

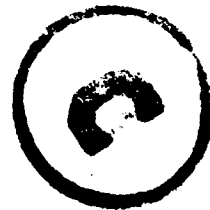
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RECITATION IN OUR HIGH SCHOOLS*

BY SRI C. S. KRISHNA IYER M.A., *Bangalore City*

IN this brief paper of mine, I propose to place before you my humble views on this subject, namely, what place Recitation should occupy in the language classes of our High Schools, with special reference to English.

By 'Recitation' is meant the art of repeating from memory—of course, with proper pronunciation, tone, emphasis, gestures etc.—beautiful lines of poetry or sublime passages of prose, passages which breathe lofty ideas and noble sentiments: those which inspire ennoble us in ethical and moral fields.

Time there was—that too, not many years ago—when this valuable and useful art was not in so pitiable and forlorn a condition as it is to-day. Some of you may easily recollect with pleasure the many occasions when such recitations were very common (for instance, at the commencement of the School Day celebration, Debating Society etc.) But alas! it seems to be fast dying out: it has well nigh perish-

ed, and like our village industries, here to be revised in all its pristine glory.

While the poet says, old order changeth giving place to new, the scientist proclaims his dictum matter always exists in some form or other; the mathematician, not to be left behind his comrade, comes forward with his profit and loss, his plus and minus. I do understand how some of our 'good old things' have died because of the coming of new rivals or substitutes. Typewriting has driven out good handwriting: Buses have ousted juktas from the field of locomotion: Factory goods have killed the products of our handlooms: movies and talkies have made our musicians poorer; photography has pushed out painting. But I am at a loss to find out that accomplished and cunning courtesan that has necked out this housewife of ours—I mean Recitation—from the School curriculum.

It seems to me that one probable cause for its decay is the sort of odium that has

* A paper read at the Mysore State Education League, Hassan.

Vinoo Mankad, one of the best all-round cricketers in India today, says: "I cannot think of a better stimulant as a drink than a cup of hot tea at a cricket match. I am a great tea drinker and after a day's strenuous and exciting cricket it serves as a fine refresher and brings back energy."



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come to be attached to the art of memorising itself. It is being regarded as more and more old-fashioned and out of date, and hence fit for the preprinting era; more suitable for our Pandits than for the University products. Persons are not wanting to avert that it is unnecessarily burdening the young childrens' brain with so much of useless lumber.

Next there is the tendency of our present day students to lead as easy a life as possible. They want to be spoonfed. The clamour for notes dictation in institutions of every type—be it professional or technical colleges, high or middle schools—and the popularity of Annotations, Handbooks and other made easy series are sufficient proofs of this tendency of theirs. I think I am not unduly harsh and unsympathetic, when I say that owing to a variety of circumstances our boys and girls have become less serious and more pleasure loving. They do not seem to aspire for anything more than a shallow and superficial knowledge; their only interest is to know a very small bit of as many things as possible. It won't be a surprise to me, if in their enthusiasm for silver screen and sports, they forget our heroes like Harischandra and Bhishma in a few years' time.

A word of caution seems to be necessary. Let not be misunderstood as advocating more gloom and pessimism for our youths. Far from it, we, people of India, do need more of humour and laughter. But let us not go to the other extreme.

Absence of such prose passages and poems in many of our selected and prescribed textbooks seems to be a third reason for its

neglect. We all know how books come to be prescribed as textbooks, for reasons other than their intrinsic worth. In our eagerness for simplicity of diction and encouragement to young modern authors, in our zeal to choose easy and familiar things, for our pupils, we too often prescribe books that contain lessons which are more informative than inspiring. We don't get, what I may call, Father time's gifted grains of literature. Our textbooks seldom do their duty as teachers of morality and virtue.

The abundance of cheap anthologies—Books like One thousand gems of poetry—has also contributed its quota to this sad state of affairs. They are said to have done away with the necessity of storing our memory with such passages. "Why take so much trouble, when there is a ready reference book on our table has become the motto of some.

Whatever be the causes for its neglect and decay, I hope, that most of you will agree with me, when I say, that Recitation has great value, direct as well as indirect. It certainly has an important role in our schools and the step recently taken by the Department of Education, Mysore, in compelling the boys to learn by heart, a few lines of poetry, in all the three High School classes, is more in the right direction.

Poetry is not "a mere frivolous accomplishment, the trifling amusement of a few idle readers or leisure hours." It has been "the study and delight of mankind in all ages." He who has a contempt for poetry cannot have much respect for himself or for anything else is the opinion of a

critic." "It awakens and enlarges the mind itself." "It is a powerful civilizing influence, nourishes the very roots of life through imagination and trains personality." It is a joy in itself and cultivation of the poetic faculty alone can preserve the ability to enjoy. Another characterises it as "the fine art of literature." "The best way to cultivate literary judgment is by getting into direct contact with some of the great and vital master pieces of English Literature. (This is equally true of any other language) by reading them over and over again, by learning passages of them by heart and by letting their goodness slowly soak into us untill we have completely absorbed it." Mark these words! Goodness has to *soak* into our minds!

I need hardly point out to you, that it is the recollection of some fine gems of poetry stored in one's memory in the most impressionable period of one's life that helps one to lead a rich and full life. Education should help one to lead such a life.

I am not at all unaware of the fact that we have many such beautiful lines of poetry and prose passages in our Indian languages as well—Tamil, Telugu, Kannada, Urdu, Malayalam etc., not to speak of that spring Sanskrit. But do our boys commit to memory lines of poetry in these languages at least? Do they care for soul inspiring songs or devotional hymns? Since English has come to set the standard for us in most of our literary pursuits and class room practices, my contention is that if English sets the example, other languages are sure to follow suit.

If selected with care, these lines and passages may be used, indirectly of course, to teacher many ethical lessons and to mould the character of our youths in the most formative period of their career. This is very necessary in our country, as no direct religious or moral teaching is imparted in our High Schools.

Then again, in spite of the great threat to Democracy, many of us do believe that it is sure to triumph in the long run, and our faiths in it is so great that we are not inclined to regard any other form of government as so suitable for nurturing that most precious commodity, individual liberty.

Do we then realise the real implication of Democracy? Is not the reality to speak effectively an indispensable qualification for a citizen in a democratic state? As Drury emphatically puts it, "If you cannot stand up and talk for five minutes, good naturedly and in a pleasing voice, and say something without having a fit about it, you are not educated, no matter how many points you have won for college!" Nothing will help our youths to acquire this art as the training they get in our school Debating Societies. Recitation of select passages of prose and poetry has thus a great indirect value in training them for citizenship.

To conclude, it is a thousand pities that we are allowing this precious art—like so many other valuable things of our country—to die in this land of ours, the land in which Vedas were committed to memory for thousands of years (and even to-day are committed to memory by a select few). Practical experience emboldens me to say,

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that, of late, reading of our High School students has become very poor, not only in quantity but in quality too. There are many boys in our sixth form who are unable to complete such well known proverbs and sayings as 'A stitch in time saves nine,' 'Well begun is half done,' 'God helps those who help themselves' necessity is the mother of invention; 'cleanliness is next to godliness' etc. It is high time that we realise our responsibility in this affair, and take prompt and adequate measures to see that the habit of learning by heart beautiful passages of prose and poetry in all the language classes takes root among the pupils of our High Schools. If we continue to be softhearted enough to supply

them with well prepared and digested food and starve their memory we will be doing them more harm than good.

We have exempted them from learning dates in History; we don't expect them to remember the names of towns, provinces rivers or mountains in geography. We are not so very particular about their learning by heart mathematical tables; we do not want them to commit to memory conjugation of verbs in grammar classes. We do not want them to consult their Dictionaries even!

I wonder, at this rate, what valuable thing we will be teaching them in course of time.

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"BUT"

By BEPIN B. BANERJI, Esq., Calcutta.

OF all the words in the language against which the grammarians should have sounded the "siren" there is none so wanton and capricious as your little "but". It is a wonderful little thing. It can hurt, it can heal; it can kick, it can kiss; It can frown, it can smile. Like a hard-boiled politician or a thorough-baked lawyer it can do the opposites. It is, in short, a weapon of both offence and defence.

You may call John a good man, an honest man and if in the next breath you go on—"but John is often found snoring in the drains in the frosty night of December" will you not mar for ever the reputation of the poor man? Will not his drinking bouts, his preference of soft filth in the gutter in the cold to the softest bosom in the world in a cosy bed in winter, his recklessness in squandering money and carelessness in allowing his kiddies to grow like colts dull—your fine eulogy on his goodness and honesty? At one stroke of "but you finish John for ever. The little match-stick explodes the whole magazine; the small drop contaminates the big barrel. Like a shell from the sky it scatters ruin abroad and stifles reputation.

"But" is, again, elastic enough to set John rebounding when you press him hard. After dragging him through the mire, if you throw a fortifying shower of praise after "but", John will at once bloom into a beautiful being. "But" helps to turn your blemish into a foil to set off John's virtues. It gives start to the reaction

to save John. You began by scoffing John and "but" turns the whole scale: the encomiums that you lavishly bestow after "but" will at last laud John to the skies. The little thing does the work of a giant. A foolish savage-looking old servant is raised into an angel with the magic touch of "but" at the hands of a prince of poets. The wizard knew the potential might of "but" and so arranged his background as to heighten the effect for turning a boor into a saint. "But" is indeed the magician's wand that with a flourish can change a diamond into dust and dust into a diamond and can raise from the most nauseating filth a flower of the most delicate perfume. "But" can make "heaven of hell and hell of heaven". Like the wayward little Cupid of the poets, "but" is the most whimsical little chit of the grammarians. Like the god-child of the scriptures, it is an all-powerful little thing.

What is polite talk of genteel society, or, for the matter of that, what is the trend of the modern civilisation? Is it not a judicious use of "but" and its allies, though, yet, however, nevertheless, still etc? A Sonthal or a Bhil who does not know how to qualify his speech will accost his brother point blank a rascal and rogue, a villain and scoundrel, and there will be puckering up of brows, gnashing of teeth and a regular scuffle will ensue. But a civilised being or a refined rogue will do exactly the same thing, call his friend a wretch or a black-guard but will coat the choicest epithets

with a veneer of praise followed by "but." This will neutralise the poison, mellow the temper, smooth the ruffled brow and the friend may part even with a genial smile. Cosmetics, pomatums and gaudy apparel are now called forth to hide ugliness for winning men's minds.

A ball from the blue or a touch at the trigger may nowadays send legion of Gamas or Goliaths to their doom, while a little push at the switch may flood the whole world with light or bring the world's news to your door every evening. Physical science has in these days proved to be a weapon of both destruction and construction and has found a Hitler and an Edison as her exponents. The little "but" has both these heroic virtues in its tiny frame; it can destroy; it can create, it can make, it can unmake; it is, in fact, an epitome of modern civilisation. Sir William Ramsay, an eminent chemist and Nobel prizeman found in the use of soap the measure of a country's civilisation the more is the use of soap made by a country, he says, the more civilised is that country. Can we not in the same strain say that the language, manners and behaviour of modern society becomes polite, polished and palatable when a little sauce of "but" is added to the coarse viands. It is the pivot on which your vaunted civilisation seems to rest.

No doubt language was in the beginning meant to express feelings but—

Where Nature's end of language is declin'd,
Men talk only to conceal, their mind
and they do it in the pleasantest way through
contraries. The learned man has, mostly
speaking, no mind—he has eaten so much of
the fruit of the forbidden tree that his mind

oscillates between 'aye' and 'nay' and the whole firmament is turned into a battle field of "but" and its allied force. If he is about to fix his mind on a certain course of action, an appeal or even a challenge, comes from the opposite quarter demanding his attention and the poor man after cogitating over the pros and cons of the opposites at last ends by arguing the whole thing away.

"Lawyers and painters can soon make black white" so says the proverb and the little adversative becomes a handy weapon in the hands of the former to do the feat. Why lawyers alone? Who in these days of mad hunt for "filthy lucre" piled his hoards by sticking fast to truth and not alloying it a little with some baser stuff? How many pockets could have jingled, how many sky-scrapers could have raised their heads unless you knew not only to "speak the truth but to speak it pleasantly."

On the destructive more than on the constructive side, parenthesis which is so profusely interspersed in the speeches of politicians and statesmen, governors and rulers and which may be called a distant, or, shall say, oversea ally of "but," offers not a little help to smash all noble sentiments nobly uttered and reduce the whole sphere of flattering hopes to smoke and cinders. Every one knows how a "superior Purzon" once glorified a poor little "so far as possible" to frustrate the genuine promises offered by a gracious Queen to her Indian subjects.

All polite talks and polished societies are thus a clash between contraries and the little "but" is the catalytic agent that combines and harmonises the opposites to make life enjoyable. "But" is indeed the fulcrum which keeps the balance even.

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NURSERY SCHOOLS IN HYDERABAD*

BY MISS D. WEBSTER, *Hyderabad.*

VERY little work has been done along this line in Hyderabad State, but what is being done is being done well, and a good beginning has been made. The public, rich and poor, is learning something of the value of the Nursery School and beginning to use the existing ones. This will call for the opening of many more as their worth is proved.

Nursery Schools exist in the Aurangabad area, mostly carried on by private committees and friends. There are quite a number in the City and suburban areas of Hyderabad, and the Methodist Mission have some in Ibrahimpatnam, Karimnagar, Wadiaram, Medak and Masheerabad. There are also a few in Secunderabad under the Welfare Centre Committees. Having summed these up, one realises how many more are needed.

Age of Children.—The children are received from the ages of 2 to 5 years. Occasionally a child of under two is admitted with an elder sister or brother, but the admission of these babies is limited.

The average number of children on the roll in school is about 80.

Aim of Schools.—To train the child in good habits of cleanliness, self-reliance, truth, honesty and helpfulness to other and each other. Simple religious teaching is given in some schools.

The care of the bodily health of the Children is also considered an important part of the work.

In the nurseries for the poor children, each child is provided with a set of clothes, a towel and comb, each clearly marked so that they can always use their own property. Bathing is included in the daily programme and arranged so that the children learn to do this themselves and enjoy learning to be clean.

In the nurseries for the children of well-to-do parents, the towels etc. are provided by the parents.

A period of rest and sleep is arranged after midday.

In the poor districts, as far as is financially possible, the children are given some kind of nourishment. In some cases powdered milk is provided and a wheat *cunji* sweetened with brown sugar is given.

In the nurseries for well-to-do children the food is brought from home, with the exception of milk, which is provided by the authorities. In these schools the chief work is to cut down the amount of rich food, the total amount of food and to encourage the eating of more fruit and Vegetables. In one school during the year 1941 almost the whole junior school of 250 children, had a piece of fruit each day. This sounds an easy thing to accomplish, but was in fact a stupendous job. Some of these schools are

beginning to arrange food for the midday meal to be bought by the children. The menu is to include simple rice and curry dishes, custards, junkets, raw and stewed fruits in season etc.

In order that the children may develop their powers of initiative and control, plenty of opportunity is given for play. Toys of a constructive variety such as bricks, cars, sand etc. are provided and the teachers are specially trained to watch the children in their play and encourage and help them when needed, but not to interfere if the children are happily occupied.

Gardening and the singing of simple songs and games are included in the programme. Special attention is given to habit training and the children learn how to keep their own garden, their own hands, teeth and hair clean.

No formal lessons are given.—The teaching of reading and number work is not begun, but every chance is given to them to learn the use of their hands and senses by letting them draw on blackboards, model with clay, play with water in flat dishes, and dramatise stories, and by general conversation concerning the happenings in their surroundings.

The Teachers or those in Control.—Even in the smallest nursery school there should be at least two teachers. These should not be women who have been trained to teach in ordinary schools, but they should receive a special training. We must remember the nursery school must be more like a home than a school. Women should be chosen who have a special aptitude and love for

small children. This training has been commenced in a small way by Miss Swinerton in the Medak district and then especially for the nursery schools in her district and rural areas.

In the city, so far nothing has been done, but we trust that before long Government will be able to take up this piece of work for the very young that is urgently needed.

Nursery schools are needed in those districts where both parents go out to work all day.

Nursery schools are needed where mothers do not know how to care for their children properly. Here the nursery school could be the centre of welfare work, where the mothers could learn better ways of handling their babes.

Nursery schools are needed for children who spend a great deal of their time with ayahs, who are usually untrained, and often dirty in their habits, and who think their chief work is to keep a child quiet.

Absolute regularity should not be enforced in any nursery school. There are times when a mother must have her child to herself, to teach those things which only a mother can.

SUGGESTIONS.

1. Could a committee be formed to function throughout the coming year in collecting information about nursery schools here and abroad? In collecting information about Hyderabad things especially necessary under Hyderabad conditions should be noted, e. g.,

a. The districts which advocate wheat as the chief food.

* Report read at the Sectional Meeting on Nursery Schools at the Fifth Annual Conference of the All Hyderabad Teachers' Association.

- b. In some districts the nursery school would need to function for a longer part of the day while the parents worked in the fields.
- c. Around mills different hours and conditions would be necessary etc.
2. There should be a very close touch with the medical Department in some way, or the controller of each nursery school should constantly consult a doctor who is interested in this work.
3. Nursery schools are very definitely women's work, but as in a few other things we can't get on without the help of men. We look to the men to finance this great projects. Women are not at the helm of the good ship "Finance", (perhaps it is just as well they are not), so we appeal to the men of Hyderabad to become more interested and help forward this work of child nurture.

May I close with one instance to show how vital this work is?

In the nursery school of St. George's we have been recording the heights and weights of the children, every month so that now we have records for $4\frac{1}{2}$ years.

From these records we have found that children between the ages of 3 and $4\frac{1}{2}$ years grow $\frac{1}{2}$ inch in a month.

Now while that astounding growth is going on and probably there is the same mental growth, the child must need the right food and plenty of rest, relaxations, and activity.



"Model Bust of **Sir T. Desikachariar** of Trichinopoly prepared on order for Bronze Bust, by Sri. M. N. Rajaram of Messrs. **M. S. Nagappa & Co.**, Mount Road, Madras and the son of the late Proprietor, Rao Bhadur M. S. Nagappa, the talented artist of Madras.

SOME EDUCATIONAL CONCOMITANTS

IN A SERVICE TOUR

BY ACHARYA DEANESH TIWARY B.A. (HONS.) DIP. IN PRIM. EDN TIRIL, Ranchi

EDUCATION apart from life, apart from society, apart from God is a nullity. Education through service and service through education of the community around has the basic potentiality of being a real, live and godly education. Unless both the teacher and the student feel the burning desire to remould humanity, to carry on the purpose of God, unless both of them have their inner eyes open, unless their body obeys their spirit in the call of service, the education will have neither practical nor moral value.

The Macaulay plan of education, the so-called Filtration theory filtered a band of service-seekers. But they did not attend to the service of the soul. They attended to the service of the stomach. The New Education at Seva Ashram Siksha Upnivesh, Tiril (8 miles from Ranchi) tries a new filtration theory where efficient citizens with public and spiritual mindedness will be produced who can be the guide and light of their society. A harmonious and truly Indian attitude towards God, Nature and Man is needed in the New Education. This is what Sevashram seeks to achieve.

The staff and students (all aborigines) of the Ashram started on a service Tour of Ranchi district with a programme of 375 miles on foot. It was a unique and ambitious project. The youngest chaps

Dadan and Dasarath were only eight years-old. But the ample opportunity that the tour would give of studying the conditions and needs of the aborigines living in the hills and plains of rendering service to them in the matters of sanitation, medical help and education of collecting the data for evolving a curriculum for the aborigines and the great enthusiasm of the boys to look and play with nature and the wider world, together with its vast educative value, were enough to justify our tour.

It would be a long tale to tell were I to describe or even try to describe the numerous tangible and intangible educative influences in the way. Each day with its journey on foot and the programme in the village of sanitation, census and medical help, and the management of the party with all its paraphernalia, brought projects and by-projects. Responsibilities were laid on the shoulders of the students in groups and individuals which recruited all their resources and ingenuity. There is no fuel for the next meal and the student meal chief with the fuel-chief would raid the nearby forest or the village. The lathis would become the axe and the students would in no time gather enough fuel by shearing the green trees of their dying branches. It was a pleasure to them to act as interpreters

of their teachers' speeches to the Mundas and Kraons as also to address meetings themselves. This gave them much practice in public speaking. The older students did all this, while the younger ones would eagerly await their own turn which they may have in some future tour.

An interesting side project took the fastination of the younger boys when the party had to stay on the bank of a hilly rivulet Seelam some 4 miles from Gumla (a subdivisional town of Ranchi district) on our way to Ramsekha. The bank was so steep and dangerous that we for a time were dumb and confounded as to how our two bullock-carts would cross it. We had to wait there for over two hours till the carts reached there. Meanwhile the younger chaps began their play on the sand, in the river and on the trees. Those on the sand had a nice companion in a stray dog whom we called Tommy. Neither the boys nor the dog has the lesser energy. While some were playing with Tommy, my eyes fell on the efforts of three young chaps Lalit Kumar Lakhan, and Charan—who were trying to check the flow of the rivulet, some 20 ft. wide, although it was only ankle-deep. To a layman it was a foolish and fruitless affair. But to me it was an educational treat. The cause of the champions was taken up by their fellows and soon a host had gathered in the bosom of Nature playing with the mighty Mother. A sand bank was soon built across the stream. But now

here and now there would the embankment be broken. It was a mighty big project and the matter was not so light as they had thought before. Some flew to the nearby jungle and cut a few branches with the only balna (farsa) in the party. The branches were laid across, little, big clay and stones were summoned and for a while it seemed that Mother Nature would let her children triumph. I was reminded of a Vedic tale wherein is described how Sage Vishwamitra prayed to the rivers Vipas (Vyas) and Shatadru (Satlaj) to let the army of Bharat pass through them and how they acceded to his request and ebbd their flow. There was a compromise there and there was a compromise here. Mother Nature acceded to the desire of the children and she changed her course instead of frustrating their ambitious project. In their great moment of excitement and glee the tinkling of the bells hanging in the necks of the bullocks was heard and a high hurrah ran all through the valley. The setting sun joined their glee. Some questions "How why and a few talks and the project had been fully exploited.

During our stay at Lohardaga, we raided the Bagaru Hill, some eight miles off. It was our first climb during the tour. Smell ripe Karaunda and other jungle fruits and leaves came to our help against the scorching rays of the sun and oft and anon we refreshed ourselves. The hill contains bauxite mine and a talk beside a dynamite break gave them a host of informations. The

matter was taken up and talked out even on our return journey to Lohardaga. The students had an idea of a plateau with its farming and habitation on the said hill where the golden Surguja was overflowing in the fields cultivated by the few hamlets there.

In our journey to Ramrekha from Gunela lay the furious river Shankh, the biggest in Ranchi district. We had been told before that the river would have to be crossed on boat. But to our utter surprise and distress we found only a Crusoe type of boat dug out in a log. We were in a fix. We had two cart loads of luggages and forty children. In a moment our older boys and some of our staff entered the water and reconnoitred the way through the river where it was only waist deep. A whole row of lathis was planted in the water and we made a chain bridge of children and ourselves. The younger boys were put in knee-deep water on other shore. It took no time to pass over all our luggages from this side to that. Nala and Neela, the constructors of the Rameshwaram Bridge to Ceylon, would have smiled at the ingenuity of the children.

The fair at Ramaekha held annually to commemorate the stay of Shri Ramachandra during his Banbasa in the cave over there, where some 30 thousand people—Mudnas Uradus, Kharias, Buiyans, Bhogtas, Gonds and all other hill tribes

gather gave us both staff and students the opportunity to study them comparatively their manners, customs, dress, religious beliefs, etc. Ramchandra's exile was no longer a story but a reality. They had a great pride in having Shri Ramchandra live a life like theirs.

The ancient remains of temples dating as back as the Guptas and Biru and Tavadit brought the link of ancient history and civilization of Chota Nagpur before the students.

The service programme in the villages gave the students not only the opportunity for their humanitarian feelings but also for studying at first hand the cankering drink habit, the crushed personality of the village aborigine, the gradual decay of the village organisation of the village industries, the vast illiteracy their economic and cultural helplessness. Only such sort of service tours can give the students the missionary zeal to reconstruct their society, community and humanity. This they will do by becoming guiding citizens through progressive Education.

Never would they have had such a vivid idea of the geographical, social, cultural and economic features of their district by reading books as has been done through this Service Tour of a little less than two months. Have they not become more hardy, practical and moral? Better educated than in the class room.

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TEACHING OF ENGLISH IN OUR SCHOOL

BY SHRI KRISHANA VAIDYA. M.A., B.T. Bhokardan

THERE is a great diversity of opinions prevailing among the educationalists of the country regarding the position of English in the courses of studies of the Indian Universities. The problem is unique for India as it is a country which has so far not developed a common language of its own. In the last ten decades English has occupied the position of great predominance in school studies. Mastery of this language has become a sign of civilization and efficiency in it a passport for all services and better economic status.

With the increasing feeling of national consciousness in the country there has been a violent reaction and the people have begun to realise that undue importance of English in the curriculum has greatly contributed to the negligence of the mother-tongue and has enlarged the gulf between the Urban and the rural population. People have begun to dislike their vernaculars. It has become out of fashion to use it as means of expression in the cultural society. Perhaps nowhere in the world are the vernaculars so greatly despised and treated with indifference as in India. Acceptance of English as the medium of instruction is not only psychologically unsound and retards the intellectual progress of the rising generations but is highly detrimental to the cultural advance of the nation consequently there has been a pressing demand from

the national minded people to give the mother tongue its due place in the curriculum.

In most of the universities in India, Provincial language is introduced as the medium of instruction. The credit of being the pioneer in this field goes to that veteran administrator and educationist, Right Honourable Late Sir Akbar Hyderi, who took the hold initiative in accepting Urdu as the medium of instruction in the Osmania University. Wardha scheme of Basic Education goes even to the extent of abolishing English altogether from its curriculum.

No doubt there is an urgent need to bring about legitimate re-organisation of the vernaculars in the national system of education but as long as a lingua Franca meeting the approved of the Hindus and Muslims alike is evolved to serve All-India purpose English will continue to hold the place of predominance in Indian life. Happily now Hindi or Hindustani is slowly but steadily emerging as a vehical of interprovincial expression continuance of English as medium is thought to be unsound and detrimental to the cultural progress. Yet it will be an unsound policy if its proper and careful study is neglected in schools. English is sure to continue as the compulsory language in any future scheme of education. It is one of the major international languages and the vehical of world-culture. It helps higher researches and broadens

the social outlook. In the present day politics knowledge of English is not only desirable but is a vital necessity. Besides Hindustani English is the only language in which one can reach the audience throughout the length and breadth of the land.

It is really very unfortunate that the enthusiasm for the mothertongue has resulted in lowering the standard of English in schools and colleges. No doubt there are the factors that are equally responsible for this deplorable state. Lineancy in promotion and apathy to serious and honest work both on the part of the teachers and the taught and the absence of any Public Examination before Matriculation are also to a great extent responsible from this haphazard teaching of the subject.

It is imperative upon teachers to attempt to-wards effective and efficient teaching of English as it is besides being the language of the rulers a literacy language containing a noble literature. It is the source for many of the developments in modern Indian languages. It is also an inter-provincial and international medium of expression.

Language teaching is not an easy task. It is inculcation of certain language habits. Its defective teaching disorganises the whole psychic system of an individual. Many a time teacher meets with a disappointing response but that should not shake his perseverance and interest. He must have a special aptitude for the subject and a definite aim in teaching it.

Four important essentials that determine the success or failure of language teaching are 1. The teacher. 2. The Text book. 3. The teaching aim and 4 the method. The first necessary qualification of a teacher of English is that he should possess good command over the language. He must have good grounding in the grammatical in the cases and idiomatic peculiarities. He must know much more than he wishes to teach. Prof. Adams has remarked in his well-known book "The New Teaching" that one of the most widely and commonly accepted principles of education is that no one can teach to the very edge of his knowledge." There is much waste in the transmission. Teachers efficiency lies in the resourcefulness and adoptibility to class room situations. He must carry out his work conscientiously and should spare no pains in the discharge of his duties. He must plan out his work. In this planned work each day's work will contribute to the week's each weeks to the month's and each month's to the year's. In order that he may derive benefit from his colleagues he must co-operate with them and establish greater correlation in the teaching of his subject. He must do his level best to be a teacher by preference as by profession. Telling or talking is no teaching. Self-effort in learning needs to be encouraged. "Teacher's problem" says Ryburn "is not to do the work for them—that is impossible but stimulate and guide their own activity.

Proper selection of text books goes a long way in the successful teaching of the subject. There are some differences of

opinion regarding the contents of text books in English. Some are of opinion that they should have Indian background. Much space may be devoted to India and the achievements of great Indians. While others hold that the text books of English should lead the pupils to appreciate the English environment. We cannot divorce the language from the social, cultural background or the living spirit in the language is evaded. It is for this reason that the stories or narratives that have Indian event or atmosphere should be excluded. The matter selected should interest the children and must be useful to them. The vocabulary, the phraseology and the grammatical forms should be systematically graded and must give accurate knowledge of the English language. All the literary forms such as descriptions, biographies, dialogues, stories, letters, accounts of travel, poems, essays etc., should be extensively included but it is all the more necessary for the compilers to remember that the aim is to present best specimens of literature and not to supply encyclopaedic knowledge.

English in India is a modern foreign language and the general principles relating to the teaching and learning of this class of languages are also applicable to English. It has already been pointed out that the aim in the teaching of English in our schools is to enable the pupil to understand spoken English language and to enable him to use the language he has learnt. Two questions arise in this connection. The first is when to begin this language and the second is how to begin it. Those who have scrutinized the childmind are of opinion that a

new and the foreign language like English should be introduced at the stage when the child has some grounding in his own language i.e. it should begin in the Fifth Class at 11+.

Now let us see what is meant by method? "It is a way", says Dr. John Dewey, "in which matter is matter may be best presented to and impressed upon the mind". It is a process by which thinking is stimulated. "Processes of instruction are unified in the degree in which they centre in the production of good habits of thinking. It is said that the essentials of method are therefore identical with the essentials of reflections. Before the development of the science of education, the method adopted in the teaching of languages was the old translation method and the educationists of those days were satisfied with the results; but when psychology came to the aid of education, teachers tried to investigate the principles of language learning. It was also found that the translation method was useful in learning classical languages like Sanskrit, Arabic, Latin etc. where the chief aim is to get at the thought contained in the language. A child taught by this method is tongue-tied and cannot think freely and express directly. There is too much stress on the formal side of grammar. Our aim in teaching a foreign language like English is to inculcate some speech-habits and improve their power of expression. The object which dominates the teaching of a subject essentially determines the method. So number of methods like the Direct Method, the New Method, the Substitution Method have come into existence. The essence of the Direct

the help of the police against the picketers and even some of his friends were sending demi-official letters to the Government at Lucknow against him, but Panditji would not budge an inch from his philosophic attitude. The students are in my charge, I am responsible for their welfare, and as long as I am here not one student will be injured.' When the strike fizzled out, not one student was penalised, not a word was entered against any student in his character role. How one wishes that less experienced heads of institutions should draw inspiration from this noble example. When the Government asked an explanation why the Tricolour flag was allowed to fly on the university buildings, he said: 'So many flags fly in Allahabad, one more will do no harm.' This stoic attitude perplexed many an official. That Panditji was not an extremist in political thought was more due to a realization of the helplessness and hopelessness of internal conditions than to anything else.

Panditji was above caste prejudices. He loved his non-Brahman pupils as much as others. He was 'unfeignedly glad when I, a non-Brahman (according to the Puranic conception), was appointed to teach Sanskrit (an unprecedented thing then in these provinces). When my thesis for the Doctor of Letters was declared accepted by the viva-

voce examiners in 1931, Panditji remarked then and there publicly that with the attainment of the Doctorate by one of his pupils for the first time, he could rightly claim to be a real Mahamahopadhyaya which he was till then in name only; so loving, so kind was he! When he called me to Benares for higher studies in 1920, he frankly told me that there was a prejudice against non-Brahman students in Benares and asked me not to mind it. And I realised it when teacher after teacher of the orthodox type refused to teach me on one pretext or another. That Panditji was so liberal in this uncharitable atmosphere is testimony enough of his broad mindedness.

As Vice-Chancellor, Panditji was as great a success as a teacher. The sceptics of the administrative capacity of the mere Sanskrit Pandit were disillusioned even before the first term of his office was over. And he was re-elected twice. Another term was sure for him; had he not made up mind to retire. But he ruled more by generating affection than by exciting terror. He injured none. Few of the members of the staff were afraid of him. All loved him. Everyone obeyed him. Each one complied with his wishes. The spontaneous farewell that he received in 1932 was unique and may remain uncomparred.

—The Indian Readers' Digest.

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OUR CONTEMPORARIES

The Visiting Teacher in the United States

Miss Anna B. Pratt, Philadelphia-Penn., U. S. A., writes in *The Progress of Education*.

In the schools of the United States today progressive superintendents and principals are asking for a new member of the faculty; This is a visiting teacher, as she is generally designated, although in some cities she is known as school counsellor or home and school visitor.

About twenty years ago, when her duties were first defined, the activity which seemed to the observer most important, was visiting the homes and consulting with the parents of children who were not getting along well in school and who were behaving in some way which disturbed the class or who were self-absorbed and refusing to play with other children.

To her associates, who had not yet thought of an understanding of individual children as a prerequisite to teaching them, the visiting seemed the all important part of the programme of this new official and the word slipped into the name. The worker, on the other hand, sees her task primarily as that of winning the sympathy of the child and understanding what lies back of his difficulties. In her work with the home and community as well as with the school, her visiting becomes a means rather than an end, although the knowledge of the home which it brings to a teacher, trained in principles of social psychology, is very important.

The well-known psychologist, Dr. Helen T. Wooley, now of Columbia University, said, when she was connected with the public schools of Cincinnati, that in the majority of cases the causes of children's problems lay in the home. As soon as visiting teachers began to study these problems they too discovered that parents were generally responsible for them. In social work with delinquent children it has been found that often one of the parents has died, is deserted, or is imprisoned. These are called broken homes and this condition is now looked for when a child is brought to court. Often a long series of difficulties lead to the breaking down of a home. Illness precedes death, or quarrelling precedes desertion. Social workers believe that if the condition could be discovered in time to bring health or reconciliation to the parents before the crisis, the child might be saved from a court record.

There is no better place than the school to find the symptoms of this trouble in an early stage. Children who are unhappy at home may fail in their lessons, show that "don't care attitude" which will make them what we call disciplinary cases or perhaps will lead them to escape from their hard surroundings into day dreaming which may be a serious handicap in their future work or may even lead to mental difficulties. Another problem which teachers learn to observe while it may be solved, is that of a sudden economic crisis in a home, due to misfortune or illness. If the teacher knows where to refer a family for help to tide

them over the difficulty, it may keep the situation from becoming chronic. Until recently only teachers experienced in the understanding of human relationships observed these problems and often they did not know how to correct them.

It is into this situation that schools are beginning to introduce the trained visiting teacher, who understands the teacher because she has taught, and who has in addition mastered the technique of social case work which involves a knowledge of mental hygiene. This worker gets acquainted with the child who is referred to her by the regular teacher. She hears the child's story, talks over with him, and plans to visit the home. She is almost always welcomed by the parents who are glad to find that someone in the school is interested in their boy or girl. She learns all she can about his past, the attitude of each member of the family toward him, something about his associates and his interests outside of school. When she begins to see the causes of his undesirable behaviour she talks it over with him and attempts to enlist the intelligent understanding of all who know him in helping him to change his attitudes. Often children who are struggling with their problems go to the visiting teacher's attractive office themselves, for they know that they will receive a hearty welcome and just the encouragement which they need.

Because of this necessarily long acquaintance of the children the visiting teacher has found it impossible to reach all who need her in an ordinary grade school. For this reason the White-Williams Foundation, a Philadelphia organization, which began

visiting teaching in 1917 under the name of school counseling, decided that teachers must understand and themselves deal with those children where the problem could be handled in the school. In 1921 scholarships in the Pennsylvania School of Social and Health Work were offered by the Foundation to teachers and principals that they might study the mental hygiene of childhood. Up to that time there had been no such courses in colleges in or near Philadelphia or in the Philadelphia Normal School.

Finding it difficult to re educate, the Foundation soon realized that their efforts would be more quickly rewarded by offering courses like this to undergraduate students. Almost from the beginning of the Foundation's work students from the University of Pennsylvania were given credit for field work with the Foundation, but it was not until 1922 that the counsellors had an opportunity to combine with the field work formal class teaching. This was first made possible at Swarthmore College when the Associate Director taught two classes in the Education Department. In 1926 the Foundation was invited to place a counsellor in a school of practice of the Philadelphia Normal School where students might do field work and meet for a class period one hour a week. This next fall, the Foundation is invited to enter the third school of practice.

Another organization has also adopted, as their principal work, the training of Normal School and Teachers' College students in an understanding of the mental hygiene problems of childhood. This is

the National Committee on Visiting Teaching which was organized by the Commonwealth Fund in 1921 to demonstrate the value of visiting teaching. The first activity was the placement of thirty visiting teachers in thirty different towns and counties of the United States. After a three year period, nearly all of them were taken over by the Boards of Education in their communities. A part of the Fund's experiment which was unique was the work in rural communities. Up to that time visiting teachers had been working in cities, but it was a question whether they would be of service in the country. The demonstration showed that there was just as great a need for them in small towns and in the open country as in cities.

In all these communities the visiting teachers found, as did the White-Williams counsellors, that a visiting teacher must have the co-operation of the regular teachers. From the beginning of their demonstration, two of their visiting teachers had worked with training schools for teachers. When the demonstration closed, this became the major part of their programme. In summer schools of colleges and universities, where the demand has been created, the Committee helps them to secure teachers who understand this work, and during the school year visiting teachers, selected by the Committee, are supervising field work and teaching classes for students in Normal Schools and Colleges.

In Philadelphia not only the White-Williams Counsellors but also the officers of the Council of Home and School Associations are convinced that the school cannot

do its best work for the children unless its parents and teachers are studying together the problems of their children and are working together for each individual child.

This is in accord with the new teaching of mental hygiene; namely, that children suffer if those who come in contact with them are pulling in opposite direction. If home and school do not work together, the good in each is vitiated and children bear the marks of the struggle into adult life.

To establish Home and School Associations costs time and strength on the part of both parents and teachers, while well trained school counsellors or visiting teachers require salaries commensurate with those of the best teachers. No one questions this expenditure and no thoughtful person would question the fact that children are worth time and strength and money.

Those who are watching these experiments believe that the response of the children shows that the expenditure is well worth while.

TEACHERS IN EMERGENCY AREAS

The *Bombay Teachers Journal* for Feb.—March 42 writes in the course of its editorial.

"The most alarming thing that has been happening of late in the schools of Bombay city and suburbs calls for urgent action and some reasonable solution before the problem assumes dangerous proportions. From most of the Bombay schools a large majority of students has been either withdrawn or temporarily removed to upcountry places. The School authorities are getting more and more nervous and are

at a loss to find ways and means of keeping the schools going on. They are naturally very diffident and perhaps very pessimistic about the future of the schools; and it is brought to our notice that a number of managements have given notices of termination of services to their teachers. Thus a large number of teachers is faced with unemployment in these critical days of high prices with little or no savings to fall back upon and with an uncertain future gaping ahead offering no prospects. Some of the teachers have devoted their lives to the cause of education, quite a good many of them have put in nearly ten years service in the teaching profession. To face a situation like this, when no amount of dearness allowances can amply play for one's daily normal needs, would be a real tragedy and we are afraid that it will break the back-bone of our profession if a solution does not come forth very soon.

The Department of Public Instruction and the Local Bodies can materially aid the schools to tide over these difficult times. They should inform the managements that their obligations to their faithful and loyal men through all these years of toil and suffering cannot be fulfilled by serving a month's or even three months' notice on them.

The failure on the part of the State, the management or the teacher to adjust themselves harmoniously to the present state of things to the mutual advantage of one another would cause a loss so great to the cause of Education that perhaps we shall have to regret it through out our lives.

SCIENTIFIC TERMINOLOGY FOR INDIA

D. S. Kothari writes in *Science and Culture*.

The question of a scientific terminology for India has been engaging for some time the attention of the Central Advisory Board of Education. The Board appointed in May, 1940, a Committee under the Chairmanship of the Hon'ble Sir Akbar Hydari to examine and report on the subject of scientific terminology. The report of the committee was considered by the Board at its meeting in January, 1941.

For international intercourse in science the place of Latin has now been taken by two or rather three languages. (1) English (2) German (3) French.

Every country uses two, if not more languages for scientific purposes, (a) one of the "universal" languages referred to above to serve as a channel through which world-contribution in science can reach it and its own contributions made available to the outside world, and (b) the native language (or languages) of the country for the purpose of general education of the community in science, for technicians, and in fact, for all those who will not be called upon to contribute to the international flow of Science.

A "universal" language is required for progress and a native language for "propaganda."

Thus for instance in Japan first-rate scientific research work is published either in English or German periodicals, or in Japanese journals but in the English or the German language. But, besides this, there

is an extensive scientific literature in Japanese for internal use. Perhaps a still more effective illustration is provided by Russia which in a brief space of about twenty years has been transformed from a medieval State into a highly organised modern State where science plays a vital role. Almost every important book no matter how obtruse is now translated in Russian and has a wide sale. For instance, the Russian edition of Dirac's highly abstract book on quantum mechanics sold 3,000 copies in a few months compared to only 2,000 of the English Edition in three years. Important research papers are, of course, published in English, German or French but generally in journals published in Russia.

It appears, therefore, that taking everything into account it is advantageous to have (a) one of the "universal languages" for international intercourse and (b) the native language of the region concerned for internal use.

In India, English will of course be the universal language for all advanced scientific work, all-India scientific institutions scientific periodicals devoted to research, and all-India conferences. Under category (b) we may have two or more of the common Indian languages according

to the linguistic divisions of India. The scientific terminology in these languages will incorporate only the barest minimum of foreign words. Every endeavour should be made to evolve a terminology suited to the language in question and not stupefy and over-burden it by adding to it at one stroke a long catalogue of foreign words.

While therefore, welcoming the efforts of the Central advisory Board of Education in connection with scientific terminology for India, it is rather difficult to agree with all their recommendations. For reasons explained above it appears that science in India will require the use of (a) the English language for international scientific intercourse, advanced scientific work, all-India technical institutions, and all-India conference, and (b) the common language of the area concerned for internal use i.e., school and elementary technical teaching, and general and cultural education in science subjects. The minimum number of languages under (b) will be determined from the point of view of the linguistic division of India. As far as possible all scientific words should be translated into these languages except those, which form the recognised 'international terminology of science.

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NEWS AND NOTES

THE LATE PROFESSOR P. SESHADRI

BY SRI M. R. SAMPATHKUMARAN, M.A.

WE regret to record the death on the 18th inst. at Ajmere of Professor P. Seshadri. After graduating with distinction from the Pachaippa's College, Madras, Prof. Seshadri began his career as an Assistant Professor in that College in 1907. He remained there for seven years. Then he became the Principal of the Salem Municipal College, and in 1916, he joined the Benares Hindu University as the head of the Department of English. From 1928 to 1931 he was Principal of the Sanatan Dharma College at Cawnpore. Afterwards, he was appointed as the Principal of the Government College, Ajmere, a post he held with distinction till the time of his death.

Prof. Seshadri's activities were by no means confined to the mere discharge of official duties. He represented India at the World Conference of Education of Denver (U.S.A.) and at Tokyo, and at the Conference of the Universities of the British Empire held at Edinburgh. He was the Secretary of the Inter-University Board, India, and a member of the Educational Experts Committee of the League of Nations. From 1925 he held the office of the President of the All-India Teachers' Federation. In recognition of his varied services to the cause of education, he was made an M.B.E. and awarded the King's

Jubilee Medal in 1935 and the Coronation Medal in 1937.

Prof. Seshadri was a fluent and graceful writer both of prose and verse. At the beginning of his career, when he was not so much burdened with official and extra-official duties, he wrote a delightful poem in blank verse on the story of the poet Bilhana and his perilous romance with the Princess whom he had been instructed to educate. He also interested himself in those days in several English writers, who had Indian affiliations or connections. It is a pity that he could find little time later in his life to devote to literary work. But among such works as he managed to write, mention may be made of the 'Guide to Benares', which has literary as well as utilitarian interest.

Prof. Seshadri was intimately connected with the "Educational Review" for over twenty-five years as editor and contributor. Hardly a week before his sudden death, he was kind enough to write a letter, expressing his continued interest in the *Review* and promising literary contributions to it. In his death therefore the *Review* loses an old friend, who did much to build up its reputation, and the world of Indian education an energetic and tireless champion.

We offer our heart-felt condolences to the bereaved family.

WAR-TIME PROBLEMS IN EDUCATION

War-time problems in education were discussed at the annual conference of the Madras Teachers' Guild held on the 18th March at the St. Gabriel's High School, Broadway, under the presidency of Mr. N. Subrahmaniam Aiyar. There was a large attendance of teachers.

RESOLUTIONS

Resolutions were then adopted requesting the Government to make 100 per cent grant for constructing good shelters in schools in affected areas for the safety of children, to take all possible steps for ensuring the continuity of education of the evacuee children and to consider the possibility of opening special camp schools for the education of children who might remain in the city or its suburbs.

The Conference requested the Director of Public Instruction to open a register of teachers in the city and to urge the Government to issue orders facilitating the appointment of such teachers by other schools and in the various administrative services of the Government. The Conference supported the suggestions made by the Executive Board of the S. I. T. U. A committee was also appointed to consider the many educational problems arising out of the war conditions and prepare a memorandum.

XXXIII MADRAS PROVINCIAL
EDUCATIONAL CONFERENCE, VELLORE
11th, 12th and 13th MAY 1942

Programme

10th May 1942. Sunday:

4 P.M. Meeting of the Executive Board of the S.I.T.U.

9 P.M. Workers' Conference,

11th May 1942, Monday;

10 A.M. Opening session of the Madras Provincial Educational Conference.

2-30 P.M. Opening session of the Sectional Conferences (a) Geographical (b) Physical Education.

4 P.M. Opening of the Exhibition.

6 P.M. Public Address

9 P.M. Subjects Committee meeting.

12th May 1942. Tuesday:

8-30 A.M. Provincial Educational Conference. Papers and Discussions.

1 P.M. S.I.T.U. Protection Fund meeting.

2 P.M. Sectional Conference papers and discussions.

4-30 P.M. Provincial Educational Conference—papers and resolutions and discussions.

Night Entertainment.

13th May 1942. Wednesday:

8-30 A.M. Provincial Educational Conference—Resolutions.

10 A.M. S.I.T.U. General Body meeting.

2 P.M. Sectional Conferences, papers, discussions and resolutions.

4 P.M. Resolutions—Closing session.

Chota Hazri ... 6-30 to 8 A.M.

Lunch ... 12 Noon.

Tea ... 3 to 4-30 P.M.

Dinner ... 8 P.M.

(Sd.) M.S. SUBRAMANIAN,
General Secretary.

DRAFT RESOLUTIONS TO BE CONSIDERED
AT THE CONFERENCE.

Resolution for reiteration to be held at
Vellore on the 11, 12 and 13th May 1942.

This Conference requests the Government to create a provincial Advisory Board of Education consisting of representatives of the Government; the Universities, the managements and the South India Teachers' Union to advise on matters educational and professional.

(No. 4. 32nd Conference—Rishi Valley-Old).

Provident Fund:

This Conference requests the Provincial Government to increase the rate of contribution by the Government from 1/3 to 1/2 of the amount to the credit of the subscriber at the time of closure of his account.

(No. 5. a. 32nd Conference-Rishi Valley-Old).

3. **Grant-in-aid.** This Conference preses upon the Government the necessity for the revision of the Grant-in-aid code so as to improve the equipment and conditions of service in schools and also to ensure security of tenure of teacher. (No.6. 32nd Provincial Conference-Rishi Valley)—Board High School Kodavasal.

Resolved that resolution No. 9, regarding the necessity for a revised scale of pay, namely, 45-5/2-75, for Oriental title holders, passed at the Conference held last year, be reiterated.

This Conference views with great concern the prospects of Education in the period of war and post-war and request the Government to plan forthwith a continued functioning of School and education of children in areas affected or likely to be affected by enemy action.

This Conference requests the Government to make adequate budgetary provision by way of compensation to manage-

ments of institutions suffering financial loss incurred by them consequent on the dislocation of normal activities by war.

This Conference appeals to Teachers in the Province to equip themselves in arts and crafts with a view to line up with the need of New Education and requests the Government to provide necessary facilities for training in such courses.

This Conference appeals to all managements to organise Scouts and Rovers and First Aid and School A.R.P. squads in each institution from among teachers and students for school and social service—The E.R. High School and The Trichinopoly District Guild.

This Conference is of opinion that the choice of text books should be vested in the heads of institutions.

This Conference requests the University authorities to so amend the regulations as to permit bonafide teachers to appear privately for the B.O.L. Degree examination as they permit bonafide teachers to appear for the examinations in arts, without insisting upon the attendance certificate.

In view of the non-availability of trained candidates in accordance with the qualifications stated in the M.E.R. this Conference requests the Government that the Physical Training instructors who have put in more than ten years' service and have undergone the refresher courses held periodically may be considered as possessing the necessary qualifications to hold the post as per M.E.R.

This Conference resolves to request that, in view of the increasing price of foodstuffs consequent on war conditions, the manage-

ments be pleased to grant liberal war allowances to the teachers of all grades.

This Conference requests the Government to allow teachers serving in Elementary schools under the Labour Department the benefit of bonus on the Provident Fund contributed, as is done in the case of teachers under District Boards.

This Conference requests the Government to introduce a system of provident Fund with bonus to teachers in Panchayat schools similar to the one for the District Board Teachers.—The Salem District Teachers' Guild.

NOTICE.—The above resolutions will be placed before the Subject Committee of the 33rd Provincial Educational Conference on the 11th May 1942. Members desirous of moving amendments should give notice of the same on or before the 1st May to the Secretary, Reception Committee of the Provincial Educational Conference, Vellore.

T. P. SRINIVASAVARADHAN.

Hon. Secretary.

A MEMORANDUM SUBMITTED TO THE
DIRECTOR OF PUBLIC INSTRUCTION,
MADRAS, BY THE MADRAS TEACHERS'
GUILD.

The Problems Termination of Services.

1. Consequent on the nervousness prevalent in the City most pupils of the schools in the City have been evacuated to safer places resulting in a considerable depletion of strength in the schools. The fall in attendance which began in January increased rapidly till early in March the attendance in our schools has fallen to as low as 10%. It is true that there has not been any large

number of withdrawals but it is feared that if the war situation should continue as it is at present, these pupils may not return in June or at the beginning of the new term.

2. This fear is causing considerable uneasiness and anxiety to the teachers in aided secondary and elementary schools in the City. They are apprehensive that schools may not function with their normal strength in the new year.

3. Some managements have already issued three months notice to the members of the staff. It is feared that other managements too might take the same course.

4. There are nearly 2,000 teachers employed in the Aided Secondary and Elementary Schools of the City.

5. If the managements take up the course, it will lead to considerable hardship to the teachers, as all of them will be thrown out of employment.

6. We are aware that the managements are seriously perturbed at the prospect of having to terminate the services of their teachers and that they feel compelled to adopt such a course in view of the uncertainty of strength, fee-income and the extent of Government assistance.

7. We beg to urge that in a time of emergency the Government should step in and help the managements and the teachers, thus helping the schools to function and the teachers to be employed.

8. The Council of the Teachers' Guild therefore begs to suggest the following:—

Remedies Suggested.

(a) A registry of teachers in the City Schools be opened.

(b) A circular should be issued to all Managements requesting them not to terminate the services of their teachers and that if in any event, it becomes necessary, the Director of Public Instruction must be consulted.

(c) The Government should circularise to Local Boards and Managements of Aided Institutions that in the event of appointment of teachers in their schools, such appointments should be made from out of the registry.

(d) Government should also facilitate the appointment of teachers of the City Schools in various civil administrative services.

(e) For the duration of these abnormal conditions, the maximum strength of a section may be fixed at 25 or 30 instead of 40, so as to facilitate the appointment of more teachers.

(f) The provisions of the Grant-in-Aid Code may be suitably amended so as to make it possible for Government to assist Managements in affected areas with a grant equivalent to $\frac{2}{3}$ th the net cost and

(g) Government should amend the provisions of the Grant-in-Aid Code suitably to enable all the teachers in a school in an affected area being retained in service.

Advances from Provident Fund.

9. The abnormal conditions prevailing in the City and the high prices of commodities have made the lot of teachers somewhat hard. The Department of Education will be giving them some relief if they order (a) expenses in connection with evacuation a legitimate purpose for which an advance may be sanctioned from out of

the Provident Fund deposits of the teachers and (b) irrespective of a subscriber's eligibility for an advance, a special advance not exceeding three months' salary of the teacher be sanctioned for evacuation expenses. Some have already drawn advances and are not eligible for a second advance. Some might not have enough money to their credit and therefore not eligible for an advance under the rules. Hence these requests.

CHIANG'S GIFT TO SANTINIKETAN

"We feel that, if we had not visited your institution our visit to India would not have been complete," thus writes Madame Chiang Kai-shek in a personal letter to Mr. Ratindranath Tagore on their return to Calcutta from Santiniketan.

Madame Chiang adds: "We are placing at your disposal Rs. 50,000 to be used, in any way you see fit, in memory of your Guru Deva as a small token of our deep admiration of his wonderful work which you are so ably carrying on."

The Generalissimo and Madame Chiang Kai-shek have donated a sum of Rs. 30,000 for the completion of the extension of the "Cheena Bhavana."

PRE-CADET SCHOOL AT POONA

The Government of Bombay have decided to start a pre-cadet school in Poona to give preliminary training to candidates for emergency commissions in the army.

Preference will be given to Marathas in allotting vacancies. The school will provide accommodation for about 25 persons and will be open to any person who possesses the

qualifications required of a candidate for an emergency commission, but is either a little under age or is not quite upto the required standard. Candidate recommended by the provincial selection committees to the Central Interview Board and approved by the latter for pre-cadet training will be given priority for admission, but suitable candidates, who wish to fit themselves to appear before the provincial selection committees, will also be admitted.

ALL-INDIA LIBRARY CONFERENCE

The fifth session of the All-India Library Conference will be held in Bombay during the forthcoming Easter holidays, under the auspices of the University of Bombay. The Vice Chancellor of the University will inaugurate the conference on April 4, Mr. John Sargent, Educational Commissioner with the Government of India will preside. A feature of the session will be "The Book in India" Exhibition organised by the Executive Committee with a view to bringing to light the various aspects of the art of book production in India. Diwan Bahadur Krishnalal M. Jhaveri is the Chairman of the Reception Committee.

ROYAL INDIAN MILITARY SCHOOL

A scheme for the expansion of the King George's Royal Indian Military School at Jullunder has been announced by the Government of India. Under it candidates will be selected from applicants between the ages of 15 and 17. On reaching the age of 18 outstanding students will be sent to the Kitchener College while the remainder will join the units by whom they are nominated, from whence they will have opportunities

of being selected to join an Officers' Training School, or for early promotion to V.C.O. and N.C.O. ranks.

The educational qualifications necessary for admission to the school will be completion of the Middle School stage and passing (with English as one of the subjects) the corresponding examination conducted by the local educational authorities. When there is no such public examination an equivalent certificate signed by the District Inspector of Schools, will be accepted.

Inclusive fees are Rs. 7-8-0 a month for nine months in a year. This includes uniform, bedding, messing, tuition, books, stationary—in fact everything. The student will also require about Rs. 2 a month pocket money and his fare home for the three months' summer vacation.

Orphans are admitted free. In addition to fees paid by students, the annual cost for a student is about Rs. 400, which is paid by the Government.

PUBLICATION OF "WORLD EDUCATION" SUSPENDED

It is with considerable regret that we announce the temporary suspension of the publication of *World Education*. Due to the present international crisis, which necessitates restrictions on sending money out of the countries abroad, our income has been greatly curtailed and we are now dependent entirely on income from dues paid by the member organisations in the Western Hemisphere only. Also, due to the war many of the foreign magazines have been discontinued and we are thus deprived of much material that goes into *World Educa-*

tion. During this present emergency we are trying to maintain the structure of our organization as best we can so that when peace comes again the World Federation Associations shall stand ready to build anew an interest in world education.

Paul Monroe- President.

World Federation of Education Assn.
Washington, D.C.

* * * *

MEETING OF WORLD FEDERATION IN CANADA

At a joint meeting of representatives of the Canadian Teachers' Federation and of

the American members of the Board of Directors of the World Federation of Education Associations, held in Montreal on October 25, it was voted by the representatives of the World Federation of Education Association to accept the invitation of the Canadian Teachers Federation to hold a meeting in Montreal, Canada, July 8, 9 and 10, 1942. At this meeting a local committee was appointed to make plans for the entertainment of attendants at this meeting and to assist in preparing a programme for the sections of the World Federation.

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The Bombay Teachers' Journal—February-March 1942.

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"Mr. Martin's exceptional knowledge of the needs, deficiencies and difficulties of Indian pupils is nowhere better in evidence than in this book which we heartily recommend to the teachers of the lower and middle forms of High Schools."—*The Madras Educational Review*.

"This very useful book has been written with a view to help the Indian schoolboy to tide over the peculiar difficulties under which he constantly labours in learning to speak and write the English language. The numerous and well graded exercises in oral and written work, which the author's practical experience has enabled him to include in this book, are its chief recommendation. That the aim of the book is entirely practical is, therefore, clearly evident."

—*The Bombay Teachers' Journal*.

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The Christian Literature Society for India, Park Town, Madras.

BOOK REVIEWS

A DICTIONARY OF ENGLISH USAGE BY H. MARTIN, M.A. O.B.E.-K. & J. COOPER, EDUCATIONAL PUBLISHERS, BOMBAY. PP. 182 PRICE RE. 1.

It is inevitable that the name of Mr. Martin's book should invite a comparison with Fowler's classic on the subject. And while on account of its smaller scope, it is something less, it has special points of appeal for the Indian student. It is not discursive: it makes its points briefly and precisely: and it does not—and cannot afford to—indulge in whimsical expressions of opinion. It is in fact a miracle of compression. It is astonishing to find how much information is gathered within the covers of this book. The phrase 'English Usage' is delightfully vague and covers points of grammar, rhetoric, prosody and idiom. Mr. Martin has done ample justice to all of them. And he has even attempted to clear a way through that tangled jungle, which is another name for English pronunciation and spelling. Words which are spelt or pronounced alike and which are frequently mistaken one for the other are carefully distinguished, and illustrative sentences are given to clinch the point of distinction.

English usage of course is not an exact science. There is therefore room for honest difference of opinion on many of the controversial points discussed in the work, but almost always Mr. Martin manages to give the pros and cons of the issue involved.

It is always dangerous to say that any particular thing in this solid-seeming world

of ours is absolutely indispensable, but it looks as though Mr. Martin has written an indispensable work of reference for our students and teachers in schools and colleges. And with this handy and low-priced volume available, there really is no excuse for our pupils manufacturing any more 'howlers' hereafter. Congratulations to Mr. Martin and the publishers.

AKHAND HINDUSTAN BY K.M. MUNSHI. NEW BOOK CO, KITAB MAHAL, HORNBY ROAD, BOMBAY, PP. 273. PRICE RS. 4.

Akhand Hindustan is a slogan with which Sri K.M. Munshi, the distinguished statesman of Bombay, has endeavoured for sometime past to rally together all who stand for the unity of India. In this book are collected together a number of essays written by him from 1933 onwards. Political controversy is notoriously ephemeral in interest, and it is not always that essays for the occasion written for the press deserve the honour of being collected together in a book. Sri. Munshi's political essays are however different. They deal with a noble theme of perennial interest—the unity of India down the ages.

"I am concerned," writes Sri K.M. Munshi "with the problem of the immediate present(with the) gravity of the situation in which India finds herself. I feel strongly that unless the country as a whole takes immediate steps to put the house in order, it may find itself in the gravest danger. At

such a time, it is essential that all those who believe in the unity and internal security of undivided India—*Akhand Hindustan*.

Hindustan—must mobilise and consolidate opinion against the loose talk of dividing India."

That sums up Sri Munshi's thesis. It is hardly necessary to say that the author, who numbers among his gifts a flair for letters, presents his theme attractively. Set against the vast panorama of Indian history and inspired by true religious and patriotic feeling, Sri Munshi's impassioned appeal for preserving the unity and integrity of India comes at a most opportune moment when clamant apostles of disruption appear to be having a field day all to themselves.

Our teachers and students will find Sri Munshi's views on the history of India and its teaching full of value and interest. He pleads for a new outlook and a new perspective. Among the many refreshing things that he has to say of the Indian history that is now in vogue, may be mentioned his characteristic comment on the usual treatment of the episode of Alexander's invasion as enlarging "a temporary raid by a great Greek invader and his hurried withdrawal from the country into a historical episode overshadowing everything" and thus destroying 'a true perspective'.

Akhand Hindustan deserves to be widely read and deeply pondered over. The price of Rs. 4 may however place it beyond the reach of the average citizen.

GOOD ENGLISH THROUGH SEAT WORK, BOOKS I-IV, BY HENRY MARTIN, K. & J. COOPER, EDUCATIONAL PUBLISHERS, BOMBAY. (BOOK I AS. 4: BOOK II AS 5: BOOK III AS. 7: BOOK IV AS. 7).

To teach English through a series of play-like exercise—that is the ideal at which these books of Mr. Martin aim. Seat-work, which has been attracting more and more attention recently, is an attempt to transform work into play and play into work. In these attractively produced books are found a series of lessons more or less in the form of games. Space is provided in each page for the pupils to record their answers. Each succeeding book gives more details and gently leads on to a higher standard. There is no doubt that the students will find seat work an extremely interesting and easy method of mastering the intricacies of English grammar and usage. And our teachers, in the so-called oral composition periods, in lower secondary classes, cannot do better than ask their pupils to play the games that Mr. Martin has devised for them.

ENGLISH READERS

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

CHARMS OF GREEKIAN ARTS

By MR. W. DEONNA

THE Greeks, as anyone will readily admit, were a nation of artists. With them the taste for the beautiful and its delicate appreciation, were not reserved for a chosen few, but were common to all. No object extracted from Greek soil is devoid of that flower of elegance, of that exquisite and restrained feeling of harmony which gave the impression of a race exceptionally gifted in the arts. In the humblest objects of industrial art, one feels that the workman is conscious of the lines of a vase and the correct application of its decoration, as much as any great painter or sculptor. Is it an unconscious gift of the Greek race or the result of special social condition? The eternal question arises here, as in all science; innate or acquired character?

Many a trait, many an anecdote attest to the fact that the Greeks possessed an aesthetic sensibility finer than is found anywhere else. Nevertheless, the expression of aesthetic feeling has been assisted by the place the Greeks gave to art. It was not for them a luxury to be enjoyed by the privileged few alone: beauty was not exclusively confined to certain objects. Art was a necessity; it was an essential part of the existence of the city and of the individual. It was inseparable from all their actions, both great and small. Beauty did not exist for itself alone, within itself; it always had some end of a practical nature. When we admire a Greek vase, its subtlety of design and graceful form, we are sometimes apt to forget that it used to contain liquids—oil or wine—and that this was its real function before seeking to charm ones vision. But the Greeks never forgot that the primary object of industrial art is its utility. They could never have conceived, as does the modern workman, an object which, by its superfluous decoration and curving lines, is rendered unfit for use and which incurs the reproach which Cochin addressed to his contemporaries, when

he begged then "not to change the destination of things, but to remember that a candlestick must be straight and perpendicular to carry the light; and that the sconce must be concave to catch the falling wax, and not convex so that it drops like a cloth over the candlestick.

In Greece, decoration is not attached to the object like a useless plating; it forms an integral part of it and has often it itself some practical aim. The beautiful black glaze of the vases, which is inherited from the Mycenaians, tends to cover the surface of the vessel more and more with its technique of red figures. The ceramist appreciates it for the finess of the design, which affords more scope than the former incision, for its pictorial qualities. He appreciates it for its greater or lesser dilution, gives the details of the muscles, drapery or hair, and for its warm olive tones. But this glaze owes its popularity and its age—long use above all to its technical qualities to the solidity it gains in the baking and the impermeability with which it covers the surface of the vase. It is possible that the replacement of the black figure by the red in the second half of the 6th century is due not to aesthetic but practical reasons to the desire to give to the vessel a greater impermeability and to limit the parts that are plain clay. The redder colour of the Attic vases obtained by the mixing of red ochre with clay, was in itself not so much a searching for varied colours as the wish to lessen the porous character of the earth, and to give a better taste to the wine.

The triumph of Attic Pottery which at the end of the 6th century drove out rival wares from all other markets—from Corinth for instance—is not solely due to the beauty of its form and decoration, but above all to commercial reasons. It preserved the liquids for a longer time, and gave them a better taste.

All literary contributions, books for review, newspapers, or magazines, sent in exchange, &c., should be addressed to the EDITOR, 14/A SUNKUVAR ST., TRIPLICANE, MADRAS. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 10th of the month. The Editor solicits contributions on all subjects of educational interest. Stamps should accompany the MS, if the writer wishes it returned, in case of non-acceptance. The Editor can in no case hold himself responsible for accidental loss.

All remittances and communications regarding advertisements, &c., should be forwarded to the Publisher, THE EDUCATIONAL REVIEW, 14/A Sunkuvar St., Triplicane, Madras.

The Publisher requests that Subscribers to the THE EDUCATIONAL REVIEW, who do not receive the REVIEW in time, will kindly bring the fact to his notice immediately.

EDITORIAL NOTES

IT is unfortunate that teachers in school and colleges under private management in Madras should be exposed to the risk of being deprived of their monthly salaries from the period at which the institutions in which they are employed should have to be closed down, either on ground of increased scare and insecurity or in consequence of lack of pupils whose parents may have migrated to interior parts in the mofussil. Teachers are being told, in season and out of season that they are a very essential and a very integral element of society and they are a most necessary wheel in the vehicle of social progress and activity. The continued running of schools is a desideratum not merely for the vigour of civic life, but for the maintenance of the continuity of culture at all in its essence. It behoves all types of managements of educational institutions to come to the rescue of teachers, who should not be reduced to the status of casual labourers working on the basis of daily, weekly or monthly wages and liable to be deprived of work and thrown out of employment, when there should be no demand for them and when on account of some abnormal factor the institutions in which they serve should be thrown out of gear.

While every variety of Government servants is assured of security of service and protection of interests even in these days of crisis, the teachers have every right to insist and to expect

that they should not be abandoned to the wolves of unemployment and starvation now. Mission schools functioning in the City have similar institutions affiliated to their organisations in many places in the mofussil and the Pachaiyappa College School has two sister institutions operating in the neighboring districts. It should not be impossible for the managements of such institutions to transfer the members of their teaching staffs, for the time being, or such proportion as may become surplus to the requirements of the depleted number of pupils who may join the city schools and colleges, to the institutions in the mofussil under their control, even though it may be that they become partially superfluous to the latter. The departmental authorities may relax their rules in the direction of enabling the entertainment of a larger number of teachers in proportion to pupils in such institutions and to permit the formation of additional classes and sections with a strength of 20 to 30 in each. Of course, there would be some degree of financial loss involved in such an arrangement. But such losses should be attempted to be made good by subventions from the state that should be forth coming on a generous and adequate scale and by an appreciable measure of sacrifice of their funds by the managements themselves. The popularity and phenomenal strength to which some of the high schools of the City have attained, have been mostly due to the efficiency and fruitful work of their teaching staffs, many of whom

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have devoted decades of conscientious toil in their service; and they do not at all deserve such short shrift as they are now faced with. A comprehensive scheme of the distribution of surplus teachers from the depleted institutions of the City among mofussil schools should be worked out by the departmental authorities and by the managements of institutions; and either the employment of such surplus members in mofussil kindred schools or their being given as much as possible of their salaries during the periods when they may remain unemployed, on the basis of a guarantee by Government of such payments, seems to be the best palliative of the situation.

It may be possible for Government to provide for the distribution of surplus teachers from private schools in the affected areas among the larger and more populous institutions under the management of District Boards and Municipalities—these latter bodies being given special grants for the purpose; and when normal conditions return the teachers so employed elsewhere will come back to their work with undiminished zeal and loyalty and with a lively and grateful remembrance of the generosity shown to them in a time of trial. Is this not a great moral asset for the community, worth much more than the sacrifice that it may involve?

Prof. Shri Ram Sharma of Lahore, recently brought out a very instructive book entitled, 'The Religious Policy of the Mughal Emperors'. In that work he has made an honest and successful

endeavour to approach the subject with sympathy and understanding. Recent researches available to the student of Indian History, have gathered material that throws new light upon this aspect of Mughal policy and they have led to an increasing belief in the view that the Mughals were not so intolerant as they have been depicted in most books written till about the beginning of the present century. Prof. Sharma endeavours to prove that Akbar's religious policy showed not merely a passive toleration or, but an active and sympathetic understanding of Hinduism; and his measures of religious reform constitute an attempt to conciliate the Hindus but at the same time do not imply any disrespect of his own faith.

Another Hindu author, Mr. M. L. Roychoudhury, sets forth in his very recent work, 'The Din-i-Ilahi', an elaborate thesis, based upon an attempt to study Akbar's religious policy with reference to the Central Asian and Mongol background of ideas and habits of the Timurid dynasty and also with reference to the unity of the Islamic movements of the period. As a result of his study, he concludes that 'the Din-i-Ilahi of Emperor Akbar clearly demonstrated how the Central Asian forces, winding their course through the Semitism of Arabia and filtering through the Monism of Iran, were ultimately Aryanised by the touch of Hindustan. The contribution of the different cultures, as represented by Akbar's great Hall of Worship, (in his palace at Fathpur-Sikri) to

the transformation and Indianisation of Islam was immense, though the process had already begun. Maintaining the basis of real Islam, the great savants of the age metamorphosed and crystallised the spirit of the age into a Sufi order, called the Din-i-Ilahi.'

As Prof. Sharma says, the Mughals proved an exception to the prevailing idea of the 16th and 17th centuries that the religious beliefs of subjects was very much a concern of government. "They passed no Acts of Supremacy, they enforced no Thirty-nine Articles, so far as the beliefs of the preponderant majority of the population were concerned. Even for the Muslims all that they did was to punish apostasy and extort outward conformity in certain matters of public conduct."

The recent exhibition at Allahabad, in connection with the Session of the Muslim League, of a *farman* of the Mughal Emperor Aurangzib, in which were confirmed the privileges and perquisites of the priests of the great Siva temple at Benares, should be an eye-opener to those who continue to believe in some of the age-long prejudices about the religious views of that Puritan ruler. A biography of that Emperor by Mr. Z. Faruki, published seven years back, works much in the direction of removing old prejudices; and we learn from it that there was actually no evidence of the pressure brought to bear by the Emperor on Hindus for their forcible conversion to Islam and that 'barring a few cases of bigotry and fanaticism, vengeance and individual incendiarism, the relation between the Hindus and Muslims was generally marked by goodwill and mutual toleration

A very good sketch of Sultan Mahmud of Ghazni by Prof. M. Habib of Aligarh brought out several years back, tells us that it was impossible to read any religious motive in to his Indian expeditions and that his supposed zeal for Islam was used by historians as an *a posteriori* justification of what had been done and that they praised the doer into the bargain.

The anti-Hindu legislation of Alau'd-din Khilji has been often spoken of and exaggerated. An acute scholar of the mediaeval history of Northern India, the late W. Moreland, has attempted to show now the term *Hindu* as used by contemporary historians, applied only to the upper classes of Hindu landlords and not to the peasants and the bulk of the Hindus proper and how in the empire there were really three elements, Muslims, Hindus and peasants. Anti-Hindu legislation therefore pressed only upon the more powerful and unruly landholders and was really favourable to the smaller cultivators and labourers.

Another historian, Prof. A. M. Husain of Agra, has brought out a new study of Muhammad bin Tughluq, in which he says that a careful study of contemporary Muslim works would not at all justify us in assuming that the lot of the Hindus under Muslim rule was normally that of hewers of wood and drawers of water and that Hindus, both nobles and others, enjoyed honour and respect in the capital city and had complete freedom to read their religious books and study Sanskrit; and even the use of Sanskrit; on ceremonial occasions is attested in Sanskrit inscriptions eulogising the monarch.

The well-known traits in the characters of Haidar Ali and Tipu Sultan showing

them as benefactors and protectors of Hindu shrines and institutions in their state, *e.g.*, the Shringeri Mutt, may be recalled to mind in this connection. Reference may be made here to the recently published biography of Mahmud Gawan, the great Bahmani Wazir, by Professor H. K. Sherwani of Hyderabad, from which we learn that the minister was fully of the idea that the Sovereign of the state has got only one claim to this throne and that is the capacity to lead the country to greater progress and that true peace is possible only by means of a close understanding between the different parties and religions of the land.

Enough has been said above to show that among the writers and scholars of History, the old deep-rooted prejudices are being fast removed and the attitude of former Muslim rulers is beginning to be appreciated in its real conciliatory nature, barring of course, a few exceptions and abnormalities. It behoves all writers of textbooks for use in school and college classes, to embody these aspects and ideas, as they will go a long way to remove from the minds of pupils obstacles in the way of a correct and good impression being formed of the centuries-old and really operative harmony between the two great communities of our country.

It is with feelings of the deepest regret that we have to record the sudden death from heart failure of Principle P. Seshadri,

M.A., M.B.E., on the 18th instant, at the prime of his life and at the zenith of his very useful career as a great and constructive educationist.

The late Professor P. Seshadri. A man of singular charm and great vigour of intellect with fine conversational powers that would have given him a good position in any of the *salons* of eighteenth century Paris and always the leader at the Round Table of social intercourse, he was a born teacher, displaying a great pride in the profession and a rare enthusiasm for his work. He chose the career of a teacher not from necessity but from an inborn and firm conviction of its loftiness and value. He was in the profession for over 35 years and his record has always been magnificent. At Pachaiyappa's whose alumnus he was and where he served for several years as a lecturer in English, he shone forth among the Dons of the College by reason of his charming and attractive personality and a singular facility of speech and expression. Subsequently, he became the Principal of the Salem Municipal College, whose stature he raised considerably even during a short tenure of office.

Quite early in life he was selected by Sir Sunder Lal, the first Vice-Chancellor of the Benares Hindu University and his co-adjutor, Pandit Madan Malaviyaji, as Chief Professor of English in the then newly started Hindu University, which he served for over a decade, where he exhibited his talents with remarkable efficiency, in several directions as Prin-

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Principal of the University College for some years, as a prominent member of the governing authorities of the University, as the editor of the Benares Hindu College Magazine and generally as a most striking figure in all the academic and extra-mural activities of that place. His subsequent work as Principal of the Sanatana Dharma College at Cawnpore and later as the Principal of the Government College at Ajmer where he laboured for nearly a decade, is too fresh in our memories to require any detailed mention. He was the soul of the All India Teachers' Federation whose annual conferences were marked by brilliant papers from his pen on various topics of educational interest and also constituted the fruits of his infectious and untiring energy. He travelled extensively abroad and represented India at the World Conference of Education in Denver (U.S.A.) and also at the Conference of the Universities of the British Empire at Edinburgh in 1931. He was a member of the educational Experts' Committee of the League of Nations between 1931-34 and represented India at the world Conference of Education at Tokyo in 1937.

Always a lover of the artistic and a believer in the 'good life' of Aristotle, Professor Seshadri was a fine connoisseur of all things beautiful in the fields of literature and art. He indulged in certain early attempts at poetic composition and his short sketch of a forgotten Anglo-Indian *Literature*, John Leyden, was then much appreciated by men of Letters both in India and in England,

He was ever full of zest in life and was known ever to have consciously wasted an hour. His love of books was astonishing and the large library of choice literature that he built up is indeed an achievement that should be of stimulus to every book-collector and *bibliophile*. His passion for reading was well known to all his friends and students and his appreciation of literary beauty whether in English or in Telugu of which he was an ardent student, as, well, is also well known to them. His powers of organisation and of administration had a favourable field of expression in Salem and Benares, Cawnpore and Ajmere, and he left the impress of his personality and charm wherever he worked. His short brochure on Indian Universities and the valuable and informing Report of the Committee of Reorganisation of the University of the Punjab of which he was the driving force are well worth perusal by all students of educational ideals and practice. His fruitful career as the Secretary of the Inter University Board for a quinquennium should not be forgotten nor his active association with the conduct of the **Educational Review** as its editor for for over a decade and a half, which resulted in a brilliant period of vigour in which usefulness of that Journal to ever widening circles became very apparent.

Mr. Seshadri came of a talented Brahmin family of North Arcot and leaves behind him in a large circle of pupils, friends admirers and others, in fact a good portion of the intelligentsia of the and to mourn his irraparable loss.



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