunes for listeners unknown to him. A creator sends his attainings to the need and the joy of the

world. Does the bird sing for itself or for the world? It cannot help singing each morning. Not fearing a marauder, the bird builds its nest on the ordained date.

The builder has to construct. He cannot live without building. Construction is his song, his prayer, his most pleasant task. The builder lays the foundation of strongholds and temples and storehouses, not enfeebling himself with the thought who will complete the roof of the building and when. The builder does not let pass the dates of beginning, knowing about the growth of the seed.

Does the builder stop because of uncertainty about resources for the roof?

The seed grows and with it grows everything surrounding. The ship does not know all the whirlwinds breaking out along its path, yet nonetheless it spreads the needed sails in good time. If we examine the history of all buildings, we are actually amazed at how possibilities came to life while walls and towers went up.

And creator and steersman and builder are not acquainted with fear. The foundations are not made strong in fear and trembling. The seed is small, yet already it has within itself the whole store of growth and flowering and fragrance. The seed will produce also the succeeding seeds. The sower is not afraid to sow, the builder does not fear to construct, if only the heart

knows the undeferrable need of harvest and building.

For any beginning a small seed is needed. It is also possible to teach in a very small house. It is possible to create in a cramped corner. It is possible to stand guard in the plainest armour. In each striving for construction will be a search and thirst for new perfection. In these quests is the basis of life. Its steadfastness is composed of an irresistible striving for attainment. Indeed these attainments are both goal fitted and commensurate.

The so-called Babylonian towers will not be lasting whose sole *raison d'être* is to surpass each other. The true builder strives for perfection, but the thought is alien to him of merely outdoing something. The true builder first of all co-measures in order that his building stay within the needful proportions and by its harmony only enhance the consonances of the epoch. The builder understands that such evolution is eternal spiral motion in its infiniteness and unceasingness.

Any incommensurate ugliness will be repulsive to the builder. A feeling of harmony, of commensurateness, is manifested as a distinctive quality of the true builder. It is impossible to teach a man these inborn constructional proportions and provisions. If these qualities are present but dormant, they may be awakened. The sleep of the qualities is broken by the most unexpected means, sometimes unsurmised and unspoken. Wise conversations, quests of broader horizons, the art of thinking, all may awaken in secret the innate construc-

tional needs. By all admissible means it is needful to uncover these secrets, the treasures of which can produce a true usefulness for humanity.

Likewise precisely it is necessary to develop in oneself also the consciousness of how a sturdy tree always grows up from a small seed. So many times people have tried to plant in the ground large adult trees, and almost never have these incommensurate plantings produced lasting results. But in order to realise the 'goal-fittedness' of planting from the seed, one has to understand in spirit and grow to love all the miracle-working power of the seed. The observation and investigation of seeds gives rise to most unusual meditations. Even while it knows beyond question what giants grow out of the tiniest seeds, the human mind is always hesitant about this miracle. How is this possible, that within the tiniest envelope there have already been conserved all the forms of the future structure, all its curative and nutritive properties? The builder must think upon the seed, from which so strongly and 'goal-fittedly' grows the whole succeeding tree in many ages.

It is possible for the builder to delay his constructive thoughts until all the means of fulfilment shall be mechanically collected together. It needs to be remembered that the resources grow together with the process of construction. If the means be exhausted before the structure is finished, this only means that somewhere new stores have already come into being, already been composed, and it is necessary to look for them.

The work of the builder must be joyous work. In his heart he knows his building to be completed. The fuller and deeper the builder realizes this summation, the more joyful will his path be. In his very being the builder cannot be an egoist, for surely he does not build for himself. The builder, first of all, understands the meaning of formational movement and therefore in his thinking he cannot be immobile.

Each immobility is already death; it is the forerunner of dissolution and downfall. And just as precisely is each construction the forerunner of life. Therefore at each decision of the builder there starts up an outpouring of new energy. What appeared

unbearable yesterday becomes easy when the necessity of the new building is affirmed in the spirit. Verily in each new structure is manifested the beautiful.

Builders are of all kinds. They touch all earthly limits. Let this creative diversity be preserved, for in the very greatest creativeness there is primarily an incalculable multiformity. Wherever there is even the embryo of constructiveness there will deserts come to life. Aside from all the physical deserts, there remain most terrible the deserts of the spirit. But each builder will already be an enlightened reviver of these most menacing deserts.

Long live beautiful construction.

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THE EVILS OF THE DOWRY SYSTEM AND REMEDIES

By SRI M. A. JANAKI, B.A., B.L., Advocate, Triplicane, Madras

(Continued from page 489)

AFTER having considered the reasons for the growth of the evil system, the task now falls on us to remedy the evil step by step so that without disturbing the present society we might be able to introduce the reforms slowly but surely. Taking the present society as it is, the first and foremost thing that we have to do is to start with the compulsory education of all girls of school-going age, and give them a beginning for an independent education till they are fourteen years of age. The education that is imparted to them must be free for all girls, so that even the parents of girls who do not wish to educate their daughters might be tempted to send them to the public schools. The State or Province must start separate schools and colleges for girls in larger numbers, and also provide special conveyances for girls to go to them at cheap rates or free of charge. This sort of diversion will give the girls some relaxation from their dull home life and make them spend their days pleasantly in schools or colleges. After the girls complete their education according to their abilities, the Province must be in a position to provide such of those who want to use their ability in a wider sphere by allowing them to take up some public work or Government services, preference being given to the women more than men at the beginning in order to tempt them to take up to public work. All departments of the Government and public

offices must be opened to women as recently suggested by Sir C. P. Ramaswamy Ayyar in his lecture on the education of women at Madras, and in the initial stages at least they must be encouraged to take up such work by throwing open the posts from the top after giving them a probationary period of training in such work. Then as and when the occasion arises separate departments must set apart to be manned and directed solely by women. This will give such of those women who wish to do public work, but at the same time are reluctant to elbow or move with men an opportunity to serve society in the larger sphere. Women are liable to the temptations of money as much as men and once they are made to taste the pleasures of economic independence, public life and intellectual work, they will be reluctant to give them up for the humdrum life of a matron or house-wife. Then the question of dowry for these women will never arise for neither the parents nor they will be willing to pay money for the bridegrooms. A small portion of the girls will be taken away by this method from the marriage market, and there will be only a restricted supply then.

While on this topic we must also see that those women who take up to independent work are honoured and respected in society, and also slowly eliminate the idea from the minds of both the girls and their parents that it is their religious duty to get married

or get them married. The Government must also pass measures to prevent the disparity in the ages of the marrying couple, so that young boys are not made to marry old girls, which is one of the reasons for a demand of dowry at the time of marriage, for setting up separate homes. The maximum age difference between the ages of the couple might be fixed at seven, and before the marriage takes place the parents of the boys and girls, or if they are majors, they themselves, shall be made to give to the local authority a statement of the details of the marriage conditions and other particulars. This sort of collection will not only be helpful for statistics to study the growth of the public mind for the future, but the fines that are imposed on those who disobey the rules and regulations will be helpful for meeting the expenses of the education of the girls. Social opinion will also slowly improve, for people will be ashamed to pay fines for minor offences and also acknowledge to a public authority consisting of strangers that there is a money consideration for the marriage.

Then, another reform that the province might introduce for the abolition of the evils of the dowry system is to introduce homes for giving food to indigeneous children, in order that they might not be led into the temptation of leading an immoral life on account of their starvation. Food Supply Homes and separate Rest Houses for Women are as much a necessity in a province which cares for the poor and labouring classes of society as the hospitals already in existence. The sex attraction is so strong in men for women that it is neither

safe, nor is it a good policy, in the interest of society as a whole, to allow young girls to wander about aimlessly in the streets or allow them to approach institutions controlled by men. For this purpose the Government might take over all or some of the private charitable institutions under their control and allot them separately to the males and females of the province in proportion to the population according to the last census. This will provide work not only to the women, but also help to raise them from their indigeneous circumstances to a greater extent, and thus raise their standard in society as well. The Province must make hold to alter the conditions and rules made at a time when women were in society considered weak and dependent on men, to a time when women are considered as equals and are entitled to the same benefits and privileges as men, if not more, in an ordered democratic society. This makes the organisation of the whole society essential and alters even our sense of values of men and matters.

Coming to the special duties of women as wives and mothers in a society which has allotted equal values to the services of men and women, it naturally follows that the services of women in their separate homes will be considered as services to the State or Province and so instead of allowing women to stand or fall according to the whims and fancies of the men, they should be allowed an allowance or pay from out of the State funds during their period of coverture and later on in life. Such of those women who have exhibited their ability in public work will be paid a sum

equal to that and others will be paid according to their or their husbands' status in society. This reform will not only make the educated women take up to married life but will also relieve the fear of men to bear the burden of a big family. Without in any way interfering with the pleasures and affections of family life this will provide for a better state of society in the Province.

Just as bonuses and provident fund benefits are given to labourers and workmen in public works departments, so also the benefits may be extended to the men and women of society at the time of their marriage, and the Government should come forward to advance loans to individuals at low interest or no interest at all when money is needed for family purposes, and to the general public as well, similar to those given to Government servants. This kind of state assistance will not only put an end to the exploitation of the poor by the rich, but will also put an end to the craze for Government service, and at the same time raise the standard of society as a whole. The names of husbands and wives must be made mutually exclusive and exhaustive, by abolishing the system of polygamy; and where benefits are given to men and women in joint and/or several institutions, it shall be made sufficient to claim those benefits by them jointly and/or severally respectively; and also by giving preference in service to men with educated wives and/or children.

Before all these endeavours are attempted the most important thing is the creation of a public opinion in favour of these new reforms. That can be done only by educating the public slowly and putting an end to the

loose morality among the people, by abolishing the double standard of morality of the sexes. For this purpose a standard of morality must be declared to be followed by the people after a certain time and then punishing the offenders severely, in order that others might not commit the same crimes in future. To make this more clear, if the Legislature passes a law saying that on and from the 1st of January 1946, no man, Hindu or Mohammedan, shall marry a second wife while the marriage with the first is subsisting, and declares void such second marriage, and imposes a high penalty on the offender, then this will make all men who have quarrelled with their wives come to terms with them and thus incidentally raise the status of the women also. The fines paid by the offenders may be utilised for the benefit of the institutions for women. Then the laws against bigamy and adultery will become applicable to the men as well. It should also prohibit widowers from doing active public work till they are at least 60 years of age, as otherwise they will be liable to the ordinary temptation of the sex and thus bring down the moral standard of society.

Lastly, as an immediate measure to put an end to the dowry system, the Government might study from the recent census of the Province the number of unmarried girls and boys that are above the ages of the Sarda Act and offer to give them the benefits of Provident Fund facilities and Family Bonuses according to the status in life, if they give a solemn undertaking that they will not and are not receiving any dowry at the time of marriage. Such of those who

do not keep up to the undertaking shall be made punishable severely and the amount received as dowry may be made forfeited to the Government to be utilised for the benefit of others who wish to join in the new experimental measure. This sort of attempt will please both the parents of the girls and boys and some of the temptations and causes at least of giving and accepting dowry will be put an end to. The easiest and quickest way of stopping the evils of this pernicious custom is the adoption of this suggestion at an early date, say from the 1st of January or April 1943, by speedy legislation.

Where is the money to come from for all the other suggestions? The easiest way of getting money for these new endeavours is to levy an additional tax of three pies in the rupee or a bigger sum from the very rich persons and then dividing the revenues of the State in the proportion of its male and female population according to its last census. Then after setting apart a sum for the common benefits of both in their proportionate share, the remaining funds must be made expendable for the special benefits of each section of the population by their own representatives with all the qualifications necessary. By this measure we will not only be able to get more funds to be utilised for the good of the weaker sex of the society, but at the same time all the ideals of the principles of democracy will become practical as well.

For some centuries, past the clouds which darkened our vision have begun to lift, and we have been able to perceive that the fetters which imprisoned the will were the bonds of superstition and ignorance. Man is at last coming to realise that the troubles and misfortunes that affect him are

for the most part due to human causes rather than to divine or supernatural visitations and are therefore curable by human intelligence and human will. The art of law-making and the practice of Government are in consequence becoming at once distinctly easier and much more difficult. They have become easier, in that the problems with which they have to deal are more malleable, more susceptible of rational treatment than formerly; more difficult in that the sufferings of mankind can no longer be conveniently ascribed to supernatural forces or divine punishment. A new freedom and a new responsibility have thus been attained by the human race. It is painfully clear that so far mankind has not learned how to make intelligent use of its new-found liberty; and in much of our public and private life there is a puerile and dangerous irresponsibility. But even a misused freedom has a certain educational value, and the potential opportunities of our present condition are at least as important as the misdeeds and stupidities of which we are guilty. It is not absurd to suppose that the confusion and conflict, the lack of coherent purpose, the misery, cruelty and unnecessary suffering, which at present disfigure human society will eventually pass away. They are at bottom mainly due in their particular manifestations to a denial of the belief that man is free to choose, to an assertion that he is rooted in an unchangeable social mould. This refusal to recognise our ability to aim at the creation of whatever type of society we desire belonged to the old order of things. As such it is doomed to give way before a more hopeful attitude by the joint efforts of the Social Reformer, the Legislator and the Politician.

OUR CONTEMPORARIES

WHAT THE NAZIFIED TEACHER DOES
A WRITER in *The Punjab Educational Journal* describes forcefully the function of the teacher in the Nazi-ised German educational system.

The teacher, thoroughly imbued with the Nazi way of looking at things, may not yet be allowed freedom in settling various details of the school curricula, which have been revised whole-sale in the interest of the Nazi party. The official handbook lays down for him not only the choice of subjects and the syllabus of each, but it also mentions the time to be devoted to each. Although, to all appearances, the educational aim in Germany to-day includes "a training in character, body and mind," yet to all intents and purposes, "mind comes a very poor last." Physical training features abnormally large in the time-tables at the cost of education in academic subjects. Education, according to the Nazi view of it, is not infiltration of knowledge alone, it should mean a "healthy physical training and development of discipline on National Socialist lines."

Not being content with this perversion of everything educational, the Nazis opened special "Adolf Hitler Schools," for future politicians and diplomats, for the most uncompromising rabid Nazis, who pursue the path to blood with vengeance.

The teaching of various subjects, again, has been misshaped and distorted to suit the Nazi view of things. Biology for example which is a compulsory subject in all

secondary schools has been travestied into becoming a little more than "a course in anti-Semitism"; among topics included under this subject are: the preservation of racial purity; the dangers to racial mixture; the Jewish question; the Nuremberg Laws; and the racial reformation achieved by National Socialism." And all this is being done in obedience to Hitler's decree of January, 1935, to the effect that "no boy or girl (is) to leave school without having been brought to full appreciation and necessity of social purity." Literature, again, for a Nazi means a good number of passages from the "Mien Kampf" and other National Socialist books alone. In chemistry the teaching is to be directed "towards research in the military use of explosives and poison gases"; it may also include 'eulogies of the contribution made by the Germans to chemical research in the past.' In the teaching of modern history the period from Bismarck to Hitler is to be paid most attention to. Every subject, in short, is to be taught in such a way that it subserves the Nazi aim of strengthening the National Socialist spirit.

And on top of all this, the Nazis, in order to safeguard against a relapse into sanity, require every German youth to become a member of the Hitler Youth, which is an institution which exercises a sort of monitory influence over them, and which does not let them stray from "the path of education designed to create National Socialists." "Open a school and close a jail" has been very effectively put into practice by Hitler.

By opening the Adolf Hitler schools and thus securing a dead uniformity, he hopes to close the concentration camp—which is but one of the two places that an honest expression of opinion can lead to, in Germany—a bullet through the head being the other.

OMAR QAYUM'S RUBAIYAT

Fitzgerald's English rendering of Omar's poem has been the source of Omar's popularity in modern literature. The following, taken from an article 'Omar and Fitzgerald' by Mr. A. Siddigi, in *The Northern India observer*, will prove instructive on the subject of Omar's place in modern literature.

A Persian proverb says, "Leaders do not fly; their followers make them fly." This is equally true of poets. The widely different estimates of the poetic genius of translator Fitzgerald and of poet Omar are entirely based on the warmth of appreciation of critics. Fitzgerald's translation of Omar has been called by Cazamian 'a miracle of refined literary adaptation' while Saintsbury regards it as 'much above the original.' Cowell's praise is still higher. He remarks, "Fitzgerald's translation is so infinitely finer than the original that the value of the latter is such as mainly attaches to Chaucer's or Shakespeare's prototypes." But the fate of poor Omar is very different. He has been mentioned as a philosopher, as an astronomer, but not as a poet by the author of *Chahar Maqala*, Nizami Aruzi, who had the honour of being his student. This book was written in 1156, twenty-four years after the death of Omar. Abu'l Hasan Ali Baihaki is the first writer who refers to the poetry of Omar in 1169 and cites one of his

Persian quatrains in his book. Imad-ud-Din Isfahani reproduces four Arabic verses in his *Kharidat al-kasr* (1172) and discusses the poetic faculties of Omar. Later critics also make passing references to Omar as a poet, but no collection of his quatrains was published till the middle of the nineteenth century.

To understand these diametrically opposite attitudes, we must turn to the civilization of the two nations. Omar was a free-thinker and was in the eyes of Muslims an unhappy philosopher, atheist and materialist, as described by Shaikh Najm-ud-Din. Even in his own life, free-thinking began to show unmistakable destructive signs and reaction to it had started. Imam Ghazali, the champion of religion, had begun his activities and held a debate with Omar. In his *Stan* of 56 years he wrote more than 80 books with the result that free-thinking fell into disfavour. People failed to show any interest in Omar's poetry because he stood for a movement which, it was thought, would harm Islam.

But circumstances in England were particularly favourable for Fitzgerald. The hold of religion had become extremely weak. Men like Arnold and Clough were declared sceptics, agnosticism was in the offing. The publication of the *Origin of the Species* further encouraged an attitude of indifference towards religion.

APPLICATION OF THE PRINCIPLES OF THE WARDHA SYSTEM TO BENGAL

The following note indicates the propriety and value of implementing the Wardha system side by side with the system for

mass education. It is taken from the *Teacher's Journal of Calcutta*.

What Bengal wants is not one uniform system of education for all and sundry, but two different sets of education, one for the masses and the other for those who are destined to play the rolls of thought-leaders. One of these must enable the villagers to regain their ancient prosperity by reviving their industries. It is exactly here that the principles of the Wardha System will be helpful to a great extent to our village boys and girls. They will receive training in handicrafts that would suit their aptitudes and conditions in life and prepare them for simple and dignifying avocations in life. The other system we have spoken of should receive recognition in a modified form in the present system of secondary education prevailing in Bengal. The present liberal education imparted in secondary schools should be allowed to continue with a sort of technical or vocational tinge added to it. This will help many of the boys of the educated middle class to have a sort of technical bias on the termination of their school career and make them more inclined and better fitted to receive experts' training in purely technical and vocational schools, where they will have opportunities of receiving skilled training. This will ultimately convert them into full-fledged mechanics and technicians. Thus a major portion of even the boys studying in our secondary schools will have their bread-problem solved, much to the satisfaction of the scholars and immensely to the relief of the guardians.

XLVIII—69

YAMASHITA, JAPAN'S BLITZKREIGER

Lieutenant-General Yamashita represents more than any other, the extreme pro-German element in Japan; and his capture of Singapore was cause for special satisfaction to the Germans. He was an early exponent of Germanics in the military science; and an account of his personality given by Maurice Nicholas in the *Mysore Economic Journal* is bound to be very instructive to the reader.

Tomoyuki Yamashita's exposure to Germanics came early. His course of studies at the Imperial Military Staff College was interrupted shortly before World War I by an order to go to Germany and have a look around. Kaiser Wilhelm, then in his finest military feather and almost ready for war, had done quite a little talking about the then fashionable Yellow Peril, but there were many in Berlin who regarded London as the real root of all evil.

Among them was a young philosopher named Karl Haushofer (now Adolph Hitler's theorist on geopolitics), who had met Yamashita in Japan in 1908. Haushofer befriended Yamashita, publicly accoladed the Japanese as "the Prussians of the East", and sent Yamashita home fat with admiration for German militarism.

In 1916, Yamashita graduated from the Staff College in Tokio. Two of his classmates were Hideki Tojo, now Japan's Premier, and Hoshira Ashima, now Japan's Ambassador to Berlin. Tojo, Yamashita and Oshima at once threw themselves into the Young Officers' clique, a fiercely burning furnace of Japanese militarism. As long as World War I lasted, these young

faggots burned with a single flame: they were hot for Japan to take advantage of the war and move in on China.

It did not take long, after the war, for Japan to warm up to its recent enemy, Germany. Oshima and Yamashita were dispatched to Europe—Oshima became a military attache in Berlin; Yamashita, after a short stay in Germany, went to Poland, where he worked up a first-class hate against near-by Bolshevism.

From 1927 to 1930 he was military attache in Vienna.

The next decade saw Japan on the march, first in Manchuria, then in China. Yamashita, who served a term in the War Office as Chief of the Military Affairs Division, began to talk Nazi-fashion. "War," he said, "is the mother of creation." Japan, he cried, was a have-not. Morals, he decreed, must be Simon pure.

When the "China Incident" broke out, Yamashita fought in North China under the command of another Germanophile, General Count Juichi Terauchi. Count Terauchi, who has since visited Germany, was recently famed Supreme Commander of the entire south-western Pacific theatre.

Yamashita's experience in North China was rigorous preparation for his recent labours. He commanded on the tangled, hilly Shansi front and had to combat the best of China's guerillas. He used many of their war tricks in Malaya.

This was the extent of Nazi influence on Japanese fighting. The Germans did not ram anything down Yamashita's throat. He asked for advice. Intelligently he

sought a better way. Flexibly he applied it. In his ability to learn the lessons of a quick war quickly, Tomoyuki Yamashita proved himself a very good soldier.

German-Japanese collaboration will undoubtedly go far beyond anything Tomoyuki Yamashita himself can command. Eventually it may involve a synchronised German-Japanese squeeze on India. It may, sooner than that, involve a squeeze on Russia.

It was probably not a coincidence that Japan's commanders in the southern drive—Yamashita, Doihara, Homma, Teruchi—are from the next-to-top military drawer. Still nearly folded away in the very top drawer are Japan's very best—Itagaki, Sugiyama, Nishio. They may be in reserve for the crucial attack on Russia.

If they lead an attack on Russia, they will not be doing so because Adolph Hitler orders them to. They will be doing so because they are able and ready to do it. They will be able to do it because they—especially their Tomoyuki Yamashita—were able to learn Hitler's lessons well.

TRADES SCHOOLS

The *Indian Journal of Education* gives a useful note on the place of trades schools in the scheme of the nation's secondary education.

Trades schools should be run in parallel with the higher secondary classes and in connection with the higher technical institutions, in order that a continuous scheme of education may remain. These schools should admit students who have successfully

passed through the industrial section of the lower secondary stage and prepare them for various trades and industries as skilled workers of the future with ability to rise to higher positions such as foreman etc., as vacancies occur. The close association of genuine trade schools with the higher technical schools and colleges will bring life to these institutes, often empty of the right type of day students and what is more important, would be of educational benefit to some of the children in the towns who ought to receive the type of education that will best suit them to enter skilled trades and occupations either in their own or other towns later. The trade schools will have beneficial effects:—(1) in enlisting a greater interest among parents who would see that work of a rational character, bearing on their children's future is being taught; (2) in shortening and in some cases replacing the period of apprenticeship and learning of a trade; (3) in bridging over the gap between school and factory.

SUGGESTIONS AS TO THE TEACHING OF GRAMMAR

A reorientation of the teaching of English grammar is suggested by Mr. A. S. Venkataraman, writing in *Educational India*. We take the following extracts from his paper.

One should examine what is exactly the need of a foreign student. Is it the ability to use English or to correct one's English and others' English? Is it the ability to write a paragraph or the ability to make out the distinction between the uses of *shall* and

will? It is common knowledge how much of time is spent (and to what purpose) on "I will be drowned and nobody shall save me." It is idle to deny that the first need and the greater need is language. Expression, free expression, should precede, not succeed grammatical accuracy. In written composition the words will be chosen with care and greater precision than is possible in rapid, familiar conversation. The sentences are apt to be longer, more elaborately constructed and more conservative in the avoidance of slang. To write as we talk would be slipshod, to talk as we write would be pedantic and unnatural. It is the business of the grammarian to observe, to record the form of language from the usage of the majority of speakers and writers.

Of the 20,000 words in fairly current use in English, about 1,000 present considerable difficulty to the foreign learner. Most errors in grammar and composition owe their origin to this. Some of the reasons are suggested here. One word may be used in two or more different parts of speech, it may have two or more meanings, it may enter into two or more sentence-patterns or it may have several inflected forms. It may enter into a large number of collocations and phrases. Or again it may be a part of one or more compound words.

To me it seems that a proper appreciation of this fundamental aspect of grammar is essential to any writer on grammar and composition for foreign learners, or any examiner or any critic of foreigners' English.

GENERAL

THE MAHABHARATA (English) for use in Secondary Schools, by P. V. Jagadis Ayyar, of the Madras Archæological 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 Vikrama Sarman, recently unearthed.

GAYATRI, an Exposition, by P. T. Srinivasa Iyengar, M.A. Crown 8v. 44 pages. As. 6.

SIR A. SESHIAH SASTRY, K.C.S.I., an Indian Statesman—A Biographical Sketch, by B. V. Kamesvara Aiyar, M.A., Padukotta. Rs. 3-0-0.

FOUR YEARS IN AN ENGLISH UNIVERSITY, by the late S. Sathianadhan, M.A., LL.M., Professor of Logic and Moral Philosophy, Presidency College, Madras, together with a complete Guide to Indian Students proceeding to Great Britain, containing contributions from A. C. Dutt, Esq., I.C.S., and C. Krishnan, Esq., B.A. (Cantab.), Bar-at-law. Re. 1-0-0.

MISCELLANEOUS WRITINGS, by the same Author. As. 12.

A HOLIDAY TRIP TO EUROPE AND AMERICA, by the same Author. Re. 1.

THE HISTORY OF EDUCATION IN THE MADRAS PRESIDENCY, by the same Author. Rs. 3.

(Published with the sanction of the Director of Public Instruction, Madras)

THE PHILOSOPHY OF BHEDABHEDA or THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA, by P. N. Srinivasachari, M.A., Professor of Philosophy Pachaiyappa's College, Madras. Rs. 5.

KAMALA—A Story of Hindu Life, by Mrs. S. Sathianadhan, with an Introductory Momoir, by Mrs. H. B. Grigg. Re. 1.

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THE ESSENCE OF BUDDHISM, with 105 Illustrations of Buddhist Art, by the late P. Lakshmi Narasu, B.A., Second Edition—(Revised and Enlarged). Re. 1-8-0.

MODERN INDIA STORY BOOKS. By Mrs. CORRIE FEARON, ED. B. (Edin.), Superintendent, Child Education Department, Teachers' College, Saidapet.

I. FOLK STORIES OF THE NATIONS. Printed in bold type, with illustrations, on superior paper As. 8.

II. SOME FAMOUS FIGHTS. As. 6.

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

NEWS AND NOTES

DEARNESS ALLOWANCE TO TEACHERS

A MEMORANDUM was submitted on December 5th by the Andhra Provincial Elementary Teacher-Managers' Federation to the Director of Public Instruction, Madras. On the question of the grant of dearness allowances to teachers, the Director, is stated to have replied that he is still pressing on the government the necessity for paying dearness allowance to teachers working in aided schools. As to an increase in the scale of grants to aided schools, the Director stated that within five years the Government had already raised the scale twice, and it would be considered again in due course. The Director pleaded inability to pay monthly grants to schools as it involved additional staff and heavy work to the Departments. The memorandum urged the exemption of teachers and teacher-managers from the payment of collective fines levied in connection with the disturbances in the country. The Director, in reply, wanted information as to where Board School teachers had been exempted from payment.

INDIAN ADULT EDUCATION CONFERENCE

The Third Indian Adult Education Conference, which has had to be twice postponed due to war difficulties, is now to be held in conjunction with the All-India Educational Conference at Indore under the presidency of Prof. Amaranatha Jha, Vice-Chancellor of the Allahabad University.

DEGREE COURSE IN COMMERCE,

At a meeting of the Senate of the Madras University held recently a motion moved by Dr. P. J. Thomas for the institution of a Diploma Course in Commerce to be known as Dip. Com. was passed. He proposed that the recommendations of the Boards of Studies in Economics and in Commerce on the resolution of the Senate be accepted. The Boards recommended that instead of a Diploma Course, the present B. Com. course be converted into a two year course. The Senate accepted this recommendation.

EXCHANGE OF STUDENTS WITH CHINA

The Government of India have decided to arrange facilities in Indian Universities and research institutions for Chinese research workers and, as a gesture of goodwill towards China and of admiration for the way in which Chinese education has been carried on in the face of great difficulties, to offer ten free studentships tenable at such Universities or research institutions as the Chinese Minister of Education might select. These studentships will be for a year, subject to renewal in cases where a longer period is required to complete the specific study or research and will cover free travelling from Calcutta to the selected institution, the cost of fees and a maintenance allowance sufficient to enable the student to live in reasonable comfort. The Chinese Government have at the same time offered to provide in their own Universities facilities on similar lines for ten Indian research students.

ADVANCES TO AIDED SCHOOLS IN ASSAM

It is understood, the Assam Government has decided to pay six months' grant-in-aid in advance to such Government-aided High Schools as may apply for it for tiding over the difficulty in respect of paying salaries to their staff due to war emergencies. Advances are recoverable in twelve monthly instalments.

LIBRARIES FOR MYSORE VILLAGES

At a meeting of the Mysore State Literacy Council, the scheme of Library organisation and adult education framed by the Library and the Adult Education Committees of the Council was adopted. The object of the scheme was to open rural libraries in two districts this year, having central libraries in four taluks with eight rural libraries attached to them.

ALL-INDIA MUSLIM EDUCATION CONFERENCE

The next session of the All-India Muslim Educational Conference will, it is understood, be held at Hyderabad during the Christmas holidays. It is learnt, Nawab Mehdi Yar Jung Bahadur, Political Minister of the Nizam's Government, who has invited the conference to Hyderabad, has been proposed for the chairmanship of the Reception Committee.

OCCUPATIONAL INSTITUTE FOR MYSORE.

It is understood that the Government of Mysore have sanctioned a scheme for the starting of an Occupational Institute in Bangalore. Sir M. Visvesvarayya, ex-Dewan of Mysore, as already reported, has donated a sum of Rs. 1,30,000; and submit-

ted a scheme to Government, requiring five lakhs of rupees as initial expenditure, and Rs. 75,000 recurring annual expenditure.

The institute is to make a start with instruction in the following twelve occupations:—Mechanical and Electrical Engineering Classes I and II; Radio Mechanism; Tailoring and Cloth-making; Working in Leather and Manufacture of Boots and Shoes; Printing; House-building; Mining; Plumbing and Installing Sanitary Fittings; Boilers and Engines; Automobile Mechanics.

At the express wish of Sir M. Visvesvarayya, it is understood that the Institute is to be named "Sree Jayachamaraja Wadiyar Occupational Institute."

UNIVERSITY FOR ORISSA

Orissa is soon to have a University. The Government of Orissa have published the Orissa University Bill and has been referred to a select committee by the Assembly in its present session.

The proposed University is to be an affiliating University and should in course of time organise teaching in post-graduate studies in such subjects as economics, history, and mathematics, besides Oriya and English. The University is to have its own Matriculation examination, and provide for a variety of optional subjects. The structure of the University follows that of the Patna University.

APPOINTMENTS AND INFORMATION BOARD OF THE CALCUTTA UNIVERSITY

This Department of the Calcutta University was started five years back, and has now issued a quinquennial Report. It is stated that securing employment for the

graduates and the undergraduates of the University is only a part of the work of the Board. One of the important functions of the Board is to find out to what extent the training imparted by the University proves helpful for the *alumni* particularly in business careers. The number of graduates registered during the quinquennial period 1937-42 was 2,967. This number comprises graduates of Arts, Science, Commerce, Engineering, Medicine and undergraduates. During the period of Report, the Board was requested to recommend candidates for 61 vacancies and the Board secured appointments or training for as many as 631 candidates.

"Career Lectures" are organised by the Board. They include lectures on the principal industries of the country and are delivered by men connected with those industries. These lectures deal with the qualities and the attitude necessary for various industrial careers.

PROF. J. C. ROLLO.

Prof. J. C. Rollo, Principal, Maharaja's College, Mysore, laid down his office as Principal, on December 7 after 17 years of service. Mr. Mackintosh took charge from him. Prof. Rollo joined the Mysore University as Professor of English in 1918 and became Principal in 1925. Prior to joining Mysore service, he was Junior Professor of English in the Madras Pachaiyappa's College. A keen sportsman himself, he evinced a great interest in and encouraged sporting activities among students. As one of liberal views, he started the Student's Representative Council. During his long stay of 24

years in the State he endeared himself to everyone and was popular among the students and the teaching profession generally.

FINANCIAL AID TO CITY SCHOOLS

A deputation of the Madras Headmasters' Association met Sir R. M. Statham, Director of Public Instruction, on December 19, and urged that early orders be passed implementing his assurance to city schools of liberal financial help, notwithstanding the provisions of the grant-in aid code and that advance grants paid to schools in April be not deducted from the teaching grants for 1941-42. The deputation also requested that a special grant be made to all schools in the province to enable managements to grant dearness allowance to their employees and that such grant be similar to the special teaching grant awarded some years ago.

THE PUNJAB EDUCATION CODE

The Government of the Punjab have made an amendment in the Punjab Education Code. The revised Article (192) reads as follows: "The penalty of expulsion or rustication of a student for serious misconduct for a period not exceeding one academic year may be imposed in the case of (i) Government Colleges by the college council, (ii) Government and Local Body Schools by the Inspectors or Inspectresses as the case may be, and (iii) privately managed schools by the Managing Body of the school. Inspectors and Inspectresses are also empowered to take disciplinary action against students of privately-managed schools in cases of misconduct, which may come to their notice in the course of their work. No appeal lies against the orders of the punishing authority, but a copy

of the orders passed by the (i) college council and Inspector or Inspectress and (ii) Managing Body shall be forwarded to the Director and Inspector or Inspectress respectively, stating the nature of the offence committed by the student concerned for information." •

AN ANCIENT TRIBUTE

Eulogising the virtues of tea, Lotung, the great Tang philosopher of China, wrote:

"The first cup of tea moistens my lips and throat; the second breaks my loneliness; the third searches my barren entrails; the fourth raises a slight perspiration—all the wrong of life passes away through my pores; at the fifth cup I am purified; the sixth calls me to the realms of the unwinking gods; the seventh cup—Ah! but I could take no more! I only feel the cool wind that rises in my sleeves. Let me ride on this sweet breeze and waft away to Elysium!"

BOOK REVIEWS

VONDEL AND MILTON. BY JEHANGIR R. P. MODY. K & J. COOPER, EDUCATIONAL PUBLISHERS, BOMBAY. PAGES, xii and 319 PRICE RS 15.

IN his famous Preface to Shakespeare, Dr. Johnson wrote: "Some have imagined that they have discovered deep learning in many imitations of old writers, but the examples, which I have known urged, were drawn from books translated in his (Shakespeare's) time: or were such easy coincidences of thought, as will happen to all who consider the same subjects: or such remarks on life or axioms of morality as float in conversation and are transmitted through the world in proverbial sentences. I have found it remarked that in this sentence, Go, before, I'll follow', we read a translation of *I prae, sequar*.' I have been told that when Caliban, after a pleasing dream, says, 'I cry'd to sleep again,' the author imitates Anacreon, who had like every other man the same wish on the same occasion."

No study of literary origins and parallels can dispense with the precepts and the warnings of Dr. Johnson's redoubtable common sense. It is the great merit of Mr. Mody's investigation of Milton's indebtedness to the Dutch poet, Joost van den Vondel, that it sets up a case, which can stand strict scrutiny. It is known that Milton knew Dutch, that he read widely and that his poetry is reminiscent of his wide and varied scholarship. Mr. Mody starts from these premises, and draws attention to a number of points of resemblance between the *Paradise Lost* and Vondel's play, *Lucifer*. He suggests that there is similarity of design and lists a number of parallelisms. It must be noted that in drawing up his list of parallel passages, he takes care to omit all passages which appear similar either on account of their common reminiscence of the Bible or on account of stray words and phrases, and confines himself to those in which there is a palpable similarity of ideas and imagery. The most notable of these parallelisms is the one that

suggests the original for Satan's famous declaration in the *Paradise Lost*,

To reign is worth ambition, though in Hell:

Better to reign in Hell than serve in Heav'n

in a similar declaration of *Lucifer* in Vondel's play, which Mr. Mody translates as follows:

No lesser place for me!

In lesser regions first I fain would be
Than second or still less in Paradise.

Even if we include some of the items in Mr. Mody's list under the categories he has himself banned, there can be no doubt that he makes out a strong case in support of Sir Edmund Gosse's dictum: "The remarkable points of resemblance are of course far too close and far too numerous to be mere coincidences."

Mr. Mody's book is not a mere study in literary origins and parallels. It is enriched by a stimulating critical study of Milton and Vondel with particular reference to the *Paradise Lost* and *Lucifer* and a metrical translation of Vondel's play. Mr. Mody takes the view that Milton's writings in general and his great epic poem in particular raise the banner of revolt against all tradition and authority. That Milton's theology is not orthodox is of course well known. The main defects of the *Paradise Lost* are its outworn and impossible theology, its materialistic representation of spiritual phenomena and its numerous inconsistencies and incongruities. It is redeemed, however and redeemed beyond all touch of mortal corruption, by its sustained grandeur of style and nobility of imagination. In evaluating

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the poetical success of *Paradise Lost*, its theology is irrelevant. We have said so much on this question because Mr. Mody, in contrasting Vondel, a champion of authority, with Milton the rebel, appears to show more sympathy to the former than to the latter. It may be noted by the way, in passing that Satan's unseemly attractiveness in *Paradise Lost*, which poetically saves the epic, need not be regarded necessarily as a deliberate defiance of orthodoxy by the poet. Mr. H. F. B. Brett Smith, in his introduction to the Percy Reprint, containing Peacock's *Four Ages of Poetry*, Shelley's *Defence of Poesy* and Browning's *Essay on Shelley*, goes indeed so far as to suggest that Milton's respect for the authority of the Bible might have contributed to this effect! The argument is that Milton felt himself free only to deal with Satan without theological offence.

Mr. Mody's translation of *Lucifer* is in rhymed heroic verse. We are not in a position to judge the accuracy of the translation, being ignorant of Dutch. But the English version, judged by itself, calls for some comments. It is inevitable that Mr. Mody's translation should recall the heroic plays of the Restoration, and particularly Dryden's *State of Innocence*, an operative version of *Paradise Lost*. It has most of the virtues of the class, including rhetorical vigour and pointed expression, and is free from their fatal weaknesses of bombast and extravagance. Mr. Mody's style is full of Miltonic echoes and deliberately imitates the poet's grand manner. In the circumstances, and remembering that Milton is about the easiest poet to parody, it is noteworthy that Mr. Mody's translation reads well and main-

tains an even dignity of tone, which sometimes rises to a level, which approaches within some distance of what it may not be extravagant to describe as grandeur. A great deal of credit for this must, of course, be allowed to Vondel himself: but, surely, something is also due to the literary instinct of the translator.

India's study of English literature has been singularly barren of critical literature. It is curious but none the less true that we have written more poetry than criticism in English. Mr. Mody's *Vondel and Milton* is a valuable addition to the small body of critical literature which has so far been produced in this country. He has brought to bear on his task, besides intelligence, industry and good taste, the somewhat unusual qualification (unusual, that is, for an Indian) of a wide knowledge of European languages, ancient and modern. Mr. Mody's book is in no sense the work of a pioneer. The possibility of Milton's indebtedness to Vondel has long been debated. Mr. Mody himself gives a long list of the authorities consulted, and confesses his inability to obtain a copy of Edmundson's *Vondel and Milton, A Curiosity of Literature*, which appears to have some claim to rank as the *locus classicus* on the side of those, who believe in Vondel having influenced Milton. But Mr. Mody's work, as we have shown, is much more than a rehash of the *pros and cons* of an old controversy. And we recommend it cordially to our college and University libraries and all who are interested in the critical study of English literature. The book, we may add, is excellently got up and contains fine portraits of Vondel and Milton.

WHOSE FREEDOM? THE INTERNATIONAL BOOK HOUSE LTD., BOMBAY. PAGES 61. AS. 8.

The publishers describe this work as "selections from thought-provoking articles of the present and some vital quotations from the past." The issues dealt with are the objectives of the present world-wide war and the principles of post-war reconstruction. The writers include Tagore, John Gunther, Bertrand Russell, K. M. Munshi, Dr. Felix Morley, Sir B. Stevens, Lin Yutang, Pearl Buck, Hannen Swaffer, Madam Chiang Kai Shaik, Mahatma Gandhi and others. This is sufficient indication that the fare provided is excellent and varied. All the extracts are informative, stimulating and thought-provoking. Dr. Felix Morley's 'For What are We Fighting?' may be singled out for special mention as an unusually thoughtful contribution. This interesting and timely pamphlet, which is priced cheaply enough to suit the purse of the average citizen, deserves to be brought to the notice of all who take an intelligent interest in the progress of the war and the preparations for peace.

THIRUVONAM, THE NATIONAL FESTIVAL OF KERALA BY L. K. BALARATNAM. (TRIVANDRUM, SRIDHARA PRINTING HOUSE)—PP. 31. PRICE AS. 8.

This pamphlet explains the importance and origin of the Onam festival which is the national spring festival of Kerala and is certainly more than five centuries old, and capable of being pushed back in origin by another six centuries. Perhaps it had its

origin in the annual *darbar* held by Mahabali, one of the thirtysix Perumal rulers of Kerala held on the Tiruvonam day at Trikkakara in North Travancore which was his capital. The pamphlet gives a brief outline of some of the games played during the festival, which included archery, and urges a strong plea for their revival.

YIN FU KING (MANUAL NO. 18)—PUBLISHED BY THE SHRINE OF WISDOM, AAHLU, 6, HERMON HILL, LONDON, 1942—PRICE 1sh. PP. 19.

The imperial author of this ancient manual was Huang Ti, ascribed to the 27th

century B. C., who learned of the perfect *Tao* from a great sage and composed it. This manual has been translated into English under the title 'Harmony of the Seen and Unseen'. Its purpose is to present a reconciliation of the two parts of the seal, Heaven and Earth, Above and Below, the Inner and the Outer. It is the integration of these two parts which is revealed in the *Yin Fu King*, in veiled, but thought-provoking, imagery. The pamphlet gives a free rendering of the text from the Chinese edition of Chang Shih Chun, with help from the English translations of Balfour and Legge.

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EDITORIAL NOTES

IN the Russia of the Czars a very creditable amount of attention was paid to the promotion of Sanskrit studies; and the most notable achievement of that epoch was the production of the famous St. Petersburg *Wörterbuch*. Russian Indologists of the present generation have been reinforced by a band of scholars devoted to the study of modern Indian languages and literature as well as a study of Indian history. Thus Professor I. P. Minayev has headed a reaction against the German School which has ignored the study of modern Indian languages (as they are held to have lost their Aryan character) and which maintains, as one of the conclusions of the protagonists of the German Aryan race theory, that modern Indian peoples whose languages and literature do not go back to the first millennium A. C., are incapable of creating real cultural values. Minayev's pupils and followers, like Kudryavsky, Oldenburg and Shcherbatsky have developed his ideas. Kudryavsky has conducted a number of valuable investigations in ancient Indian philology and ritual sciences. Oldenburg has promoted the study of Buddhism and of the influence exerted by Indian culture on the culture of the people of Central Asia and the Far East. Shcherbatsky (1866-1942) has prodigious researches in the field of Buddhist logic to his credit; and published several important works on philosophy in Sanskrit and Tibetan. Both Oldenburg and Shcherbatsky were the editors of the *Bibliotheca Buddhica* series published by the Russian Academy of Sciences.

I. Indological Studies in Russia.

The post-1917 Russian studies in Indology have centred largely on the study of the modern Indian languages and Indian history. It can be accepted that the U. S. S. R. savants have raised Indology to equal importance with other branches of philology. The Leningrad Eastern Institute has brought out studies of Hindi, Urdu, Marathi and Bengali by scholars like Baronnikov and Krasnodembsky. The Institute is conducting researches on sentence structure, complex verbs, complex word formations etc. in the modern Indian languages.

Baronnikov has nearly completed a Russian translation of the *Ramayana* of Tulasi Das, and his book—*Legends about Krishna*—shows the difference in character and presentation of the hero in the ancient *Bhagavata Purana* and the mediæval *Prem Sagar* of Lalluji Lal. Great impetus is seen imparted to the study of modern Indian history and the modern history of the East which have been included in the curricula of the History Departments of all Universities and pedagogical schools in the U. S. S. R. We greatly welcome this first cultural fruit of the new contact between India and the Soviet Union.

The commandeering of paper produced to the extent of 90% by the Government of India for its own consumption has paralysed the world of educational publishers and bids fair to put an entire stop to the use of note-books and paper in the classes and in the terminal examinations of our schools and colleges; and it is to be feared that many journals and pamphlets will be stopped on account of the practical impossibility of getting paper for printing. Government used to consume 30% of the paper produced in the country in the years before the war. A few months back it had mounted up to 70% of the total production which, in 1938-39, was a little over three million *cwts.* We do not know what Mr. M. D. Bhargava, the Government Paper Production Commissioner, has been doing to hasten the progress of the Indian paper-mills towards the maximum production of which they are, or can be made, capable, at present and immediately. It has been estimated that this new and almost stifling restriction of paper available for sale to private consumers will stifle about 600 periodicals and narrow the scope and size of an even larger number. Apart from the injury which would be inflicted on the press, by this contraction of supply, the harm done to the progress of education in its widest scope, in the shape of injurious effects proceeding from lack of an adequate number of new text-books, readers, note-books etc, a diminution of the scope of tests conducted by written answers, a diminution in the volume of activity hitherto marking all educational institutions as a consequence—will be very substantial and not capable of easy rectification.

II. Paper Famine and Education.

We urge on Government the necessity and urgency of securing for schools and publishers and stationers an adequate supply of paper of different kinds needed for their various requirements; we regard such supply being assured as equally valuable as the safe-guarding of food-supply and the maintenance of essential communications. Government's prime duty, in this field, is to make India self-sufficient with regard to her paper-consumption, to subsidize the paper-mills, to give priority to the importation of machinery and other material required for the speeding-up of the productive capacity of the paper-mills to its maximum, and, as an immediate measure, to minimise its own consumption and liberate a larger proportion of Indian paper for private consumption, wherein a certain priority should be given to educational institutions and publishers.

In the course of the last three weeks we have had a plethora of University convocation addresses. Patna, Dacca and Agra in the North, Madras, Annamalai and Andhra in the South celebrated their convocations and under their auspices, Sir Mirza Ismail, the Hon. Mr. N. R. Sarker, H. H. The Maharajah of Travancore, H. H. The Maharani Setu Parvati Bai of Travancore and Sir C. V.

III, Some Recent Convocation Addresses.

Raman have given us the benefit of their views on questions of educational and cultural significance, some of which have an immediate bearing on our academic activities and attitudes towards cultural movements. It is not possible for us to have a detailed survey of the fields traversed by them all, but a few of the views adumbrated by them call for some notice and deserve cogitation on the part of our readers.

Sir Mirza Ismail rightly urged that no expenditure could be regarded as too high on educational institutions which aim at creating leadership and gave it as his considered conclusion that educational appropriations should constitute no less than 15% of the total amount of the budget of the Central Government and no less than 30% of the total amount of the provincial, district and municipal budgets respectively. While visualising the prospect of utilising knowledge for abolishing every kind of degrading and wearying labour and for removing poverty and malnutrition, he pleaded that education must function as an instrument for creating a feeling of oneness in the country, for upholding the idea of unity and for moulding the younger generation to a way of life which would lead to a solution of conflicts and the growth of a newer and broader outlook.

H. H. The Maharaja of Travancore dwelt on the essential compatibility and harmony that should subsist between a technical and a liberal education and showed that no antithesis between the two was envisaged in any Eastern scheme

of studies or even by the European scholars, artists and scientists of the middle ages and even down to the epoch of Bacon and Newton; and the conception of the actuality of such an antithesis was a passing phase. His Highness appealed to the Indian Universities, situated as they are among a people with relatively poor resources, not to duplicate their courses, but to supplement one another's work, pooling all their available resources towards securing the greatest possible fruitage. Exchanges of teachers and students between neighbouring universities should be made feasible and possible; and the idea of travelling professors should be realised as a first step towards this goal, which will be productive of a great benefit, namely, the elimination of parochial, racial and religious distinctions and acerbities which too often arise from imperfect mutual acquaintance.

Her Highness Maharani Setu Parvati Bai, after paying a tribute to the artistic genius revealed in Andhra culture, whose inspiration was largely responsible for the famous Ajanta frescoes, stressed on 'the epic grandeur of the achievement of the Chinese Universities,' under the great stress of war and wholesale evacuation from the coastal provinces, in the following striking words:—"Assailed from the air and on land, the apparatus and even the furniture of the Universities were bodily shifted and taken from place to place by teachers and students alike so that even in the midst of the clash of arms and the assaults of the dive-bomber and the machine-gun, the boys and

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girls of China were not deprived of their mental and spiritual training which was their due. Such feats of endurance and unconquerable zeal cannot but be a source of stimulus and inspiration." Her Highness further held that the desire for union amidst diversity, for fair-play and breadth of outlook, should be the material out of which is fashioned the keystone of the arch of the educational system everywhere.

Sir C. V. Raman rightly emphasized the need of our young men taking every advantage they can, that is offered by Indian Universities and research institutions and doing therein all the advanced research and discovery work that they seek to realise in centres of learning in Europe and America. Rightly did he deplore the material and economic drain caused to our country by, hundreds of our young men spending enormous sums and considerable numbers of years in Europe, where most of them do not get the maximum benefit that they can derive by pursuing their courses in Indian centres. Not only this, but the spiritual depression and psychological temper that result from this, namely an unconscious or semi-conscious attitude of mind, on the part of both academicians and administrators to exalt unduly foreign degrees *per se* and correspondingly depreciate Indian degrees *per se*, should be quickly exorcised from our minds.

Sir C.V. Raman's appreciation of the valuable research work that is being done in Indian Universities comes in as from a

very doughty champion of their worth. His plea for the encouragement of pure scientific research, as distinct from applied research is doubly valuable, first for the advancement of knowledge for knowledge's sake, and next for the basis that it furnishes for the promotion of applied scientific studies and discoveries.

Mr. Sarker's weighty advice to students to preserve their intellectual integrity and impartial temper in the exciting and revolutionary age through which the country is passing commends itself to all who would seek to preserve youth from the misguided and perverted ideology that is born in and grows out of communal separation.

We commend to the attention of our readers the tenth report of the working of the Safety First Association

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