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Now stir the fire, and close the
shutters fast,
Let fall the curtains, wheel the
sofa round;
And while the bubbling and loud
hissing urn
Throws up a steamy column, and
the cups
That cheer but not inebriate,
wait on each,
So let us welcome peaceful evening in.

Cowper



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THE TEACHER AS AN ARTIST

BY SRI K. VEDANTADESIKAN, *Headmaster R. M. High School Thyagarayanagar, Madras*

THE teacher and his work are ordinarily spoken of in very light terms by the lay men who cannot realise the significance of the teaching profession. The general impression is that it is an easy-going profession with limited hours of work. But the theory and the practice of this calling call forth greater responsibilities, and demand a larger quantity of work than are required in other walks of life. When we enter into a workshop, we find people working each at the piece of work assigned to him. Behind all these varied activities lies a plan which none but a trained eye could perceive. Take, for instance, a weaver at his loom moving the shuttle very fast and adding with the warp and the woof to the progress of his work. Behind this apparently quick and rough work lies a plan, a design which he has thought of and to which his attention has been fixed. The design has to be thought of in its fulness before the man can sit at his work for the purpose of execution of the details. The same is the case with the carpenter or the smith. The painter at his work may appear to be carelessly, though quickly, moving his hands and working with his brush and colours of different shades. But his mind is all the same directed by the design which he has already drafted and which he executes with scrupulous care. The work

of the artist is evident everywhere. The larger outlines of the plan of the design are thought of in advance, and bit by bit the details of the plan are worked out by the trained hand, every little work being calculated to take the worker towards the goal. But the artists are few and most of the people do only the function of the artisan who does the piece of work assigned to him without a comprehension of the fuller scheme or plan of which his work is only a part.

Now in the class room the workshop spirit pervades. We find every teacher at his work, teaching one subject or the other, only a portion of his work, a little detail of his scheme. No teacher can afford to be contented with being a mere artisan. He has to rise higher and has to realise the full plan of his work. He should be an artist. The man who does not care to know the whole design of his work and who would be satisfied with the line-to-line contents of his text book or the broken pieces of a syllabus sinks to the position of an artisan. But his calling expects him to be an artist as well. Knowledge, if it is to be useful, should be systematised and should be imparted with a plan and a purpose. Every little detail that is being imparted should bear a relation directly or indirectly to the main theme, whose scope should never be lost sight of.

by the teacher. The man who loses sight of his plan and drifts along with the details as and when they come across him is an aimless traveller with no idea of his sojourn. It is hardly imaginable that even an artisan in any workshop would do his work unrelated to a design planned in advance by himself or by some others for him. Even the joy ride of a pilot in a plane in the extensive sky or of the pilot in the sea follows the plan in the pilot's mind. In our small workshop of a class room the expert pilots with a vast ocean of knowledge cannot afford to move on rudderless ships. In the art of education, whatever subject we may happen to teach—Language, Science, Mathematics, History, Geography, Drawing or Music, Handwork or Gardening—nothing short of the ideal will be a useful guidance for our work and a good principle to act upon.

A well-planned scheme of work also determines the proportion which each part has to bear to the whole in addition to its emphasis on the scientific and systematic marshalling of facts in support of the funda-

mentals underlying the scheme. A proper approach towards the work does therefore entail a careful preparation and a full and comprehensive grasp of the whole range of the subject for presentation.

A fuller concept of our work will help us largely to enter into the right spirit of our great task and reduce considerably the minor defects so glibly commented upon by all persons—warranted or unwarranted. A careful study of our plan should help us to determine the proportion which the details of a subject should bear to one another. The subjects should be made to be living subjects and in all their possible and interesting relations with one another, with the practical realities of life around us in our day-to-day life. The teacher's task, therefore, like that of the adept artist, calls forth all his powers of skill and imagination in drawing out the broad outlines of his work and inserting the details as and when they are found to be essential to make his whole picture and plan of work vivid, interesting and impressive.

FREEDOM AND PERSONALITY

P. C. R.

FIRST, let us briefly see what is human personality and why it is necessary to develop it and the concept of a full-blown personality before we begin to discuss how the various kinds of freedom help one to lead a full life.

It is obvious that the possession of freedom is valueless if it is not useful to us in our quest of happiness; and man instinctively and deliberately is eternally seeking happiness. His heart is hungry for love, his mind for knowledge and his spirit for a right life. In this context personality therefore does not refer to the mere looks and physical stature of a person but refers

to the totality of his physical and mental bearing. It concerns itself with the possession of mental equipoise which is necessary for an individual before he can be at peace with himself and the world. Even a materialist whose end is to obtain creature comforts has to admit that a capacity to enjoy those comforts sometimes depends entirely on internal causes. Note the thesis that chemical changes in the body determine one's state of mind and moods and the contrary view, that 'as a man thinketh, so is he', that bodily ailments are born first in the psychic or fourth dimensional plane and from there transmitted to the material or physical plane. The

truth lies between the two extreme views. Happiness depends upon a combination of both internal and external causes.

We insist that, in main, it is only in association with his fellows man can grow. Just as emancipation from the bondage of the soil is death for the tree some very fine qualities such as love for another human being, the spirit of tolerance and accommodation cannot burgeon in man if he tears himself away to live the life of a recluse. To suggest that feelings like love and tolerance are not needed for a recluse since he lives all alone is to have a partial and incomplete perspective of an ideal man. It is necessary that man should develop his personality not merely to win salvation and enlightenment for himself but because he is born in society and it is his duty to live peacefully and happily with his fellows. Socrates was right when he said that if a man were intelligent he would see that those same qualities which make a man a good citizen—justice, wisdom, temperance, courage—are also the best means to individual advantage and development. Our ideal must be therefore to enjoy life and help others to enjoy it.

A full-blown personality is a slave to none, not even to himself. The ideal man then is a free man. He succeeds to free himself from his mental prison. He attempts to conquer nature. He brings under control his five senses and even bids to free himself from the round of rebirths. The Hindus call him a jivanmukta, liberated soul. To gain freedom from one's own prejudices, craving and excitement is a personal problem. It becomes a social problem in the following three circumstances. 1. When individual development threatens at some point to thwart the development of others; 2. When certain freedoms must be guaranteed by the State to each of its citizens and 3. When certain freedoms must be guaranteed to the undeveloped States (undeveloped here in the sense of not possessing modern industrial equipment) by world opinion.

Freedom in its absolute sense means a complete absence of all restraints and this kind of freedom is license and will not find a place in an ordered society. Some wholesome restraints are recognized to be conducive and not detrimental to the development of individual personality as well as to the welfare of the community as a whole. And so some reasonable or rational restraints are imposed on all for the sake of all, on the many for the sake of the few, on the few for the sake of the many and on each for the sake of each. All criminal laws, laws safeguarding the rights of minorities, factory laws, laws against suicide and the drink-habit are examples respectively of the restraints imposed on all, the many, the few and the individual. We will but be reviewing the growth of the idea of freedom if we review the history of the downfall of absolutism or the curtailment of the freedom of a few powerful people to do what they please: nay all history is the history of liberty. "...liberty is the eternal creator of history and itself the subject of every history. As such it is on the one hand the explanatory principle of the course of history and on the other the moral ideal of humanity."

The content of freedom has expanded in the sense that more freedoms are recognised and more people are admitted to have the right to enjoy such increased freedom. But the expansion of the content of freedom implies more and more restraint rather than diminution in restraints. If you increase the liberty of the individual in some direction, you diminish it at the same time in that everybody has to put up with his neighbour making use of the same liberty. We come to the odd consequence that every increase of freedom presupposes restraint and that every rational restraint is an increase of freedom. It is relevant to note here that notwithstanding the standardisation of ideas with goods the idea of freedom in some spheres is a relative term, its meaning depending

on the tradition, taste and physical and mental climate of the community.

It has been said that in the West, the struggle of the nineteenth century was to achieve political and civil liberty and the struggle of the twentieth is to achieve social and economic liberty. Political and civil liberties have been conceded to be good for the development of the personality of the individual. Political liberty stands for the right to be active in the affairs of the State, to contribute instructed judgement to the direction of governmental politics and it also implies such as the right of franchise and it is corollary to the right to stand for election. Civil liberties include the freedom of the person from arbitrary arrest and from the secret police, equality before the law, security of private property and freedom of opinion and its expression. It is realised that anything which fetters the mind is harmful. What physical exercise is to bodily health, free expression of ideas is to mental health. Free expression of opinion means only instructed criticism on public affairs. Malicious slandering must be given a short shrift; Calumny against the great is impious, against the small it is mean. What about the vexatious interference of Mrs. Grundy and the body of well-meaning persons who sometimes drive us to exclaim, 'Save us, from our friends?' What about the unenlightened public opinion which is censorious of those who strike a new line and which attempts to reduce everybody to a dull level of respectability by questioning the sanity and doubting the honesty of adventurous spirits? No law can be passed against this sort of interference. We shall always be, we are afraid, at its tender mercy. In matters of religion no restraint should ever be tolerated. Persecution in the name of religion of those who do not belong to the particular religion, which happens to be powerful at the time or of those who are alleged to be delinquents should be condemned and penalised. For,

'life finds its truth and beauty, not in any exaggeration of sameness, but in harmony.'

In the present conditions and texture of the complicated modern economic life which gives a weightage to a small class of owners of large capital and natural resources, freedom has become an empty word to the majority of people. There is no real freedom for the economically weak. It is realised now that economic freedom connoting liberty to do as one liked in the pursuit of wealth resulted in injury to the dignity and health of large numbers in every country. Freedom is being lost when in the name of freedom some people placed in vantage position begin to exploit others. Moreover freedom to refrain from going to work has no glamour or moral content if it means starvation. Economic freedom has now come to be understood as freedom from want and the State has to ensure work amid healthy conditions with adequate leisure and decent recompense to every citizen who is desirous of subserving his knowledge to an useful end and incidentally knowledge has also to be provided by the State. (Even the rugged individualist admits that circumstances demand now the intervention of the State in the economic life of the country.) Freedom from want which is included in the famous Four Freedoms enunciated by President Roosevelt is very well expanded by Henry A. Wallace, the United States Vice-President. He said freedom from want ought to mean freedom from worry about a job, about poverty-pinched old age, about sickness and hunger and freedom from strife between the economic classes, races and creeds and freedom from fear of bankruptcy and of overproduction and from repressive cartels.

We now come to the last circumstance which compels the recognition of freedom as a world problem. It is but a logical and moral step to recognize that exploitation of nation by nation is in the final analysis exploitation of man by man in a systematized manner and on a large scale and should not

therefore be tolerated, for it corrupts both the exploiter and the exploited. States must repudiate racial and religious discrimination and the present economic monopoly and exploitation of natural resources by privileged groups and states. This is not merely the preaching of the underdog who wants the topdog to turn sentimental and moral. A national popular government is implicit in the argument that freedom is good for the personality of individuals and that freedom should be secured. We admit that nation states must learn to co-operate and that the will of the nation state should not be either legally or politically the final boundary in the attainment of common international purposes. The idea and the inauguration of the League of Nations is the outcome of the recognition of the principle that all matters of joint concern between nation states must be matters of joint decision. The League has to its credit some minor successes: it has exhibited some grave failures. And these failures are due to the defects of the constitution and working of the League rather than to the inherent weakness of the ends it proposed to achieve. Thoughtful minds have even suggested some-

International-State or Power to which nations may surrender part of their freedom to do as they will in international affairs.

Who is not thrilled to lead a free life in a free country? Therefore let the beautiful prayer of Rabindranath Tagore be our daily prayer and inspiration.

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by (narrow domestic walls)

Where words come out from the depth of truth;

Where tireless striving stretches its arm towards perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit.

Where the mind is led forward by thee into ever-widening thought and action.

Into that heaven of freedom, my Father, let my country awake.

MENTAL ADAPTABILITY TO THE "ONE WORLD"

By MR. MANTHRIPRAGADA RAMA RAO, M.A., B. ED., PARLAKIMEDI, Orissa

IN this war-wearied world with its mad race for selfish power politics we still hear soothing and hopeful news from people like Wendell Willkie in whose vision arise the glorious foundations of "One World". Mr. John Haynes Holmes comments on Willkie's missionary venture: "Mr. Willkie has seen a vision that this whole world must be free, not only of its enemies in arms but of its imperialistic masters and exploiters as well, and that a free world, if it is to survive, must be a united world, for of the world to-day it

must be said that it cannot exist half-slave and half-free. The East—Korea, China, India, Burma and Java—must henceforth be equal with the West, in the great new world which is to be the "One world" of liberty and light." We may put down this on world of brave Mr. Willkie as a visionary one. But he is not the only one who conceived of such a fine thing. Even as far back as the 18th century Condorcet had burning hopes of mankind becoming united and wars being regarded as anti-social activity. He conceived that all men should be

equal in their opportunity for happiness and improvement. In the same age Kant envisaged strong national units for the building up of the foundation for a world-society. According to his conception the stability of the World-Society would depend, not on the encroachment of the great powers on the small, but on the safety and strength of the latter under the aegis of international rights and justice.

In fact, the modern world tends to get closer day to day. The numerous and rapid mechanical inventions and the economic interdependence of the various Nations have brought into being a single modern world state.

In such circumstances, according to H. G. Wells, the division of human government into different states "does not merely impede the effective treatment of fundamentally important economic matters—but it goes much further towards evil and human frustration—because it keeps up the tradition of the militant state and turns men's forces towards war—and towards destructive economic warfare—Enormous quantities of human energy are dissipated by this fragmentation of government, economic evolution is delayed by it and the whole future of our species threatened."

Such are the evils of fragmentation of government. If we wish to overcome these evils we have to act in another direction. And that is to sustain and support the single material structure into which the world of ours is fast shaping. At this juncture arises a very pertinent question—how to keep up the stability of this one material structure? It necessitates nothing less than an improved mental adaptation to the idea of the oneness of World.

The environment of individuals in this complex world is at once national and international. The citizen is embarrassed by the demand for allegiance to his own nation and to the world. As things exist, the national demand is so very huge and self-centred

that it leaves no possibility for the citizen really to care for the world at large. It is essential to save Mankind from the insanity which masquerades in the name of nationalism. So the search for an international order, a "World Pax"—clearly becomes an intellectual task. The one thing which can work wonders in human lives is education. On the kind of education imparted depend the social organization and the quality of life lived in this world. Hence the primary function of the school in modern society is to correlate the intellectual and spiritual capabilities of the individual to the evolution of society.

Education can of course be made to produce national fervour. At the same time it must be made to produce an international outlook. But in no case should education be allowed to become the handmaid to dangerous antisocial political philosophies like Nazism, Fascism or even aggressive Imperialism. That would be blaspheming education.

In this present century values have begun to change. Revaluations are taking place. The people are slowly developing a spirit of questioning, of enquiry. The people wish to be informed of the human origin and its destiny. Hence the educational ideology of the world has to undergo a radical change calculated to impress on the men of this Brave New World that this World is the heritage of all and that all nations have equally contributed to the progress of the world. Hence such a new educational ideology primarily requires a re-orientation in the handling of History. Some nations handle history to suit their own ends. They lend to it a partisan and combative spirit. For instance, in Nazi Germany history is made to propagate the evil theory of race superiority which has resulted in a hellish nuisance to the peace and progress of the world. H. G. Wells pleads that history should rather be treated not as a national subject but as a universal subject.

If we wish to see the human political institutions advancing towards world unity we have to teach history shorn of all local, national and period attachments. History has to be taught as one progressive adventure in which all races have helped. We have to realise, as did Mazzini, that "God has written one line of his thought upon each people." This is evidenced from the cultural history of all the nations from the remotest times. Such ancient and forgotten empires as Egypt, Sumeria and Judea had their own contributions to the world progress which are by no means slight. It is because history is not felt that citizenship is feeble. A course in world history, giving due share to the services of each nation, will go a long way to show that man's history is one whole. Such a representation of man's history will weigh much in favour of man's effective life. So much to the attention to be paid to social studies for cultivating mental adaptability to the "one world."

Sir. Radhakrishnan, in his address to the conference of Universities at Hyderabad said, "we have to defeat tyranny in the realm of thought, and create a will for world peace" If so, all nations should exhibit a generous attitude of mind which would readily relinquish pride, prejudice and animosity in favour of a sober new outlook. That alone would enable educators to co-operate on a world basis. The world educational organization must be able to sow the seeds of international amity. Such an outlook alone will pave the way towards any hope of co-operation and peace of nations. The visioned "Parliament of Man" can draw healthy sustenance only from the electorate of a world federation of education. Of course, our love of things near and dear to us, our patriotism, must transcend its own limits into a much wider field where the spirit of service to mankind must take the place of profit and privilege.

To ameliorate the misery and the backwardness of nations in the one world a certain understanding and sympathy are required on the part of the sister nations.

Such nobility of mind, such a broad vision and what we say "putting oneself in the position of another" calls for the best and ennobling influence of education. The education that every nation gets must enable it to understand and sympathise with the social, economic and political aspirations and struggles of other nations.

Active sympathy of one nation for another can be enlisted by close and sincere co-operation. Exchange of teachers and students between one country and another has to be encouraged. The recent exchange of Indian and Chinese students to study the problems of both countries in many perspectives is a good augury. This example may well be emulated by other countries, say, by India and U.S.A., India and the Soviet Russia, and India and England. Far more important are such visits as Nehru's to China, Chiang-Kai-Shek's to India and Wendell Willkie's to the strange lands and far off shores in the East. Such contact with the sister nations will create in the holders of world's destiny the necessary mental adaptability to the one world. Further they will produce creative leadership which is of great use in moulding the "one world."

Mr. Wells makes a striking revelation when he says it is the men of the civil service who "have held the machinery of civilization together and kept it going throughout the ages. Civilization could no more have existed without them than a human body without a nervous system." So, consistent with the avowed intentions for the future, the civil service in the world must be trained to understand and sympathise with the people committed to their care. The civil service should be further trained to have international feelings and sympathies. To improve international relations every man who takes up a responsible office in the state must undergo a term of apprenticeship, understanding and helping international relations under the auspices of an international body, be it a League of

of Nations, a "Federation of World States," or a "Parliament of Man".

At this stage let us remember that since the last Great War experiments have been made in internationalism. The League of Nations was set up with a view to political reorganisation. Though it failed the human hopes, it has unfailingly revealed the unifying realization. It is not quite a solitary experiment in Internationalism. Already there are in existence certain institutions which are giving mental training in international ideals and efforts. The Red Cross is a famous example of a federation of national societies. There are the International Institute of Agriculture, the B.I.S., and the Institute for International Intellectual Co-operation. Thus the drive towards a unified effort is not quite a strange one. Only the various nations must run such institutions with full co-operation and in right earnest. The "one world" vision may not altogether be an airy nothing.

Viewed from another aspect our civilization awfully lacks a spiritual basis. The one world can be supported only on firm spiritual foundations. The world must be made to realise the value of brotherhood, love and service.

President Roosevelt has given the world the doctrine of the Four Freedoms. Getting nearer still we have the Teheran Charter which professes to give the right of democratic self-determination to every country. But yet there are misgivings. The men in power must say in unfaltering accents that these ideals apply to each and every nation on the face of the earth. Thus and thus only can this pageant of man march on towards that Brave New World.

Repeated winning of wars do not count, however good the intentions may be, in

getting nearer our heart's desire. Peace must be won. And for winning the peace and making this world one and worth-while to live in, we need to imbibe such an education as would teach the world common virtues and common ideals. The Allies must remove fear and distrust from the minds of various nations even including the enemy. There must be no place in their mental make-up for even a shadow of imperialist domination. They must feel and propagate the one necessary moral motive for the future ideal world, namely, a responsibility towards Mankind and God. Put comes the question: "Can the leopard change its spots?" If it is to move with the new order of things, if it is at all to survive, surely it must. After all, we need not be so very cynical about human nature. If the forces of evolution gather momentum even the worst reactionary will be swept off his feet. He will be made to take lessons and adapt his mental phenomenon to the New Order. However, if man does not act up to an important task, fate will take a hand. The secret for successful mental adaptability is a living faith in the inner unity and essential goodness of the human heart. One good omen is that people over the greater part of the world and especially in such a great and influential country as America look up for peace and brotherhood.

If a better and wiser League of Nations is going to be established and consecrated, let its one unfailing aim be that of securing international amity through education. Everlasting peace and unity through a nobler kind of education must engage the best minds and hearts of all nations, for there is no other nobler aim under the sun. There is no other sure way of marching towards a realisation of the one world.

THE TEACHING OF ENGLISH IN INDIAN SCHOOLS

By SRI S. SUBRAMANIA IYER, B.A., L.T., Retired Headmaster, Board High School, Cheyar

I. PRONUNCIATION

EVERY teacher of English and, for that matter, every educational institution must note that as social and economic contact between India and other civilized nations of the world increases, our as well as future generations of young men must learn to speak and write English correctly. The English that is learnt and mastered must be of the same purity that the language of a well-educated Englishman possesses. Our pupils therefore should be given careful training and attention in acquiring colloquial and idiomatic English. More attention than has so far been paid to pronunciation must be devoted to this subject. Let me not be understood as ringing the changes on the importance of pronunciation to the neglect of the other aspects. I have had to impress upon my fellow-teachers that pronunciation has been thrown into the background by more emphasis being given to other aspects of the language.

As the stress falls on the second syllable in *prohibit* the *h* in it is sounded; but as the stress falls on the third syllable in *prohibition* the *h* in the second becomes mute, and we pronounce it as *proibition*. The same rule applies to the words *annihilate* and *annihilation*. The stress in these words not falling on the syllable beginning with *h*, this letter is not sounded. The *h* in *honour* is mute whereas in *house*, *home*, *host* etc. it is sounded. The pupils may be required to make out lists of such words. They may then proceed to collect words of three syllables ending in *able* and locate the accent. For instance the first syllables in *separable*, *remarkable* and *comparable* are accented. They may then take up words of more syllables ending in *able* or *ble* and find where the accents fall. They may thus succeed in learning correct

pronunciation by the inductive method. The teacher of English may select passages from the class reader or any other book of the same grade and require his pupils to read them with correct intonation and accentuation.

II GRAMMAR: THE PREPOSITION

A preposition is defined as showing the relation between any two words in a sentence. Examples in illustration of this rule may be written on the black board, and they may be as follows.

1. The books *of* my brothers are *on* the table.
2. Chairs are made *of* wood.

The prepositions in the above are *of*, *on* and *of*. What relations do they show in the sentences? In 'the books of my brothers' *of* shows the relation between the nouns *books* and *brothers*; *on* in 'on the table' shows the relation between the words *table* and *are*. The group of words 'of my brothers' which shows the relation between nouns is an adjective phrase and the group of words which shows the relation between the words *are* and *table* is an adverbial phrase. Likewise the phrase 'of wood' in sentence 2 is adverbial. Prepositions are therefore called phrase-makers.

The two important kinds of phrases are adjectival and adverbial, and they consist of prepositions and nouns. More examples of phrases may be elicited from pupils and the examples should be in the form of sentences. The following examples may serve as specimens:

- (1) He must have left *by now*.
- (2) The gates *of temples* were closed.
- (3) I am sick *of the subject*.
- (4) He had enough *of money*.
- (5) My father gave himself *to historical research*.

(6) The phrase is *out of place* in the sentence.

The pupils may be required to make out a number of sentences containing adjective and adverb phrases. The teacher may then proceed to give examples of compound and phrase prepositions. The following are some of them.

(1) There are heavy floods in rivers *owing* to the recent heavy rains (phrase preposition)

(2) Useless matter was thrown *into* a well (compound preposition)

(3) Tricks were practised *upon* the ignorant villagers (compound)

(4) Grants in aid were made to schools *by way of* promoting education. (phrase)

(5) *With a view to* spreading education among the masses, schools were started in almost all big villages (phrase)

(6) Large quantities of provisions were laid up *within* and *without* the rooms (compound)

The force of some prepositions such as *in, to, at, from, with, by, on, upon* and the like may be explained to the pupils.

Then comes the most important thing to be known about prepositions—the appropriateness or suitability of prepositions. The pupils may learn about them in the course of their English lessons, and this aspect of the study of prepositions is often a hard nut even for advanced students to crack. The following are examples of sentences containing words with appropriate prepositions.

1. I agree *with* you on this question.

2. He did not agree *to* my preposition.

3. The boy is busy *with* or *at* his studies

4. The money was divided *among* the three brothers.

5. Old practices give place *to* new ones or make room *for* new ones.

6. Simple sentences consist *of* words and phrases.

III HOW TO TEACH THE PUPILS THE APPROPRIATE PREPOSITIONS

The teacher should miss no opportunity of attracting his pupils' attention to prepositions occurring in the class reader or sentences specially framed for the purpose. Readers for non-detailed study which were formerly used to supplement the pupil's vocabulary and knowledge of sentence-structure have been done away with, making room for class libraries which have been instituted with the best of intentions and as the result of profound thinking. If the truth is to be told, they do not serve the purpose for which they were intended and neither teachers nor pupils seem to trouble about them.

The teacher may frame sentences omitting prepositions and requiring pupils to fill them in. It is generally believed and claimed by experts in teaching that vernacular grammar serves as an essential aid to the learning of English grammar. The grammars of the two languages no doubt agree on certain points and certainly differ on certain others. The utilization of the pupils' knowledge of vernacular grammar for the purpose of teaching the lawless English grammar with its untold angularities and idiosyncracies is a tall order and, has really nothing useful to recommend it. Knowledge of grammar can be acquired by careful thinking and inductive reasoning.

IV MISUSE OF IDIOMS

A resourceful man *rises equal* to the occasion. This phrase is frequently heard used even by well-educated men. The correct expression is either "to rise to the occasion" or "to be equal to the occasion." We are *familiar with* or *at home with* a subject but we say 'the subject is *familiar to* us.' Instead of the oft-heard 'our days are numbered,' we should say 'our years are numbered.' 'My father is an old man of sixty *winters*' needs to be corrected to "my father-sixty *winters*' 'To travel by first class' is incorrect for 'to travel first class.' 'Rama

HOW CAN WE CULTIVATE GOOD TASTE?

is the bottom of the mischief' is unidiomatic for 'Rama is *at the bottom* of the mischief'.

The teacher would do well to make up a list of incorrect phrases and tell his pupils as and when occasion arises that they are wrong and need correction. The list must be graded so as to suit the capacities of the pupils. What will suit the sixth form may not serve for the fifth. Some handbooks of grammar and composition used in schools, are found to contain even such idioms as are not in vogue in standard

English. Apparently they are intended more for display than for pupils' use.

Mention was made in the last article of a code of symbols to be employed by the teacher of English composition correcting his pupils' essays. Any good work turned out in the teaching of this important subject depends more on the hearty and earnest cooperation between the teacher and his pupils than on the number of exercises done during the year or of the symbols indicating the pupils' errors. The next article will deal entirely and exhaustively with this subject.

HOW CAN WE CULTIVATE GOOD TASTE?

BY LAURA GRAVELY, M.I.D. A.C.P., MONTESSORI DIP.

EVERYBODY who has moved about in the world will know the inevitable clashes of sentiment caused by difference in taste. We all feel instinctively drawn to people who share our taste, and dislike those who flout it. Though the classical quotation "*De gustibus non est disputandum*" warns us of the futility of argument on the theme of taste, it seems that anything which thus separates or unites human beings is worthy of serious consideration. Besides, there are many among us who regard the possession of a good taste as the final proof of culture. If they are right, the cultivation of such a taste must be a real concern of all engaged in the bringing up and training of the young.

First of all, let us ask ourselves, "What is taste?" It is extremely difficult to supply a definition with which everybody would agree. It is perhaps easier to answer the question in the negative, to say what taste is not. Well taste is not, as many would have us believe, intellectual acceptance of conventional aesthetic values. It is a spiritual and emotional quality which has very little to do with intellect. Some would probably define it as "The re-

cognition of beauty"; others as "The recognition of significant form"; while others might prefer to call it "The recognition of harmony." They would all be right, yet none of the answers would satisfy us completely. We would immediately ask "What is beauty? What is significant form? What is harmony?" and our friend might feel a little exasperated. Perhaps the most complete answer would be that taste is a recognition and appreciation of the real.

Ancient Greek philosophers with their genius for clear thinking and apt expression defined taste as "Naught too much". Balance and temperance were, they considered, the determining factors, extremes never being in good taste. They were right. A balance between unity and variety must always be satisfied in the interest of good taste, even today when variety is so much in demand, and unity is considered rather dull. In all art—music painting, sculpture and literature—powerful effective expression depends on restraint. "Naught too much" is its secret.

One not infrequently comes across people who airily assume in disputes concerning taste that it is all a

matter of opinion; meaning, of course that their opinion, whatever it may be, is as good as anybody else's. What is one to do on such occasions? Show good taste! Be patient. But do not agree if they are wrong. Blatant bad taste never got the opposition it deserved. And time is on the side of good taste. The claim to greatness of a Michelangelo, Raphael or Beethoven would not have persisted had their reputation depended on recognition of their merits by the majority of their day. The initiated few who responded to their appeal did not let themselves be persuaded by the mass; they persisted in patient enthusiasm, and time has justified them.

This leads us on to another question. Are there no absolute standards by which to measure our taste? Must what is valuable always be sifted out by the slow process of time? Art critics speak so much about "changing taste" and "unavoidable conflicts between old and new conceptions" that they almost succeed in making us look on works of art as meteors blazing for a brief moment across the sky. Is a thing of beauty not a joy for ever?

There can, of course, be no standards of value without a central unity, no criteria of taste without a source of all beauty. But just as truth has had its apostles at any time and in any clime, so has beauty. There have always been priests to guard the sacred fire. We believe it is possible to discern, if only to a limited extent, what is truly beautiful, significant and harmonious--what is real--for there is "something" in us related to the great reality from which all goodness, beauty and truth spring. To nourish and develop this "something" is to cultivate taste.

Let us for a moment watch an artist at work. Whatever he creates and interprets, he always seeks to achieve something which will give himself and others a feeling of satisfaction, somewhat akin to what we experience in our response to the works of nature. His work may inspire in us

joy, or sadness, or wonder, but if it be true art it will reveal to us a glimpse of that great reality which we only know in part, but for which we are all longing. His intuition has enabled him to grasp this fragment of reality, his creative powers to express it, and our response to his work affirms the truth of his visualisation.

There is today a hunger for beauty. Disillusioned man, crushed by the machines of his own making, turns to art for a re-assertion of his true human worth, for a glimpse of the lost paradise. How can we ensure that those who are still young grow up with such a regard for beauty, goodness and truth, that war, the ugliest of all the manifestations of a machine age, becomes an impossibility? One of the means we should seek to employ is doubtless the cultivation of better taste. And if the cultivation of such a taste depends on the nourishing of an innate sensitivity, the chief responsibility for our success or failure lies with those who are bringing up the young.

Those of us who have taught and observed young children are inclined to agree with the great Bohemian art-teacher, Franz Cizek who in the middle of last century boldly asserted and largely proved, that the young child, if left alone with suitable material and free to create according to his innate tendencies, is capable of producing work of true artistic value. This new point of view constituted something like a revolution in art education in our schools. Instead of imposing his adult standards on the young child, instead of persuading him to imitate his conception, the wise teacher now seeks to encourage the child to express in his work, his true self, his own ideas and personality.

Experiments in many fields of child activity have clearly shown that great creative energy exists in the young child, energy which, unless it finds an outlet in expression, must be repressed. As all culture is based on creative ability, it would seem a very special duty for us to

engage and encourage such vital tendencies in the young. For there obviously is a close connection between good taste and creativeness. Art is only created when all senses and powers function freely and harmoniously. Art appreciation depends on capacity for investing the symbol with the reality of the image, on seeing a thing with the artist's eyes, on re-creating. All who have lived intimately with young children know how easily they make abstract forms serve as symbols of concrete objects, how ready their imagination is. The image is the reality to the child, while the object is but a symbol. That is why his response to the beautiful is so swift and so sure.

Why do we call an artist an eternal child? Because he has remained creative in adult years. The foundation of taste, the child's natural creativeness, which we should nourish and cherish, is, it seems, gradually blunted and destroyed by repression and neglect. Habituating the child to ugly and insignificant things has necessarily a blunting effect on his innate sensitivity, while failing to employ his creative powers will stunt their development. Here we all have much to answer for. People put diamonds in the ears of their small daughters and build up bank balances for their sons, while they surround these children with dirt and squalor; they coop up boys and girls in school houses devoid of all beauty without and within, yet wonder why they do not develop good taste. They may go so far as to give lessons on art--to develop "art appreciation," while they fail to give

materials and freedom for creative work.

Suppose we placed these children in a beautiful building where there was space, well-calculated accent of light and shade, simple pleasing furnishing, and just disposition of true ornaments, and surrounded this house with trees, and colourful flowers and green grass; suppose we gave the children materials and freedom for creative activity, and teachers who conformed in appearance and behaviour with this environment, what do you think would happen? A revolution in taste within the next generation.

There was never an age where opportunity for developing taste was so close to anyone as today. Transport facilities enable us, except in these unhappy days of war, to take unfortunate town children to the country, the sea and the hills to experience that intimate contact with nature which so deeply satisfies and nourishes man's innate sense of beauty. Radio and gramophone may bring the world's best music into our sitting rooms. Well-stocked museums and art-galleries wait round the corner in our cities, while public libraries put the very best books into our hands for the asking.

A child whose creative urges have been satisfied in early years and who has had continuous contact with Nature and the best that man has felt, thought, said and done cannot fail to develop good taste. If we are to defeat the powers of darkness, which today seem to triumph, we need to raise a generation more sensitive, more imaginative, less self-centred and more true than we: a generation with good taste.

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EDUCATION AND THE NEW SOCIAL ORDER*

By SRI N. KUPPUSWAMI AYYANGAR, M.A., L.T., Srirangam

BEFORE I say anything on the subject, I may assure Mr. Sargent and others who are carried away by his most eloquent and sympathetic speech on the regeneration of India, that I agree with most of what he said. I would agree with every word of what he said if my ideal were to perpetuate in India, the social order that has been prevailing in England, which brought about this war and which the English people are now trying to get rid of. If I disagree with one or two of his proposals it is because my ideal of the new social order is different.

We do not know what the new social order would be like. But we know we must replace the present competitive social order by a co-operative one. Whatever may be the other characteristics of the new social order, the most important characteristic is that in the new social order there is to be no class or caste superiority or inferiority. Education is to bring about an equalisation of status between the son of an agriculturist, of a schoolmaster, of a minister and of an industrial magnate. Any system of education which diverts in their tender age one set of pupils to a different kind of school, either in the name of superior ability or economic status, is sure to lead these people to assume, even if it be only subconsciously, an air of superiority over other sections. Such a system will lead not to co-operation and equality of status, but to competition and bitterness, as it has done in England.

In order to avoid this result and at the same time to give opportunity to boys of different abilities and promises to develop their abilities to the fullest extent possible, the Federation scheme of National Education for India was published more than four years ago. It would be seen that the Federation scheme has anticipated many of the reforms recommended by the White

Paper on Educational Reconstruction in England, recently adopted by Parliament. It gives a general but a clear outline of what, in the opinion of Indian educationists, will bring about this new co-operative social order. If the power and opportunity are given to us I promise in the name of the Federation to work out the details so that the scheme will be in full and complete operation, within a period of ten years. There is no use in saying, 'it cannot be done'. Sincerity requires that you should give a chance to those who claim that it can be done, to do it.

It was in the light of this Federation scheme that I referred last night to some of the defects in the Sargent's scheme. When I did so, I was paid the compliment of being a miracle-worker. That reminded me of the reply of Socrates to the question put by the Judges: why, if he was so innocent, so many eminent people came to testify against him. May I respectfully submit, Sir, that the age of miracles has passed away? But in this age of science what looked like miracles in the olden era do take place by proper planning.

I have no time to deal with all the points referred to by me yesterday. With regard to money I would only say, that if any amount of money could be made available for war purposes, I cannot see why, if you are earnest enough, money cannot be found for education which is one of the necessary means, if not the only means, of preventing war.

If money is not the main reason for prolonging the completion of the Scheme to 40 or 50 years, but the difficulty of supplying enough teachers, Principle Vakil will show how that difficulty could be got over. You may be sure he knows what he is talking about.

*Speech at the All-India Educational Conference, Jaipur.

With regard to the separation of the goat from the sheep at the tender age of 11 plus, Mr. Sargent told us that Democracy requires leaders, that they have to be chosen for their superior ability and that they should be trained separately. I shall admit the truth of every one of these statements. Even so, I do not see—neither Mr. Sargent nor anyone of his way of thinking has been able to give any adequate reason—why this selection should be done at this early age and not at the completion of Basic Education and why it should be done at an age when this selection is neither possible nor desirable. It is here and not in the finding of enough teachers within 10 years, that he will be performing a miracle, if he can do this selection satisfactorily.

Thorndike, perhaps the greatest educational experimental psychologist of the day, after a series of experiments made on thousands of pupils carried over a number of years by adopting the follow-up method, has come to the conclusion that psychologists have not yet found a measuring rod which can measure and predict with any reasonable degree of certitude that a particular pupil is fit for this or that kind of education before he is 13 or 14. So, the claim that you can pick out boys of ability and promise at the age of 11 plus falls to the ground.

But why then this proposal to divert some boys at the age of 11 plus to secondary schools and other institutions of higher education, is advocated in one form or other in all the proposals brought out under the auspices of the Government? For one thing, most of the authors of this proposal are men educated under the English system or those who are influenced by them. They naturally think that what was obtaining in England in their own school days cannot but be good for India even a generation or two after. The English Educational System in India has not taught us to think for ourselves. We can only imitate.....

Those who know anything about the history of education in England know, how

this system arose. At first education was more or less confined to the governing classes. When the masses had to be given the franchise under the slogan of educating the masters, elementary schools were established; but the governing classes would not send their boys to those schools. Thus arose a system of education in England in which there were Preparatory and Public Schools for the classes and Elementary Schools, Municipal or Board Schools for the masses. It was intended to keep up the superiority of the classes over the masses. It is this system that Mr. Morrison, the present Home Secretary referred to when he said, "Hitherto English education had been too much stratified into social grades and had at an early stage segregated the youths giving them a narrow class outlook and forcing them to associate almost entirely with those of similar gifts to their own. This class outlook in education must go." And it is this system of class education that the White Paper proposes to abolish in England.

Thus the Sargent's Scheme is trying to introduce into India a system which was found unsatisfactory and undemocratic in England and which is now being sought to be abolished there.....

By paying a left-handed compliment to the Wardha Scheme, some of the members of the Congress ministry and even those of the Hindustani Talimi Sangh were led to believe that this diversion of pupils at the end of the fifth year of the course in Basic Education is quite consistent with the Wardha Scheme.

To clear this doubt I sought an interview with Gandhiji and told him that, because the U. P. and the Kashmir Committee and the Government Advisory Board, in all of which many prominent Congressmen and some members of the Hindustani Talimi Sangh served as members, had recommended this diversion, many people had begun to think that this system of basic education recommended by Gandhiji was a kind

inferior education intended for the village poor, and it was calculated to prevent the masses from competing with the classes for what are called white collar employments. This idea, if allowed to grow, is sure to kill the Wardha Scheme of Basic Education at its very inception. I told him that I heard that the National Planning Committee also had approved of this diversion. It made the position worse.

The Secretary, Mr. Aryanayagam, tried to justify the position by saying that if rich people wanted to give their sons a different kind of education, we could not prevent it. But I pointed out that whether we were able to prevent it or not was not the question. Even if we are not able to prevent it,

there is no reason why we should approve of it.

Gandhiji replied: "Whatever rich and foolish people may do, whatever Congressmen may say or do—I have no authority over Congressmen except moral persuasion—I am quite clear in my mind that this diversion of pupils from the fifth class of a basic school to English schools before they had completed the 7 years of basic education is inconsistent with the system of basic education I have recommended." So if you accept this proposal, do not do so under the impression that the Wardha Scheme of Basic Education is consistent with this diversion. It is not. The Mahatma is very much against it.

LIBRARY EDIFICE IN POST-WAR INDIA

1. THE FORMATIVE FORCE

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

1. ALL-ROUND RECONSTRUCTION

ACCORDING to a Puranic parable, the hydrosphere was churned by the forces of progression and regression and the oceans were thereby thrown into a state of violent agitation. Eventually this led to the separation, and appearance of both the immortalising elixir (= Amrita) and the mortal poison (= Halahala). The churning of the humanosphere initiated on the first day of September 1939 may lead to a similar effect. It is the wish of everybody that the evil should be expunged and that the good should establish itself. Every land is exerting itself already to harness the good effect in the fullest measure possible. This is manifesting itself in the form of proposals for an all-round reconstruction.

BED-ROCK OF RECONSTRUCTION

Post-war reconstruction is second only to war-effort in its hold on public mind and state activity. There is hardly anything that escapes its purview: municipal and

international law; re-modelling social pattern; securing an equitable distribution of economic wealth and resources; political relationship; health, housing; and production of commodities. However good may be the design of reconstruction, it can be implemented and made to yield the expected result if, and only if, the human material for whose benefit it is being worked out has the necessary intellectual capacity, moral stamina and spiritual outlook. This means that proper educational reconstruction is the bed-rock on which everything else must be founded and yet it usually receives the least provision in the hands of planners though there is no lack of lip-sympathy.

3. EQUALITY OF 'GIVE AND TAKE'

In the international sphere the present war is bringing home to materially forward nations the fatal results of their belief that their well-being demanded the perpetuation in some part of the globe of backward communities steeped in ignorance.

Advancement based on such a provision will sooner or later result in a kind of boomerang action. It is being slowly realised that even in the material level, world-welfare is jeopardised unless each unit balances its imports and exports. The recent International Wheat Agreement is a result of such a realisation. In intellectual level too, a one-way flow is even more dangerous. All nations must be helped to advance educationally almost abreast of one another and to contribute their own distinctive quota to the world's enlightenment. There must be equal 'give and take.' Is not a recognition of this principle responsible, at least partly, for the mutual visits of the educational missions of different nations?

4. UNIVERSAL LITERACY

Even the last war had demonstrated that a nation's welfare would be safe only if education permeates all strata of society. Nobody now shares the following view ventilated in the British Parliament in 1918: "How is education going to help a man who has to spread manure in a field?" The following dictum expounded in the *Fable of the bees* by Bernard Mandeville has been completely exploded: "To make society happy and people easy under the meanest circumstances it is requisite that great numbers of them should be ignorant."

The need for making literacy and education universal was accepted without discussion after the last war. Most of the European countries reached quite near the ideal in the interval between the two wars. The vast percentage of illiteracy liquidated by Russia was phenomenal. Perhaps the only considerable country which was left behind by this wave of literacy and education is India. We need not go into the causes for this unhappy state of India. It may be expected that some of these causes will be eliminated by the new international outlook mentioned in section 3.

5. KEEPING UP LITERACY

The last war demonstrated also that literacy can be kept up only by constantly

exercising it. Many countries brought library acts into force to provide for this. Recreative reading during leisure hours was encouraged to a considerable extent. The same causes that kept back India in the world-wide literacy drive kept her back in the library drive also. Government would not take the initiative, nor would it abstain from disallowing or wrecking public library bills promoted by non-officials. Bengal and Madras would bear witness. Here again we hope that the new world order will save India from the grip of such uninformed regressive forces.

6. PERPETUAL EDUCATION

The role of library in the post war world will not be merely that of keeping up literacy. Its main function will be to help forward the perpetual self-education of every person. The library system and the school system of India, as of every other country, will have to be so dovetailed and integrated that they together form a broad highway of education through which everybody can travel from the nursery stage to the very end of life. In this integrated system, the library will take up the task of further education at the stage at which the school or the university leaves it. For this purpose it will have to make its collection fit in with the educational needs of its clientele: it should so organise its collection that every reader can be readily put along side the materials that exactly correspond to the specificity of his educational needs; lastly its staff will have to be not mere custodians or officials but men of learning actuated by a spirit of service capable of establishing contact between the right reader and the right-book in the quickest and the most pleasurable and profitable way.

Thus the formative force behind proposals for the library edifice of post-war India is the urge for perpetual universal education which is capturing the mind of all nations including India.

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EDUCATION OF THE ANCIENT BRAHMIN

BY SRI K. VISWANATHAN, *Bansda*

The *Rig Veda* by itself stands high on an isolated peak of remote antiquity. It is not necessary to prove this now. The way these were transmitted was through memory as printing was in those days unknown. The mnemonic feats of the ancient Indians are a marvel. Writing was not in great practice except among the merchants and was considered a mercantile accomplishment; the intellectual one was learning which was through an oral mode. Sacrifice was one of the rituals of the ancients and the education of the Brahmin was born out of this. As such, learning became almost the monopoly of the Brahmins. The lore of language and sacrificial hymns was handed down from father to son, was considered a family treasure and guarded as such.

The son was the pupil to the father; the domestic school progressively enlarged due to the sacrificial rituals becoming more and more enlarged as the priestly functions became more and more complex. Each student received the same training for the discharge of his religious duties efficiently. The scriptural collections of the early Hindus led to special schools wherein young Brahmins were trained; each school of the sacred text led to a specialisation of the education function. The *Vedas* were classified under different heads; this led to a stratification of Society; with this stratification arose different kinds of priestly schools, now counted in hundreds possibly; and each of these followed an oral tradition.

The great mass of instruction was sacerdotal; still there must have been in the earliest times some deviations from the didactic materials; the *Brahmanas* were composed between 800 and 500 B. C.; this introduced a mass of mythology and legend, speculation and argument; this in turn laid the foundations of grammar, astronomy,

etymology, philosophy and law. These are proved to be scientific and all development and progress in modern times had their basis on these. The range of the *Vedas* was immense and its complexity, being obvious, forced of necessity the student to a long period of apprenticeship. This slow process of evolution of Indian thought must have reached a point of time when men were not merely satisfied with the rigid formalities of the rituals, but sought to probe further into the why and wherefore of things. The *Aranyakas* and the *Upanishads* contain passages on philosophic speculation. Without doubt the early schools were strictly Brahmin monopoly, but later (before 500 B. C.) the Kshatriyas and the Vaisyas were admitted gradually. The education of every class and type was dominated by the growing influence of the priesthood. Let us see how this was orally handed down from father to son or teacher to pupil.

For this the gigantic proportions which the *Vedas* had reached had of necessity to be condensed into pithy aphorisms called *Sutras* and the pupils set themselves to mastering these *sutras* by a process of mnemonic feats unheard of in any nation or period of history. The orientalisists call this the *Sutra* Period in the history of Sanskrit literature. The aphorisms were hard to understand unless there was a gloss or commentary following it. Philosophy was sometimes taught in the form of stories and parables, allegories and mysteries, fables and legends. The *Panchatantra* and the *Hitopadesa* are celebrated examples of such teaching. The sacred books were the primary source from which the informative content was drawn; the very sacrificial ritual gave rise to the modern science of geometry and algebra. Astrology took its rise from the primitive desire to propitiate the gods presiding over the seasons; an offshoot of this was astronomy. Anatomy had its beginning in the

discussion of the sacrificial victims. The meticulous exactness of the sacred text forced the growth and perfection of grammar and philology, while logic and metaphysics had their origin in the speculation in philosophy. Medicine and law came later as an after-growth.

Panini wrote his famous grammar in the 4th century B. C. and is still the outstanding authority on Sanskrit grammar. Patanjali wrote his *Mahabhashya* on the above in the second century B. C. and is equally famous. Lexicography was early cultivated as an art and the *Kosa* of Amarasinha (500 A. D.) commonly known as *Amarakosa*, the Sanskrit metrical lexicon, still holds unrivalled sway. Aryabhata was the pioneer in astronomy. The sister science, mathematics, was developed early and it was from the Hindus that the Arabs took mathematics, which further travelled west to Greece and other places in Europe. Europe is indebted to India for the knowledge of algebra and its system of numerical notation which is ascribed to the Arabs, who only preserved it.

The educational system of ancient India turned round the teacher who was its pivot; the relation between teacher and pupil was purely a personal one; there was no contract nor obligation nor any enforcement. The teacher or the guru was the boy's spiritual father. It was the business of the guru to lead his pupil from darkness to light, from ignorance to knowledge and from smallness to greatness, from personality to impersonality. Writing was not held in great veneration but almost in contempt; this led to the greatness and importance of the Brahmin as a teacher. The boy was received by the teacher as one of his household; even girls were admitted. The pupils stayed with the teacher. Even the modern residential and public schools could not come up to that standard. That such co-educational schools existed where boys and girls grew up to manhood and womanhood without any untoward incident can be gleaned from classical books like the *Sakuntala* of Kalidasa and others. The boy was

under the constant and vigilant eye of the teacher who lost no moment to correct him, nor did correction mean necessarily corporal punishment. A word of advice was sufficient to make the pupil change. The humiliation which corporal punishment makes was then unknown. Only in extreme cases was severe punishment resorted to.

The teacher received no gratification and was forbidden to seek it. Instruction was to be given free. But then he had the right to reject a pupil who was accepted only if found fit and every one could not force admittance. The pupil should approach the guru. (तद्विद्वाथ स गुरुमेवाभिगच्छेत्समित्यादिः श्रोत्रियं ब्रह्मनिष्ठम्) The pupil should go in all humility, the guru should be well versed and proficient. On the termination of the pupil's education, when he leaves *brahmacharya* or the student's life for that of the householder, the teacher was entitled to a gratuitous *gurudakshina* which the pupil invariably offered more as a mark of gratitude and love than as a compensation before asking the teacher's permission to marry. How voluntary was this can be seen from an incident related in the *Raghuvamsha* of Kalidasa. The Brahmin, Kautsa, the pupil of Varatantu, after finishing his education volunteered a *gurudakshina* which the guru declined. But the pupil would not leave and pressed the guru. The guru got enraged and asked for 14 crores of money for the 14 sciences he had taught him. The boy was puzzled only for a moment. He took courage and went to the King Raghu whose treasury had become empty, all the money having been spent in a sacrifice performed by the king. Raghu asked the Brahmin to wait for three days and prepared to fight Kubera, but the treasury officers came to the king the next day and said that there was a shower of gold the previous night. The king offered all these gold to the Brahmin who would accept not a coin more than the 14 crores and the king would not keep the difference as the shower of gold was meant for the Brahmin. Such was the disinterestedness in those days, unlike

in modern days when every one grabs at anything he can. The guru accepted the 14 crores from this pupil and distributed the sum among the deserving. Incidentally this illustrates how Brahmins had a claim on the king for their necessities, unlike in modern days when they are despised.

The teacher was to hold back nothing from his pupil; learning was a not a jealous preserve. There were no examinations, no degrees, neither migration certificates, nor certificates of proficiency, nor good conduct medals. The name of the teacher was sufficient for all these. The complete and final stamp of educational worth was in residence with the teacher.

The teacher was held in high esteem and his duty to teach was imperative. He dared not refuse to teach any student if he was duly qualified, unless he had other strong reasons. His position was that of an anxious parent and dutiful guardian to the student. The teacher was in *locoparentis*, teaching was not a contract, but an obligation. Lodging and clothing had to be provided for the student and this was the special charge of the guru. Food, the student got through alms which were compulsory. This in itself had an educative value which need not be discussed here. The one salutary effect of compulsory alms was that it taught the student humility and impressed on him his indebtedness to society for assimilating its cultural heritage. It also gave the society to understand its collective responsibility for the education of the rising generation. It did away with class distinctions; the rich and poor alike were obliged to beg their food. Princes and peasants were thus on the same level; both were amenable to the same discipline from the teacher. Only the students could beg; the *Snataka* who had finished his education was debarred from subsisting on alms. What a wonderful arrangement this was can be seen if the present condition is compared. No one was denied education either on account of poverty or want of instructors.

The relation between the teacher and the taught was one of perfect accord. There was great affection between the two; refractory behaviour was met with due punishment. Many students married in the families of teachers. An extra-academic relation of such a type would naturally entail even menial service from the students, but that again taught the pupil the dignity of labour. But this was not insisted on, though when times required neither the teacher nor the pupil desisted. The moral code that governed the student's conduct was a rigid one and it had its advantages. The moral lapses often complained of in modern days were absent then. The boys and girls developed into men and women with strong bodies and strong minds. Unswerving regularity was enforced. No deviation was allowed.

From the earliest times there existed in India *parishads* or assemblies or Brahmanic settlements which were the parents of modern universities. They were like the ecclesiastical synods or associations of teachers in medieval Europe. Takshasila was an outstanding centre of Brahmin intellectuals. It was the leading seat of Hindu learning and has been given unstinted praise by all foreigners who visited it. All—princes, Brahmins etc.—congregated there for study under its eminent professors, from every quarter of India and even abroad—even from Persia and far-off China. Other seats of learning were Benares, Navadvipa, and Nalanda.

Modern survivals of this at Nadia were visited in 1867 by Professor Cowell who paid glowing tributes to them. These suffered a heavy decline by the rising tide of Buddhism and the later Mohamadan permeation. Still traces of it are to be seen in the *tols* of Bengal, the Sanskrit *pathasalas* and pial schools of the South. It is in this way alone that even to-day the poor Brahmin in the South gets, with practically no cost, some learning and a culture which no university can confer. Thus it can be seen how edu-

cation was cheap and within the reach of all. May such institutions continue long and multiply in numbers. "As an educationist, he (Tagore) presented in his ideal of *Visva Bharati*, the international residential university, the spirit of the ancient ideal of the *tapovanas* or forest-retreats of the Teachers of India—its simplicity, its avoidance of

softness and luxury, its insistence on purity and chastity, its spirituality, its interplay of influence between teachers and students, its reverence for the Infinite Spirit, its practical touch with Nature, and the free play that it gave to all normal activities of body and soul." (*The Modern Review* for September 1941. p. 271).

THE GITA AND THE ANUGITA—A COMPARISON

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

NEXT to the Gita, the Anugita forms the major portion of Sri Krishna's teachings. It forms part of the Aswamedha Parvan of the *Mahabharata*. It is not the best of Sri Krishna's teachings. Sri Krishna himself admits this. He even goes so far as to charge Arjuna with either being a dull-headed fool or a person, who had no faith in what he was taught in the battle of Kurukshetra. [See Aswamedha Parvan Chapter 17 Sloka 10].

The Anugita has thirty-eight chapters. Three episodes are included in it. They are (a) the conversation that Sri Krishna had with a Brahmin just returned from heaven, (b) the conversation of a certain Brahmin with his wife, and (c) the talk that a disciple had with his master. Of these the first one runs to five chapters and may be safely regarded as the epitome of the Bhagavadgita itself. The other two are supplements added on to it. They are merely explanatory notes and are intended to fill up any deficiencies in the work itself.

The Bhagavadgita has been rightly called the philosophy of conduct. Various are the means suggested in it for the attainment of God. But the simplest of them all is to live a high and virtuous life that will lead to final salvation. The Bhagavadgita also lays great emphasis on this aspect. It says thus:—'He who does My work, holds Me to be supreme, is devoted to Me, is free

from all selfish attachments, and is devoid of hatred in relation to all beings—he comes to Me, Oh! Arjuna'. [Bhagavadgita Chapter XI. Sloka 55]. This verse has been considered to be the central teaching of the Gita. Sankaracharya distinctly says so. It places great stress on human conduct. This sloka clearly states how one should behave towards himself, his relations, his friends, and foes, etc. Let us examine this sloka itself. First comes the clause 'who does My work.' That means that a person should do his duty consistent with God's plan and purpose in life. If he does anything in contravention of this, he will suffer the consequences of it. The late M. Rangacharya, in his Gita lectures, has mentioned a machine worked by the Lord Himself. He says that the universe is a great machine worked by the Lord Himself according to a set plan. If the individual souls work in accordance with this machine no harm is caused to them. But if they act contrary to the God's wishes, they will suffer the consequences of their actions. The machine does no harm as long as it works in its own way. But if something hinders its proper working, it will not cease working altogether. On the other hand it will cause harm to the particular thing that obstructs its smooth working. Thus it is clear that a person has to do his work consistent with his status in life and not opposed to the God's plan and purpose in life.

The next clause, that occurs here is this: 'who holds Me to be supreme.' It means that God is apprehended both as a transcendent and immanent God. This aspect has been touched upon in Gita itself in more than one place. That God is immanent has been clearly brought about by the use of the word, *Hritchaya* [See Aswamedha Parvan chapter XXI]. The meaning of this word is that the God sleeps in the heart of man. The transcendent nature of God has been brought about by the use of the word *Saasta* (i.e., the controller). God controls the universe. To Him all things, animate and inanimate, are subservient. The whole universe is dependent on Him for its sustenance. He is the creator, the protector, and the destroyer of the universe.

The individual souls must be devoted to Him. They must have faith in Him that He will do the right thing in the right moment. Without faith and devotion, all their works will not produce any result.

Two other riders are attached in this sloka. They are that the individual souls must be free from all selfish attachments and must also be devoid of hatred to all beings. Sri Krishna himself says thus: "I am the same in relation to all beings. There is none who is hate-worthy to Me; none, who is love-worthy. Those that resort unto Me with loving devotion—they are in Me, and I also am in them [Bhagavadgita Chapter IX sloka 29].

It may appear to a cursory reader that the Bhagavadgita does not deal with human conduct. Not so is the case with the Anugita. Sri Krishna there lays great stress on human conduct itself [See Aswamedha Parvan Chapter XX slokas 2 to 13]. The various phases of human conduct are given in these slokas. The Anugita gives a long list. Let us examine only a few of them. (1) The individual souls must be the friends of all. (2) They must have no enemies. (3) They must not have any special friends. (4) They must have full control over their senses. (5) Their attachments to all beings and things must be of the same

degree. (6) They must not be avaricious. (7) They must treat alike pleasure and pain, life and death, gain and loss and victory and defeat. (8) They must be highly devoted to God.

All these things have been mentioned in the Bhagavadgita itself in more places than one. The same thing has been stressed upon in the Anugita also. Sri Krishna's intention is that his devotees should lead an high and virtuous life placing special stress on conduct. The other means of salvation are not easy to follow. It is clear from the context of the Gita also that Sri Krishna wants Arjuna to fight his foes in the battle-field of Kurukshetra. The duty of the *Kshatriya* is to fight and not to retreat in the field of battle. Both the Gita and the Anugita treat of this topic in a clear manner. They prescribe the kind of duty that a man has to perform if he at all wants to lead an ideal life, which in the long run conduces to his prosperity here and in the life to come.

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A VISIT TO THE SOLARIUM AT JAMNAGAR

BY SWAMI JAGADISWARANANDA, *Sri Ramakrishna Ashram, Lahore*

THERE are only three solariums in the world; one in Switzerland, another in France and the third in the India. Many of us are not aware of the existence of the solarium that is in our country. The solarium in India is the latest and most upto-date and is situated at Jamnagar in the province of Kathiawar. The solarium in Switzerland lies on the Vandois Alps and was established by Dr. Rollier. In his very interesting book, *Heliotherapy*, Dr. Rollier, the immortal pioneer of sun-treatment, gives an interesting description and history of his solarium and its method of cure. Some doctors of our country have been to the solarium of Dr. Rollier for study and first hand experience.

During my itinerary in Kathiawar a golden opportunity came to me to fulfil my long-cherished desire of paying a visit to the solarium at Jamnagar. This solarium was started by His Highness Ranjit Singh, the late Maharaja of Jamnagar state. Maharaja Ranji took sun-treatment at the solarium in France, and struck by its miraculous efficacy opened a solarium, otherwise called *Surya Bhaban*, in his state to bring the blessings of helio-therapy to the suffering Indians. The solarium is named after its magnanimous founder and has made the Jamnagar state famous in India and well-known abroad. The present ruler of the state, H. H. Digvijaya Singhji, who was recently in England as one of the two Indian representatives in the War Cabinet, has made a lot of additions to the solarium. In the absence of His Highness, Her Highness the Maharani who is efficiently managing the state-affairs and who is highly educated, well-read in Sanskrit scriptures and a good speaker, takes immense interest in the solarium. When Sri Sankaracharya Bharatkrishna Tirtha Swamiji of the Gobardhan Math at Puri, delivered last year a series of

religious discourses in Jamnagar, Her Highness presided over the functions and made eloquent speeches.

Jamnagar is a first-class and flourishing state in the north-west limits of the peninsula of Kathiawar. The state is between latitudes 22-58° N. on the north and 31-43°-50° N. on the south: and between longitudes 69-11° E. on the west and 71-34-30° E. on the east. It is well-known for its Bedi port situated in the north-west at a distance of 5½ miles from the solarium. The state has its own Railway and Jamnagar City lies on this railway line between Rajkot and Dwaraka. The area of the state, the largest in the province of Kathiwar, is 3791.3 sq. miles out of 23,500, miles—the whole area of Kathiawar. Its population is 4,02,192. The average rainfall during the last several years comes to 23.02 inches. The thermometer does not generally go above 100° in summer and below 40° in the winter. Geographically and meteorologically Jamnagar is quite a suitable place for a solarium and its climate, atmosphere and solar radiations are congenial for sun-treatment. The solarium is situated about a furlong away from the Jamnagar Railway Station outside the town in an open space and is attached to the big Irwin Hospital. Jamnagar is called the Kashi of Kathiawar as it has as many as three hundred temples, Hindu, Jain etc. The town is as beautiful as Mysore or Baroda and has nice, clean, straight, tarred roads. The buildings are of modern design. Education is free here upto the high school standard. There is one High School for boys having over one thousand students, and another High School for girls with about 300 students. The town is having its own water-supply and electric supply power house; the Aerodrome, Ranji Sagar, the Zoo, House of Birds, Women's Hospital, Ayurveda

Sangraha Sthana, the Victoria Jubilee Hospital, and Irwin Hospital are worth seeing.

The solarium being an absolutely new thing, it is attracting streams of visitors daily from Kathiawar and different provinces of India. Dr. P.M. Mehta MD., M.R., F.C.P.S. is the director and Dr. V.P. Trivedi, M.B., B.S. is the medical officer of the solarium. As soon as a visitor enters the solarium, his eyes naturally fall on the following pregnant line of the *Yajurveda* written on the wall 'सूर्य आत्मा जगत्सत्सुवथ'. (The sun is the soul of all that moves and of all that does not move.) Let us now try to have an idea of the outward form of the solarium. The horizontal coach-like structure is at a height of about 30 ft. from the ground. It is divided into ten cabins each of which is 13 ft by 9 ft. They are so designed that the rays of the sun can reach everywhere inside. It is revolved in a horizontal plane to face the sun throughout the day. There is a sliding arrangement, by which the windows, the roof and the walls can be slid into positions as required. The walls of the cabin are made of insulated material and the roof of each has two lids, one of sheet iron and the other of glass. Of the ten glass lids of the cabin-roofs four are white, three red and three blue. Each cabin has a sofa which can be revolved vertically. This arrangement together with the horizontal movement of the entire platform, enables the sun's rays to be focussed perpendicularly on the patients lying on the sofas at any time of the day. There are glass contractors and various kinds of filters which allow only particular rays to pass through them and shut out the rest. In ray therapy, ultra-violet rays, infra red rays, short Hertzian waves, X-rays, electric current and radium rays are only used. In each cabin, there are arrangements for air-cooling, shower-bath and artificial rays.

The success of treatment at the solarium is splendid. Its popularity and success are increasing steadily day by day. In the

first year, the number of patients was 1797, making an average of 149.7 per month. In the subsequent six months, the number was 1520, raising the average to 253.3. The increase in the number of female patients is also remarkable. Whereas in the first year, this total number was 527 making an average of 43.9 per month, in the latter six months their number rose to 546, averaging 94 per month; an increase of almost cent per cent. Out of these patients 221 hailed from outside Jamnagar state; of these, 2 from Greece attract attention. Patients of the Jamnagar state are treated free at the solarium and outside patients have to pay a nominal charge for treatment.

Patients from the Central Provinces, United Provinces, Mysore, Bombay, Cutch, Sind and other parts of India are pouring in. A sanatorium has been built for the patients of the solarium to live there with their families. Diseases due to pyogenic infection and trauma; surgical tuberculosis, diseases of metabolism and the respiratory system and the blood and nervous system; diseases of lymphatic glands and the generative system and the ears and nose, elephantiasis and other tropical diseases, lumbago, rheumatism, sciatica, paralysis, conjunctivitis, and trachoma and other diseases of the eye, deafness, ankylosis, warts, ring-worms, corns, eczema and many other diseases are miraculously cured by ray-therapy at the solarium.

The solarium at Jamnagar has made a phenomenal record in the treatment of tuberculosis. When Koch discovered the tubercle bacillus in 1882, all hoped that T.B. could be no longer fatal. But again, when it was known that about 7 billions of bacilli were thrown out every twenty-four hours by a single phthisical patient and 100 germs were enough to infect a person people were struck with panic. Dr. Muthu, a leading authority on the open air treatment of tuberculosis, estimates recovery at a little more than 50 per cent. By taking recourse to this new treatment the death rate from tuberculosis has declined by 50 percent in

England and the United States. Dr. Mehta, Director of the Solarium at Jamnagar, has achieved record-breaking success in the treatment of T.B. by sun's rays. He has been able to cure at the solarium eighty per cent of "T.B." patients. He suggests that all cases of surgical tuberculosis before amputation or operation should be treated by ray-therapy. Dr. Mehta has successfully treated at the solarium tuberculosis of bones, joints, lymph glands and skin, and of the genito-urinary tract, cold abscesses as well as intestinal tuberculosis and tuberculous sinuses and pulmonary and pleural tuberculosis. Dr. Mehta's experience of the solarium is that the maximum time required for most of the cases is two months and the

maximum may be extended to two years or more. He gives this message of hope to the 'T.B.' patients that, if they take the full course of treatment, they may reasonably hope to be completely cured. Even obstinate cases yield to this treatment, which is sure to prevent the predisposed cases from developing the disease. In this country, where there is plenty of sunlight, about a million patients are added every year to the already existing huge number of T.B. patients.

The solarium at Jamnagar has opened a new way of relief for the suffering millions of Indians. May the solarium be more prosperous and extended and may heliotherapy be more popular in India!

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EDITORIAL NOTES

I

A note by Professor S. K. Ghose, published in the *Hindustan Review* for December

1943, deplores the present tendency towards deterioration in the quality of spoken English with the introduction of teaching through the medium of national languages at the school stage. It deals with the three main difficulties of grammar, idiom and pronunciation and opines that most of the defects of our speech are often due to bad habits formed early in life and to wrong articulation of consonant sounds in particular. These difficulties can be avoided by attention paid at a very early stage to the proper pronouncing of consonants and vowels and to phonetic laws. If the consonants should be blurred, it is extremely difficult to follow the speech. We, Indians, can easily pronounce all varieties of speech-sounds and we are surely better able to pronounce English sounds than many others like the Frenchmen or the Chinese.

The difficulties confronting our speaking English and our mouthing speech sounds lie first of all in grammar and then in idiom or phraseology approved by usage and only finally in pronunciation. Knotty points of English grammar have got to be carefully kept in view, particularly those concerning the proper use of articles, plural forms and many words which have no plural form, and phrasal verbs with appropriate prepositions before them.

The English idiom is a very tricky business and has got to be studied with utmost care. The Indian student should not go in for slang, idiomatic proverbs and humorous or allusive phrases which only a native can use with perfect ease and certainty. A steady infiltration of American words and expressions is found in the recent growth of the English language, of which the acceptance of 'O.K.' is a prominent example. If contact with the living speech

of Englishmen is not possible, the dialogue as represented in modern English fiction or drama should be studied carefully.

Prof. Ghose rightly points out that though in these days travel facilities and diffusion of education, and a wide use of the cinema and the radio have, to a certain extent, affected and counteracted, the growth of dialect in English, still the spoken language cannot be prevented from developing differences at great distances. Particularly for Indians our diverse languages and the sounds and speech rhythms with which we are associated have resulted in affecting our talking of English with all manner of interesting results in the different provinces and linguistic areas. Proper names in English have no rules of guidance for controlling their sounds and it is best to learn them individually. With regard to other words, the principle of accentuation should be acquired wherever possible. At the present day there is the aid of gramophone records and the radio available to us for correcting mistakes in rhythm and intonation. We should also be convinced that in spite of our best efforts, we may not be able to speak like born Englishmen; and several subtleties of English pronunciation, which cannot be easily acquired, need not be hankered after as being essential. We can be satisfied, if we should acquire a consistent pronunciation of English words according to the best facilities available in our own tongue and if we should be readily understood by native speakers of standard English.

Lastly students of English in India should always remember that English is becoming more and more a language of international importance and that in such international languages there is bound to occur a certain amount of corruption and degradation from their original purity. The international English of the future may be subject to this process of contamination, as it were, and already we see such a force at work in the

English of America. It is our duty as students of English to keep the integrity of the language by adhering as closely as possible to its grammar, idiom and pronunciation.

II

Dr. F. W. Levi, Harding, Professor of Higher Mathematics, Calcutta University, devoted considerable attention to the importance of the study of mathematics in his Presidential Address delivered at the Thirteenth Conference of the Indian Mathematical Society held under the auspices of the Annamalai University at Annamalainagar in December last. The answer to the question "Why Mathematics?" is given by Dr. Levi in his Address. He says that mathematics is indeed a complex subject but its usefulness is evident by its applications. It is an essential pre-requisite of modern scientific and economic life. But it is not good to burden mathematics with the responsibility for the complexity of modern life, which is based upon it in its main structure. But the only essential thing for mathematics is man and his mental power. In his own soul man finds the material to build up a new world, material as unpretentious and simple as the numbers and the notion of space. The idea of numbers contains ideas of plurality as well as order *i.e.*, a basis for further logical developments seen in the creative will of the thinking mathematician. Thus geometry, though it has been studied for thousands of years, is still an inexhaustible well of new ideas. There is no line of demarcation separating geometry from the branch of mathematics which is based on the notion of number. Plurality, order and proportion are three pre-mathematical ideas from which one can start to obtain the notion of number. No science or pursuit of mental effort can excel mathematics in the results that it affords for introspection.

Galileo remarked that the laws of nature are written in the language of mathematics. Scientists have established several laws of nature and have expressed them in the

language of mathematics. They explained the phenomena of nature and even predicted what would happen whenever certain natural conditions are satisfied. Some scientists indeed believed that only lack of sufficient mathematics and of a knowledge of physical data concerning the present state of nature prevented them from pre-stating all the future happenings in nature.

Dr. Levi holds that scientists of the present day are less pretentious than their predecessors of the 19th century, because theoretical science has reached a condition where all the notions have become questionable and the mathematical method alone has remained permanent. Thus in the human soul there is nothing so appropriate as mathematics to be availed of to help an understanding of the occurrences in the outer world.

Dr. Levi concluded that mathematics holds a position of importance in the system of our knowledge. But he said that it was doubtful whether knowledge of higher mathematics was necessary for an educated man.

Thus he concluded: "In mathematics first things must come first, whereas education wants a progress from the easy to the difficult; these two claims are often conflicting. For this reason the teaching of mathematics has its particular difficulties; and also it demands the highest standard of knowledge and educational skill from the teacher. Sceptics may ask whether the results justify such effort: I personally believe that in every country better results could justify even much higher efforts."

III

One of the most important sections of the Report deals with the problems of administration that will be involved in implementing the recommendations of the Report. It is obvious that the Provinces of British India should remain the main units for administrative purposes in all fields of

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educational effort except University and higher technical education. But the establishment of a national system of educational regulation will involve a much closer co-operation between the Central and Provincial Governments and some kind of subsidy from central to provincial revenues which should be weighted in the interests of the poorer areas. Some effective linking between the Central and Provincial Education Departments will be inevitable in order that the former may not only advise and assist the latter in conforming to the general scheme, but may also ascertain that the central subsidies are being spent on approved developments.

It is also equally obvious that the location of higher technological and research institutions must be largely dependent on industrial and commercial requirements and not by provincial areas. Students whatever might be the place of their origin should have free access to their institutions which provide the special training which they need. An All-India body must see that reciprocal arrangements for the admission of students from different areas are effective. Thus there would be constituted a national council for technical education for the whole of the country.

Substantial assistance from central revenues will have to be forthcoming in the shape of block grants for approved schemes, or for a period of years or a percentage of approved expenditure under various heads like teachers' salaries, special services, etc.

A most important feature is the recognition of the mistake that was made when the administration of education, particularly in the lower stages, was handed over to local bodies. It is therefore advised in the Report that provincial governments should resume all educational powers from local bodies except where they are satisfied as to their competence. But local interest should be retained for education as far as possible and therefore the Report recommends that competent school boards should be established to deal with basic

schools of the primary and middle stages as well as bodies of school managers for individual schools. The members of both these kinds of bodies should be nominated by the Provincial Education Department. Gradually as the interest in education increases education committees for larger districts may be set up and at the Provincial centre an Advisory Board may be formed on lines similar to the Central Advisory Board of Education.

Drastic changes are contemplated in the paid administrative service of the education department. First there is the need for creating a strong education department at the centre to provide the necessary stimulus and assistance. There must be forthcoming the co-operation already indicated as necessary between the centre and the provinces, including the interchange of administrative officers on the basis of a senior educational service uniform for the whole of British India at least. The Director of Public Instruction in every Province should be directly responsible for the general administration of education and for this purpose he should be Secretary in the Education Department for Government.

IV

Sir Meverel Statham, our Director of Public Instruction, is not in favour of a large expenditure on pre-primary schools. He is conscious of the need for a limited number of nursery schools. But he is entirely against millions of children being taken away from the care of their mothers at the age of three. *Creches* for working mothers are of course necessary. Thus he would not countenance a huge scheme of nursery schools. He is also against the huge cost involved in the plan adumbrated for implementing adult education. Likewise, he feels that the scheme outlined for selecting students who will pass from the basic to the secondary schools and ultimately to the Universities would effect injury to students of backward communities and groups which

**Sir Meverel
Statham's
Views.**

develop late. An equal opportunity for all communities should be given. He is also anxious that the education of girls should be treated as a special problem and the questions of separate schools, separate curriculum, the provision of women teachers, co-education and religious instruction, should secure special attention.

Sir Meverel dissents from the Report, in the following important particulars:

"I am not satisfied with the half paragraph in the report devoted to the question of religious instruction. There are few communities in India which do not regard religious instruction, and, if possible religious instruction given during the school hours, as a pre-essential of secular education and there are some communities, such as the Muslim and Roman Catholic communities, which will not receive secular education without religious education.

"Briefly, in my opinion, there are still communities and sections of communities which cannot and will not be educated, even under a compulsory system, unless special provision continues to be made for them for many years to come. To ignore communal difficulties and to plan upon purely idealistic lines will not solve India's future educational problems. In my opinion, the difficulties of special communities, minority communities and backward communities should be stated and squarely faced.

"I am whole-heartedly in favour of compulsion for all, but the report signally fails to deal with the machinery for effective compulsion. Compulsion has existed for many years in many areas in India, but on the whole it has been a failure because it has not been enforced.

"There are many indications in the report that Provincial autonomy, in the sphere of education, is going to be interfered with at several stages of education. However beneficial, financial and other control from the centre may be, I do not agree to going back on the constitutional advancement already made in India and interfering in any way with provincial autonomy."

While the Report says that ultimately the cost of education like that of all essential services should be met from current revenues and while this will not be possible until the taxable capacity of the country should have increased very largely by the development of national resources on an all-round basis, it says that such expansion of resources will not be possible without a wide extension of educational facilities and without the spread of enlightenment and expert knowledge that this extension would provide. To enable a start to be made a great risk should be undertaken and the early stages of development will have to be financed out of loans or out of such capital balances as may be available, because in no other way can this vicious circle be broken. Thus the Report would conclude:—"It is true that some diversion to the social services of sums now devoted to defence may be possible in the post-war period and there is reason to believe that a Government prepared to face difficulties might succeed in releasing for these services substantial sums now in the possession of religious bodies after fully safeguarding the legitimate claims of the bodies concerned. Whatever might accrue, however, from such sources could be no more than a useful contribution towards the total cost which would ultimately be involved. The great bulk of it can only be met out of expanded revenue.

"This Report began with a maxim from the West; it may appropriately conclude with a proverb from the East. There is a Chinese saying:

'If you are planning for one year, plant grain. If you are planning for ten years, plant trees. If you are planning for a hundred years plant men.'

Trees may mature more slowly and men more quickly in India than in China, but the moral applies to both."



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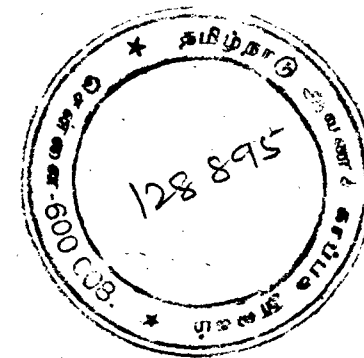
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