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THE EDUCATIONAL REVIEW

Presidency, have to be examined. Some of them have suffered from a marked diminution in the number of admissions and consequently their fee-income has appreciably diminished. As a further consequence the managements of such schools are faced with a financial crisis and some of them are contemplating, so we are informed, dispensing with the services of a number of teachers on the ground that the most obvious and the easiest method of dealing with their deficit budgets is to reduce their staffs. The magnitude of the deficit in some cases may be such that the reduction will affect not merely those who have not been admitted to the permanent portion of the staff and have been working on a temporary basis in some form or other, but also seasoned veterans of many years standing. Several schools may have no reserve funds available on which to fall back in crises like these. But such institutions as have reserve funds, whether or not these latter may have been earmarked for definite purposes, should take measures to divert the necessary portions of such funds for meeting the deficit and get this diversion legalised, if necessary, by judicial or other process. A crisis like this is a proper occasion for diversion of such funds. We may also once again urge the suggestion we have made more than once, that Government should come forward with special grants for the time being to help such schools as are obviously unable to pay their teachers at their

normal strength or to maintain them, even on reduced salaries, during these years of war-scare and depletion. Either of these two courses or a combination of these in right proportions, wherever possible, can save a hard-worked, deserving and worthy class of educational workers from unemployment and compulsory starvation or semi-starvation. We are afraid that, if once the process of dispensing with the services of teachers from schools should begin, it may gain momentum from infectious imitation. It is necessary that leading schools, particularly in the City of Madras should come forward boldly and guarantee their staffs continuance in service, as there has been prevalent an apprehension that some prominent schools are contemplating a reduction.

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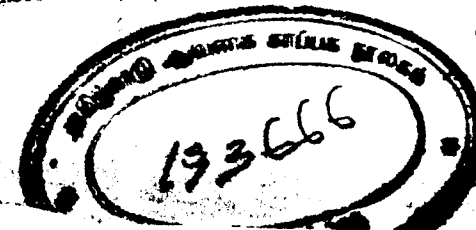
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towards light, praise virtue, despise meanness, hate vulgarity, kindle sheer beauty, wherever minds are sensitive, hearts generous, spirits free, there is your country. Let us adopt that loyalty to humanity, instead of a sectional devotion to one part of the human race."

Addressing the Patna University Convocation, Sir Mirza Ismail, whose speech at the Dacca University Convocation has already been noticed by us, rebutted the views of those who urged that India was not one nation and was not capable of a consciousness of unity and a united national life. His words are well worth repetition: "If there is any real message that I have for you, especially to the young men with whom our future rests, it is just, that throughout this country, we must not, in any sense whatever, be separate: ours must be the virtue, ours the power and glory, of a single nationhood To me, India, one Nation, is a most inspiring thought and a most reasonable one. I see too, all around the growth of this consciousness. This is the land of all of us, to whatever race or creed we may belong."

Sir Mirza has pointed out also that higher education in our land has been far below its proper level and that it would be tragic if expenditure on Universities on higher education should be restricted on the ground that the country is at war. It is interesting in this connection to know that heroic China has not at all relaxed her educational efforts in spite of her nearly six years of struggle.

The Right Hon'ble Dr. M. R. Jayakar, in course of his Presidential Address at the All India Educational Conference held at Indore in Christmas week, has commended to the notice of all concerned the example of China. In this connection we may note the provision for educational facilities made in the Constitutions of China and of that of the U. S. S. R. Every citizen of the Republic of China shall have an equal opportunity to receive education. Children between six and twelve years old are of school age and shall receive elementary education free of tuition. All persons over school age who have not received an elementary education shall receive supplementary education free of tuition. On account of actual conditions in the country educational provisions are necessarily general, but China aims more or less at the same objective as Germany and the U. S. S. R. Citizens of the U. S. S. R. have the right to education. This right is ensured by universal compulsory elementary education by the fact that no pay is demanded for education, including higher education, by the system of State scholarships for the overwhelming majority of those studying in the higher schools, by the giving of instruction in schools in the native language, by the organisation in mills, State farms, machine-tractor stations and collective farms of free, industrial, technical and agronomic training for the toilers.

III

Now that the academic year is drawing to a close, the economic conditions of the Schools in the evacuated areas of our

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and the poems of some of them have been honoured by their inclusion in the canonical literature. *Upanayana* or the ceremonial initiation into *Vedic* studies was as common for girls as for boys. Sanskrit dramas illustrate the fact that at that time sons and daughters were treated alike. The Goddess of Fortune was regarded as residing in the person of an unmarried daughter. She was an object of good omen. The illustrious sage, Valmiki, in his *Ramayana*, refers to the selection of "*kanyas*" or unmarried girls to receive Sri Rama on his return to Ayodhya from his long exile and to offer him the coronation ablution. It is described that Sri Rama received this important religious bath first and then only his trusted generals and ministers were allowed to offer ablutions in their turn.

It was believed that in marriage, the daughter enabled the father to get the great merit of "*prithvi-dana*" or the gift of the earth. Thus in one sense the daughter was considered really as better than a son. The ideal marriage of the *Vedic* period was a religious sacrament, which made the couple joint owners of the household. Even to this day every Hindu remembers that during the "*mangalyadhara*" ceremony a wooden yoke is brought and the bridegroom ties this "*mangalya*" through the yoke, as this is a symbol of the couple drawing the chariot of *samsara* together. The age of marriage for girls was ranging between 16 and 17, and this fact helped the education of girls to a very large extent. Naturally enough, educated girls had a voice in choosing their partners. Love marriages were not wanted.

later blessed by the parents. Seclusion of women was unknown. Women moved freely in society and occupied a prominent position in social and religious gatherings. In the eye of religion, man and wife were equal. They were the complements of each other. The principle of the absolute identity of interests of the couple was thus recognised. The marriage sacrament united the parties in an indissoluble union. Complete unity of interests left no room for a contract. Thus, marriage was a sacred religious union brought about by divine dispensation. A *Vedic* passage says that the house-holder is as necessary for society as breath is for body. Another passage tells us that the wife is the keystone of the arch of the husband's happiness. No less a poet than Bhavabhuti describes the ideal love and harmony between the husband and wife as follows:—"The dearest friend, the essence of all kinship, the fulfilment of all desires, a veritable treasure, the very life itself, all these is a husband to the wife, and a wife to the husband."

The *Vedic* Age required the house-holder to tend three sacred fires, *ahavaniya*, *garhapatya* and *dakshineya*; and this could best be done only by showing proper respect to parents and by promoting the welfare and happiness of the wife, children and servants.

As man and wife were equal in the eye of religion, either of them could perform *yajnas* or sacrifices independently. Marriage was a religious necessity to both of them, as neither could reach heaven without being accompanied by the duly married consort.

In the family, the woman was honoured, and her position was, indeed, high.

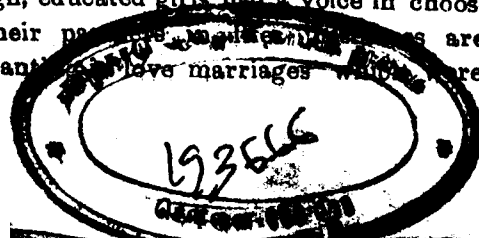
In rich and royal families, only occasionally, polygamy prevailed, but, ordinarily monogamy was the rule.

The custom of *sati*, or the burning alive of the widow on the funeral pyre of her husband, was unknown. Certain historians infer the existence of widow-remarriage from incidents like the proclamation of a second marriage of Damayanti, the worthy *dharma-patni* of Emperor Nala. But there is a volume of opinion against this conclusion, as the measure was purely strategic to trace the whereabouts of Nala.

In this Age as well as in the next, women had proprietary disabilities. They could hold or inherit no property. We hear of no queens reigning independently or acting as regents in this period. There seems to be a good reason for the said disabilities. The Aryans were in a foreign country surrounded by a hostile population, which outnumbered them. Naturally enough there could be no queens or women-regents. Again, landed property could be owned only by those who could defend it against rivals or enemies. Women could not do this, and hence they could own no property. At the close of this period the transition from communal to the family ownership of land was taking place. The conception of the rights of the different members of the family, even in the case of males, was yet to crystallise. Naturally, women, like many other male members of the family, were incapable of owning property. The patriarchal system allowed the patriarch to be its sole owner and guardian. Thus, in the *Vedic* Age, the

status of the woman in Hindu Society was on the whole fairly satisfactory. The community, as a whole, was showing proper concern and respect for women, allowing them considerable freedom in the different activities of the social, religious, and political life.

Let us now attend to the gradual changes in the position of women during the period immediately following the *Vedic* Age. In this Age of the later *Samhitas*, proprietary rights remained unrecognised, the only exception being in favour of marriage gifts of movable property. In the higher sections of society, *upanayana* or the sacred initiation of girls was common, and they subsequently used to go through a course of education. Ancient annals lay bare instances of girls attaining distinction in the realm of theology and philosophy. The chief aims of education were the three C's instead of the three R's as now. (Character, culture and career were the three C's.) A large number of women used to follow the teaching career. Nevertheless, it must be pointed out that there was a gradual decline in female education. As the period advanced, the system of sending out girls to famous teachers or centres of learning came to be discouraged. It was laid down that only near relations like the father, the brother, or the uncle should teach them at home. This resulted in restricting religious and secular education of girls only to rich and cultured families. The consequence was a tendency to curtail the religious rights and privileges of the average woman. Many functions in the sacrifice which formerly could be performed by the wife alone



now came to be assigned to male substitutes. "Some sacrifices like the *Rudra-Yaga* and *Sita-Yaga* continued to be performed by women alone". When the husband was out, the service of the sacrificial fire continued to be done by the wife. In cultured families women used to recite their *Vedic* prayers morning and evening and perform sacrifices on their husbands' behalf, when they were otherwise pre-occupied.

The marriage age of the bride continued to be between 16 and 17. In practice, if not in theory, brides had some voice in the selection of their partners in life. In Kshatriya circles, *svayamvara* was fairly common. The marriage ideals, and the mutual relations and rights of the parties continued to be the same as they were in the earlier age. The historian of the age tells us that though divorce was permitted to the wife, the permission was not extensively availed of. This is an index to the high standard of morality and spirituality at the time. *Sati* was unknown. The widow had the option of remarriage. Tonsure of widows was not common. The *purdah* system did not exist. All the same, women had ceased to attend public meetings.

In the *Vedic* Age, the Aryans were engaged in the work of conquest and consolidation, and the women were busy in agriculture, making of cloth, bows, arrows and other war materials. Thus women were useful and intelligent members of society in the *Vedic* Age, and hence the better status they enjoyed. The cheap or forced labour of the enslaved population was not yet available to the conquering Aryans for

the tasks referred to above. Another factor that accounted for the relatively satisfactory position of women was the influence of religion. Asceticism was at a discount in the *Vedic* Age. Maidens and bachelors had no admission to heaven. Gods accepted no oblations offered by the unmarried. It was essential to offer the ordained sacrifices to gods for procuring happiness and prosperity both here and hereafter. They could only be properly performed by the husband and wife officiating together. Thus the wife was an absolute necessity to the religious service. This circumstance naturally raised her status.

Next came the Age of the *Sutras*, the epics and early *Smritis* (500 B. C. to 500 A. D.) It was during this period that the position of women deteriorated considerably. What then were the causes that led to the deterioration? Centuries before this period began, the Aryan rule had become well established over the greater part of our Peninsula. The Aryan conquest of the indigenous population and its loose incorporation in the social structure of the victors as members of the fourth class known as *Sudras* had given rise to a huge population of a semi-servile status. Students of Greek history may recollect that in the Age of Homer (1000 B. C.) women enjoyed considerable respect in Greek society; but in the days of Pericles (500 B. C.), as slavery had become an established institution, all manual work in the household was done by slaves, thereby depriving the wife of all her occupations and making her a parasite. Society ceased to respect her as it did in the Homeric period, when she was productive

and useful. Thus the introduction of slavery revolutionised the position of women in the classical period of Greek history. The same thing happened in India, when a definite semi-servile status came to be assigned to the *Sudra* class within Hindu society, service to the Aryan conquerors being its only and definite duty. Women, however, did not suffer merely because they ceased to be productive members of society, but a greater calamity awaited them from the presence of *Sudra* women. When the Aryans and the non-Aryans began to live together, peacefully, intermarriages became inevitable. In the Age of the *Rigveda*, we do not come across any cases of *Arya-Sudra* marriages. The *Brahmanas* and the epics, however, supply ample evidence to show that the Aryan chiefs were freely marrying non-Aryan princesses in the later period. For example Arjuna married Udipi, a Naga Princess-Regent. Bhima married Hidimbi, sister of a *Rakshasa* chief. The sage, Kavasha, who plays a prominent part in the *Atiareya Brahmana*, was the son of slave-girl. These typical examples would show that in the concluding half of the later *Samhita* period (1000 B. C. to 500 B. C.), the marriages of Aryan men with non-Aryan women were becoming common. The early *Dharma-Sastra* writers had no objection to an Aryan marrying a *Sudra* woman, provided he had already another Aryan wife. But later writers interdicted such a procedure with vehemence. The introduction of the non-Aryan wife into the Aryan household is the key to the general deterioration of the position of Hindu women, that gradually and imperceptibly started at about

1000 B. C. and became quite marked in about 500 years. The non-Aryan wife with her ignorance of the Sanskrit language and Hindu religion could obviously not enjoy the same religious privileges as the Aryan consort. Association with her must have tended to affect the purity of speech of the Aryan co-wife as well. Very often, the non-Aryan wife was the favourite of the husband, who might have often tried to associate her with his religious sacrifices in preference to her better educated and less loved Aryan co-wife. This naturally must have led to great mistakes and anomalies in the performance of the ritual, which must have shocked orthodox priests, with the result that the non-Aryan wife was declared unfit for association with her husband in religious rituals. Several authorities say that "the black non-Aryan wife may be her husband's associate in pleasure, but not in religious rituals." But a mighty king, mad with love for his non-Aryan beloved, was not to be dictated to by a priesthood dependent upon him for its subsistence. He would insist upon having his own favourite wife by his side at the time of his sacrifices, no matter what her race or caste. How then was the situation to be retrieved? Eventually, it was felt that the object could be gained by declaring the whole class of women to be ineligible for *Vedic* studies and religious duties. Thus, as all women were ineligible, none need be offended. It is Aitisayana, who is seen advocating this view by about 200 B. C. It must be noted that the growing complexity of the *Vedic* sacrifices was another factor that tended to make the wife's association in religious rituals a more

and more formal affair in course of time. Towards the end of the period of the later *Samhitas* and *Brahmanas*, a maiden could hardly hope to get the full and adequate knowledge necessary for the purpose, unless she remained unmarried till about the age of 22 or 24. But this was an impracticable proposition for the average girl. There were new forces in society, which were clamouring for early marriages. The Aryans had settled down in a rich and prosperous country with unquestioned political supremacy. The inevitable consequence was that they took to an easy and luxurious life, and the marriage age of boys and girls began to be lowered. In the Age of the *Rig-veda*, the father was anxious to have strong and numerous sons more for secular than for religious purposes; but, in the days of the later *Samhitas*, the son became a religious rather than a secular necessity. A man comes to this world saddled with a three-fold debt, the most important one of these was the debt to the manes which could be liquidated only by the birth of a son. Why then not marry a girl as soon as she attains maturity and is in a position to present a son to her husband? Why wait for 3 or 4 years unnecessarily? Sage Kanwa in the *Mahabharata* blames himself rather than his daughter Shakuntala, when she had contracted a love-marriage with Dushyanta. He practically admits that it was his mistake not to have married his daughter earlier. Thus at the beginning of 500 B. C. there arose a tendency to lower the marriage age of girls, and as a result to discourage their *upanayana* and education. There is enough evidence to show, that down to about the

beginning of the Christian era, in cases of difficulty, parents were allowed to keep their daughters unmarried till the age of 16 or 17. But, it was emphasised that it would be advisable to get them married soon after the attainment of puberty.

The view that women should not at all be allowed to participate in sacrifices did not find favour with society; but its vigorous advocacy by one school, along with the general lowering of the marriage age, tended to a growing and inevitable neglect of the *Vedic* education of girls. During the first half of this period, a few maidens continued to specialise in *Vedic* studies and rituals; but the majority of girls used to go merely through the formality of *upanayana*, just before the celebration of their marriage. At about 200 A. D., it was felt that this meaningless formality should be discontinued. It was declared that marriage was the substitute for *upanayana* in the case of girls, who need not have any separate initiation. *Upanayana* was usually performed at about the age of 9 or 10 and the same age now came to be regarded as the ideal time of marriage for girls. Towards the end of this period (500 A. D.) parents could not usually keep their daughters unmarried after the age of 12. The discontinuance of *upanayana*, the neglect of education, and the lowering of the marriage age produced disastrous consequences upon the position and status of Hindu women. Early marriage put an effective impediment in the way of the higher education of girls. Brides, being too young and inexperienced, ceased to have any effective voice in the settlement of their marriages. Only among the *Kshatriyas*,

svayamvara continued to be in vogue; but it came to be condemned by Brahmanical writers. Child marriages became the order of the day. Parents had to marry their daughters in a hurry, lest the girls should attain puberty before their marriage. Sometimes the matches were ill-suited. At about 500 A. D. we find that public opinion was against widow-remarriage and divorce.

Political reverses, war atrocities, and the decline of population and prosperity in consequence naturally produced a wave of despondency in society. It facilitated the spread of the ideal of renunciation or *sannyasa*, which though held before society by *Upanishadic*, Buddhist and Jain teachers, was meeting with stubborn opposition in the Hindu community. Thus, Kautilya prescribes a punishment for a person who would renounce the world before his old age, and without providing for his dependants. Early *Dharmasastra* writers regarded renunciation as a positively anti-*Vedic* custom. The despondency prevailing in society at about the beginning of the Christian era began to wear down the opposition to the *sannyasa* ideal. In the *Mahabharata*, at one place, Bhima says: "Renunciation appeals only to those who are unsuccessful in life."

Just as the renunciation philosophy of the *Bhakti* school appealed to Hindu society in medieval times owing to the political setback which it had received at that time on account of the rise of Islam, so also the ascetic ideal of the *Upanishads*, Jainism, and Buddhism began to get a real hold over the social mind only at about the beginning of the Christian era, owing to the prevailing

wave of political and economic despondency. The new development affected the widow's position adversely in various ways. *Sati* was revived. In the beginning *sati* was confined only to the warrior class, but soon it spread to the whole society in the belief that the action of *sati* was a great religious sacrifice, which deserved to be practised. It was now taught that the widow should by her chaste life aim at *mukti* and not *swarga*.

The only direction, in which the position of women improved in this period, was in the sphere of proprietary rights. As the result of the interdict on widow-marriage, there arose a class of childless widows of a very tender age, and society had to devise an honourable means of maintenance to the widow. She could, of course, live in the joint family receiving maintenance along with the rest, but if the widow did not wish, for sound reasons, to remain in the joint family, she was sanctioned a life-estate in her husband's share and was allowed to live separately.

Thus, it is interesting to note that, in the *Vedic* Age, when women were better educated and enjoyed greater freedom, proprietary rights were not recognised, but in this period proprietary rights were recognised. It was at this time that the doctrine of perpetual tutelage of women became popular. It should, normally, have proved fatal to the recognition and development of their proprietary rights. A commentator points out that "jurists felt no self-contradiction in declaring that women were unfit for independence, and yet investing them with new proprietary rights." They were of the opinion that sufficient regard was

shown to the theory of perpetual tutelage by laying down that women could enjoy only the income of their inheritance, but not dispose of its *corpus*.

Hindu society felt very tenderly for the wife, daughter, or the mother. The daughter and the wife had the father and the husband respectively to provide for them; but there was none for the childless widow. A school of jurists arose at the beginning of the Christian era, which advocated that the widow should be recognised as an heir to her husband, if the latter had effected his separation before the time of his death. The new reform was, as usual, vehemently opposed by vested interests, but eventually it began to gain support.

We now come to the last division of our periodwise survey, the Age of the later *Smritis*, commentators and digest-writers (500 A.D. to 1800 A.D.) In this Age, the only sphere in which the position of women improved was that of proprietary rights, otherwise the Hindu woman continued to lose all along the line. By 1200 A.D., the right of the widow to inherit the share of her husband came to be eventually recognised all over the country. In Bengal, the position was further improved by conceding her this right, even when her husband had not separated from the joint family at the time of his death. The scope of the *streedhana* was further extended by the *Mitakshara* school by including in it the property acquired even by inheritance and partition. The widow's estate continued to be a limited one; but in some parts of South India, she was allowed to gift it away for religious purposes without the consent

of the reversioners. Proprietary rights apart, in all other spheres the position of women continued to deteriorate in this period. Most of the causes responsible for women's degradation during the last period continued to operate in this period also. The *upanayana* of women completely went out of vogue. The marriage age of girls was lowered still further down. Towards the end of the former period it was recommended that girls should be married just before puberty; the period of "*ritu-prapta*", as it was called; but now the age fixed was 10, though 8 was regarded as ideal. Marriage in the case of girls corresponded to *upanayana* in the case of boys, and the proper age for the latter was 8. In *Kshatriya* families, however, girls continued to be married at about the age of 14 or 15. Widows were not allowed to remarry. The *sati* custom had become very common among the warrior classes. *Kshatriya* girls received training in military and administrative exercises, and this necessitated postponement of marriage to an advanced age. In the case of non-*Kshatriya* girls, who were married at the age of 10 or 11, no education could be imparted. Down to about 1,200 A.D. daughters in rich families continued to receive some literary education through special teachers. A few of them distinguished themselves as poetesses and critics down to the tenth century A.D. But, this died down after the establishment of the Moslem rule. Women in respectable families, however, received some sort of education privately. In 1856 permissive legislation was passed in favour of widow-marriage, but it did not have much

effect. The descendants of the widows who took advantage of the permissive legislation, even now form a separate class in centres like Rajahmundry, and they enter into alliances among themselves.

Owing to the growing appreciation of the ascetic ideals and practices, the custom of *sati* came to be surrounded with a halo, and began to make a wider appeal. As was already pointed out, it was first confined to the fighting classes, but later on the Brahmins too followed suit.

By about the 8th. century A.D., the tonsure of the widow came into vogue. With the disappearance of Buddhism at this time, the prejudice against the custom gradually disappeared, and it was recommended to the widow as a kind of help and protection to her in her ascetic resolve and life.

Women were excluded from the study of, and acquaintance with higher theology and philosophy. But all over the world, women are by nature more religious than men and so in our country a new type of religious literature was evolved to meet their needs and aspirations. This was the remodelled *puranic* literature. It enunciated the principles of Hinduism in a homely, easy and attractive manner, illustrating them with a number of edifying stories. Pious people made provision all over the country for the exposition of the *puranas* to public audiences. Women became very well grounded in the culture of the race by habitually listening to this literature. Faith, almost blind faith, was, however, held up for high admiration in the *puranas*. It was therefore well developed in women to the

detriment of rationalism, which was conspicuous by its absence at this time both in India and in Europe. "Where Reason cannot enter Faith penetrates to lift the soul."

Down to about 1200 A.D., the *purdah* custom failed to become popular even among royal families. The advent of the Muslims, however, changed the situation. The customs and manners of the conquerors were imitated with as much zeal in the 13th, as they were in the 19th. century. In Northern India the Muslim influence was strong, but in the South it was weak. Hence, the *purdah* custom found no general acceptance in the southern part of India. It got a footing only in a few ruling families. In northern India, it gradually spread among higher classes.

Thus the condition of Hindu women has been deteriorating during the last 2000 years. A distinguished writer and patriot writes: "Both in the East and in the West, women as a general rule received similar and often worse treatment in contemporary times in several other civilizations. But this cannot be a good consolation or justification for us Hindus; because, we had already evolved a fairly satisfactory standard about the treatment of women and then failed to act up to it owing to subsequent developments beyond our control. It is true that there was no female education worth the name even in the West down to the middle of the 19th century, but that would not condone its neglect by us Hindus, when we had once seen its benefits and advantages."

In Hindu society, women were symbols of purity, religiousness and spirituality. They

and not men were the custodians of national culture, and it was they that determined the details of religious rituals and ceremonies more authoritatively than the professional priests. During the last 2000 years, literacy declined among women, but the same was the case with men though to a lower degree. Outside priestly and commercial classes, literacy was not of great use either. The printing press was yet to come into existence. Books were very costly, and almost unprocurable to men of ordinary means. The usual way of imbibing national culture and traditional wisdom was to listen to the village preacher ("Kathaka" or "Puranika") and illiterate women had greater facilities and opportunities to do this than men who were literate. Boys and girls, it is true, had no choice in selecting their partners in life, but be it said to the credit of Hindu society, parents normally took all possible care to make the best possible choice. "Not even one bride or bridegroom in a million ever dreamt of nursing any grievance for being denied a voice in the settlement of the marriage."

"Even during the last 2000 years the average woman continued to lead a happy and contented life, fondled by her parents, loved by her husband, and revered by her children." This was the general rule.

Hindu society is trying to remove a number of cobwebs in its ancient house, and change and even revolutionise some of its customs and institutions in order to accord women the proper place, which justly belongs to them. It must, however, be noted that in spite of their illiteracy and inexperience, many Hindu women possess remarkable wisdom and capacity, and

manage their home affairs efficiently even in times of stress and difficulties.

We are glad to find that female education is spreading fast. A word as to the nature of female education required at present. It should be a course specially intended for women, calculated to promote a harmonious development of their reason and emotion, enabling them at the same time to become earning members of the family either as part-time or whole-time workers in case of need.

Professor Karve's University is a step in the right direction. Some years ago when the distinguished founder was on his tour of collecting subscriptions for his enterprise, I had the good fortune of entertaining him as my guest in my Warangal home. In the course of our conversation, I put him the question "What is the attitude of your students to religion?" The ready answer was: "Sorry, they are all so many atheists. You put your finger on the sore. This is no small defect. Time will rectify it."

Ours is a spiritual civilization and women are the custodians of our culture and tradition. As Spirit has no death, so spiritual civilization has no death, and hence our civilization has survived millenniums. Our customs and institutions have been changing from age to age under the influence of new ideals and environments. "Follow *sadachara*," this is the key of our *Dharma-sastras*. And by following it, our community will take its rightful place in the comity of nations, and make important contributions to the progress and happiness of mankind.

ENGLISH COMPOSITION IN THE MIDDLE SCHOOL

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

OF all the work done by the schoolmaster, that involved in correcting the composition exercises of pupils is the least fruitful. Many teachers take a great deal of trouble in reading through and correcting the composition work of their pupils. They fill whole pages with corrections in red ink. They even get the exercises rewritten after correction. Notwithstanding all this trouble, the mistakes do not show any sign of decrease as the year advances and at the end of the year the pupils' composition is nearly as bad as at the beginning. This is indeed a very depressing thing to the schoolmaster. It is no less depressing to the pupil who begins to lose confidence in himself and to think that he can never improve his English. It appears to me that something is wrong with the way in which we set about this part of our work. We really demand of our pupils more than they are capable of, and the result is failure. We ask the pupils to write pages of English out of their heads before they can write single sentences correctly and weave them into paragraphs. We ask them to run before they have learned to walk. If only we proceeded step by step we might hope for a greater measure of success. The one type of composition exercise that I find set in almost every school, from the first form upwards, is the reproduction of stories requiring one or two pages of written matter. It is no wonder that mistakes persist in spite of conscientious corrections and no improvement in the pupils' English is visible.

Composition in the first year should be wholly oral and the written part of the work should consist merely in the careful transcription of the sentences written on the blackboard as a result of the oral work. Even in the higher forms of a middle school, transcription of sample sentences and paragraphs from the blackboard or out of a printed book should form part of the composition work. For example, before the pupils are asked to write letters, they should be asked to transcribe in their notebooks, specimen letters written on the blackboard. The principle involved in this is that we learn to write well by imitating correct models. This was how even great writers like Stevenson learned to write well. Good models should not only be transcribed, but where possible even memorised. The advantage is that appropriate words and expressions will become a part of our intellectual being and unconsciously influence us in our writings.

In all forms of the middle school, composition should be largely oral and all written work should be based on previous oral work. I said that plenty of practice in sentence-construction is necessary before pupils can be led on to compose paragraphs and longer units. Various interesting types of exercises are suggested by Professor Ballard in his books on "Fundamental English." The four books of the Junior Series are suitable for the middle school classes. The

books, however, should be used only for reference and should not be adopted wholesale as text-books in our schools. Some of the exercises are not suitable to our schools and the rest should be used as models to be suitably modified. Some of the types of exercises are given below :

(i) *Filling in blanks* : A few words are given and also a few sentences with as many blanks as there are given words. Pupils are then asked to write out the sentences, filling in each blank with one of the given words.

Gives	Jumps
Box	Walks
Ball	Over

- (1) He ——— very high.
- (2) The cow ——— milk.
- (3) The sky is ——— our heads.
- (4) This ——— is full of fruits.
- (5) A child ——— before it runs.
- (6) John has a ——— to play with.

The advantage in giving the words with which the blanks are to be filled in is that it limits the field of choice and thereby makes the work of the pupils easy. After sufficient practice, exercises in filling in blanks without the guide-words may be attempted.

(ii) *Choosing the right word out of more than one given word* : Examples of this type of exercise are given below :

- (1) The cow is (red, black, white).
- (2) Birds (build, eat, break) nests.
- (3) A fox is a (foolish, cunning, pretty) animal.
- (4) The milk is (in, on, under) the cup.

Each sentence must be written out with the correct word chosen from among the words within the brackets.

(iii) *Forming coherent sentences out of jumbled-up words* : The words of the sentence are taken out of their places and jumbled up, and pupils are asked to make sensible sentences by suitably rearranging the words.

Example :

- (1) green, is, grass.
- (2) I, a, pencil, have, blue etc.

(iv) *The correct use of opposites* : Examples of this type of exercise are given below :

Big and small	Old and young.
Tall and short	First and last.
Hot and cold.	

Pairs of opposites like those above must be taught and the pupil asked to fill in blanks in sentences like the following :

- (1) Father is old, but I am ———
- (2) Mamma is tall, but sister is ———
- (3) The sea is big, but the tank is ———

(v) *Choosing an analogous word* : The following examples will illustrate this type :

- (1) As the crow is to the cow, so is the bird to the ———
- (2) As "he" is to "his", so is "she" to ———
- (3) As "Delhi" is to "India," so is ——— to "England"
- (4) As "man" is to "manly," so is "child" to ———

In all these cases the correct words should be given, but not in the order in which they are required.

(vi) *Matching exercises* : A number of sentences are each cut into two parts and

mixed up. The pupils are asked to fit the right parts together and write out the sentences.

- | | |
|---------------|-----------------------|
| (1) The stars | (a) shines by day |
| (2) The sun | (b) are faithful |
| (3) A horse | (c) shine at night |
| (4) Dogs | (d) is a noble animal |

(vii) *Question and answer* : Certain questions are given, and the answers to them in a different order from the one in which the questions are given, and the pupils are asked to find out the correct answer to each question and write the answer in a complete sentence.

Eg : Questions

- (1) Why do bees gather honey ?
- (2) Why does wood float on water ?
- (3) What is sugar made from ?
- (4) In what countries does tea grow ?

Answers

- (a) In China and in India
- (b) To provide themselves with food for winter
- (c) Because it is lighter than water
- (d) From sugar-cane

These are only a few of the many interesting types of exercises given in Ballard's books.

The great advantage of these exercises is that the pupils' intelligence has to be used, the possibility of mistakes is eliminated and the pupils are made familiar with a variety of sentence forms.

After sufficient practice in the construction of sentences, the pupils should be led on to the writing of short paragraphs. They should be taught, at a very early stage by

reference to their reading book, what a paragraph is. For example, if I want to write about a pencil saying how it looks, how it is made and what it is used for, it would be convenient to put all the sentences describing the shape of the pencil in one group, all the sentences describing how it is made in another group, and all the sentences about its use in a third group. Each group is called a paragraph. In this manner, we must give the pupils an idea of the paragraph as representing a subdivision of a subject. Before asking a pupil to write a paragraph on a subject we must give him a model and ask him to write more or less after that model. For example, Ballard gives the following model for a paragraph on "Myself."

"My name is John Henry Smith. I live at 14, James Street. London. My age is eight years. I attend George Street Council School. The name of my teacher is Mr. Watson." Now the pupil is asked to write five similar sentences about himself.

After the pupils have learnt to write such short paragraphs with the help of models, they may be asked to write them without their help. From the construction of single paragraphs, we must lead pupils to the writing of simple narratives or descriptions containing more than one paragraph. Pupils may be asked to write two paragraphs about their life at school, one describing what they study and the persons who teach them, and the other describing the games they play. Or the pupils may be asked to imagine a situation like the following and write three paragraphs describing it.

"You are running to school, as it is late, and knock down an old woman carrying a fruit-basket and the fruits are scattered on the road. Write three paragraphs, one describing how the accident happened, another describing what the old woman might tell you and the third describing your reply and what you would do to repair the wrong."

If necessary, key-words likely to be useful to the pupils may be supplied and they may be asked to use those words in their composition.

Various other types of exercises are suggested in Ballard's books and also in an excellent series of three books entitled "English Composition without trouble" by F. G. French, written for Indian pupils.

The things that I want to emphasise are :

(1) Possibilities of mistakes should be minimised to the greatest extent possible.

(2) With this end in view, suitable models should be provided and sufficient help in the shape of key-words or guide-words should be provided.

(3) Pupils should not be required to write long compositions. Not more than a page or two should be required in the middle forms.

(4) The exercise should be written in the class and under the immediate supervision of the teacher.

(5) As far as possible, the teacher should avoid taking composition note-books home

for correction. It would be far better to point out the mistakes to each individual pupil and get them corrected by him.

(6) Common and typical mistakes should be dealt with in the open class as a lesson in English grammar and idiom.

(7) Pupils should be freely allowed to refer to dictionaries in cases of doubt with regard to the spelling of words and, if the composition is based on the reading book, to refer to it also, in all cases of doubt.

If these cautions are borne in mind I expect that there will be some improvement in the composition of the pupils. At any rate, the teacher will be spared the trouble of over-much correction, which is a weariness of the flesh.

In this connection I would just refer to the use of pictures as an aid to composition. Unfortunately, there are few wall-pictures on Indian subjects suitable for composition. The pictures must deal with Indian life and Indian scenes and have sufficient interesting detail. Till such pictures become available in the Indian market, each school must get a few such pictures drawn by its drawing-master. If each school in a certain area will prepare half a dozen pictures, as many sets of six pictures will be available as there are schools in the area and the schools can interchange the pictures.

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PEDAGOGY OF INDIVIDUAL DIFFERENCES AND THE POTENCY OF THE SCHOOL LIBRARY

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

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

Education is =/≠ Mass lecturing ; all pupils absorbing the same field of knowledge; and all learning at the same speed; but
= Individual instruction; varying the field of study with the individual; and learning by each at his own speed; which require library work at school.

There is now a movement afoot for ousting the mass method of teaching and re-instating the method of individual instruction or the pedagogy of individual differences as it is called. It is being found that it is the library hour that lends itself readily to initiate this movement and foster it even before conditions are made favourable for the change-over in the other school hours. When the movement is complete, the school library will have to be one of the major fields of activity in the school.

DEWEY'S VISION.

The point of the globe where the pedagogy of individual differences was conceived was the United States of America. The institution where it was experimented upon was the University Elementary School

which began in a small house in the 57th Street at Chicago, with fifteen children, in the first week of January 1896. The author of the conception and the conductor of the experimental school was John Dewey. The basic book expounding the findings of the experiment is his *School and Society* published in 1899. It is a seminal book. Its personal flavour is overpowering. In ten years the educational profession of the English-speaking world absorbed about 15,000 copies of it. Its charm is traceable to the intimate, irresolvable intertwining of theory and experience. This charming book has eventually established what is commonly called 'new education'. It also inspired the establishment of several other experimental schools, which in their turn have originated several modes of individual instruction like the supervised study, the project method and the contract technique.

THE ESSENCE OF THE PEDAGOGY OF INDIVIDUAL DIFFERENCES.

The essence of the pedagogy of individual differences is indicated by the following anecdote :

When John Dewey went to a school-supply stores, the dealer ultimately remarked "You want something at which the children may work; these are all for listening." This remark of the dealer clinches the point. The pupils in the upper-most

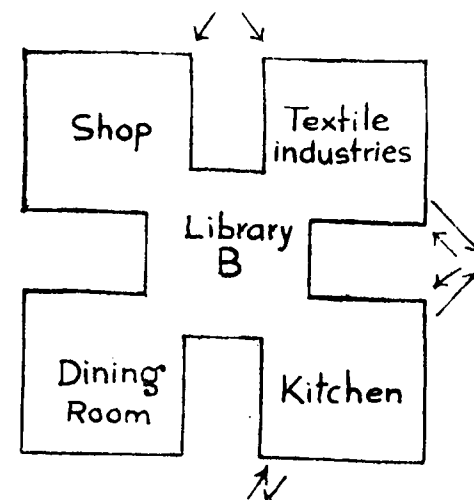
THE EDUCATIONAL REVIEW

quartiles could be educated by any technique and even in spite of faulty technique. Hence the simple technique of making them listen in the mass was sufficient to excite their nucleal element leading to the progressive release of their self-educability. Further they would each be at home in a vast range of knowledge. Hence it is quite easy to choose the same common field of knowledge for instructing all of them simultaneously. Again they could all adapt themselves to any speed of learning and thus the teacher may set a common pace of progress for all of them. All these things make listening in the mass not only possible, but also adequate.

LOWER QUARTILES

But the position is entirely different with the lower quartiles. The field of interest of each one of them is comparatively narrow. It is hardly possible to find common ground for all of them. They cannot progress except at their own distinctive speed and along their own individual lines. They need also intimate personal contact to discover the most specific and effective means of exciting the nucleal elements in their respective personalities, so as to release their self-educability. This means that mass lecturing must go. This means also that the regimentation of pupils into classes the like 3rd form and 4th form must go. The very architecture of the school building must be changed. There is no need for special rooms for the different forms.

Dewey's diagrammatic representation of the New School is significant. It is given by him in the form of the accompanying chart, which is his third chart,



THE PLACE OF THE LIBRARY

It is the square in the centre, marked library, which is the place where the pupils bring their individual and varied experiences, the problems and the questions, and discuss and pursue them so that new light may be thrown on them—particularly new light from the experience of others, the accumulated wisdom of the world, garnered, arranged and displayed in the library. Here is the organic relation of theory and practice, so essential for the stimulation of the nucleal element; the pupil not simply doing things, but getting also the idea of what he does; getting from the start some intellectual conception that enters into his practice and enriches it; while every idea finds, directly or indirectly, some application in experience and has some effect on life. This fixes the position of the book or reading in education and of the school library hour in the school. It is necessary to make a special note of the extra-mural factors marked in the background and the foreground of the chart,

THE PLACE OF THE LABORATORY

His next chart gives the first floor. It shows the school museum in the centre, the laboratories in two corners, the art gallery and the music hall in the remaining corners. It further shows in the extra-mural foreground research laboratories, the university library and the museum.

LIBRARY COLLECTION

As a result of the advent of the pedagogy of individual differences, not only will the space in the school building be redistributed and rechristened as library, laboratory, workshop, museum, art gallery and so on; but confining our attention to the library, its collection will get transformed enormously; for, the differentiation of reading materials must be parallel to the differentiation of the pupils themselves. Variety from the point of view of matter as well as standard and style is indicated. No one can predict what books or what subjects or topics will release the nucleal element in the personality of the several pupils. Hence the filling up of the entire spectrum of knowledge by worthwhile and attractive books is indicated. Again, it is hard to say which form of exposition in books will stimulate the nucleal element in the personality of which pupil. Hence the need for the exposition of each topic in as many forms as possible is indicated. It must be stated here that the collection will also have to vary from school to school or at least the collection in a school of one area cannot be a total repetition of the collection in another area with a different geographical and social environment. The avoidance

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of rigid centralisation of book-selection is indicated.

LIBRARY HOUR

In schools which have changed over completely to the individual method, there is no question of a formal library hour; nor is there much of a formal class hour. The library is an open house for the pupil and he comes in at any moment he has the need to look up books either for information or for pleasure or for inspiration. This freedom of the library itself often provides the means of exciting the nucleal element. Carr's *Synopsis* voluntarily picked up from a library, was the means in the case of the world famous mathematician, S. Ramanujan. Lyell's *Principles of geology* was the missile voluntarily picked up in a London library that excited the nucleal element in Harry Guier Seely. First Euclid, then Newton's *Principia* and then scientific transactions, found in a heap of books captured by a pirate and presented to his local library, excited the nucleal element in the personality of Nathaniel Bowditch of the eighteenth century America, led him on steadily in the path of self-education and eventually enabled him to become famous in astronomy and write works that made navigation safe, when there were no radio, no steam power and the seas had not been properly chartered. Bowditch remembered his debt to the library and he wanted that everybody else should get a chance to have his nucleal element excited and his self-educability released, and so he ultimately succeeded in persuading the library of Boston Athenaeum to adopt the lending system. Albert Eins-

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DENOUEMENT IN TWELFTH NIGHT

By MR. J. P. SAKSENA, B.A., B.T., Brajrajnagar

THE last scene of that exquisite little comedy, *Twelfth Night*, or *What You Will*, is a queer combination of both a riddle and a *denouement*. The conundrum reaches its climax there, and when the respective actions of almost every main character are a Babylonish jargon to one another, the cloud of complexity crosses the meridian line and the horizon becomes clear once for all. The enigma centres round the personality of Viola (disguised as Cesario), who is mistaken for her brother Sebastian. As a matter of fact, both of them are more or less like Tweedledum and Tweedledee, the obverse and the reverse of the same coin.

Antonio mistakes Viola for her brother and accuses her to the Duke in the following words:—

A witchcraft drew me hither:—
That most ingrateful boy there by your side,
From the rude sea's enraged and foamy
mouth
Did I redeem; a wreck past hope he was:
His life I gave him and did thereto add
My love, without retention or restraint,
All his in dedication; for his sake
Did I expose myself, pure for his love,
Into the danger of this adverse town:
Drew to defend him when he was beset:
Where being apprehended, his false cunning,
Not meaning to partake with me in danger,
Taught him to face me out of his acquaintance,
And grew a twenty years removed thing
While one would wink; denied me mine own
purse,

Which I had recommended to his use
Not half an hour before.'

Viola questions him, 'How can this be?'

The Duke indirectly desire Antonio to elicit. 'When came he to this town?'

Antonio answers:

'To-day, my lord: and for three months
before,

No interim, not a minute's vacancy,
Both day and night did we keep company.'

Everything is in confusion.

Olivia also commits the same mistake as Antonio. She thinks that Cesario has failed to keep up his promise with her, and on being refuted requests the priest to bear testimony to what she affirmed:

'Father, I charge thee, by thy reverence,
Here to unfold, though lately we intended
To keep in darkness what occasion now
Reveals before 't is ripe, what thou dost
know
Hath newly passed between this youth and
me.'

The priest supports her version by saying that a contract of eternal bond of love was confirmed by the mutual joining of hands. It was attested by the holy close of lips and strengthened by interchanging of the rings. And it was only two hours ago that all the ceremony of that impact ran its course in his presence. Viola protests against all this.

At this stage, Sir Andrew Aguecheek steps in and implores the Duke to send one surgeon presently to Sir Toby Belch in the name of God. He charges Cesario with the

breaking of his (Sir Andrew's) head across and that of Sir Toby too. Viola is simply perplexed to hear all this. She says:

'Why do you speak to me? I never hurt you:

You drew your sword upon me without cause;

But I bespake you fair, and hurt you not.'

Meanwhile, enters Sir Toby Belch drunk, led by the clown and he likewise accuses Viola of the crime of giving him a sound beating and breaking his head,

Here, the curtain of mystery is drawn aside and Sebastian enters. He begs Olivia's apology for hurting her uncle, Sir Toby, and also for the non-fulfilment of the vows made to her only a little while ago. And lo! to the amazement of the Duke and the rest of the company, there is a replica of Viola. The Duke is bewildered, and in a tone of surprise, says:

'One face, one voice, one habit, and two persons.

A natural perspective, that is and is not!'

Sebastian sees his friend and benefactor, Antonio, in fetters and curses his own luck and the torture he underwent since the time he had lost him. Antonio is puzzled and questions him as to how wonderfully he had made divisions of his own self. An apple cleft in two symmetrical pieces, he says, is not a better twin than those two creatures. He could not recognize who the real Sebastian was.

Olivia, seeing Sebastian standing before her, was on the horns of a dilemma. Sebastian himself, whose soul was already disputing well with his senses, was all the more plunged in an abyss of delusion. He

sees a living embodiment of his own self in the form of Viola. He says he never had a brother, nor can it be true that any deity should assume his form and nature, and appear on his behalf there and everywhere. He had a sister, of course, who according to his belief was devoured by the blind and surging waves of the sea. Then, there is the long discourse between the brother and the sister, and each recognizes the other. Viola throws off her extraneous garb of dissimulation, and to the pleasure of one and all she is recognized to be a woman.

The whole crux of the play is solved here. The Duke was badly in love with Olivia. Olivia in her turn was enamoured of the beauty of Cesario (Viola); while Viola, since she happened to see the Duke, had fallen in love with him. The Duke finds Viola a nonpareil of beauty and a paragon of sincerity. He accordingly accepts the hand of Viola since she loved none so well as the Duke. Olivia, who was all the time pining for Viola, is disillusioned to find that she was one of her own sex and hence any matrimonial alliance with Cesario (Viola) was an impossibility. But, she has the greatest satisfaction to enter into a covenant of marriage with her brother, who was as handsome as the sister, and whom she had certainly mistaken for Cesario. In this way both Viola and Olivia get suitable and desirable husbands.

The intricacy of the interlude resolves itself, when the love-lorn lunatic, Malvolio, an overweening fellow and a gull, is ushered in the presence of Olivia. In exasperated words he charges her:

'Madam, you have done me wrong. Notorious wrong.'

He produces the letter supposed to have been written by her and requests her to peruse it. He relates in the most ingenuous language how he, in obedience to her commands, put on the yellow stockings, cross-gartered, and went smiling to her ladyship with a view to greeting her. The trick played on him does not end there. But, he goes on to relate how he frowned on Sir Toby and the lighter people. Olivia acquaints him with the fact that the letter was certainly not in her own handwriting; but out of question it was written by Maria without her knowledge. She comforts the steward by saying that when the grounds and authors of it are known, he shall have the proud privilege of playing the role of both the plaintiff and the judge.

Fabian, the clown, comes forward and reveals the mystery of the letter. He says that Sir Toby and he set that device against Malvolio as they had observed some stub-

born and uncourteous manners in him. Maria helped Sir Toby in his important scheme by writing the letter and giving it a semblance of Olivia's hand as well as her love. It was a matter of pleasure for all to learn that Sir Toby had married her in recompense thereof.

Poor Malvolio's sweet dreams are broken and the promised El Dorado vanishes like a rainbow in a trice.

Truly speaking, 'Some are born great, some achieve greatness, and some have greatness thrown upon them,' has been amply fulfilled. Duke Orsino and Countess Olivia are born great, Sebastian and Viola achieve greatness, and on blessed Maria greatness is thrown by good Sir Toby.

The whole play is a fine long dream and the latter half of the last scene is like the rays of the sun dispelling darkness and thereby causing everything to appear in its true colour. Shakespeare's genius in the realm of comedies has reached its highest landmark in this most delightful play.

WHO IS REALLY EDUCATED?

By PAUL T. VERGHESE, Esq., B.A., M.Ed. (LEEDS), L.C.P. (LOND.), M.R.S.T. (ENG.)

Head-master, Govt. High School, Ollur, Cochin State

WHOM should we call "educated"? The acid test of education is the ability to react suitably in the circumstances to which a person is brought by the changes of life. Education in its proper sense should help the growth of life. What was wrong with us was that education had been turned away from its real, cultural and spiritual value to one merely for making a living. We educate

highly that man may have more power, that he may have many resources, that he may do better what he has to do and may not be dependant on one means of support or one set of conditions.

An uneducated person is one who always finds himself in a mess with all except the most habitual situations. On the contrary, an educated person has at his command all

* This forms Chapter xvii of the author's book: WHAT A TEACHER OUGHT TO KNOW.

the resources, all the powers of conduct well-organised, which shall fit him to his social and physical world. That is the price of wisdom and it is above rubies. Knowledge is not given to keep, but to use for appropriate action; like the grace of the rich jewel, it is lost in concealment. Its purpose is to aid in adapting him to this world's life.

A pupil in the school has to move with other pupils with his teachers and finally with the people outside school. Man being a social animal, the peremptory need is a knowledge to move amicably with other people, with whom he comes in contact daily. He should know how the impulses of man can be harnessed in the cause of human betterment. If education does not endue our pupils with such a power as to deal with others in harmony, it is not worth its name. It then falls short of its duty. It would be extremely unfortunate if the school does not educate the pupils in human relationship. The quintessence of education is that it should attempt to train the pupils of all countries towards a better understanding of one another and of the need for peaceful co-operation. It will be possible only if the child is charged with a feeling of respect for others, a feeling to esteem others better than himself. To love and respect others is the first step to love God. "He that loveth not his brother who he hath seen, how can he love God whom he hath not seen?" asks the Bible.

Religion, industries, commerce, science, literature, art—all these which make life worth living spring from co-operation. In fact, human life is essentially built to be voluntarily co-operative. And all progress moves to the rescuing of some new era of life from violence to the domain of cooperative good will, and cooperation is the only

way of life that in the end will work. "Only mankind together," wrote Goethe, "is the true man and the individual can be joyous and happy only when he feels himself in the whole."

Education is the foundation of the State and educated young men have an astounding influence on its development. They must take up the burden of aiding less favoured peoples not for glory or gain, but as an uncompromising duty, without hope of appreciation or reward. They should be considerate to one another and see that the wheels of life are turned smoothly and sweetly. Young men must enter life with a true democratic spirit, with a ready sympathy for all classes of people and with a helpful attitude towards all problems of State and society. The work of any public institution of higher learning is a failure, as long as its graduates fail to esteem the State's claim on them as citizens. The great principle of evolution is the struggle for life. The struggle for the life of others is also another equally important principle. Altruism—devotion to others—in a keener human character beautiful and noble. "True education should lead human souls to what is best, and make what is best out of them; these two objects are always attainable together, and by the same means. The training which makes men happiest in themselves also makes them most serviceable to others."

The ideal scholar is a man of rich thought and noble feeling. He is one who has realised much of his possibility and has come to a consciousness of universal truths. He has variety, breadth and definiteness of knowledge, and so he is able more wisely to play his role in the community. He is the conservator and transmitter of the thought

of ages. From his acquaintance with the past, he may expound the meaning of the present. By his own activity and originality, he may add to the store of wisdom and the progress of civilisation. He is able to circumspect broadly the field of knowledge. He will judge wisely of events and be able to sift useless details from essential truths. Upon him rests the responsibility of having many talents committed to his charge, he must gain other talents.

But this educated power is not to be merely self-focussed. In these days no man is granted to live an unproductive life. The world demands the best expression of every man's best ability. The development of his nature and enjoyment of his powers is every man's right. The educated man should be a man of action and influence. If he chooses literature he must give mankind the effect of his deepest penetration. If he chooses science, he enters a vast arena and the world expects of him some new contribution to knowledge or skilful application in using the forces of nature. "If he chooses teaching, he holds his only valid commission from the wise men of all ages. He is a mediator between the whole world of intellectual and moral wisdom and the needs of the plastic mind, and he is in large degree responsible for the shape it assumes and its beauty and worth. Young minds will reflect the richness or poverty of the thought, feeling and life of the teacher."

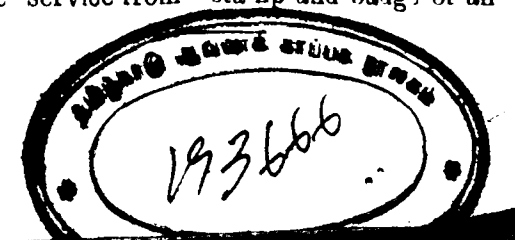
In all the walks of life, in whichever field his knowledge rests, the educated man must use his trained powers for the honour of his calling. The world has special claims upon the learned professions. "This demand for unselfish public service from

the educated has not merely an objective significance. A man's full growth is, in large measure, dependent upon the effective outward expression of his better self. Man finds his well-being in regard for the well-being of others."

The intelligence of the nation should guide the nation, and any educated man, who stands by and looks with reluctance or timidity on the struggle for the triumph of the best elements of society and the best principles, deserves the reproof of every valiant Hotspur in the land.

Let the educated young men take a hand in every contest, where order, justice and honesty are endangered; let them independently take a stand with whatever party or faction at a given time may represent the best cause; let them measure public service and public reward by the strict standard of equity; let them recognise the duty of active practical citizenship.

Man's ideal nature is his moral nature. Moral life is life consciously conducted in conformity with the laws by which man can live as a rational being, and such a life for its realisation requires the education of all his powers, bodily and mental. A really educated person thinks of things that are true, honest, just, pure, lovely, things of good report, of virtue and of praise. "It is no proof of a man's understanding," writes Emanuel Swedenborg, "to be able to affirm whatever he pleases; but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence." To discriminate good and evil is a great thing. We are informed by the subtil snake while deceiving Eve at the garden of Eden that one of the marks of gods is to know good and evil. That is the stamp and badge of an "educated man."



MILITARY EDUCATION IN INDIA

BY SRI G. M. JADHAV, Baroda

"The interest of political scientists in national defence has been an endemic rather than a continuous thing. When the nation faces a crisis, as it does now, scholars become alarmed about the defense of the nation. When there appears to be a state of relative security, defense drops entirely out of the agenda of scientific meetings and never has been in the curricula of colleges and universities. This is a strange phenomenon, because, after all, military defense is one of the basic functions of government, expressed in the axiom that self preservation is the first law of nature and of nations."

I quote these lines from Dr. Edward Mead Earle's article on "Political and Military Strategy for the United States." It may seem strange to Indians that defence has not been in the curricula of colleges of the U.S.A. before the Second World War began. I had often wondered why the U.S.A. and Britain also neglected the study of military affairs and national defence.

I sent the following resolutions to the All India Educational Conference held at Indore in December 1942:

1. This Conference is of opinion that elementary military studies should form a part of the secondary school curricula.

2. This Conference advocates compulsory military training for the students of undergraduate and postgraduate classes.

3. That a degree in Military Science be instituted in all universities.

4. That a course of military studies should be included in the curricula of Training Colleges.

I have heard from my friend Sardar M. V. Kibe that these resolutions were passed by the Conference. I was not well, so I could not go to Indore. I wish to thank Sardar Kibe, Mr. D. P. Khattry, Mr. R. C. Bhargava, Sardar A. T. Mukherjee and other friends for taking interest in military studies and geopolitics.

The Directors of Public Instruction and the Vice-Chancellors of Universities can help the cause of military education and geopolitics in India.

INDIAN GEOPOLITICS

I heard about geopolitics in Germany in 1920. I had read "The Geographic Pivot of History" (published in 1904) and "Democratic Ideals and Reality" (written in 1919) by Sir Halford Mackinder. I had read several books in English, French and German on military science, national defence, military history, military geography, etc. I became interested in this subject in 1910 when I was a schoolboy at the Manchester Grammar School. I read "The Art of War" by Sun Tzu in 1910. I have still a copy of the book here with me. Sun Tzu wrote his book in about 500 B.C. I quote a few lines from his book:

"The art of war is of vital importance to the State. It is a matter of life and death, a road either to safety or to ruin. Hence it

is a subject of inquiry which can on no account be neglected."

I was 14 years old in 1910. I was impressed by the words I have quoted. I am sure any other normal boy of 14 who knows English would also be impressed by what Sun Tzu wrote. In my mind I began to think about Indian geopolitics, Indian defence, national army, navy and air force under the command of Indian officers. The defence forces must be selected from every part of India on a national basis. In 1914 I wrote a note on the defence of India by Indians under the command of Indian officers.

In order to understand the problem of Indian defence we must study Indian geopolitics also besides learning other subjects. In geopolitics are included all the subjects that make up the sum total of a nation's life and activities. Those who are interested should read *German Geopolitics* by H. W. Weigert (Oxford University Press, 6 d.).

"It is important to note the dynamic character of geopolitics, a factor leading it naturally into speculation and the prediction of the future, as in the audacious formulations of Oswald Spengler's *Decline of the West*."

"There is a quotation from Disraeli which Haushofer quotes dozens of times in his editorials, 'The best informed one wins the final victory.' This simple truth led Haushofer and his disciples to an unflagging search for new facts. It should be a lesson, too, to the educational institutions of this country."

I give these quotations from *German Geopolitics*. I make an appeal to our schools and colleges to study this pamphlet, because it will show them the importance of geopolitics and how Indians should study Indian geopolitics. There is one important point we Indians must remember: the unity of India. Nature has given India unity. We must not have any type of disruption in India. For the defence of India there must be one Central Defence Department, one Central Defence Policy. I need not write more about this.

Disruption in India will mean the ruin of India. We have before us the example of Europe in 1914-18 and again in 1939-- I request Indians to read *Across the Frontiers* by Philip Gibbs, *Fallen Bastions* by G. E. R. Gedye and *After the War* edited by William Teeling.

This short article is written in order to create interest in military studies. The All India Educational Conference passed the four resolutions I had sent. It is now for all of us to co-operate and keep on working during 1943, 1944 etc. Year by year there must be progress in military studies and national defence. This work can be done only by voluntary effort.

I publish *Military Studies* every month. I am ready to send copies to schools and colleges. I hope that during 1943 at least a hundred Indians will take up seriously the study of military affairs. In *Military Studies* many thought-provoking articles have appeared. The articles will help Indians who are interested in national defence and military affairs.

I make an appeal to the Editors of High School and College Magazines to publish this article. Paper is dear. I cannot send copies of the article to every school and college in India. But I can request Indians to help the cause of military studies. I am sure the Editor of *The Educational Review*, Madras, will add a note at the end of this article giving permission to other Editors to publish what I have written. It is only by such help and co-operation that we can hope to make India military, naval and air minded. I am preaching national defence since 1914. Now it is 1948. Since 1940 I

have been an invalid. Some times the physical and mental pain and suffering are unbearable. Yet I keep on working for military studies, national defence and geopolitics. I request Indians to help this cause. In another short article, I will give the names of good military books and their authors.

(We have no objection to the reproduction of this article by any one and gladly accord the permission to do so, as suggested by Sri G. M. Jadhav.

Editor, E. R.)

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FOURTH DIMENSIONAL VISTAS IN ROERICH'S ART*

BY MR. IVAN NARODNY.

WHEN I was a young boy, my mother told me tales of the wonder-working holy picture by emphasizing that all the icons in the churches and in the homes had the magic power of influencing the worshippers. Not far from our home was a simple country church with a number of icons, among which one, the image of St. Nicholas, was said to be a wonder-working holy picture before which the worshippers knelt, prayed and lit the candles.

"But how about the other beautiful paintings?" I asked my mother. "How about the pictures of 'A Moonlight Night' by Kuindji or 'The Idyll' by Brylloff, of which we had excellent copies?"

"Not every work of art has the magic of miracles," commented my mother "There is a sacred and a secular art".

This was great news to me and I began to brood about the magic of art. I wondered what it was. I looked at the beautiful pictures in the museum and I looked at the so-called sacred paintings, which were less beautiful, but weird.

In order to see the miracle-working power of the sacred paintings, particularly of the St. Nicholas icon in our village church, I decided to test the secret magic by praying for hours for a new suit of clothes and a watch. I left the church and waited for the miracle; but nothing happened.

I then decided to test the icon with another appeal. I took from the nest of a pigeon a freshly laid egg, carried it in my hand into the church at a time when nobody was there—and knelt before the icon of St. Nicholas, praying for the miracle of a live pigeon to fly out of the egg. I prayed for hours, in fact the whole night, and no pigeon flew out of the egg. Nothing whatever happened after my numerous tests with the wonder-working icon, and I realized the stories that my mother had told me of its magic were nothing but an allegory of a fairy tale.

Years went by. I grew to young manhood and still beheld many people praying before the wonder-working St. Nicholas, fully believing in its miraculous powers. By this time I had become an agnostic and as to all the rest of our sophisticated educated youth, energy and matter, tangibility and scientific theory meant everything to me.

In those years an idea came to me, to get even with the superstitious tales of the church, which had "fooled" me and continued to "fool" the worshippers, as I thought. And I decided to play a trick, by exchanging the icon of St. Nicholas for a reproduction of Rembrandt's famous "Prodigal Son", and other icons for some beautiful paintings of well-known masters, so that the church could have real works of art.

* Ivan Narodny is well-known for his fine art criticism as well as his extensive writings in diverse fields. (Ed).

loomed up from behind the corner and was reaching me his hand for greetings.

The pictures of Professor Roerich that I beheld in the Tretiakov Gallery were new to me. There was his "Messenger," "The Battle," "The Polovetsky Camp," "Building a City," "Red Sails" and another one. As I continued looking at them, I exclaimed unconsciously: "Is it possible?"

So far, I had known Roerich as an epic artist; but here he was a romantic lyrist, with his mellow earthly greens and pinks, his naturalistic atmosphere and background.

In these there were touches of poetic realism, or rather, of symbolic impressionism, I began to gaze at them as on some new elements of his creative genius and to imagine Roerich when he painted them. The museum was so solemnly silent and the atmosphere was so poetic that I stood like one transfixed.

While gazing thus contemplatively on the canvas of the "Polovetsky Camp," I began to hear soft tones of Borodin's "Polovetsky Dance" from his opera "Prince Igor", and while focussing my eyes on the "Messenger", I began to hear Schubert's "Erlkoning", played by a marvellous aeolian orchestra somewhere in the distance. Thus the pictorial images of Roerich the lyrist had been transformed into auditory images of Roerich the romanticist.

I was standing for several minutes before Roerich's paintings and listening to a "music" which my mind had created. I stood like one in a trance and forgot that I was in a museum, as I imagined myself in a hall where pictures suddenly became

records of new, unknown sounds. I became so oblivious of all my surroundings in this pose that I did not hear when the secretary of Mr. Stchussev entered, saying; "You are looking at Professor Roerich's paintings—aren't they beautiful?"

"I am not looking at them. I am listening to them", I stammered as one awakened from a dream.

"That was the view of Scriabine," continued the secretary, and he began to tell me of the new arrangement of the Gallery.

Although I had always felt that Roerich's art had definite phonetic features, it had never been impressed on my mind so clearly as now. I had looked upon Roerich's paintings of the Russian character as strange, transcendental "musical" scores, an impression which was intensified by seeing his Himalayan series. There was always something of a Beethoven or a Moussorgsky in his canvases. His abstract blues and reds, his luminous yellows and purples were always suggestive of "tones" and "harmonic" phrases. In their messages there was something transcendental that should not only be seen, but also heard.

But never had I felt the phonetic feature of Roerich's art so distinctly as I did in seeing his early works in the Tretiakov Gallery. I spoke of this later to Renihold Gliere, the distinguished Russian composer, and he admitted that he actually could see music visualized and that consequently in the same way paintings could be heard.

My view of the phonetic nature of painting in the case of the works of Professor Roerich was fully confirmed by seeing his

latest Mongolian series, exhibited in the Roerich Museum in New York. But Roerich in his latest creations is no longer a lyrist as he is in his paintings in the Tretiakov Gallery or in the Russian National Museum. The master has grown even more epic than he was a few years ago in his Himalayan series. His Mongolian series bespeak a far more intensified rhythm than his earlier ones.

Though I had no opportunity to look at Roerich's latest Mongolian series, in such quiet and meditation as I did at his early works, yet I felt that his "Guardian of the Entrance", "Great Rider", "Commands of the Teacher" and "The Command of Rigden Djapo" emanate tone poems of a purely Mongolian order. In these you find the sounds of exotic lamasery instruments and bells, drums and pipes unknown to our occidental orchestras. Their glowing colours radiate sounds of an eastern scale: the langourous songs of the Gobi Desert sound in the

secluded lama series. How epic is the song of "The Tibetan Woman" or "A Lama"! Almost you hear their strange unintelligible words.

Roerich in his latest epics of the Gobi has revealed to us the music of a Fata Morgana of the Great Desert. The upward rasing mountain tops in their glowing reds, blues, or whatever the chromatic motif may be, are suggestive of contrapuntal strokes, aeolian instruments and abstract tones. His phantom beings are there not only to be seen but also to be heard. His subject matter and background, his detail and the work as a whole have not only a pictorial but just as well a phonetic meaning. Look at Roerich's paintings with the inner eye and compare the symbolic scale of his backgrounds with his figures, the sky-line with the tones of his earth, and you will begin to realize the miracle—the transformation of the ocular perceptions into the auditory ones!



KALKI AVATAR. (A Painting by Nicholas Roerich)

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NEWS AND NOTES

THE ALL INDIA EDUCATIONAL CONFERENCE.

THE All India Educational Conference met at Indore in the last week of December. The Rt. Hon'ble Dr. M. R. Jayakar, in his presidential address said:

I have to offer you my congratulations on the fact that your conference represents all the several communities and people of India including the officials and residents of the Indian States. I am glad to note that the communal virus has not over-spread your activities as is indicated in the resolution which you passed in 1940-41 in your session at Kashmir.

The war, as we all deplore, has led to a considerable curtailment by the Government of their support and help to education. Grants have been cut down, useful institutions have been commandeered (witness the case of the Benares Hindu University) and lastly students, guilty of emotional excesses, as they always are in different parts of the world, have been treated as incipient criminals and punished in a way which is bound to harden them. This stinting is unfortunate. In other countries the war has not interfered with educational reforms. To mention only the last war, in England, which fought it so strenuously, a large advance was made in education in spite of it. During the present war, Mr. R. A. Butler, presiding over the Board of Education, has made an insistent demand for increased grants based upon a reconstruction of educational ideals and methods. He has endeavoured to enlarge the basis of British education, especially in the universities so as to afford its benefits to people who, owing to its expensive character, have been hitherto unable to participate in its benefits. The plans of the Board of Education, after the war are, we are told, ready, and when the war is over, they will be placed before the public to be carried into effect. In a place like China, supposed to be educationally backward, there is no tendency to starve education in spite of the war going on for the last several years. China is diverting all its resources to the development of its educational system. To quote only one instance Article 157 of its draft constitution provides that educational appropriations should constitute not less than 15 per cent of the total Central Budget and 30 per cent of the budgets of the provinces, districts and municipalities.

Ill-placed economy in education is particularly undesirable in India, where educational grants have always formed a drop in the ocean. I am one of those who hold that war is the best time for pushing onward educational schemes, for the simple reason, among others, that the conscience of mankind is stirred during the war against ancient wrongs and injustices. We must, therefore start planning our educational programme now, for, when the war is over we may have no time and we shall be found unprepared to prosecute them. We shall have to devise a more soundly and widely devised system of public education with the ultimate goal of creating a living faith in freedom, truth and beauty and establishing national unity and peace. I am not using the expression national education to signify such a system, for it is doubtful how far pure nationalism can affect the spirit of education, and also because the present war exposes the dangers of economic and political nationalism of an extreme kind. But a system which has the following chief features may be described as national in its scope and objective, though not in its spirit. First it will be national, because it is based on the actual needs of the entire nation in all its stages so as to provide an opportunity for every man, woman and child to develop personality to the utmost extent and to live a full life. Secondly, it will be national, because its objectives, methods and standards of performance will have relation to the facts of the economic, social, and cultural life of the people of all classes of whom it is composed. Thirdly it will be national, because it will be based on a new conception of citizenship, the requirements of which will have to be carefully planned by the State co-operating with the people. This is not a job for the politician, but for the thinkers and educationists and the danger is, if you leave it to the politician, that he will create citizens in the sense of "good haters and lusty flag wavers" as somebody said recently.

In doing this, however, we shall have to keep in clear view Indian traditions of education and build on their basis. The main Indian tradition embodied in ancient literature is that right education must aim at the freedom of the individual, all round freedom to think and believe, freedom to meditate and adore, freedom for self-evolution and self-expression against

all the tyrannies of sacred books and the fanaticism of political and religious zealots. An old writer was asked in Ancient India for whom he was writing his great work. He replied, "for all persons good and bad, small and great, who think that they ought to be free from the bonds of low life." India also warned its citizens against the dangers of excessive intellectualism which it conceived to be in the extreme self-consciousness of the intellect leading to isolation, conceit and intolerance. Fourthly, it will be national, because a new type of administrator will have to be brought into existence to work the new institutions which will arise after the war, a person of calm judgment, impartiality of outlook, combining out of these two, wise and beneficent leadership.

Fifthly, it will be national, because it will aim at national unity and peace.

The history of the Marattas teaches us that, in the common enthusiasm which a war creates, caste distinctions are lost sight of and if the youth of India had been permitted to create a citizen army to defend their country, as is their natural right, we would have, by this time, advanced a great deal on the path of national unity. These influences are working already, and it will be the business of educationists to take the work in hand in a methodical and scientific manner. We have to evolve a single nationality through the best avenue that circumstances provide, namely, the culture of the people and it will be the function of the university to plan it, so that our first and deepest loyalty will be for our country. The universities, as the name implies, must take up this work. Curricular changes will be necessary so as to place more insistence on all that unites the people and not on what divides them as at present. There is much in India on which the people can unite and, if this is brought more prominently forward, I have no doubt that the present forces of disintegration will be replaced by mutual understanding, respect and co-operation.

I have great appreciation of the system of national education which your conference adopted at its previous sessions and I am at one with you on the aim, the objective and the general scheme which your conference has approved. It is wise to lay down that the aim of such education is the realisation of the maximum growth of every individual with a view to evolving an efficient co-operative social order; that the objectives of such education are physical well-being,

cultural development, ethical and moral consciousness, economic self-sufficiency and national solidarity. Its general scheme will be that every individual will be ensured the maximum possible general cultural education coupled with a preparation for occupational life, labour and handwork forming an essential part of the general cultural education at every stage. This scheme ought to receive more and more support in the country, as its essential features become more known. But some features of it, I particularly value, for instance, that the medium of instruction will be the mother tongue of the pupil up to the secondary stage and, as far as possible, at the university stage. I appreciate the resolution which you passed in this connection in 1911. Secondly, the reduction of the public mass examinations and their replacement by internal examination based purely on the pupil's record of performance as judged by those who have known him well. Similarly, your resolution against propaganda carried on for inflaming communal and racial discord and suggesting steps to remove it, is worthy of the attention of all thinking men.

RESOLUTIONS

Resolution were passed by the conference, recommending that the national system of education should ensure adequate equipment, morally, intellectually, and physically for carrying out the social obligations of citizenship; that all children should have perpetual opportunities, that general educational facilities should not be restricted or neglected during war time; that educational administration should be characterised by greater sympathy; that training for national defence should be provided and that closer relations should be established between educational and industrial and commercial interests.

An invitation to hold the next session of the Conference at Jaipur was accepted. Other resolutions congratulated Pandit Madanmohan Malaviya on his 82nd birthday, condemned whipping as a punishment for students, disapproved proselytizing activities in educational institutions, recommended the appointment of teachers solely on grounds of ability, and the adoption of a general uniform policy for welfare, safety and discipline of students, teachers and institutions on occasions of emergency, and the introduction of the training for self-defence and approved a teachers' charter.

BOOK REVIEWS

ANCIENT INDIA AND SOUTH INDIAN HISTORY AND CULTURE BY DIWAN BAHADUR DR. S. KRISHNASWAMI AYYANGAR, M.A., PH. D. VOL. I. ANCIENT INDIA. PP. 844. VOL. II. SOUTH INDIAN HISTORY AND CULTURE. PP. 911. ORIENTAL BOOK AGENCY, POONA, RS. 10 EACH VOLUME. 1941.

THE first of these two volumes of the learned author's papers, constitutes a revised edition of the work published by him, under the caption, *Ancient India*, more than thirty years ago, to which a number of chapters have been added in order to bring the treatment chronologically to about 1300 A. D. The second volume deals more particularly with phases of the history of South India from about 1300 A. D. onwards. It will be beyond the scope of a survey in our periodical, to do more than point out how very comprehensive the treatment is, with respect to the most important phases of Indian history and culture with special reference to the Peninsula.

The first volume, in the compass of 25 chapters, presents a bird's eye-view of the history of India down to circa 700 A. D., with the folk movement of the Satvatas gradually into the South, with glimpses of the Mauryan penetration into the Tamil land, with a possible Tamil equivalent of Asoka's *agrikhamda*, with the Hun problem in Indian history and a study of the Vakatakas and of some problems of Gupta history, with the Gurjara empire, with Kalingadesa and with the main styles of Hindu architecture. Then comes a paper on the essentials required for historical research in our land, among which particular stress is laid on co-operation among the workers.

Beginning from chapter XV comes South Indian history and its growth through the ages of the Pallavas, the Cholas and the Hoysalas and the imperial Pandyas of the

13th century. This finishes the treatment in the first volume which ends with a learned paper on Indian expansion beyond the seas and the maritime enterprise of South Indians, which was most notable till the times of Marco Polo and Wassaf.

The second volume takes us on swimming through the history of the glorious Vijayanagara empire and its achievement of conserving the best fruits of Hindu civilisation, the history of the early Wodeyars of Seringapatam-Mysore, who are the real present-day guardians of the Hoysala and Vijayanagara heritage, the declining days of the Hindu empire of the Rayas in the seventeenth century; and then on to the age of Shahji and Shivaji in their expansion into South India and to Akkanna and Madanna, the powerful Hindu ministers of Golconda in its last days and the well-known legendary hero, Raja Desing of Gingee. While these historical chapters constitute the first part of this volume, we get in the succeeding part a number of valuable papers dealing with cultural subjects of great interest like the Sangham Age, Tamil literary celebrities, including Perundevanar, saints like Nammalvar and Tirumangai, Buddhism in Kanchi, Mylapore and its earliest nucleus, *Panchvratra* in classical Tamil literature, the full extent of *Mimamsa-Sastram*, the Agnikula and a few notes of administrative and iconographic interest. All these papers are of great cultural significance and historical importance, and help, as has been justly claimed, to a correct understanding of the history of India in general and of South India in particular. The volumes are analogous in interest to the *Collected Papers of Prof. Maitland* and Froude's *Short Studies on Great Subjects*, to give only two analogues. They reveal at the same time the comprehensive profundity of the historical scholarship of the author and the way in which it has been utilised for the benefit of the student and the teacher. The publishers have done a great service to the

cause of Indian historical studies and we commend the volumes to every educational institution and teacher of Indian history.

1. LITLEDENE—A NEW ZEALAND RURAL COMMUNITY BY H. C. D. SOMERSET.
2. CHILD NUTRITION IN A RURAL COMMUNITY BY H. C. D. SOMERSET, (NEW ZEALAND COUNCIL FOR EDUCATIONAL RESEARCH, 1938 & 1941).

These two very interesting books are suggestive of some fresh ideas concerning a constructive educational policy that would be in full keeping with the economic and social background of the community to which it is to be applied. Mr. Somerset, who has expressed his kind appreciation of the *Educational Review*, the number of which for June 1942 attracted his attention by chance, has been wholly responsible for the fruitful educational experiment at Littledene and its success. He is a close student of sociology and has an intensive enthusiasm for his work. Littledene, in the province of Canterbury in New Zealand, was first settled in the fifties of the last century. Now there are about 150 holdings made up of sheep farming and agriculture. The interesting manner in which Mr. Somerset sketches the economic and social life of the community should be carefully noted. One is glad to read that though life is not very colourful or varied, the people of Littledene believe in work and regard a willingness to work as the best form of virtue. Work is possible throughout the year on field and farm and it has not been complicated by the introduction of labour-saving machinery on a large scale. Social welfare work and facilities have been developed to an astonishing extent. The many religious groups struggle side by side, but are generally inclined towards fundamentalism and a liberal interpretation of the Scriptures; and perhaps their religious outlook is more English than even that of England. The people generally regard leisure as understood in our sense as

being time not accounted for. Their sporting and social activities are considered but a part of their normal work.

Infant welfare schemes and school activity are organised on very good lines. A plan for the consolidation of schools has been realised and educational policy is based on the idea that the rural child and the town child are both to be given the same opportunity. Till recently, a special allowance was paid to country teachers so that the better qualified might be encouraged to work in rural areas. In both urban and rural curricula of studies scope is given for practical work and individual specialisation. Religious education, medical inspection and the careful collection of data regarding the nutrition of children are some of the features of the educational system. Adult education has been in active enforcement during the last twenty years. Its chief animating idea is the injection and encouragement of a "constantly expanding awareness of community," so that learning becomes closely associated with the work of the neighbourhood in the home and in the farm. Mr. Somerset has shown that community life in Littledene is sufficiently uniform and broad as between the different elements of the society so as to permit of education taking its true place as a living and vital social force.

The pamphlet on child nutrition in a rural community is an instructive one. It urges the study of the environment of the causes that produce fatigue in children and the economic depression that leads to their early leaving off. It is justified by the success of a vigorous campaign in the school against malnutrition, which has produced a definite improvement both in the physique and in the studies of individual pupils. We read that the medical record cards might not sometimes give a real indication of the condition of the pupils. The most obvious index of good nutrition is a steady increase in the height and weight of the children. The difficulties of using objective methods and

the precautions taken to ensure reliability of the data collected are next detailed. Nutrition is to be studied in relation to the occupation of parents and it is found that the causes of malnutrition generally proceed from three heads, viz. poverty, ignorance and lack of home control. Medical and dental care has got to be taken. Ignorance of food requirements has got to be removed and parents have got to be taught to ensure their children good sleep and freedom from worry. Mr. Somerset thus concludes his study: "This study has convinced me that a good health campaign in the school is abundantly effective, that a milk ration is the biggest single influence in improving the nutrition of the children, and that the effect of the milk ration can be greatly enhanced by attacking the problem of good health from as many angles as possible through home and school. Indeed, the contact that such a scheme makes between parents and school is a very valuable one to the teacher who wishes to extend the function of the school; parents who are apathetic towards everything else are immediately interested in the physical welfare of their children. A good health campaign helps to bring about a co-ordination of the work of teachers, parents, and the medical and dental services in preparing the children of to-day for a happy and healthy future."

THE IMPERIAL TREASURY OF THE INDIAN MUGHULS BY ABDUL AZIZ, BAR-AT-LAW (PUBLISHED BY THE AUTHOR, QUTAB ROAD, LAHORE) 1942 PP. XIX & 572—PRICE RS. 8.

Mr. Abdul Aziz, though a lawyer by profession, has earned a name for solid research in the history and institutions of the Indian Mughuls, and he is now engaged in bringing out a series of monographs on the Mughul Indian court and its institutions, like the Mansabdari system, the imperial treasury, arms and jewellery, thrones, furniture etc., the imperial library, court and

camp, the royal stables and menagerie, the trappings and conveyances of the Mughul emperors; and this book is the first of the series to be published. The substance of this book was published at various intervals in the *Journal of Indian History*, Madras. It contains very useful equipment matter relating to the Hijri and Ilahi chronology, and the regnal years of the emperors from Akbar to Aurangzib and the celebration of the imperial birthdays and jewellers' weights.

The first chapter describes the imperial household which stood in the same relation to the court as anatomy to the art of animal sculpture. Attention is pointed to the stress laid on symbolism in the conduct of the administration and etiquette, and the treatment is confined to the period 1526-1700. The sources of revenue,—including land-revenue as it operated in the different reigns—are sketched. The description of the jewel treasury, apart from the cash treasury, is interesting; and its significance is deemed to be its reflection of the spirit of the age. It includes a considerable amount of general information on the precious stones and their uses and value and is followed by an elaborate account of the gems and gem-stones as occurring in historical notices of the Mughuls, and a survey of precious stones and pearls, comprehending a *resume* of the discussions and views held as to the *Koh-i-Nur* and its real origin. Inferior diamonds had no place in Mughal court life. The less valuable stones are next detailed, as also pearls and other desirable commodities like porcelain and chinaware, ivory carving, walrus ivory, tortoise-shell, bazaar stone etc. The last chapter details the contents of the jewel-treasury of the emperors from Babar to Aurangzib and even to the date of Nadir Shah's plunder. According to the De Lact-Manrique estimate, the 24,000 volumes in the imperial library were valued at over 64½ lakhs of rupees; and all the articles in the treasury were estimated at 15 crores nearly. The accounts of European travellers

and indigenous historians have been collated carefully, even to the most detailed minutiae. The treatment, though prolix in places, has a genuine value as bearing on an important, much-vaunted, but little-studied, aspect of Mughul history. We eagerly await the succeeding volumes in the series.

OXFORD PAMPHLETS ON INDIAN AFFAIRS

NO. 6. CEYLON BY H. A. J. HULUGALLE
NO. 7. SOCIAL PROBLEMS BY S. NATARAJAN
NO. 8. THE FOOD SUPPLY BY RADHAKAMAL MUKERJEE. 4 AS. EACH. 1942. O. U. P., INDIAN BRANCH.

These three pamphlets endeavour to sustain the interest roused by their predecessors. The first details the main aspects of Ceylonese history, society and economy and tackles the main problems of education and development now challenging attention. The note on Indians in Ceylon does not furnish any solution of the basic difficulties, but glosses over the justifiability of Ceylonese suspicions of Indians in the colony and the decisions of the conference of August 1941 are deemed to be midway between 'two divergent policies'. It is healthy to read that Ceylon has no future apart from India which should find a place for her in the Federation of Greater India.

Mr. Natarajan rightly holds that the Indian social problem is largely one of synthesis of the three main streams of culture, Hindu, Muslim and European. After touching on the outstanding social and economic issues he urges the need for keeping out of the political arena all matters of social reform and in this respect India should quickly unlearn the lessons of the last two decades.

Dr. R. K. Mukerjee who has a flair for attractive presentation urges a greater utilisation of forests and culturable wastes, and the implementing of a planned inter-provincial migration scheme. He is clear

as to the simultaneous deterioration in the quality of foodgrains, along with the growing deficit in the quantity of production and would urge a reorientation of policy from the standpoint of the production of heavy—yielding and energy—producing crops. In picturesque language he advocates the marriage of agriculture and nutrition. He would plead also for a change in dietary.

JAINA LITERATURE IN TAMIL. BY PROFESSOR A. CHAKRAVARTHI, M.A., I.F.S. (RETIRED). PUBLISHED BY THE JAINA SIDDHANTA BHAVANA, ARRAB—(BIHAN)—1941 PP. 82—PRICE RS. 2/-.

Professor Chakravarthi is a philosopher of eminence who has made research in Tamil Jaina literature his own, in a special degree and who has demonstrated to English-knowing and non-Tamil students of the Jaina creed and its literature how largely the wealth of classical Tamil literature was indebted to Jaina authors and ideals. His edition of *Neelakesi*, one of the five Tamil minor *kavyas*, was enriched with a comprehensive English introduction to the subject matter and with the commentary of Samaya—Divakara—Vamana—Muni, and his publication of the text of *Merumandara Puranam* of Mallishenacharya (Cir. 1,400 A. D.) along with the commentary of a cousin of his, included a survey of the Jaina and other schools of philosophy that grew up alongside of it and a prose version of the *Purana*.

In this work under review, the learned author refers the reader to the existence of a Jaina *Sangha* presided over by the great Sri Kundakundacharya at Tirupapuliyur (Southern Pataliputra), Cuddalore, about the first century B.C., and to an attempt to revive it made by one Vajranandi in the 6th century A. D. He attempts to show traces of Jaina influence discernible even in the earliest Tamil literature extant and in the ethical literature of the Tamils that was

obviously anterior to the age of their epics. On circumstantial and other grounds our author claims the *Kural* for a Jaina scholar, also the *Naladiyar* might well be the fruit of the labours of the scholars of the Jaina Dravida Sangha. The great epic, *Jivaka-chintamani*, is held to have been composed later than the 8th century A. D. We have an account of the story of Jivaka as told in the epic, and also of the five minor *kavyas*, in which are comprehended *Chintamani* and *Neelakesi*. After noticing the *Merumandara Purana* and *Sri Purana*, Jaina works on Tamil prosody and grammar, like *Yapparungalakkavikai* and *Vritti*, *Neminatham* and *Nannul*, and works on lexicography like the three traditional *Nighantus*, and on other branches of knowledge like mathematics and astronomy are dealt with. Hindu prejudices and Brahmanical ideas could not warp the web of Jaina doctrines in the matter of "purity of food and the purity of temple worship"; and all the upper classes of non-Brahmans among the Tamils and the five Brahman communities known as the Pancha-Dravidas, are claimed to have absorbed the Jaina tenet of *Ahimsa* in the strictest sense.

The book is exceedingly informative and should be in the possession of every Tamil scholar.

BRITISH POLICY TOWARDS SINDH UP TO THE ANNEXATION, 1843. BY P. N. KHERA, LECTURER, D. A. V. COLLEGE, SHOLAPUR. WITH A FOREWORD BY DR. SIR SHAFAT AHMED KHAN, M.A., PH. D., D. LITT. (MINERVA BOOK SHOP, LAHORE. 1941). PAGES VI AND 96. PRICE RS. 3-12.

Mr. Khera traces in this little, but informative, book the relations of the British power with Sindh down to its annexation in the time of Lord Ellenborough. The different chapters of the book were originally published in the *Journal of the Punjab*

University Historical Society and have been revised. As early as 1630, a Mughal Imperial *farman* was obtained by the East India Company for trade in Sindh; and even earlier trade was carried on in the Portuguese harbours of that Province. A factory was built at Tatta about the middle of the 18th century, but had to be withdrawn after a few years; and it was only during the Napoleonic crisis that Wellesley tried to renew relations with the Amirs of Sindh. After an abortive attempt in 1799, a treaty was concluded for the exclusion of the French from Sindh in 1809 and was revised in 1820. Ranjit Singh's attitude towards Sindh gave anxiety to the English and produced keen watchfulness on their part. The report of Burnes made them resolve to open the Indus and the Sutlej to commercial navigation. The separate treaties made with the Amirs of Hyderabad and Khairpur in 1832 have been noted in their full significance. Also, the very clever and politic attitude of Ranjit Singh who did not want to strain his relations with the British in any way has been noted, along with some new light on his relations with the powers of Sindh.

The third chapter treats of British policy towards Sindh in the critical years of the First Afghan War, and we are shown how the undue pressure of the British on the Amirs was unjustified. The final act in the drama, played by Sir Charles Napier, was described by himself as a piece of rascality. Outram's relations with the Amirs and Napier's conquest of them roused fiery passions at the time and gave rise to conflicting views both of their morality and political necessity. Napier's conduct was not defensible even in the eyes of his most zealous champion, his brother. As Sir S. A. Khan says in his foreword, the Amirs were not justified in intriguing with the neighbouring powers and the British have established by their good administration, a material though not a moral justification. The book is readable and at the same time scholarly in its treatment.

AKBAR 4TH CENTENARY NUMBER OF THE JOURNAL OF THE SIND HISTORICAL SOCIETY (VOL. VI, No. 2, OCTOBER '42), EDITED BY A. B. ADVANI, M.A., LL.B., AND N. M. BILLIMORIA, KARACHI.

This number may be regarded as a peculiarly appropriate contribution of a garland of articles of tribute and admiration to Akbar's memory and greatness on the occasion of the celebration of the 4th centenary of his birth, from a journal emanating from the Province of that great Emperor's birth.

Apart from several articles of historical interest the enthusiastic joint editor, Mr. N. M. Billimoria, has contributed two papers on the great Emperor to this number; one on 'Akbar and the Zoroastrians', and the second on 'The Emperor's religious opinions'. The first paper holds that it was Meherji Rana of Navasari who was at Akbar's court in the years 1578-79 and that so far as Zoroastrian influence on Akbar was concerned, the period of disputation and doubt was closed in 1579. The Emperor put on the sacred shirt and thread of the Zoroastrians, to whom some *farman*s were granted which are in the possession of the descendants of Meherji Rana. In his second paper Mr. Billimoria surveys the evolution of religious opinions in the Emperor's mind and claims that the Emperor mixed up a good deal of Hindu and Zoroastrian superstitions with his Deism.

The connection of Akbar with Sind is traced in another paper by Mr. C. L. Mariwalla, who details the circumstances in which the conquest of Sind was effected by Akbar's generals, as a result of which that Province became a part of the Subah of Multan. Akbar's relations with the Christians are described by the Rev. Achilles

Meersman, who says that upto the end of his life he retained a high opinion of Christianity. A short sketch of the life of the Emperor is given by Mr. Sobhraj Nirmaldas, particularly stressing his religious opinions and his conception of his own duty as a ruler.

This number of the journal is enriched by portraits of Dastur Menerji Rana and of the Emperor himself as he was at the age 60.

HANDBOOK OF PHYSICAL CONSTANTS AND MATHEMATICAL TABLES BY T. N. SESHADRI M.A. PUBLISHED BY S. VISVANATHAN, 2/10, POST OFFICE ST., MADRAS. PRICE, ANNAS 12.

This handbook has been prepared to provide in a convenient form the usual reference data required for routine work in an Indian laboratory. The book should prove extremely useful to students making specialised studies in physics and chemistry, as well as to students, making a non-specialised study of physics, chemistry and astrophysics. The data contained in the book have been drawn out of standard works such as those by Curk, Kaye, Labry, and Childs, International Critical Tables etc. And this one book has been designed to eliminate to a large extent reference to those works.

We would draw attention however to some mistakes so that they may be avoided in future editions.

The composition of the atmosphere by weight totals up to 100.1%, and the composition by volume totals up to 100.2%.

Page 8. (1) To convert yards into metres, the formula given is, multiply by .9144 (log. 1. 9611); reciprocal .0104 (log. 2. 0389). The

reciprocal and log should read 1.09 and 0.0889 resp.

(2) To convert acres to sq. k.m., the formula given is multiply by 4.0463×10^3 ; this is a mistake for multiply by 4.0463×10^{-3} .

(3) To convert $\log_{10} N$ to $\log_e N$. . $\log_{10} 4343$ is 1.6377 and not 1.6377.

Page 21. The flame spectral lines of sodium are indicated orange; while the arc spectral lines of sodium are indicated orange-yellow. It will be more appropriate to include the D lines of sodium of wavelength 5896 and 5890 in the yellow region. In fact, wavelengths between 5900 and 5300 are included in the yellow region in page 23.

Page 23. No indication has been made of the spectral region between 3×10^{-2} cm. and

5m. The nature of the interval could have been specified.

Page 26. Specific resistance is measured to 10^{-6} ohms cm. It should be 10^{-8} ohms per cm. cube. Specific resistance is the resistance of a conductor the length of which is 1 cm and the area of whose cross section is 1 sq. cm.

Pages 31-33. In the table of elements with isotopes, only 85 elements are noted. A footnote to the effect, that the atomic weights of the five elements, viz., Ma, Il; Po; Ac; and Vr X are not been accurately known, should have been included.

The necessity for the two tables on pp. (ii) and (iii) is not clear. One of the tables is quite enough.

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EDITORIAL NOTES

I

Citizenship is good membership of the State, particularly of the democratic State and demands Education thought and intelligence for Citizen-ship. to face the complicated problems that confront the life of the State. But good membership of the State may mean that the citizen should be educated and moulded to suit the form of the government under which he lives; and this is what is being done in totalitarian States like Germany, Italy and Russia; and in this sense, education for citizenship merely becomes an artificial forcing process for shaping the mind and temper of the youth into a particular channel and form. Aristotle declared that the citizen should be moulded to suit the form of government under

which he lives. In other words, he meant that the State should take over education and adjust it to its needs. But British opinion had been largely against this idea. Priestley said in 1768 that the State had no more right to educate children than it had to fix their dress; thirty years later, Godwin, one of the thinkers of the French revolutionary period, held that any system of national education ought to be uniformly discouraged on account of its obvious alliance with a national government. In the nineteenth century any idea or plan of nationalising education was held in utter dislike by all Nonconformists, by Radicals, by the bulk of the Anglicans and by the Individualists. It is to the credit of the British people that their prevailing system of national education, as it has developed in recent years, had been ren-

dered largely independent of the national government both in the actual content and in the process of teaching.

On the Continent, in Nazi Germany and in Fascist Italy, Government has prescribed both the content and the process of teaching. While in England a distinction has been drawn between the duty of the State to provide and supervise the administration of educational effort and the duty of the teacher to provide the actual content and process of the teaching imparted. On the Continent, generally, the State has undertaken both these departments of activity. Professor Ernest Barker attempts a solution of the difficulty of educating the youth for life and for understanding the forces and factors that control political life and at the same time of developing an aptitude and a capacity for initiative and power to make, inspire and control government. The English view of education for citizenship has been in its essence "a process of self-education, not a process of imposed education intended to adapt us to something other than ourselves or above ourselves". And this process should not be confined to schools, though it has a definite place in schools. It is properly extended into clubs, tutorial classes, trade unions, village institutes' churches, chapels and the various social groups that spring round them and that help to mould the body of public opinion that inspires and controls the State. Active citizenship is seen in the efforts of individuals helping in the formation of public opinion and is not narrowly confined to attendance at politi-

cal meetings or to voting at and getting elected to seats in municipal bodies and the legislatures. Prof. Barker clinches the whole position in these words: "It is saying good and considered words into the middle, in any group and on any occasion where it is possible. Euripides said that long ago, and John Milton translated what he said, and put it in the forefront and as the motto of his *Areopagitica*:

This is true liberty, when free-born men

Having to advise the public may speak free."

This is a piece of advice that our teachers of all grades may well ponder over and labour to instil into the minds of their wards. Education in our schools and colleges is education of the whole man in its best form; education for citizenship is only a part of such education and according to idealists of the type of Prof. Barker, not even the greatest part. The education of the whole man is not exhausted in his citizenship, because the citizen is a member of all sorts of social institutions, as well as of the State; and besides being a member of all these, he is, and should be, "his own individual self and a living soul." Education in civics is good, but the humanising of the youth should be the primary aim of the education. Civic training according to the German methods has proved detrimental to humanity in the larger sense and has certainly narrowed and not broadened German national culture: and the highest duty of all higher centres of learning is to preserve the national culture from being warped.

Prof. Barker would urge all teachers and thinkers to get this idea of training for citizenship into proper perspective and to qualify it so as to remove possible dangers. First, there should be the line of training for civic leadership, *i.e.*, the training of the statesman which has been done in certain British schools and Universities to a limited field. Secondly, there is the training for civic administration, *i.e.*, the training of the civil servant is local as well as national, and the, is done by various special institutes supplementary to schools and colleges; such institutes are beginning to appear in our land also. Lastly, there is the very important line of training for the ordinary civic duty of the ordinary citizen, in such education as is given in school and colleges. Of course a good part of true and mature civic training should come after the school or college stage; but in the schools itself the teacher can direct the mind of the child and the pupil to a proper perception of the civic duty, not merely in lessons specially devoted to civics teaching, but in a subtle manner even in the course of imparting ordinary information in connection with subjects like Literature, Geography and and History. Civic duties and rights can be unconsciously inculcated in the course of such teaching.

This is outside of the necessary stuff of civic knowledge that can be contained in the curriculum of civics and a political science. Thus the use and abuse of political terms like justice, authority, liberty, equality and sovereignty, can be taught in connection with essay work or the

study of English or the study of History. A knowledge of social and political institutions can be instilled as part of the historic process and in the light of their historic setting in the teaching of History. Current affairs can be made by the teacher of History into offshoots of the living past with historic colour and historic roots.

Thus the History teacher is the special instrument of education for citizenship. He should make History serviceable *i.e.*, modernise the past in order to show its connection with the present. In other words, History being taught in the terms of civics, means that the past should be made to serve the present. But, at the same time, care should be taken that the past should not be unduly modernised and coloured to suit the prejudices of the present age, because the past is different from the present and should be shown in its own setting and the History teacher must do both.

II

Dr. Sir S. Radhakrishnan, in his impressive speech at the recent Convocation of the Benares Hin-

F u r t h e r du University, pleaded for
C o n v o c a t i o n India's right to independ-
a n d E d u c a - ence and to shape her
t i o n a l A d r e s - own future in keeping with
s e s, her past. He said that

India never stood for national and cultural isolation and that her spiritual heights rest on a basis that embraces all humanity, and he addressed the following stirring words to the recipients of the degrees: "Wherever men love reason, shun darkness, turn