

The
Educational Review
July 1943

Vol. XLIX No. 7-9 July-Sept. 1943.



DIGITIZED

31
Tm2, MASE.
N43.49
(2594)

303

REGD. NO.M. 272 303

VOL. XLIX, NO. 7



JULY 11 1943

THE EDUCATIONAL REVIEW

CONTENTS

	PAGE
Examination of Examinations. By N. Chakrabarty M.A. (Luck), B.T. (Cal), M.R.S.T. (London), Assistant District Inspector of Schools, Ajmer	... 241
Are Schoolboys Happy ? By Sri D. N. Krishnayya, M.A., B. Ed., Virajpet, Coorg	... 247
Religion in English Poetry. By Mr. Ram Prasad Pandeya, M.A., (Eng. & Phil.) Vice-Principal, S. R. K. College, Firozabad	... 249
The Library as Means of Education. By Rao Sahib S.R. Ranganathan, M.A., L.T., F.L.A., Librarian, University Library, Madras and Secretary, Madras Library Association	... 256
The Teacher and War Effort in The Madras Presidency. By Sri N. Sarangapani, M.A., L.T., Assistant Director, War Publicity, Madras	... 257
Education of The Expectant Mother. By Sri A. Venkataramanah, M.A., L.T., F.T.S. Retired Educational Officer, H.E.H. The Nizam's Government.	... 262
Our Contemporaries	... 265
Book Reviews	... 267
Editorial Notes	... 271

Annual Subscription inclusive
of Postage, Rs. 5.
Half-yearly Subscription, Rs.3

14/A, SUNKUWAR ST.,
TRIPLICANE, MADRAS
[All Rights Reserved.]

Foreign Subscription inclusive
of Postage Rs 6-8-0.

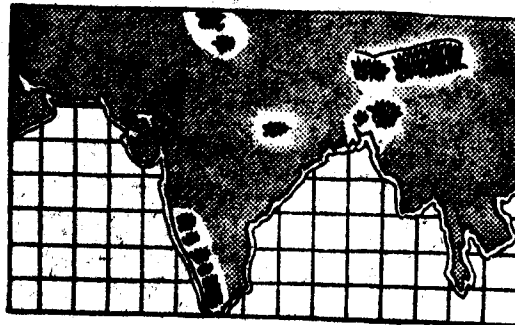
Hon. Editor : Rao Bahadur Sri C. S. SRINIVASACHARI, M.A.

THE MARCH OF INDIAN TEA



A Million Workers in a Million Acres

A million workers in a million acres! This large labour force, which works on India's 5000 tea gardens consists of happy and contented people of all castes and creeds living and labouring together in perfect harmony. Continue to drink Indian Tea and thereby help Indian labour to enjoy the fruits of their toil. There is no better beverage in the world.



Cut out this advertisement and send it, together with your name, address and occupation, (in block letters), to the Commissioner for India, Indian Tea Market Expansion Board, P. O. Box No. 2178, Calcutta, who will send you, free of charge, a copy of an illustrated booklet entitled "The March of Indian Tea", which tells you of the growth and development of Indian tea into a great national industry and beverage.

INDIAN TEA

The World's Best Beverage

IMPORTED BY THE INDIAN TEA



MARKET EXPANSION BOARD

111 100

wer to a question by a candidate is differently valued by a number of experienced examiners, the difference often ranging over such a wide span as from 70 to 20. It has also been found on investigation that not only different examiners adjudge the same script differently, but even the same examiner awards widely diverging marks to the same script at different times. The varying mood of the examiners at different times, and their personal bias are no less responsible for this unreliability.

Moreover, examinations tend to artificial valuation of subjects, importance being attached to those subjects that are wanted by the authorities conducting the examinations. Sir Oliver Lodge feels that the external examinations are hampering to the teacher. He said that the examinations "tend to keep his (teacher's) attention directed to some artificial end, and to the mind and will of another, rather than to the immediate object of his work—namely, the drawing out and development of the minds committed to his care."

The professional freedom of teachers is restricted severely by the fact that their teaching is dominated by the requirements of examinations, resulting in the loss of self direction and spontaneity. To Keatinge "it is a saddening reflection that many competent and earnest teachers have to spend their lives in preparing pupils to deal with papers of this kind, that a great University countenances such examining and derives a pecuniary profit from it, and that the money which the rate-payers contribute with such reluctance may be devoted to work of which such papers determine the quality."

The system of examination is a serious obstacle to true education, the purpose of which is to develop personality. Just have a look at our typical good boys, the veritable bookworms and you will be convinced of this. Our student community is thus degenerated, demoralised, dehumanised by the damnable system of examinations.

The system does not take account of the changing social needs of the modern world. And this has led to the increase in the number of the intellectual proletariat.

"The mid-Victorian reformers" said Sadler, "rightly laid stress on the value of examinations as a public audit. English parents learned the lesson and find it hard to forget it now that the time has come for lessening the burden of examinations."

The minimum of pass marks is also very arbitrarily chosen. One who secures 32 is declared to have failed, but one who secures 33 or 34 is declared to have duly passed. But does 32 make any appreciable difference from 33 or 34?

Moreover, paper setters and examiners, more often than not, are persons not connected with the teaching of school children. Thring wrote contemptuously of "examiners, who come fresh from their books to judge the work of the practical worker with all its varying factors, award praise and blame in total ignorance of those varying factors, and report this to the amateur power above, which knows still less." This criticism of external examinations is perhaps, irrefutable, even if it is admitted that the presence of an element of external examiners is wholesome, stimulating and preventive of degeneration, and for the matter of that necessary.

The examination is all written and hardly gives any scope for the development of the power of speech which we stand in good need of in the practical life.

The system of giving choice by setting alternative questions, the vagueness or ambiguity of language in which questions are often put, are also equally objectionable. Some of the defects enumerated above are peculiar to the present arrangements and method and the rest are inherent in all examinations. Defects of the first kind are remediable to some extent, by the reorganization of the system of education and by changes in the syllabus and method of conducting examinations. The question of re-

organization of the system of education and changes in syllabus is now engaging the attention of all University authorities. In some cases it is now partially an accomplished fact. With regard to the method of conducting examinations the following palliatives might be suggested as an interim remedy, so long as the system cannot be done away with.

There should be a closer relation between the teaching and examining functions. The examiners and especially the paper setters should not only be masters of these subjects but as far as possible, be successful teachers. also. Sir Oliver Lodge was convinced that for real educational purposes the examinations "should be conducted chiefly by, or in co-operation with, the teacher--the competent teacher. If people are competent to teach, they are competent to examine, so long as they will play fair. Anyhow the questions should be set by those accustomed to teach children of that same sort of age." The paper setters at the same time must keep in view, that the ideal of examination is to test what a student knows and not to test what he does not know. "The evil arises," remarks Wren, "when the work is to meet the examinations and not the examinations to test the work." The paper setter must not display his own knowledge by asking too difficult questions and the paper must be intended for the test of every variety of intelligence and ability. for there are good, bad, and indifferent elements besides average, among the examinees. Lastly the paper setters and examiners must be handsomely paid to enable them to understand the extent of their responsibility and to do full justice to their work.

Questions, in order to be perfectly intelligible, should be set in clear and unambiguous terms. They should be so devised as to have a salutary effect upon teaching, to encourage the study of the right kind of thing in the right kind of way, to discourage cramming habits and to be adapted to the stage of development and attainment of students. "A good standard to aim at in the

setting of papers," according to Percival Wren, "is to ask questions of such a kind that even if the boy were allowed full and free access to all his text books during the examination, he would still be quite unable to answer them without original thought on his own part."

Oral examinations or viva voce to test the ability to speak English and to understand spoken English should be continued from earlier forms right up to the Matriculation final. Wren hopes that "some day the Matriculation Examination in English will consist of an essay and a viva voce test in which the candidate will have to read, recite, and converse."

Among other remedies may be mentioned, the Double Examining system as obtaining in the University of Dacca; abolition of the system of giving choice, or in case the system be retained, allotment of more marks to the difficult ones as an alternative, (as in the Dacca Board); viva voce, tutorial class remarks, and teacher's opinion in borderline cases.

Dr. Ziauddin has rightly suggested that the head examiners should write standard answers and circulate them among the sub-examiners. The examiners should examine 20 papers at a time to find the average, to be referred to every time, as the standard average. It is also helpful to examine one answer at a time from all papers and to examine the same number in one sitting in the specified time, so as to regulate the rate or speed of examining. It is presumed by the educationists that these suggestions will serve as correctives to wide variations on account of subjective markings.

The schools should do away with the system of holding the terminal examinations. There should rather be only one examination in the year, namely, the annual examination. The promotion of the pupils shall depend on its results, as also on the weekly record of the work of each pupil as kept by the teachers concerned. This

system is likely to improve the normal class work and to help the teachers in thoroughly finishing the curriculum.

The purpose of examination should always be kept in view. According to Thring: "The value of a subject in an examination depends on the mental qualities it tests, and by no means on its desirableness as a piece of knowledge." All subjects worth teaching may be considered worth examining, but yet examination must be regarded as a means to an end, and not an end in itself. "The examination system is a good servant but a bad master."

Lastly, the essay type should be replaced by the New Type Examination. The essay type has been most severely criticised on the ground of unreliability of its measurements. It is now generally referred to as the old traditional type and subjective, in contradistinction to the new objective type.

The defects of the essay type include the errors in marking due to personal equation for idiosyncrasies, errors due to fatigue and temper of the examiners, errors due to choice being allowed, errors due to preconception of the writer's ability, errors due to minimum sensible and such others.

Modern examination is dominated by the essay. It is based on the essay. It is built on the essay. But it is not objective, not reliable, not valid, not accurate, not economic and offers no norm or standard. It is on these grounds that the essay type is now rejected.

The new type on the other hand, is more representative of the total field of the pupils' study. It is objective and the pupils can be given marks with assurance, there being no scope for favouritism. It is less fatiguing to the examiner and the examinee, more educative and better for diagnostic training and testing. It puts the pupil on thinking.

Having little to write, the pupil can concentrate on the solution of the problems. It defeats the purpose, if the pupil writes around a question, instead of on it. It is cram-proof, fool-proof, and easy to mark.

But there are some defects in the new type which must not be forgotten. It is hard to set, it cannot measure originality and facility of expression, composition, style etc. It does not give the students an opportunity of organising his thoughts and expressing them in good style. There is a tendency of its being highly factual and guessing effects disturb accuracy of results, the examiner being unable to tell where knowledge ends and guessing begins.

The advantages of the new type, however, far outweigh its limitations. The cost of printing is no excuse, as there is no necessity of extra papers in the new type of examination. The limitations, surely enough, can be overcome by the retention of the essay type for such purposes, as it can adequately fulfil. One or two essay type questions may find place alongside.

In view of the fact that the examination, though an evil, is a necessary evil, and that it cannot be replaced by any better alternative at the present, we must be serious about the use of the correctives, so as to lessen the evils and make it subserve the best interests of education.

- Bibliography:** The New Examiner—P.B. BALLARD.
The Technique of Examining Children —WALLIS.
Indian School Organisation—PERCIVAL WREN.
Some Aspects of Our School Examinations—K.K. MUKHERJEE.
Examination of Examination—HARTOG.
Sadler Commission Report, Etc., Etc.

P. VARADACHARY & Co.

PUBLISHERS & BOOK-SELLERS

8, Lingachetty Street, Madras.

Easy to Teach to Learn English Readers. By William McLean, M. B. E., M. A., (Hons.), Registrar, University of Madras. Primer and Books 1 to 4.

Price: Primer As. 6; Book 1 As. 8; Book 2 As. 10; Book 3 As. 12; Book 4 As. 14.

Text-book of English Grammar and Composition for High Schools. By Ina Dean, B. A., (Hons.), Diploma in Pedagogy, London. Rs. 2-9-0

Text-book of English Grammar and Composition (for Middle Schools.) By Ina Dean, B. A., (Hons.), Diploma in Pedagogy, London.

Price: Book I As. 8; Book II As. 10; Book III Rs. 1.

New Readings in English Literature (for High Schools in India.) By K. Srinivasa Kini, B. A., L. T., Books 1 and 2.

Price: Book 1 Re. 1-2 Book II, Re. 1-4.

Our Popular Subject Books

A Text-book of Algebra (for C group study) By V. Venkatasubbiah, B. A., L. T., and V. S. Ganapati. Second Revised Edition. English. Price: Rs. 2-12-0.

A School Geometry. By the same author. Price: 2-8-0.

A Text-book of Arithmetic (for lower Forms.) By S. Radhakrishna Iyer and K. Vaidyanathaswami Iyer. Books 1, 2 and 3. Revised by S. Rajam Iyer. Sir Ramakrishna High School Tyagarayanagar.

Price: Book I As. 12; Book II As. 14; Book III As. 14.

A History of India. By Rao Bahadur C. S. Srinivasachari, M. A., Professor of History and politics, Annamalai University. (English, Tamil and Telugu.)

Price: Rs. 2/4

A Short History of India.—By the same author. For Form IV. English, Tamil and Telugu editions. Re. 1-4-0

A Text-Book of Indian History—The Muhammadan Power in India—Part II. The Mughal Empire 1526-1707 (For C Group Study.) By Rao Bahr. C. S. Srinivasachari, M. A. Recommended by the Board of Studies as text-book for C. Group Indian History. Price: Re. 1-4-0

A Text Book of Indian History for Middle Schools and for Higher Elementary Schools. Tamil editions. By Rao Bahr. C. S. Srinivasachari, M. A.

Price: Book 1 As. 8; Book 2 As. 11; Book 3 As. 11.

[The attention of the Management and Masters are drawn to the Proceedings of the Madras T. B. C., R. C. No. 41/42 T. B. C., dated 16th June 1942.]

An Outline History of England (For Form IV) By Hilda Johnstone, M. A., Professor of History in the University of London. English, Tamil and Telugu editions. Price: As. 15.

A Short History of England By Hilda Johnstone, M. A., London. For Forms V and VI. English, Tamil and Telugu editions. Rs. 2-8-0

English History for Beginners.—By Hilda Johnstone M. A., (Recommended as Text-book for Form IV and V in Cochin and Travancore. Price: Re. 1-4.

Descriptive Geography (for the Middle school classes.) By N. Subrahmanyam M. A., L. T., F. R. G. S.—Tamil, Telugu and Malayalam Editions.

Tamil & Book 1 As. 13; Book 2 As. 15; Book 3 As. 15.

Telugu & Malayalam Editions. 15 as. Re. 1-1-0 & Re. 1-1-0

Descriptive Geography For classes IV and V. By N. Subrahmanyam, M. A., L. T., F. R. G. S., written in accordance with the recent syllabus Tamil and Telugu edition.

Price: As. 10 each.

General Science for Form IV. By V. S. Krishnaswami, B. A., L. T. As. 13 & 10.

A History of the City of Madras. By Rao Bahr. C. S. Srinivasachari. Recommended by the Education Department of the Government of Madras for use of School and College Libraries. Rs. 4.

ARE SCHOOLBOYS HAPPY?

BY SRI D. N. KRISHNYA, M. A., B. ED., Virajpet, Coorg

It is often said of the life of the school-going pupils and students that it is the happiest part in their lives. It is said that they have no cares of life and no thoughts of earning and that their life is a bed of roses. When I hear such statements being made in prize-giving speeches—and other speeches addressed to the students, I am inclined to question their truth. Of course, the pupils may not have the cares of life or the anxieties of supporting a family. But have not the school-going boys and girls their own cares and troubles, sometimes more painful and excruciating, though shorter-lived than those of their parents? I shall picture some of them and show how we, the teachers and also the parents, are largely responsible by our unsympathetic and indifferent attitude towards the children, for their woes and miseries and how we are also responsible for the development of bad habits like lying, cheating and stealing among them.

Children are of different temperaments. Some are of extravert or the boisterous type, and some are of introvert or the submissive or the ingoing type of temperament. The extravert type of boys are aggressive in their behaviour towards other students and usually give the teachers considerable disciplinary trouble. On the other hand the introvert or the ingoing type of boys are always withdrawing in their nature and when this trait becomes complete it may be too late for such maladjusted children to come out of themselves and meet the world courageously. In between these two types of students, there may be students who may have a leaning towards the one or the other type in different proportions. These different types of students should be carefully and sympathetically handled by the teachers.

The troubles of children start from the time they are admitted to school. At school, they often find hard-hearted teachers who are more in the habit of using the rod than

kind words in teaching them. This makes them dread going to school. Therefore they often play truant to school and in consequence incur the wrath and the punishment of both the parents at home and of the teachers in the school. Then there is the propensity among children to lose their pencils, pens, slate-pencils, books and other school requisites either on the way or in the school through their carelessness. Sometimes these things may also be stolen from their pockets or satchel by their class mates or other boys. But the teachers do not and cannot allow the pupils in their classes to be without the necessary books or writing materials, for the progress of their classes depends on the measure of application of the pupils to their school work. Under such circumstances the mental state of the children is the most unenviable. They are afraid to ask their parents or guardians to buy for them new books or writing materials, for fear that they may be beaten or otherwise punished. They are at the same time afraid to face their teachers in the school. Besides, many parents do not buy and give their children or wards the necessary books or things they require for school use. They do not keep themselves in touch with the present-day needs of the school, but think that the schools continue to function in the same old way as in their own school days. Many parents are even to-day illiterate and hence unable to understand what books or things their children want for their schooling. Therefore they rebuke their children for constantly worrying them to buy them books and other things and they also speak ill of the teachers who insist on their children getting a number of books. The children, therefore, under the force of necessity resort to such evil devices as lying, cheating, and stealing to escape from the punishment of the teachers and the scoldings of the parents. First, they invent all sorts of falsehoods to deceive the teachers for not having got their books

and other requisites, but are fully conscious that such devices cannot carry them long. They will be in the meanwhile on the lookout to steal their class-mates' or other pupils' books and other things. Thus, the children will cultivate the evil habits of lying and stealing. The more timid among them who have not the courage to lay hands on the books of others play truant to school. This will soon be known both to the teachers and to the parents and again the children will be subjected to punishment. Thus they will always be under the shadow of fear.

Another cause of the children's miseries is the humiliation that is inflicted on them by their own class-mates, owing to the neglect of duty by the teachers. Some teachers, who are lazy and indolent by nature, sometimes ask the monitors of their classes to conduct the classes in dictation, recitation, etc. These monitors play the role of bullies on such occasions. The teachers too some times ask the monitors to slap the dull and the backward children on the cheek in order to humiliate them. Such slappings have a very harmful effect psychologically. The backward and dull children thus humiliated will suffer from an inferiority complex. They may also nurse a grudge against their bullies and try to wreak vengeance on them, when a suitable opportunity arises. They will have no peace of mind or happiness and will grow in an unhealthy atmosphere. Those who are timid by nature will become cowardly. Besides the monitors, many grown-up pupils in the class also tease their younger class-mates or school-mates and snatch from their hands, pens, pencils and other things.

Another reason contributing to the unhappiness of the children is the lack of wholesome food and adequate clothing. If they do not have wholesome food at home, they do not keep sound health—and feel weak and dispirited and disinclined to do any work. This will have an adverse effect on their studies and upon their general behaviour. Again, want of adequate and neat clothes will put them to shame in the

presence of their well-placed class-mates and will create in them an inferiority complex. In consequence of this, such pupils evade company and become unhappy or they may become hardened and insensitive to others' feelings, both the states of things being undesirable.

We have so far spoken about the children studying in the lower classes. But even when they grow up and go to higher classes the same difficulties and adverse circumstances will present themselves to the pupils in greater or less degree. There too, the introvert type of boys will suffer at the hands of their aggressive brothers. Some boys will lose all their fine feelings and become hard-hearted.

What can the teachers do to remedy such a state of things? The teachers should study the pupils under them and handle the different types carefully. They must show that they are there to protect the rights of their pupils and particularly of the weaker ones among them. They should keep a watch over the behaviour of the aggressive type of boys. In the case of children who fail to bring their books or other requisites or do not attend school regularly, the teachers should try to find out the root causes of the delinquencies of the children and try to remedy them. The teachers should try to understand the home environment of the school-going children and advise the parents what they should do for them. In fact, there should be more contacts between teachers and parents. If the teachers do their duty sincerely and with a sympathetic understanding of the difficulties of their pupils, much of the miseries of the pupils will disappear and the pupils will attend school cheerfully. Parents also will learn much by the contact with the teachers and may heartily co-operate with the teachers in seeing that their children are educated. Therefore it is up to the teachers to see that all goes well with their pupils and that parents take interest in the education of their children.

RELIGION IN ENGLISH POETRY

BY MR. RAM PRASAD PANDEYA, M.A., (ENG. & PHIL.) Vice-Principal, S. R. K. College, Ferozabad

WE in India charge England with a growing tendency towards materialism, perhaps with some justification. But it does not apply to her poetry. Matthew Arnold's statement that 'by nothing is England so great as by her poetry' may be an exaggeration, but an exaggeration, I think, of the truth. English poetry is truly great. The modern world has hardly a richer, nobler or even larger literature than English. While not lacking in width and variety, it has a stream of gentility and nobility running throughout its long course. It has a soothing and refining quality which is all its own.

We cannot impose any artificial limitation upon the subjects of poetry. The poet's eye 'doth glance from heaven to earth, from earth to heaven ;

And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing,
A local habitation and a name.

Indeed to him 'the meanest flower that blooms can give

Thoughts that often lie too deep for tears.'

His genius can transmute the dross of commonality into the bright gold of rarity. But who can deny that the poetic muse is purest and best when it sings of things divine, when it contemplates the beauties and graces of religion, when it lifts the common curtain and reveals to us the sacred Verity of life,

'Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man.'

The great Hindi poet Tulsidas says that the Spirit of Poetry is mortified and badly bewails its lot when used on profane secularity. The English poet Robert Herrick who wrote nearly in the same time as

Tulsidas, asks forgiveness of God for his 'unbaptized rhymes,' for 'every sentence, clause and word that's not inlaid with Thee.' He fervently prays,

'Forgive me, God, and blot each line
Out of my book, that is not Thine.
But if, 'mongst all, Thou find'st here one
Worthy Thy benediction ;
That one of all the rest shall be
The glory of my work and me.

I think Herrick voices the innermost feelings of most English poets in this respect. God and His glories, as we shall see, have been sung and praised in a beautiful bulk of English poetry from the earliest stages of its origin and growth to our own time.

Of the little that was written during the Anglo-Saxon period from the 5th century of the Christian era to the 13th, much is religious poetry. In the words of Prof. Saintsbury 'not a twentieth part' of it 'has for subject anything but paraphrases of the Bible and Lives of Saints.' 'Heaven lies about us in our infancy.' So it does about the infancy of English. The first English poet Caedmon, who towards the end of the 7th century was a servant of the monastery of Whitby, under the great abbess Hilda, miraculously displayed 'sudden and unexpected faculties for song, and composed poems on the Creation and several other Biblical subjects,' the most important of which are *Genesis* and *Exodus*, the former running to 3000 lines and the latter to 600. Present researches have brought to light the fact that Milton's epic *The Paradise Lost* owes considerably to Caedmon's *Genesis* notwithstanding his claim that 'it pursues things unattempted yet in prose or rhyme.' *Christ and Satan*, a minor poem on that interesting subject, is also ascribed to Caedmon.

Cynewulf is believed to have lived and written during the 8th century. His greatest poem, *The Christ*, runs to 1700 lines and contains five passages, the finest being inspired by that 'fruitful parent of medieval poetry, the adoration of the Cross'. His *Lives of Saints* give interesting stories of the lives of 'Andreas,' of *Elene* (the English St. Helena), of *Guthlac* and of *Juliana*. They treat of their temptations and triumphs, sorrows and joys under conditions of fairly pleasant art.

English Poetry seems to have slept during the whole of the 9th, 10th and the 11th centuries. It was a period of disturbance and disorder occasioned by Danish inroads into England and the delicate Muse was shy of appearance. Alfred who lived in the second half of the 9th century, was himself learned and a patron of learning. His court was the home of many famous and distinguished scholars; but none of them was a poet. The 10th century again was productive only of prose and quite rich prose. We can assign nothing of note to the 11th century, the first half of which was a period of internal disorder in all the seven kingdoms of Britain and the second half of Norman conquest and consolidation.

To the beginning of the 12th century belongs the long religious poem, *Ormulum*, running to 10,000 lines, by the poet Ormin. All its chapters and verses are paraphrases of the Christian Gospels. The *Moral Ode* is another important poem of this period. It is a disquisition on the rapid passing of life, 'on the fact that growth in years and in goods does not always, or often mean growth in wisdom or in grace, on the importance of good works, the certainty of judgment, and the like.'

The books of *Genesis* and *Exodus* appear once more in verse translations about the middle of the 13th century. These are considered to be much better than the Caedmonian paraphrases. The *Prison of Our Lady*, written about 1210, is of greater original value, though much smaller in bulk.

The language of these works is roughly akin to English—a form of recognizable English written and spoken during the 14th century, from the second half of which commences the regular course of the History of English literature. About the middle of this century were composed *Clearness* and *Patience*, poems of great beauty. *Clearness* treats of the Parable of the Marriage Feast, the Fall of the Angels, the Deluge and the Incarnation, and has noble passages on the delights of lawful love. *Patience* gives the story of Jonah in good alliterative verses. To the same poet who wrote *Clearness* and *Patience*, is ascribed the allegorical poem *The Pearl*, which indeed is a bright pearl. It has descriptive passages of exceeding beauty and is full of pure pathos. Its outer garb is the story of the loss in early age of a daughter who is 'pearl pleasant to prince's pay' and whose father is reduced to the state of a 'joyless jeweller.' She is discovered as a queen in Heaven and he is enabled to get the vision of the Heavenly City by patiently awaiting His will.

The 14th century is chiefly associated with the name of Chaucer, the first great English poet and one of the greatest in the whole range of its history. His genius was intensely secular, but he was a sincere Christian and had his sacred moods also, as when he describes the ideal priest:—

'He wayted after no pompe nor reverence,
Nor made himself spicid in conscience,
But Criste's lore, and His apostles twelve,
He taught, and ferst he folwed it himselve.'

Chaucer's contemporary William Langland was more religious and has written whole poems wherein he makes confessions of his sloth and seeks to purify his soul by repentance or implores the Holy Church to teach him the ways of truth.

Most of the poets whom I have touched upon so far, seem to be rather simple in their faith. There is no denying their sincerity, but certainly they do not give evidence of deep and rare visions. Edmund Spenser, the first great Elizabethan poet of the *Faery*

Queen fame, strikes finer and deeper notes. In his *Hymn of Heavenly Beauty* he exhorts us to

'Look at last up to that Sovereign Light,
From whose pure beams all perfect beauty springs.
That kindleth love in every godly spright.
Even the love of God; which loathing brings
Of this vile world and these gay-seeming things;
With whose sweet pleasures being possest,
Thy straying thoughts henceforth for ever rest.'

In an inspiring passage in his epic, he assures us of the constant care of God and of angelic aid:

'But oh! the exceeding grace
Of highest God that loves His creatures so,
And all His works with mercy doth embrace,
That blessed angels He sends to and fro,
To serve to wicked men, to serve His wicked foe.
How oft do they their silver bowers leave,
To come to succour us that succour want!
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant,
Against foul fiends to aid us militant!
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant,
And all for love, and nothing for reward.'

Fulke Greville (Lord Brooke) has some bright lines upon the nature of 'true religion' which is 'here on earth':

By nature? No by grace; not got, but given;
Inspired, not taught; from God a second birth:
God dwelleth near about us, even within.
Working the goodness, censuring the sin.

In these verses the poet gives us a sweet synthesis of the religious thoughts and experiences of all mankind. They express the common Faith of all communities.

Mary Sidney, the Countess of Pembroke, feels her whole being and moment in God, and sings:

Thou walkest with me when I walk;
When to my bed for rest I go
I find Thee there,
And everywhere.

Shakespeare, the greatest Elizabethan and in fact the greatest poet in English history, can hardly be called great on the religious side. While others abide our pre-

sent question, he is free, free not from a sense of the sublime which is the background of religious life, but only from the devotional strain. In the human immanence of his poetry there are occasional visitations of the Divine, as when he calls mercy 'an attribute to God Himself'; or when he exhorts us to be merciful to our fellow men, for

'How would you be
If He which is the top of judgment should
But judge you as you are? O, think on that,
And mercy then will breathe within your lips,
Like man new made.'

or when he says to some pleasant neighbour,

'So we'll live
And pray, and sing, and tell old tales and laugh
At guilded butterflies';

or when he turns inward and sighs—

'Poor soul, the centre of my sinful earth,
.....these rebel powers that thee array,
Why dost thou pine within and suffer dearth,
Painting thy outward walls so costly gay?
Why so large cost, having so short a lease,
Dost thou upon thy fading mansion spend?
Shall worms, inheritors of this excess,
Eat up thy charge? Is this thy body's end?
Then soul, live thou upon thy servant's loss,
And let that pine to aggravate thy store;
Buy terms divine in selling hours of dross;
Within be fed, without be rich no more.'

'Shakespeare contented himself with the simple mission of teaching mankind a cheerful reliance upon the mercy and benevolence of our good God; to be just and kind to all men; to seek out the good in things evil, and not, after the new philosophy, to ferret out whatever of evil may lurk in things good.' His religious lines breathe a spirit of joyous contentment and of the cheerful faith that the Prompter of the great drama of life is full of grace.

Of all English poets Milton must be considered to be most religious. He invokes the great Muse only for religious purposes, for 'justifying the ways of God to man'; and his great epic *The Paradise Lost* is the grandest success in the line.

He is the Tulsidas of England. It is difficult to select his verses for quotation, because they are all quotable here. But I may venture upon these few lines only:

These are thy glorious works, Parent of good,
Almighty! Thine this universal frame,
Thus wondrous fair: Thyself how wondrous then;
Unspeakable! who sitt'st above these heavens
To us invisible, or dimly seen,
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.

On earth join, all ye creatures, to extol
Him first, Him last, Him midst, and without end.

The limitation of space forbids a longer quotation from the *Paradise Lost*, more sacred than which there is not another book in the whole range of English poetry. It would be grossly unjust not to recall a line or two from that beautiful Ode which sings of the morning of Christ's nativity with an idolatrous zeal.

'This is the month, and this the happy morn,
Wherein the Son of Heaven's Eternal King,
Of wedded maid and virgin mother born,
Our great redemption from above did bring.'

In between the secularity of Shakespeare and the sacredness of Milton there are innumerable religious notes of lesser poets. They all cannot be referred to; but the charming grace of *The Divine Wooer* of Phineas Fletcher is too powerful to resist. In strains of luscious love, the poet asks—

'Me, Lord? Canst Thou misspend
One word, misplace one look on me?
Call'st me Thy love, Thy friend?
Can this poor soul the object be
Of these love-glances, those life-kindling eyes?
What? I the centre of Thy arms' embraces?
Of all Thy labour I the prize?
Love never mocks, Truth never lies.'

The post-Elizabethan age is called the Augustan Age of English literature. But all students of English know that 'Augustan' is only a chance-name given by Dryden. It is not august in point of poetical production. But the absence of secular quantity is made good by the presence of sacred quality in more than one poet. Joseph

Beaumont in his sweet little poem *Home* suggests a sublime room for solid rest—

'Seek no more abroad, say I,
House and Home, but turn thy eye
Inward and observe thy breast:
There alone dwells solid rest

To thyself a tenant be,
And inhabit safe and free,
Say not that this House is small,
Girt up in a narrow wall;
In a cleanly, sober mind
Heaven itself full room doth find.'

In a beautiful stanza, John Dryden invites the Creator Spirit to the pious mind—

'Creator Spirit, by whose aid
The world's foundations first were laid,
Come, visit every pious mind:
Come, pour Thy joys on human kind;
From sin and sorrow set us free,
And make Thy temples worthy Thee.'

Joseph Addison's famous religious *Ode* is quoted quite often and everyone is familiar with it. Yet its last four lines can bear repetition.

'In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing, as they shine,
'The hand that made us is Divine.'

Issac Watts comforts those in poverty and distress by reminding.

'How much better thou'rt attended
Than the Son of God could be,
When from Heaven He descended
And became a child like thee!
Soft and easy is thy cradle;
Coarse and hard thy Saviour lay,
When His birthplace was a stable
And His softest bed was hay.

In a similar strain of pathos Josiah Conder of the 19th century sings that

The Manger was His infant bed,
His home, the mountain cave;
He had not where to lay His head
He borrowed His grave,
Earth yielded Him no resting-spot,
Her Maker, but she knew Him not,

Christopher Smart in his beautiful *Song to David* feels that

For Adoration, all the paths
Of grace are open, all the baths,
Of purity refresh.

No survey of the religious songs of the 18th century would be complete without a reference to some of the verses of Goldsmith. His *Village Preacher* is an unforgettable figure in English poetry.

Pleased with his guests, the good man learned to glow,

And quite forgot their vices in their woe:
Careless their merits, or their faults to scan,
His pity gave ere charity began.

Thus to relieve the wretched was his pride,
And e'en his failings leaned to Virtue's side:
But in his duty prompt at every call
He watched and wept, he prayed and felt, for all

To them his heart, his love, his griefs were given
But all his serious thoughts had rest in Heaven.

William Blake was a mystic and got all his inspiration from 'the world in a grain of of sand'; from 'the heaven in a wild flower'; from 'the infinity in the palm of your hand'; and from 'eternity in an hour'; but he sang sometimes for the simple believer also as in the following verses:

Think not thou canst sigh a sigh
And thy Maker is not by,
Think not thou canst weep a tear
And thy Maker is not near.

Tennyson regretted 'the faithless coldness' of his times; but to the student of the English poetry of the 19th century, the period provides a rich feast of religious verse. Wordsworth and Shelley, when in the sacred mood, were more mystical than religious. To both God was a presence or a principle, no personality. Their poetry therefore moves, not the common man of simple faith, but the soul that is sublime, that 'sees into the life of things,' that 'hears the still sad music of humanity,' that is in the 'blessed mood.' Wordsworth conceives of God as

A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

while Shelley, as a Power
Which wields the world with never wearied love,
Sustains it from beneath, and kindles it above.

Tennyson is undoubtedly the most religious poet of the Victorian age, religious in the commonly accepted sense of the term. Through all his works there runs the gold chain of religion, whereby he thought this world to be bound every way about the feet of God. The parting message of Arthur is addressed to all mankind:—

Pray for my soul, more things are wrought by
prayer
Than this world dreams of, wherefore, let thy
voice
Rise like a fountain for me night and day.

His emphasis on prayer is perfectly in keeping with his faith that

We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness: let it grow.

Behind all his intellectualism, Robert Browning had the sustaining faith that God is 'All in all.'

I believe it! 'tis Thou, God, that gives, 'tis I who
receive,
In the first is the last, in Thy will is my power to
believe.
All's one gift: Thou canst grant it moreover, as
prompt to my prayer,
As I breathe out this breath, as I open these arms
to the air.

Therefore to whom turn I but to Thee, the in-
effable Name?
Builder and maker, Thou, of houses not made
with hands!

Coming to the present century, we find that some of the highest, best and most religious poetry has been produced, not in England, but outside in Ireland and India; but my plan and purpose do not admit of a reference to such as have not grown in that 'sea-girt Island.'

English poetry in this sense also continues to flow with great vigour, carrying in its stream gems of sacred sentiments. Rudyard Kipling prays to 'Father in Heaven who lovest all' to

Teach us to look in all our ends
On Thee for judge, and not our friends :
That we, with Thee, may walk uncowed
By fear or favour of the crowd.

He has a beautiful song on Shiva also,
wherein he says,

All things made he—Shiva the Preserver,
Mahadeo ! Mahadeo ! He made all,—
Thorn for the camel, fodder for the kine,
And mother's heart for sleepy head, O little son
of mine !

David Herbert Lawrence, who had 'the
deep and lovely quiet of a strong heart at
peace' thought that,

All that matters is to be at one with the living
God

To be a creature in the house of the God of life.

The sight of God's creatures being 'lame,
starved, or maimed, or blind,' led Thomas
Hardy to complain against him :

But Thou, Lord, giv'st us men our day
In helpless bondage thus
To Time and Chance, and seem'st straightway
To think no more of us !

Robert Bridges, the late Poet-Laureate,
wrote, as though in reply to Hardy, his

beautiful sonnet on 'Fruitless Sorrow'
which the last two lines must be quoted
here :

And heavier far is our self-wrought distress,
For when God sendeth sorrow, it doth bless.

John Edward Masefield, the present-Poet
Laureate, who 'is proud to belong to the
old proud pageant of man' reminds us that
in olden time,

God made Heaven and Earth for joy.....

and rightly advises that

We must laugh and drink from the deep blue cup
of the sky,
Join the jubilant song of the great stars sweeping
by,
Laugh, and battle, and work and drink of the
wine outpoured
In the dear green earth, the sign of the joy of the
Lord.

What can be a fitter close to a survey of
the sacred strain than the serene verses
quoted above ? Yes, let us hold this green
earth dear and as the sign of the joy of the
Lord. This is all that religious poetry seeks
to preach, and all that we need to know.
This is 'the dearest freshness deep down
things.'

BOOKS ON SRI SAI BABA

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

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

A Book That is Three Books in One.

MODEL ENGLISH GRAMMAR AND COMPOSITION FOR HIGH SCHOOLS

EDITED BY MISS M. L. BUTLER, B. A. HONS. (LOND.)

IS AT ONCE

A Text-book of Grammar
A Guide to Composition and
A Dictionary of Usage

The authors have followed the method of Induction. Every topic starts with copious examples, intended to help the pupil to discover for himself the grammatical law or definition to be dealt with.

Following the dictates of logic and experience, the authors have introduced the analysis of sentences at a very early stage, before the detailed treatment of parts of speech.

The whole subject of composition in all its branches has been exhaustively dealt with.

The chapters on idiom and correct usage form distinctive features of the book.

630 pages

Price Rs. 3 only

FOR MIDDLE SCHOOLS MODEL ENGLISH GRAMMAR

BY MISS M. L. BUTLER, B. A. HONS. (LOND.)

Book I	for Form I	Price annas 8
Book II	for Form II	Price annas 10
Book III	for Form III	Price annas 12

Prepared on the same lines as the Model English Grammar and Composition for High Schools, these books carefully cover the whole ground of the New Grammar Syllabus of the Madras Education Department.

Each volume is divided into two parts, the first dealing with grammar and the second with composition.

The treatment is totally inductive and stimulates the pupil to discover for himself everything he ought to know about the subject.

NEW MODEL ENGLISH READERS

EDITED BY MISS M. L. BUTLER, B. A. HONS. (LOND.)

Primer I as. 4. Primer II as. 5. Book I as. 8. Book II as. 10. Book III as. 12

These Readers are NEW. They embody essentially new features in the teaching of English to Indian pupils.

They are MODEL Readers, because they are models of what such readers should be.

They aim at attracting the interest of the pupils, teach a vocabulary effective for everyday use and carefully conform to the Revised Secondary School Syllabus.

Their atmosphere is thoroughly Indian; questions are carefully devised; notes on grammar are simple, easy and unobtrusive.

The Educational Publishing Company,
THEAGARAYANAGAR, MADRAS.

THE LIBRARY AS MEANS OF EDUCATION

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

Self-Education.

THE Library is a means of self-education. "Self" emphasises a difference between the Library and the formal school in which education is acquired largely through a teacher.

Perpetual Education.

The Library is a means of perpetual self-education. "Perpetual" emphasises another difference between the library and the school in which the course of education is limited to a few years. Boys and girls are abandoned by the school before they are adult, while they still know almost nothing of the problems that lie ahead of them and are largely unequipped for the journey of life. That is why some even go to the extent of saying that real education begins only after leaving school. Let us grant, at least, that education should be continued afterwards; is it not said that one goes on learning from the cradle to the grave? When a youth has left school, the library is still available to him as a means of education and will continue to be accessible throughout his life.

Universal Education.

The library is a means of universal self-education. It is available to all men and women, young and old, rich and poor, learned and ignorant, good and bad, normal and abnormal. Its potentiality for good or otherwise is, therefore, very great.

Only a Means.

The library is a means of universal, perpetual self-education. The restrictive "a" implies that it is not the only means, but merely one among many. There is nothing in the world that can arrogate to itself the function of being the sole means of education for anybody. In the *Bhagavata*

*Purana** Yadhu asks: "How, O sage, did you acquire without effort the wide and clear wisdom by whose light you wander like a child?" The Brahman replies: "Many are my teachers, O King, whom I adopted by my own understanding; with the wisdom I imbibed from them, I go free from attachment." Then he names twentyfour teachers from the earth to a wasp, and adds, "My own body also is a teacher Knowledge from one source only can never be firm and complete."

A limitation.

The library has a very special limitation. It is a deposit of an abstract record of ideas, divorced from the living voice, the powerful or tender eyes, the changing expression that may so subtly extend or modulate the meaning of words, in short, from every means by which the incalculable influence of personality is transmitted.

Whenever wisdom, as against mere knowledge survives, it is recognised that a word from one who embodies it conveys something of its essence which is absent from any formal record. Even at lower levels it is recognised that the living speech of a 'School' or group represents a certain atmosphere, potentiality, mode of experience and vision which the same words on the page do not necessarily convey.

Personality.

The vivifying influence of personality is essential if the library is to be fruitful as a means of education. To supply it is the vital function of the library staff. This was not realised in the earlier days of modern libraries when the librarian was looked upon as a caretaker of books viewed as property. More recently his mission in society has often been misunderstood in

OUR CONTEMPORARIES

CHILDREN'S RIGHTS

An American Declaration

EDUATION for Victory, the official bi-weekly of the United States Office of Education Federal Security Agency, has published the following Declaration of Opportunities for children, adopted by the eighth Pan-American Child Congress, which was recently held in Washington. The Congress was attended by more than 150 delegates from American republics.

1. Opportunity for every child to grow up within the loving care and affectionate discipline of family life. To this end creation of a family atmosphere suitable for the child's development is necessary and the following measures are essential:—(a) Every child should live in a family having an adequate standard of living and a stable economic foundation; (b) the State should take measures to assure the economic stability of the family; (c) it should be the concern of the State that homeless children be cared for in a suitable environment; (d) only when the needs of homeless children cannot be met adequately in foster families should such children be placed in an institution; (e) poverty of the mother should not be a cause for a complete separation from her child; welfare organisation should provide assistance to needy mothers until they can improve their economic circumstances through their own efforts.

2. Opportunity for every child to obtain the essential elements of wholesome, healthful living—good nutrition, healthful recreation, and sufficient rest—and to learn to give due value to physical, emotional, and intellectual development; not only from the point of view of his personal welfare, but of the welfare of those who surround him. To this end it is necessary to safeguard the physical and mental health of the child from birth until the age at which he becomes a contributing member of the community, for which the following are required: (a) adequate nutrition; (b) periodic medical and psychological supervision, and medical care during illness; (c) expert guidance in recreation; (d) adequate rest; (e) guidance in the proper formation of the personality, in all its aspects; (f) preparation for life in the community.

XLIX—34

3. Opportunity for every child to discover his special abilities, and to secure education and training to develop these powers—mental, physical, and spiritual—during the years necessary to achieve full development. To this end it is necessary to provide appropriate education for each child in accordance with his age and mental capacity, such provision to include vocational guidance and the appropriate and adequate organization of intellectual, physical, spiritual and cultural education during the time required for the attainment of maturity, and the full realization of his capacities and natural talents.

4. Opportunity for every child to develop responsibility and to learn to participate in the life of the community. To this end it is necessary to provide opportunities for work, and to create a sense of personal responsibility under conditions appropriate to his age and capacity, employing such measures as teaching the child to control himself and to conduct his life in a manner that will enable him to assume appropriate responsibility at each stage of his development, and promoting child labour legislation, fixing a minimum age for entrance into gainful employment, limiting the hours of work for children to a maximum of six hours a day, and establishing compulsory registration of employed minors under 16.

5. Opportunity for every child to use creatively part of his free time in developing skills and practising activities of his choice, individual as well as social. To this end it is necessary to foster provisions for suitable recreation and leisure time activities.

6. Opportunity for every child as a citizen to take his place in the life of the community. To this end it is necessary to develop the conscience of the child concerning his obligation to contribute to the progress of the community and to prepare himself for the responsibilities of citizenship, so that he may realize from his early years that the rights he enjoys in a democracy are accompanied by inescapable obligations which require the unselfish and socially desirable use of those privileges.

7. Opportunity for every child to take part, creatively, in transforming the raw materials of human life into usefulness or beauty as artist or craftsman; as worker on the soil or in mine, mill, or factory; as a member of organisations for community betterment; or as scholar, scientist, or spiritual leader.

The document adopted by the Congress also made a recommendation that, in their education systems, courses of study should be included that will promote a better understanding and a greater appreciation of the other countries.

The Times Educational Supplement

OUTLINE SCHEME OF NATIONAL EDUCATION FOR INDIA

The Annual Council meeting of The All-India Federation of Educational Associations has given the following scheme of national education, with the aim of securing for every individual a maximum possible general cultural education and a preparation for occupational life.

2. General Scheme of Education:

(i) It shall consist of four principal stages: (1) Pre-school, (2) Basic or Primary, (3) Secondary and (4) University.

(ii) The Pre-school stage shall be for children below six or seven years of age. In the present circumstances, this stage may not be treated as a necessary part of any Provincial or State system of education requiring a Provincial or State Government to make adequate provision for it, though it is recommended to private bodies and individuals to undertake work at this stage with such financial assistance as may be available from Government.

(iii) The Basic or Primary stage shall consist of Basic or Primary Education for all children between the ages of six and thirteen years or seven and fourteen years.

(iv) The Basic or Primary Education shall consist of Standards I—VII, of which Standards I—IV shall be immediately compulsory and Standards V—VII as and when circumstances permit.

(v) The subjects of the Basic or Primary School course shall be more or less, the same as those indicated in the Zakir Husain Committee's Report, with such modifications as local conditions may render necessary, Hindustani being included as a subject of study from Primary Standard V onwards as recommended therein.

(vi) The method of instruction at the Basic or Primary stage shall be that of education, as far as possible, through purposeful creative activities related to local occupations, industries, Arts and Crafts.

(vii) The Secondary stage shall be of four years of pupils of 13 to 17 years or 14 to 18 years of age who have completed Basic or Primary Education and shall include parallel alternative courses, partly general or cultural and partly

practical or vocational e.g. a General Course with practical work (i.e. some craft or productive work which the student may be able to pursue later at least as a hobby, if not as a vocation), a General and Commercial Course, a General and Agricultural Course, a General and Industrial Course, a General and Art Course (in Drawing, Painting, Music, Dancing, Architecture, etc), a General and Home Economics Course, a General and Pre-Medical Course, and a General and Teachers' Training Course. Every school may not make provision for instruction in all the alternative courses, but each school shall be left free to provide such of the courses, one or more, as it may find necessary to provide, to meet the varying needs of its pupils.

(viii) About half the school time shall be assigned to general education and about half to craft or vocational education throughout the school course.

(ix) The medium of instruction shall be the mother-tongue of the pupils at the Basic or Primary and Secondary stage and, as early as possible, also at the University stage.

(x) Change from one alternative Secondary course to another may be permitted at any time during the Secondary stage, provided the requisite fitness to enter another course is attained.

(xi) Adequate arrangements shall be made for providing guidance to pupils in choosing their Secondary school course.

EDUCATION

Founded in 1920

Proprietors:

T. C. E. JOURNALS & PUBLS. Ltd.

Deals with the theory and practice of Education in all its scientific academic and practical details.

Subscription Rs. 6; 10 s.; \$ 2.00. Post Free

Have you seen the following Specials,
each copy Rs. 1/4/- Post Free

National Education, Holidays & Timings, Tagore Memorial, Chintamani Special, Conference Specials.

'EDUCATION' OFFICE

Post Box 63, Lucknow (U. P.) India

BOOK REVIEWS

ENGLISH LIFE IN THE NINETEENTH CENTURY. SELECTED AND EDITED BY G. A. SAMBROOK, M.A., (THE SCHOLARS' LIBRARY). MACMILLAN & CO. LTD., PP. X + 268. PRICE, Rs. 2-4-0.

THIS book consists of a series of extracts dealing with many aspects of English life in the 19th Century. There are seven sections—Travel and Communications, Repression, Unrest and Reform, Town Life, Work and Industry, Enterprise and Achievement, Sport and Amusement and Some 19th Century Characters. The selections have been taken from letters and diaries of individuals (like the late Queen Victoria), from reports issued by Government Commissions, from newspapers and periodicals and from novels and essays of men of letters. They range over a wide area and show what English life at the beginning of the century was and explain the revolutionary changes during the period. Most of the extracts deal with the first 60 years of unrest and change.

The idea of explaining English life in the 19th Century in this manner is an excellent one. It is like placing a source-book of authorities for the social and political history of the time in the hands of the reader—a sourcebook of authorities, selected and annotated.

The book may be prescribed for study for the Intermediate Examination of our universities. It also makes interesting reading for the general reader and the student and teacher of history.

THE ROYAL JESTER OR TENALI RAMA BY A. S. PANCHAPAKESA AYYAR, M.A., I. C. S. BAR-AT-LAW, F. R. S. L. K. V. PRESS, BOOK DEPOT, VELLORE. PP. 36 PRICE 6 ANNAS.

Many stories have collected round the name of Tenali Ramakrishna, the famous jester of Emperor Krishnadevaraya of Vijayanagar. Mr. A. S. P. Ayyar here gives us in brief compass most of them. To make the stories connected, he has added connecting

links here and there. It is unnecessary to say that Mr. A. S. P. Ayyar, being a practised writer, tells his stories well in easy and fluent English. How far these stories are historical is a question of interest to the student of history and literature. Some of them (like "The Gift of Blows" and "King Tested and Found Wanting") deal with old and widespread motifs, and deserve serious consideration at the hands of the student of folklore and fiction. In the meanwhile, Mr. A. S. P. Ayyar has written a book, which may be placed in the hands of our school children and ought to be in our school libraries.

SIX EXPLORERS (LIVING NAMES SERIES) BY JOHN WALTON, OXFORD UNIVERSITY PRESS. PP. 66. 1SH.

In this book the lives of Marco Polo, Columbus, Captain Cook, Captain Sturt, Dr. Livingstone and Captain Scott are described. Eminently suitable for nondetailed study in our high school classes.

SIMPLIFIED ENGLISH GRAMMAR, BY LLEWELLYN TIPPING, M.A., AND J. C. ROLLO, M.A. PART I (FOR FORM II) PP. 98. PRICE AS. 8 PART II (FOR FORM III) PP. 131 PRICE AS. 10. MACMILLAN & CO., LTD.

This is a new revised edition of a well-known book. It has now been divided into two parts for use in the second and third forms. Each part has been carefully revised and simplified, and composition notes and exercises have been added in supplements to the parts. The work now fully meets the requirements of the Madras Syllabus in English. Mr. J. C. Rollo in a preface points out that the book contains no sentence or phrase that is not current English and that it aims to teach the English of the English people.

EASY STEPS TO ENGLISH LITERATURE (PROSE & POETRY) BOOK I PAGES 147.

ANNAS 14. BOOK II PAGES 171. RE 1/-
MACMILLAN & CO., LTD.

The two volumes of "Easy Steps to English Literature" are designed for use as English texts in the fourth and fifth forms of our High Schools, and they admirably meet their purpose. The selections are varied in form and content. There are 'copy right' extracts from recent writers, and it is interesting to note that several Indian writers find a place—Sir N. G. Chandavarkar, Sir Surendranath Banerjee, R. C. Dutt, Toru Dutt, Sarojini Naidu and Tagore. Each book is sufficiently comprehensive to afford reading material for two years in succession. In the notes, aid has been given for the proper appreciation of the extracts and their authorship. New words and phrases have been picked out for oral drill. Every lesson is also provided with topics for written composition as well as questions for conversation and oral discussion. And in accordance with the S. S. L. C. Grammar Syllabus, exercises of a graded type come at the end of each lesson. The extracts have been very carefully selected and edited.

CALIPHATE AND KINGSHIP IN MEDIEVAL PERSIA BY DR. AMIR HASAN SIDDIQI, ALIGARH UNIVERSITY—SHAIKH MUHAMMAD ASHRAF, LAHORE—1942—PP. XI & 184. Rs. 4.

The Caliphate was for long the pivot in the history of the political theory of Islam, though the Caliph ceased by the end of the ninth century A. D. to be the administrative head of expanding Islam and only continued to serve as the symbol of the unity and brotherhood of Islam. Dr. Hasan Siddiqi surveys the relations between the Caliphs and the independent dynasties of Persia down to 1258 A. D., and supplements his survey with a discussion of contemporary political theory. The Shi'a movement and the ascendancy of the Turks were the two main features of the third century of Islam; and the theory of the Caliphate as expounded by Mawardi, representing the juridical view of the pre-Bumayhed period

of jurists, is recommended for acceptance and urged for analytical study. The Tahirids were staunch supporters of the Abbassid Caliphate, but the Saffarids first occupied an anomalous position and then set an example for curtailing the temporal power of the Caliphs. The Samanids were always champions of orthodoxy and were duly rewarded for their loyalty. When the Buwayhids captured Baghdad, the Caliphs were deprived of a number of their prerogatives, though allowed to retain their *de jure* sovereignty. The Buwayhid Amirs even proceeded to do away with the formal ceremony of election of the Caliph and to depose him at will. Certain of their acts offended the Sunnis very much. This altered the attitude of the Sunni rulers, like the Samanids who were the political rivals of the Buwayhids, towards the puppet Caliphs.

Mahmud of Ghazna who overthrew the Samanids (1000 A. D.) helped the cause of the Caliphate a great deal and raised its prestige; but maintained a compromising attitude as regards open religious submission to the Caliph. From the standpoint of Mawardi, the Ghaznavids were better Amirs under the Caliphs than the Buwayhids, though more overbearing than the early Samanids.

The Saljuqs displaced both the Ghaznavids and the Buwayhids, recognised the institution of the Caliphate and secured for their Sultanate full legal sanction which was not possible for the preceding dynasties. They would not have taken over the Government of Baghdad if the Caliphs had been aspiring enough. They inaugurated a new era in the history of the institution of the Caliphate. They were energetic in the suppression of heresy and respected the prerogatives of the Caliph. Now the term, *Sultan*, assumed a new significance, as meaning the sole possessor of the temporal power of the Caliph. The Sunni Sultanate could and did fulfil the entire duties set forth for the Caliph himself; and the great Nizam al-Mulk (of Tus) formulated the

theory of the Sultanate in his celebrated *Sigasot-namah*. This theory bears a superficial resemblance to the pre-Islamic theory of Persian Kingship by divine right; but, in reality it is a justification for the Sultanate in its own right without any external agency being responsible for it. Much the same view is held by Inam Ghazzali. The duality of Caliph and Sultan worked smoothly for a time, but soon resulted in instability in Baghdad and inefficiency in stemming the crusades. The Caliphs retained a small independent state for themselves and also their religious authority and pre-eminence.

When the Khwarazm Shahs rose to power in Persia, the final step was effected in the evolution of the Sultanate which now freed itself from the necessity of investiture by the Caliph. We learn from Dr. Siddiqi that the Caliphate continued to enjoy public veneration as a religious institution and some measure of success in its claims against the Khwarazm Shahs. But their end at the hands of the Mongols was approaching; and the Caliphate came to a violent end likewise. Thus one phase of the Muslim State, the duality of Caliph and Sultan, has been described in this book, dealing with an involved subject that formed the thesis for the degree of Doctorate in Islamic Institutions in the University of London. We greatly appreciate the clear tracing of the various stages in the development of the Sultanate in Persia down to the epoch of the Mongol conquest.

THE OXFORD WAR ATLAS 1939—1942 BY JASPER H. STEMBRIDGE AND R. V. LEYDEN. (INDIAN EDITION) OXFORD UNIVERSITY PRESS.

This Atlas contains as many as 68 sketch maps illustrating not only the progress of the war in its main theatres, but also the economic, political and strategic background of different countries and regions of the world. Thus for the latter category of maps for Germany we have a map showing her sinews of war; another

shows the resources of the U.S.S.R., a third illustrates Japan's co-prosperity sphere; a map is devoted to the resources of India. Diagram No. 62 shows the naval resources of the principal naval powers in merchant shipping.

The Battle of France, the German invasion of Russia and the Japanese offensive in the Pacific are all illustrated in their definite stages in a series of maps. The illustrative text-matter for each map is up-to-date, and comes down to the latter part of 1942. At the end is a tabular statement of the major events during the first three years of the war down to the meeting of Churchill and Stalin at Moscow in the middle of August '42.

This Indian edition is based on the first English edition covering the first two years of the war and also contains maps illustrating the main events of the third year. Specially detailed treatment has been given to the Egyptian Libyan campaigns and to Japanese expansion in 1941—42. The German operations have been traced from the pre-war aggressions of Hitler on the neighbouring regions. One of the special features is the map showing the distribution of population in the U. S. S. R. and another map shows the territories acquired by the U.S.S.R. between September 1939 and July 1940.

This book is an indispensable requisite for every school and for all history teachers.

A Good Example: Tea as a rule is very popular with schoolmasters in India, who appear to be on the most friendly terms with the Indian Tea Market Expansion Board's urban propaganda workers, no matter where they may be quartered. Recently the Bangalore City Middle School Teachers' Association held their annual convention in Bangalore and its most pleasant feature was the service of tea to the members and their guests, which was organised by the Board's local propaganda staff. By showing this love for tea the teaching fraternity are indeed setting a very good example to the rising generation.

GENERAL

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

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

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

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

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

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

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

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

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

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

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

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

SAGUNA—A Story of Indian Christian Life, by the same Author. Re. 1.

THE STORIES OF INDIAN CHRISTIAN LIFE, by Dr. S. Sathianadhan, M.A., LL.M., and Kamala Sathianadhan, M.A. Re. 1-12-0.

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

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

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

II. SOME FAMOUS FIGHTS. As. 6.

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

EDITORIAL NOTES

THE New Education Fellowship of Lahore appointed, some time back, a committee to report after a careful survey, on the conditions of primary education in the municipal area of Lahore, particularly pertaining to the prevailing sanitary, nutritive and teaching conditions in the schools. Compulsion was brought into force in the area more than ten years ago, but the committee did not go into this aspect of primary education and only concentrated its attention on the actual conditions under which the children are being educated. Let us glean a few facts from the report which is commended to the attention of all educationists by Khan Bahadur M. Afzal Hussain, Vice-Chancellor of the University of the Punjab.

First the municipal schools in all the main divisions of the Lahore urban area, are giving education to the children of the lower and lower middle classes mainly, as the rich send their children to other schools. This helps to maintain and accentuate class divisions in the city, whereas the ideal is that of a common and uniform school for the whole population.

Next, many of the schools have no proper ventilation, water-supply arrangements etc., particularly in the city area. The pupils are given no training in keeping their school clean. More than half the total number of schools are in a very unsatisfactory condition as regards buildings, sanitation and the size of the class-rooms. Few schools provide benches for all the classes. They do not get adequate and timely supplies of school material; and in this respect the girls' schools are in a worse position.

The committee recommends for each school, a hall for assembly purposes, a large compound, preferably a grassy plot and a verandah at least on one side of the buildings. The children should be trained to help in maintaining the cleanliness and tidiness of

the school whereby they can be taught the dignity of manual labour and can develop the elements of an aesthetic sense. The pupils and teachers can cultivate ornamental shrubs and flower and vegetable beds. It is best to remember that seeds and plants are as much educational equipment as pens and paper.

The dirty child should be sent to the tap for washing, at the time of the morning assembly. A scheme of compulsory milk-feeding of children, the cost to be borne by the municipal authorities, is recommended for all primary schools.

The group spirit should be developed among them; and among the older children, a sense of responsibility towards the younger. Each child should learn one from among a choice of hobbies, like clay-modelling, sewing, book-binding, gardening etc. This will greatly help in the child's enjoyment of life and his efficiency in the future. There should be provision for daily instruction in physical training for at least 20 minutes and a game provided for each child in every school.

The school medical service should fulfil the twofold aim of being preventive as well as curative. Medicine chests should be ready at hand and the maintenance of a health and medical record for each individual child should be insisted on. It is suggested that elementary medical knowledge be included in the curriculum of the training schools for teachers. Occasional social activities, calling for parent-teacher co-operation excursions and picnics, will enable the children to learn something of life and of outside interests. These recommendations are mostly commonplace ones. But put together and attempted to be realised cumulatively, they are bound to be very potent and fruitful of good. A similar diagnosis of the primary schools in the Madras City is a welcome desideratum.

Among the ancient Greeks, in their Olympic games, the most important among their four national athletic gatherings, when the championships of pan-Hellenic athletics were decided, the celebrated five-fold event of the Pentathlon was the most significant. It was a group of five events—running; long jump; throwing the discus (quoit); javelin throwing; and wrestling. And the prize was a wreath of wild olives and nothing more. But there was the keenest emulation among the competitors; and the native cities of the winners prized no honour more highly, than victories in these contests. The traveller, Pausanias, writing, as late as the second century A. D., wrote:—"There is nothing on which the blessing of God rests in so full a measure as the rites of Eleusis and the Olympic games."

II. A Hexathlon for our youth

The Olympic spirit has now permeated India and Olympic games have been held as provincial and pan-Indian celebrations. The National Fitness Council have prepared physical fitness tests for boys and girls and these are satisfactorily adaptable to school-going youth.

Among the items are the following notable features: The Hexathlon (6 tests) for boys of 10-15 years of age includes throwing for accuracy, broad jumping, sprinting high jumping, chinning the bar and potato-race.

The Hexathlon for girls of the same age include the following six items:—throwing for accuracy, standing sideways jump, sprinting, backward skipping, dodging and potato race. These small beginnings, if carefully developed, may develop an athletic sense among our young men and women and serve as the starting point of a sure and effective factor of drawing the different units of India together and giving a most coveted place for athletics and athletes in our life.

Whatever may be said of the political repercussions of the War on India's present and prospective status, we can be proud of the fact that the country has effected remarkable feats of militarisation and modernisation within the first two years. In the third year, a large part of the burden of meeting the Japanese onslaught in the Far East was borne by the fighting and the supply forces of India. In July 1942 enlistments in all the fighting services soared to the record figure of 75,000. The army reached a total approaching a million and a quarter men of whom over 25,000 Indian troops were serving overseas, mostly in North Africa. The Royal Indian Navy showed wonderful expansion. Indian ships did good work in Malay, Dutch East Indies and Burma waters. For the first time squadrons of the Indian Air Force led by Indian officers, acquitted themselves creditably in bombing raids on Japanese concentrations and in coastal patrol work in Burma.

Indian and Gurkha soldiers have taken keenly to parachute work; and the Indian Observer Corps has been well trained in the complex task of aeroplane recognition.

From the beginning of 1942 all the recruiting organisations of the three fighting services have been amalgamated under the control of one Directorate in the Adjutant-General's Branch at the Central Headquarters.

The supply services have been showing increasing activity. Indian-made armoured fighting vehicles are now available in increasing numbers; and Indian factories are turning out guns, shells, grenades, mines and many other weapons of war.

The progress noted above, if kept up and apace, is bound to be of immense benefit for our country's future.



A HAND-BOOK OF PLAY AND GAMES IN TAMIL

BY

K. S. VENKATRAMAN, M.A.

Late Director of Physical Education, Government Training School, Bangalore.

149 + xviii pages, describing 225 games for school students, with 65 illustrations and diagrams. **Annas 10.**

Foreword: In view of the increasing demands for recreative activities in elementary schools this Hand-Book of Plays and Games presented in the vernacular should be welcomed by a host of elementary school teachers and by those who desire to promote recreation in the villages.

There is available in the English language ample literature presenting very useful physical education activities for all ages and for all sorts of conditions. But India badly needs literature and descriptions of activities presented in the various vernaculars for the use of those who cannot readily interpret English descriptions.

The author is to be congratulated on this compilation translated into Tamil. He has made a much needed contribution to the play life of vernacular schools.

H. C. BUCK,

Adviser to Madras Government on Physical Education.

MACMILLAN & CO., LTD.

(INCORPORATED IN ENGLAND)

MADRAS—BOMBAY—CALCUTTA—LONDON

PITMANS PUBLICATIONS

COMMON-SENSE ENGLISH COURSE.

By F. F. Potter, M.A., B.Sc. Each Book size 7½ in. by 5½ in.

Each book size 7½ in. by 5½ in.

INTRODUCTORY BOOK.								
Ages of Pupils.		Pages.	Paper.	Limp Cloth.				
7-8		72	8d.	10d.				
JUNIOR SERIES.				SENIOR SERIES.				
Book	Ages of pupils	P.	Paper	Limp Cloth	Book	Ages of Pupils	Pages	Full Cloth
1.	8-9	80	9d.	1s.	1.	11-12	80	1s. 4d.
2.	9-10	80	9d.	1s.	2.	12-13	88	1s. 5d.
3.	10-11	80	9d.	1s.	3.	13-14	96	1s. 6d.
4.		120	1s.	1s. 3d.	4.	14-16	120	1s. 9d.

PRACTICE IN ENGLISH

PRACTICE IN ENGLISH.

In crown 8vo. cloth 88 pp. 2s.

By P. H. Reaney, M.A.

EVERYDAY ENGLISH FOR FOREIGN STUDENTS.

(With Craigie Pronunciation Marks)

In crown 8vo, cloth 184 pp. 2s. 6d. Limp Cloth Edition 2s. Third Edition.

By Simeon Potter, M.A., Ph.D.

VOCABULARY AND SENTENCE WORK FOR BEGINNERS.

Size 7½ in. by 5½ in. limp cloth. 32 pp. 10d.

By A. P. Beevor.

MODERN ENGLISH.

Size 7. 5/8 ins. by 5. 5/8 ins

By F. F. Potter.

Book	I.	II.	III.	IV.	Pages	Limp Cloth.	Cloth Boards.
					79 pp.	1s. 4d.	1s. 6d.
					79 pp.	1s. 4d.	1s. 6d.
					95 pp.	1s. 5d.	1s. 7d.
					94 pp.	1s. 5d.	1s. 7d.

TEST PAPERS IN ENGLISH.

In demy 8vo, limp cloth, 135 pp. 2s. In one Book 4s. 6d. By F. W. Robinson, M.A.

CORRECT USE OF EVERDAY ENGLISH.

In large crown 8vo, cloth, 96 pp. 1s. 9d. By Edwin D. Speed, A.C.P., M.R.S.T.

PRACTICE IN SPELLING.

In large crown 8vo, limp cloth, 64 pp. 1s. 2d. By Edwin D. Speed, A.C.P., M.R.S.T.

THE BASIC READING BOOKS.

Book	I.	II.	III.	Pages	Size 5. 5/8 in. by 7. 5/8 in.	By L. W. Lookhart.
				56 pp.		10d.
				64 pp.		1s.
				96 pp.		1s.

FROM ALL BOOK-SELLERS or

A. H. WHEELER & CO.

BOMBAY, CALCUTTA.

Agents for Sir Isaac Pitman & Sons Ltd.

Printed by C. Krishnamoorthi at the Sri Ramakrishna Printing Works, 19-B, Woods Road, and published by M. R. Sampathkumaran, M.A., 14/A, Sankuwar St., Triplicane, Madras
Hon. Editor: Rao Bahadur Sri C. S. Srinivasachari, M.A.

REGD. NO.M. 272

VOL. XLIX, NO. 8 ||



495
AUGUST || 1943

THE EDUCATIONAL REVIEW

CONTENTS

	PAGE
Teaching Methods in Arts Colleges By Professor P. J. Jagirdar, M. A., National College, Nagpur.	... 273
Ranganathan By Mr. B. I. Palmer, F. L. A. (Deputy Borough Librarian, Acton. Now serving with R. A. F. Overseas)	... 277
Literary Taste : How to Form it in School-Boys By Sri Manthripragada Rama Rao, M.A., B.Ed.; Parlakimedy, Orissa	280
Melody Orientation of Life and Expression By C. R. Srinivasan, B.A. and C. R. Ramanujan	... 283
The Bratachari Movement By N. Chakrabarty, M.A. (Luck.), B.T. (Cal.), M.R.S.T. (Lond.), Assistant District Inspector of Schools, Ajmer	... 286
The Status of the Indian Teacher Through the Ages By Sri A. Venkataramanah M.A., F.T.S., Retired Educational Officer, H.E.H The Nizam's Government	... 289
A Rare Commentary on the Gita By Sri M. B. Narasimha Iyengar, M.Sc. Bangalore	... 293
Tradition in Currency : Coinage By Sri P. B. Ramachandra Rao, B.A., Bangalore.	296
Editorial Notes	... 301

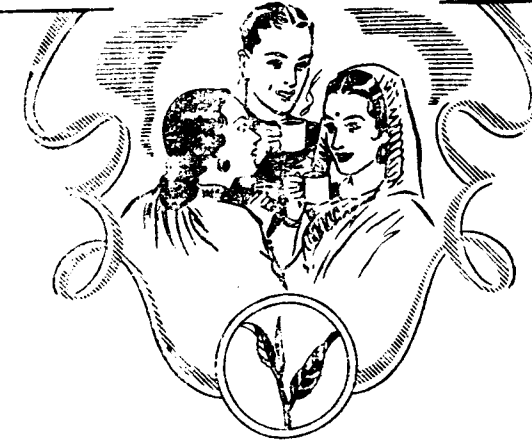
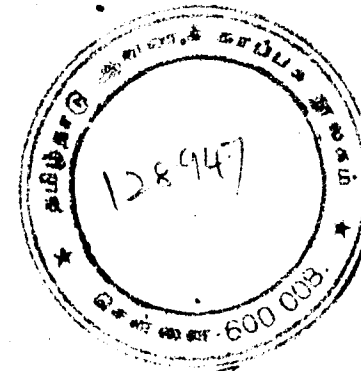
Annual Subscription inclusive
of Postage, Rs. 5.
Half-yearly Subscription, Rs.3

14/A, SUNKUWAR ST.,
TRIPLICANE, MADRAS
[All Rights Reserved.]

Foreign Subscription inclusive
of Postage Rs. 6-8-0.

Hon. Editor : Rao Bahadur Sri C. S. SRINIVASACHARI, M.A.

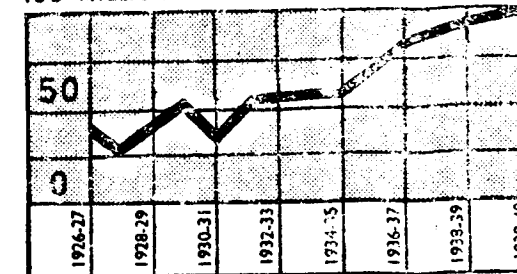
THE MARCH OF INDIAN TEA



India Makes it Her Own

India's tea drinkers grow in number every year. Tea consumption has now reached the 100-million mark, and continues to increase. The possibilities of further expansion amongst India's vast population of 400 millions are unlimited. As a national industry and a national beverage, tea has won public favour all over the country. Continue to drink Indian Tea. There is no better beverage in the world.

100 MILLION POUNDS



Cut out this advertisement and send it, together with your name, address and occupation (in block letters), to the Commissioner for India, Indian Tea Market Expansion Board, P. O. Box No. 2172, Calcutta, who will send you, free of charge, a copy of an illustrated booklet entitled "The March of Indian Tea", which tells you of the growth and development of Indian tea into a great national industry and beverage.

INDIAN TEA

The World's Best Beverage

INSERTED BY THE INDIAN TEA



MARKET EXPANSION BOARD

128947

18 SEP 1943
MADRAS

The Educational Review

A MONTHLY RECORD FOR INDIA

Vol. XLIX

AUGUST 1943

No. 8

TEACHING METHODS IN ARTS COLLEGES

By PROFESSOR P. J. JAGIRDAR, M.A., *National College, Nagpur*

1. *Methods of Instruction*—There is a wide divergence of opinion as to the best methods of teaching suitable to students of different grades. Of those suggested, eight methods should be reviewed and examined.

1. Some educationists are in favour of careful tuition and home exercises. This method implies dependence on the teacher, and the higher the stage of education, the less suitable it is. And yet home exercises are the only means by which teachers can constantly watch the progress of the pupils' study.

2. Some educationists praise the lecturing system "which, in the hands of a competent professor, enlarges the student's vision and transports him to the higher regions." (Altekar: *Education in Ancient India*, p. 145). This is the system at present prevalent in Indian Colleges. The members of the Calcutta University Commission, who attended over a hundred lectures in different colleges, state: "We have heard some good lectures, and two or three which were quite admirable. But, in general, we are bound to say that we found

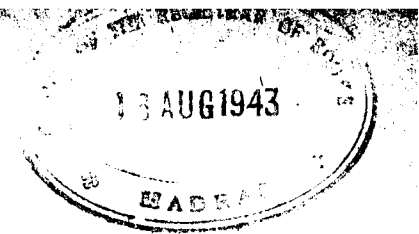
them dull, perfunctory and lifeless performances." (Report, Vol. I, Part I, p. 386-87.) They think it is not "easy to maintain a really high standard of lectures for four or five consecutive hours every day. "Here we have to deal with innumerable routine lectures, delivered by lecturers commonly with no great gift for their work, to crowds of compulsory auditors." (Ibid., p. 386.) They quote from the evidence of Mr. P. C. Mahalanobis: "I do not think it an exaggeration in any way to state that about three-fourths of the class is never seriously interested in the lecture." (Ibid, p. 390) Mr. Raj Mohan Sen urges: "The University should fix the maximum instead of the minimum number of lectures to be delivered in each subject, lessening the number of lectures now usually delivered at least by one-third." (Ibid p. 390). If, however, the limitations of this method are borne in mind and its use is limited as suggested above, the method is capable of proving to be of much value. "The object of a lecture," state the Calcutta University Commission, "as compared with that of a book, is to

give a colour and perspective by means of the human voice which only supreme art in writing can evoke; to explore difficulties and present them in different ways so as to overcome the obstacles existent in minds of different types, involving repetitions that would often be utterly wearisome in print; to give illustrations particularly fitted to awaken the interest of the particular audience in front of the lecturer, which would be entirely out of place in addressing the wide public of letters." (Report, Part II, Vol. IV, p. 230).

3. Some think that no teaching is at all necessary at higher stages; it is quite sufficient for the teachers to supply a good bibliography. It is essentially a method of self-reliance and of spontaneous interest in study through books. At present upto M.A. classes this method is not practised at all; professors are expected to finish their courses in the class. The method deserves to be adopted. But, especially in the earlier stages, it has to be modified in the direction of detailed guidance by professors, and supplemented by lectures. Secondly, there is a danger that knowledge acquired through it might be bookish, and the process might be wanting in sufficient interest; so that an attempt should be made to provide the students with life-experiences to make knowledge more real and to stimulate interest.

4. Perhaps the most useful method is that which is not much dissimilar to the one described just now, and which is advocated by Bertrand Russell. That method seems a development of the Dalton Laboratory Plan, which in its turn is the logical continuation of the Montessori Method. It is best to describe it in the words of Bertrand Russell himself. "In the newer Univer-

sities in this country, there is a regrettable tendency to insist upon attendance at innumerable lectures. The arguments in favour of individual work, which are allowed to be strong in the case of infants in a Montessori School, are very much stronger in the case of young people of twenty, particularly when, as we are assuming, they are keen and exceptionally able. The teacher should at the beginning of the term, give a list of books to be read carefully, and a slight account of other books which some may like and others not. He should set papers, which can only be answered by noticing the important points in the books intelligently. He should see the pupils individually when they have done their papers. About once a week or once a fortnight, he should see such as care to come in the evening and have desultory conversations about matters more or less connected with their work. All this is not very different from the practice at the older Universities." (*On Education*, p. 240-41). He proceeds: "There is, however, one point of great importance. Every University teacher should be himself engaged in research, and should have sufficient leisure and energy to know what is being done in his subject in all countries." The Dalton Laboratory Plan is designed for elementary and secondary schools, educating boys upto 20 years of age, and is considered by its author, Miss Parkhurst, to be a logical continuation of the Montessori Method. It demands that first of all the instructors outline the work of the year (the curriculum or projects), so that each pupil may be intelligently interested in the scope and nature of the work that he is expected to accomplish. This work is sub-divided into as many parts as there are



The Educational Review

A MONTHLY RECORD FOR INDIA

DL. XLIX

JULY 1943

No. 7

EXAMINATION OF EXAMINATIONS

N. CHAKRABARTY, M.A. (LUCK), B.T. (CAL), M. R. S. T. (LONDON), *Assistant District Inspector of Schools, Ajmer*

In a well known passage Laurie has said :
"We all know that this is the age of Examinations. We are beset by them on every side. Now we certainly all—both examiners and examinees—detest examinations. The former have a decided conviction that, after all is done, the resultant class-test is a very rough affair; and the latter, if not at the top, is apt to feel that his real capacity has not been gauged. And both may be right. Both sigh for the golden age when examinations were not, and the "march of intellect" had not begun. Let us, then, see what of real justification they have as a piece of educational machinery, and, above all, their relation to emulation and competition in schools and universities. Is it possible to reduce the evil and save education?"

Examinations, in some form or other, have been an abiding feature of the educational system prevailing in India. As our schools have been constructed after the English pattern, so has the system of examinations: particularly, the final examination at the end of the school course, is an adaptation from the English original.

Examinations may be internal or external. Internal examinations are those that are conducted by the teachers themselves, as a

means of promoting the ends of sound instruction, or for the purpose of class promotion at the end of the session. External examinations, on the other hand, are conducted by an outside authority for the purpose of entrance to the University, as in the case of Matriculation, and for admission to public services, or professional courses. External examinations are of two distinct types, viz. 'competitive' and 'qualifying.' 'Competitive' examinations, intended as they are simply as a means of selection or of elimination, are not meant directly to subserve the purpose of education. Their indirect influence on the work of some schools, however, is very great, but unfortunately, it is generally acknowledged to be pernicious.

In 'qualifying' examinations may be included the Matriculation or equivalent examinations and the internal examinations for class promotion. We shall confine our treatment to the internal examination for the purpose of class promotion and the external examination for the purpose of entrance to the University.

The internal examination in question, is conducted by the school teachers themselves by means of questions set by the teachers of the particular subjects in particular classes, or as it often happens, by teachers of those

subjects in higher classes, who are expected to possess adequate knowledge of the standard of the class to be examined. The Headmaster, as a general practice, looks over the question papers and, if necessary, modifies them, in order to make them sufficiently conform to the standard, before the questions are actually employed for examinations. Under such conditions, there is likely to be maintained a close relation between teaching and examining and such being the case, there is very little danger of the test being unreal in character or pernicious in effect. These examinations, therefore, are plainly free from most of the objections to be considered presently, which may be raised against those conducted by external examiners, except so far as they are influenced, however indirectly, by the standard of the latter. The practical harm, if any, of this system, due to defect in the forming of questions, or in the awarding of marks, or in the frequency of tests, appears negligible when we consider that the Headmaster does not regard the marks obtained by an individual pupil as the sole criterion of his fitness for promotion. But the difficulty lies in the fact that the Headmaster has to follow the Departmental Rules for promotion and cannot, perhaps, satisfy his conscience as often as it pricks him.

Another particular defect is noticeable in the current system of these internal examinations. The examination of the lowest class is oral, except in case of such subjects as Dictation, Drawing and some portion of Arithmetic. As Higher and higher the pupil goes, the oral form makes room for the written form, till even in the middle forms, the oral is entirely replaced by the written. This is inadequate and injudicious so far as the language subjects are concerned, particularly in respect of the second living language, English, which forms an important part of our curriculum. The ability to speak English and to understand spoken English remains untested, the importance of which is slowly, but surely, gaining ground.

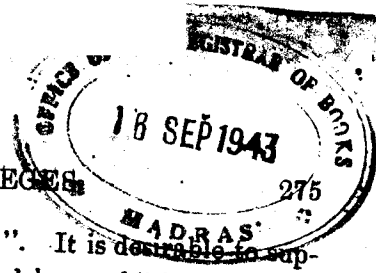
Next we come to the external examination. The Matriculation Examination is intended to judge the fitness of a pupil to go up for collegiate studies and to measure the result and promote the ends of instruction. There is yet another purpose which has lent somewhat of a competitive character to this examination. Students, successful at this examination, are placed in order of merit and prizes and scholarships are awarded to those who reach certain positions in the order. In this sense, the Matriculation Examination is both 'qualifying' and 'competitive'. Besides, we know, it is entirely written.

It is necessary to remember these features of the examination while considering the criticisms or defects, which we shall take up just now.

The fever of examination, together with its plethora and heavy pressure, saps all the energy and vitality of our students, causing a serious damage to the human material.

These examinations, as tests of merit, are worthless and unreliable. They are more tests of memory than of judgment and they have hitherto widely encouraged much cramming of the bazaar notes, catechisms, short-cut series, etc. They sterilise intellectual interest and repress originality. As a test of culture, they are a sad failure. They make our scholars bookish, but lacking in general knowledge. The element of chance in them and the vagaries of examiners make them of a most precarious nature, the vagaries of markings not due to the incompetence of the examiners, but to the type of examination i.e. the essay type. Subjective marking, together with personal equation or the idiosyncrasies of the examiners, make for unreliability of measurements. The difficulty in the essay type arises from the fact that factors like composition, neatness, arrangement of subject matter etc. are introduced in the evaluation and make it unreliable.

Sir Philip Hartog, in his 'Examination of Examination', pointed out how the same ans-



months in the school year. Each unit of work, in all its parts, is accepted by the pupil as a contract. "A complete month's work is mapped out for each standard form, subject by subject, in separate assignments of work. Each individual pupil.....accepts the work of his standard form as a contractHe, as an individual pupil, is held responsible for the entire contract in all its parts. The pupils refer to the assignment as a 'Contract Job.' When a pupil completes all of the work of any one contract job, he may request the next contract. It is given to him if, after inspection, he is found to have satisfactorily completed all of the work required in each subject for the month.....A pupil is not permitted to do more than the month's requirement in a single subject, i.e., go on to the next month's requirement for that subject, before he completely finishes the month's requirement in every other subject of any given contract." (Davis: *Matter and Method of Modern Teaching*, p. 325 to 326).

Among the advantages claimed for the Dalton Plan are "(1) the natural cultivation of the will to learn; (2) increased interest in school life, due to children taking a more active and intelligent part in their own education; (3) the development of a greater sense of responsibility in consequence of the children's possession of 'freedom to work along lines determined by themselves; (4) more harmonious and intimate relations between teacher and pupil, and the disappearance of any necessity for the employment of disciplinary methods". (Davis: *Ibid.* p. 344). Both the method suggested by Bertrand Russell and the Dalton Plan may be summarised as elaborations of the method of "silent reading"

or "private study". It is desirable to supplement this method by establishing a more direct contact of the pupils with life, through some form of activity and through direct observation.

5. The four methods which remain to be considered are all designed to create a more genuine interest in the subjects to be studied. They include instruction in handicrafts or through handicrafts (or both,) the regional survey method, democratic training through consideration of local public questions, and the cooperative project method. They are all intended to give a bias to the curriculum, in order that the curriculum might be coloured by the environment. The value of such a bias lies in the fact that instruction under such conditions seems real to the pupils. As the Zakir Hussein Committee say of education through handicrafts, "greater concreteness and reality can be given to the knowledge acquired by children by making some significant craft the basis of education. Knowledge will thus become related to life". They further point out: "The craft or productive work chosen should be rich in educative possibilities. The object of this educational scheme is *not* primarily the production of craftsmen able to practise some craft mechanically, but rather the exploitation for educative purpose of the resources implicit in craft-work. The handicraft, as a channel of instruction, however, appears unsuited for the university stage of education. In the first place, it is doubtful if a substantial portion of even the Zakir Hussain Committee's curriculum can be taught through a handicraft, however full it is of educational possibilities. Secondly, one may expect that, with the widespread

adoption of the Wardha Scheme, the educational possibilities of the handicrafts will be fully exploited and exhausted by the time the student is admitted to the university. Thirdly, the curriculum of the University stage is too extensive. And lastly, the mind of a student entering the University is more advanced; it is capable of doing some abstract thinking, and at this stage it is not necessary to relate knowledge to so concrete a thing like the handicraft. It is possible, at this stage, to impart the quality of reality to knowledge by relating it to the experience of regional surveys, to efforts to consider and solve local public questions, and to cooperative projects.

6. Professor Patric Geddes was a strong advocate of the regional survey method. "The essential idea... is that the child's environment should provide the material for, and contain the immediate interests of, his schooling. Having learned of what his environment consists, its action and reactions, and its history, he is set the problem of pursuing it into the future, or of helping to create its future on lines that seem desirable. Such a curriculum... has the advantage of being usable not only in rural areas but in semi-urban, and city areas". (Davis: *Ibid.* p. 157). The students are asked to collect observations and facts about 'folk, work, and place', to record these facts in maps, photographs, and diagrams; but the centre of the whole survey is man, not matter. Sociological surveys may be utilised to make real many observations, theories and discussions in social sciences, philosophy and literature. They can be utilised by teachers both to raise questions and stimulate interest, and also to illustrate theories. The advantages of the

regional survey method to 'Arts' education in the university are easy to see. But it should be remembered that the method does not obviate the need for direct instruction in how to read, describe, narrate, calculate, analyse, synthesise, and reflect. Secondly, if the method is to yield substantial results in limited time, the steps and the directions of the survey should be thoughtfully planned by the teachers. Thirdly, there arises the problem that many students may not be interested in undertaking surveys. This problem may not arise in schools, but is certain to arise in colleges. To solve this problem will require the whole of the teaching skill of the professors. By skilful questioning on personal matters, on local gossip, and by giving bits of news about different places, the professor should be able to rouse in a reluctant student a desire to collect necessary facts. In extreme cases, resort may be had to the rule that unless students satisfy their teachers about their survey work, they will be debarred from further academic progress.

7. An outcome of the regional survey method is democratic training through consideration of local public questions. The institution may be made a laboratory in which community problems are studied and possible solutions proposed for the consideration and action of the citizens (See P. 898 and P. 418, John Dewey Society: *Democracy and the Curriculum*). In an urban community, the college might undertake a sociological survey, make a searching analysis of the community, bring unknown problems to light and suggest, and even agitate for solutions for those problems. In some American schools study groups were organised which discussed housing problems and sug-

gested several projects. In rural communities, the college may undertake periodical surveys, and address itself to rural problems such as agricultural practices in the locality. One school in California, for instance, has been experimenting with the study of soil and water conservation in their valley. (*Ibid.* p. 399) Success in this method partly depends on local public life.

8. The project method is designed to train the pupils to co-operate during their school or college life. "A project is a problematic act carried to its completion in its natural setting... The word 'project' thus crystallises in a single term a tendency... in the gradual transition from the academic to the practical". (Davis: *Matter and Method of Modern Teaching*, p. 354) "Give the class a real life project to bite at, and watch the result", say the advocates of this method. "Projects may be individual or co-operative, large and small. Thus the boys of the Manchester Grammar School were engaged in a project in the grand manner, when they drained, levelled and turfed their playing

fields" (Davis, *Ibid.* p. 354). Co-operative projects afford excellent opportunities for democratic training. Provision may be made for democratic organisation and direction of the school or college community. (See page 418, John Dewey Society: *Democracy and the Curriculum*). This presupposes a wide range of common activities." First the operations of the community must be given a significant part of the school time. Student committees, conferences, elections, and reports must be looked upon as matters of major importance. Second, students must actually be given the dominant place in carrying forward these activities. They must have the right to make mistakes in their government. Third, the areas of democratic control "should include disciplinary problems, the operation of the restaurant, school services to the community, and the like. This method of education, however, can form only one of the activities of a college; it cannot replace, though it may supplement, other methods.

(To be Continued)

RANGANATHAN

BY MR. B. I. PALMER, F. L. A. (Deputy Borough Librarian, Acton. Now serving with R. A. F. Overseas)

LIKE most students of librarianship, I met the name Ranganathan, some years ago in connection with the Colon Classification. Having nothing to guide me then, other than a review of this scheme appearing in the *Library Association Record*, I was not inclined to attach more than academic importance to it, but accepted it at the value given it there: "an ingenious scheme... which should be of great use in

Eastern libraries." Later, when called upon to teach classification for the intermediate examination of the Library Association, I was depressed by the sameness of the accepted textbooks on the subject, and looked round for something fresh. Thus I came once more upon the work of S. R. Ranganathan. His different and methodical approach made quite an impression on me, and I remember that at the time it

seemed to me that a wealthy assistant (contradiction in terms!) might do well to visit this author, and see what could be learned from the work he was doing. I certainly never thought that that privilege would be mine, but fate has proved kind, and I have been able to attend some lectures of the course for a Diploma of Library Science offered by the Madras University, and thus come into very close contact with Ranganathan.

From the quoted reviews of his other works on the dust jacket of the *Prolegomena* I had gained the impression of a young man on the threshold of his career, forgetting that the years which had brought me to man's estate had also been years added to his age and experience, and I was quite unprepared for the man I ultimately met. Rao Sahib S. R. Ranganatha Aiyer, M.A., L.T., F. L. A. (to give him his full name and title)* is now a well preserved man in his early fifties. His colouring is light, and he has a clear complexion. His well-formed head is shaven except for the crown lock, after the custom of the Brahmins of this part of India. His fine forehead terminates with a strong brow over deep-set eyes which look benevolently out on the world through horn-rimmed spectacles. He has shapely features, his jaw is full and firm, and his mouth well formed. He is of medium height, from which his custom of going barefoot detracts somewhat.

He affects the national dress of India, a dhoti and jibba, sometimes supplemented by a waistcoat, mainly because he feels that its simplicity lessens his dependance upon

externals, and thus frees his mind for more important things; but also partly as a gesture against the habits of the generality of his England-returned countrymen, who tend to adopt western modes of life and dress slavishly, scorning their national heritage. Yet his nationalism is not that of the politician, rather it is a sort of spiritual reverence for the tradition of the Indian way of life. His hope is for a great resurgence of Indian culture based on ethical and philosophical urges, and not on mere political aspirations. For this reason, he refuses to adopt western standards of life, and his home is as truly Indian as the house of Englishmen resident here are English. His house is furnished (or rather unfurnished) according to Indian custom, and like his fathers before him he sits on the floor; his household utensils are of the simplest, being mainly beautiful hand-made metal vessels, while banana leaves serve for his plates and "tablecloth." His whole life is one of the utmost simplicity and sincerity. He is an humanitarian and a vegetarian, and observes his religious life most scrupulously. Indeed, he leads a most exemplary life. His interests are entirely bibliothecal, and his spare time is spent in writing and furthering the aims of the Madras Library Association, of which he was inspirer and founder.

Having thus written of his external characteristics, let me turn to the "imponderables" of this man whom I feel so honoured to call a friend. He is young in spirit, enthusiastic about his vocation, and radiates good humour and kindness. In a country where chief officers are "barasahibs" and dictate their decrees from behind clouds of false glory, he remains approachable and well-liked by his staff.

* Ranganathan was elected to Fellowship of the Library Association in 1930, on completion of his studies at the London School of Librarianship.

He knows (as is evidenced by his published work) the technical intricacies of librarianship from first-hand experience, and this is very unusual here, where chiefs are too often mere figureheads. The young men, from all over India, who have studied under him must have been aware of this difference between him and other chiefs. I know for certainty that Das Gupta, the recently appointed Librarian of Delhi, shares my great admiration and affection for Ranganathan the man.

He is modest and unassuming (yet, withal, conscious of his unique position in Indian librarianship) and welcomed me, a quite humble member of the profession, as though I were his intellectual and cultural equal. In our frequent discussions on professional and other matters, I am never made to feel that I run at his heels, and my most searching (and often what must seem to him irreverent) questions on Indian life, customs or religion are answered frankly and simply. He has a powerful analytical mind, and approaches every problem with an unbiased and critical attitude; from him I have learned a great deal about tackling new and unexpected difficulties. He has the entry to all branches of the cultural life of this Province, and under his aegis I have had the honour of meeting some of its ablest thinkers and writers.

Naturally, I have examined his work with the utmost interest, re-reading those of his books I already knew, and reading others that had not previously come my way. I am impressed by the breadth of his researches, the decisive and yet readable manner in which he has committed them to paper in a language not his own, and, above all, by his grasp of certain principles, funda-

mental to our work, which seem to have been entirely missed by so many others. More than any other librarian I know, he can be said to have a philosophy of librarianship. His very first book, *The five laws of library science*, written before he had the sure grasp of English that now is his, demonstrates this. To be sure, it is often diffuse, and could well bear revision; but his later works have all developed out of it, taking one aspect or another of the work, and explaining it fully. I can heartily recommend his *Reference service and bibliography* to all aspirants to Fellowship of the Library Association, for its freshness of approach and essential readability.

I find it hard to express my deep pleasure at having met Ranganathan personally, and at having been able to study his work at first hand. His importance has been underestimated in England, and I am amazed that his work, especially in relation to classification and cataloguing, should have been relegated to those works "to be pondered carefully by all those who have already safely crossed Jordan's swelling flood," to quote a reviewer of his *Prolegomena* in the *Record*. Personally, I used this book when I taught at Spring Grove Polytechnic, and I am of the opinion that it would well repay study by any Intermediate candidate. There would be less monotonous repetition in our examination rooms if more did this.

From the foregoing, you will gather that I am enthusiastic about Ranganathan. It is true. I would go as far as placing him among the "immortals" of our profession. As a result of knowing him I have again been fired with all my old enthusiasm for our work which the makeshifts of wartime conditions and the vacuum of Service life had

dimmed somewhat. Due to him, my spare time here is not wasted; my main difficulty is to get enough of it. I have learnt a lot, and am only eager for the time when I can apply my lessons. But more than all this, I have found a friend to help me in those times of vexation of the Spirit which come to all exiles.

(Extracted from the 1948 May Issue of the Library Association Record, Great Britain.)

LITERARY TASTE: HOW TO FORM IT IN SCHOOL-BOYS

BY SRI MANTHERIPRAGADA RAMA RAO, M.A., B.ED., Parlakimedy, Orissa

At present Literature has become a craze and a universal snobbery. Literary taste has come to be valued as a "social accomplishment," as a "certificate of culture," or, at least, as a "charming distraction." To say the least, these are not the right attitudes.

Literature must not be regarded as a source of ephemeral pleasure. To literature goes the unique privilege of being the *sine qua non* of a complete living. True literature discloses Truth and Beauty. It creates in us a greater capacity for sympathy, bestows moral wisdom and makes us wiser and better men. The profound value of literature and the need of forming a literary taste are most adequately shown in the following words of a learned writer: "It is well to remind ourselves that literature is first and last a means of life, and that the enterprise of forming one's literary taste is an enterprise of learning how best to use this means of life. People who do not want to live, people who would sooner hibernate than feel intensely, will be wise to eschew literature."

One knows that literature stirs one's imagination and with a thrill makes one feel Beauty and Truth. One's soul is charmed by the play of literature. So, the

process of education in literary taste will be an agreeable one.

In trying to acquire literary taste a young beginner, or, for that matter, any one has to satisfy certain preliminary conditions. Literary taste, as everyone knows very well, is a lofty aim. Hence the very approach should be as grand as befits the lofty undertaking. The beginner must be enthusiastic and he must prepare for regular, honest work. We should tickle the boy's curiosity and stimulate his emotion of pleasure. Once his curiosity and pleasure are excited, he develops a hot interest in literature which ultimately becomes a permanent one. He then gets hold of literature as a dog gets hold of a bone. Another preliminary for the enterprise of forming the literary taste is to create and preserve a bookish atmosphere. The boy must feel that he is amidst books whom he might approach as he approaches his friends. The school library is a potential factor in enticing the boys to cultivate the habit of reading. It must constantly present the boys with attractive books copiously illustrated and with beautiful get-up.

In the case of school-boys, (of course, this is possible only with the boys of higher classes) the teacher has an important part to

play. He has to initiate the boys carefully into the pleasures of reading. Poetry, if properly handled, reveals wonderful vistas. Boys are not aware that poetry is music. The teacher has to read poetry aloud so that the boys might catch the full luxury of the music. Again, he has to convey all the emotions of a poem through his voice — emotions such as the call of the blue sea, the pretty stars and the serene hills. The imagination of the boys will be kindled and it will divert their spirit of adventure into literary fields. The teachers must introduce the boys to fables, fairy-tales, legends and myths which will satisfy the boy's love of faery and of adventure and will stimulate him to take to literature. We need broadly hint at Truth and Beauty and the boys will develop an aesthetic sense which will be of great use in later life. To help them form a literary taste we can organise Reading Clubs of advanced pupils once a week, when we can read for them beautiful pieces of literature.

Drama is another branch of literature which may have a special appeal to pupils. The teacher can now and then present selected scenes from plays. He can encourage pupils to enact select scenes. And yet another effort, though a difficult one, is to exhort pupils to throw into dramatic form the substance of any story. [In all these things greater voluntary effort and better results can be had in the pupils' mother-

tongue.] Dramatization is a Play-Way of learning and it will definitely create in the boys a taste for reading more and more for themselves.

In schools usually the library classes afford scope for forming literary taste. The boys are free to choose books which cater to their likes. The teacher can guide the boys and encourage them to read for themselves. He can have the stories told by the pupils or the characters described. Then he can get the class to discuss the stories read. The boys will be tempted to read for themselves, and in all these ways, they will gradually develop a literary taste quite unconsciously. The boys must be allowed to form their own impressions which may be scrutinised by the teacher. They may be asked to collect poems and prose passages which have a special appeal for them. They may even commit some to memory and think over them at times. This is what is called mental stock-taking, which is the acid test for the perfect formation of a literary taste. And when the boy advances in life, this mental stock-taking may enable him to make a valuation in terms of his life. The literary taste, so laboriously cultivated, ultimately helps to disclose Beauty and Truth and leads one towards living a fuller life. And, after all, that is the aim of all education. Hence the necessity of trying to form the literary taste even during school-days.

BOOKS

For all the Books Advertised in The Educational Review and for text-books and books of every description, please write to:

THE MANAGER,
THE EDUCATIONAL REVIEW (Book Department)

14-A, Sunkarwar Street, Triplicane, MADRAS

REALLY USEFUL BOOKS FOR THE LIBRARY

1. Introduction to Journalism by S. P. Thiagarajan.

"A rich mine of information and a valuable guide. Mr. Thiagarajan is an experienced and brilliant journalist himself and by writing the book he has rendered a distinct service to Indian journalism." Says Brelvi, Editor, The Bombay Chronicle.

"There is nothing that I can add to in this book. It is so exhaustive" says Mr. Sachidananda Sinha, former Finance member of the Government of Behar and a distinguished journalist. Price Rs. 3.

2. "Is Civilization a Fraud" ? and other essays by N. K. Venkateswaran, B.A. L.T.

This is a cameo group of reflections and impressions about tastes and tendencies in this age of 'civilization' and 'progress'. A book that ought to be read by both the young and the old. Price Rs. 2.

He is a facile coiner of bright phrases, full of picturesque metaphor and the wisdom of both the ancients and the moderns."

— *The Schoolmaster and Women Teachers' Chronicle*, London

3. Thoughts for Statesmen by T. N. Seshachalam, B.A., B.L., (Foreword by S. Srinivasa Iyengar.)

"Mr. Seshachalam gives us a hundred and odd pages of aphorisms of eternal validity and truth"

I feel sure that every reader of this book will derive much pleasure and profit from its perusal and I would congratulate Mr. Seshachalam on the care and discrimination with which he has made his selection of luminous and seminal thoughts on the problems that perpetually vex the hearts and entangle the feet of men.

The book will provide profitable reading in these days.

— *India and United Indian States*, Delhi.

4. Kamban's Kosala. (Foreword by James H. Cousins.)

India's message of spiritual medicine for human life is touched on in this book.

Mr. Seshachalam points out by comparisons with the earlier Tamil poets how Kamban has not only assimilated all that was poetic in earlier Tamil literature but has improved on their ideas and expressions where such ideas and expressions were deficient in poetic merit. He has also drawn comparisons with the later poets and has shown how they often missed the poetry of Kamban and unsuccessfully tried to imitate him.

— *The Hindu*

Price Rs. 1-4-0.

5. Kandapuraṇa Venba. (In Tamil) by Venbappuli Veluswami Pillai.

Retells in flowing *venba* stanzas, the famous story of Skanda (or Subrahmanya) as recorded in the ancient *Kandapuraṇa*. Price Rs. 4.

6. Rajatarangini. (In Tamil) by Panditastroman V. Krishnamacharya.

Records for the first time in Tamil Kalkana's account of the Kings of Kashmir, the greatest work on history in Sanskrit literature. Excellently adapted for non-detailed study in fourth and fifth forms. Price As. 0-10-0.

7. Kadambari Kalyanam. (In Sanskrit) of Narasimha Kavi Edited with an Introduction by V. Krishnamacharya.

A Sanskrit drama of the 14th century on the theme made immortal by Bana's prose romance. Of considerable literary and historical interest. Price Rs. 2.

8. Dandin's Kavyadarsa. (In Sanskrit)

Edited with English translation, notes and a rare, hitherto unpublished commentary by Vadi Ghargala Price Rs. 1.

THE EDUCATIONAL PUBLISHING COMPANY,
THE AGARAYANAGAR, MADRAS.

MELODY ORIENTATION OF LIFE AND EXPRESSION

BY C. R. SRINIVASAN, B.A. AND C. R. RAMANUJAN

Ritasya thanthu, (Key to right action.)

It is an old saying in the mouth of every Indian that sound is the true source of all manifestation and expression of life. *Sabda-Brahm* is the root of all. This is the only great truth that the *Vedas* hide. *Veda* is *vidya*, an art, an ideal to be realised in the life of every one. Melody not only pleases the ear but gives into the hand of every active man a precious tool to mould life into music, and to realise the thrill of the Great Thrill behind all Nature and life.

Let us see what Beethoven had said: about melody.

"I must despise the world which does not know that music is a higher revelation than all wisdom and philosophy and the one incorporeal entrance into the higher world which comprehends mankind but which mankind cannot comprehend."

It is for the man of sound culture alone that the door of melody flies open to the gentlest attempt. All the other fine arts require years of practice to gain the mastery of skill. But voice is the most cultured of the senses. Just as the eye sees subtle differences in colour so does the ear perceive with the greatest ease, differences in sound.

The truth is perceived first by melody and the same truth is realised in all the other arts which require command of the brush or that of the chisel. The other arts perfect life by strenuous striving to get perfection.

The Vedic ideal is one of melody. It is the bridge to connect the creative genius of

man with that of nature. All scientific discoveries are due to this thrill in the ardent stirring of the mind to fit in a new phenomenon into a theory or hypothesis. The hypothesis is at once changed by the creative genius of imagination, to include the new fact observed. All scientists are poets of the highest order, just as all warriors are poets of military plan and achievement. All human activity is to be raised to feel the kiss of inspiration. Music is the one art. This great truth is now picked out for the onward march of human progress in the realms of creative activity. Melody is not a mere group of notes giving a pleasing sensation. Great paintings are not to please the eye only. All great sculptures are expressions of the poetry of surfaces, as painting is a poetry of colours, lines and forms and perspectives.

Yogam, gnyanam tatha sankhyam vidya silpadi karmacha. By this process the melody, rocked in every whispering leaf and on the tiny ripples of the lake, can be caught. There is no movement which cannot be turned into melody. Such is the simplicity and triumph of the ancient art.

Wherever there is change, the law of melody holds good. The movement of electrons is not mere rotation. It is melodic. This aspect has struck us but has not been developed. The work is chiefly restricted to the revival of the fine and industrial arts. The need of the common man is to mould his creative life to a higher perception of order and law.

In the name of culture the minds are made dust-bins of other people's ideas. The creative mind is never stirred up to rise to higher levels of thought and inward joy. The examinations are mere poison gases to create tears. The present system has dulled the edges of the mind. A few like C. V. Raman burst the shell of artificiality and rose to higher realms with robust imagination and strength of resolution.

The work of Beethoven is a proof that Nature can be turned into melodies with the magic scale of the notes. So does the *Sama Veda*.

We lost the key and dropped it into the quagmires of artificiality. Modern Karnatic Music is a huge camel carrying on its back loads of technicalities, as the caravans used to carry. There is this difference. The caravan takes only those things that are useful to him. He does not load the camel unnecessarily. But the camel of Karnatic Music carries loads of very little value to any one. They serve one purpose. They are solid matter for examination.

It is a pity that we are in search of ghee when butter is already with us. The grammarians of melody instead of showing the way of the *Vedas* erected great tombs for the decent and royal burial of the ancient truth of melody. Modern music is a revel in untrue *akarams* based on permutations and combinations of notes. The art is to be completely overhauled, if the *Vedic* art is to take its place.

VEDIC ART

It is both for pleasure and culture of the full man. It lifts him to higher realms of refinement and thrill. It stirs the creative imagination. Each finds joy in his own

work. Each knows what is right and wrong. Each has the standard of criticism in his own hands. The works of art can be truly assessed in the right manner. At present there is no touch stone to note the grade of gold in works of art.

Artificiality has blinded our eyes and the result is we are guided not by wisdom but by the authorities of the so called masters.

This art makes every child live in joy and learn with joy, to sing, to draw, to paint, and to mould. Can the Karnatic camel give us the key, if it is hid in the load?

We must get back the mind of the child through arts both industrial and fine. The true mind of the artist is similar to that of a healthy child. Let us be allowed to close this with a few words about children.

"Allow the children to come to me. Suppress them not, check them not, control them not for the kingdom of heaven is theirs."

Children and God are precious to those who hold them dear to their heart, says an Indian proverb. குழந்தையும், தேவரும், சென்றிடாது மிட்டுத் தீ.

Let us see in what way we are different from our children. Children, when alone, commune with nature, talk to every flower and leaf, sing to every shell and butterfly, play with the beating waves and everything living and moving and not moving are their intimate friends.

They identify them as their own play-mates.

Their imagination is wonderful. They can imagine the bed to be a vast sea. They can think the chair to be a mighty ship.

They can think of match-sticks as splendid soldiers marching to battle. They can think of the cat as their mother and the dog as their brother and the lamb as their sister.

Their love overflows everywhere. Ours is cribbed and confined. We shrink ourselves into the dark cave of our hearts. But they leap from their heart and run and play anywhere and everywhere. Our love converges to ourselves. Their love is divergent, going out in all directions away from the heart.

The life around them and life in them are identified as one and the same. There is ONE LIFE felt and enjoyed. Such natural and easy finding of the one-ness of Life we have lost in the activities of the World. We need poets and artists to elevate our mind again to the original level of the child mind.

The innocence of childhood is the bright Lucifer. It falls down in the affairs of the world as Lucifer fell never to rise again.

The minds of all great artists and poets echo the child-mind.

To get back to the child-mind is not an easy matter. With the race of life we have developed passions. These must be well controlled and held under stern discipline. The restraint must not act as the leash that holds the bloodhound. Restraint melts away like dew, when wisdom and knowledge and experience turn the unripe mind into the mind of the artists.

He is a great dramatist, who is in full sympathy with the sinner and the sinned. He loves all like a child. The artist who paints the nude must have the mind of the child without any tint of sex-life and sex-contact. So is the case with the sculptor.

All artists have lived life and experienced the ebbs and flows of life. They have also mastered their minds to such a high level that they are able to bequeath to the world masterpieces of poetry, painting and sculpture and song.

Such is the value of a child-mind in all works of art. Their hearts are filled with great love and beauty. All are embraced and enshrined in their hearts, as the child holds everything dear, von Ewald Welzel says.

"There are three ways leading our mind from the worry of the present to the joy of life. The first way is WORK. The second is to allow the mind freely to run over landscapes, the handiworks of God. The third and the most important is the way leading us to the heart of children." Children are the abstract of all resistances against the injury and injustice of the world. Children are the most precious treasures left in our loving laps. If we forget them we lose their kingdom and their glory. In our children are planted our blood and nature, our mind and our precious spirit. In them we are immortal. Children are the fortunes of the FAMILY. Children are the fortunes of MANHOOD. They are the future and the greatness of the State.

The kingdom of children is the kingdom of the ideal, the kingdom of purity and the kingdom of innocence. They are the joy, the heavenly fortunes and laughs.

To bring up children is the most pleasant task of the parents.

Childhood is a piece of Paradise on Earth. How often children compel us to walk along the path of God! In them we forget ourselves. In them we get refreshed and seek new things in life. They change our

mind to new angles of vision and make us rich in the melody of life.

In the beaming eyes of our children we find ourselves again and find a noble comparison of great life against the tortuous course of our daily lives and activities.

Those who have no children to care for, those who have no serious work for the mind, those who see not God in Nature and in themselves have lost the spice of life and its thrills. They have lost their God and their lives are of no value to the nation.

He is not a poet who does not see around him ample matter for great themes. He is not a painter who sees not around him ample themes for painting. He is not a singer who finds not themes everywhere around him. He is not a scientist who sees not the riddle of life everywhere.

The mind of the artist is that of the child but made richer with the warmth of summers and coldness of the winters of life.

THE BRATACHARI MOVEMENT

By N. CHAKRABARTY, M.A. (LUCK.), B. T. (CAL.), M. R. S. T. (LOND.), Assistant District Inspector of Schools, Ajmere

NO other big government official was ever held in higher esteem by Tagore than the late Mr. Guru Sadaya Datta, of the Indian Civil Service the founder-president of the Bratachari movement, for upholding and maintaining the prestige and traditions of India and reviving her ancient culture and art. Mr. Datta felt that the happiest part in the lives of the young men and women of our country was anything but happy. To admit frankly, the lives of our boys and girls are full of miseries, troubles and dullness. The Bratachari Movement endeavours to implant in the young minds the seeds of unity and brotherhood, of dignity of manual labour, of joy of life. It tries to give them the power to fight poverty and unemployment, to do away with the rinks in the society and to "dispel the gloom of despondency that has now taken possession of every Indian home". It aims at developing the true ideals of Indian personality and nationalism and stands for real democracy by waging a revolt against the snobbishness of

our modern system of education and of the growing artificiality and sophistication of life.

The founder-president drank deep into the ancient traditions and culture of the country and derived the strength of the Movement from them. Sad imitation of everything western has been discarded, as it has generated in us a deep inferiority complex. The ancient traditions, which lie scattered all over the country, are of great importance and national value in so far as they integrate the race with its history and culture. The Movement seeks to enable the entire population of India to 'march forward with confidence and self-respect while keeping their feet firmly on their own traditions'.

What to speak of the school, every Indian home feels and experiences the absence of joy in everyday life—joy, which gives courage to the spirit in the struggle for existence and creates zeal for individual as well as group work. The Bratachari Movement

claims and that rightly so, to be the perennial source of greatest good to the greatest number and immense joy to the society.

National Education! We talk about national education and prepare schemes for that, but we do not pay due regard and attention to our national ideals and culture. Education based on such Movements, as Bratachari can only lead to a real national awakening. It is a painful truth that games and plays practised in Europe are regarded as dignified and our own games and plays as inferior. We have forgotten to take pride in the rural culture of our country. The Bratachari Movement claims to remove this mental attitude.

We have so far discussed the aims and objects of the Movement. We shall presently see the ways and means that have been adopted by it, to bring it to a successful end. It infuses in our young men and women healthy, cultural and physical activities and a true spirit of service to humanity by rural welfare work. A number of set mottos and vows, as well as a set of folk songs and dances, have been adopted by the founder-president in order to develop its cultural aspect. With the magic touch of Mr. Datta, the indigenous folk songs and dances have got new life and vigour and have brought a high aesthetic taste and 'a joy for ever'. The ideals found in the songs have their ethical value too. The dances are in conformity with the songs and demand all possible varieties of movement of limbs—movement necessary for an all round development of the body. Thus the Bratachari gets moral, mental and physical training through the vows, the song and the dances. And this is the very type of activity which is much needed by our youths today—activity which can furnish

the indispensable inner motive force for national progress'.

To a Bratachari the school is a part and parcel of the neighbourhood and the region. He connects them through social service and by doing various community works, namely, jungle and hyacinth clearance, excavation of canals, making of roads, first aid, nursing the sick and other services which meet the rural needs of the country.

Within the short period of its existence the Movement has become immensely popular in and outside Bengal. The students are earhest about it and have not only done great service to the people of the country, but also regenerated their own selves physically and morally.

Besides Calcutta, the headquarters of the Movement, there are other training camps in different centres, which impart Bratachari lessons in mass drill, dance, acrobatics and methods of social service. The school and college teachers from Bengal and other provinces are deputed in large numbers to these training camps. The development and popularity of the Movement is mainly due to the untiring efforts, keen interest and careful and able guidance of the founder-president, who made extensive tours and secured the sympathy of the leaders of public opinion, high government officials and others. He made his way to England and demonstrated the features of the Movement and has, it is reported, 'evoked unsolicited appreciation from all shades of opinion.' The sphere of the Movement is not limited within the arena of schools and colleges. Many big people of the country have also joined it by signing a pledge and have promised to live up to the Bratachari ideals and to observe the spirit of the vows.

An all Bengal Women's Bratachari Training course is annually held under the auspices of the Bengal Bratachari Society, the course of which includes Bratachari ideals, rhythmic exercises, traditional national dances and songs, national games, principles of village reconstruction, practical lessons in first aid, hygiene and manual work, national geography, national history and some constructive activities.

The Movement does not stand for, or attach itself to or comprise of any particular class, creed, community or sex. It is suited to the Hindus, the Muslims, the Christians and all other communities and castes, both men and women. It can be successfully applied in places with necessary modification

according to the local needs and requirements. The communalism which is the bane of our country and which very much retards our progress, will surely disappear, if such universal movements are thoroughly and effectively spread over the land. It can be fervently hoped that the Movement will appeal to the people of our country most intimately, as its basic principles are not foreign to us—they are rooted in the soil of our motherland.

'The Movement has also wide scope for expansion which, when given effect to, will promise to be a great kinetic force in which will lie embedded the germs of renovation of the young Indian generation.'

BOOKS ON SRI SAI BABA

TELUGU

Sai Leela by Rao Sahib B. Papiah Chetty	Rs. A
Sai Baba Sahasranamavali	... 0 12
Geetavali by Ramamurthi	... 0 2
Kirtanas on Sai Baba, Parts I and II	... 0 1
Harikatha on Sai Baba	... 0 1
Sainatha Pooja Mananamulu	... 0 2
Songs by Satyanarayana	... 0 4
Sai Nakshatramala	... 0 2

TAMIL

Sai Baba Namavali with meanings	... 0 1
Devotee's Experience Part I (New Edition)	... 0 6
Sai Baba Sangeeta Keertanam (New Edition) by Sow. Ammirtha	... 0 1
Sai Sadgeetamalai (New Edition) by Sow. Rajam	... 0 2
Sai Geetavali by Sow. Sakuntala	... 0 1
Sai Baba's Dhyana Sankeerthan by Kumarananda Swamy	... 0 1
Sai Baba's Bhajanavali including Dwaraka Mayi Bhajana Paddhathi	... 0 6
Sai Bhajana Paddhati	... 0 5

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

THE STATUS OF THE INDIAN TEACHER THROUGH THE AGES

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

OURS has been the land of Gurus, Teachers and Aachaaryaas, from time immemorial. The land of Spirituality must needs be so. The supreme gift of our Motherland to the rest of the world is Education in the fullest and the highest sense of the term. Our literature and art are abundantly eloquent. These were transmitted to posterity by a sound system of education.

It is the purpose of this article to examine the status of the teacher during the Vedic and post-Vedic Ages. In the Vedic Age the duty of teaching devolved on the Brahmans. Those who did not do so became the butt of society. The perfection of the people (Lokapakti) was the object of such teaching. Teaching and learning were so common a feature of the Vedic Age that Vedic texts disclose several classes of teachers. Thus we have the Gurus, who stood in loco parentis to the disciples dwelling with them ("Antevaasis") and who imparted to each the knowledge for which he was fit. Those disciples who remained with their Guru for life were called "Antevaasis". There were apparently different grades among these Gurus. There were the Aachaaryaas, the Shrotriyaas, the Maha-Shrotriyaas, Kulagurus, Shramanaas, Taapasaas, and Vatarasanaas. The Aachaaryaas and the Kulagurus were in charge of numbers of pupils who flocked to them from far and near.

XLIX—87

The Shrotriya was one in whom the baser passions had been subdued by generations of Vedic study and contemplation.

The Taapasaas were those who practised austerity and taught the people who went to them.

The Vatarasanaas were ascetics in the *Rig Veda*. Their teachings are mentioned in the *Taittiriya Aranyaka*.

The Munis are described in the *Rig Veda* as long-haired ascetics of magic powers with some divine afflatus (Devehita) and in later texts as profound students practising austerities.

The Aachaarya was the spiritual teacher of the highest grade. He received no fee. The Guru was of a lower order in erudition. He paid special attention to moral development. The Upadhyaya imparted instruction only in some particular subject, and received fees. The Sikshaka gave instruction in arts like dancing. The Taapasas, and the Vatarasanaas were forest dwellers, and their teachings have been preserved for us in the *Aranyakas*.

Again, there were teachers outside the regular class of Brahmans, although such were unusual. We have references to Kshatriya teachers like Janaka, Ajaatashatru, Jaivali, Silaka, Dalabhya and Kaikeya.

There were wandering scholars who went through the country taking part in discourses and discussions, and won the prizes staked

by disputants. There were the Brahma-vaadins, Brahmavadyas and Brahmodyas. The title of "Vipra" or "Kavi" was the reward of a scholar who had beaten the others in discussions. Such debates and disputations are mentioned in the Atharva-Veda, where the Opener (Praasa) and the Opponent (Prati-Praasa) are contrasted. The *Brahmana* literature gives pointed reference to the questioner, the cross-questioner, and the judge at a disputation.

Lastly there were the less orthodox schools of scholars, the "Sthaviraas", the "Sramanaas", and the "Charakaas". The Sramanaas were at first strictly in the orthodox fold, but in later times they departed from tradition. The *Kausitaki Brahmana* mentions Sthavira (Elder) apparently a religious teacher, judging by the use of the term (like Sramana) in later times.

The *Pratisaakhya* mentions "Sakalya. Pitṛ" as a Sthavira and the founder of the *Rig Veda* school. The *Satapatha Brahmana* mentions "Charakaas" as teachers, but they are dedicated to ill-doing in the *Taittiriya Brahmana*, and had apparently developed secular arts like rope-dancing. But some of the Charakaas continued as Vedic teachers, and Panini had made mention of them.

By the end of the Vedic period there were teachers of all sorts going about the country. The *Brihadaranyakopanishad* sounds a note of warning. It describes false teachers of various classes, those who were hilarious going abroad begging and living on handicraft, those who had a smattering of Vedic texts and were going about begging in towns, rogues who displayed their braids of hair, and adopted mendi-

cancy, those who allayed the influence of evil spirits for a consideration, those who imposed on the people by wearing ear-rings, red robes and skulls, and lastly those teachers who practised deception by arguing in cycles and epicycles, and by the use of false and illogical examples.

The Age of Rationalism is reflected in Panini's classification of teachers. Aastikas were those who believed in life after death. Naastikaas were those who did not believe in life after death. Daisikaas were those who discussed the question in a vein of scepticism. The Brahmavaadins were the expounders of the sacred texts. Brivrajikaas were the followers of the *Nivritti Maarga* or renunciation of works and held that the pursuit of peace was the highest objective in existence. The Bhikkus were those who had renounced the world, but acted as teachers. Some of these were near populous tracts (Naikatikas), while others lived in forests far from human haunts.

Before we take up the question of the qualities of teachers, let us refer to the classes of teachers in the post-Vedic period.

There was the Aachaarya, the spiritual teacher of the highest grade, who took no fee and did the teaching for its own sake.

Then there was the Guru, a teacher of a somewhat lower order in erudition, who also imparted knowledge gratis, but paid special attention to moral development.

There was the Upaadhyaya who took fees and imparted instruction only in some particular subject.

There was the Sikshaka, who gave instruction in arts like dancing (Bharata-Naatya).

Then there were the teachers who had given up the world, like the Buddhist Bhikkus, Jaina Nirgranthas, and the Aajivikas, who were styled Parivraajikaas by Kautilya and Asoka, and Sravanas by Megasthenes. There was simplicity and conformity to certain common types in the teachers of this period in place of Vedic variety and multiplicity.

Next, let us examine the qualities of teachers as revealed in the sacred texts. From stray references in the texts we learn that in the Vedic Age a teacher had to possess the following qualities:

1. His life must be pure and blameless.
2. He must be a storehouse of knowledge.
3. He must be full of sympathy and charity.
4. He must be cheerful and lively, possessing polished manners.
5. He must be orderly in habits and regular in routine.
6. He must possess a magnetic personality.
7. He must be gifted with a sense of proportion, having the courage of conviction.
8. He must be a fine disciplinarian.
9. His outlook on life must be optimistic.
10. "Social Service" must be his motto in life.
11. He must be kind to all, gentle and pure in speech.
12. He must have a passion for profundity.
13. He must live by begging.
14. His aim must be not merely to educate students, but also to educate people at large.

The *Upanishads* require the following qualities in a teacher:

1. He was to come of a family of Vedic teachers, and be intent on the acquisition of the highest experience.
2. He must throw his heart and soul into his work.
3. He must be like a parent unto his disciple.
4. He must add the force of his example to the influence of precept.
5. He must be what he is, not merely what he taught.
6. His fame attracted students from abroad. (Foreign lands).
7. He must be capable of imparting the highest knowledge to his eldest son or to a worthy disciple, and to no one else, provided the recipient was tranquil in mind. The example of Maharshi Varuna teaching Brahmavidya to his son Bhrigu may be recalled.
8. He must be large-hearted. He must not conceal anything from his pupil if he had stayed with him for a year.
9. After satisfying himself with the character of his pupil, he should impress the essential points and impart true knowledge after making sure of the earnestness and level of intelligence of the pupil.
10. Humility was the chief characteristic of a true Guru. (Cf. Pippalada in the *Taittiriya Upanishad*).
11. The Guru would answer questions put to him if he had the requisite knowledge. The idea of palming off false knowledge as true or posing as an authority on matters outside the direct range of his study and experience was utterly foreign to him.

12. According to the *Taittiriya Upanishad* it is part of the valedictory address of the Guru to his disciple that the latter should listen with respect and veneration to those who were greater than himself, and that his own example might be followed only in so far as his conduct was above reproach.

13. Skill in exposition a teacher must possess. "Vaagvidam Varah." Narada is spoken of as well-versed in letters. But this qualification was not regarded as essential in spiritual training, where the teacher taught more by example and inspiration than by words. One word was enough for the earnest student intent on the acquisition of knowledge. Even this word was sometimes replaced by a nod or a Mudra, a sign symbolical of some spiritual truth, so much magnetism was supposed to be exercised by the teacher's personality.

The choice of a Guru was based on three considerations.

1. Heredity. It was a recognised criterion.

2. His erudition, powers, conduct, and the model of life led by him.

3. For the teaching of spiritual knowledge, the mystic lore of the Veda and the Vedanta, resort was made to a Shrotriya, a teacher whose ancestors had been Vedic students for at least three generations, who was a specialist intent on meditation as well as study.

So far we have been devoting our attention to the status of a teacher in Ancient India. Let us now turn to the modern teacher and examine his status under the existing conditions. This will be the topic of my next article to the "Educational Review."

A RARE COMMENTARY ON THE GITA

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

RAJANAKA Ramakanta, who lived about the close of the ninth century A.D., wrote a commentary on the *Bhagavatgita* called 'Sarvatobhadra'. It is not very well-known, but it is of great interest on account of the philosophic and religious views it enunciates.

Rajanaka Ramakanta postulates the identity of the *Brahman* with the universe of matter and spirit. According to him the *Brahman* is only *chit* or *samvit* (intelligence). He is without a second. He transforms Himself into the universe of intelligent and non-intelligent substances by His own immanent *shakti* (or potential energy) called *maya* like the images in the mirror.

This statement contradicts the experience which presents a multiplicity of objects. Or in other words, each and every object in the universe is distinct from another in name and form, according to our experience.

This kind of experience is mainly due to *avidya* or nescience. The converse of this *avidya* is called *vidya*, (knowledge or right cognition), by means of which the *atman*, the non-intelligent substances and the universe are recognised to be identical with the *Brahman*.

The sole source of *vidya* is the path of *jnana-karma-samuchchaya* or the path in which there is coordination of the path of knowledge and the path of works. This has been clearly explained in the *upanishads*. But a person by his own meditation should realise his true self. Or he may resort to the *yogic* meditation as enunciated

by Patanjali for the realisation of the *atman* or the attainment of God. He must also do the duties or works that the scriptures enjoin him to do consistently with his status in life and not opposed to God's plan and purpose in life. The section of the scriptures, that treats of these duties, prescribes a code of conduct that leads to happiness.

Iswara, cit and *acit* are the transformations of the Supreme *Brahman*. These three are not different from each other. The *Iswara* aspect of the *Brahman* retains the magnificence and splendour of the Infinite *Brahman*. But the *cit* and the *acit* are only partial manifestations of the same *Brahman*.

Out of what is called *prakrti* is evolved the *jivas* or individual souls and also the primordial matter. This *prakrti* is not different from the *Brahman*. But on the other hand it is part and parcel of the *Brahman* itself. *Jivas* are infinite in number. But Rajanaka Ramakanta accepts the twentyfour modifications of the *Prakrti* excluding the *jivas* as accepted by the *visishtalwaitins* and other realists.

The creation has been classified under two heads, namely (1) *Daivi Srishti* and (2) *Asuri Srishti*. Of these, those that are created under the first (i.e. the *Daivi Srishti*) are again subdivided into the two broad classes of men and the *devas*. The *devas* are Indra and others who rule the universe till the end of their regime and those *jivas* in the world who by the performance of good actions attain *Swarga*. But the *Swargaloka* does not give everlasting bliss. The souls enjoy the fruits of their *punyakarma*

No School Library Should Fail to Possess

OXFORD PAMPHLETS ON INDIAN AFFAIRS

Latest Titles

- No. 9. The Land and its Problems
" 10. Industrialization
" 11. Languages and the Linguistic Problem
" 12. The Health of India
" 13. Iraq
" 14. The Aborigines

Ask for a complete list

Each As. 6

OXFORD WAR ATLAS, 1939-1942

Second Indian Edition
by

J. H. Stembridge and
R. V. Leyden. 18 maps
and explanatory Text.

It includes a number of
general maps and diagrams
dealing with the economic,
political and strategical
background of different
countries or parts of the World.

Rs. 2

FOOTPRINTS ON THE SANDS OF TIME

by

F. G. Pearce

Bound in cloth & jacketed
Very fully illustrated

This is a book which
will give young readers
a full and comprehensive
idea of human history as
it has been shaped by
the lives of great men
and women.

Rs. 3-12

OXFORD UNIVERSITY PRESS

THE EDUCATIONAL REVIEW

in heaven till they are exhausted. Then they are born again in the world. Of the men some are possessed of *Sattvaguna*. They realise their position in the world. They realise and attain God by the path of *jnana-karma-samuchchaya* through faith (or *Sraddah*) and intense devotion (or *Bhakti*). Others have very little of *sattvaguna* in them. They go on performing the duties prescribed for them in the *Vedas* only to attain *Svargaloka*, which does not give the everlasting bliss.

Again under those that are born under *Asuri Srishti* come (a) the non-Hindus, generally called *mlechchas*, who do not possess any *sattvaguna* in them and who are also known as *Rakshasas* and (b) those who born as Hindus, are ignorant of the *Vedas* or the path of *jnana-karma-samuchchaya*. They spend their time in doing heinous crimes.

After creation the *Brahman* enters the universe. So says the *upanishats*. Or in other words, He is apprehended both as a transcendent and an immanent God.

The ultimate aim of life is the emancipation of the soul from the bondage of *Samsara*. This rests on the presumption that existence is an evil. Such an emancipation is only possible through *jnana-karma-samuchchaya* as stated above.

•One other simple path for the realisation of the *atman* and the attainment of God is given by *Rajanaka Ramakanta*, when com-

menting on the *charama sloka* (*Bhagavat-gita*, XVIII-66). In this respect, he follows at least very closely the teachings of *Ramanuja* in expounding the *prapatti-marga* or *saranagati*. Therein *Sri Krishna* says, "Completely renouncing all *dharma*s, seek refuge in Me. I will release you from all sins etc." Here the word, *dharma*, has been interpreted to mean the path of *jnana-karma-samuchchaya*. That means the *atman*, that seeks salvation, must approach God with loving devotion and look upon God as both *upaya* (the means) and *upeya* (the end). It is the grace of God alone that confers everlasting bliss. Only he can attain God, whom God elects. Here the author quotes the famous passage in *Kathopanishat* (I 2-23.) that runs thus:—'The self is not reached by reflection or by steady meditation, or by extensively hearing (the scriptures). Whomsoever he chooses, by him alone he is reached. To him, this self reveals his own form.'

In *mukti*, the souls may retain their individuality, enjoying everlasting bliss. Or they may submerge themselves in the Infinite Absolute.

The religion of *Yadavaprakasa*, one of the teachers of *Ramanuja*, comes approximately very close to the system expounded in by *Sarvatobhadra*. No works of *Yadavaprakasa* are available. But his teachings have been summarised in the works of *Ramanuja*.

SRI BAGHAVAT GITA

Lectures on the *Bhagavat Gita* by the late Professor M. Rangacharya, M.A.
The most comprehensive modern commentary on the *Gita*.

In 3 Volumes. Price per each Volume, Rs. 5/-

Apply to: Messrs G. A. Natesan & Co., George Town, Madras

or M. R. Sampatkumaran, M.A., 14-A, Sunkumar Street, Triplicane, Madras.

OUR POPULAR HIGH SCHOOL HISTORY BOOKS

A SCHOOL HISTORY OF INDIA, by the late M. S. Ramaswami Aiyangar, for Forms IV, V and VI, (5th edition) Rs. 1-12-0.

TAMIL EDITION OF A SCHOOL HISTORY OF INDIA, translated by M. S. Sundareswara Aiyar, Rs. 1-12-0.

SPECIAL TRAVANCORE PORTION OF A SCHOOL HISTORY OF INDIA from 1707 to the present time, As. 0-12-0.

A HISTORY OF TRAVANCORE, by S. Ramanath Aiyar As. 0-12-0.

GEOGRAPHY

OUTLINES OF A GEOGRAPHY OF THE WORLD, for Forms IV, V and VI, by G. Srinivasa Aiyar, B.A., L.T. Part I. The Southern Continents and North America 0-12-0.

Part II. Eurasia and the World in General As. 0-12-0.

OUR POPULAR HIGH SCHOOL SCIENCE BOOKS

ELEMENTARY SCIENCE—NATURAL SCIENCE, PHYSICS and CHEMISTRY, by K. C. Ramaswami Aiyar, V. N. Viswanatha Aiyar and P. A. Narayana Aiyar, for Forms V and VI (English) Rs. 1-12-0.

MALAYALAM EDITION of the above translated by C. S. Venkataraman, B.A., L.T. PHYSICS & CHEMISTRY Rs. 1-4-0.

NATURAL SCIENCE Re. 1-0-0.

MALAYALAM SCIENCE for Form IV, General Editor P. A. Narayana Aiyar As. 0-8-0.

ELEMENTARY PHYSICS, by the late P. Lakshminarasu Naidu. Rs. 1-4-0.

ELEMENTARY CHEMISTRY, by the same author As. 0-12-0.

OUR POPULAR MATHEMATICS BOOKS

FOR HIGH SCHOOL CLASSES

A COURSE OF GENERAL MATHEMATICS, by V. Raghunatha Aiyar, B.A., L.T., for Forms IV, V & VI (English) Rs. 2-0-0.

TAMIL EDITION OF THE ABOVE, by the same author. Rs. 1-4-0.

A MANUAL OF ARITHMETIC, by the late S. Radhakrishna Aiyar, B.A., for Forms IV, V & VI Rs. 2-0-0.

ELEMENTARY MATHEMATICS, by the late Rao Bahadur P. V. Seshu Aiyar and V. Venkatasubbayya, Part II for Forms IV, V & VI. Rs. 2-0-0.

PROBLEMS IN ARITHMETIC, by the late S. Srinivasa Aiyar. Rs. 1-4-0.

ELEMENTS OF ALGEBRA, popularly known as the *Three Authors' Algebra*, revised by N. Panchapagesa Aiyar, for Forms V & VI. Rs. 2-0-0.

PREPARATORY ALGEBRA, by V. Raghunatha Aiyar Rs. 2-0-0.

A NEW GEOMETRY FOR HIGH SCHOOLS, by A. A. Krishnaswami Aiyangar, M.A., L., for Forms V and VI. Rs. 2-8-0.

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

TRADITION IN CURRENCY: COINAGE *

BY SRI P. B. RAMACHANDRA RAO, B.A., Bangalore

TO many of us, terms indicating coins denoting value and conveying the means of exchange, such as *panam*, *varahan*, *kasu* and *duddu* are familiar, as they have been coming down to us since ages. We have been using these terms of monetary value in our daily life, though these particular species as coins are now no more current, nor many of them any longer in existence. It is certainly interesting to know the origin, the value and the development of our coinage, which has a long tradition.

For a study of the monetary system of a country one has necessarily to study the prevailing metric system, since the monetary system originates from the metric. The monetary and the metric systems are not exclusive, but they are complementary.

The coins, *panam*, *varahan*, *kasu*, and *duddu* were in large circulation in the past. These terms are used by people speaking Tamil, Telugu, Kanarese, Malayalam and Marathi. There is therefore the identity in their expression as coins, though not in their value. How did this identity come about unless there is the identity of race? We shall see what interesting facts South Indian history throws on this.

The great peninsula of India from the the Vindhya mountains to Cape Comorin is regarded as the home of the Dravidian people. The term 'Dravidian' comes from an ethnical name, Dravida or Dramida, in Pali Damita, which apparently is identical with the adjective Tamil; and thus a title

which is applicable only to Tamils is extended to a whole family or race. The term 'Dravidian' is also employed to designate all the cognate languages spoken by that ethnic family, such as the Tamil, Malayalam, Telugu, Kanarese and Marathi and other allied dialects. We should also note that an ancient Tamil tradition speaks of a *Pancha Dravidam* or five Dravidian regions possibly referring to the Tamil, Telugu, Kanarese countries, the Marathi provinces and Guzerat. All these languages are akin to one another, and we have similar terms, expressions and usages in them.

Of the three coins, *panam*, *varahan* and *kasu*, *panam* is the eldest in tradition. *Panam* has its counterpart in terms like *hana* in Kanarese, *fanam* in Tamil and *hana* in Marathi in different parts of India and at different periods. What is the origin of the word *panam*?

Firstly, the origin may be seen in the Sanskrit term *pana*, a tiny gold piece in use since the 7th century B. C. Between the 7th and the 4th century B. C. *pana* was in use, the ancient system of reckoning values by cows, prevalent during the Vedic period, having been replaced. Through Buddhist literature then in prevalence we learn that the worth of every marketable commodity, prices, fees, pensions, fines, loans, income was in the form of a metallic currency known as *kaha pana* or *karsha pana*. It is a gold coin smallest in value. During the period of the *Sutras* and the Epics the *karsha pana* was in circulation.

Further during the period of the Andhras also it was in currency. Later on came into use the term *pana* alone, conveying a standard value as a means of exchange, and in the award of punishments for offences a person was fined in terms of *panas*. In cases of defamation if a *kshatriya* defamed a priest he was fined 100 *panas*.

Secondly, the origin of the term *panam* can be traced in the following. The standard Sanskrit work on mathematics is *Lilavati* by Bhaskaracharya, who lived about the 12th century A. D. Prior to it Mahaviracharya who lived under the patronage of the Rashtrakuta monarchs, in his Sanskrit treatise *Ganita Sara Samgraha*, a work of the 9th century, with reference to arithmetical problems refers to *pana* and *puranas* as coins. This is evidence to show that in the 9th century the *pana* was a coin in circulation. The *Ganita Sastram*, the popular treatise which is now in common use, has a great number of Sanskrit words taken over from *Lilavati*. But an original native work of very early period and of high antiquity by Nilakantha in Malayalam did exist and it is known as *Kanakku Saram*. Dr. Gundert quotes it as authority in his Malayalam Dictionary. The monetary term *pana* originates from the metric term *pana tukkam*, which was used only with reference to weights of gems, gold, pearls, etc., referred to in *Kanakku Saram*. *Pana* was the copper representative that came as a substitute, as a standard weight, since the vegetable seeds like *kundamani*, *gachakai* and others in use, varied in their weights for arithmetical purposes. This *pana*, under the more familiar name of *fanam*, finally became the foundation of the monetary system, and continues so down to the modern times.

From the foregoing two accounts regarding the origin of *panam* it cannot be said that the *pana* is exclusively the property of the Aryans or of the Dravidians, but it is a common property in tradition. It is far from my subject to lay out whether the Dravidian civilization is the oldest or the Aryan.

The terms *panam* or *fanam* in Tamil and Malayalam, *hana* in Kannada, *pana* in Marathi generally connote money apart from their being coins in themselves. These terms were added on to the name of the ruler or a presiding deity of the royal household when coins were struck. For example, *Kanteroy hana*, *Bahaduri hana*, *Viraraya fanam*, *Kali fanam* and so on. *Panam* or *fanam* which once referred to metallic currency, is in use in all Tamil districts, Kerala, Travancore and Cochin, *hana* likewise in the Kannada provinces of Mysore and Dharwar and *pana* in Marathi provinces.

The Pallavas of Kanchi had issued gold *fanams* weighing 7.5 grains with the figure of a lion on the obverse and a legend on the reverse. The Kadambaras of Kerala had issued gold *fanams* weighing 5.9 grains with the figure of the lion on the obverse and the figure of *ankush* on the reverse. The Chalukyans issued gold *fanams* weighing 6.7 grains with the figure of a bear on the obverse.

In the beginning of the 18th century, silver *fanams* known as *velli fanams* were in use in Travancore and other Tamil lands, the value of which was about a fifth of a rupee. They are all well designed coins and many are available for coin collectors. Prior to the issue of silver *fanams*, there

* Broadcast by the All India Radio, Trichinopoly.

were also in use gold *fanams*, known as (old) *palaya fanams* as opposed to (new) *pudiya fanams*, the former of the value of Rs. 4, and the latter of Rs. 3½.

In modern times, as many of us know, *panam* refers to Rs. 0-1-8 in some places and Rs. 0-2-6 in other places. The variation in value cannot be explained. The term *Duddu* means two pies in some places and four in other places. Therefore a particular coin name in use with a certain value had been adopted by many others presumably with varied values.

Gold *fanams* under the name of *Kanteroy hana* weighing 8/10 grains of gold were issued by Kantirava Narasara Wodeyar of Mysore who ruled from 1638 to 1659 A.D. Haider issued gold coins, *Bahaduri fanam* or *Ikkeri fanam* with the figure of Siva and Parvati on the obverse and his initial on the reverse. Tipu issued his own gold *fanams*. Later Krishna Raja Wodeyar issued silver *hanas* of value equal to half and quarter *Kanteroy gold fanams* with the figure of Chamundi under the name *Adda* and *Haga*. In modern times the term *hana*, which is valued at Rs. 0-4-8, is largely used by *purohits* and aged folk.

Next comes the coin *varahan*. *Varahan* in Tamil is akin to *varaha*, *henna*, *hana* and *pagoda* referring to gold coins in Telugu, Marathi, Persian and English languages respectively, while *fanam* or *panam* refers to either gold, silver or copper coinage. The term *varahan* is derived from the Chalukyan rulers from about the 5th century A.D. The Chalukyans substituted the inscription of a boar (*varaha*) for the lotus (*padma*) on the gold coins known as *Padma tankas* previously in use. On account of the figure of the boar on the coin it was named

varaha or *varahan*. The emblem of boar had been adopted by the rulers of Vijayanagar later. How and why the animal boar was adopted as an emblem by royal houses is an interesting subject, but it cannot be discussed now. The Chalukyan *varaha* was weighing between 65 grains and 67 grains of gold. Other coins of the type of the *varaha* in circulation was *poo varahan* known in Tamil, *pula varaha* in Telugu, *puli hoon* in Persian and *Star pagodas* in English. The terms *gold mohur* and *varahan* indicate coins worth Rs. 16 and Rs. 3½. The term *varahan* like the *panam* and *kasu* is now in vogue and is used in estimating the weight of jewels and precious stones. The English term for *varahan* is *pagoda*, on account of the figure of a *gopuram* or a temple tower on the coin. In Madras provinces the accounts were maintained in *star pagodas*, that is the *poo varahan*, and *panams*. A *poo varahan* equals 45 *panams* or Rs. 3½.

The figure of the boar was removed, but the term *varaha* was retained by successive ruling houses. The Muhammadans had the *varaha* coin, but not the figure of the boar under the name of *hoons*, and the East India Company under the name of *pagodas*. In Mysore there was in currency the gold *Kanteroy hana* but not the *Kanteroy varaha*, for the latter was by no means a coin but only reckoned for accounts, a *varaha* being equal to 10 *hanas*. Later, the Poligar rulers of Ikkeri coined the gold *Ikkeri varaha* on the basis of the *Kanteroy varaha* with a weight of 53 grains. Haider and Tipu issued coins under the name of *Bahaduri* and *Sultani hoon* and Krishnaraja Wodeyar, who ruled from 1799 to 1868 A. D. issued coins under the name of *Krishnaraja varaha* weighing about 52

grains of gold. The term *varaha* or *varahan* is now largely used by aged folk, goldsmiths and by brassware dealers. The use of *varahan* as a coin has long been lost, but the term surprisingly still survives very largely everywhere in India.

We finally come to *Kasu*, another coin in our subject. *Kasu* is a tiny copper coin. The smallest denomination of the copper currency was the *kasu*, a Dravidian expression, hence commonly used by Tamil, Malayalam, Telugu, Kannada and Marathi speaking races. *Kasu* generally speaks of money. Out of this has arisen *pon kasu*, *velli kasu*, *sembu kasu* referring to gold, silver and copper coins and *anai kasu* for elephant coins. The term *kasu* has been termed as *cash* in English and therefore we latterly come across coins marked with the number of cash, such as *V Cash*, *X Cash*, *XX Cash* and seen together with Kannada writing *kasu hattu*, *kasu ippattu* etc., in Mysore province. The *kasu* represents the *sheli*, the cowrie of Bengal, eighty of which from a *panam* or *pana*. Mr. Ellis identified the *kasu* with the Sanskrit term *karsha*. Even according to the law books, "a *karsha* or eighty *ratis* of copper is called a *pana* or *karsha pana*". Therefore 80 cash or *kasu* equal a *pana*.

In Travancore the smallest copper coin in use weighing 6/10 grains was known as *kasu* in the 12th century, and double *kasu* weighing 19 grains, and a *duddu* of four *kasus* weighing about 39 grains, with the figure of Krishna on the obverse and a hexagonal diagram on the reverse. The copper *kasu* or cash stands in four forms, single, double, quadruple and eight cash.

Kasu is not the pie of the present monetary system for a *panam* is equal to 80 *kasu*.

The term *kasu* is now applied and used, for the copper pie, but in expressions like *kasi malai*, *kasina sara*, *kasula danda* in different languages, *kasu*, as we know, represents small gold flat round pieces of different weights struck for ornaments. Thus *kasu* like the *panam* and *varahan*, is now not in existence, but the expression and the system of computation are still in use.

From this brief study of our coinage in tradition we learn an important fact and truth. Though this vast continent of India has been the home of innumerable languages and different literatures the common cultural heritage which prevails throughout our land is one that we have to bear in mind and be proud of Indian coinage, in spite of the multifarious species issued by different dynasties at different periods, through vicissitudes of fortune, has in it an exceptional unity which is mainly cultural.

* * *

A Prophetic General: A white-haired American general—an official observer—arrives just as fighting starts on the Egyptian front and refuses to leave the front-line troops under any circumstances. His conducting officers suggest, his aide-de-camp advises, American Headquarters come as near as possible to ordering, but the general is still out there and nothing short of the end of the battle is going to bring him in. A lifelong soldier, bearing a famous fighting name, he is the best of company in bivouacs and on the column. During one fight he was camped in a *wadi* with a number of Press Correspondents. Alarmist rumours kept coming in. The general stoutly said: "I don't believe any of them. Keep the Army on tea and they will beat Rommel every time."

MIDDLE SCHOOL CLASSES

ELEMENTARY MATHEMATICS, by the late Rao Bahadur P. V. Seshu Aiyar, and V. Venkatasubbayya, (English) Part I for Forms I, II and III. Rs. 2-0-0.

TAMIL EDITION OF THE ABOVE, translated by S. Sivaraman, B.A., L.T. Part I for Form I, As. 12. Part II for Form I, As. 10; Part III for form III, As. 12.

TELUGU EDITION OF THE SAME, translated by A. Jayaram Row and S. Krishna Rao Part I for Form I, As. 12; Part II for Form II, As. 10; Part III for Form III, As. 12.

A TEXT BOOK OF ARITHMETIC FOR LOWER SECONDARY OR MIDDLE SCHOOLS (English), by the late S. Radhakrishna Aiyar and K. Vaidyanathaswami Aiyar Part I for Form I, As. 12; Part II for Forms II and III, As. 12.

EXERCISES IN ELEMENTARY MATHEMATICS for Training and Middle Schools, by M. D. Gopalachari, B.A., L.T. Tamil edition, As. 12; Telugu edition, As. 12.

ENGLISH READERS

MODERN INDIA STORY BOOKS by Mrs. Corrie Fearon. I. Folk Stories of the Nations. for Form I. As. 8. II. Some Famous Fights, for Form II. As. 6.

WONDER BOOK, by Nathaniel Hawthorne, for Forms III, IV & V or VI As. 8.

TANGLEWOOD TALES, by the same author, As. 8.

ADVENTURES OF ULYSSES, by Charles Lamb, As. 8.

THE HEROES, by Charles Kingsley, As. 8.

THE LITTLE DUKE, by Charlotte M. Younge, As. 10.

THE CAPTURE OF MEXICO, by William Hickling Prescott, As. 8.

A VOYAGE TO LILIPUT, by Swift, As. 4.

THE MAHABHARATA, by P. V. Jagadisa Aiyar, As. 12.

GRAMMAR AND COMPOSITION

A HIGH SCHOOL MANUAL OF ENGLISH, by N. G. Welinkar, Rs. 1-8-0.

HAND-BOOK OF ENGLISH LANGUAGE, by K. Subramania Aiyar Rs. 1-4-0

OUR POPULAR COMMERCIAL BOOKS

BOOK-KEEPING & ACCOUNTS, by the late Rao Sahib S. Vaidyanatha Aiyar latest Revised 8th edition ('40). Rs. 3-8-0.

COMMERCIAL PRACTICE (Revised), by the same author, Rs. 3-8-0.

TEXT-BOOK OF TYPEWRITING, by the same author, Rs. 3-8-0.

INTERMEDIATE BOOK-KEEPING, by K. Subramania Aiyar, Rs. 3-0-0.

ELEMENTS OF BOOK-KEEPING, by the same author, Rs. 1-8-0.

BOOK-KEEPING FOR BEGINNERS, by T. V. Subramania Aiyar, Rs. 2-0-0.

COMMERCIAL CORRESPONDENCE, by the same author, Rs. 1-8-0.

COMMERCIAL ARITHMETIC by the same author, Rs. 1-4-0.

GRADUATED EXERCISES IN TYPEWRITING, by the same author, Rs. 1-4-0.

TAMIL PUBLICATIONS

RAJA RAJA CHOLA I, by the late P. V. Jagadisa Aiyar, As. 8.

BHOJA CHARITRAM, by K. S. Ramaswami Sastriar, As. 10.

KALIDASAN, by the same author, As. 12.

MANU CHARITRAM, by R. Rangachariar, As. 10.

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

SRINIVASA VARADACHARI & CO.,

PUBLISHERS, 2/16, MOUNT ROAD, MADRAS.

EDITORIAL NOTES

A WRITER in *The Hindustan Review* examines the basic necessity for a

Educational Ideals in Post War India

change in our educational ideals, if our political ideology, in its improved form in the post-war period, should function successfully. He says that our educational system, up to the present, has not been fully national either in outlook or even in extent of operation, and it has been for long dominated by class, caste and foreign superiority complexes. The national maximum of extent for education is that it should reach and benefit every single individual born in the land. The ideal of national outlook should aim at giving a full mental growth to every child and at furnishing it with a stimulating environment. It is this universality of ideal both in space of operation and in efficiency of instruction that should be attempted to be realized. Whatever might have been the Wardha notion and plan—it has been a most healthy attempt at improvement—the new ideal should emphasize provision for the education of each child till it should be 14 years of age, both in general knowledge and in the acquisition of training for a craft or calling. The scheme should also provide for the care of individuals who are highly intelligent, i.e., much above the average, or of particularly backward mentality, i.e., much below the average. These last, however are very few in proportion to the total number, of the population and do not form more than 5 or 6 per cent. and the large majority of the individuals are at the average level of intelligence quotient, just below or just above it. Intelligence tests vary with vocations and the necessary

intelligence quotient diminishes gradually from the higher professions to skilled manual work, semi-skilled repetition work, unskilled repetition work and simple routine work. The continuation schools which should develop craft training may be of four categories, suited respectively for the agricultural, industrial, commercial and literary professions; and in each there may be grades from routine work to highly intelligent employment.

The scheme of distributing pupils in the various types of schools on the basis of their abilities, environment and temperament, will be conducive of the highest individual and social good. It would help in the elevation of talent, now lying undeveloped and undiscovered in the rural areas and among the backward and submerged classes of the population. There should be an effective organization functioning in every taluk or even in a smaller area, if feasible, for the purpose of recruiting pupils for the different careers and for the different grades in each of the major careers. Above all, the caution is held out that we should not try to mar the national outlook by interfering in the life of our educational institutions, communal hostels, scholarships, etc. The communal outlook will always defeat the national one, as narrow sentiments operating round castes and communities tend to grow up and manifest themselves in exclusive institutions and to warp proper social life. Any ideal scheme which will not be defeated by this evil, should be formulated in such a manner that no talent coming from any source should be wasted and that each individual is trained to equip himself fully for the task for which he is best fitted. A plea is put

forward for the constitution by the Government of India of a Post-War Educational Reconstruction Committee, which will carefully study the political and social ideals of the United Nations and reckon all factors in formulating a scheme which will regenerate the entire nation, so that it can contribute its legitimate share to world prosperity, progress and peace.

Folk songs and an acquisition of some knowledge of them are educationally very important and can well be included in the curriculum of our schools. They are a repository of the customs, beliefs, hopes and aspirations of the mass of the people in any area. A study of these songs will inculcate in the student sympathy with the people at large. A full understanding of these songs will require, and in its turn offer, not only a general knowledge of the culture and institutions of the people, but also the local peculiarities of the area in which these songs are gathered. These are largely either ballads of particular heroes or dirges and prayers to the gods for the averting of some calamity or songs in praise of the popular deities.

In the Coromandel Coast, as pointed out by a member of the Department of Sociology of the University of Bombay, who has collected some characteristic folk songs of the land, Christian, Muslim and Hindu songs, are all duly represented in the folk songs that have made them popular and beloved. These reflect the facts of cultural contact and help one to understand the religious horizon of the mass of the population. Any renaissance in the literatures of the chief languages of the land should com-

prehend the collection, interpretation and even translation of these folk-songs which are in danger of being swamped out by the touring talkies, that go into the minutest corners of rural areas. Even villagers are now forgetting or beginning to forget their own songs, even their love songs, and are singing the tunes of popular film stars from the latest pictures. Many of these folk-songs are, however, fragmentary, both as narrative and as pictures of social life. They are a medley of snap-shots, interjected one piece or snatch into another without any logical and connected thread of development; but still they are very useful for affording real insight into popular life. Each generation leaves its mark on the folk songs as they are only perpetuated by memory. It is most necessary that these songs should be studied not only from the point of view of their literary and linguistic values, but also because of their being storehouses or sociological and ethnographic pictures of the past and data for study of sociological and other problems.

According to sound educational ideas any scheme of vocational guidance has to comprehend three essential factors, viz., an investigation into occupational requirements, a careful and comprehensive study of the attainments and the potentialities of the candidates and, lastly, thorough and smooth means as to the introduction of these candidates into apt and suitable situations. There is a distinction between vocational guidance and selection because, in the former, many occupations are considered as possible for the candidates whereas in the stage of selection, of a person for an occupation, it is the employer that comes into active functioning and the

choice for the candidate is limited only to that one occupation at least for the time being. Mr. T. K. N. Menon, writing in the *Journal of Education and Psychology* (Baroda), offers a few suggestions as to how the theories of vocational guidance and selection can be put into actual practice in the selection of clerks for government and other offices. He says that the selection should be scientific and based clearly on an attempt to find out whether the applicants possess the talents and temperaments needed for the occupation in question. He enumerates nine different abilities and other qualities required of a competent clerk, like school-level, arithmetic ability, social ability and health, each of which is capable of being determined as belonging to a particular grade of about three levels. Some of these abilities should be assessed on principles of mental testing; while group tests may be resorted to for others; and candidates who possess the minimal abilities as revealed by the results of these stages of the testing process should then be interviewed by the Services Committee on the appointing body, which can very well go into the task of judging social ability and leadership on the basis of a number of questions; and finally will come the medical examination of the applicant as to his physical ability. A vocational selection of the right candidate made on these lines will help to keep young persons out of jobs for which they are quite unsuitable—an evil which is even more injurious than other mistakes of selection.

A Chinese writer, who has made an exhaustive first hand survey of village educational problems, as they have been met in China, says that in spite of the forced migration or closure of a large number of

schools, colleges and universities in the occupied provinces, owing to war, there are now more schools and colleges for all classes of the population of China than there were before the Japanese invasion began in 1937. Thus in August 1941, half the boys and girls between the ages of 6 and 15 were at school, as also more than 30% of the illiterate population between the ages of 15 and 45. The promotion of compulsory education has been the one main objective of the Chinese village education movement which has been functioning for over two decades. After a number of experiments as to the duration and content of the compulsory course, it was finally resolved in 1920, to set a scheme of universal instruction of four years primary schooling all over China within eight years, 1921-28. The scheme was to begin with provincial capitals and open ports and to be extended annually by rapid stages to smaller towns and to villages. It failed because it was too ambitious for effective realization and its chances were marred by political and other disturbances.

In 1930, a new project for universal instruction which was to be spread over 20 years, was started on the basis of a four-year course of effective and compulsory education. This was to be preceded by a five-year programme devoted to the training of an adequate supply of teachers. A further modification came about in 1935 under which all children of school age would be enabled within 10 years to receive compulsory education of a satisfactory type. Government took the lead and required provincial and municipal administrations to help in the

matter. Compulsory education was to be reached in three stages ranging from 1 to 4 years of duration. The full primary school at present possesses a higher division of a two-years further course. A good feature of the whole system is the wide concept of education entertained, based on the principle that education should be more than schooling and the roots should go down to the soil, i.e., should be suited to the national character and social structure. Care has also been taken to coordinate the village school with other social institutions and to utilize it as a social organisation useful for the community as a whole.

We draw the attention of our readers to the able articles on this subject, published in the *Progress of Education*, for June 1943. One

V. History Teaching. of them details the method of teaching History in co-

operation with Geography, which alone can establish the inherent relationship between the physical environment and the progress of time. Another paper is devoted to the elucidation of the time-sense in History, which when properly developed, will enable the student to imagine the past in its true colours. The time sense should be developed very cautiously and slowly. It is such an important auxiliary to the faculty of imagination and of sympathetic understanding which is its corollary. A third paper devotes itself to the elucidation of training for citizenship through History teaching. It shows the opportunities for the training of those qualities that make the citizen properly function in the life of the community, from historical lessons. The teacher should thus enable the student to form his

own opinions on the events of the past, and shape his action on his own convictions, to distinguish between events of different degrees of importance and to show the pupils the right type of understanding the problems of the past. Yet another paper inculcates the value of the right understanding of religious and social influences in History, as being so very essential for avoiding wrong notions that have produced so much of our present discord and disunion. In this age of Hindu-Muslim tension, such an understanding is most essential for the development of the true co-operative spirit based on mutual understanding that is so much required. We commend these papers to the careful study of all History teachers.

EDUCATION

Founded in 1920

Proprietors:

T. C. E. JOURNALS & PUBLS. Ltd.

Deals with the theory and practice of Education in all its scientific, academic and practical details.

Subscription Rs. 6 ; 10 s. ; \$ 2.00. Post Free

Have you seen the following Specials,
each copy Rs. 1/4/- Post Free

National Education, Holidays & Timings, Tagore Memorial, Chintamani Special, Conference Specials.

'EDUCATION' OFFICE

Post Box 63, Lucknow (U. P.) India



AN IMPORTANT NEW PUBLICATION

HISTORY OF EDUCATION IN INDIA
DURING THE BRITISH PERIOD

BY

SYED NURULLAH, B.A., M.ED. (Leeds), BAR-AT-LAW,
Principal, Secondary Training College, Bombay

AND

J. P. NAIK, B.A. (HONS.),
Member of the Bombay Provincial Board of Primary Education.

Pages 636, plus XXIV

Rs. 6-12-0

Extract from Preface :

The publication of this book hardly needs an apology. The books that are available on the subject fall broadly into two classes: some are selections or collections of original documents which are too voluminous to be within the reach of the average student, while the others are neither up-to-date nor written from the Indian point of view. This book, which attempts to give a well-documented and comprehensive account of Indian educational history during the last one hundred and sixty years and to interpret it from the Indian point of view, will, we trust, meet a very real need.

MACMILLAN & Co., LTD.

(INCORPORATED IN ENGLAND)

MADRAS—BOMBAY—CALCUTTA—LONDON

PITMAN'S PUBLICATIONS**A NEW ENGLISH TREASURY.**

Selected Prose and Verse for Reading in Schools.

In Eight Books, each size 7½ in. by 5½ in. full cloth, gold, illustrated in colour and black and white. Edited by F. F. Potter, M.A., B.Sc.

JUNIOR SERIES				SENIOR SERIES			
Book.	Pages.	Limp Cloth.	Cloth Gilt.	Book.	Pages.	Limp Cloth.	Cloth Gilt.
I.	175	2s.	2s. 3d.	I.	242	2s. 6d.	2s. 9d.
II.	194	2s.	2s. 3d.	II.	256	2s. 9d.	3s.
III.	210	2s. 3d.	2s. 6d.	III.	280	2s. 9d.	3s.
IV.	228	2s. 3d.	2s. 6d.				
Transition Bk. 228pp.		2s. 6d.	2s. 9d.				

ANTHOLOGY OF ENGLISH VERSE FOR SCHOOLS.**JUNIOR & SENIOR**

Size 7½ in. by 5½ in. illustrated. By F. F. Potter, M.A., B.Sc. and Joan B. Potter.

A companion series to "The Commonsense English Course"

JUNIOR SERIES					SENIOR SERIES			
Bk.	P.	Paper	Limp Cloth.	With Notes & Exercises.	Book.	Pages.	Full Cloth.	With Notes & Exercises.
I.	71	11d.	1s. 2d.	1s. 6d.	I.	80	1s. 8d.	2s.
II.	80	1s.	1s. 3d.	1s. 6d.	II.	88	1s. 8d.	2s. 3d.
III.	80	1s. 1d.	1s. 4d.	1s. 6d.	III.	104	1s. 10d.	2s. 6d.
IV.	88	1s. 2d.	1s. 5d.	1s. 9d.	IV.	104	1s. 11d.	2s. 6d.

THE WANTS OF MAN.

(Elementary Economics) In Crown 8vo. Cloth, 210 Pp. 1s. 6d.

By T. W. Bowtell, M.A., B.Sc.

SCIENCE FOR JUNIOR SCHOOLS.

In four books, each in large crown 8vo. full cloth, illustrated in colour and black and white. By W. B. Little.

Book I.	124 pp.	2s.	Book III.	160 pp.	2s. 3d.
II.	160 pp.	2s. 3d.	IV.	160 pp.	2s. 3d.

SCIENCE AND HEALTH.

In crown 8vo., cloth, 184 pp. with 60 illustrations. 2s. 6d.

Specially bound in attractive case and coloured jacket. 3s. 6d. net. By W. B. Little

HOME & OVERSEAS GEOGRAPHY.

In Eight Books, each size 7½ in. by 5½ in. illustrated in colour.

FIRST SERIES by Charles J. Bool.

Book I.	People Far and near.	142 pp.	Limp cloth.	Cloth.
II.	The World at Work.	192 pp.	2s. 3d.	2s. 6d.
III.	Exploring the World.	204 pp.	2s. 6d.	2s. 9d.
IV.	The Homeland—British Isles.	208 pp.	2s. 6d.	2s. 9d.

REGIONAL SERIES by R. H. Duce.

Book V.	A Simple World Survey & Africa.	180 pp.	Cloth.
VI.	The Americas: The Isolated Continents	284 pp.	2s. 9d.
VII.	Europe: The British Isles & Irish Free State.	284pp.	3s. 4d.
VIII.	The British Empire: Regions of the world	211 pp.	3s. 4d.
			3s. 6d.

FROM ALL BOOK-SELLERS or

A. H. WHEELER & CO.

BOMBAY, CALCUTTA.

Agents for Sir Isaac Pitman & Sons Ltd.

74
REGD. NO.M. 272

VOL. XLIX, NO. 9 ||



74.
SEPTEMBER || 1943

THE EDUCATIONAL REVIEW

CONTENTS

	PAGE
The Practical Side of The Post-War Educational Reconstruction. By Mr. Santoshkumar De, M.A., H. Dip. Ed. (Dublin) Headmaster, Burdwan Municipal High School	... 305
Village Life Under The British. By Sri T. K. Venkataraman, M.A., L.T., Pachaiyappa's College, Madras	... 309
English Usage By Sri K. Viswanathan, Banada	... 313
The Aryan Ideal of A Wife. By Sri A. Venkataramania, M.A., L.T., F. T. S., Retired Educational Officer, H. E. H. The Nizam's Government	... 314
Teaching Methods in Arts Colleges. By Professor P. J. Jagirdar, M.A., National College, Nagpur	... 317
Obstacles to The Progress of Primary Education in India. By N.Chakrabarty, M.A. (Luck.), B.T. (Cal.), M.R.S.T. (Lond.), Asst. District Inspector of Schools, Ajmer	324
Library and the Education of the Whole Man. By Rao Sahib S. R. Ranganathan M.A., L.T., F. L. A., Librarian, University Library, Madras, and Secretary, Madras Library Association	... 328
Book Reviews	... 330
Editorial Notes	... 332

Annual Subscription inclusive
of Postage, Rs. 5.
Half-yearly Subscription, Rs.3

14/A, SUNKUWAR ST.,
TRIPLICANE, MADRAS
[All Rights Reserved]

{ Foreign Subscription inclusive
of Postage Rs 6-8-0.

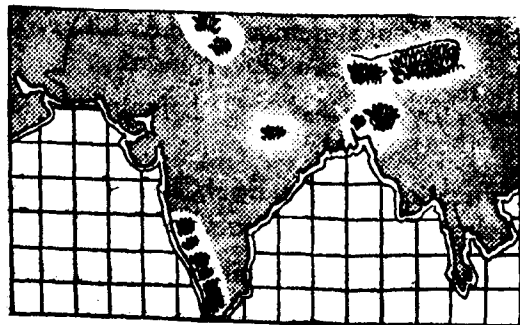
Hon. Editor : Rao Bahadur Sri C. S. SRINIVASACHARI, M.A.

THE MARCH OF INDIAN TEA



A Million Workers in a Million Acres

A million workers in a million acres! This large labour force, which works on India's 5000 tea gardens consists of happy and contented people of all castes and creeds living and labouring together in perfect harmony. Continue to drink Indian Tea and thereby help Indian labour to enjoy the fruits of their toil. There is no better beverage in the world.



Cut out this advertisement and send it, together with your name, address and occupation (in block letters), to the Commissioner for India, Indian Tea Market Expansion Board, P.O. Box No. 2172, Calcutta, who will send you, free of charge, a copy of an illustrated booklet entitled "The March of Indian Tea", which tells you of the growth and development of Indian tea into a great national industry and beverage.

INDIAN TEA

The World's Best Beverage

INSERTED BY THE INDIAN TEA



MARKET EXPANSION BOARD

IK 100

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL XLIX

SEPTEMBER 1943

No. 9

THE PRACTICAL SIDE OF THE POST-WAR EDUCATIONAL RECONSTRUCTION

BY MR. SANTOSHKUMAR DE, M.A., H. DIP. ED. (Dublin) Headmaster, Burdwan Municipal High School

IN the former article* we have discussed only the ideal to be followed in the post-war educational scheme, but we said nothing about the ways and means that will help us to reach the ideal. *i.e.* we have said nothing about the practical side of the new education. If we want to save the world from the recurrence of this appalling catastrophe, we shall have to make the aim of education in the post-war age of the highest order *i.e.* the ideal which has been propounded in the *Gita* and the *Upanishads*, the ideal which was practised in the hermitage of ancient India, the ideal which has been held before us by Rabindranath in our age must be followed. The framework of the future scheme of education must be based on this ideal. Then we shall have to look after the local interest and the practical side of education. Let us now see what this practical side may be.

(1) We have already pointed out that with the conclusion of the war many problems of the belligerent nations will appear in our country. The first reaction will be unemployment on an unprecedentedly large scale. Though our people are not directly

engaged on a large scale in the manufacture of war materials, still many factories and workshops which are now running for war exigencies will be closed as soon as the war will be over; consequently workers of these factories will be unemployed. Of course, their number is appreciably small in comparison with the man-power of India. At present, 80% to 85% of the population are directly or indirectly engaged in agriculture.* As a large number of Indians are engaged in agriculture, the financial condition of the Indians has not improved. There is no hope of financial improvement unless the whole country is covered with a net-work of industries. Agriculture is not paying in our country. Mr. Masani calculates the average income of a farmer's family consisting of himself, his wife and three children to be something about Rs. 200 per year. Out of this he has to pay Rs. 30 to the Government as land revenue, and Rs. 50 as interest on some money that he borrows from a money-lender and he gets only Rs. 120 *i.e.* Rs. 10 per month to feed his family, his cow and two bullocks. So we see that indigenous industries along with some heavy industries

* See *The Educational Review*, February '43.

* In U.S.A. 25% and in the United Kingdom only 10% of the people work on the land.

must be developed (a large number of cottage industries should also be maintained along with them). But how can this plan be made successful? To make this plan successful, provision for vocation should be made on a wide scale. So in the post-war education vocational education must occupy a prominent place. Real type of vocational education should be imparted. As a result whereof a large percent of the population who have to depend now on the uncertain income of agriculture will find means to improve their financial condition and thereby increase national wealth. It will be sufficient if 50% of the population are engaged in agriculture and the rest devote themselves to industry and other useful occupations. Perhaps, objection will be raised, if vocational education is advocated on such a wide scale the whole country will swarm with only mechanics and artisans and that will defeat the purpose of education. But the apprehension is baseless. True, in our country the people have more fascination for cultural than for technical or industrial education; because for the last hundred and fifty years cultural education has carved a seat of honour in society and the people have been able to make both the ends meet with this education and also because the health of the students in general does not permit them to pursue technical or industrial education; but we should also at the same time consider that the technical or industrial education of the present age is not in the same stage as it was 150 years ago. Technical education of the modern times requires no less intelligence and assiduous application than cultural education.

Advocating the cause of vocational education Prof. John Dewey, the eminent philosopher and educationist of America puts forth three cogent reasons.

(a) He says, industry has now ceased to be a rule-of-thumb procedure handed down from father to son. Its technique is now technological and as such is based on the discoveries in mathematics, physics, chemis-

try, bacteriology etc., "As a consequence, industrial occupations have infinitely greater intellectual content and infinitely larger cultural possibilities than they used to possess." Under the present regime one worker cannot give proper vocational training to another, consequently the task of education is thrown back on the school.

(b) Now the pursuit of knowledge, specially in science, has become more experimental and less dependent upon tradition and reasoning. So vocational education is indirectly helping to extend the cultural education of the people.

(c) As children master their subjects through play, so adults learn their subjects through work. Learning by doing is now an accepted principle of education. Much stress has been laid on this principle in the Wardha system of education.

We have discussed vocational education so long and in detail simply to emphasise that for wide introduction of industrial and technical education, arrangement for vocational education must be made and that should be done in schools and colleges and not wholly in factories and workshops. If the attempt is made independent of schools or colleges it will court failure; for in our country people attach more importance to a degree than to practical training. So industrial training should be so planned that at least 50% of the population devote themselves to the development of the industry of the country. If necessary a five-year plan of industrialisation like that of Russia should be accepted. We wish to have planned industrialisation; but how this should work only experts can say.

(2) In the post-war education plan provision should be made for the education of all children, whether they are rich or poor and to whatever religion, caste, or community they may belong. And for this, education up to 14 + should be made free and compulsory. Provision for sufficient scholarships and bursaries should be made for the education of the next stage i.e. post-

primary stage, so that a large number of children of the poor and middle class people may get the advantage of education. In a society, if provision is made only for the education of the boys and not for that of the girls, half the society will remain in darkness; similarly if provision for education is made only for a handful of children belonging to well-to-do classes at the cost of millions of poor people, they will bring only misery and trouble to the whole society.

(3) To bring about a harmony between body and mind, the old Greek ideal of gymnastics for the body and music for the soul should be advocated, but with this provision that the state should not take undue advantage of the well built body. Youths should be trained to bear any reverse of life.

(4) The survival of the fittest may be biologically true but its validity should be challenged in society; for, in an ideal society big and small, fit and unfit, all will get an equal chance and all will be allowed to stay. The strong will not be allowed to eliminate the weak, or the fit to dominate over the unfit. The grand harmony that is created with the union of all, big or small, fit or unfit, will find place in the system of education of the new order.

(5) Cultural synthesis will also find place in the new education. In America like India there is a vast polyglot population of diverse nationalities and racial stocks and there the best minds are engaged in the working of the cultural synthesis in their educational institutions.

(6) Godless education is also another cause of sorrow and suffering in the world. In the post-war education, religious education should be very carefully imparted. But by religious education, I mean the religious spirit, the spirit of fraternity, and the spirit of recognition of order and purpose and not

(7) See the Report of the commission on "Recent Social Trends in America", submitted to President Herbert Hoover.

the forms and ceremonies of religion. Communalism or feelings of racial or national hatred should be discouraged by all means. That this world is not the "summum bonum" of life, that there is a life beyond the grave and that people should be prepared for that life etc., instruction to this effect should be given to the children.

(7) Denominational schools will find no place in the post-war educational plan. There may be sectarianism in politics but in the sacred temple of education that spirit is intolerable. These denominational institutions create dissension and discord between community and community. So in the new order, there will be no such thing as the Hindu School, the Muhammadan School, or the Christian School. Not only that, but special posts, such as Inspector for Muhammadan Schools, Inspector of Schools for Scheduled Castes etc. should be abolished. They are an anachronism in the era of science and progress. In this connection what Prof. Amarnath Jha, Vice-chancellor, Allahabad University said in his presidential address at the All-India Educational Conference (Seventh Session) held in Kashmere (Srinagar) is worth hearing:--

"But while I advocate religious education, may I venture to say that denominational schools and colleges are an anachronism? They have had their day and should cease to be. They recognise, if they do not actively promote, religious differences. They impart to the young mind ideas of separation rather than of solidarity. They teach the impressionable youths to look upon themselves as units distinct from the rest. They breathe the spirit of discord and faction. From very early youth the Mussalman, the Christian or the Hindu is taught that he is a Mussalman, Christian or Hindu. As if that were not bad enough, there are even sub denominations now—the Shia College, Kshothriya College, the Kayastha College, the Jat College, the Kanyakubja College. There is the Muslim Educational Conference, there are Inspectors of Muham-

medan Schools. I do not object to the existence of Sanskrit Pathshalas and Arabic Madrasahs that impart education along traditional religious lines. But sectarianism in modern institutions spells disaster and may to a large extent be responsible for the separatist movements that are disturbing the harmony of national life. There are so many occasions for discord and misunderstanding later in life that at least while youths can still have ideals and generous impulses and noble desires, they should be spared the jarring sounds of "the holy strife of disputatious men".

(8) The feeling of racial and national hatred, and sordid parochialism that have invaded the educational institutions of some of the European states must be removed in the new educational deal. Educational institutions should never be allowed to be the breeding ground of communalism or feelings of hatred and narrowness.

(9) The literature of different countries that contain the ideals of universalism, toleration and brotherhood should be collected and translated for selecting them as text-books for students.

(10) Riots and communal strifes are now a common feature of India. All this is due to ignorance, no doubt. A spirit of live and let live should be fostered and children should be instructed that the aim of all religious teachings is the same viz., the realisation of God in life. No religion can stand without the idea of God, so all the bitterness is meaningless. This idea should be inculcated in the mind of children.

The prosperity of one's own country is the aim of all. Still the new education that should be advocated should be national in outlook and international in spirit.

What can be done to save the world from the utter annihilation of war that is overtaking nations so rapidly? Wealth and property, life culture and civilisation, all are going to be destroyed in this terrible armageddon. The best brains of

the world are aching to devise means to save humanity from this mad orgy of blood. Pacts and political conferences will not bring the salvation. Education alone can bring about a change of heart. Mr. John Sargent, Education Commissioner with the Government of India is also of the same opinion which he so ably expressed at the All-India Educational Conference at Srinagar. Let us conclude with a few lines from his address:—

"If we are determined, and I can only assure we are,.... to make a better world for all men wherever they may happen to dwell, there can be no doubt whatever that we must place our main reliance in the establishment of a more soundly conceived and more widely diffused system of public education.

"If Totalitarian Powers by means of education have been able, in an incredibly short space of time, to inoculate their youth with the attitude towards life which for them has the validity of a gospel, though to us it seems a negation of all that makes life worth living, may we not also hope through the same medium to recreate in the world at large a living faith in freedom, truth and beauty.

"We have still a long way to go before the powers of darkness are put to flight. But hard as it is going to be to fight our way to final victory, it is going to be much harder to win the peace that must follow

"The reconstruction plan must cover the whole field of education, aiming at the cause of world-peace and not merely a few here and a few there but every man and woman, every boy and girl, capable of thinking for himself or herself. Our post-war system must be national in the sense that it must provide for all, irrespective of caste or creed. If the ultimate goal of our post-war reconstruction is permanent peace, our plan must obviously, having regard to the conditions peculiar to India, be in harmony, so far as general principles are

concerned, with those of other nations whose objectives are the same as our own.⁸

Once again we must say that war cannot be eliminated or stopped altogether; for, war is the outcome of the instinct of aggressiveness which is the derivative and main representative of the death instinct (according to Dr. Freud)⁹; still we do

⁸ Associated Press of India.

⁹ "This instinct of aggression is the derivative and main representative of the death instinct we have found along side of Eros, sharing his rule

believe that this instinct of aggression or death instinct, whatever it may be called, may be held in check and sublimated by proper education. And the steps we have suggested may help us to a great extent in the right direction, if we all be up and doing.

over the earth..... It must present to us the struggle between Eros and Death, between the instincts of life and instincts of destruction, as it works itself out in the human species."—*Civilisation and its Discontents*.

VILLAGE LIFE UNDER THE BRITISH*

BY SRI T. K. VENKATARAMAN, M.A., L.T., Pachaiyappa's College, Madras

India has always been a land of villages.

This does not mean that the Indians were unfamiliar with town life. Ever since the end of the Vedic period, there have flourished great and wealthy cities, and some of them like Benares can boast of immemorial antiquity. A certain degree distinction is implicit in the contrast drawn by Vatsyayana between the dandified ways of the Nagarika (town-dweller) and the rude manners of the Gramya (rustic). But, as against these facts, we must always remember that the dividing line between the town and the village never became water-tight. Even in the Mughal period, Bernier characterised imperial Delhi as "no more than a collection of villages". The well marked distinction between the communities of the town and the village has been a development of the post-British era. But, even today, town dwellers form only a minute fraction of the total of our population.

The village community, as a corporate entity, had existed from the remote past. Even under the centralised empires of the Hindu period it had a definite place in the scheme of government. It collected the land revenue due from the village to the

State and paid it to the representative of the ruling power. It looked after local justice and general local administration. In the Muslim period, there was no substantial change. Difficulties of communication kept up the tradition of self-rule in the village community subject to central supervision. Even in the powerful empire of Akbar, the Sipahsalar, who was in charge of the province, left the village community in comparative freedom to exercise its customary powers.

With the decline of Moghul power, serious internal troubles developed in the land; and a profound change developed in the character of the village community in several areas. Growing disorder led to the habit of employing farmers of land revenue to collect the land revenue. With the decline of central authority these revenue farmers gradually tended to become hereditary, and, in the confusion of the 18th century, they became landed potentates exercising even political authority over the peasants in their areas. These were the class called the Zamindars whom the British met with in Bengal. Similar classes under other names existed in certain other parts of the country.

* A. I. R. Broadcast from Madras

In the southern and western parts of the country, the village community continued to exist in its old form—a community of individuals holding their own separate holdings. This is the community known to the author of the Laws of Manu, and recognised in the *Ain-i-Akbari* of Abi Fazl. The British met with this type of community in areas like the Madras and the Bombay Presidencies.

Yet another type of community developed in North India—a body of proprietors who jointly owned the lands of the village, and collectively undertook to pay the revenue due from the village as a whole. Holt Mackenzie drew attention to this type in the area now called the United Provinces, and the same type existed in the Punjab.

When British authority began to extend gradually over India, the village community could be thus described. The predominant concern of the villager was agriculture, and the prayer which runs like a haunting refrain through the whole course of Indian history, *Kale varshoti parjanya prithivi sasyasali*, 'Let the rains fall in time. Let the earth be fruitful with grain,' expresses this preoccupation of the peasant with his land above all things. Disastrous famines were frequent. For example, in 1718, the Agents of the East India Company from Fort St. George wrote home, describing a famine in South India. "It has dislocated the country-side. Numbers of people died of hunger and sickness, and children were sold for a rupee each". Lack of communications hampered relief and led to great mortality. In the famine of 1767-70 in Bengal, nearly 1/3 of the population perished.

The peasants worked in the fields with their families, and their holdings, as now, were scattered, open, and unenclosed. Grain was the natural standard of value, and money was little used. The village was largely self-sufficing. The only connection with the outside world was through tracks cut by the village carts on which bullock

carts rumbled at a speed of two or three miles per hour in dry weather. In rainy season, these were impassable. Articles from outside were brought once in a blue moon by wandering *Banjaris* who carried their goods on pack animals. Each village had its own essential group of artisans and menials like the carpenter, blacksmith, potter and the dhoby. Bigger villages had certain craftsmen like the weaver and the oilman. The higher artisans were remunerated by assignments of land, and the lesser, by allowances in kind. Occupations were determined by caste, and dealings between individuals regulated by custom. The villager lived and died as his forefathers except on those unfortunate occasions when armies engaged in the incessant wars of the period or irregular marauders like the Pindaries burnt and plundered villages.

Such a community had certain strong points. Elphinstone, who as governor of Bombay between 1819-27, tried to foster these communities, wrote: "These communities contain, in miniature, all the materials of a state within themselves. Though probably not compatible with a very good form of government, they are an excellent remedy for the imperfections of a bad one. They prevent the bad effects of its negligence and weakness, and even present some barrier against its tyranny and rapacity". Sir Charles Metcalfe gives a more glowing description of these village communities: "They are little republics. The union of village communities, each forming a separate little state by itself, has contributed more than any other cause to the preservation of the peoples of India through all revolutions and changes which they had suffered".

But, the days of village community as a corporate unit were already numbered. British power meant a greater centralised control than had been known previously. By the beginning of the 19th century, the British officials were, in the words of Wellesley, no longer the agents of a commercial concern, but important adminis-

trative officials of the country. The collector typifies this concentration of power. He dealt with any emergency which affected the welfare of the villagers; he directly managed the revenue and judicial junctions. When the village community lost these duties, it lost its vitality. Again, economic factors broke down the isolation of the village. For, with the development of roads, railways, cheap postage and the telegraph, the village came into closer contact with the outside world and therefore came to be influenced more intimately by the seat of government. Introduction of Western commodities like machine-made cloth, umbrellas, kerosene oil etc. altered the domestic economy of the villager.

From the central government stretched out tentacles of administrative departments, which enveloped village life. And, as even today, they deal with agricultural development, improvement of agricultural implements, the fostering of animal nutrition and breeding, the vital question of irrigation, the survey of fields, the keeping of detailed land records, and the collection of land revenue. Besides, a carefully worked out system of famine prevention and relief is always present to fall back upon.

Two problems have developed in magnitude since the advent of British rule. Even in the earlier days, Munro and Elphinstone were alarmed at the great indebtedness of the ryots; and they pointed out how in certain cases, the whole of the net produce of a village went to the money-lender, as payment of interest. The rise in the value of land and the spread of judicial machinery, allowing modern civil processes, made the question of rural indebtedness very acute in later years. Thus, in 1929, the Indian

Central Banking Enquiry Committee estimated the total rural indebtedness of India at about Rs. 900 crores so that the state has, of late, had to intervene in a decided manner to help the villagers in this matter. In zemindari areas, the tenantry were being oppressed. Modern judicial processes were cleverly used by the landlords to exploit the peasants. And therefore, from as early as the time of Lord Canning, the state has had to interfere on the side of the tenants and to curtail drastically the powers of the landlords to evict tenants or enhance rents at their pleasure.

Besides helping in these two problems, the state has gradually taken more and more interest in other spheres of village life. In memorable words, Munro had laid down: "It ought to be an aim to raise the minds of the natives and take care, whenever our connection with India might cease, that it did not appear that the only fruit of our dominion there, had been to leave the people more abject and less able to govern themselves than when we found them". For this purpose, several administrators introduced western methods of education which naturally also influenced the villages. Since then, the gradual influx of modern ideas, periodical elections, vernacular newspapers, touring cinemas, and rural broadcasting have done much to widen the outlook of the average villager. In spite of the beneficial influence of the seat of Government on the villages so far, we have still a great deal more to do, before we arrive at the happy position described by Goldsmith when he speaks of "health and plenty cheering the labouring swain".

Our chief hope here, lies in a well-planned scheme of rural reconstruction undertaken by the state, which will cover all the villages in the country.

READY FOR SALE

THE ELEMENTS OF ALGEBRA

(The Three Author's Algebra)

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

A Book That is Thred Books in One.

MODEL ENGLISH GRAMMAR AND COMPOSITION FOR HIGH SCHOOLS

EDITED BY MISS M. L. BUTLER, B. A. HONS. (LOND.)

IS AT ONCE

A Text-book of Grammar

A Guide to Composition and

A Dictionary of Usage

The authors have followed the method of Induction. Every topic starts with copious examples, intended to help the pupil to discover for himself the grammatical law or definition to be dealt with.

Following the dictates of logic and experience, the authors have introduced the analysis of sentences at a very early stage, before the detailed treatment of parts of speech.

The whole subject of composition in all its branches has been exhaustively dealt with.

The chapters on idiom and correct usage form distinctive features of the book.
630 pages

Price Rs. 3 only

FOR MIDDLE SCHOOLS MODEL ENGLISH GRAMMAR

BY MISS M. L. BUTLER, B. A. HONS. (LOND.)

Book I
Book II
Book III

for Form I
for Form II
for Form III

Price annas 8
Price annas 10
Price annas 12

Prepared on the same lines as the Model English Grammar and Composition for High Schools, these books carefully cover the whole ground of the New Grammar Syllabus of the Madras Education Department.

Each volume is divided into two parts, the first dealing with grammar and the second with composition.

The treatment is totally inductive and stimulates the pupil to discover for himself everything he ought to know about the subject.

NEW MODEL ENGLISH READERS

EDITED BY MISS M. L. BUTLER, B. A. HONS. (LOND.)

Primer I as. 4. Primer II as. 5. Book I as. 8. Book II as. 10. Book III as. 12

These Readers are NEW. They embody essentially new features in the teaching of English to Indian pupils.

They are MODEL Readers, because they are models of what such readers should be.

They aim at attracting the interest of the pupils, teach a vocabulary effective for everyday use and carefully conform to the Revised Secondary School Syllabus.

Their atmosphere is thoroughly Indian; questions are carefully devised; notes on grammar are simple, easy and unobtrusive.

The Educational Publishing Company,
THEAGARAYANAGAR, MADRAS.

ENGLISH USAGE.

BY SRI K. VISWANATHAN, *Bansda.*

THE study of the English language is fascinating. For that matter any language is fascinating. I shall discuss certain usages in English now.

We say "a warm reception," but there is no "tepid" or "hot" reception. It is alright in the cold season. We can understand that warmth expands and makes men joyous. Cold will not draw out the best in man. But should it not be "cool reception" in summer?

One wonders over the phrase "suit to a T." He asks: "why not suit to an S"? "To catch a cold" is alright when there is something wrong with the nose. Why not then say "catch a heat" when one gets fever?

When one is not genial, we say that one has "cold manners" or that he is "cold in manners." When one is jovial and has a hearty laugh, receives all with all zest, should it not be "warm manners"? Similarly when one gets his suggestion refused we say "he was given the cold shoulder." But if one's ideas are received well, then do we say "he got the warm shoulder"? So also "throw the wet blanket" is alright when one's enthusiasm is damped, the phrase being taken from "First Aid to the Injured" when a wet blanket is spread over the fire to put it out. Should it not be "throw the dry blanket" when one's enthusiasm is encouraged?

We use "pink of health" to denote a man in perfect health, but not, the "white" "blue" or "green" of health. Or if it be taken from the fact that a person in good health has the blood pink, which is shown in the colour of the face or eyes, then do we say "white of health" when one is highly anaemic?

Similarly we say "pink of perfection" to denote that the work done is highly satisfactory. As a matter of fact "perfection" cannot have degrees as "pink" etc., perfection being perfect. Still do we use "white of perfection" or "black of perfection" to denote something bad?

We say "old wine in new bottles" but not "new wine in old bottles." Though water is "Adam's ale," is any other liquid denoted by "Eve's rum"?

"Tip-top" is alright, but "top tip" is considered wrong.

"Head over ears" is used to connote intimacy, but does "heels under feet" denote estrangement? Of a useless person we say "good for nothing" or "do-nothing," but do we use "do-all" or "good for all" of a person who is apt for any and every kind of work?

To denote disorder we say everything is at "sixes and sevens". We can understand that we can't read or make out anything if the figures 6 and 7 are written alongside of each other. So also any two figures confuse us. For that do we say "eights and nines" or "threes and fours"?

When one adds to some existing trouble we say "confusion worse confounded." But when one adds something better to existing neatness do we say "order better ordered"?

"Master-mind" is understood, but one wonders why there is no "servant-mind", in whatever way we look at these two phrases.

I now come to some words which are often used, if not completely wrong, at least not aptly. To one who has studied the language carefully this is jarring. Examples of such are: "If suppose",

"Supposing if," "As for example." There are some English words which with other words give the opposite meaning. Such are: "Turn back," "Pay back," but both are used as one word as "Return" and "Repay." Still I have come across persons who use "return back" and "repay back."

There are some redundancies. People use "gather together" when "gather" connotes coming together. "Gather" never means "disperse". Further examples are: "Round circle" "round ball." Balls and circles are always round. As for the "perfect square" or "right-angled square"—the square is always perfect and right angled.

I have heard graduates say "day after yesterday" for the day previous to "yesterday". This is the result of thinking in the mother tongue and literally translating the words into English. The Tamils never mistake this phrase as in their mother tongue "the previous day" is "before" and not "after" the next day, while in some vernaculars of the north it is going "after" the next day.

Some use "slavish" mentality for "slave mentality". "inferiority complexion" for "inferiority complex." "bookish lore" for "book lore" and so on not knowing how these are derived. In my next article I shall take up some proverbs.

THE ARYAN IDEAL OF A WIFE

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

THE duties of a "pativrata" are described in the 185th. *Adhyaaya* of the *Anusha-sanika Parvan* of the *Mahabharatha*, so aptly styled as the *Panchamaveda*. The celebrated "Pativrata" named Shaandili explains to Sumana the reasons for her enjoyment of inordinate happiness in Heaven (*Swarga*). This is the topic of our discussion in this article.

Shaandili says:—

1. Naaham Kaashaaya Vasanaa, Naapi-
valkala Dhaarinee.

Nachamundaacha J a t i l a a. Bhootvaa
Devatvamaagataa.

No apparel of orange-coloured robes or
fibred clothes, no tonsuring of my head or
having plaited hair helped me to attain
divinity.

2. Ahitaanicha Vaakyaani, N a r v a a n i
Parushaanicha

Apramattaacha B h a r t a a r a m ,
Kadaachinnaaha Mabruvam.

I never, even inadvertently, used harsh
and unpleasant words towards my husband.

3. Devataanaam Pitroonaamcha, Braah-
manaanaamcha Poojane.

Apramattaa Sadaa Yuktaa, Shvashroo
Shvasura Vartinee.

I conducted myself most carefully in
respect of the worship of Devaas, Pitrus,
and Brahmanaas. I devoutly served my
father-in-law and mother-in-law.

4. Apaishunye Pravadaami, Namamai
Taimmanogatam

Advaari Machatishtaami, Ch i r a m
Nakadhayaamicha.

I have never been a tale-bearer, and it is
my principle not to deceive any one. I never
stood at the threshold of my house, nor
did I ever talk to others for an unduly long
period.

5. A s a d v a a H a s i t a m - K l i n c h i ,
Dahitamvaapi Karmanaa
Rahasyamarahasyamvaa, N a p r a -
v a r t a a m i Sarvadaa

I never did an evil deed, nor did I ever
burst into laughter. I never performed an
unpleasant act. No secret was ever divulged
by me.

6. Kaaryaarthe Nirgatamchaapi, Bhar-
taaram Gruhamaagatam
Aasanenopasamyojya, Poojayaami
Samaahitaa.

When my husband who had gone out on
some business, returned home, I used to
attend on him by offering a seat for him
and by looking to his comforts.

7. Yadaannam Naabhi Jaanaati, Yadbho-
jyam Naabhinandati
Bhakshyamvaa Yadivaalehyam, Tat-
sarvam Varjayaamyaham.

Whatever estates and drinks are not
pleasing and dear to my husband I renounce.

8. Kutumbaarthe S a m a a n e e t a m ,
Yatkinchitkaaryamevatu
Punarutthaaya Tatsarvam, Kaarayaami
Karomicha.

When provisions are brought for house-
hold-use, however small in quantity they
may be, I personally attend to the work of
securing them.

9. A g n i S a m r a k s h a n a P a r a a , G r i h a -
shudhimchakaaraye
K u m a a r l e m P a a l a y e N i t y a m ,
Kumaareem Parishikshaye

I give my attention to the tending of
the household fire

I keep the house perfectly clean. I look
after my boys, and train my girls to do
household work and teach them many things
that they ought to know in life.

10. Aatma Priyaani Hitvaapi, Garbha
Samrakshanerataa
Baalaanaam Varjayenitiam, Shaapam
Kopam Prutaapanam.

I would safe-guard pregnancy even at the
sacrifice of things that are dear to me. I
never used to indulge in reviling or being
angry with children.

11. Avikshiptaani Dhaanyaani, Naanna-
vikshepanam Gruhe
R a k t a v a t s p r u h a y e , G e h e
Gaavassavayava Modakaaha.

The grain and food in the house will not
be scattered or wasted. I myself would
give fodder to cattle.

12. Samudgamyacha S h u d d h a a h a m ,
Bhikshaam Dadyaam Dvijaatishu
Prvaasam Yadimeyaati, Bhartaa Kaar-
yena Kenachit.

When my husband goes upcountry on
business, I wear no jewels on my person
except the "Mangalasutra". (marriage band)

I myself would give alms to Brahmanas.
13. Mangallyrebahubhiryuktaa, Bhavaami
Niyataa Tadhaa

Anjanam Rochanamchaiva, Snaanam
Maalyaanulepanam.

During the absence in upcountry of my
husband, I give up using collyrium—deny
myself the pleasure of a bath, of adorning
myself with flowers, of smearing my body
with sandal.

14. Prasaadhanncha Nishkraante, Nabhi-
nandaami Bhartari
Notthaapayaami Bhartaaram- Sukham
Supta Maham Sadaa.

I would never decorate myself in his
absence and be happy. When my husband
sleeps soundly I would never disturb his
sleep under any circumstances.

15. Aatureshvapi Kaaryeshu, T e n a
Tushyati Memanaha
Notthaapaye Sukham, Hyaatunam
Aaalayedatim.

In his ailment I would serve him to the
best of my ability to give him relief and
mental peace.

16. Naayaasayaami Bhartaaram, Kutum-
baartheepi Sarvadaa
Guptaguhyaa Sadaachaasmi, S u s a m
Mrushta Niveshanaa.

I would never worry my husband for the requirements of my family (Kutumba). I would guard the secrets confided to me by my husband. I would keep the house perfectly clean by washing and decorating with ornamental drawings with flour on the floor.

17. Imam Dharma pattham Naarii
Paalayantee Samaabitaa
Arundhateeva Naareenaam, Swargaloke
Maheeyate.

A woman with these qualities would enjoy, among women, like Arundhathi, Damayanti, (Savitri, Chandramati and Seeta Devi) Heavenly Bliss (Swarga-Sukha). A reference to *Srimad Ramayana* will not be out of place. In the *Ayodhyaakanda* 29th *Sarga* is said:—

Pathhirhi Devo Nareenaam. Pathir-
badhuhu Pathirgathihi
Pathyaa Samagathirnaasti, Daivatamvaa
Yadhaa patbihi

To women, a husband is God himself. He is the relative (Bandhu), He is the only

support, there is none equal to the husband in all respects.

Thus the Aryan ideal of a "Kulaadharma-pathni" in the time of the *Mahabharatha*, is clearly set forth in the passage referred to above. May God save the Aryan woman from peace-breaking tendencies, and allow her to continue to be the Queen of her family!

Na Vratairnopavaasaischa, D h a r m e n a
Vividhenacha.

Naari Swarga mavaapnoti, Praapnoti Pathi-
poojanaath

By means of Vrataas, Upavaasaas (fastings) and by means of different Dharmaas, women cannot get swarga. Only by "Pathi-pooja" or worship of the husband can a women get swarga.

Seeta Davi says: 'Sree Rama is my only God. I will not have my daily food without first worshipping him.' This explains why Seeta-Devi was having "Upavaasa" during her stay at Lanka.

BOOKS ON SRI SAI BABA

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

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

TEACHING METHODS IN ARTS COLLEGES

By PROFESSOR P. J. JAGIRDAR, M.A., National College, Nagpur

(Continued from page 277.)

THE following conclusions emerge from this survey of educational methods. The method of silent reading without any teaching, and the method of teaching through handicrafts, are ruled out, being unsuitable for the college stage of education. The lecturing method should be employed, but (a) the less it is employed the greater will be its usefulness. Perhaps one lecture a day for each student and also one lecture a day for each teacher is the ideal number; and (b) the notion that a teacher must cover the whole of the prescribed curriculum by his lectures must be given up (c) The lecturers should make fullest possible use of newspapers, local gossip, and results of regional survey to stimulate interest in the principles or ideas to be discussed for study. The method to be chiefly adopted is the ultimate development of Montessori freedom and spontaneity of efforts. This method should be followed as stated by Bertrand Russell with modifications for more systematic supervision and guidance by teachers suggested by the Dalton Plan. While regional surveys and teacher's lectures and discussions should stimulate interest, the chief place of receiving instruction should be the library; but it should be the duty of the teachers of a college meeting in a council to divide up the year's work in monthly 'assignments', each of which a student must complete before he takes up additional work in any single subject. Perhaps the University itself, which lays down the curriculum, should draw up monthly and weekly 'assignments' and 'units' of work, subject to modifications and amplifications by the teachers. The teachers should include in these assignments, the regional survey work, and questions of local importance connected

with the subjects. The regular course of study will be deemed to be complete only when all the assignments are completed by a student in the order in which they are given. At least one day in a week should be devoted to the regional survey work. This will considerably reduce the number of days available for instruction; but the difficulty may be overcome by closing the college on holidays only for half the day, Sundays and long vacations only continuing as 'full day' holidays. In the first instance regional surveys should be planned for the whole year, and the purpose underlying the plan should be to relate it to all the topics in all the prescribed subjects. Each survey should be preceded by a lecture by and conversation with the teacher, calculated to stimulate interest and enthusiasm. The students should be encouraged to propose schemes of reform in local life, and to popularise them. Provision should be made for democratic organisation of a wide sphere of College activities, such as the college restaurant, disciplinary questions, etc.

The above synthesis of methods appears to be adequate for enabling the students to acquire the knowledge laid down in the curriculum; it may also be expected to create among the pupils a genuine love of knowledge and the capacity and taste for acquiring further knowledge by reading books. This latter quality is sadly lacking in the overwhelming majority of present day graduates in India.

Yet the synthesis of methods outlined above is not capable of directly preparing the pupils for enlightened citizenship. Methods require to be searched for to cultivate in the pupils (1) the art of using wealth and leisure, (2) character-building, (3)

sharpening the mind, and (4) strengthening the body.

2. *Cultivating the art of using wealth and leisure.* It has been said above that preparation for life implies training an individual in how to produce and how to use. The aim of the 'arts' course, with the curriculum and methods laid down here, may be expressed as *teaching* those engaged in other professions how to use wealth and leisure. By performing this very task they become 'producers', in the terminology of Economics. It is this 'service' they produce. Another service they render is to enlarge the mental horizon of other members of the community. They are also trained as users of wealth, but only indirectly, through reading, observing, and thinking. Directly, their capacity to 'use' wealth and leisure is developed through hearing classical music and studying masterpieces of Art. Yet something more needs to be done in this direction. The 'use' of wealth, or 'consumption', directs the whole activity of 'production' in society, and as such it is very important. Yet the ideal method of the use of wealth is not a matter to be enforced either by the University upon the Colleges or by the Colleges upon their students. The teachers of each institution should think out what is the ideal mode of consumption in the existing circumstances of society, should adopt it themselves, should encourage it, and, with the previous consent of the students, and, to the extent to which the students agree, enforce it among them. Smoking, playing bridge, and frequency of visits to hostels and cinemas are habits which may be found to deserve forcible suppression. The style of living should be cheap and yet artistic; details of such a style should be worked out and popularised. Cheap but good hobbies should be encouraged, as affording healthy pastime. At present indoor and outdoor games serve the purpose of training students how to use their leisure. But the poverty of the country should not be lost sight of; and expensive

games like cricket and tennis should be positively banned, while excellent and cheap Indian team games like Atya-patya, Kho-kho and Guli-danda should be encouraged. The greatest reform which can be introduced in this direction is to cultivate a love of outdoor life by arranging regular trips and picnics, say once a fortnight. Staging short-plays is also of considerable value from this standpoint. But all these efforts can achieve very little unless the students reside in a college hostel, the willing consent of the students is secured for necessary rules, and the rules are enforced. The success of this part of the scheme, then, depends on the extent and intensity of residential life.

3. *Character-building.* Character-building is a baffling problem. It can not be demonstrated, and perhaps it is no longer believed, that a graduate of the present time is *morally* superior to the illiterate men. The foundations of character, good or bad, are laid in childhood and boyhood. Only minor changes are possible at the College stage. Yet, at this stage, pupils are liable to be deeply impressed by personalities which are *outstandingly* great. This gives a clue to the method which alone can promote character-building in a college, namely, contact with great personalities. That college is fortunate which has, on its staff, a few really great men, full of sympathy for humanity, with keen intellect, wide knowledge, magnanimity and indomitable courage, with several achievements to their credit, and commanding nation-wide respect. On the other hand a college the staff of which is manned by petty men, who may be competent in their subjects but who seek special privileges, personal advancement, the pleasure of ordering others, self-advertisement, and credit, and who have no compunction in telling falsehoods to attain these petty ambitions—such a college may once for all give up all aspirations or pretensions to character-building. To revert to the question of developing contact with great personalities,

there are three methods which may be simultaneously adopted. One is to frequently invite great personalities to address the students; another is to maintain a good collection of biographies and encourage the students to read them; and the third is to arrange lectures or sermons about once a month, on the lives of the great servants of humanity.

The ancient Indian *gurukula* system is often advocated for developing the character of students. Under this system the student goes to his preceptor and lives under his roof or under his direct supervision. It should be remembered, however, that character-building was only one of the reasons, and not the main reason, for the *gurukula* system. "The *gurukula* system was preferred because it better facilitated studies, toned down personal idiosyncracies, and helped the student to become more resourceful and self-reliant and better acquainted with the world and its ways". (Altekar; *Education in Ancient India*, p. 94). Secondly, although "the *gurukula* system was regarded as very beneficial and was followed wherever circumstances permitted, it is not to be supposed that it was universal". Thirdly, character-building was largely the result of emphasis laid on it by writers, thinkers, and teachers; Manu declared for instance, that "Vedic study, charity and sacrifice are of no use to men of questionable character". (Ibid. p. 327). Fourthly two factors which greatly raised the position and influence of the teacher no longer exist to-day, namely, absence, or imperfections in copying, of books, and dependence on certain preceptors (teachers of philosophy) for *spiritual* salvation. Lastly if the teachers instead of being spiritually great are petty-minded, the results of the *gurukula* system are sure to be to develop evil transits in character. The *gurukula* system, therefore, is unsuited to modern India.

4. *General Training of the Mind and the Body:* Conscious training of the body and the mind, though of vital importance, can not be enforced on the young men who

emerge from high schools to enter the colleges. The authorities of a college, however, should realise their full importance. The body should be strengthened not only in the strength of the muscles but also in the strength to bear discomforts, hunger, heat, cold, and rain. Methods to strengthen the body and the mind have been evolved in the West as well as in the East. The *yogic* systems of body and mind control are of undoubted practical value (See Aurobindo Ghose; *A system of National Education*), and it is surprising that they are ignored in our educational schemes. It would be by no means a waste of funds if college authorities maintain specialists in physical culture, practical psychology, and *Yoga*, whose instructions should be available to such students as care to benefit by them.

5. *Medium of Instruction:* The prevalent system of imparting education through the English medium has been severely criticised. The controversy in the early decades of the nineteenth century, between the 'Orientalists' and the 'Anglicists' was settled by Macaulay's famous minute of 1835 and the subsequent Resolution of Lord Bentinck's Government. In that resolution it was expressed, that a substantial part of the money allotted for education should be employed in imparting to the native population "a knowledge of English literature and science, through the medium of the English language." It was, however, subsequently explained by the Public Instruction Committee and by one of its members, Sir C. Trevelyan, that this decision was opposed to "Oriental learning taught through the medium of the Sanskrit and Arabic languages", and had no reference at all to the vernacular as the medium of instruction (Report, Calcutta University Commission 1917-19, Vol. II, Part I, p. 230) Macaulay even explained, "I conceive that an order to give instruction in the English language is, by necessary implication, an order to give instruction, where that instruction is required, in the vernacular language". (Ibid; p. 230). The Directors

of the East India Company. in their Despatch of 1854, hope that "the vernacular literatures of India will be gradually enriched by translation of European books or by the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European knowledge may gradually be placed in this manner within the reach of all classes of the people. We look, therefore, to the English language and to the vernacular languages of India together as the media for the diffusion of European knowledge". It was only with the creation of universities in 1857 that English began to dominate the educational system so as to relegate the vernaculars to a position of minor importance. This was because, at that time, it was generally agreed that "the highest education of a modern character could only be given in India through the the medium of English;" and secondly because the Government began to choose its Indian Officers from among the University graduates, so that Government service and its requirements largely determined the University requirements, and knowledge of English attained supreme importance. In 1861-62 the Calcutta University withdrew the permission to answer questions in the vernacular, and thus stimulated education in the English medium at the expense of the vernacular.

From the standpoint of the educational psychology, education through one's own vernacular is clearly preferable. The main question is whether the vernaculars in India are sufficiently developed so as to be fit for every use. Patriotic sentiment is a consideration in favour of vernaculars; on the other hand, the fact that the English language has promoted the feeling of unity as between different linguistic provinces, and the value of English as the channel through which Western culture has flowed into India, are arguments for continuing the present system under which English continues to be so widely used in the Universities.

Patriotism in India has not sufficiently expressed itself in the direction of enriching the literatures of vernaculars in all the branches of knowledge. Yet it can not be denied that a strong feeling of patriotism exists and its demand of having vernaculars as the media of instruction is politically most unobjectionable. The Universities will do well to take the lead in expressing this patriotic desire and make endowments for the translation of standard works on all subjects into vernaculars. It will be found that, on the whole, vernaculars are not incapable of expressing knowledge developed in the West. Where necessary, special committees could be set up for settling technical terms, either by importing words from English, Sanskrit, or Persian, or by coining new words. But, with the growth of democratic institutions in India, the future is undoubtedly with the vernaculars, and the Universities would soon appear to be greatly inadequate to fulfil their purpose of diffusion of knowledge and culture—Eastern and Western, ancient and modern—unless they adopt vernaculars as the media of instruction.

The methods of education advocated in this essay give a subordinate place to instruction itself. The pupil himself becomes the active conqueror of knowledge. Yet the sources of this knowledge are books which, unfortunately, are almost all written in a foreign language. Until this is so, and if our goal is to make vernacular the medium of education, our next step should be that instruction may continue to be through English or whatever other foreign languages the students may learn, but the expression of their knowledge should be only through their mother-tongues. Professors who find it highly inconvenient to express themselves in mother-tongue will not feel the slightest difficulty in testing the knowledge of students expressed in Indian languages. The difficulty of some colleges having on their staff professors originally belonging to foreign provinces is not an insurmountable one.

6. *Examinations*—"The problems of examination," say the Calcutta University Commission, 1917-19, "difficult and important in all countries, are nowhere more difficult or important than in India". (Report, Vol. II, Part I, p. 140) A majority of the witnesses who replied to the relevant question answered that teaching was unduly subordinated to examination. One of them said that the average student makes no attempt whatever to take an intelligent interest in his subject, except in so far as it is necessary for the passing of the examination. "The student is in College not to learn things for their own sake....." The Officiating Principal of Chittagong College said: "The students prefer that lecturer who gives systematic 'notes' and points out 'important' questions. To avoid the risk of unpopularity, and hence inefficiency, even an able lecturer allows his lectures to degenerate into coaching work". The fears of the students, under the prevalent system, are not without a semblance of justification. "The whole undergraduate teaching," says Prof. Meek of the Presidency College, "is bound down by examinations; no freedom in choice of material is encouraged and any originality on the part of the teacher is likely to produce results disastrous for his students when they go up for their examinations". "Our university system, instead of encouraging the love of learning, kills it". From this and other evidence of a similar nature the Calcutta University Commission conclude: "Anxiety to pass examinations exists, and rightly exists, in other countries, but nowhere probably does it exert such sterilising tyranny over teachers and students alike as in Bengal". (Report, Vol. II, part I, p. 148).

The witnesses before the Commission attribute this excessive anxiety chiefly to two factors, both of which are economic. The first, that under the existing conditions in the country the university degree is the one and only passport to a career for the majority of the students. The

second, the poverty of the students themselves, in whom their families concentrate hopes of release from financial anxieties and miseries. If these are the chief causes of the evil effects of examinations, the problem is at bottom the economic problem. But the Commission argue that the economic pressure exists, though possibly to a less extent, in other countries. "In all the modern universities of Great Britain there are hundreds of students whose bread and butter depends on their passing of examinations. But we do not find that general closing of the ears and mind to everything that does not contribute to examination success". And so the Commission suggest: "The remedy for this weakness can only be found in some new moral and intellectual movement in the student world". (Ibid., p. 154) On these views of the Commission one remark may be permitted. The Commission appears to under-rate the difference in the economic conditions of India and Great Britain. The most optimistic estimate of per capita annual income for India is Rs. 116, while the corresponding figure for United Kingdom is Rs. 1092, which is nearly ten times the former.

Economic pressure is by far the most important reason for the present domination of our educational system by examinations. Next in importance is the reason that the system of our secondary education is defective, in as much as a student, during his school career, does not acquire "the power of accurate expression or of thinking for himself". Unable to compose their own answers the students take to memorising answers contained in the 'notes'; and this being a laborious process, little desire or energy is left for the pursuit of learning for its own sake. A third reason is the existence of some defects which, according to the Calcutta University Commission, are due to "mistakes in the design of the examinations themselves, both in plan and in details; and perhaps still more to a fundamental but common want of apprehension

of the true functions of examinations and degrees" (Ibid., p. 155-156) In their Report the Commission make valuable suggestions to remove these defects, but space does not permit even a summarising of them in this short essay.

It follows that the most important remedy for the evils of examinations is industrial and economic development of the country, at once opening new avenues of employment to young men and, by removing their poverty during the period of their College life, giving them the peace of mind necessary for the pursuit of learning. Other remedies include improvement of secondary education and the reform of examinations on the lines suggested by the Calcutta University Commission.

Under the system proposed in this essay, a student will not be able to proceed to the next month's assignment until he has satisfied his professor or tutor that he has finished the current month's assignment of work. This implies a test in the work contained in the assignment, which must be taken monthly. But the examiners in this case will be college teachers not appointed by University; and the latter would demand some method of assuring itself that the requisite standard is attained by students before they pass from the 'intermediate' stage to the higher stage and, again, before they pass out as graduates. One method of meeting this demand will be quarterly inspection of colleges by university inspectors, who should closely inspect their academic efficiency. In this case University examinations may be

altogether abolished. Another method will be that the University should divide every two years' course into six parts in the first weeks of October, January and April. The division of courses should be based on assignments for each three months, by the university. To substitute such quarterly examinations for the yearly examinations in vogue at present will mean considerable saving for the examinees who fail. But the chief objection to this proposal would be the extra expense which the University will have to incur in holding four more examinations at each stage. Owing to the financial difficulties, the university may, as a matter of compromise, authorise the Colleges to hold three of these examinations, holding the remaining three itself. But to examine students in a course of studies covered during the whole year involves a special preparation on the part of the students, which, in turn, involves extra expenditure of time and nervous strain. Incidentally, such examinations unduly enhance the importance of the examination system. As the purpose of the examination is to enable the University to give a guarantee to the public that certain students have attained a certain level of knowledge, the purpose can as well be served by quarterly examinations in courses covered during each quarter; and if this proposal is accepted, undue strain on nerves and memory will be avoided, terror of examinations will be lessened, minds freed from anxiety will take delight in knowledge for its own sake, health of the youths will be protected, and education will be made more fruitful.

BOOKS

For all the Books Advertised in The Educational Review and for text-books and books of every description, please write to:

THE MANAGER,
THE EDUCATIONAL REVIEW (Book Department)

14-A, Sunkuwar Street, Triplicane, MADRAS

SHAKESPEARE'S PLAYS

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

HENRY V, by P. H. Sturge, M.A., Principal, H. H. the Nizam's College, Hyderabad; late Scholar of King's College, Cambridge. Re. 1-0-0.

THE TEMPEST, by E. E. Kellett, M.A., the Leys School, Cambridge. Re. 1-0-0.
MIDSUMMER NIGHT'S DREAM, by the Rev. R. Scott, M.A., Professor of English, Wilson College, Bombay. Rs. 1-0-0.

AS YOU LIKE IT, by the General Editor. Re. 1-0-0.
KING JOHN, by Sir Mark Hunter, M.A. (Oxon.), late Professor of English, Presidency College, Madras. Re. 1-0-0.

JULIUS CAESAR, by the same Editor. Third Edition. Re. 1-12-0.
THE MERCHANT OF VENICE, by J. H. Stone, M.A. late D.P.I., Madras. Third Edition. Re. 1-0-0

OTHELLO—The Moore of Venice, by Michael Macmillan, M.A., D. Litt., I.E.S. (Retired), English Lecturer in the University of Birmingham: formerly Principal and Professor of English, Elphinstone College, Bombay. Third Edition. Re. 1-0-0.

TWELFTH NIGHT, by the same editor. Re. 1-0-0.
TAMLET, by W. J. Goodrich, M.A., formerly Principal and Professor of English, Pachaiyappa's College, Madras and afterwards Principal and Professor of English, Ahmedabad College, Bombay. Re. 1-0-0.

MACBETH, by the Rev. John Morrison, M.A., D.D., formerly Principal and Professor of English, General Assembly's Institution, Calcutta. Re. 1-0-0.

KING RICHARD THE SECOND, with Introduction and Notes, by J. C. Rollo, M.A., Professor of English, University of Mysore. Re. 1-0-0.

THE TAMING OF THE SHREW, with introduction and Notes, by K. Deighton, M.A. Re. 1-0-0.

BOOKS ON EDUCATION

ESSAY ON THE CHILD AND HIS EDUCATION, by Mrs. Corrie Fearon (nee Gordon); Ed.B. (Edin.), Kindergarten Superintendent, (retired) Teachers' College, Saidapet, Crown 8vo. 124 pages. Re. 1-8-0.

FROM A KINDERGARTEN WINDOW, ESSAYS ON EDUCATIONAL SUBJECTS for Teachers and Students, by the same Author. F'cap 8vo. 180 pages. Re. 1-8-0.

CHILD NATURE AND EDUCATION—An Introduction to Child Study, by the same Author. Crown 8vo. 212 pages. Rs. 2-0-0.

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

SECRETS OF SUCCESSFUL TEACHING, by the same Author. Indispensable to every teacher in training.

The book contains the result of the author's practical experiences as a teacher of over 20 years' standing and is printed on very superior paper and well bound. Re. 1-4-0.

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

OBSTACLES TO THE PROGRESS OF PRIMARY EDUCATION IN INDIA

BY N. CHAKRABARTY, M.A. (LUCK.), B.T. (CAL.), M. R. S. T. (LONDON),
Assitant District Inspector of Schools, Ajmer

THERE is no gainsaying of the fact that during the last few years much has been done towards the advancement of education in India. It was stated in the Eleventh Quinquennial Review on Education in India 1932-37 that "probably at no period in India's history has there been a livelier interest in and concern for the future of education than at the present moment". The famous Wood-Abbot Report, the much talked of Basic Education of the Wardha Scheme, Reports of the Vernacular Education Committee and the Women's Education Committee appointed by the Central Advisory Board of Education, and the once popular Vidya Mandir Scheme are no mean achievements in the progress of education in India.

Yet, in spite of all these developments, it must be admitted that primary education has not been able to do full justice in producing mass literacy in India. The Government of India and the Education Departments of all the provinces have risen to the circumstances and are now keen in bringing the percentage of literacy to a high level: they are not sparing any pains to adopt all possible measures for the purpose. So it will be seen that this state of affairs is not due to any carelessness on the part of the authorities at the present moment, but it is due to early neglect and the policy of getting the best and the most deserving pupils at the top by way of filtration and elimination through examinations.

The control and management of primary education in India are divided between the Government and Local Bodies. It is a sort of dual administration and control and the system is defective as most of the Local Bodies have been found incompetent to

successfully carry out the work, entrusted to them. The following table will show the percentage distribution of direct control which Government, Local Bodies and private agencies exercised over primary schools in 1938-9.

	Schools	maintained by	
	Government.	Local bodies.	Private managements.
British India.	14.4	42.2	42.4

It will be seen in the above table that of the total number of primary schools in India only 15.4 per cent are directly maintained by Government. The rest are either privately managed or managed by the Local Bodies. This division of responsibilities is one of the main reasons of the retardation of the progress of primary education in India. It was stated in *Education in India, 1937-38* that, "there would appear to be very general agreement that many of the shortcomings in the present system can be laid at the doors of the bodies immediately responsible for administering them". The Vernacular Education Committee of the Central Advisory Board of Education, complained that the "teachers are transferred, dismissed or appointed for personal or communal reasons, increments are not granted, payment of salary is often in arrears, departmental advice is ignored, relations with the education departments and their officers are strained, local bodies are apathetic."

In calculating the wastage figures the Royal Commission on Agriculture has held that on the average no child who has not completed a primary course, of at least four

OBSTACLES TO THE PROGRESS OF PRIMARY EDUCATION IN INDIA 325

years should be regarded as permanently illiterate. The number of classes in primary schools and also the length of the primary course in all provinces are not uniformly conducive to the spirit of true learning. In some provinces "the lowest class in a primary school or department often consists in reality of two sections, namely an infant section and a senior section. In some provinces, the number of children in the two classes together are shown as the number of children in class I". There should be a uniformity in this matter in all the provinces and if the primary course is lengthened it is all the better.

India is a land of villages and the conditions of village life are not at all attractive to the teachers, who after passing two years in the training school in the urban area often find it difficult to adjust themselves to the circumstances in the rural region. The situation is much less favourable for the women teachers. It has been suggested in the *Education in India, 1938-39*, that "steps must also be taken to make service in a village school much more attractive to women of the right type". Moreover, the difficulties of administration, supervision and inspection in the village areas are there, which cannot easily be overcome. It is of course comparatively easy to provide, organise and run efficiently the primary schools in towns.

The present day primary school is not an instrument of village uplift, economic, social and to a certain extent, perhaps, intellectual too. Poverty and indebtedness of the mass, mass illiteracy, narrow outlook and apathy of the people are responsible for the premature withdrawal of the children from schools. As soon as he is old enough, the child minds the cattle or helps the parents in other household work.

In many areas of different provinces the density of population is low. This leads to the multiplicity of small inefficient schools. Hence, though the provision of schools is

not unsatisfactory the distribution of schools is uneven. Bengal has one school in 2.01 square miles, Madras in 3.07, Assam in 12.10 while British India has one in 6.73. The roads and the means of communications are scanty and offer physical obstacles in hilly places and deltas. These, as well as seasonal migrations and illness owing to climatic conditions, make it difficult in certain places in different provinces to collect children in the school and secure their regular attendance. This also leads to multiplicity of small inefficient schools. Barriers of caste, religious, communal and linguistic difficulties have made the problem of effective school provision complicated. There are schools in India where a depressed class pupil is not entitled to enter. It is a saddening reflection that communal and religious differences are responsible for the persistence of uneconomic multiplicity of school units and for the persistence of many unrecognised institutions, which are in most cases outside the public system.

Another reason for the multiplicity of uneconomic, inefficient and single teacher schools is the separate provision for boys and girls schools. Consequently girls schools are ordinarily not only badly attended and therefore extravagant and superfluous, but also ineffective. This inadequate utilization of existing schools leads to a great deal of waste of money and effort.

The ephemeral character of schools is mainly due to private venture or private management or the teacher-manager system, prevailing throughout the length and breadth of India. These schools are not only inefficient but also unstable, the curriculum having no relation to the conditions of village life. This increases the apathy of the people and the belief among the rural population becomes firm that no benefit can be derived out of the sacrifice involved in sending the children to school. It has been repeatedly pointed out by the Royal Commission on Agriculture and other experts that a teacher without a rural bias is of no use in the primary school in India.

Another important factor which causes the retardation of progress in the primary system of education in India is wastage, which is mainly due to premature withdrawal, stagnation, relapse into illiteracy, irregular attendance, inefficient teaching, defective school organisation, inadequacy of inspecting staff and want of proper and efficient supervision; last and not the least, education is voluntary and not compulsory.

In the table given above it will be seen that of all the primary schools in India 84.6 per cent are controlled and managed by local bodies or other private agencies. This is no satisfactory arrangement. It was remarked in the Punjab report that "the time has definitely come for Government to review the whole position in regard to the delegation of powers as well as the general question of relationship between the educational officers and the local bodies. The matter has been hanging fire for a considerable time, and an urgent solution is desirable". The Director of Public Instruction, Assam, emphatically asserts: "It is high time that the control of vernacular education should be taken from local bodies into the hands of the Minister of Education". It is needless to say that the Local Bodies should be forced to be alert and made to realise their responsibilities or the Government should take the control in their own hands. A policy of concentration, improvement, consolidation and reorganisation is suggested rather than one of multiplicity or expansion.

The present day normal or training schools are situated in the cities and are away from the rural environments in which the teacher has actually to work. If, therefore, the normal schools cannot be established in the rural area, the pupil teachers should be taken to the villages on educational tours in order to come in close touch with the village life. Not all teachers should be chosen for the village schools, but only those who have a rural bias and who are imbued with the missionary spirit

of sacrifice. They should be given training in general village welfare work, village hygiene, elements of medicine, etc. and should be given opportunity to learn the art of plural class teaching. The headmasters of Secondary Schools may with advantage be given power to inspect the primary schools in their centres at least once a year. The primary school teachers, as a result of this, will be on the alert and while the headmaster will enthusiastically do the work, entrusted to him, the Inspector will be partly relieved of his troublesome tour in the interior.

The village primary school must be made attractive and it should form the nucleus and become the centre of village life and progress. Being imbued with the spirit of the doctrine of service the teachers must drive away and remove mass illiteracy, the narrow outlook and apathy of the villagers by facing the problems of rural reconstruction through actual and practical work in the matter of better sanitation, the establishment and maintenance of small dispensaries, co-operative societies, the holding of classes for adults, the encouragement of village games and recreation and so forth. Ruralisation of the curriculum and the double-shift system will be greatly helpful in the matter.

It is an established fact that the teacher is the main factor in making the school an educative force and much is demanded of him. Taking into consideration all these things will it not be meet and proper to increase his pay and prospects and to improve his status?

The problem of the existence of the ephemeral character of private venture schools and the multiplicity of small inefficient schools cannot be dealt with successfully unless and until Government take away all powers from the hands of the Local Boards and control them directly. There is no other way out of it and Government should take direct and full control of the vernacular education as early as possible.

OBSTACLES TO THE PROGRESS OF PRIMARY EDUCATION IN INDIA 327

Co-education is the only means to do away with the uneconomic and superfluous girls schools. It is not the intention of the present writer to suggest the abolition of all girls' primary schools. There must as a matter of necessity and principle, exist girls' schools in urban and thickly populated rural areas. But in such rural areas where the number does not justify the existence of separate girls' schools, it will be a sheer waste of money and effort to try to run the schools efficiently and successfully. Generally speaking, co-education means the admission of girl students to boys' schools. But very few boys schools in India have women teachers on the staff. The number of boy students in girls' schools is also very small. And for the effective teaching of small children "women have been acknowledged all over the world as more suited than men". Hence it has been suggested in the *Education in India, 1938-39*, that "more women teachers should be trained to staff both girls' schools and the lower sections of boys' primary schools".

"If the teaching is efficient, inspection vigilant, and administration and control effective, there is no reason why pupils except those of poor intelligence should not be promoted annually from class to class" and thus may stop stagnation and wastage. If the double shift system is introduced and school hours and holidays are adjusted according to seasonal requirements, it will be a useful concession to parents and their apathy will soon die out. It is agreed that such a device, if made permanent, will obscure the fundamental principle that the proper place for children during the day is the school

house, but as a preliminary measure, it will do ample good. At any rate, children should be permitted to attend school before and after they have been engaged in work. Most attention to the lowest class, enforced promotions, introduction of lower primary certificate examination will help, it is hoped, to stop the wastage prevalent in primary education can be checked if compulsion is applied effectively. To make it effective there must be a judicious selection of areas, rigid enforcement of the provisions of the Act in those places where it is operative, infliction of deterrent penalties on recalcitrant parents, and a general tightening up of the control of Provincial Governments through the Ministry of Education over the whole system of primary education."

References:

1. Hartog Committee Report.
2. Report of the Royal Commission on Agriculture.
3. Report of the Primary Education Committee, 1929-30.
4. Eleventh Quinquennial Review 1932-37 by John Sargent, M.A.,
5. Education in India 1937-38, 1938-39 by John Sargent, M.A.,
6. Provincial Educational Reports 1937-38, 1938-39.
7. Report of the Vernacular Education Committee of the Central Advisory Board of Education 1937.

etc. etc.

SRI BAGHAVAT GITA

Lectures on the Bhagavat Gita by the late Professor M. Rangacharya, M.A.
The most comprehensive modern commentary on the Gita.

In 3 Volumes. Price per each Volume, Rs. 5/-

Apply to: Messrs G. A. Natesan & Co., George Town, Madras
or M. R. Sampatkumaran, M.A., 14-A, Sunkumar Street, Triplicane, Madras.

LIBRARY AND THE EDUCATION OF THE WHOLE MAN

I. MEMORY AND ITS EXTERNALISATION

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

MAN seeks happiness. That is his ultimate aim. Various are the means he adopts for this, either individually or collectively. Education is one of such means. The section of human society which is most intimate with him provides this means even before he feels the need by himself.

Happiness can result only when man is able to unfold himself to his fullest capacity. Any obstruction to this process means misery. Education is a means of overcoming successfully all factors that impede his growth. It may also be described as a means of turning to his advantage the forces that determine his growth.

Man's growth is traceable in his body, mind and soul. It is determined by the force of heredity or phylogeny, the force of environment including the physical, the biological and the social and the force of *vasana* or psycheogeny. While each of these three forces has the same effect on all the three factors making man, heredity has the greatest effect on the body, environment on the mind and *vasana* on the soul. The forces of phylogeny and psycheogeny not being easily amenable to manipulation, it is the mind and its correlative, environment, that have loomed large in the arrangements made by man for education. We shall, therefore, devote this article to education as a means of mental development and reserve bodily and soul development to later articles.

Education as a means of mental development has to concern itself with the primary senses, intellect and memory. The extent to which these three have to grow depends, upon the probable complexity of the environment with which man may have

to meet in his life-time—not only complexity but also the rate at which it grows.

In the primitive society, not only everything was simple but the rate of change of the complexity of environment was also negligibly small. It was therefore sufficient to educate the primary senses as best as possible and leave intellect and memory to look after themselves. To provide education of this kind, the family was by itself an adequate means. The method of learning was largely one of imitation. Most of the necessary skills, outlook and information were absorbed by merely imitating the elders in the home.

As the environment became a little more extended and complicated, more attention had to be paid to memory and the whole community (village or regional community) had to be thrust in as a means of education. But the method of learning still continued to be one of imitation.

When society was at this simple state, there were no doubt some persons whose mental urge took them beyond the level of their community. There were the intellectual aristocrats. Their memory began to store far more than that of the masses. Their intellect began to invent new things and ideas which led ultimately to an increasing complexity of environment. To educate such abnormal men, the family and the regional community proved insufficient. Some of the maturer elders had to be set apart solely for the purpose of educating the gifted children and the formal school emerged as a third means of education.

By the beginning of the 19th century, however, the rate of change in the environ-

mental factors became appallingly high. This was due to the rapid succession of great inventions whose effects speedily reach the level of our daily life and make it imperative that we should keep ourselves constantly informed, educated and re-educated to meet their inevitable incidence at the peril of our otherwise going to the wall. Just as we are utterly oblivious of the enormous weight of the nearly half a ton of air which we carry on our head, we do not realise the enormous downpour of inventions that our generation is experiencing the automatic telephone (1892)—the motor car (1895), the submarine (1900), Wireless (1901), first flight (1903), talking pictures (1912), the military tank (1914), airmail service (1918), the electron microscope (1935).

It is not merely the down-pour of inventions but also the acceleration at which changes occur nowadays that have to be taken into consideration. Let us take one or two fundamental factors of civilisation and examine their rate of change. First take transport. For thousands of years, there was hardly any change. But in our own life-time, it is forging ahead—the motor, the super-heater, the stream-line, the air-craft and what next. For thousands of years, oil and wick was the source of light. But now the mantle-lamp and the electric light, with yearly improvements. Man has to be informed of all such changes as and when they happen, if he is to find happiness.

The result has been an over-loaded curriculum in an attempt to fill the memory of pupils with every possible and anticipatable information. And yet the changes forge ahead of even such overloaded memory. The formal school has therefore to look for a new partner to share this task of educating men. It remembers how the family and the community looked to it as a partner, how they re-interpreted their function as that of so equipping the children as to benefit by the formal school and how

it had to complete their work. In its turn it now looks to a fourth means of education. It desires to re-interpret its own function as that of so equipping the pupils as to benefit by that fourth means. It realises that its work can be completed only by that fourth means. That fourth means of education has to play the part of "Externalised Memory" which grows as rapidly as facts grow in the world and from which man can draw readily whatever he wants as and when he wants them, without the strain of having to carry them in his own head all along. The library is the vehicle of this externalised memory. It can be and ought to be co-extensive with the knowledge built up by the entire humanity. It also stores incessantly every piece of knowledge that gets developed from moment to moment. It is its business to sort out all the variegated ever growing records of information and to so marshal them that one who has a certain minimum of training in using them can readily draw from them just what he wants at the moment for his further education.

The formal school of to-day has, as one of its main objects, the giving of training in the easy and profitable use of a highly organised library. For that purpose, the school itself maintains a highly organised library and instead of telling the pupils by word of mouth every fact they may require, just fills them with an urge to find out facts, then turns them on to the library and gives them practice in finding them out for themselves.

The power of imitation which is so potent in childhood has also to be harnessed. It is only life in a busy library that will give opportunity for the play of imitation. A deserted room with a human being dimmed and made gloomy with the frustration complex induced by the treatment given him by the school authorities and called librarian, is not calculated to make imitation play its part in the education of the child through this new and fourth agency.

What is wanted is a library filled with crowds of readers among whom the librarian vigorously moves, giving help and encouragement and radiating hope and cheerfulness born out of his own fulness of life and pleasantness of experience.

To attract and retain the crowd of readers even in its fulness, the school library should be not only manned by librarians with radiating personality, but should also be constantly re-filled with every variety of fresh-books on every conceivable subject. To build a school library of

soiled books discarded by adults is not to make it function as the fourth means of education. It may create a library for formal purposes. It may be a dummy library to fulfil requirements of regulations. It can not help the school to fit its pupils with capacity to use externalised memory nor to fulfil itself in the new way in which it wants to do it i.e., by enabling the pupils to benefit by the fourth means of education as the present-day conditions are too complicated to allow it to bear the burden of education without its aid.

BOOK REVIEWS

PUYAL: A NOVEL BY RABINDRANATH TAGORE, TRANSLATED INTO TAMIL BY T. N. KUMARASWAMY, B.A., ALLIANCE COMPANY, MYLAPORE, MADRAS. PAGES 464. PRICE: ORDINARY EDITION, Rs. 4/- CALICO BINDING, Rs. 5/-

IN *Puyal* Messrs Alliance Company have brought out a notable addition to their Tamil translations of Indian classics from other Indian languages. 'Puyal' in Tamil means a storm, and in this well-known novel Tagore tells the story of a hasty marriage in which neither the husband nor the wife see each other well, their separation through a shipwreck and their re-union after many adventures. Barely told, the plot may seem melodramatic or sensational. But the story is told in such a simple and homely manner that at no time do we sense any improbability in the plot. The characters of Kamala, Ramesh and Hemanalini are delicately and distinctly drawn. It will be presumptuous to praise the art of Tagore in a brief review: what has been said is only intended to whet the reader's appetite. The translator commands an easy and fluent style but a more colloquial idiom in dialogue will not be out of place.

Owing to difficulties in getting paper the book has been brought out with great difficulty. It would prove a magnificent acquisition to school and college and public and private libraries. Messrs Alliance Co.,

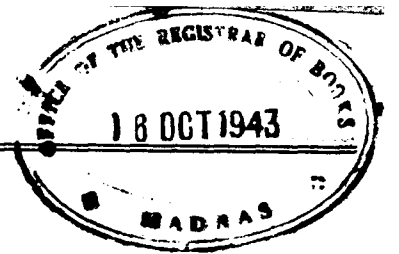
declare in a preface their intention to bring out a Tamil translation of Tagore's *Gora*, another celebrated novel. They desire that atleast orders for atleast 400 copies should be registered before-hand in order to enable them to bring out the book. We trust that their appeal will meet with satisfactory response.

THE MARIAN READERS. PRIMER I, 16 PAGES ANNAS 4. PRIMER II, 16 PAGES, ANNAS 4. MACMILLAN & CO. LTD.

These two primers are beautifully produced and illustrated in colour. They may be placed with advantage in the hands of children just learning English to stimulate their interest in the language.

HERE AND THERE IN INDIA, SECOND SERIES BY C. A. PARKHURST I-B. MADRAS, THE CITY BY THE SEA: 20 PAGES, PRICE 2 AS. 6 PIES. 2-B ASSAM, THE LAND OF TEA AND WATERFALLS 16 PAGES, PRICE AS. 2. 4-B BEAUTIFUL RAJPUTANA, 32 PAGES, PRICE 3 AS. 6 PIES. 5-B THE NORTHWEST FRONTIER AND KHYBER PASS, 24 PAGES, 3 AS. MACMILLAN AND CO., LTD.

In these booklets, various places in India are described in an interesting manner in easy English. The books are also illustrated. They will serve admirably for nondetailed study in the lower secondary classes of our schools.



GENERAL

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

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

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

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

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

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

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

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

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

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

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

KAMALA—A Story of Hindu Life, by Mrs. S. Sathinadhan, with an Intorductory Memoir, by Mrs. H. B. Grigg. Re. 1.

SAGUNA—A Story of Indian Christian Life, by the same Author. Re. 1.

THE STORIES OF INDIAN CHRISTIAN LIFE, by Dr. S. Sathianadhan, M.A., LL.M., and Kamala Sathianadhan, M.A. Re. 1-12-0.

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

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

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

II. SOME FAMOUS FIGHTS. As. 6.

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

EDITORIAL NOTES

I

WE have great pleasure in bringing to the prominent attention of our readers a new publication entitled "History of Education in India during the British Period" which requires careful and close attention to the very many topics discussed in the course of its treatment. It surveys the entire field and duration of the modern system of education in India from its earliest beginnings and likens it to a drama containing several acts, the most recent of which is the crowded stage set by the introduction of Provincial Autonomy in 1937. This last stage, however, is not narrated in detail by our authors. Combining what have been claimed to be the bureaucratic and non-official points of view, the two authors have done by their collaboration a real service to the study of Indian educational evolution. The earlier phases of Government's educational activity may be held to close with the great Despatch of 1854, by which, though some encouragement was to be extended to Oriental learning, the main object of the educational system was declared to be the spread of Western knowledge. By 1900 the question of the necessity of a rapid Indianisation of educational agency had come to be fairly settled. Then followed two decades when the process of bureaucratisation was in the ascendant, which was succeeded, as its inevitable sequel, by a movement marked by new experiments of ideas, schemes, aims and courses that helped to raise new problems of content, machinery and ideology of educational effort.

The abundance of quotations from original material which marks the treatment followed by the authors, is justifiable from several points of view. Certainly the help afforded thereby for the average reader to get at the basic material from which educational development had proceeded

in its main lines is its great advantage. The monitorial system which was based upon a feature of the indigenous *patasalas* in the Madras Presidency was observed by the Reverend Andrew Bell and extended through his instrumentality as the Madras System and made to serve as one of the bases for the spread of primary education in Britain in the first four decades of the nineteenth century.

The Reports of Mr. Adam, a missionary worker in Bengal which have been held to be most important and which have been recently edited with comment under the auspices of the Calcutta University (reviewed in our columns) have been summarised in chapter II, while the authors add rightly the advice that the reader would do well to study the second of his Reports in the original in order to arrive at a clear understanding of the methods of indigenous education adopted in his days, i.e., the thirties of the nineteenth century. The third Report contains excellent studies of the Sanskrit and Islamic schools of the day. Munro in Madras and the Orientalists in Bengal made a vigorous plea for the rejuvenation of the indigenous systems of education that showed signs of rapid decay and disintegration; but their cry fell upon deaf ears, even though their idea included in part the imparting of education of a fairly modern type through the medium of the prevailing vernacular languages, the efficacy of which has come to be well grasped only in the present generation. What has been called the Anglicist-Classicist controversy in which Macaulay won the first round, was closed by Lord Auckland who tried to satisfy both the Classicists and the Anglicists and who likewise strove to improve the use of the vernacular languages. Attention has been devoted by our authors to the progress of education in all parts of British India and also to the aims of government in promoting their educational policy. Thus would the authors conclude on this latter point: "A dispassionate examination of the exist-

ing data will, however, show that it would be unjust to conclude that the system of liberal education was organised with the sole object of securing servants although there can be no doubt that the system of professional education was so motivated. In our opinion, the main object of organizing the system of general education was the spread of Western knowledge and the science. It was with this aim that the Universities were established, and a beginning was made in giving education to women." This view seems to be the correct one and brings out the better as well as the worse side of the governmental aim.

Passing on to the rapid multiplication of schools in the decades following Wood's Despatch, we find the natural reaction to Government's attitude towards mission schools and their aim of imparting religious instruction, in the appointment of the Hunter Commission which went to the other extreme and recommended the withdrawal of Government in direct educational enterprise. That Commission was not even in favour of local bodies being entrusted with secondary and collegiate education as it opined that they should be only in charge of primary education. The encouragement of private enterprise comprehended naturally the need for a greater attention to the needs of missionary organizations of education. It was unfortunate that many missions did not take advantage of this new policy, but restricted their educational activities, in the decades following the Commission's Report, to the maintenance of a few educational institutions in a state of efficiency, while abandoning their earlier dreams of commanding the whole educational field.

Lord Curzon's regime and his attempt to improve and bureaucratise the Universities and extend their effective control over the affiliated Colleges has been well noticed. In spite of the adverse factors that the scheme of Curzonian reorganisation brought into operation, the love of higher education

was so strong in the minds of the Indian *intelligentsia* that the number of students at the University stage increased very rapidly during the first two decades of this century, though perhaps the emphasis had begun to veer round from the aim of seeking Government service to the as yet unsolved and apparently very unsolvable difficulty of students being driven to Colleges of general education for a lack of alternative openings. Professional education has been dealt with exhaustively in a chapter; and from it we learn that the object of most of the students who took advantage of it was to train themselves for the Government service or for employment in industrial enterprises and not at all to devote their energies to private enterprise.

The epoch-making recommendations of the Calcutta University Commission as regards both the scope and contents of Secondary Education and its relation to real University instruction and the spread-out of University activities to research, as also the question of the medium of instruction in the High School stage are well worth close study and adoption with necessary modifications wherever possible, even though a quarter of a century has elapsed since the publication of their Report. The sustained vitality of their main recommendations is seen even in the recent adoption by the Delhi University under the guidance of Sir Maurice Gwyer, of a three-year undergraduate course, based on an elongated High School instruction. Much of the effort of the provincial administrations in the educational field in the last three decades has been devoted to the maintenance of a proper equilibrium between the quantitative and qualitative levels of the schools both elementary and secondary. The numerous problems confronting educational administrators under Dyarchy, particularly in the financial field, have been clearly, though briefly, surveyed. The criticism of the Hartog Committee's Report has revealed gradual widening of the gulf between official point of view stressing qualit-

* By Syed Nurullah and J. P. Naik—Published by Macmillan & Co., 1943. Pp. xxiv and 643. Price Rs. 6-12.

improvement and the non-official aim at the extension of education, at least of literacy, among an increasing proportion of the population. The Indian Universities and their growth, the part played by local bodies and other main phases of educational activity in the last three decades both administrative and substantive—these have been touched upon. It may not be rightly expected that in a book like this every nook and corner of educational growth could be explored thoroughly. But the main spiritual elements marking both aim and content have been fairly well disclosed; and we congratulate the authors on the balanced conclusions and lack of undue stress that mark their treatment.

II

It is an interesting task to compare the educational ideals of different countries in this age of a critical world-wide struggle for existence.

Some Educational Ideals Thus Chiang Kai-Shek, the great Saviour and Dictator of China, says that the ideal to which the Chinese youth must be educated should be one which should enable them to preserve the country against extinction. Education should provide a link with all other activities of the nation, military, political, social and economic; and it must become a vital and essential factor in the creation of the new Chinese nation. The Hitlerian idea has been that education should develop the spirit of dedication on the part of every German youth of his whole life to the furtherance of the German might. The German ideal preaches the necessity of observing implicit obedience to chiefs and authorities and it also instructs that the Germans alone are the superior nation, and they should preserve their racial heritage uncontaminated by any kind of ethnic mixture. The Spartan idea of a strongly developed physique which can sustain and endure against any amount of strain is also inculcated as one of the chief aims of German education. In Italy the ideals are almost the same as in Germany with a few differ-

ences only. The monarchical ideal is tolerated and even encouraged in Italy; but not in Germany. While Hitler preaches that a great monarch and great men cannot flourish side by side, because the king's greatness is necessarily built up on the timidity and subservience of the nation, the Japanese, on the other hand, have always held that the greatness of the Emperor embodies and produces the greatness of the nation and that reverence for the ruler means patriotism and service of the highest kind for the welfare of the whole nation.

The Education Ministry of Japan issued recently a circular which may be taken as the ideal of Japanese education, and in which the first aim of all teachers is held to be to train youth to revere the national structure, to devote themselves to public service and to serve their country without caring at all for their physical or mental ease. In this crisis of national emergency all the public organisations connected with the students and their activities should be placed at the entire disposal of the national government, so that the system of education should perfect the military training of the students, should promote all types of mass work, encourage cooperation and further solidarity. In the U. S. S. R. the ideal of education is to promote the dedication of children to Soviet citizenship; their sole duty is to believe in Communism, to be always on the alert against capitalistic encroachment and to suppress all contrary opinions. The ideal of education in Soviet Russia is therefore to promote, in the first place, the Soviet structure of the State and preserve the communistic ideology.

In the democratic countries of Britain and the U. S. A. naturally the aims of education are fundamentally different. English educational ideals are expressed variously as culture, discipline, the development of character and personality. The Education Policies Commission of the U. S. A. have described four ideals *viz.* self-reliance, involving the development of personality and character, economic effi-

ciency, *i. e.*, ability and willingness to help in the production of goods and services which make up the modern standard of living; human relationship which would develop the instinct of sociability and cooperation; and civic responsibility by which an interest would be generated in the welfare of one's fellows and in the promotion of the essentials of good and free social and political relations, like freedom of speech, religion etc.

John Dewey, the great educational thinker of modern America, says that the aim of education cannot be one and he does not believe in one definite ideal being pursued.

Exponents of Indian idealism like Tagore, Radhakrishnan and Gandhiji are all agreed that education should draw out the inner spirit and stimulate all the faculties of the student. In the words of Gandhiji, true education should be an all-round drawing out of the best in the boy and the continuing of this drawing out in the man. Tagore taught that education should enable the student to realize the beauty and the good that is in man and the world round him. These ideals are in sound consonance with ancient Indian notions.

A comparison of these differing ideals would easily demonstrate the superiority of Indian educational ideals that have persisted through the ages and that aim not at the encouragement of the nation-state and the narrow patriot, but at the creation of a right understanding of all God's good things. The educational ideal that would have to be followed in the New India should be based both upon our past idealism and upon our cultural heritage and, besides, should be directed towards the development of those virtues which would enable India to shine forth among the nations of the new world that is to be.

III

We draw the attention of our readers to the September number of *Teaching* (a Quarterly Technical Journal for Teachers) which contains different articles dealing with the

subject of social service in schools. Thus in a girls' school *viz.*, the Government High and Normal School for Girls at Amritsar, the service ideals inculcated comprehend ten circles of workers, known as personal service circles. Social service in the Rajakumar College, Raipur as described by its principal, emphasizes that many good turns can be done by many boys for very few rupees and such activities which cost most money engage the fewest boys. More interesting than the descriptive accounts of ordinary social activities as practised in a variety of schools, is an experiment tried by a headmaster towards the removal of caste distinctions in his school mess, effected not as the result of compulsion or imposition, but by persuasion—a proof that many of our social ills and defects might be remedied or begun to be remedied in our non-denominational educational institutions.

The subject of school settlements is important and has been treated by the writer. One writer carefully warns against the tendency of some people who swell with a sense of pride and self-satisfaction at every little act of social service they do. Such an attitude, though not positively wrong, is undesirable. Service must be done not in the spirit of charity or grace but because it should be deemed to be an act of social justice.

We welcome this number of the *Journal* and appreciate the resolution of the editors to devote one entire number of it from time to time to articles concerning one special topic, alternatively, with numbers containing articles on a variety of subjects.

IV

The newly started University of Ceylon shows that the University College, Colombo, has developed out of its teens into a full-fledged majority. It was in 1929 that a University Commission under the chairmanship of Sir Walter Riddell drew up a University scheme for the colony. Action on this Report was delayed by cer-

factors, a prominent one among them being the fact that the constitution of Ceylon was undergoing important changes and another being the decision arrived to locate the University at Kandy a proposal that would take some years to materialise. Dr. Ivor Jennings who was appointed Principal of the University of Colombo urged the desirability of starting the University in Colombo, pending the completion of the building-programme at Kandy which would naturally take some time. It is a matter for congratulation that Dr. Jennings has emphasized the need for bringing this new University into conformity with the higher educational tendencies manifest in India and the Far East. Thus, in some respects, the Colombo University resembles several of the reformed and younger Universities of India. It is of the unitary and residential type and insists of the residence of students in its halls, all of whom should be over 17 years of age and who are to be recruited without any distinction of race, creed or class. Facilities for religious instruction and worship may be granted to approved bodies and persons. The two constituent units of the University are the University College and the Ceylon Medical College. The authorities of the University include the Court which will have power to amend and repeal statutes subject to the Chancellor's assent and consider the annual report, estimates and accounts of the University, the Council which will be the University Executive, the Senate which will be the body responsible for academic affairs and will control study and examinations. The first Vice-Chancellor is Dr. Ivor Jennings nominated by the Chancellor and his successors will be appointed by the latter on the recommendation of the Court. We may here stress the programme and enthusiasm for research work displayed by the University, particularly the plan already adumbrated for advanced research in Oriental Literature, Philosophy and Religions in the University College, Colombo.

V

We regret to record the death in the course of the first week of this month of three eminent Sanskrit scholars viz, Mahamahopadhyaya R. V. Krishnacharya of Kumbakonam, Mahamahopadhyaya Professor S. Kuppaswami Sastriar, M. A., I. E. S. (Retd.) and Mahamahopadhyaya S. Dandapaniswami Dikshitar of Chidambaram. Each of them was a giant of learning and the latter had impressed their personality upon the progress of Sanskrit studies and culture at Chidambaram and in the Annamalai University. Professor Kuppaswami Sastriar has left a rich heritage of scholars to continue his traditions of learning and research; and ably following the example set by his great predecessor in the chair of Sanskrit at the Presidency College, Madras Professor M. Rangacharya, he was responsible for the creation of an interest in Sanskrit culture among the intelligentsia of the city of Madras where he laboured for over three decades. Mr. Dandapaniswami Dikshitar was an ornament to the old school of learning and to his community.

EDUCATION

Founded in 1920

Proprietors:

T. C. E. JOURNALS & PUBLS. LTD.

Deals with the theory and practice of Education in all its scientific academic and practical details.

Subscription Rs. 6 ; 10 s. ; \$ 2.00. Post Free

Have you seen the following Specials,
each copy Rs. 1/4 - Post Free

National Education, Holidays & Timings, Tagore Memorial, Chintamani Special, Conference Specials.

'EDUCATION' OFFICE

Post Box 63, Lucknow (U. P.) India



Should be in the possession of every Pupil

THE "WHITEHALL" TABLE BOOK

32 Pages. As. 2 each

CONTENTS.

Part I. Abstract Numbers.

Notation and Numeration (Arabic)
(Roman)
Arithmetical Signs
Addition Table
Subtraction Table
Multiplication Table
Division Table
Factors

Part II. Money.

Coins in Common use
Money Table

Part III. Measures in Common Use.

Measures of Length
Long Measure
Gunter's Chain Measure
Cloth Measure
Measures of Surface
Square Measure
Measures of Volume
Cubic Measure
Measures of Capacity
Dry Measure
Liquid Measure
Wine Measure

Measures in Common Use.

Weights
Avoirdupois Weight

Troy Weight
Apothecaries Weight
Measures of Time
Time
The Calendar Month
The Days of the Week
Quarter Days (English and Scotch)
The Seasons
Circular and Angular Measure
Measures of Heat
Practice Tables

Money
Weight
Surface
Capacity

Part IV. The Metric System.

Linear Measures
Measures of Surface
Measures of Volume
Liquid Measures
Weights

Appendix.

Numbers
Paper
United States Money
French Money
Selected Constants

Stocked by

MACMILLAN & CO., LTD.

MADRAS—BOMBAY—CALCUTTA—LONDON

PITMANS PUBLICATIONS

COMMON-SENSE ARITHMETICS.

By F. F. POTTER, M.A. B.Sc. (Lond.)

Book.	Pupils' Book.		Teachers' Book.
	Paper.	Cloth.	Cloth.
I.	7d.	10d.	2s. 6d.
II.	7d.	10d.	2s. 6d.
III.	8d.	11d.	3s.
IV.	8d.	11d.	3s.
V.	9d.	1s.	3s.
Va	1s. 5d.	1s. 8d.	5s.
VI.	11d.	1s. 2d.	3s.
VII.	1s. 2d.	1s. 5d.	4s.
VIII.	1s. 5d.	1s. 8d.	5s.

TEST PAPERS IN ALGEBRA.

In demy 8vo. limp cloth, 104 pp. 2s. With Answers 2s. 6d. With Answers and Points Essential to Answers 3s. 6d. By A. E. DONKIN, M.A.

TEST PAPERS IN GEOMETRY.

In demy 8vo. limp cloth, 104 pp. 2s. Points Essential to Answers 1s. In one Book 3s. By W. E. PATERSON, M.A. B.Sc.

FROM ALL BOOK-SELLERS or

A. H. WHEELER & CO.

BOMBAY, CALCUTTA.

Agents for Sir Isaac Pitman & Sons Ltd.