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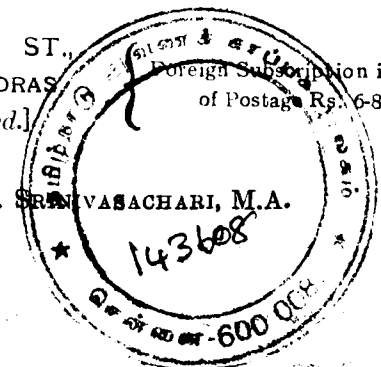
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CONDIMENTS OF TALK

BY SRI D. PURUSHOTHAM, *Chittoor*

GENUINE talk demands a rough equality between the persons engaged in it. Any marked difference immediately dispenses with the natural easy flow of thoughts. Not only is the inferior less than himself, but so is the superior, who is also compelled to put aside his natural self and to act a part; so that no unfolding of minds, no budding or blossoming of personalities is possible. **Whether we act the inferior or the superior there can be real talk if we succeed in shedding our disguises, and the garb of necessity and custom, and allow our minds to sport naked on the shores of truth as man to man.** And of these unequal exchanges, the commonest is that between the aged and the young.

When we are in the company of the old, we enter into disciplined conversation with a sense of pleasure. In this, a frank talk stripped of all formality is missed. But in a few cases "the old even are babes" again.

The old appear in conversation as the critically silent and the garrulously anecdotic. Their silence naturally turns us into monologists, with our vanity screeching at the gates of decency. The anecdotic brings us no nearer genuine talk. It merely transforms us into an audience with no part but to gape and grin and twist our wrists.

Anecdotes are the spice of talk. The intimate exchanges, the earnest-me-and-you of lovers and newly discovered friends can go forward without anecdoting. Talk of this kind, in which the mind and heart are laid bare does not become loose but lively. The most general forms of talk are apt to be either flat or rather grim without some seasoning of anecdote. So the stories should be good enough to stand by themselves; should be illustrative, apt and pointed, coming in easily to carry on the talk in its onward march.

Some of the reputed good talkers are not really talkers but they are the first cousins to professional entertainers. Their conversation is nothing but a string of anecdotes. Many lawyers, teachers, doctors and journalists are subject to this conversational vice of anecdote-mongering, and though, they may be the best fellows, witty, agreeable rich in experience, they offer only the shadow of talk. The very wealth of their experience tempts them to pile instance upon instance, until the idea itself is side-tracked or lost sight of. There is every excuse for such men resorting to anecdotes.

There can be real talk between sexes. As soon as a strong current of mutual admiration begins to flow, the human interest triumphs over the intellectual and the "commercing of eyes" become patent. Women will

Come, oh, come,
ye tea-thirsty,
restless ones,
The kettle boils, bubbles
and sings musically.

RABINDRANATH TAGORE

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have nothing to do with those 'logical aunt sallies' beloved of argumentative males. But throughout he is narrowing talk to the level of debate, which no doubt suits best in a masculine company. If love predominates, then their words are under their drumming blood and they are swinging dizzily between misery and pattern. Everything said to them is tremendously significant, but this is nothing but the lovely locus-pocus of the old enchantment which aids nature, in reddening every rose and adding lustre to the dimmest star. But let a man and a woman have some knowledge of one another, let them be friends whose passion is conditioned, or old friends whose minds are unbiassed, then they can have very good talk. It cannot be different from the talk of the persons of the same sex. But one condition of such talk is that the sex instinct must be educated. It will not stay there, but it is essential that a strong effort must be made to put it there and keep it at bay. The man and the woman must be present as rational beings, any difference between them being strictly personal and not based on sex. They should not be blind to the outside world when they engage themselves in any manner. Thus over and above the play of personalities, we have those discoveries of resemblances and differences infinitely entertaining and revealing to the happy conversationists. This double advantage, first of personality and then of sex, is what gives intelligent talk between men and women, its curious piquancy, amply compensating us, for what it may possibly lack otherwise in force and scope. A man and woman progress in conversation, exploring the world, turning over their experiences, doubting this and settling that, and as answer follows question, as instance is capped by instance, each is surprised and delighted to find how the other can follow every twist and turn of the thought and respond to every stimulus. A small facial muscular movement, or a startling reply will suffice for them to be at opposite poles, feeling as if their transient

acquaintances had suddenly been metamorphosed into completely different beings of another planet.

It has been noticed that there is faint erotic element in all friendship between the sexes. This faint undercurrent is imperceptibly felt between sexes, when they are not widely separated in years and owning close kinship. To a person with an alert mind, the commercing of eyes is no concern with him. Probably there is no talk between men and women better than between a pair who are not in love, but yet who might fall in love ultimately. They are aware of the fact, that each has further reserves unexplored. It might be said that a word or two, a look, a gesture from the wedded lovers will make the other understand. Sight ripens love but talk systematizes it. Marriage is partly the unlocking of those doors and it sets out on its happiest and most prosperous voyages when it is launched on the rolling waves of congenial talk.

As the scope of talk between sexes is limited in certain directions, it does not follow that it is more limited as a whole than the talk of one sex. Moreover once men and women have passed the stage of merely *showing off*, fishing for praise or idle gallantry, and have become ready to deal honestly and frankly with one another, they are apt to be less elated than they are when in talking with their own sex. They will not hesitate to give expression to all manner of little odd thoughts, strange weaknesses, ludicrous fears, and whimsical vanities that are kept hidden even from confidences of their own sex. Even though there may not be any emotional exchanges between a man and a woman, except only ordinary friendships, there creeps into their attitude towards one another, a certain degree of tenderness and it is probably this tenderness sensed in the unrecognised atmosphere that makes the more shameful little pieces of confession easier to be talked.

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Men too frequently and uncharitably think that woman's conversation is too personal. They cannot keep to the universal or dissociate themselves from their immediate personal concerns to be impartial judges on one question. They have no faith in disinterested philosophic minds, but are critical, ever searching for ulterior motives. A conversation between two very feminine women is a kind of fantastic combat, for under the pretext of their apparently bright prattle, their nods and smiles are nothing short of bullets. Every remark of them is really deadly. A listening male would only be a passive hearer of what amusement there could be in such prattling: but the combatants themselves and any (feminine) hearers near by can follow every phase in this conversational chess, knowing as they do, all the rules of the game.

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PARENTAL CO-OPERATION

BIBHUTI BHUSAN CHAKRABORTY, ASST. TEACHER, PAKUR RAJ, H. E. SCHOOL.

Sonthal Parganas, Behar.

PARENTAL co-operation plays an important part in maintaining the discipline of the school. The perfect working of the school will be hampered and its effectiveness impaired, if the teachers do not try to secure the co-operation of the parents as in other countries. The Headmaster and his assistants will be unjustly criticized, if the parents are not aware of the true conditions of the school and the works done there. The constitutional machinery of the school will break down, if the staff, the parents and the children pull the rope of discipline in different ways. It is an admitted fact that parents play a predominant part in the life of the school. It cannot be gainsaid that retrogression of the school will result from the absence of co-operation of the parents. Their co-operation will reconcile the members of the staff as well as the children to their position and encourage them to do their work in the best way with avidity. Their indifference to the school will result in acute distress to the school. If they are not alive to the true conditions of the school and are not informed of the true facts, it is natural that they will leave behind them a legacy of trouble. The pupils will revolt, if they harbour a number of grievances not removed by the teaching staff of the school. Their dissatisfaction may seriously affect the fabric of the school and the contagion of dissatisfaction may spread widely. The teachers will commit a great blunder and stop the engine of the school, if they turn a deaf ear to the proposals of the guardians. If awakening comes late, they, to their chagrin, come to know the naked truth that they cannot buy back the good name of the school. The guardians too should be reasonable and join their hearts with the teaching staff of the school and make a united effort for the well-being of the school.

They must try to find out other factors, which will conspire to work up this factor. If different sections of people connected with the school and related to it for its welfare entertain different ideas on the constitution of the school, the feelings of all of them will be rudely shocked when they see the dilapidated condition of the school and its disgrace for want of their proper and timely care for the all-round improvement of the school. This fact has been corroborated by the practical seers of this country and abroad. It is, therefore, desirable that all of them should make a combined effort to remove the defects and drawbacks pointed out by the guardians in time. No school can improve in all spheres without the co-operation of the guardians. It will be difficult to score a hit at the target of esprit de corps, if the guardians and the staff and the students desist from joining the common cause for the common good and the honour of the school will be besmirched. Encouraging remarks from the guardians will be a stimulus to the children and the staff. The banner of honour of the school will fly aloft, if the combined effort of the guardians as well as the staff is able to win the love of the children towards the school and make them think their school as their second home. It will fill their minds with the thought that the teachers are the second parents and classmates their brothers. If they work in unison with the idea, a fellow feeling of brotherhood will exist and the bond of attachment and affection will be tightened. It is the duty of the guardians to look after the character and health of their wards and to see that they attend games and school regularly and take part in other activities introduced into school for their welfare. It is the look out of the guardians to see that their children

do not inhale the unhealthy atmosphere of the bazaar and become slaves of its baneful influences, because the responsibility of the teachers ceases whenever the children leave the school premises. The teachers compel the children to pay "late" fines with a view to drawing the attention of the respective guardians to the irregularity of their children in attendance and to check their bad habit of irregularity, but the teachers will be helpless if any guardian takes it in another light. The parent should recognise the value and importance of home work and assist his children by taking the place of teachers at home and should not send his children to marketing at the cost of their home study. This neglect of study on the part of the children from their early life will bring about the ruin of their career and foster the growth of irregular habits and stand in the way of the formation of character, because they may be exposed to the temptations of bazaar life. It is the primary duty of the parents to see that their children avoid evil companions and do not absent themselves from the school off and on, and take part in minor and unimportant business at home or other places outside the school. Absence from the school for such petty causes will tell upon the formation of character and habit and growth of intellect. After a long absence the children will remain confined to their classes as passive listeners and will not be able to follow the teachers in the classwork. On the day of judgment, the day the promotion is declared, they will see that they are detained for one year more. In this way discouragement will find root in them and disappointment will be disastrous to the cause of their education and progress in their life. The guardians must realise the value of school life and should not give undue importance and stress to their children taking part in private business. Experiments have proved that children residing in hostels are far better in all respects than the children living outside the school, because the former remain aloof

from private business and the dangers of bazaar life and lead a regular life in all aspects. These children prosper in their life and reach the summit of the hope they entertain from their childhood, and take lively interest in all the important affairs of the school. The interests of the school will be advanced, if the guardians speak highly of the school to others and encourage the staff. In this way the guardians can render immense help to the teachers. It is highly desirable that a board consisting of the teachers of the school be constituted and a scheme formulated to look after the home study of the children entrusted to their care and to meet the guardians to discuss with them the condition of their wards and apprise them of their status in the class and suggest them the ways of their improvement and their remedy. This sort of constant touch with the guardians will foster the feeling of affection and the idea that a particular teacher has been nourishing any private animosity and grudge against them, will be removed and they will also be aware of the latest ideas of scientific education. The teachers too should try their utmost to discharge their duties satisfactorily and should not allow the guardians and the student any opportunity to murmur and complain against their conduct and teaching. If they do their work perfunctorily, the report of their neglect in work will soon reach the ears of the guardians through the medium and channel of the students, who are the best judges of the teacher's worth and capability. Justice, firmness, sympathy, honesty, truthfulness, impartiality, good character and conduct, modesty, simplicity, accessibility, scholarship, good teaching and many other such qualities appeal to the children and enable the teachers to secure the co-operation of the children as well as the guardians. The teachers can secure the co-operation of the guardians through the channel of the students. All the reports of their conduct and teaching reach the guardians via students of the school.

If the teachers explain to the students the cause of inflicting punishment on them, they will not be dissatisfied with the teachers. On the other hand they will try their utmost to mend their ways and to correct themselves and desist from repeating the same sort of offence in future. The school will sustain irreparable loss, if the teachers stick to a dictatorial bearing, do not condescend to the happy suggestions of the

guardians and think themselves infallible. The guardians will come forward in right earnest, if they come to know that their co-operation and assistance will help the growth of the institutions in which their children read. This article is an outcome of my seasoned experience as a teacher of the Pakur Raj. H. E. School, Sonthal Parganas, Behar.

COMPARATIVE MERITS OF DICKENS AND THACKERAY

BY SRI R. VENKATA SIVUDU, M.A., L.T. Retired Principal Danavarajpet, Rajahmundry

Look here upon this picture, and this,
The counterfeit presentment of two
brothers.

—Hamlet.

EVERY age in literary history presents examples of parallelism in thought and sentiment,—similarity inevitably carrying with it essential points of difference. One can easily find examples of this in English literature: Marlowe and Shakespeare, Dryden and Pope, Addison and Swift. These pairs of writers, besides leaving on the literature of the times a distinct impress of their genius, and sometimes even creating distinct epochs, exhibit interesting points of similarity and difference among themselves. While the influence which each pair exercised upon contemporary and subsequent time is a matter for interesting study, the many points of resemblance and difference between the members constituting each pair are no less interesting. Now the gallery of English humorous novelists of the 19th century may be said to revolve round a double star,—Dickens-Thackeray. Between them are found almost all the virtues of this class of writers, while as many and as vital points of resemblance there are in their genius, as the points of difference.

Still, the public taste in such matters of literary comparison, is soon satiated. Instituting a comparison between "Thackeray and Dickens", says a recent writer, W.H. Pollock, in the article on *Thackeray* in the "Encyclopaedia Britannica," "is like comparing chalk with cheese. The two authors were so radically different in their purviews, in their modes of thought, in their methods of expression, that critical comparison between them is of its nature absolutely unprofitable." The same writer says later on: "As to preference, that is a matter with which criticism has nothing, and individual inclination has everything to do." To this it may be replied that after all, the two authors do not differ so radically. Even supposing that they did, it is only comparative criticism that can lay bare this fact. What is contemptuously termed "individual inclination" may not be far removed from criticism. Often it is included in it. It is the critic who has made a careful study and comparison of facts, that has best reason to be strongly inclined, one way or the other.

What invests the subject of the comparative merits of Dickens and Thackeray with special interest is the similarity of their circumstances and of the influences to which

they both were subject: as well as a similarity in their tastes and literary expression. "Had their genius and tastes differed so radically 'as chalk and cheese', then the world would never have pitted Dickens and Thackeray, one against the other, as the literary duellists of the age" (W. M. Thackeray, *Great Writers* series.) They were almost of the same age. They lived and worked in the same place. No doubt the genius of the junior, (Dickens), matured somewhat earlier, giving the senior an advantage in the matter of choice of subject and mode of treatment. Both were artists, and knew the value of good engravings in illustrating the caricature in their novels. Dickens obtained the services of "Phiz". Author and illustrator were thus well suited to each other. Thackeray studied art seriously in Paris, and was in fact, a born caricaturist. Thus he was able himself to illustrate much of his own literary work in a way which none else could have done. Then, they had common friends, and could appreciate each other's humour. It is sometimes said that there was a long-smouldering jealousy between the two. But to their credit be it remembered that just before Thackeray's death, the estrangement, due doubtless to the Garrick battle, came to an end. They shook hands with each other. When Thackeray set out on his second American tour, his friends gave him a dinner at a London tavern, Dickens occupying the chair. Though Pollock, who was present, says that neither of the two principal speakers was felicitous, another chronicler has it that "Dickens was never happier"; and that "Thackeray out-did himself".

Both Dickens and Thackeray were voluminous writers, and humorous novelists. Humour may be defined as "a fixed and permanent appreciation of the ludicrous of which wit may be the short and transient form." (*Vide* Article on *Humour* in the *Encyclopaedia Britannica*.) The chief ingredients of humour are sympathy, appreciation and love. Thackeray as well as Dickens not

only wrote, but lived humour. Thackeray was tender-hearted, and Dickens cheerful and kindly. While Dickens sought to impart to his readers "a spirit of true humour, which calls forth at once merriment, good will and charity", Thackeray's examples are generally on the side of modesty, manliness, truth and simplicity. The novels of both marked a new departure in English literature. Hitherto readers were bored with the adventures of "heroic heroes",—men so perfect as not to be real. In Dickens and especially in Thackeray, there is a strong reaction on this point. They wanted to depict actual men, with all their imperfections. And the rich vein of satiric humour in both prevented the naked imperfection from becoming ugly and hideous. The long list of Dickens' novels headed by "Pickwick Papers", "Nicholas Nickleby" and "David Copperfield", is well balanced by the equally long number of novels and other humorous writings of Thackeray such as "Pendennis", "Vanity Fair", and the "English Humourists".

But if Dickens and Thackeray had their common ground, they had their distinctive characteristics also. Though both had an inexhaustible fund of humour, Dickens may be spoken of as the lighter, sprightlier and the more transparent. He is *L'Allegro*, while Thackeray is the *Penseroso*. This is evidenced in the life as well as in the writings of both. When in 1837-38, Dickens had reached almost the zenith of his reputation, the older man "was still doubting, still hesitating, still struggling". (*Vide* Thackeray in the *English Men of Letters* series.) This was because Dickens was a steadfast worker and a man of determination. He knew no wavering, no despair. No doubt he had good friends and his work was attended with success. But even had things been otherwise, he would have been equally cheerful. He was a self-reliant man. Thackeray, on the other hand, "was idle, changeable, aware of his intellect, but not trusting it". (*Ibid*) Dickens was able from the beginning, to keep almost all his works on a level with

his powers. While, notwithstanding pathos, humour, love and charity, Thackeray's works seem to lack something. There is a "touch of vagueness indicating that his pen was not firm". (*Ibid.*)

The novels of both Dickens and Thackeray are defective in having very little plot. Seeing that Dickens' "central characters were beautiful with unnatural virtue," (*Vide Thackeray: Englishmen of Letters series*), Thackeray wanted to invent an abnormally bad hero. He even went a step further. "Are there any real heroes?" asks Thackeray. His cynicism, or satiric spirit led him so far as actually to declare that his chief novel, "Vanity Fair" was a novel without a hero! And he thought that more could be done by exposing the vices than extolling the virtues of mankind. But the reader has to be thankful to him for the relief which results from the sinner being invested with a little humanity. In the "Newcomes", satire reigns rampant. It is a pessimistic description of the ways of this incorrigible world. "Barry Lyndon" is characterized by continuous irony, while there is a wholesale attack in the "Snob Papers" on the whole of mankind. But with melancholy was ever present in Thackeray a capacity for instant frolic. Hence is he sometimes termed "the most humorous of all satirists, and of all humorists, the most satirical".

But what is the net gain of adopting such a stand-point? It makes little difference whether you paint black characters on a white back-ground, or white letters on a black one. Or, if there is any difference, it is to the advantage of the optimist. Granted, there are no true heroes, or perfect men in the world, there are no consummate blackguards either. If Scott and Dickens, and the common run of novel-makers committed the mistake of inventing "too good" heroes, Thackeray made the equally serious blunder of creating heroes who are *too bad*. His heroes too are equally remote from the world of reality. And dwelling too long on the dark side of

things is, besides, detrimental to the moral susceptibilities of the reader.

How did Dickens differ from Thackeray in this respect? In every one of his works, you will see the rich inventive power of the author supplying an abundance of eccentric characters. Eccentricity is the characteristic of Thackeray also. But the reader finds Dickens a pleasant companion, an optimistic friend. Who has not blessed Dickens for his creation of the well-meaning Pickwick, the faithful Sam, and the "Fat Boy" who has the knack of falling asleep whenever he has ten minutes to spare! There is abundance of merriment and frolic and fun in the pages of Dickens, which seem sufficient to drown all the worries of a whole life time. In "David Copperfield," Dickens' master-piece, quite remarkable are the pathos and humour and the sense of reality.

If Dickens is the Addison, Thackeray may be spoken of as the Swift of the age. Every reader is alive to the difference in Addison's and Swift's satiric humour. As in life so in his works, Addison's is genial company. His outlook on life is bright and hopeful. He does not disguise the fact that there is much folly and vice in the world. On the other hand, no one lashes these more effectively than he. But in lashing the sin, he spares the sinner. Swift's humour is not the less pleasing, though often it is of a grim type. In making us despise wickedness, he often makes us despise the world wherein it is enacted. Similar is the difference in stand-point between Dickens and Thackeray. In Dickens' company we seem to enjoy as much of the frolic and fun as this poor planet is capable of yielding. His outlook of life is cheering. No doubt he constantly reminds us of the vast amount of suffering and sorrow in life. But being as constantly urged to be optimistic, we take things in a "Pickwickian sense". In Thackeray's pages, not less is the amount of fun he treats us to; nor less copious are the tears we shed as a tribute to the suffering to which

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innocence is subject here below. But then somehow a sickly sense of sorrow haunts the mind of the reader! This is doubtless due to the pessimistic undertone in Thackeray. A recent writer, Anthony Trollope, (*English Men of Letters: Thackeray*) takes much pains to shield Thackeray from the charge of cynicism. He resents this appellation in the case of a man "whose charity is overflowing, who is one of the most soft-hearted of human beings, and who ever refrained from inflicting a wound." A real cynic, says he, besides being satirical, must be evil-hearted. It is doubtful whether this definition of cynicism is quite correct. Though Thackeray has great delight in giving immediate pleasure to the reader, still he does not disguise from the latter his many sneers and snarls at the world. What else is this but cynicism,—the pessimistic out-look which ever characterises the Swifts and *Penserosos* of life as well as of literature?

Another point of difference between Thackeray and Dickens lies in the different topics they deal with. Almost all Dickens' novels are descriptions of the life of English society in its middle and lower classes. This is especially true of "*Pickwick Papers*", "*Sketches by Boz*", and "*Oliver Twist*". A kindly humour pervades his pictures of the poorer classes. *Pickwick's* experiences in gaol, as well as "*Oliver Twist*" disclose the rottenness of the state of things existing in those days. But he could not describe high life well. His sympathies were almost always with the low and the poor. But it was not so with Thackeray. He was an aristocrat, and the novelist of society. While Dickens has with him the great non-literary public, Thackeray is a classic. He wrote for the educated. He would not stoop to appeal to the feelings like Dickens.

Critics are pretty well agreed that if Dickens was the most popular novelist of his day, Thackeray was at the head of the English humorists of the 19th century. Dickens' high spirits and frolic are highly contagious. The reader in Dickens' company

is no longer himself. The frame of his mind then may be described as *objective*, while in the company of Thackeray it is *subjective*. Dickens defies accepted rules of art. His sole business is to take the reader with him into his own world. He is in too great a hurry to allow any time to the reader for *introspection*. The reader loses himself in a world of *action*. Now the reader is face to face with the bespectacled *Pickwick*, resolutely rotting in jail in consequence of an unjust action. Now he has before him the old Weller seated on the gallery and interrupting the solemn proceedings of the Court by correcting the pronunciation of his son, "Sam-i-vel", in the witness box. Thackeray on the other hand gives breathing time to the reader to think for himself. It may be even said that without time for reflection, it is not possible to enjoy Thackeray fully. Thackeray expects in his reader a certain amount of intellectual culture and sensibility. If the reader is deluged in Dickens' humour, and finds himself like one in the land of lotos eaters, he is in calm possession of his faculties when in the presence of Thackeray. All men find a ready delight in Dickens; but it is the finer-fibred that can enjoy Thackeray. The "*Tale of Two Cities*" of Dickens is only historical and in it not a trace of the humour of "Boz" is to be seen. Still, the reader's attention is engrossed in the story, from start to finish. The reader of Thackeray's "*English Humorists*" ever and anon lingers over the beauty of phrase and fineness of feeling, as he proceeds on.

This leads us on to another point of difference between the two authors,—*viz.*, with regard to diction. Both are artists. But there is less endeavour on the part of Dickens for phrase and figure. "The sympathy of his readers is the one thing he cared about", and he directly and effectively appeals to the reader's heart. Dickens' style is simple and natural, but when necessity arises, it is impassioned. Thackeray seems to be more careful about his expressions. Still, his is not a stilted style.

(*Great Writers series; Thackeray*). "His diction is always unstrained, simple, exquisitely pure and felicitous."

Then the question of originality comes up. It is wise to call to mind in this connection Emerson's remark that there is nothing original in this world. Everything in the world is a quotation. The artist's best merit consists in producing as faithful a copy of nature as possible. Fidelity to nature is the one test of true art in the novel. Dickens' creations are fresh from the mint of nature. (Dickens: *Encyclopaedia Britannica*.) "His two years of childish hardship, his recollections of the streets and prisons"—these constituted the never-exhausted store on which he drew in later literary life. (*Ibid.*) "He is unrivalled in his range of creative genius." (Thackeray: *Great Writers Series*.) "He gave habitually full and unrestrained expression to his thought, imagination and fancy". Thackeray too (Thackeray: *Englishmen of Letters Series*.) "endeavoured to represent human nature as he saw it", but in this he often exercised considerable self-restraint. He carefully studied his rival's works to avoid his faults, and to strike out for himself, if possible a new path. (*Ibid.*) "The *Newcomes* is rather a slice from the biographical memoir of a family, than a romance or novel in itself." Some of his other novels too are scenes taken from real life, with a few necessary alterations.

We have to pass over minor points of difference between Dickens and Thackeray as that (Thackeray: *Great Writers series*) "no one could be more free from egotism than Dickens"; unlike Thackeray, he would never talk of his own books; that while Thackeray was a failure as a speaker, Dickens was a great dramatic elocutionist; that Dickens (*Ibid*) "was not a bookish man, and in his novels ignored the world of letters", while Thackeray introduces the reader constantly to the world of letters; that while Thackeray had the poetic faculty, his rival was wanting in it; and

that unlike Dickens, Thackeray was a master of parody,—his burlesque 'Rebecca and Rowena' being considered the best burlesque in the English language.

Unpleasantly dazzled at the sudden appearance of the new and original genius of Dickens, a writer in the *Quarterly* prophesied that "as he had risen like a rocket, so would he come down like the stick". But he proved an ering prophet. Dickens' fame stands now as high as it ever stood before. It is a favourite saying of Carlyle that truth never dies. If Dickens lives, it is not because an interested coterie exerts itself to maintain his reputation at all costs. He owes his reputation to himself, to his own gift of observation, his deep sympathy for man, his power over emotions; and to the unlimited wealth of his humour and fun. (Dickens: *Encyclopaedia Britannica*) "To contemporaries he was not so much a man as an institution, at the very mention of whose name faces were puckered with grins or wreathed in smiles," says a writer. The same is Dickens to us, and the same will he be for all time. Here is a man whose life-work (*Ibid*) "enlarged the bounds of English humour and English fiction"; who successfully appealed to the eternal instincts of the human mind. What wonder is it then that his characters should grow classical like those of Shakespeare and Homer, and that his memory should be for ever enshrined in the bosoms of a grateful world? In the course of centuries, the form of Dickens' works may become obsolete, as but accidental, as in the case of the works of his great rival, Thackeray. Like his will be cherished by a grateful posterity the memory of the author of the incomparable "Barry Lyndon" and "Vanity Fair". How could he who has made the story of Goldsmith, of Addison and of Swift as charming as a Persian tale—how could a writer of such inimitable humour ever be forgotten? Friendly rivals they were during life, and in death too will they be so. The English reader while appreciating the

kindly humour and wealth of pathos in Dickens, relishes no less the irony and satire of the author of the "Snob Papers". To him the fun and frolic of the one, and the burlesque and parody of the other are equally dear as equally delightful.

LIBRARY EDIFICE IN POST-WAR INDIA

2. THE BLUE PRINT

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

TYPES AND UNITS

The lay-out of the library edifice of post-war India should comprehend and provide for six types of libraries. These types, will be differentiated in their clientele, collection and catering so as to meet the variegated needs of the perpetual self-education of one and all of the members of a vast and growing community. The mutual dependence of the units of any one type will vary with the type. The agency that should establish and maintain each unit will vary with the unit. The allocation of financial responsibility between the agency and the State will also vary with the unit.

1. PREPARATORY TYPE

This fundamental type comprehends School and College Libraries. Its primary function is to serve as a practising laboratory for the young ones who are under the charge of the formal agencies of early education. Ultimately the primary function of schools and colleges will be, not so much to equip each pupil with all the knowledge and information he may need in life, as to train him to find them out with ease and readiness as and when required from properly organised libraries within his reach. National economy will demand the inclusion of District Libraries for schools in this type.

2. RESEARCH LIBRARIES

It is this class of libraries that will effectively feed the creative minds of the land.

It is this class that plays the ultimate part in finding a place for India in the research map of the world. This important type will comprehend university libraries and libraries of provincial and national research institutes like the Royal Asiatic Society of Bengal, the Bandarkar Research Institute and the Indian Institute of Science. It will also comprehend the libraries of the Scientific Departments of the Governments of the country and those of learned bodies like the Indian Mathematical Society, the Indian Chemical Society and the Indian Botanical Society.

3. BUSINESS LIBRARIES

This type is a recent creation. It has been brought about by the organisation on a large scale of trade, transport, banking, industries and other classes of business. Such an organisation requires that the latest information must be made use of as soon as it is available. New trends, discoveries and phases of practice are to be applied when they are still in the nascent state. Economy, therefore, requires that every business, including the departments of government, should maintain a library charged with the duty of collecting, abstracting and circulating all available printed resources bearing on the business on hand.

4. SPECIAL LIBRARIES

The national library edifice cannot afford to neglect the needs of the unfortunate

citizens with handicaps. This type should, therefore, comprehend special libraries for all those who are temporarily or permanently below community standard. These will include library for the blind, library for seamen, prison libraries, hospital libraries and special libraries for the unemployed. It is too late in the day to leave the establishment and maintenance of such special libraries entirely to public philanthropy. The nation should take them on hand and see to their permanence and efficiency.

5. PUBLIC LIBRARIES

The four types enumerated so far have concerned themselves with special classes of people. What about the man in the street or Mr. Everybody as we may call him? It is he that counts in millions. It is, therefore, natural that the type of libraries designed for his use should be the most numerous. So it is in every country. It has been usual to denote this type by the term 'Public Libraries'. These comprehend two varieties: City Libraries and Rural Libraries—the former in charge of Municipalities and the latter in charge of District Boards. This type is far richer in recreative reading material than the others. It has to do far more publicity work and aim at bringing everybody in its area under its influence. It has the duty of keeping up the literacy of Mr. Everybody and of making him a better man by providing for his perpetual self-education. For this purpose, each unit of this type has to establish and maintain

branches and delivery stations within a few minutes of walk of anybody and everybody in its area.

6. LIAISON AND RESERVOIR LIBRARIES

No type mentioned so far can be self-contained. Finance would stand in the way. Nor is it necessary that each unit of each type should have on its shelves copies of books, however rarely they may be used. On the other hand national economy would urge that it is wise for the different libraries to share the books that are not in frequent demand. To buy, stock and distribute such books of infrequent demand and to arrange generally for inter-library loans, we should have a new type of liaison and reservoir libraries. They go by different names according to the area which falls in their jurisdiction. They comprehend three major classes: Regional Libraries, Provincial Central Libraries and National Central Library. These names show their respective jurisdictions. It is obvious from their very nature that they are best established and maintained by the Provincial Governments in the case of the first two classes and by the Central Government in the case of the last.

Many of the countries of the world have erected a National Library edifice of this kind. But we are still in the stage of the blue-print in India. Let us hope that the edifice will rise in India too in the life-time of the present generation.

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WAR AND BRITISH CHILDREN

BY EILEEN WINNOCROFT,

AT the beginning of the war, many mothers in Britain did their utmost to hide it from their children. The radio at news time was switched off, newspapers put out of reach, and everything done to keep the business of life "as usual."

All this was because of the thought that the war would injure growing children, that it would frighten them, upset their nerves and make them neurotic misfits for later on. Mothers did this just as long as they could—that is, until 1940. Then, they could no longer hide behind pretence and laughter. War was at their very doorstep.

And what has happened to the children? Have they been greatly changed? Of course they have, and so have Britain's mothers, too. The children have been changed in all ways, physically, mentally and spiritually.

AN INCH MORE A YEAR.

Physically, the health of the children of Britain has improved. Those who were evacuated from the big cities have grown an inch more per year than they averaged before the war. This was due not so much to poverty (as many immediately supposed), but to the ignorance of some town mothers on what constituted a *healthy* diet.

Nearly all had sufficient to eat before, but it was often wrong food. Stodgy food, overcooked and fried food, washed down with bitter-strong tea—no diet for a growing child, or indeed for a grown person either.

The second item that improved the health of a section of the children was sleep. Country people have always gone to bed early and got up early, so the evacuated children had to do the same—and put on weight as a result.

Not only are schools in evacuation areas reporting growth in weight and height

beyond the most optimistic hopes, but they are also reporting improvements in the condition of teeth and, strangely enough, in growth of hair!

So much for physical matters. What of mental changes? Here, perhaps, is the greatest change of all. There is no doubt that Britain's children are now harder, tougher and more socially-aware than they have ever been in the nation's history.

They faced up to bombs and they faced up to leaving their parents. They did not become neurotic or even frightened. Instead, they resolutely became part of the war and quite able to understand what sacrifices were needed.

It isn't so very surprising after all. Most of us who have gone through great sorrow or pain find that we come out stronger afterwards, and not weaker; we also come out kinder and with a better understanding of other people's hurts and sorrows. That, too, is what has happened to Britain's children.

No holidays, few treats, scarcely any toys—these things have hurt, but they have also made the children less selfish and cosseted. A child of five today will cut his apple in half at school to share it with a friend; that idea would never have entered his head in the pre-war days. He will suggest when there is a treat such as fruit cake that we ought to ask someone in to tea and not eat it all ourselves.

THE INFLUENCE OF RATIONING.

Britain's excellent and fair rationing system has permeated every child's outlook, and each naturally accepts the ideal that *all* should be equally treated. No words of mine, however eloquent, can say what a profound difference that outlook is going to make to the entire world when these children

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grow up and take their places as the citizens of tomorrow.

The radio has also had a great influence. When evacuation started there were insufficient schools to teach the children all day. So they went in shifts, some for afternoon school and some for morning school. The radio then stepped in with a series of school talks from experts.

Today, these talks are so highly interesting and informative that many advanced schools have general listening-in, an idea which I hope has come to stay. These talks include, travel, natural history, science and politics. Even seven years old is not considered too young for politics—a stupendous change from the pre-war attitude to the young.

Another great difference is the attitude to money. For five formative years it has taken a back seat in children's consciousness, and will, let us hope, always be a secondary thing in their lives and have no connection with their personal happiness.

Spiritually, most children have become realists. This realism is based on equal sharing and is the basis of true religion.

There will be no 1920s in Britain after this war. Her children are looking forward to a much broader and fuller life; they want to travel, and all through the way, maps have been in greater demand

than ever before. Through them, the youngsters are learning a practical side of geography—and, childlike, after learning they went to go and see.

AMBITION OF A SEVEN-YEAR OLD

My own son, aged seven, has already a small note book full of the holidays he proposes to take after the war. They include air journeys to many other lands.

Naturally the people of Britain are all rather keyed up these days and the feeling reached the children too. But whereas, in 1941, it was the nervous strain of anxiety today it is the nervous tautness of determination not to let the world slip back into pre-war attitudes.

The children have changed so much, and practically all of it for the better. Are Britain's mothers, of whom I am one, going to let them slip back into selfish isolation with narrowing frontiers? No, indeed. So all who take life fully are encouraging these changes, fostering them, and trying to keep them younger and tough physically, and understanding socially.

I feel that Lord Woolton, when Britain's Minister of Food, did infinitely more than share out the bacon equally. He strengthened the sense of fairness. It will be kept. In the children is the soundest foundation.

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SALARIES OF TEACHERS IN THE MADRAS PROVINCE

By SRI T. P. SRINIVASAVARADAN, B.A., LL.T., Honorary Secretary, South India Teachers' Union

In this article, it is proposed to refer only to Secondary and Elementary Schools.

AGENCIES

The Secondary Schools and Elementary Schools are run by three Agencies—Government, Local Bodies, (District Board and Municipalities) and Private Managements.

CLASSIFICATION OF EDUCATIONAL INSTITUTIONS

(As they stood on the 31st of March, 1941).

	Govt.	Municipal Council.	District Board.	Aided.	Unaided.	Total.
<i>High Schools:</i>						
Males	12	11	145	204	2	404
Females	15	1	2	68	...	86
<i>Middle Schools:</i>						
Males	2	9	63	85	4	163
Females	8	2	...	31	4	45
<i>Primary Schools:</i>						
Males	1560	989	14705	17046	136	35336
Females	41	112	2412	1153	6	4367

In the case of Secondary Education, fees from pupils meet 50% of the total cost in District Boards and Municipalities, 72% in Aided Institutions and 28% in Government Schools. Further analysis shows that the number of scholars reading in aided institutions is far greater than the number of scholars of all the institutions under other Agencies put together. Yet it is the teachers in these institutions that are generally paid low and their service conditions leave much to be desired. Out of a total number of 1,20,811 teachers in Secondary, Middle and Primary Schools under all Agencies, 1,06,690 are trained and the rest untrained. This comes to 88% trained and 12% untrained teachers.

SALARIES OF HEADMASTERS AND TEACHERS IN HIGH AND MIDDLE SCHOOLS

The scales of salaries of teachers in Government High Schools are as follows:—

Headmaster, Madras Educational Service Grade.	
L. T's Grade	Rs. 70-0/2-115-10/2-125.
Selection Grade for L. T's.	130-15/2-190.
Certified Secondary Grade Teachers.	30-3/2-4-52/2-55.
Higher Elementary Grade Teachers.	23-2/2-45.
Pandits and Munshis.	35-1/2-43-2/2-45.
Physical Training Instructors.	30-3/2-45-2/2-45. (Higher Grade.)
	23-2/2-45. (Lower Grade.)
Drawing Masters	23-2/2-45. (Higher Grade.)
	19-2/2-25-1/2-30 (Lower Grade.)

The following are the scales of salaries of teachers in High Schools under Local Boards and Municipalities:

Headmaster's Grade	Rs. 110 10/2-170.
L. T's Grade	65-5/2-100.
Pandit's Grade	45-2/2-75.
Secondary Grade	30-2/2-50.
Trained Teachers.	

(Middle School Headmaster get only the L. T. Grade).

Scales of salaries obtaining in aided institutions are not uniform. They vary from school to school, though placed in the same locality. Out of about 272 High School Headmasters under private management, only about 10 Headmasters get Rs. 300 and above. Of the rest, about 100 Headmasters get below Rs. 150. In rural areas, the scale for Headmasters is Rs. 100-5-150; in some cases it is even Rs. 80-4-120. In urban areas generally the scale is Rs. 150-10-200. The scale for L. T's

Assistants varies from 40-2½-60 to 60-4-100. In most of the schools under private management, the latter scale prevails. Only in a few schools, the scale for L. T. is 80-4-120 or 80-4-140. Except in the case of a few aided schools, the scales of salaries for other grades of teachers are the same as those in Government schools. Only a few institutions have grades for these classes of teachers, higher than those of the Government.

Coming to teachers in Primary Schools, teachers in Government schools draw the scales fixed according to qualifications. In schools under District Boards and Municipalities, the salaries paid to teachers are a little higher than those fixed for purposes of grant in the case of teachers in aided Elementary Schools.

In the case of aided institutions, the Government pay grants to the Managers according to the following scales:—

	Rate per month for Trained Teachers.
	Rs
For each teacher of the Lower Grade.	9
For each teacher of the Higher Grade.	14
For each teacher of the Secondary Grade.	17½
For each teacher of the Collegiate Grade (L. T's).	22½

There are about 57,000 teachers in Primary Schools under Private Management and of them, 45,000 are trained. They get very poor salaries. As the Government grant depends upon various factors, they do not get even the amount given above. Nearly 80% of the teachers draw the same salary without any increment. It is this class of teachers that require help from the Government and the public. Though the salaries of teachers in Primary Schools

under District Boards and Municipalities are low, they are a bit higher than these.

DEARNESS ALLOWANCE

When the Government issued the G. O. No. 159 Finance dated 28th August 1942 giving the rates of dearness allowance from 1st August 1942 to Government servants, they did not make it obligatory on the part of the Local Boards, Municipalities, and private managements to pay the same rates to the teachers under them. The result of it was that only about 70 aided institutions (High Schools and Middle Schools) granted dearness allowance not at Government rates, but at far less than the Government ones. Many of the District Boards and Municipalities pleaded inability to pay. Those that paid, fixed a lower rate for their teachers and a higher rate for members of their clerical establishments. This invidious distinction has been brought to the notice of the Director of Public Instruction and to the Government more than once. It is hoped that the distinction will soon disappear. Again this year in June 1943 Government issued a G. O. raising the rates of dearness allowance to their servants and again they did not make it obligatory on the part of District Boards and Municipalities and aided institutions to pay their teachers the Government scales. The Managements and teachers in aided institutions represented to the Government that Government should come to the rescue of aided institutions by placing at their disposal grants to enable the teachers to draw dearness allowance at Government rates. Instead of this the Government issued a G. O. in November that expenditure incurred by Managements of aided educational institutions on dearness allowance be treated as 'approved' expenditure in assessing teaching grants, and the allowance paid to teachers shall not exceed one half of those provided for Government servants on corresponding pay. This concession is not likely to help about 300 aided institutions which have been working at a deficit even in normal years.

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SALARIES OF 'TEACHERS IN THE MADRAS PROVINCE

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The Government rates of dearness allowance from 1st June 1943 are as follows:—

Areas A and B :

Below Rs. 40 per month ... Rs. 8½ per mensem.

Above Rs. 40 up to Rs. 125 ... Rs. 11 per mensem.

Area C :

Below Rs. 40 per month ... Rs. 6½ per mensem.

Above Rs. 40 up to Rs. 90 ... Rs. 9 per month.

Now only a few District Boards and Municipalities are giving the above scales at the present moment. With the exception of 4 or 5 aided institutions which give Government rates, the dearness allowance given in many of the aided institutions

ranges from Re. 1-8-0 to Rs. 5. This is utterly inadequate. The cost of living has gone up by 300%. There are still about 200 aided institutions not giving any dearness allowance at all.

In the case of Elementary School teachers in aided institutions the Government have been kind enough to give Rs. 2 per month per teacher from 1st October 1942. We understand the Government contemplate raising it to Rs. 3.

The economic condition of teachers in this province is as sad as it can be and that of teachers in aided institutions is still worse. The scales of salaries proposed by Sargent's Committee will alone bring relief to the teachers, most of whom are under grinding poverty.

—*Education.*

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POST-WAR RECONSTRUCTION IN EDUCATION*

By JOHN SARGENT, C.I.E., *Educational Commissioner to the Govt. of India*

1. Is it necessary for the future welfare of (a) India herself (b) the British Commonwealth of Nations (if India remains a member of it) and (c) the world at large, that India should be provided with a national system of education and the other social services, which are enjoyed by the so called civilised countries? An apology may be needed for beginning this paper with a question which nowadays in any other country than India would almost certainly be regarded as one to which there could be only one possible answer.

Anyone, however, who knows anything about the present state of education, to say nothing of the other social services, in this country will realise that the question is anything but a rhetorical one. Consequently, there would seem to be no alternative but to treat it seriously and to try to give reasons why the early development of an adequate system of social security is as necessary for India as it is for any other country. What is there about India which makes it undesirable or unnecessary or impracticable that she should set her feet on the path which not merely Western nations, but Russia and Turkey and China have deliberately decided to follow?

2. I am, however, by no means anxious that it should be taken for granted that the diffusion of education on the widest possible basis will automatically guarantee the establishment and maintenance of universal peace and prosperity. The cause of real education has not been helped by the tendency of woolly-minded philanthropists to assume that education with a big E is necessarily a good thing. The totalitarian countries have given us a timely reminder that education can be made as powerful a means of corrupting as of improving the mentality

of a nation. Then again, we do not need to search our acquaintance, or even ourselves, to find proof of the saying that a little learning is a dangerous thing. Nor can it be claimed that education always brings happiness; in fact it may well be that its real object is to create that divine discontent which is the most effective stimulus to individual and national regeneration. But at the same time it has always been and presumably always will be a primary instinct of human nature to want to know about things, both to satisfy its innate curiosity and to ensure the preservation of the race by enabling it to assert control over its environment. As life grows more complicated it is beyond the power of unaided personal experience either to satisfy curiosity or to acquire the requisite control and it is the function of education to pass on accumulated human knowledge in these and other respects as well as to encourage further enquiry. With all respect to Rousseau's noble savage and with a full realisation of the imperfect way in which education has so far fulfilled the function referred to above, it remains true or at least arguable that through education men and women can be equipped to live fuller, happier and generally better lives than they could possibly do without it. So at any rate those think who have tried it, for is there any free nation which has once been given a public system of education however imperfect it may be and whatever the opposition to it in the beginning, that would now submit to be deprived of it? If this is true, what justification can there be for denying to Indians of all peoples in the world the satisfaction of a need of which all other nations are becoming increasingly conscious? Moreover even, if we can reject the issues so far raised as mere academic abstractions, we still have to remember that

* Being the Presidential Address recently delivered at the Section of Psychology and Educational Science, 31st Indian Science Congress, Delhi.

we, the Allied Nations, have pledged ourselves to the ideal of democracy. Democracy, like education, is not *ipso facto* a good thing. Plato from his experience had a poor opinion of it and we know from our own experience that you do not make a man a good citizen simply by conferring a vote on him. It is the sort of democracy, just as it is the sort of education, which matters. But when all is said, it is democracy above all other known forms of human association which embodies the ideal of all for all instead of each for himself and holds out the hope, however remote, of a society in which the many, as distinct from the few, can live the full life. That I suppose is why most of us believe in the idea, however much we may distrust current manifestations of it, and why we see in such instruments as education the means of raising standards to a level which will at last make government of the people by the people for the people a practical proposition.

Meanwhile we have reason to be grateful to the Nazis and Fascists for giving us some hope that through education this ideal is not an unrealisable one. They have shown us what public instruction consistently applied or misapplied can achieve. *Corrupti, optimi pessima*; the very success of the Nazis encourages us to believe that the right type of education, if we can only discover it, is the most potent weapon in our armoury for the betterment of the condition of mankind. There is a further and still more practical consideration. If a little learning in the individual is a dangerous thing, a little learning in a nation is not less dangerous. In fact it becomes cumulatively more so, since it is axiomatic that the intelligence of a mob is below the average intelligence of the people who compose it. An India, 85 per cent of whose population are illiterate and liable, as we have seen more than once in recent years, to be stampeded by political or religious excitement, however irrational, constitutes a field for mischief-makers, the indefinite continuance of which world opinion in

search of a more stable future can hardly be expected to tolerate.

3. What then is the nature of the changes that are called for and what is the minimum programme of development which will place India on an approximate educational level with other countries? Without entering into unnecessary detail I will try to state the essential requirements briefly:—

(1) Universal, compulsory and free education for all boys and girls from the age of 5 or 6 until 14, in order to ensure literacy and the minimum preparation for citizenship.

(2) A reasonable provision of education before the compulsory age for school attendance in the form of nursery schools and classes. This is important mainly in the interest of health, particularly in areas where housing conditions are unsatisfactory.

(3) Secondary or high school education for those children who show the capacity for benefiting by it. Probably to satisfy this requirement provision should be made ultimately in high schools of various types for not less than 20 per cent of the boys and girls in each age-group. Variety both in types of school and in the curricula of individual schools is essential to suit the varying tastes and aptitudes of the individual pupils on the one hand and the requirements of their future occupations on the other. In addition, so that no boy or girl of outstanding ability may be debarred by poverty from further education, liberal financial assistance in the form of free places, scholarships and stipends must be forthcoming.

(4) University education, including post-graduate and research facilities for picked students. It is difficult to fix a quantitative standard here but probably when a High School system as contemplated above has been fully established, about one pupil in every 15 should be found fit to proceed to a University.

(5) Technical, commercial and art education. The amount, type and location of this will necessarily be determined to a large ex-

tent by the requirements of industry and commerce.

(6) Adult education, both vocational and non-vocational of all kinds and standards, to meet the needs of those who were denied adequate opportunities in their earlier years or recognise the importance of supplementing what they then received.

(7) Arrangements for training the vast army of teachers which a system of this kind will require.

(8) An efficient school medical service, which will see the children are made healthy and kept healthy. This means treatment as well as inspection and the provision of proper nourishment in necessitous cases. It is a waste of time and money to try to teach a child who is underfed or conscious in other ways of serious physical discomfort. Health also postulates the provision of hygienic buildings in suitable surroundings, the right kind of furniture and equipment and ample facilities for physical training and games.

(9) Special schools for children suffering from mental or physical handicaps.

(10) Recreational facilities of all kinds, to satisfy the craving for corporate activity and to counteract the drabness of the conditions in which so large a part of the Indian people otherwise spend their lives.

(11) Employment Bureaux, to guide school and college leavers into profitable employment and so far as possible to adjust the output of the schools to the capacity of the labour market.

(12) An administrative system which will place initiative and authority in the hands of those who understand and care about education.

4. These requirements can hardly be described as extravagant. They were all covered by the British system of education as it existed before the war, while in many parts of the United States of America and in some European countries a still more liberal provision of public instruction was available.

Plans are already in preparation for substantial additions to the British system after the war. Let us therefore consider, also as briefly as possible, how far the Indian system as it exists today, falls short of these desiderata and whether it is practicable to build upon it a national system on the lines which have been already outlined. I will take the requirements in the order in which I have set them out.

(1) *Education at the Primary and Middle stages*:—In England before the war all children were required to attend school for a minimum period of nine years, *i. e.*, from the age of 5 to the age of 14. In many States of the U. S. A. and in some European countries the period of compulsory attendance exceeded this by 1 or 2 years, and from pronouncements which have already been made, it appears very likely that in post-war England the leaving age will be extended to 15, if not to 16, probably with compulsory part-time education for another two years. In India compulsion exists in only a very limited number of areas, usually towns, and then it only covers the primary stage, *i. e.*, up to the end of Class V or approximately the age of 11. Even in the majority of these cases compulsion is admittedly a failure, partly because there is no organised system of attendance officers to see that children attend school and partly because the Courts have been reluctant to enforce the law.

As things stand, the latest figures available (Public Health Commissioner's report, 1940) indicate that in British India there are 6,27,78,000 children between the ages of 5 and 14. In 1936-37 (11th Quinquennial Review) there were 1,19,85,936 pupils on the registers of some school or other. This, however, gives a very misleading picture of the actual position. Of these children 51,88,601 were in Class I, 23,55,418 in Class II, 17,22,292 in Class III, 12,14,504 in Class IV, and 7,03,628 in Class V. Figures for previous years record a similar falling off. This means that less than one out of every four children stayed long enough at school to

reach the earliest stage, *viz.*, Class IV, at which permanent literacy is likely to be attained. The result is that the money spent on the others (nearly 80%) may be regarded as almost entirely wasted.

Apart, however, from the factor of wastage, which could, of course, be removed if an effective compulsory system were introduced, there is a still more serious matter which militates against the efficiency of the instruction. In any country and any circumstances the standard of a school is determined by the standard of the teaching. There have always been in India, as elsewhere—and it may be hoped there always will be—a number of people who enter the teaching profession because they like teaching or because they regard it in the light of a vocation, but such people unfortunately will never constitute more than a very tiny part of the vast army of teachers which a national system requires. The remainder will have to be attracted into the profession by reasonable prospects and conditions of service. Since the average pay of a primary teacher in Government schools in India is about Rs. 27 per mensem, and in private schools is actually much lower—in one of the largest provinces the average is below Rs. 10 per mensem—it can hardly be said that the teaching service in India is likely to attract the sort of people who ought to be in charge of the nation's most valuable asset, *viz.*, its children, during its most malleable stage. In Great Britain the scales of salaries of ordinary assistant teachers in primary schools range from £150 to £108 per annum.

Between the ages of 11 and 14, there were 5,94,045 children in British India in 1936-37 in middle schools including the middle departments of high schools (11th Quinquennial Review). In 1940 the available school population in this age group was 1,95,49,000 (Public Health Commissioner's report, 1940). Here also the conditions in regard to buildings and salaries, though superior to those in primary schools, fall hopelessly short of normal modern standards

elsewhere. It has to be remembered that under a compulsory system 80 per cent of the future citizens of the country will finish their full time education at the end of the middle stage.

The present position cannot be excused on the ground that no guidance is available as to the ways and means of doing something better. In 1938-39, the Central Advisory Board of Education appointed two committees, who prepared schemes for the introduction of a nation-wide system of basic education, *i.e.*, education through craft or activity, covering the years 6-14. Five provinces have begun to introduce basic education on the general lines recommended by the Board, but it is still very far from being either universal or compulsory in any of their areas and so long as education is financed on the present basis, there is no prospect of its becoming so.

So far as teachers are concerned, the Central Advisory Board also set up a committee in 1942 to consider the whole question of their recruitment, training conditions of service, including scales of salary for teachers in all grades of schools up to the end of the high school stage. This report, about the recommendations of which I shall have more to say later, was unanimously adopted at the last meeting of the Central Advisory Board of Education in January, 1943, at which every province was represented. A significant recommendation, both of this Committee and of the Committees on Basic Education, implied a recognition of the fact that to encourage and indeed to enable Provincial Governments to give effect to the reports, substantial financial assistance from the Central Government would be necessary.

(2) *Pre-Primary Education*:—As stated above, the minimum age for the basic system of education has been fixed at 6 years. Many people, including myself, regard this as too late an age for the great majority of children to start their schooling, particularly from the physical point of

view, because experience has shown that many defects, which ought to be remedied quickly, reveal themselves before this age. If 6 is retained as the minimum age for compulsion, it seems necessary, particularly in town areas where housing conditions are unsatisfactory, that basic education should be supplemented by a generous provision of nursery and infants' schools and classes for children below the minimum age for compulsory attendance. Partly owing to expense and partly owing to the dearth of trained women teachers who alone should be in charge of children at this tender age, provision of this kind is practically non-existent in India today.

(3) *High School Education*:—Here the disparity between what is and what ought to be is not so apparent, at any rate at first sight, as it is in the lower stages of education. In British India there are rather less than 4½ lakhs of pupils in Classes IX, X and XI of high schools of various kinds. To these must be added a number of pupils in Classes VI—VIII which form part of High Schools; the number of these is not known but may be assumed to be between 5 and 5½ lakhs. On investigation, however it will be found that there is practically no selection, admission being determined by ability to pay fees rather than intellectual promise, and there is still less variety. The curriculum in the great majority of cases is stereotyped by the requirements of university matriculation and offers hardly any facilities specially designed for those pupils who will not proceed to a university in any case and will probably seek employment in industrial or commercial occupations. Very little is done to cater for any interests outside specific examination requirements, to encourage corporate activities or to inculcate a sense of loyalty and responsibility. Free places, scholarships and stipends to provide opportunities for poor children of outstanding ability are inadequate both in quantity and in amount.

(4) *University Education*:—Here the facilities available are by no means adequate to satisfy the needs of a literate India. On the assumption that one pupil in every fifteen leaving a High School should proceed to a University, about 2½ lakhs of places will be required under a national system; this is about double the number of students now in Indian Universities, if those in the 1st. year of the Intermediate Course are excluded. As things are, however, the existing provision is probably larger than the lower stages can supply with properly trained recruits. It is significant that in India today the proportion of university students to pupils in High Schools is 1 to 7 whereas in Great Britain it is only about 1 to 10. I do not propose to repeat the criticisms of Indian Universities which are often made, sometimes by people who do not appreciate the difficulties, financial and otherwise, under which they are working, nor do I wish to overlook their many admirable features. At the same time it would appear to be true that Indian Universities do not make any serious attempt to relate their output to the needs of the community, that their examination system does not encourage original thinking and real scholarship and that their general organisation does not secure that close personal contact between students and teachers from which the greatest benefits of University life are usually derived. The conception of a University as an Alma Mater in the literal sense of the words, to whom affection and loyalty are owed, is limited to comparatively few.

(5) *Technical, Commercial and Art Education*:—The provision in this respect has been hitherto restricted partly by the limited number of openings in industry and commerce and still more by the fact that it has been the practice to fill many of the better openings that are available by imported technicians. It is reasonable to expect that a considerable development in this branch of education will be called for in the post-war period. It has already been

given an impulse in the right direction by the war training schemes which are now in operation. The Central Advisory Board of Education at its last meeting set up a Committee to examine this subject.

(6) *Adult Education*:—At least 85 per cent of the population of India is illiterate. No further comment would appear to be needed. It is clear that if the problem of illiteracy is to be dealt with as efficiently and quickly as appears to have been the case in Russia, it will have to be attacked at both ends, i.e., by the establishment of universal, compulsory and free primary education and by the provision at the same time of abundant facilities for those whose education was neglected in their earlier years. Some of the popular Governments immediately before the war initiated mass literacy campaigns. Much enthusiasm was generated in some areas and good work was undoubtedly done, but the astronomical statistics which have been published in regard to these movements need to be treated with the utmost reserve. Literacy campaigns must be very carefully planned from the point of view of following up and consolidation, if permanently useful results are to be achieved. How this might be done has already been set out in a report by a Committee which was set up by the Central Advisory Board in 1939.

(7) *Training of teachers*:—42 per cent. of the existing teachers are untrained. As the Central Advisory Board have recognised, every teacher ought to be trained. Adequate arrangements for training and keeping up-to-date the number of teachers required are an essential preliminary to the introduction of a national system.

(8) *School Medical Service*:—Sporadic attempts have been made from time to time in different parts of India to provide the nucleus of such a service. This has usually confined itself for reasons of expense to inspection only. The main result has been the collection of statistics. It is hardly necessary to point out that inspec-

tion without treatment is of little value, particularly in a country where the great majority of parents are unwilling or unable to act on any medical advice they may receive. Courageous attempts have also been made to supply nourishment for the children most in need of it. But again owing to lack of funds these attempts have been on far too small a scale to do more than touch the fringe of a problem which is extremely serious when the homes from which so many children come are close to the starvation line. What is still more depressing is the fact that the School Medical Service has usually been one of the first victims of the economy axe. In one Province for instance, such a service has been initiated three times only to be discontinued as often on the plea of economy.

The less said the better, at any rate in the lower stages of Indian education about the buildings, equipment and other facilities such as playgrounds and playing fields, which are usually regarded as essential to any proper school in western countries. It should, however, be pointed out that here also the continuance of the present state of things is not due to lack of expert guidance as to ways and means of improving the situation. In 1941 a joint committee was set up representing the Central Advisory Board of Education on the one hand and the Central Advisory Board of Health on the other to consider generally the question of the physical welfare of school children. This committee's report, which was adopted by both the parent bodies, set out in detail a comprehensive plan for dealing with this vital problem, but so far as is known, neither the Central Government nor the Provincial Governments have yet found it possible to take any steps to implement the recommendations of the Committee. With regard to the question of school buildings, a special committee was also set up at the same time by the Central Advisory Board of Education to consider this matter. The committee produced a comprehensive report which

was adopted by the Board. This report specifies in detail the minimum requirements in regard to sites, buildings, equipment, etc. for schools of all types and contains various recommendations for taking fuller advantage of the Indian climate and other local conditions in order to minimise the cost of the school construction. There has been a considerable demand from all over India for copies of the report, but it is not known how far the responsible authorities have been able to adopt its recommendations either in building new schools or in according recognition to existing schools.

(9) *Special Schools*:—Although no accurate statistics are available, there can be little doubt that owing to under-nourishment, neglect, unsatisfactory living conditions and other causes the number of children suffering from physical and mental defects is unusually high. Very little has been done for them, the responsible authorities arguing that their exiguous resources can be more profitably spent on educating normal children.

(10) *Recreational Facilities*:—Scouting and similar organisations flourish in many areas, but they are not co-ordinated as purely educational influences which satisfy the natural desire for corporate activity of most young people. Very few Boys' Girls or Clubs exist in urban areas. The need for a Youth Movement on an All-India scale is obvious.

(11) *Employment Bureaux*:—These are practically non-existent; in fact, of the criticism that can be brought against the Indian system of education today, probably the most serious is that it makes no attempt whatever to market the articles which it produces. So far as I have been able to discover, only in the rarest instances is any attempt made by the school authorities to advise parents as to the occupations for which their children are suited, to afford information as to the openings available in the area or to restrict the intake into any particular institution or course of study

where it is clear that the labour market is incapable of absorbing the output.

(12) *Administration*:—Almost every provincial report I have ever read has called attention to the inefficiency of many of the local bodies to which responsibility for the lower stages of education has generally been delegated. It is indeed incredible that when it was decided to encourage Local Government in this country, it should have been thought desirable to hand over education of all subjects to the mercy of bodies themselves only too often either uneducated or uninterested in education or both.

Some reports have also called attention recently to the rapid deterioration of the educational administrative service. This may be partly due to the dying out of the Indian Educational Service, but the main cause is the deliberate depression of the status and remuneration of educational administrative officers in comparison with other Services. This problem also was considered by a committee of the Central Advisory Board in 1943 and the necessary steps have been suggested for retrieving the position.

It should also be emphasised at this point that if a national system is to be introduced within a reasonable period, it will have to be not merely subsidised but also stimulated and co-ordinated from the centre. This means a strong education department in the Central Government.

It will be apparent from the foregoing that the present Indian system of education, when considered either on its merits or in comparison with systems in other countries, is deficient in almost every branch, and that if any real progress is to be made, a large part of what exists today will have to be scrapped. It is true, of course, that there are good schools up and down this country and that in some universities, particularly in the science faculties, work of first-class standard is being done. There are also a number of research institutions

which will bear comparison with any that can be found elsewhere. Obviously every attempt should be made to preserve these and fit them into any new system. Every expert who has examined the Indian system of education over the last 50 years or more has called attention to many defects, some of which I have enumerated. There has been universal agreement that the system

apart from its general inadequacy in unco-ordinated and out-of-date. The main objective hitherto has been cheapness, and this has produced many of the results which are proverbially associated with cheapness. Because no plan has been followed, such development as has taken place has been haphazard.

(to be continued)

BOOK REVIEWS

BHANDARKAR ORIENTAL SERIES No. 4
TRIBES IN ANCIENT INDIA BY BIMALA
CHURN LAW, M.A., B.L., PH.D., D. LITT.
FIRST EDITION. (POONA 1943. PP. XIX
AND 419).

DR. Law has long been engaged in research work on ancient Indian tribes on the basis of comprehensive investigations carried on through many years and varying sources, both archaeological and literary, and indigenous and foreign. He has drawn the dividing line always most carefully between legend and authentic history; and he justifiably claims to present in this book an exhaustive and careful study of ancient Indian tribes "without *parti pris*" and in a spirit of scientific research. There are more tribes treated than the number of chapters contained in the book which comes to 75, ranging from the Kambojas and the Gandharas to the Kalingas and the Pragjyotisas, and from the Daradas to those of the extreme south. For every tribe the treatment begins from the earliest available times, and, in as many places as possible, information is furnished regarding the languages spoken by them and the chief features of their political and economic activities. Thus the Kambojas are held to be a Vedic Indian people, and not Iranian as has been supposed. Their place in the great epics and in Buddhist literature is detailed. The shifting boundaries of the Gandhara region and the place of their tribal levy in the Kurukshetra war, as well as the importance of Taksasila and the trade

relations of the region, along with references to accounts of Gandhara art, are given in the chapter on that tribe.

The Uttara Kurus are held to be a historical tribe and their story is brought down to the ninth century A.D., when they agreed to the installation of Chakrayuda on the throne of Kanauj. The spread of the Panchala tribe since the Vedic period, the foundation of Uttara Panchala and an account of Ahicchatra make the story of the Panchalas interesting. The chapter on the Surasenans is equipped by a detailed notice of Mathura, its history, legendary connections and archaeological importance. The *Cedis*, the Madras, the Malavas, the *Salvas* (who however had disappeared by the beginning of the historical period), the *Usinaras* (mentioned in Panini and attempted to be fixed in their filiations and tribal areas by Pargiter) the *Vahlikas*, carefully distinguished from *Vahikas*, whose capital was Sakala, the *Trigarttas* who are associated with Kashmir history in the middle ages, the *Yaudheyas* who are identified by Cunningham with the *Johiya* Rajputs round Multan and who are mentioned prominently in the Allahabad pillar inscription of Samudragupta, the *Kekayas*, a branch of whom had probably migrated to the Mysore country and were connected by marriage with the *Ikshvakus*, the well-known *Abhiras* whose southern division is also important, the *Sibis* (or *Sivas*) who are also said to have migrated to the extreme south of India and whose southern branch was, according to

H.C. Ray Chaudhuri, to be identified with the Chola ruling family, the *Daradas*, well-known to classical writers, the *Kurus*, *Kulatas*, the *Kulindas*, the *Barbaras*, whose city was evidently *Barbarika*, the *Murundas* mentioned for the first time by Ptolemy under the name *Moroundai*, whose chief (or *swami*) is mentioned in an inscription of the 5th century (according to Dr. Sten Konow *Murunda* is the later name of a Saka word meaning Lord or Master), the *Arjunayanas* and the *Prarjunas* probably connected with the famous *Arjuna*—these exhaust the more important tribes of the north and north-western regions.

Coming down into the heart of India, the *Ambasthas* who migrated to the East, the *Nisadas* and the *Nisadhas* who are to be differentiated from each other, the latter being definitely Aryan and included in the Aryan fold, the *Kasis* whose account is naturally very long and very interesting, the *Kosalas*, who are equally important for the Buddhist period, the *Vasas* or *Vatsas* associated with whom is the famous town of *Kausambi*, and other tribes like the *Yonas*, a people or peoples of Greek descent well-known in the centuries before and after the Christian era—these form a range of tribes whose historical and other activities centre in or fringe round Middle India. The *Kalingas* are brought down in their narrative to the 7th century and connected with the *Klings* and the three *Kalingas* of Pliny. The *Andhra* tribe, the *Damilas* of Ceylon history equated with the *Tamils* and noted for their frequent incursions into Ceylon are perhaps identifiable with the natives of *Pandya*. The *Savaras*, the *Mutibas*, the *Pulindas* the *Kuntalas* and the *Rashtrika-Bhojas* and other kindred tribes like the *Asmakas* and the *Mulakas* call for no particular note. Information given about the *Cholas* and the *Pandyas* is interesting and comprehensive. The *Keralas* are held to have occupied the country south of *Kupaka*, but there is a great deal of uncertainty regarding the political geography of the *Cheras* and the *Keralaputras*.

From the *Magadhas*, the *Vidahas*, the *Sakyas* etc. we go to the centre of political and religious activity from the time of the Buddha. The history of the *Magadhas* is brought down to the sixth and seventh centuries A.D. *Rajagrhā* and its part in the history of the land, the world-famous *Pataliputra* with the discoveries made on its site, *Nalanda* (and the University site of *Dharmaganja*), *Odantapuri* and *Vigramasila*, *Visali* and its suburbs like *Gundagrama*, *Kapilavastu*, *Mithila*, *Kusinagara* and the characteristic features of the government of the *Mallas* and the *Licchavis*, are all described at great length. The divisions of Bengal in the epic and Puranic times are detailed in their quick-changing transformations. The *Gaudas* who became prominent for a time in mediaeval India, the *Gonda* subdivision of *Uttara Kosala*, the connotation of the term *Pan'ca Gauda*, the country of the *Suhmas* forming a part of *Radha*, the *Pundras*, concentrate our attention on what may be called Eastern India. The *Pragjotisas* occupying the whole of Assam and also Northern Bengal connect us with *Krishna* and *Narakasura*. The lesser tribes of the Buddhist texts come in for some treatment while the *Lichhavis*, their republican system of oligarchy, manners and customs and political history are given on a most elaborate scale. The *Utkalas* and *Udras*, the *Avantis*, the *Sindhu-Sauviras*, the *Surastras*, the *Sudras* of Western Rajputana, the *Latas* and others carry us right across the land from the Bay of Bengal to the Arabian Sea in a geographical sweep. The *Matsyas* in their evolution through the ages, with the town of *Virat*, the *Paradas*, the *Bhojas* and the *Satvats* of the *Yaduvamsa*, the *Mekalas* of the *Amarakantak* region—these are followed by a note of miscellaneous tribes among whom one comes across the *Petenikas*, the *Jangalas*, the *Saraswatas*, the *Bhojas*, the *Aparantas* and the *Haihayas* and all of whom are shown as having some historical interest attaching to them.

The compression of a great amount of matter, legendary, geographical, religious

and historical, involved in the study of so many of these tribes is an indication of the great amount of pains that the author should have taken in the compilation of this work which may be deemed to be a miniature encyclopaedia of the tribes that lived in our

land till well on to the close of the first millennium A.D. Every statement is supported by appropriate references and authorities. We have great pleasure in recommending the study of this work to all teachers of Indian history.

EDITORIAL NOTES

I

A writer in the *New Review* delves once again into the half-forgotten archaeological theories of a former decade concerning the existence of a Zoroastrian period of Indian history, put forward by Dr. Spooner more than a quarter of a century ago. That Persian influence had played a pre-ponderant part in the life, culture, customs and habits of thought of the Mauryan dynasty is the theme of that theory. Among the conclusions which the theory postulated was the view that the style of architecture of Asoka's palace at Pataliputra reflected the Persian influence of the great Darius, and the workmanship of the sculptured pillars and columns of the great palace of the Mauryans originated in the workmanship of Persepolis and displayed the peculiar Persian polish. The pillared hall of the Mauryan palace was asserted to be strongly resembling the Persian throne-room even in matters of detail and its surroundings were held to show a marked parallelism to the site of the Persian structure. The writings of Megasthenes, of Fa Hien and of Hieun Tsang about Asoka's palace and the Indian court of Chandragupta are also held to stress this Persian trend and show that the court of Chandragupta and Asoka was of a markedly Persian Character.

Further, Dr. Spooner brought out a theory of Indo-Zoroastrian affinity of the Mauryan period and even went to the length of asserting that Chandragupta was a Persian. The weights of the Mauryan coins coincide with those of the Achaemenids of Persia;

and the symbols and devices on them are largely, if not exclusively, Iranian.

Spooner went even further and held that Gautama Buddha himself was a Zoroastrian, since the histories of Zoroaster and Gautama show marked resemblances. Dr. Spiegel had recognised that one of the oldest and most authentic legends of the Buddha goes back to Zoroastrian sources. Another startling conclusion was that Buddhism was a cult of Persian origin in which the Magian faith was adapted to Indian conditions and Magians and Hindus were united in a common fold.

Since the middle of the second decade of the present century, when this theory was expounded, there have been furious onslaughts made on it, as would happen to all revolutionary and innovating theories. How far that theory would stand the test of reasoning and scientific criticism will be proved only in course of time. This is one of the clouds with which the horizon of Indian history is too much littered and which adds to the difficulties of the writers of text-books on Indian history.

II

The Fifth Quinquennial Conference of the Indian Universities held at Hyderabad in the middle of December,

The Quinquennial Conference of the Indian Universities.

last under the presidency of Dr. Sir S. Radhakrishnan made it clear, in the course of its proceedings and as was well remarked in the message of H. E. H. The Nizam of Hyderabad and Berar, that the future of the Universities of India was closely linked up with the larger problem of post-war

educational reconstruction. Post-war reconstruction is in the main, the problem of planning the entire economy of the State in the nation-building sphere; and, in it a planned educational system should be a prominent feature. Dr. Sir Radhakrishnan stressed the need of a re-education of human nature and of the necessity of defeating tyranny in the realms of thought and creating the will for world peace. He added that without developing the proper social outlook, institutional machinery would be of no use. Universities, he held, would have to develop the universal spirit which alone could make democratic institutions work and University education will have to be strengthened in quality and quantity for the development of the teaching profession and of medical services for the education of scientists and engineers, for promoting industrial research and development and for providing leadership in public life. While commending the Scheme of National Education Reconstruction of Mr. Sargent, he added that the programme aimed at no more than **had been achieved** in Britain and other countries of the West and it was the minimum for which India ought to plan in the post-war period of reconstruction. He said that India required even larger numbers of students at the University stage than the Report recommended because it was University students alone that could seek to unite great human values and promote cultural unity and communal harmony.

The Conference recommended for adoption the principle of compulsion for all boys and girls for a period of eight years from the completion of the age of five; and during the whole of this period children should have opportunities of learning through activity. Further, the method of selecting pupils for high schools should be carefully investigated. While the Conference accepted the principle of a three-years course after matriculation, for the first Degree in Arts and Sciences, it insisted that this course should not be started unless and until the High School course was thoroughly reformed and extended so as

to include one year of the present Intermediate course and also the quality of the staff and standards were raised. Further a joint board consisting of representatives from Universities, education authorities and schools should be set up in each provincial or other area for the purpose of controlling the High School examinations.

If and when the Central Government should undertake to make grants to Universities, under the new scheme, a Central Grants Committee might be appointed and its functions would be:

- (1) To assess and distribute grants from public funds to the Universities;
- (2) To examine and advise upon all schemes for major developments;
- (3) To visit the Universities once in five years and make recommendations, if any, to them.

It should consist of men of academic eminence and experience of University administration in India and will work, where necessary, through provincial or regional sub-committees. While the advice and co-operation of the Central Grants Committee will always be welcomed by the Universities, any kind of control or inspection is not consistent with the dignity and autonomy of the Universities.

III

The plan put forward in January last by Sir Purushottam Das Thakurdas and others for the regeneration of India to be completed in a period of 15 years with the main object of bringing about a doubling of the *per capita* income, is very attractive, particularly as it aims at securing a general standard of living which would leave a reasonable margin over the minimum requirements of human life. They then proceed to define the contents of this reasonable standard in its fullest comprehension. One of their objectives is to ensure that every per-

son above the age of 10 should be able to read and write and to take an intelligent interest in private and social life. They deplore the present low percentage of 14.6% of literacy above the age of 5 and they aim at providing adequate facilities for universal primary education and having a school for every village, at least upto five forms. The cost of construction of such schools on a universal basis in rural areas with equipment has been computed at 66 crores of rupees, and in urban areas the cost of buildings would be twice as high as that in rural areas and would amount to about 20 crores, on the assumption of the proper ratio between the numbers of pupils in the two areas.

The plan visualises the necessity of increasing the salaries of the teachers and at the same time of reducing the incidence of these salaries by substantially effecting suitable administrative reforms such as increasing the number of students per teacher, introducing a part-time system, framing suitable curriculae. Taking an average expenditure per pupil of Rs. 15 in rural areas and Rs. 25 in urban areas per year, for compulsory primary education to boys and girls between the ages of 6 and 11, the total annual recurring cost would come to 82 crores of rupees, to which there should be added the cost of maintenance of buildings, coming to 6 crores.

The duty of the State to provide for the effectuating of adult literacy as supplementary to compulsory primary education is also comprehended in the plan. Adult literacy should be imparted to those illiterates who are between 11 and 50 years of age. The course will be a short one, mainly part-time, and of about 3 to 6 months duration. From experience of experiments made after the inauguration of Provincial Autonomy, the cost of making an adult literate, i.e., making him able to read and write, has been reckoned to work out roughly to about Rs. 4 per head. Spreading the process over 15 years and allowing for necessary deductions in the total number of illiterates to be educated, the planners arrive at the number 165 millions

of illiterates to be tackled with. This will work out at about 66 crores which will not however be a recurring cost; and the process being a part-time one, will not require expenditure on buildings and equipment for it separately.

Of course the average cost per student has been assumed on a low scale, as compared with that adopted by Mr. Sargent in his Report. The figures are, however, 75 per cent. above the pre-war average for primary education. The total number of children to be educated every year will be over 50 millions and the recurring expenditure on primary education will be about 90 crores.

Besides this essential programme, the planners aim at developing secondary and higher education and also university, scientific and vocational training and research. They also want to make the scheme of adult education broader so as to provide for cultural and vocational training. They estimate the cost of this broadening at Rs. 2 per head and as amounting to Rs. 23 crores. To achieve useful and not merely nominal literacy and to secure a sufficient number of educated administrators and trained technicians, secondary, university and technical education have got also to be greatly broadened. Middle school education is considered as important as the primary stage; and unless the rural population is made to realise that they are becoming and should become effective social and economic assets to the community, education would become a waste in their case. All primary school students therefore should be given a course of middle school education for three years after the 5th standard; and such middle school education both in urban and rural areas would come to about 60 crores in its total incidence.

Taking the number of high school students at 1/5th of the total number in the middle schools, i.e., about 10 millions, the total cost of high school education is estimated at about 64 crores. For vocational education, university education and scientific education and

research, the data necessary for a detailed calculation are lacking. The plan takes 1/2 per cent. of the national income per year as a comprehensive measure of the expenditure that would be required. On this basis, the cost would work roughly to about 10 crores in the first year of the plan and 30 crores in the last year. We are told that the total expenditure on scientific education and research amounts to 1/10th per cent. of the national income in the United Kingdom, to 3/5th per cent in U.S.A. and 1 per cent. in the U.S.S.R.

All told, the amount of expenditure to be incurred on education in reconstructed India according to this plan would be a non-recurring expenditure of 267 crores, and a recurring expenditure of 267 crores. An average of 20 crores per year is reckoned to be the bill for University education, scientific education and research. A recurring expenditure of nearly 130 crores for secondary education and of 88 crores for primary education is indicated.

In comparing this plan with that of Mr. Sargent, one would have to take account of the health measures, housing measures, clothing and food standards being raised as outlined in the Bombay Plan. These will create a healthier breed of children and will naturally obviate the necessity of costly medical relief, midday meals etc., that have been visualised in the Sargent scheme.

The plan is divided into three stages of execution, each covering a period of five years. In the first period, education would require 40 crores, in the second double that amount, and in the third as many as 370 crores, thus making a total of 490 crores. In the initial period the cost is kept deliberately low, because the material

resources and the personnel available at the beginning will be comparatively small; and also it is inevitable that for this first period there can be no anticipation of its exact requirements. The expenditure has therefore been schemed to rise in geometric progress. On the whole education would-cost in the total only 1/20th of the total expenditure involved in the whole plan, health and housing occupying very important places.

IV

The bill for educational reform introduced by Mr. R. A. Butler in Parliament that had such strong party repercussions recently, has made **The British Educational Reform Act.** the most far-reaching proposals for the improvement of British education since compulsory schooling was first introduced in 1870. Compulsory education now runs from the 5th to the 14th birthday of the child. The upper limit is to be raised to 15 as soon as possible after the war, and further raised, as circumstances will allow, to 16 subsequently. According to the bill, the word "elementary" will disappear from use in the educational world. Hitherto children that received elementary education and passed the examination for entrance into the secondary school stage alone, got the benefit of secondary education and they stayed in the secondary school till 15, 16 or even 18 if they were of University calibre. According to the present Act every child, and not the selected, few alone, will go on to the secondary education stage and remain in it until the age of 15 at least. There are to be three distinct types of the secondary school, viz., the grammar school, the modern school and the technical school,

between which a parity of esteem would be established so as not to put a premium on any one type. Every boy and girl between the ages of 15 and 18, if no longer in full time school, is to attend part time at least one day a week at what are to be known as young people's colleges.

Also for children under 5, there is to be provided a large extension of nursery schools, particularly in the poorer areas of large towns, to which parents may send, at their discretion, their children from the age of 2 upwards. Provision of up-to-date facilities for the vocational training in technical, commercial and art subjects will fall upon local educational authorities. The programme outlined in the bill includes care of the nutrition and health of the children, inspection of all schools outside

the State system, easier access to Universities, better facilities for adult education, regrouping of responsible local authorities, and further encouragement of voluntary youth organisation. All these improvements would double the national educational expenditure, which before the war amounted to 110 million pounds a year. There is a practical difficulty, in its path, because church schools have offered alternative proposals. Mr. Butler has steered cleverly from the dangers of the religious issue. Religious education will be given in all schools, subject of course to a conscience clause for the individual parents and each day will begin with a corporate act of worship. He has thus given religious education a more defined place in the life and work of all schools.

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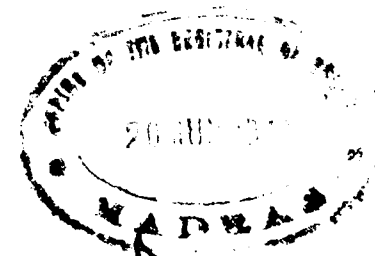
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do without tea?

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born before tea.

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The Educational Review

A MONTHLY RECORD FOR INDIA

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No. 5

POST-WAR RECONSTRUCTION IN EDUCATION

BY JOHN SARGENT, C.I.E., *Educational Commissioner to the Govt. of India*

(Continued from page 122)

5. What would it cost to bring Indian education up to approximately the same level as existed in other countries just before the war?

Expenditure in England and Wales* on Education from public funds in the year before the war (1938-39) amounted to £102,000,000 or roughly Rs. 33-2-0 per head of the population (total population and not school population). In the same year expenditure on education from public funds in British India (I have no reliable figures for the States) amounted to Rs. 16,13,76,903 or Rs. 0-8-9 per head of the population. But standards of living vary and may be expected to continue to vary greatly between India and Great Britain and there is no need to adopt a foreign basis, which may not be relevant to Indian conditions, for estimating what a national system of education for India would be likely to cost. Local data are now available on which a sufficiently accurate estimate can be based. In all forms of education the salaries of teachers are the factors that largely determine educational costs. In primary schools they

may be taken as accounting for roughly 70 per cent of the total expenditure, the balance being distributed very approximately as follows:—

Loan charges on buildings and grounds.	5 Per cent.
Special Services, including School Medical Service, provision of meals, special schools, etc.	... 10 ..
Administration	... 5 ..
Other expenditure, including books, stationery apparatus, maintenance and repairs of buildings, etc.	... 10 ..

At the post primary stages of education, these percentages are liable to a good deal of variation in different branches of education and even in different institutions, but for the purpose of a rough estimate the factor of 70 per cent. for teachers' salaries may be retained. As already stated, the Central Advisory Board of Education have recently adopted scales of salaries for all types of school below the university stage. The following are the scales for assistant teachers:—

Scale for Assistant Teachers.

A. *Primary Schools (including Infants and Nursery Schools).*

Rs. 30-1-35-3 (biennially)—50 per mensem

1. Same scale for men and women.

* Scotland has a separate educational budget and so has Northern Ireland. In 1938-39 Scotland spent £15,000,000 on education or Rs. 41-6-0 per head of population.

Cost of a universal system of primary and middle education and a selective system of higher education for one-fifth of each age-group.

BRITISH INDIA

	Age Range	¹ Estimated No. of pupils (Lakhs)	² No. of teachers required.	³ Average salary per teacher per mensem	⁴ Total salary bill per annum (Lakhs)	⁵ Other Expenditure (Lakhs)	Total gross cost per annum (Lakhs)	Cost per pupil per annum
	1	2	3	4	6	6	7	8
Primary Schools	6-11	3.60	12,00,000	Rs. 42-8	Rs. 80.00	Rs. 34.29	Rs. 114.29	Rs. 31.84
Middle Schools	11-14	1.56	6,00,000	Rs. 61-8	Rs. 60.55	Rs. 25.95	Rs. 86.50	Rs. 55.51
High Schools	11-17	72	3,60,000	$\frac{1}{2}$ at Rs. 61-8 $\frac{1}{2}$ at Rs. 120-0	Rs. 18.69 Rs. 36.47	Rs. 23.64	Rs. 78.80	Rs. 107.44
		5.88	21,60,000		Rs. 195.71	Rs. 83.88	Rs. 279.59	

¹ The estimate is based on Public Health Commissioner's Report of 1940. Of the 11-14 age group four-fifths are shown in Middle Schools, one-fifth in the middle section of High Schools.

² One teacher to 30 pupils in Primary Schools, one to 25 in Middle Schools, one to 20 in High Schools.

³ Average salary on the basic scales in accordance with Government's actuarial calculation.

⁴ Additions have been made for Head Teachers, higher scales in urban areas, house allowances, Govt. contribution to pensions or provident funds, etc. Teachers' salaries are taken as accounting for 70 per cent. of the total gross cost.

⁵ This includes expenditure on (a) loan charges, (b) special services, including school medical service, special schools, etc., (c) administration, (d) books, stationery, apparatus and equipment, (e) maintenance and repair of buildings and furniture and miscellaneous charges. Other expenditure is taken as accounting for 30 per cent. of the total gross cost.

POST-WAR RECONSTRUCTION IN EDUCATION

2. Teachers of village schools should have free houses: Where this is not possible 10 per cent. should be added to their salaries.

This scale, which has been framed for what may be described as normal rural areas, may be increased up to 50 per cent. to meet the needs of areas where the cost of living or other factors necessitate a more generous scale.

B Vernacular Middle or Senior Basic Schools (and for Anglo-Vernacular Schools and non graduate teachers in the Middle classes of High Schools).

Rs. 40-2-80 per mensem. Same provisos as in the case of Primary teachers.

C. Graduate Teachers in High Schools.

Rs. 70-5-150 per mensem. Same provisos as set out above.

Whether these are extravagant figures or whether lower scales would be likely to attract the right sort of teachers are questions which I will leave to be answered by people who know more about Indian conditions than I do.

Assuming, however, that Rs.30 per month is not an excessive starting salary for the men and women to whom the training of the bulk of the rising generation will be entrusted, the next factor we have to determine for the purpose of our estimate is the ratio of teachers to pupils, as this will give us the number of teachers required. I hope that if for the purpose of my estimate I allow one teacher to every 30 children in Primary Schools, one to every 25 in Middle Schools and one to every 20 in High Schools, I shall not be accused of being over-generous in regard to staffing. Adopting these ratios and using average salaries for the teachers based on the scales already set out, we can arrive at an approximate estimate of the cost of providing for British India a universal system of primary and middle education and a selective system of higher education for one-fifth of each age group.

The sum of Rs. 279,59 lakhs represents gross annual cost of what may be called the main block of the proposed educational structure. Reference back to the list of requirements for a national system will show

that the top storey has still to be added together with certain essential wings and out-buildings and a highly desirable basement. A very approximate estimate of the gross cost of these necessary additions is set out below :—

(a) Pre-primary Education :—Rs. 3,18 lakhs. If the same proportion of children in India attended school voluntarily before the minimum compulsory age as in England, the number between the ages of 3 and 6 would be 35,00,000; 10,00,000 have been taken for the estimate and the cost per head has been taken as the same as that for Primary Schools (Rs. 31.84 p.a.) though it will probably work out somewhat higher in practice.

(b) University Education :—Rs. 9,60 lakhs. In accordance with the reorganisation of the stages of education approved by the C.A.B. in 1935 and adopted for the purpose of this paper, the normal, university course in future will cover 3 years. This means that the first year of the present Intermediate course will be transferred to the High School and the second year will become the first year of the degree course. The estimate provides for 2,40,000 students at a cost per head of Rs. 400 per student (excluding maintenance). This is approximately 33½ per cent. above the present average cost and makes provision for certain essential improvements in lecturers' salaries, reductions in the size of classes, more tutorial work, etc.

(c) Technical, Commercial and Art Education :—Rs. 10,00 lakhs. It is impossible to forecast the future demand for this form of education, as it will largely depend on the nature and extent of industrial development. For the purpose of this estimate it has been assumed that apart from pupils in Technical High Schools, who have been provided for under the general heading of High Schools, about 1 lakh or nearly 4 per cent. of the boy pupils leaving Middle Schools will continue their education, either full time or part-time, for a period of 2 years in Junior Technical, Trade or Industrial Schools with a

view to becoming skilled artisans. This means the equivalent of 2 lakhs of places at Rs. 150 per head. It has also been assumed that at the end of the High School stage, in addition to the pupils who enter the technological departments of universities, 25,000 leavers each year (which is about 4 per cent. of the boy leavers) will enter Technical, Commercial and Art Institutions for courses, full-time or part-time, covering three years. These students will be prepared for positions in industry superior to that of the skilled artisan. This means the equivalent of 75,000 places at Rs. 500 per head. Provision has also to be made for a large number of part-time students, both day and evening.

(d) *Adult Education*.—Rs. 3,00 lakhs. Here, again, since attendance will be voluntary, it is impossible to forecast how many students will be forthcoming. In the beginning the main objective will be the elimination of illiteracy. As this objective is progressively achieved the character of adult education will change; the number of students will probably decrease but the standard of work will be higher and correspondingly more expensive. According to the most recent figures there are in British India 14,86 lakhs persons between the ages of 10 and 40, of whom nearly 12,70 lakhs are illiterate. If illiteracy is to be removed in a period of 25 years, by which time a universal and compulsory system of Primary and Middle education should have reduced it to negligible dimensions, it will be necessary to deal with 67 lakhs of persons a year. On the basis of 25 students per teacher and an average payment per teacher per session (100 hours) of Re 1 per hour with an additional 15 per cent. for other expenditure the average annual cost will amount to the figure given above. Since it is reasonable to count on the services of a number of voluntary teachers, this figure will leave a margin for adult education other than that primarily concerned with the removal of illiteracy.

(e) *Training of Teachers*.—Rs. 6,23 lakhs. This is the average annual expenditure.

Since Matriculation or its equivalent has been prescribed as the minimum educational qualification for teachers, it will not be possible to increase substantially the supply of trained teachers until the output of the new High Schools becomes available. A careful calculation, based admittedly on certain assumption, suggests that it will take 35 to 40 years to produce the vast army of additional teachers which a national system will require. In Training Schools the annual cost per place may be taken at Rs. 450 (Tuition Rs. 200, Maintenance Rs. 250); in Training Colleges Rs. 400 (Tuition only); students may be expected as a rule to pay for their own maintenance).

(f) *Youth Movement*.—Rs. 1,00 lakhs. This is a purely hypothetical figure.

(g) *Employment Bureaux*.—Rs. 66 lakhs. The estimate provides for dealing annually with 52 lakhs of Middle School leavers and 14 lakhs of High School leavers at Re 1 per head.

All the major requirements of a national system as set out in section 3 of this paper have now been dealt with except (8) School Medical Service, (9) Special Schools and (12) Administration. These, however, have been covered by the provision made for 'other expenditure' so far as the main block is concerned and under cost per head where necessary elsewhere.

Nothing has been said so far about the heavy capital expenditure which the carrying out of a programme of this magnitude will involve. It has been taken for granted—in fact it is a *sine qua non*—that any non-recurring expenditure, other than minor items, will in future be met from loan as in Great Britain. Provision has been made for the interest and sinking fund charges in this connection.

The gross annual cost of our national system has now risen to just over Rs. 313 crores for British India alone; adding one-third to cover the Indian States we arrive at a total of Rs. 417 crores for the whole of India.

6. It now remains to consider what amount of income we can reasonably anticipate as an offset against this heavy bill and whether there are any feasible means by which the bill itself can be lightened. Educational income, apart from grants from public funds, consist of receipts from fees and from such other sources as endowments, subscriptions etc. So far as fees are concerned, it has generally been accepted that education which is universal and compulsory should also be free and I see no justification for adopting any different principle in the case of India. There will, therefore, be no receipts from this source in respect of the primary and middle stages. This covers Special Schools also. Since Pre-primary and Adult Education are mainly designed for the benefit of the poorer classes, they must, to achieve their object, either be entirely free or the fees must be nominal. The same applies to the School Medical Service and the Youth Movement. Employment Bureaux should be really regarded as part and parcel of the ordinary administrative service. If an adequate supply of teachers is to be obtained for the salaries, proposed, it will not be practicable to charge fees in training schools or colleges.

This leaves the High Schools, Universities and Technical, Commercial and Art institutes as the only sources of fee income. If there is to be real selection for higher education—and all these branches fall within that category—liberal assistance must be forthcoming from public funds to enable poor boys and girls of ability to continue their education. Without attempting to lay down any special number or value of free places, scholarships or stipends, I propose to assume that these will require half the fee income which might otherwise have been expected or in other words that only half the pupils or students will pay the normal fee. Since those who will pay will be better off on the average than at present, it seems equitable to make the normal fees somewhat higher than they are today.

No provision has been made in the estimate of expenditure to cover the cost of maintenance of students in Universities, including Teachers' Training Colleges, apart from such maintenance allowance as may be granted (see above). It is assumed that these costs will be met in full by the students. In the case of Training or Normal Schools, however, the full cost of maintenance, viz. Rs. 5,00 lakhs has been provided. It is reasonable to anticipate that many students will be in a position to make some contribution towards this, and half the total cost, viz., Rs. 2,50 lakhs, may be recovered in this way.

The total receipts from other sources such as endowments and subscriptions came in 1938-39 to Rs. 4,11,25,072 and I should not like to count on this being greatly increased if a national system were brought into operation.

On the basis set out above, the estimated annual income from sources other than public funds will work out as under:—

High Schools	...	Rs. 29.00 lakhs.
Universities	...	Rs. 2.88 "
Technical Schools	...	Rs. 2.00 "
Training of Teachers.	...	Rs. 1.68 "
Total	...	Rs. 35.56 "

This leaves a deficit so far as British India is concerned, of roughly Rs. 277½ crores to be found from public funds or other sources of revenue not hitherto explored.

The total expenditure on education in British India in 1940-41 from public funds, whether Central Government, Provincial Government, Municipalities or local bodies, amounted to Rs. 17,50,66,966 out of a total expenditure on education of Rs. 29,84,03,205. The total revenues of the Central and Provincial Governments for the same period amounted to Rs. 243,65,49,185. It would be justifiable in theory to deduct the amount of money now spent on education out of public funds from the sum given above, thus

reducing the net additional cost of a national system to Rs. 260 crores per annum. It has however, to be remembered that during the time it will take to bring the new system into operation there is likely to be a substantial increase in the school population. It may be prudent therefore to regard the sum now spent on education as a reserve to meet this contingency.

7. A brief reference may be made here to the ideas which have been advanced with the object of reducing the incidence of a national education bill. The best known of these is the Wardha scheme, which issued six years ago under Mr. Gandhi's auspices. This proposed to develop craft work in primary and middle schools to such a standard that the sale of articles produced by the pupils would cover the whole or the major part of the cost of education. Experiment in India has shown what experience elsewhere has suggested, viz. that such a hope is illusory. The most that can and should be expected of the sale of articles produced in school is that it should cover the additional cost of the materials consumed. The more enlightened protagonists of the Wardha scheme have now accepted this conclusion. Other systems, like the Vidya Mandir, aim at making the remuneration of teachers a local affair based in effect on payment in kind. The fatal objection to such expedients is that by making the teaching service static and restricting avenues of promotion they abolish the main incentive to teachers to keep themselves efficient and up-to-date. For obvious reasons also it is not desirable that the teacher should be too dependent on his locality for his livelihood.

The general conclusion to which one is riven by the results of the experiments is that if India wants a proper system of education, she will have to follow the example of other countries and pay for it. We are, therefore, brought back to the fundamental issue of finding ways and means of footing an educational bill of something like Rs. 280 crores. As long as teachers' salaries are taken at the figures suggested, any economies

that can be effected in other expenditure will not alter the total figure to an extent that will affect the main argument of this paper, viz. that if India is to have anything approaching a national system of education, a drastic reconsideration of the whole basis of educational finance will become necessary.

I am neither a financial nor an economic expert and I am very doubtful whether I am competent to offer advice in a matter of this kind. One or two possibilities, however, suggest themselves. In the first place if after the war there is, as many hope, some kind of international police force to guarantee world peace and relieve individual nations of the burden of armaments, the Government of India may be able to divert to education a proportion of the considerable sum it now spends on defence.

Secondly, there is some reason to believe that there must be very considerable funds belonging to religious bodies, which are not being used or are no longer required for the purposes for which they were bequeathed. If some impartial body on the lines of the Charity Commission were set up—I admit that it would take an Indian Government and a strong one at that to do it—it might be able after satisfying all legitimate claims of the religious bodies concerned to free a large sum of money for educational development.

Thirdly, if as appears likely there is to be established after the war some form of international credit control, which among other things will make grants for the rehabilitation of the devastated countries, why should not India be regarded as eligible for assistance in the form of a long term loan? As a creditor country her own credit will presumably be good and so far as her social services are concerned, she has a strong case for being treated as on much the same plane as a devastated country.

8. As has been pointed out, most of the main lines of development have already been laid down by the Central Advisory Board but even so, given the will and given

the funds it would in my opinion take at least 35 to 40 years to establish the sort of educational system which has been outlined in this paper. The work might be spread over 8 five-year programmes. The first would be devoted mainly to working out plans in details, reorganising the administrative system and setting up the Training Schools and Colleges necessary to provide the teachers required. During each of the seven subsequent periods an area roughly equivalent to one-seventh of the area of each Province would be taken in hand. It will be about 10 years after the end of this period before the full incidence of the cost of educational reconstruction will be felt. By that time it is possible that the industrial development to which many look for raising the standard of living in India to a level which will enable her to finance essential services out of her own resources, may have become an accomplished fact. Moreover, as education spreads among the rural population, there is reason to hope that it may lead to the abandoning of those superstitions and prejudices which for centuries have hung like millstones round the neck of the Indian peasant. A competent observer has estimated that with the removal of these, the standard of living among agriculturists might be raised by as much as 100 per cent. Others are even more optimistic. If there are any such prospects, they would more than justify an immediate loan of such a size as would enable a start to be made at once with educational reconstruction on the scale which I have advocated. It is in the world's interest as much as India's that this should be done and done quickly. People like myself who believe that given the chance the human race, not excluding Indians, is capable of progress, find it difficult to understand why if money in any quantity can be raised

in war time the same cannot be done in peace-time, for what may be a still more world-saving purpose. At one stage in the preparation of this paper I dictated something to the effect that one day expenditure on education might be regarded as even more remunerative than expenditure on armaments. My stenographer, wishing either to save me from myself or to quote me as an authority in some domestic argument, altered 'armaments' to 'ornaments'. In my pessimistic moments, I am inclined to think that he was right. It is barely twelve months since I saw education described as a 'frill', which I believe is a form of ornament, in an official document. But at other times I am encouraged to believe that if the facts of the situation could be made clear beyond all reasonable doubt, men of goodwill, whether Indians or British, would combine to do something about it. The object of this paper is to throw down a challenge to all those who have the real welfare of India at heart. The question it propounds is as simple as it is urgent. What is not less important, it would appear in my humble opinion to transcend all political controversies. Federation will not answer it, nor Dominion Status, nor Non-violence, nor Pakistan. But the right answer to it may provide the right answer to all these. If my premises are accepted, there can be no half-way house between what is and what ought to be. It is all or nothing. All means expenditure on a scale which may frighten those who have defended inertia on the ground that India is too poor to have what other countries enjoy. Anything less than all means—and there is no evading this conclusion—that India accepts a position of permanent inferiority in the society of civilised nations.

ANNOUNCEMENT

On account of a breakdown in the Press, this issue of the Educational Review has been unavoidably delayed.

OPINION IS DIVIDED

as to which particular book in WREN'S GRAMMAR SERIES should be adopted.

SOME	OTHER	AND STILL OTHERS
headmasters prescribe (1) Wren's Simpler Parts of Speech, (2) Wren's Simple Grammar, and (3) Wren's High School Grammar.	headmasters prefer (1) Wren's Beginner's Grammar, (2) Wren's Elementary Grammar, and (3) Wren's High School Grammar.	advocate a definite use of (1) Wren's Simple Grammar for Middle Schools, and (2) Wren's High School Grammar for High School classes.

BUT EVERYONE AGREES

that for laying the right sort of foundation for the teaching of English Grammar, one or other book in Wren's Grammar Series must be adopted;

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that it has become the joy of teachers and the despair of imitators.

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THE NUMBER THREE IN THE RAMAYANA

BY SRI M. B. NARASIMHAENGAR, M. Sc., Advocate, Bangalore

THREE is looked upon as a very bad number. It has been so regarded by the Hindus. The common belief is that three persons should not go together on important errands. What then is the cause of this? The great epic, *Ramayana* is supposed to answer this question. Did not three people, Sri Rama, Lakshmana, and Sitha go to the forest and did they not suffer the consequences of it? Sitha was actually abducted by Ravana, the Rakshasa ruler of Lanka. Sri Rama and his brother Lakshmana, were forced to fight a war with Ravana. It was a very difficult task for Sri Rama to kill Ravana and his army at the siege of Lanka.

Valmiki is a great poet. All the important episodes of the *Ramayana* centre round certain factors. These factors repeat themselves three times and each time there is a set purpose. We shall see this presently.

First three women characters are introduced into the epic. They are all Rakshasis and they suffer at the hands of either Sri Rama or his brother, Lakshmana, for their wicked acts. *Thaataki* is the first Rakshasi who attacks Sri Rama, Lakshmana and the sage, Viswamitra. Viswamitra orders Sri Rama to slay Thaataki, though she is a woman. The main reason is that the evil doers must be paid in their own coin. Consequently Sri Rama slays her. The next Rakshasi woman who suffers at their hand is Surpanaki, the sister of Ravana. She wants to marry either Sri Rama or his brother Lakshmana. When she fails in her attempt, she tries to kill them. This is resented to by Lakshmana, who cuts off her nose and ear-lobes. Then she instigates Ravana and the later portion of the epic, as a consequence of this, has assumed the present form. Another Rakshasi that suffers the same fate as Surpanaki, is *Ayomukhi*. Sitha is abducted by Ravana, and

Sri Rama and Lakshmana go in search of Sugriva, the *Vanara* chieftain. On the way they are attacked by Ayomukhi. Lakshmana then defaces her beyond recognition by cutting off her nose and ear-lobes.

Maricha, the Rakshasa, comes in contact with Sri Rama on three occasions. It is only at the time of the third meeting that he is killed outright by Sri Rama. He and his brother Subahu attack the sacrifice performed by the sage, Viswamitra. Sri Rama and Lakshmana are requested by the sage Viswamitra to protect his sacrifice, whatever be its cost. They slay Subahu on the spot. Maricha escapes death then. Again Maricha assumes the form of a deer and tries to attack Sri Rama at the hermitage of the sage known as *Satheekshana*. He had two companions similarly dressed as himself. His companions are killed at once and Maricha again escapes the jaws of death. On the third occasion he approaches Rama dressed as a deer, at the instigation of Ravana. Then he is killed outright. As a consequence of his wicked act, Ravana is able to abduct Sitha. Sleep plays a great part in the epic on three occasions. Sri Rama goes to the forest. He is followed by all the citizens of *Ayodhya*. He requests his people not to follow him. He describes the miseries of the forest life. The citizens refuse to heed his advice. Then he keeps quiet. On the evening of the first day, they reach the banks of the river, Ganges. All of them spend the night there. Early next morning, Sri Rama finds his people sunk in deep sleep. Then he leaves them behind and enters the forest. Only Lakshmana and Sitha follow him. Sumantra leads them to the very outskirts of the forest.

Again sleep plays an important part in the epic. *Jatayu*, the vulture chieftain is asked to look after Sri Rama's hermitage at Panchavati. At the particular time when

Sitha is abducted, it so happened that he fell into a deep sleep. Perhaps it would not have been an easy matter for Ravana, if he were awake then. But God willed it otherwise. After everything is over he comes to know of the abduction. Then he goes to fight with Ravana but with no effect. He is slain in the ensuing battle. For the last occasion when the epic story invests sleep with importance we have to go to Lanka. Hanuman goes in search of Seetha. He even speaks to her. But at that particular time the whole horde of Rakshasis, that were guarding Sitha, fell asleep. They were not able to narrate what transpired, between Hanuman and Sitha.

Three vultures play an important part in the epic. The story of Jatayu has already been stated. Another vulture, Suparsva by name, the son of Sampati, attacks Ravana when he was carrying away Sita. Ravana craves the pardon of this vulture and with the greatest difficulty he appeases Suparsva and then starts for Lanka. The third vulture is Sampati. He had lost his wings. But his eye-sight was good. He told the *Vanaras* that he was seeing Sitha sitting in the *Asokavani* of Lanka from the place where he was then reclining.

Lastly we must not forget the part played by Sitha in the epic. The whole epic centres round her separation from her husband on three occasions. Each time she had a set purpose. The first time is when she is abducted by Ravana at Panchavati. She had seen with her own eyes the sufferings of the *rishis* at the hands of Rakshasas. Then she availed herself of an opportunity when she could teach these Rakshasas a lesson. Her first separation leads to the siege of

Lanka. Consequently Ravana and his hordes die fighting in the ensuing battle. Thus South India was freed from the ravages of the Rakshasas and Sri Rama became a great person who could command respect from all the world. Then Sitha separates herself from her consort a second time. She was pregnant then and was about to give birth to twins. At that time she expresses a desire to go to the forest and live with the *rishis* as of old. By that time the citizens of Ayodhya had scant respect for her. They had spread all sorts of rumours as regards her chastity, as she had lived in captivity in Lanka for a period of one year. Somehow Sri Rama comes to know of it and he decides very reluctantly and as a matter of painful duty, to abandon her. He avails himself of this opportunity and sends her away to the forest with Lakshmana. She is left in the forest when she is befriended by the sage Valmiki. Here she wants to show what the *dharma* of the *pativrata* is. On a third occasion, she separates herself from Sri Rama. Valmiki takes her to the place where Sri Rama is performing the horse sacrifice. Sri Rama had made a golden image of Sitha and was conducting the sacrifice. He refuses to have anything to do with her. Then she makes a terrible vow. She says: 'I have never thought of any person other than Sri Rama. If what I say is true, let the earth give me a residence.' At once there is produced a cavity in the earth and she enters it.

Thus we find that in *Ramayana* each important event repeats itself three times. The number three appears to have some importance in the conventions of European epic poetry also.

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TRICHINOPOLY FORT*

BY SRI T. K. VENKATARAMAN, M.A., L.T., Head of the Department of History,
Pachaipatti's College, Madras

THE forts scattered over many parts of South India are interesting memorials of ancient, mediaeval and modern history. Conspicuous amongst them is the hill fort at Trichinopoly.

As we travel in the South Indian Railway and approach Trichinopoly, the Rock rises conspicuously to view, as it is situated in the very centre of the town. Its height is about 273 feet. The long flight of steps leading up the rock is, for a part of the way, roofed over so that the passage resembles a tunnel. But, there are openings here and there to admit light. The passage leads to an ancient temple of Siva. On the crest there is an old temple dedicated to Vinayakar, called here as Uchchi Pillayar.

Trichinopoly is a very old city. It was the capital of the Cholas who had their early residence at Uraiyur near Trichinopoly. Later on, it became the capital of the Naik kings of Madura who transferred their capital from Madura to Trichinopoly, and built for themselves a palace near the Rock.

The Rock contains some cave temples of the Pallava period excavated out of solid rock. The Pallavas were a dynasty of great rulers who ruled in South India from the 6th to the 9th centuries A.D. Under their rule, Trichinopoly was an important city. The oldest Pallava cave is not very distant from the top of the Rock. It dates to the period of one of the greatest of the Pallava rulers—King Mahendravarman I.

* A talk broadcast in the A.I.R. (Madras) in its programme for High Schools.

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The inscriptions in the pillars of the cave style the king as "Gunabhare"—one of his many designations.

This Trichinopoly inscription proves that the rule of Mahendravarman extended as far south as Trichinopoly, though the seat of his power was in the city of Kanchi and on the north his empire extended to the Krishna. This inscription shows that he constructed this cave-temple and placed also his own statue in a part of the temple. This cave-temple is of simple construction, having one external facade (that is, the part of a building which faces the entrance) and a rectangular hall with pillars. This cave is now ruined. The statue of the king referred to in the inscription has disappeared. But we can have some idea of how he looked like, because there is a sculptured portrait of the king and his two queens in one of the Pallava cave temples at Mahabalipuram (near Chingleput).

The Pallavas had to wage long and fierce warfare with the Chalukya kings who were the overlords of the Deccan and Trichinopoly played an important part in this conflict. Thus, the Chalukyan King, Vikramaditya I, advanced as far south as Uraiyur (or Ugrapura) near Trichinopoly in 674, and was dislodged by the Pallavas only after a severe engagement.

The Pallavas were finally displaced from power by the Cholas in the 9th century. The great period of Chola ascendancy dates from the 9th century to the 12th century. Chola records in Trichinopoly are not many. This fact is surprising, because, though Tanjore was the capital, Trichinopoly was practically the headquarters of many Chola monarchs. One of them Rajendra I, built for himself a new capital in the Odayar-palayam Taluk of the Trichinopoly District called Gangaikondacholapuram with a temple of Siva as big as the one at Tanjore.

The Chola power became eclipsed in the 12th century, and the Pandya kings seized the reins of power. These Pandyan kings

gave benefactions to the shrines at Trichinopoly which continued to be an eminent city.

After various vicissitudes of fortune, Trichinopoly became a part of the extensive empire of Vijayanagar which flourished from the 14th to the 16th century. When this empire broke up, the Nayak Viceroys in the different provinces made themselves independent in their various local areas. Trichinopoly came to be under the Nayak kings of Madura. One of these kings, Chokkanatha I, even transferred his capital to Trichinopoly from Madura. There are some buildings of the Nayak kings in Trichinopoly, but these have no particular merit. Inscriptions in the temples in the Rock record grants and gifts for various religious purposes by the Nayak sovereigns—amongst whom we find the name of Mangammal, wife of Chokkanatha Naik, who governed the kingdom between 1689-1706 A.D. and who was celebrated for her great public works and works of charity.

During the Anglo-French War in the Carnatic, in the 18th century, when the English and the French were struggling for mastery, South India again became a scene of war. Both the English and the French intervened in the conflicts of Indian princes. Muhamad Ali who claimed to be the Nawab of Arcot was opposed by Chanda Sahib. Chanda Sahib was supported by the French Governor, Dupleix, who proclaimed him Nawab. Naturally, the English espoused the side of Muhamad Ali. At first, fortune seemed to smile on Chanda Sahib. Supported by his French allies, he besieged Muhamad Ali at Trichinopoly, and the ancient city and fort reverberated with the sound of cannon fire. All schoolboys know how the daring generalship of Clive turned the scales. Chanda Sahib had to raise the siege of Trichinopoly because Clive with a force of English soldiers and Indian sepoys had taken Arcot, the capital of the Carnatic. From now, the tide turned. Chanda Sahib was taken prisoner and beheaded by the Raja of Tanjore who sent

his head as a trophy to Muhamed Ali. In 1753, the English general, Stringer Lawrence, defeated the French on the plain near Trichinopoly. Two cannons which are probably relics of this fighting are preserved in the Madras Museum even now. A painting in the Banqueting Hall, Madras Government House, shows Lawrence walking with the Nawab of Arcot on the island of Srirangam, near Trichinopoly. There is a monument raised in Westminster Abbey to honour Lawrence and it is noteworthy that on this monument there is sculptured a representation of the Great Rock at Trichinopoly which had witnessed the victory of the English general.

British rule brought peace, and the Trichinopoly Fort no longer became a treasure to possess which rival armies fought. It continues on the other hand to cherish its old religious associations. The Siva image in the central shrine—Matrubhuteswara or Thayumanavar—attracts large crowds of pilgrims. These pilgrims also do not miss to pay their homage to the

Uchchi Pillayar on the top or to bathe in the sacred Kaveri which flows through the town. Therock, hallowed by the devotion of the worshippers of many centuries, smiles on the peaceful town nestling in its shade.

I recall the time when, as I ascended the Rock, there passed rapidly before my mind glimpses of the historic past of this fastness. I dreamed of how the footsteps of the Pallava and Chola sovereigns rang on the bare rocky steps of the ascent as they climbed to pay their obeisance to the gods above. I thought also of the sacred spot being profaned by bands of soldiers who, from age-long times, battled for this strategic height. It was evening. The huge temple bell pealed forth. I was on the crest, and there was stretched out before me the expanse of Trichinopoly Town, the *gopurams* (temple-towers) of Srirangam rising in the distance and the Kaveri meandering between. A *Bhairagi* near me muttered "Om, Shanti". Yes, the whole atmosphere breathed peace and calm now.

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LIBRARY EDIFICE OF POST-WAR INDIA

3. ARTICULATED FUNCTIONING

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

30 ARTICULATION

THE library edifice of post-war India should be so planned that primary libraries are ultimately linked up to international library centres for special subjects like the International Agricultural Institute at Rome and to the National Libraries of the several countries of the world through the chain of the National Central Library of India and the respective Provincial Central Libraries and their regional centres or other special libraries. This articulated system should find his book expeditiously for any resident of India, no matter where he lives or what he is or what he wants. Here is a picture of how it will work:—

31 FIRST POSSIBILITY

He applies to his primary unit library for the book he wants. He does it by post if his primary unit is the library of a district board or a learned body. He applies for it personally if it is the library of a Municipality, or a college or a university or a business body. If it has a copy of the book he gets it immediately.

32 SECOND POSSIBILITY

If the primary unit library has not got a copy and is unable to buy one or deems its probable use by its members so remote as not to justify the purchase of a copy, it applies to its regional centre. This looks up its regional union catalogue and if a copy is entered against any library, it instructs that library to send it to the borrowing library or direct to the reader in case he lives in a rural area.

33 THIRD POSSIBILITY

If the book is not available in any of the libraries of the region, the regional centre forwards the application to the provincial

central library. This tries to supply the book from its shelves, or by obtaining it from a library of some other region in the province or by buying a new copy.

34 FOURTH POSSIBILITY

If, however, no copy is available within the province and if either the language of the book is quite foreign to the province or there is reason to believe that there will hardly be any demand for the book for several years, the provincial central library will forward the application to the National Central Library. This in its turn will try to supply the book from its shelves or by borrowing it from some other province or by buying a copy.

35 FIFTH POSSIBILITY

If the book is unobtainable in India, the National Central Library will try to get a copy from some other country. If the book is too rare to be sent from one country to another, a photostat copy of the whole book or of the required portion of the book may be procured.

36 PLACE IN WORLD-UNIT

The first four stages had come into vogue even before the present war in some countries like England and Denmark. The fifth stage, for which there may not be any considerable demand at any time, had also been incident occasionally. The citizen of post-war India must be given all such facilities to find his book and, in effect, the world should become an integrated unit in the matter of book-service. Nobody should suffer for want of a book, when a copy of it is lying idle on the shelves of a library anywhere in the world. India should organise her library edifice efficiently to get for herself an honourable place in such an integrated world unit.

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● The subject-matter of the English Primer and the first two English Readers should be familiar to Indian children. Hence it follows that the subject-matter should relate to Indian life and surroundings.

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AUVAI—THE TAMIL POETESS

BY SRI K. VISWANATHAN, B.A. *Bansla*

IN a hut in Uraiyur in the Chola country was born Auvai, the eldest daughter of Adi and Bhagawan, the Brahmin. The time was during the rule of the Pandyas in the South. The parents had to leave the child, and go away for the fulfilment of a vow. They were unwilling to do so, but the child said, "Is God dead, who directs all? Don't worry."

The child (an orphan) was brought up by neighbours; the child learnt from nature and became the first among the girls. In the same age lived the poets Kambar, Ottakoothar, Pugalandhi etc. Kambar would compose a poem only for a handful of gold; Auvai would do so for a plate of gruel and hence she was known as the "gruel poetess."

There was a dancing girl named Silambi; she wished to have a song composed on her by Kambar who was well known as a poet. She requested him once, but he said, "I compose a stanza only for 1000 pieces of gold; if you give me that I shall do so, not otherwise." She was grieved to hear this; her desire was such that she sold all her ornaments, clothes, etc., but could get only 500 pieces of gold. This she gave to Kambar and asked him to give her a song; he took the sum and said "I compose a full song for 1000 pieces of gold; for your 500 pieces I shall give you half a song." So saying he wrote on the wall half a stanza:

“தண்ணீருங் காவிரியே காவேற்குள் சோழனை
மண்ணவாகுஞ் சோழ மண்டலமே”

and went away. These lines mean: Kaveri is the river (par excellence). The Chola is the King, and his kingdom is the best." The woman thought: "What a misfortune! I have not even food; I am in rags and still he did not give a full song."

Some time passed. One day Auvai came to her and said, "I am very hungry: give

me some gruel to drink." The woman went in and brought forth the gruel she had prepared for herself and gave it to Auvai, who after drinking it, was resting on the pial of the house. Seeing the half stanza she asked Silambi what it was. Silambi told her what happened. Hearing it Auvai wrote below what Kambar had written the following:

“பெண்ணவாள்

அம்பொந்திலம்பி யரவின் சாணனியும்
செப்பொற் கிலம்பே சிலம்பு”

These lines mean: Silambi is the woman, (par excellence) and the bright gold anklets on her lotus-like feet are the anklets." As Auvai finished it, the woman became so rich as to wear gold anklets. Kambar heard that Auvai drinking only gruel had made rich her whom he had impoverished by receiving the 500 pieces of gold. He therefore used to insult her often in poetic pieces to which she would reply in an equally fitting way.

One day the Chola King said in his court that there was no one equal to Kambar. Auvai happened to be there and she knew that it was so, but she wanted to humiliate Kambar and so sang some verses. The King asked her who she was. She replied in couplets to all the King's questions. He was very pleased.

After going to Vettur, she was returning to her place when the sun set. So she asked the people on the way if she could get a place anywhere there to sleep. One said, "Mother, to the west of this town there is a temple and there is plenty of space; but there is a ghost which destroys those sleeping; hence nobody sleep there." Hearing this, Auvai said, "Is a ghost going to destroy another ghost?" and went and rested there. A female ghost came there and at every quarter of the night would say, "Get away, get away." Auvai replied by a

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song each time. The ghost thought that she knew of its past and left. After the song for the last quarter, the ghost stood before Auvai, who said, "What is your story?" The ghost said, "I was the daughter of the King of this place. Playing on the terrace of the palace one day, I saw a beautiful prince below and falling in love with him I wrote on my ear ring with my finger nails, that, if he would wait at a particular place in the night I would join him, and threw the ear-rings before him. That prince being ignorant showed it to a leper, who reading it understood the message and drove away the prince with threats of punishment from the King. The leper came to the place, joining whom unknowingly I was polluted; so I killed myself." Hearing this, Auvai asked "What do you want?" The ghost said, "I want to join the same prince in a human form after which I must attain godhead." Hearing that the princess had died for him, the prince had also come there and killed himself. To the female ghost, Auvai said, "You will be born as the daughter of Marakatavalli, the foremost of the daughters of the King of Uraiyur; and you will get all happiness without any dishonour." To the man ghost she said, "In that place you will be the prince of wood cutters and get the princess."

On the south bank of the river Pennai in Tirukkovalur was the house of the shepherd Pari to which Auvai went one day to get shelter from a terrific cyclone and rain; she was well-received and entertained by his two daughters, Angavai and Sangavai. She was very pleased at this and blessed the girls. By a poem addressed to God, she made him rich; she invoked God to get the girls married to suitable persons; she sent invitations to the Chera, Chola and Pandya kings to attend the marriage. They came, unwilling to refuse her invitation. She said, "O Kings, just as you honoured this old woman, you should also take the poor food I give." To this they said, "If it be true, give us date fruits." That was not the season for palm fruits. So she in-

voked God; the pieces of palms that were on the ground sprouted and grew up to be trees and palm fruits were available.

Auvai was sitting with both her legs stretched out on the pial of a house in Uraiyur; King Kulathunga with Ottakoothar (his court poet), his queen and her poet, Pugalendi from the Pandya nad, was walking in the street. Seeing him Auvai folded one of her legs; seeing Pugalendi she folded her other leg; but when she saw Ottakoothar she stretched out both her legs. Ottakoothar felt insulted and asked her why she did so. She said, "Seeing the King I folded one leg out of respect, seeing the poet I folded both legs. You are proud without merit and hence I stretched both legs, as you deserve no respect. If really you and Pugalendi are equal, compose a poem" The poem he composed was not up to the mark, while the one of Pugalendi was so. Thus Ottakoothar's vanity was put down.

She asked a man to give her some gruel. Being afraid of his wife who was a virago and shrew, he asked her to sit on the pial, went in and asked a little gruel for an old woman. The wife flared up and said, "A guest of yours." Ultimately she offered gruel to Auvai. On this she composed a poem decrying family life and asking the man to become a *sanyasin* at once.

She helped many poets by composing poems for them on which their status depended. All were grateful to her for such help.

One day she was going through a dense forest. God Subrahmanya wanted to play with her and so assuming the form of a shepherd, ascended a jumbootree and picked and ate the fruits of that tree. Auvai rested below that tree and seeing the boy said, "O child, give me also some fruits." To which the boy said, "What sort of fruit do you want, hot or cold?" She said, "Give me cold ones;" not knowing if there were hot-ones. The boy shook the tree and ripe and unripe berries fell down. He asked her to pick them up. She found the ripe ones had dust sticking to them and hence

blew the dust off before eating. The boy laughed and said, "You wanted cold fruits; now you wish to eat hot ones; blow till the fruit is cold and don't eat the hot one which will burn the tongue." She felt humiliated. Then he came down, showed his real form, and said, "I came to play with you, not for humiliating you. Compose poems giving a gist of ethics and morality, i.e. on 'ill-luck' 'pleasantness,' 'Greatness,' 'Knowledge,' 'rare things.' She composed all these.

She won a competition before the Pandya King, when all other poets failed. She composed many poems and all of them are of a high order.

Though she advised all that the life of the householder was the best, she remained a

spinster all her life. According to tradition, which is eloquent, she lived for over 240 years. Hence her original name was forgotten and she is known by the name "Auvai" meaning, 'elder.' She composed "Athichudi," "Konraivendan," "Muthurai," "Nalvazhi," "Kalviyozukkam," "Vinayakaravul," "Arunthamilmalar," "Darsanputhu," "Gnanakkural," and many other works. The first two are moral codes taught to young children and very popular in S. India. They have been translated into many other languages. She is believed to be an incarnation of Saraswati, the goddess of learning. Many are the stories related of her greatness, liberality, humility, kindness etc. She was the first Tamil poetess.

BUDDHIST EDUCATION

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

FOR a proper understanding of the aim and the practice of Buddhist education it is necessary to inquire very briefly into the system of education that was prevalent at the time of Gotama. What prevailed before His days and came to be long after the decline of Buddhism are matters of interest that have received and been receiving due notice in the pages of the *Educational Review*.

Raja Ram Mohan Roy is remembered for his agitation for the introduction of education in India on Western lines. He was praised by the Indians for the gift of English education while he was taken to task in England for the fault of training the children of a subject-country in English language for fear that the taught would in time clamour for freedom. Indian and English politics have now seemingly joined hands in their persistent preference to a vernacular medium of instruction. There is also nowadays an extension of technical subjects here and there as in the Hindu University at Benares.

Communal, linguistic and provincial universities have also come into being with the avowed object of preserving traits and traditions of the community, language and province concerned. All these changes do not affect in the main educational policy in our country.

What is introduced here is the English system modified to suit the requirements of a subject nation. While the public school in England turns out bullies year after year, her university passes them as gentlemen with a Newman's passion for the humanistic learning. A recent monthly writes under the caption, 'Who is a gentleman?' thus: "To me, a gentleman is a gentle man. If a man is gentle he is a gentleman, however he may be educated, whatever be his caste or class or social status, however he may eat or drink. His quality of gentleness fully entitles him to the honour of being called a gentleman, and nobody, in my judgment, has the least title to be called a gentleman, whatever be his status, if he lacks the quali-

ty of gentleness. And all this applies to gentlemen", Thus the teacher, the priest, the doctor, the soldier and the trader that come out of the portals of an English University are gentle and characterised by a sense of fair-play and no graduate does anything to affect the *esprit de corps*. The product of the Indian university is nourished on the Darwinian maxim of the survival of the fittest in the struggle for existence. He is in the grips of unrestrained competition, sharp and bitter rivalry and his fortune is in the hands of another who manipulates the dice or runs the race horse.

The Indian politicians are not weary of blaming the English statesman for the kind of education dumped on their countrymen. They lament over the abolition of their ancient schools, the appalling waste of money on the western system of education, its snail-pace progress of literacy and the abnormally high speed of relapse into illiteracy. A return to Gurukula, or to a Vidyapitha like the Sabarmati Asram, or to Tagore's Santiniketan, or to Seventh Adventist's colony that doles out education as part of wages in return for manual labour has been attempted with a show of success here and there in our land.

When we just scratch a little of the shell, we see that the ideal for which these new types brought into being under political stress stand, is in no way different from that of the English system or for the matter of that from any system prevailing in the West. The principle of discrimination is inherent in every system of education in varying degrees. The ruling class is trained to pool together all its resources for its own benefit to the exclusion of all else. Thanks to his education in Great Britain the Englishman deals even justice in India. But his colonial brother or his cousin in the United States of America lives for himself and would not be polluted even by the sight of aliens. Lynching, drugging with opium, segregation and restraint and ruining through gambling are the legal methods to get rid of the unwanted men.

If the Nazi drives out the Jew, it is because he is taught in his school to do it for keeping up his morale. But it is fanaticism pure and simple.

Before the days of the Buddha there were in India universities like Takkasila and long after Buddhism declined in the land of its birth centres of learning on the ancient and indigenous pattern were revived all over the country until they were replaced by the present system of English education. To the great leader of Brahmo Samaj it was a welcome successor and his only regret was that the British Government stinted help to the studies of Sanskrit and Arabic that treasure the sacred teachings of the Hindus and the Muslims. If Macaulay had eschewed religion, he adopted the indigenous system, organised it on an enlarged scale and threw it open for all communities. Admittedly there was no clash of aim and training between the old and the new. The English language came to be exalted to serve the purpose of the ruler and the ruled, by feeding the Government machinery with the required type of material. Except for the fact that for some time certain jobs had not been given to the educated Indian, there was absolutely no difference at all between the ancient Indian system and the imported system in the matter of the tendency to discriminate and to uphold the class distinctions.

The non-Buddhist education aimed at maintaining the *status quo*, which in the language of the Sanatanists meant *varnasrama dharma*. While the Pre-Buddhist educationists confined it to the three classes of the twice-born basing the distinction not on birth but on occupation, the post-Buddhist ones fixed it on birth and put defined limits on the fourth class, Sudra, excluding thereby their unwanted men. The result was that the twice-born could not at their option take up the calling as before of a teacher, or a warrior, or a trader and it gave rise to hereditary professions. Under the non-Buddhist education, the Sudra's entry into these professions was barred and he could not get anywhere the chance of getting the

training. When he learnt it by his self effort and in a stealthy fashion, he had to seek his fortune not in his own home but elsewhere.

(To be continued).

II. Ideal of Buddhist Education.

III. Training methods of Buddhist Education.

IV. Centre of Buddhist Education.

V. Causes of the break-up of Buddhist Education.

Buddhist Education will be dealt with under these five headings.

OXFORD—THEN AND NOW

By S. P. B. MAIS

OXFORD stands alone among English cities. Seen from afar, its main difference is in the number of its towers and spires. It lies low in the Thames Valley and is usually hidden in a veil of mist, and the dreaming spires stand out of that mist in almost ethereal beauty.

The ancient city, ringed by medieval walls that still remain, occupies at most a single square mile. You may still walk on these walls where they enclose the gardens of Merton College and think yourself back in the days of the Civil War, in the early 1600s, when Henrietta Maria, Queen of England, and her ladies waited for Charles I to finish his morning conference with his Commander-in-Chief and nephew, Prince Rupert of the Rhine, at Christ Church College nearby.

None of this has altered. Oxford has borne a charmed life. Those walls are absurdly low, scaleable then as now without ladders, but inexplicably inviolate. The city of shining spires remains, the loveliness of the college gardens remains, sequestered, exquisitely remote, a harmonious combination of flamboyant flowers and English green against a background of crumbling grey Tudor stone.

GLIMPSE OF MIDDLE AGES.

The narrow "twittens", or medieval dark passages leading from college to college, remain, and gaunt, lean, bearded professors of incredible age still sidle along these alley ways from lecture-room to

library, lost in thought. Old dons, like old soldiers, never die. They simply fade away.

Yes—it is still possible, in many parts of the town, to imagine yourself back in the Oxford of the middle ages, the Oxford of Erasmus, Roger Bacon and Duns Scotus, the Oxford where the courtiers "strolled through the garden as the evenings fell."

Even in wartime Oxford carries on her existence as a University. There are over 3,000 undergraduates in residence, and though most of them are in naval, air force or army uniforms, doing short courses in connection with their military training, there are also still academic gowns hurrying on bicycles to and from lectures on subjects as far remote from war as Shakespeare's sonnets or the theory of relativity. For the Arts lectures still continue, though many who attend them are there only for a fleeting moment before going to more bellicose activity. Such subjects may be remote from war—but they are vital for the new world that must be built when that war ends.

Mingling with the scientific undergraduates (reserved from the call-up because of the national importance of their studies) and the young Servicemen on short courses, is a strange variety of other workers.

Lovely young ladies now drive off in motor buses from the gates of a college once the home of earnest young men destined for the Church. They are bound for a house in the neighbouring hills, there to

work in secret on Government jobs that none will ever divulge.

You will see naval officers accompanied by members of the Women's Royal Naval Service disappearing into libraries and museums—and it is not to browse over books and specimens.

STRANGE ACTIVITIES IN COLLEGE.

You would indeed find it difficult to explain the activities that are pursued in many colleges. I am a member of Christ Church. In my college we offer hospitality to the exiled undergraduates of three other colleges. Why are they exiled? Well, one is occupied by officers doing one sort of course and another by officers doing another sort of course, while the young ladies I've mentioned before sleep in the third.

Half of one famous college houses the R.A.F., while the other half carries on with its own complement of undergraduates—and these undergraduates are (except for the medical students) only up for a six months' short course which is in itself part of their naval, military or flying training. Yet in spite of the demands made on them, which includes staying up in vacation to do their part in fire-watching, these boys and girls manage to enjoy university life to the full.

Oxford now is a city of shifting contrasts; undergraduates, dons, Servicemen, Government servants—and, too, industrial workers. For the town is a keypoint for industry. It is only just south of the great industrial centres. It is the meeting-place of four great highways. It is near London. It is on the River Thames. Consequently many industrial leaders have tried to turn it into an industrial centre.

Lord Nuffield, in my time Billy Morris, a cycle agent, now the multi-millionaire philanthropist and owner of Morris works, was first in the field, and owing to his enterprise the whole of the south-east of Oxford beyond the city wall is virtually a modern industrial town.

Other languages, faces formed in other lands, are there too. Oxford has become the most popular evacuation centre for refugees from Czechoslovakia, Poland and the rest of occupied Europe, as well as for Ministries, schools and other establishments from bombed cities in England.

Then, too, the countryside of Britain is one vast barracks and series of airfields, Oxfordshire no less than the rest of England. The men from the airfields and camps within easy distance gravitate into the city for their amusement.

ALL THE RACES OF THE WORLD.

I have often stood on the corner called Carfax (and that name, in this city of ancient and modern, dates back to the Norman French for "Four Ways") where Oxford's High Street and Cornmarket meet. Here are all the races of the world—and most of them in a hurry. The roadway is filled with an endless procession of army lorries, tanks and other vehicles.

Threading their way in and out among these are a great army of cyclists, civil servants, shop assistants, factory workers, school children, wives with shopping baskets, dons and undergraduates, a motley throng.

And all the while, just a stone's throw from that milling crowd, peace and beauty are to be found, as they have been for a thousand years, in the gardens of St. John's College, New College and Worcester and in Addison's Walk. Quietude sleeps on one side of the exquisite 15th century Tower of Magdalen (built in the same year that Christopher Columbus crossed the Atlantic) but on the other, on Magdalen Bridge, is the hurrying, progressive busy life of a city at war.

The many medieval taverns and inns for which Oxford is so famous remain, hard by more modern restaurants. You can still see the University proctors, accompanied by their "bulldogs" (black-coated servants in

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—Sir C. R. Reddy D. Litt. Guntur.

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OXFORD—THEN AND NOW

black bowler hats and rubber soled shoes) prowl there in search of undergraduates who dare to haunt tavern or inn without a cap and gown after dark. For, another contrast, university law and civil law rule side by side in Oxford.

THE ATMOSPHERE OF LEARNING.

I think that the Oxford of to-day, hardly recognisable when compared with the Oxford of 40 years ago, is a livelier, healthier community. It is now in the best sense of the word a university, where men and women of all races, creeds and stations in life meet on common ground.

The ancient buildings have not lost their old appeal. They still stand, the perfect background, giving the beholder a yearning to increase beauty and destroy ugliness. The atmosphere of learning still permeates the whole city; and the desire to know is not restricted to those young men and women who wear an academic gown.

You cannot live in those dark panelled rooms, which have housed so many of Britain's leaders in every sphere of intellectual activity, without sharing their desire to get from Oxford what Oxford exists to give.

And so I think that these young lovelies who now live where the divinity students once worked, the Civil Servants who flit in and out of Queen's and Balliol and Oriel, the soldiers who shake the knocker of Brasenose or stroll on Merton Wall, those workers from Lord Nuffield's factories, those airmen from the nearby airfields, those visitors from the torn centre of Europe, all imbibe something and share some of the secret that none can utter but everyone would like to possess.



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EDITORIAL NOTES

THE Thirty-fourth Session of the Provincial Educational Conference was held on May, 9th-10th and 11th at the Annamalai University, Annamalai Nagar, under the presidency of Sir N. Gopalaswami Aiyangar, Kt., C.S.I., C.I.E. The Conference was opened by Mr. M. Ruthnaswami, C.I.E., Vice-Chancellor, Annamalai University, who referred to the important and far-reaching implications of Mr. Sargent's Report on the reconstitution of education. A representative body of teachers like those assembled at the Conference would give, he was sure, to this important document all the consideration due to it, added to a sense of responsibility towards education which the gathering should possess and the background of experience possessed by most of those assembled.

Rao Bahadur C. S. Srinivasachari, Chairman of the Reception Committee, welcomed the delegates and referred to the Sargent Scheme as a most instructive and timely publication in the revitalisation of national life. The field of education, he said, primarily requires frequent experimenting and enunciation of new ideas with due regard to variations in circumstances of life and economic and social organisation inevitable in a large country. He pointed out how the plan of economic development put forth by the Bombay economists had a programme for educational reconstruction which was only less ambitious than that of the Central Advisory Board; but was equally insistent upon the urgency and value of a vigorous campaign of educational reconstruction. And he explained how this plan was less costly as it took previous account of health and housing measures, of clothing and food standards being raised simultaneously with the raising of the educational level, with a view to creating a healthier breed of children which would obviate the necessity of costly

medical relief and other supplementing sources of health that have been reckoned with as an integral part of the Sargent Scheme. He also pointed out the principal features of Mr. R. A. Butler's Bill for educational reform in Britain which among other improvements raises the upper limit of compulsory education from 14 to 15 for the present and to 16 subsequently, and would supplement it with part-time education in what are to be known as Young People's Colleges. He also pointed attention to Mr. Butler's device of providing religious education in all schools, subject of course to a conscience clause for individual parents by which he expects to steer clear from the dangers inherent in the religious issue.

The Presidential Address of Sir N. Gopalaswami Aiyangar was most comprehensive and rightly attached importance to several phases and aspects of educational reform now in the air. First, he held that the Wardha System of Basic Education has leavened educational thought and administration and has been recognised in an increasing measure in all its essential principles. He referred to his own achievement as the Prime Minister in Kashmir, where the number of Basic Schools was raised to 122 according to a plan of yearly improvement and extension and to the policy of the Kashmir Government to convert in due course all schools into Basic Schools and opined that Basic Education is the only sure foundation on which the edifice of national education can be successfully erected. He remarked: "Basic Education and the introduction and use in Schools of both the Devanagari and the Persian scripts for simple Urdu were among the major satisfactions of my tenure of office in Kashmir. These satisfactions are the more pleasurable to me, now, as both these items of policy will constitute integral parts of the scheme of national education, recommended recently for All India acceptance."

In his own effective way, he held it to be a matter of the greatest urgency that a scheme of educational reconstruction like that of Sargent should be placed in the hands of really national governments both at the centre and in the Provinces. The present Government of India should not however put the plan on the shelf till such time as they should be replaced by national government. But they should finalise this plan according to their lights and they should finally begin to implement the first stages of it even during the period of the war. He says: "My point is merely that for taking decisions on the vital issues raised by a plan of this magnitude and importance and more so for enforcing it, the presence in the seats of power of National Governments commanding the support of all sections of public opinion is an advantage, whose value can be scarcely exaggerated."

Another aspect upon which Sir N. Gopalaswami Aiyangar expatiated in his Address was the necessity that the existing teachers should get absorbed into the new plan and be enabled to work it by a brief but effective period of training in the new methods. They cannot be turned adrift to swell the ranks of the unemployed but must be fitted into the new system and be enabled to continue as teachers in the new schools. One idea which he put forth was that the minimum qualification fixed for teachers may be confined to those who have to be trained for teaching classes VI, VII and VIII of the Basic School; and for teachers who have to be trained for teaching classes I to V, it may be enough in the present circumstances to fix the minimum at the possession of a Leaving Certificate of the Basic School with the full complement of eight classes. The salary scale for this last class of teachers could be fixed at a lower level. This idea, however, may not be entirely acceptable to those who believe in an efficient reform and elevation of the teachers' position. Sir N. Gopalaswami Aiyangar urged that 15 years must be the time limit to reach the objective of universal compulsory education and

pointed out that Russia did it in 13 years after the revolution. "The policy should be, as in Russia, to open a planned number of schools every year with due regard to this target and declare education compulsory in those districts or parts of districts in which a sufficient number of schools have been established. Even after increasing the flow of trained teachers in the manner suggested already by me, it is, however, not unlikely that the number of trained teachers available for the schools opened might fall short of what, under ideal conditions, might be regarded as adequate for catering to the greatly increased strengths of pupils under compulsion. This difficulty is present in Russia even to-day and many of the schools there have to work in two shifts, some of the children attending school in the morning and some in the afternoon. I can see no reason why for a temporary period India should not follow suit."

According to the President, one of the fundamentals of the Wardha Scheme was

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that Basic Education was in content to be equivalent to both elementary and secondary education. But this fundamental idea has not been given effect to in the Sargent Scheme, which provides for an additional schooling for two or three years before the pupil could attain to the Matriculation level. He also criticised the acceptance of the idea embodied in the Sargent Scheme, segregating the junior and senior Basic Schools with a selective test at the eleventh year for pupils. He held that there should not be separate junior and senior Basic Schools, each with its separate organisation and staff, but there should be only a single school with a single headmaster divided into a junior section of five classes and a senior section of three classes and also there should be no Middle School section in a High School which should consist only of the three or more post basic classes for boys and girls above 14.

Very great importance was attached by the President to adult education and he criticised the Madras Government for its scepticism as to the need for educating uneducated adults because their average expectation of life was poor and also on the ground that the funds spent on attempting to educate the adults were a waste of money. The following words of his are pregnant with great national importance:—

"Three considerations emphasise the paramount urgency of liquidating the illiteracy of the adult in the quickest possible time. These are: (a) Envisaging as we do a free democratic India in the post-war period, it is incumbent on those in power now to make every possible member of the State, particularly those who have passed the age of majority and will be called upon to exercise the vote—an effective and efficient citizen in order to give reality to the ideal of democracy (b) Literacy at least is essential to all adults to be able to discharge this duty and this can be acquired by adults within a much shorter period than will be required for making all children pass through a course of basic education for eight years.

(c) The education of adults in advance in this way will be a powerful force in accelerating the introduction of universal compulsion as soon as the preliminary planning and preparatory work is completed.

"By literacy in this connection I mean what the Report has clearly indicated, namely, not merely the three R's, but also some elementary instruction related to the adult's vocation and some general knowledge of civics, economics, history, geography and hygiene. Twenty-five years from now for the liquidation of illiteracy is too long a period. I have suggested a target of 15 years for the introduction of universal compulsion. Our ambition should be to achieve practically universal adult literacy within half that time." He then referred to the Russian achievement in liquidating mass illiteracy by overcoming numerous obstacles similar to those that confront India to-day. "Every device of persuasion and command was used in the literacy campaigns of the Soviets; all the machinery of social life was brought into use to organise adult education. The schools became the centres of communal activity in the villages; the granting of social benefits in some districts, became conditional on school attendance.

"Behind the Russian drive were urges—Revolution, Party, Leadership, Soviet economy—which are lacking in this country. All the same it need not be impossible to achieve our objective. The State should not merely, as the Report insists, accept the primary responsibility of tackling the problem of adult education. It should enthuse the nation by means of a plan which will promise reasonably quick results and initiate and sustain a drive itself with the nation's leaders actively co-operating with it. The absence of National Governments is a handicap, but they should be installed in power without further loss of time."

Regarding Adult Education, according to the President, the twin objects should be not only to make illiterate adults literate within as short a time as possible, but also to pro-

vide further facilities for education to adults who have received some training already. The age range for illiterate adults can be fixed as between 17 and 40 while those above 40 might seek admission at their option, while Government should have power to declare and enforce compulsion in respect of adults upto the age of 40. The view was expressed by him that it should be possible to conscript nearly half the number of teachers now serving in existing schools for giving further education to already partially literate adults; and the number to be tackled with was fixed at a crore per year for making the illiterate adults literate.

Regarding the financing of the schemes, it would be good, so the President suggested, for the Government of India to earmark at least 100 crores which would be about a fourth of the balance of unspent loan money at their disposal, as an adult education fund; and this fund should be enough not only to finance all the expenditure on adult education during the target period, but also the expenditure on improving the literacy of the adults. The various details of the utilisation of this fund are interesting.

As has been remarked elsewhere, the President's opinion that some of the maxima and minima of rates of remuneration to teachers under the Sargent scheme undoubtedly err on the generous side will not be shared by many, particularly by the sympathisers of the plight of teachers in the lower ranks, nor will his idea of remunerating teachers for over-work as in factories be generally acceptable to many thinkers.

Prof. M. S. Sundaram, Education Officer to the Government of India, who was specially deputed to explain the implications and

details of the Sargent Scheme tried to justify the selection of pupils at the age of 11 plus, for High Schools as having been proposed not on any arbitrary basis but after thorough study and experiment. He justified this suggestion on the analogue of the English Education Bill, which has planned universal compulsory secondary education and has retained the basic idea of selecting pupils for the three different types of High Schools at the age of 11 plus. He maintained that if it should be contended that basic education would become an inferior type of instruction, because of the selection of a better type of pupils for High Schools in the middle of the basic stage, the only alternative would be to plan for free universal secondary education on the English model.

One of the vital aspects of the Sargent Scheme, it was explained, is the proposal for comprehensive technical education with a view to increase the potential wealth of the country in the post-war period and including the junior technical and industrial school, the technical high school and the senior technological institute or polytechnic. Again, the Report contended that it was the moral obligation of the State to undertake adult education and one main reason was that in order that adults should realise the value of education for their children they must themselves be made to realise the value of opportunities which they had lost in their youth. Compulsory education for children would be most bitterly opposed by the illiterate mass of parents. He also pointed out that the main problem of securing more than two millions of qualified teachers would be the central hurdle for the scheme to overcome

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and if they should be secured and made available in a shorter period than that suggested, the only method should be to adopt the Russian system of conscripting teachers. The question of privileged schools was also discussed. But the State would not pay in their case more than what was legitimately due according to *per capita* expenditure per pupil in any type of State School. The additional expenditure that might be necessary would have to be met by the organisers of such schools, who however should not be penalised. An interesting factor visualised in the scheme was that the expenditure per pupil for giving elementary education would under the proposed scheme be Rs. 31-14, whereas at present it is Rs. 7-12.

In China at present it was Rs. 13-8 and in England about Rs. 20-4-0. The expenditure per head of the population on education is now Rs. 0-8-9 per annum, while under the proposed scheme it would be Rs. 10-0.

We may note that among the resolutions

passed at the Conference, one urged on the Government that without prejudice to future recommendations, immediate effect should be given to the modifications suggested by the South India Teachers' Union regarding service contract. The Conference demanded, in the interests of sound education, a definite proportion of appointments in the Inspectorate for teachers in non-government institutions and requested the Government to remove certain defects in the panel system for appointment of Headmasters of high schools under local bodies. It urged on the Government that secondary grade trained teachers and higher elementary school teachers be allowed to appear for the L.T. and Secondary Grade examinations respectively, without producing attendance certificates. The Conference finally appealed to the Government to take steps towards relieving the acute distress of elementary school teachers in North Malabar in procuring essential foodgrains.

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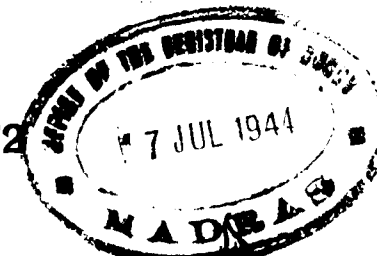
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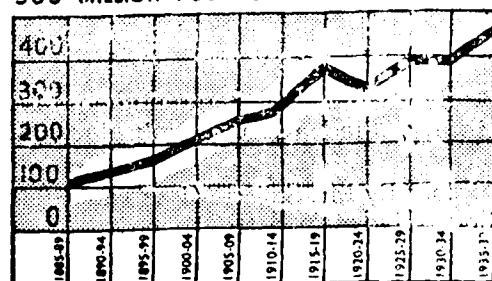
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The Educational Review

A MONTHLY RECORD FOR INDIA

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No. 6

CAN HISTORY TEACHERS HELP ACHIEVE INDIAN NATIONAL UNITY?

BY SRI MANTHIRPRAGADA RAMA RAO, M.A., B.ED. *Parlakimeti, Orissa*

It is said that through the study of history we can join the wisdom of Solomon to the counsel of Socrates. But under our present educational system the study of history and its teaching signally fail to make us any the wiser. The significance of historical facts and the progressive undercurrents are completely neglected, or, not sufficiently stressed. For instance, in the history of our own country there are many historical facts and developments whose meaning is sadly left uncommunicated. As a result of this many misconceptions of a very great magnitude are in the air for a long time. They have been doing a lot of harm to the people of India and their progress. So, the history teacher has an important mission. We shall now consider a few misconceptions by the removal of which history teachers can help achieve Indian national unity and progress.

It is often contended by vested interests that India is a vast country containing many races and religions, and so in the very nature of things India cannot be welded into a single nation. A correct reading of Indian history will clearly show that no statement can be as incorrect and mischievous as this. Of course, people of different races and cultures have poured down into

India from times immemorial. They were the Aryans, the Sakas, the Kushans and the Muslims. But once they settled in India there came about a surprising assimilation. The incoming people largely followed the customs in India. The admixture of races gave rise to a sense of fundamental unity which is very vivid and persistent. Europeans live together in a geographical area of almost the same size as India. But the innumerable wars which have disgraced European history clearly indicate that the inhabitants of Europe are very far from being imbued with the sense of unity which distinguishes the people of India. It is an indisputable fact that in spite of colour, caste and creed every Indian looks upon all other Indians as his fellow-countrymen. Every Indian cherishes India as his dear motherland. Thus the much-advertised theory of racial diversity, with its sinister motive of keeping India divided for ever, falls to the ground. There is really unity in the apparent diversity.

Let us turn our attention to the shining examples of countries enjoying unity in spite of diversities. The U.S.A. is composed of no one race, faith, or cultural heritage. It is a grouping of thirty people of diverse religious, historical and cultural back-

grounds. Yet, the U.S.A. is united in the cause of their freedom. In the history of our own times we find the U.S.S.R., a very vast country with a very large number of nationalities once warring with one another for mutual destruction, but now living in peace, despite differences of race, language, creed and culture. China is another instance, where the Chinese and the Muslims live and work for the prosperity of their country. They know nothing like the sinister two nations theory. In the light of these marvellous achievements one wonders why it should not be possible for Indians to live together and work together for their common good. On the other hand, the situation is much more encouraging, since there is a real unity in apparent diversity. Even Britishers from the time of their contact with India till to-day in the person of Lord Wavell have unequivocally declared that India is geographically one and indivisible. Says Vincent Smith, a British historian: "India, encircled as she is by seas and mountains, is indisputably a geographical unit....." Here I may draw the attention of the readers to the small but precious look, "The Fundamental Unity of India" by Radhakumud Mukherji, which gives valuable and convincing evidence of the geographical and cultural unity of India.

So, all that has to be done is that the undeniable fact of geographical and cultural unity of India has to be constantly rubbed in. History, with all possible evidence, must be made to reveal it to every one. Then and then only can India become strong and united.

At the present day the most harassing impediment to unity and progress is the communal bogey, the alleged Hindu-Muslim antagonism. The duty of every history teacher is to study and analyse the true nature of the problem from the very beginning so that people may not be led away by the falsehood of cunning propagandists.

Let us now analyse the nature of the Muslims' attacks on India. Take the Arab invasion of Sind which took place in 712 A.D. It was purely for commercial reasons. What was the motive of Ghazni's invasion of India? It was the greed of gold. What, again, was the motive force for Ghori's invasion? It was the lust of political power and wealth. Why did Babar invade India? It was the pressure from central Asia, as in the case of the Aryans, which drove Babar into India. The crystal-clear evidence of these facts should convince even the meanest minds that *the Hindu-Muslim struggle was only for political power and economic supremacy. It was not at all a fight on religious and communal grounds.* The problem remains the same to-day. *Indeed there is no religious animosity. It is not inherent.*

What followed the success of Muslims in power politics? They ruled over India for a long time. Thus politically it was a Muslim victory. But happily in the intellectual and spiritual spheres there resulted a veritable co-operation and synthesis. Let us now see how the surprising development took place. The Mughals were invaders and Muslims. Nonetheless, they very rapidly became Indianised. They learnt to follow a liberal and tolerant policy towards their Hindu subjects. Babar's last advice to his son was indeed a great progressive move in the Hindu-Muslim relations. As befits a true lover of India, he asked his son to treat India as his motherland. And his son and grandsons did regard India as their home and identified themselves with the Indian people. Sher Shah proclaimed peace and goodwill between Hindus and Muslims as the basis for his government. Akbar was inspired to make a nation and a nationality out of the people of India. He took delight in the synthesis of religions and cultures and tried to fuse the two races into one and thus pave the way to real unity. He put it into practice by encouraging the Hindus. Under Shah Jehan the unity of India became a visible fact, symbolized by

the dazzling beauty of his architectural creations. Thus, in white marble Shah Jehan manifested his pride in the Indian soil and the Indian people. The Taj is an immortal symbol of unity. A strong and steady current of brotherhood was started when this angelic structure was raised on this noble earth. It makes us forget, at least as long as we see it or think of it, all our jealousies, bickerings and narrow communal feelings. Shah Jehan built modern Delhi. He made the peacock throne. In all this Shah Jehan proved the monarch, not of one section or community, but of all his Indian subjects. Such a toleration and cooperation in all spheres should be the guiding principle of every one.

Now we shall examine the synthesis of the two religions and cultures. The Muslims introduced a new spirit into Hindu society. They laid stress on the Unity or Oneness of God. This concept, of course, was not unknown to Hindus. But its emphatic assertion in Islam had a great effect on teachers like Namadeva, Ramanand, Kabir and Nanak in whom we see a happy blending of Hindu and Muslim creeds, which resulted in the Bhakti cult.

The Mughals displayed high ideals of culture. Music, poetry and painting were cultivated even by sanguinary military leaders. The beautiful buildings—Kutb Minar and the Taj Mahal—could not be the work of mere barbarians. Toleration, peace and plenty influenced art and the result was the fusion of Indian and Persian traditions in the variety of colour and structure. The Mughal buildings show a curious but harmonious combination of the massiveness and strength of the Indian tradition and the romantic glitter and extraordinary decoration of the Persian style. In the field of music also Hindus and Muslims borrowed ideas from each other. This fusion led to the evolution of

Hindusthani music. This unifying tendency can be seen even in literature. A new language compounded of the languages of the Persian *Shah Numa* and the Hindi *Ramayana* gave birth to another popular language called Urdu.

The cooperation and synthesis had been so splendidly thorough and thoroughly splendid that it exacted the full-throated praise of C.E.M. Joad as under: "It is a fact that India's special gift to mankind has been the ability and willingness of Indians to effect a synthesis of many different elements both of thoughts and of peoples, to create, in fact, unity out of diversity." This unifying tendency "animates the religious teachings of Indian teachers and thinkers of all ages———. There has rarely been a period in India's history when there have not been multitudes of Indians advocating the practice of non-violence and putting in the forefront of their lives the ideals of toleration and unity."

To-day, in spite of a deliberate attempt at fostering an extra-territorial patriotism among Muslims, in spite of the unhappy contention that the Muslims are a separate nation, a large section of Indian Muslims identify themselves as Indians first and last and treat India as their motherland. This indicates bright prospects in the future.

We have to understand sufficiently well that it was by the alienation of the native races that the Mughal Empire fell. We have to steadily follow the example set by the Mughals in achieving a certain cooperation and cohesion, a comingling of the two races and cultures. The strength of the U.S.A. and the U.S.S.R. lies in such a fusion. Everyone of us must feel this. If these truths are communicated widely and well, we can hope to achieve unity and progress.

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POST-WAR EDUCATION IN INDIA

By SRI T. V. VENKATESWARA IYER, B.A., B.T. *Cochin Educational Service*

EDUCATION presents itself as a post-war problem and is one of the most urgent of problems. Freedom from ignorance is the most necessary of the freedoms for the world. The other freedoms would not be of much use unless freedom from ignorance is secured. The removal of illiteracy would make profound changes in human life and would release hidden forces that would contribute to progress. Sir S. Radhakrishnan urges that education should have priority among schemes of reconstruction and says that social security, communications, health, and sanitation are all important, but education which was concerned with the making of "Man" was the most important. It is a pleasure to know that in his address to the Central Legislature His Excellency the Viceroy remarked that "the vital matters of health and education will not be allowed to stand still."

A scientist was once asked what the use of a new invention (an induction coil) was. The reply was that it would make great changes in life. It placed reservoirs of energy at the disposal of man and helped him to do works of great magnitude. The case of education is similar. It is the function of the teaching profession to supplement the freedom from ignorance which is the fundamental basis of all post-war reconstruction. This would involve extensive financial outlay and a huge expenditure which the state alone can meet with success. Dr. Lakshmanaswami Mudaliar, Vice-chancellor of the Madras University, makes a sound proposition when he suggests that the Government should not be content with merely making scanty provisions from its current revenues but should boldly launch a long term programme with adequate financial backing. The expense involved should be no criterion in the war against illiteracy just as finance is no consideration in waging

a war of arms. Both are equally important for the preservation of human values and both should be treated alike for purposes of essential human happiness and progress. Any investment on a subject of such vital importance cannot be considered a waste. Dr. Mudaliar says that it would be beneficial in its ultimate effect, as the initial capital outlay on schemes like the Mettur Project, the Pykara and the Kannambadi Dam. The returns from these schemes justified the expenditure. Education is likewise a scheme worthy of large scale financial investment as the returns would likewise be enormously beneficial.

The potential abilities of a child not developed properly are a colossal loss to the country. This can be prevented only if the teacher is kept above want like the members of the other departments. There is therefore an urgent need for improving the pay of the teachers so as to keep them above physical wants. Unless the status of teachers is improved the state cannot do justice to its duty of educating the masses satisfactorily. "A half baked teacher is as dangerous to a child's mental make-up as half cooked food is harmful to its digestive mechanism." The present day wages are far below the optimum level and call for immediate revision and enhancement. Dr. Mudaliar remarked: "The primary teacher is now paid a wage which a gardener or a mechanical labourer would not accept."

Indians returning from war would not accept the old conditions of life and would set about securing a higher standard of education for their children. Already Indians engaged in war work overseas are having their children and other close relatives sent to schools and colleges. They have realized that it is the brain and not the brawn that count in fighting. A man faced

danger not because he was very bulky or very tall, but because he had the will and nerve for it. There is a phenomenal rush for admission into schools and colleges this year. The people have more money in their hands than formerly and are putting it into use by sending their children to schools and colleges. This is a development on which they could congratulate themselves.

The post-war world would be a technical world. Their education should be a secure foundation for building up of a technical civilization. From the beginning scientific bias is to be given to education. Compulsory universal education would become the order of the day, not only literary but also technical, each supplementing the other. The post-war education would be one in which the freedoms could thrive and people would be able to live a life worthy of human destiny. Whether we like it or not India like other countries is heading for a new social order after the war. What that order will be, no one can foresee, but perhaps it will be as the teachers make it. Vast changes have been taking place in India since the war began and they are going to accelerate their pace during the next few years and India will have to pass through very difficult stages. The larger a country, the greater the diversity and this is true in India. The task of all educated men and women will be to see how they can get some kind of spiritual unity out of this diversity. Political unity may not be possible all on a sudden, but religious and economic unity in which all classes, all religions and all communities should contribute, is possible.

Sir S. Radhakrishnan pleads for well planned and vigorous economic expansion and development of public health. One of the main problems is to raise the standard of living of the masses. Greater attention should be devoted to economic problems than to politics. There must be the establishment of heavy and key industries. The annual income in India from industries is estimated at Rs. 15/- per

head of population as against Rs. 800/- in the United Kingdom and Rs. 1000/- in the U. S. A. In these days the ideal of internationalism is trying to replace that of nationalism and there is everywhere a demand for moral and economic regeneration. The federation of man is an inescapable fact to-day. They would have to face profound changes, new ideals, new forces, and a new sense of international interdependence which would come as a result of the war. Mr. Bernard Shaw insists on the dependence of all nations on one another. The wave of democracy is sweeping all over the world and there must be equal opportunities for educational and cultural development. There is talent in our country which could profitably be utilized in shaping reconstruction. In this land of ours talent of a high order is running to waste for lack of opportunities. If proper care had been paid, there would have been many more Ramans and Radhakrishnans.

We must become more rational. We must change our philosophy of life and our education. Bertrand Russel says: "The remedy does not lie in anything heroically cataclysmic, but in the efforts of individuals towards a more sane and balanced view of our relations to our neighbours and to the world." Sir M. Visweswaraya says: "India has still to learn that it is better to have a small well-trained prosperous population than to have millions of half-starved inefficient people retarding the progress of their country by their dead weight." Mr. Sargent's scheme gives a comprehensive scheme of education for all stages from childhood to maturity. It attempts to make the educational system harmonise to the community and is a long-term national enterprise. The need for a vocational bias in our educational system has been long recognised. The Wardha scheme has all the qualifications called for and can be adopted with slight modifications.

"India when she would attain Independence in future would have great opportuni-

ties for shaping her destinies as she wished of duty in that they have neglected the and posterity, should not say that their education of the masses." elders had been guilty of a grave dereliction

A PSYCHOLOGICAL STUDY

By SRI M. V. SARMA, B. Sc., L. T.

GREAT mathematicians break their heads to find the fourth dimension, statisticians worry their heads to find the number of persons that die every minute of tuberculosis, and here is a poor school master who has spent some energy in making the following psychological study. It will be not only curious and interesting, but also a novel and a useful study.

"The child is the father of the man." The school is the factory where the future citizens are moulded. The teacher has his important part in the moulding. The school is the best avenue for the study of human nature for different grades of boys, both intellectual and social, assemble there. It is in the fitness of things that the teacher, a psychologist, should make a study of his pupils. The examination hall is the best suited place because the teacher is then relieved of his monotonous humdrum routine. But here also he is inflicted punishment akin to solitary confinement. He should not talk to his co-superintendent, nor could he skip over interesting pages of Mary Corelli or the exciting columns of the 'Hindu' or the humorous pages of the 'Ananda Vikatan' lest his disciples should take to copying. Unfortunately the teacher is not a melancholic to be sitting and moping all the three hours. It is a tedious and monotonous business to be sitting and watching like an orang outang (without talking) the turning of the heads of the mischievous boys for copying. It can be better experienced than explained.

These long tedious hours were usefully spent by the author in collecting the data. The information was gathered in an

examination hall, where 76 students of VI Form in a mofussil school were answering.

Students with tuft	...	24
" " crops	...	48
" midway	...	4
" with coats	...	6
" " shirts alone	...	70
" coloured shirts	...	34
" fountain pens	...	60
" mottle coloured pens	...	44
" head dress and tie	...	nil
" clean dhotis	...	12
" left-hander	...	1
" with striped shirts	...	26
" full arm "	...	25
" half arm "	...	51
" caste marks	...	16
" Crementz buttons	...	36
" rings & bangles	...	5
" ear rings	...	12
" shorts	...	3
" wrist watches	...	3
" well combed hair	...	9
" silk shirts	...	9

CONCLUSIONS

Out of 76 boys more than two thirds of the boys have cropped heads to show how Western civilization has gone into the interior. The fact that 70 out of 76 have only shirts proves that the modern boy realises that the coat is unnecessary in the country and that the minimum dress will do. 50 plain shirts as against 26 striped will only show how simplicity is becoming the fashion. Only 16 have taken pains to put on caste marks and the others think it futile to waste their time and spoil their face.

They realise that it is unimportant. Fountain pens have become very popular and the mottle coloured are preferred to the black. Persons with rings and ear rings are negligibly small in number showing the hatred of the present day boy for jewellery. 50% of the boys have Gremontz and only 50% have realised that it is futile to waste money on useless and unnecessary things and wear country buttons and encourage swadeshi. Half hand shirts are in the majority, which fact tells us of the economy and simplicity which are becoming prominent in the fashionable dress of the day. Not a single boy has the head dress or the tie in the neck. This will show how our boys have realised the unimportance of these cumbersome things for our Indian conditions. Only three have come in shorts and that tells us how the mania for bifurcated garments is gone. The indifference of the boys in the matter of dress and combing hair could very well be seen from the small number that have come neat.

Summing up the whole, the data will show that the tendency of the present day students is to appear in simple dhoti, a half shirt and with a mottle coloured fountain pen, without the pomp of the navy blue suit, serge coat, and the felt cap. He does not care to distinguish himself by putting on caste marks. Double cuffs and ordinary collars have become obsolete giving place to tennis collar and half arm (Polo collar too). In short simplicity in dress is considered a fashion. It will be a welcome change to cut short dress and become simple. But "retrenchment" in hair and caste marks may pain and wound the feelings of the old orthodox Hindus. The tide goes that way and who can prevent it?

The teacher has to simply watch and draw conclusions of his own and he cannot do anything more, for his motto like Wordsworth's brook's is

"Men may come and Men may go
But I am the same for ever."



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THE VANISHED GLORY

By DR. (Miss) P. C. DHARMA M.A., L.T., D. Litt., Benares Hindu University

NEVER in the long annals of world history has there been an industrial record so splendid as that of India. Her native genius expressed itself in the various arts and crafts, the excellence of which has remained unsurpassed. The exquisite workmanship of her craftsmen has always been the wonder of all succeeding ages, and the marvellously woven tissues and sumptuously wrought apparel her immortal glories. In India all articles were hand wrought and everything from the cheapest toy to the beautiful shawls of Kashmir was therefore a work of art. It was a decorative art with a crystallised tradition.

India was famous for her wealth and industries even when the west of Europe—the cradle of the modern industrial system—was in barbaric isolation. At a time when the west of Europe was inhabited by painted savages, the Indian people were clothed from head to foot in fabrics par excellence—products of the Indian loom. Even before London was known in history, India was well known as an industrial centre. "The skill of the Indian," says Prof. Weber, "in the production of delicate woven fabrics, in the mixing of colours, the working of metals and precious stones, the preparation of essences and in all manner of technical arts has from early times enjoyed a world wide celebrity." As pointed out by Murray, "Indian fabrics, the most beautiful that human art has anywhere produced, were sought by merchants at the expense of the greatest toils and dangers."

The urban industry consisted of fine textiles, necessities of life, and luxury goods. The well known industries of the past were the muslins of Dacca; painted lac-ware of Hyderabad (Sind); ivory carving of Murshidabad; shell bracelets of Dacca; calicoes of Lucknow, Ahmedabad and Masulipatam; gold brocades of Benares;

silk embroideries of Delhi and Agra, shawls and carpets of Kashmir and Amritsar, and embroidered velvets of Lucknow, Aurangabad and Hyderabad; painted wood work of Bombay, sandalwood carving of Mysore, lac coloured metal work of Moradabad, brass, marble and enamel work of Jaipur, silver filigree work of Cuttack, inlaid marble work of Agra, and perfumery of Gazipur and Jaunpur. The iron industry had also attained a high level of progress as shown by the famous cast iron pillar near Delhi. Besides these, highly wrought steel, excellent porcelain, cutlery, paper and dyed chintzes were also manufactured. "Weaving was the national industry of the people, and spinning was the pursuit of millions of women."

The chief centres of the cotton industry were Dacca, Lucknow, Nagpur, Ahmedabad and Madura, while the woollen industry flourished at Kashmir and the Punjab. The metal industries were carried on all over India from Tanjore in the south to Benares in the north.

Many a foreign traveller has paid glowing tributes to the industries that flourished.

The Greek travellers, the author of the "Periplus of the Erythrean sea" and Arrian bear witness to India's industrial record in the past. Megasthenes, while describing the Indian goods, says that "their robes are worked in gold and ornamented with various stones, and they wore also flowered garments of the finest muslin." Marco Polo, the Italian traveller, has lavished praise while writing about the embroidered leather-work of Guzerat. "They also work here beautiful mats in red and blue leather, exquisitely inlaid with figures of birds and beasts, and skilfully embroidered with gold and silver.....They are marvellously beautiful things, they are used by the

Saracens to sleep upon, and capital they are for that purpose."

Terry in his 'Voyage to the East Indies' gives a glorious account of the varied arts and crafts in India.

From Arrian we infer that the cotton goods were exported in his time from India to all parts of the Arabian and East African coasts. India had extensive trade with Babylon, Egypt and Greece. Egyptian mummies dating from 2000 B.C. have been found swathed in Indian muslin of the finest quality. The coloured robes in Egyptian monuments with zig zag stripes show the characteristic ways of dyeing cloth in India.

Dacca muslin was known to the Greeks under the familiar name of 'Gangetika.' Rome consumed Indian manufactures on the largest scale. "The gossamer muslins of Dacca, the beautiful shawls of Kashmir and the brocaded silks of Delhi adorned the proudest beauties at the courts of the Caesars." The Portuguese gave the name of 'pintadoes' to the chintzes of India when they first saw them at Calicut.

The once celebrated Dacca is now almost a thing of the past. The poetic names given to those rare muslins like 'abrawan' (running water), 'baft thawa' (woven air), 'subhanam' (evening dew), convey to the reader the exquisite fineness and delicacy of such muslins. The 'subhanam' muslin, when laid wet on the grass, became invisible and indistinguishable from the evening dew. The 'abrawan' or running water became invisible in water. These fine muslins were classed as 'mulmul khas' or king's muslins.

In the time of Jehangir, Dacca muslin could be manufactured 15 yards long and one yard broad, weighing only 900 grains. The three pieces of muslin 20 yds. in length and one yard in breadth presented to the Prince of Wales in 1880 weighed only 3½ ounces each. So fine was the muslin produced in those days, that a whole piece could pass through a finger ring. The

transparency of the Dacca muslin is well brought out by the anecdote of Aurangzebe and his daughter. While rebuked by Aurangzebe for being clad in the thin stuff, the daughter displayed to her father the several layers into which the muslin had been folded.

India was probably the first of all the countries to perfect weaving. Weaving is frequently alluded to in the *Vedas*. Mention is made in the *Yajur-veda* of gold cloth or brocade. In the epics, cotton, silk, and wollen stuffs are frequently mentioned.

Fine weaving was probably introduced into Assyria and Egypt from India, and carried to southern Europe by the Phoenicians. The in-weaving of gold with cotton was common in India, Egypt, Assyria, Babylonia and Phoenicia.

Cotton was first introduced into south-eastern Europe in the 13th century, where it was first used in the manufacture of paper. It passed from there into the low countries and from thence to England in the 17th century.

The manufacture of coloured silk was probably introduced into India from China. There is reference to silk in the *Ramayana*. In the *Mahabharata* silk and silk-worms are mentioned among the tributes brought to Yudhishtira by 'Chinas,' 'Hunas' etc. Whatever might have been the origin of silk manufacture, it is quite clear that silk goods were produced in India. The term 'kincob' was used to signify the highly ornamented gold or silver wrought silk brocades of Murshedabad, Benares and Ahmedabad.

The successive waves of foreign conquests which commenced from the 11th century must have generally hampered the development of Indian industries for sometime. From the 'Aiyini Akbari' of Abul Fazl, we learn that the Moghul emperors maintained in their royal karkhanas or workshops skilled workmen from every part of India. The workmen were rewarded accord-

ing to their individual merits and given regular salaries. They received a present and an increase of salary for very fine work turned out. Their transmitted skill was hereditary. The goods produced were so excellent that India had practically the monopoly of the world's markets.

The Emperor was very fond of woollen stuffs, particularly shawls, and the 'Aiyini Akbari' gives a list of all the varieties made in the palace which were classified according to the date of manufacture, value, colour and weight. There was a vast establishment of jewellers, inlayers in gold, silver, crystal and cornelian, damascene workers chiefly for ornamenting arms, enamellers, plain workers in gold and silver, makers of gold and silver lace, engravers and other artists.

It was these industries which lured the traders of Europe to India. England having at this time few things to export, her trade with India was confined to the import of Indian manufactures. When the East India Company imported Indian silks and cotton goods, a great deal of exasperation was felt by the home manufacturers. In vain did Manchester attempt to compete on fair free trade principles with the printed calicoes of India, and gradually Indian chintz became so generally worn in England to the detriment of their own manufacture, that it excited popular feeling. In 1700, England passed the law by which Indian silk and cotton goods were shut out from her market. In 1721, the use of Indian printed calico was forbidden.

The attitude of the home government, the commercial policy of the East India Company, and other economic causes like the

Industrial Revolution led to the gradual decadence of the Indian handicrafts.

The once celebrated handicrafts are now past glories. The native skill and originality have been completely destroyed by the impact of industrial civilization.

Of late years, these handicraftsmen for the sake of whose work, the whole world has been ceaselessly pouring its bullion for 3000 years into India, are now being gathered in the colossal mills of Bombay where they drudge for tempting wages. The hereditary skill which the training of countless generations had developed to such perfection exists no more. The workman to-day is no more intellectually or morally responsible for the production of the goods than "the grinder of a barrel organ for the tunes turned out of it."

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THE TEACHING OF ENGLISH IN SECONDARY SCHOOLS

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

I. PRONUNCIATION

FOREIGNERS are apt to be misguided by by spelling in the pronunciation of English words;—burg (buro), clothes (Kloz), southern (sudhen), kiln (kiln or kil), indict (indit), beauty (buti) victuals (vitlz), either and neither (idhe), nidhe, but ei is sounded as a in rein, heinous, rein, weight. 'Says, saith, said' are pronounced 'sez, seth, sed' respectively; bitten is pronounced bitn, must n't (mus nt), bury (beri) poor (poce). The pupil should be warned not to pronounce length, and strength omitting the g sound. Us and bus should be pronounced with the hissing sound of s; heaven and seven are pronounced as monosyllables. Often and soften are pronounced 'ofn' and 'sofn' respectively. Bustle and muscle are pronounced with the hissing or voiceless sound of s and not with that of the voiced z. The middle i in medicine and venison is slurred over. Towards is pronounced as a monosyllable and rhymes with boards. The sound of oo in the following words is short:—book, brook, cook, crook; foot, good, hood, look, nook, rook, soot, took, wood. Pupils may be required to make out a list of words in which the oo has a long sound. Such exercises need not be practised in special classes; they may be done in the course of the English lesson itself. Similarly exercises in the utterance of the different sounds of vowel-combinations or diphthongs may be practised by the pupil; ea, eo, eu, ei; ai, au, oa, ou. Likewise, two combinations of consonantal sounds uttered differently may have their turn.

II. IDIOMS AND USAGES

The girl is the rose of the village. The word rose means 'the most beautiful girl'. The wounded soldier under treatment in the hospital pulled through (recovered). To make a move is incorrectly used in the sense

of 'to say good-bye' or 'to take leave.' The phrase is used in the sense of 'to change one's place or abode.' The lie was nailed to the counter (exposed). The origin of the phrase needs to be explained there and then. Bankers formerly nailed false coins to their counter or table in order to prevent their circulation. Some families in Madras, during the recent evacuation, cleared out lock, stock, and barrel. The phrase means 'with all their belongings leaving nothing behind'. In teaching such expressions the teacher must note that it should be done in suitable contexts or when need arises, by way of impressing a collocation or idiom in the course of an English lesson. For example, in explaining the collocation bag and baggage in the sentence 'Several families left Madras bag and baggage,' the phrase 'lock, stock, and barrel' may be brought in and explained by way of impressing the idea. Similarly, the teacher in explaining the phrase in 'His plans fell to the ground' may introduce the phrase 'to break down' or 'to fall through.' The teacher will hit the right nail on the head, if he explains the phrase 'bete noir' by introducing its parallel 'a red rag.' Incidentally the pronunciation of the French phrase (bat nwahr) should be taught. The teacher however will find it worth his while to explain difficult idioms to advanced pupils, say pupils of V and VI Forms.

III. COMMONPLACE COMPARISONS

When a thing agrees with another in some or all respects, we conclude that they resemble each other or that they are similar in certain respects. Rama is a lion, when expanded becomes 'Rama is as brave as a lion.' Here the quality of bravery is common to the objects compared. You are like a fish out of water = You are uncomfortably placed or placed amidst uncongenial surroundings. The sentence may be trans-

formed metaphorically into 'you are a fish out of water.' Comparison of one thing with another is in vogue in daily conversation. We say, he is *as busy as a bee*; the matter is *as clear as day*; the water is *as cold as ice*; the night is *dark as pitch*; his failure is *a dead certainty*; she is dead *as a door-nail*; they were happy *as the day is long*; the servant is *hungry as a hunter*; he spent a cool four thousand on his daughter's marriage; his heart is *hard as flint*; the cake is *brittle as glass*; the matter is *dry as dust*; Even in distress he does not lose heart; he is *cool as cucumber*; he is *poor as Lazarus*, or *as a church mouse*; the boy is *mute as a fish*; the sentence was made *plain as a pike-staff*; the boy is *silly as a goose*; he was *steady as a rock* and would yield to no temptation. The man was *weak as water*. The boy fell into the pool and came out *wet as a drowned rat*. My cloth is *white as snow*; the boy is *tall as a poplar or a maypole*. When he heard the news of his loss, he *trembled like an aspen leaf*.

Such commonplace comparisons may be taught in the middle and high school stages; but the teacher will note that comparisons involving allusions to classics should be postponed to the high school stage. Commonplace expressions should be graded so as to suit the capacity of the pupils and should be of varying difficulty, and the teaching of them should be spread over several classes and not be done all at once. They may be taught either in grammar or in composition classes.

IV. TELL-TALE PHRASES.

Such phrases have tales to tell of their origin and meaning. 'A dog-in-the-manger policy' is a tell-tale phrase. One who finds anything of no use to himself, nor is willing to allow another to use it, is said to follow this policy. The phrase is borrowed from the fable of the dog in the manger of hay. 'The golden rule' is another tell-tale phrase. It means the rule of best conduct. It owes its origin to the rule of conduct

given by Jesus Christ—Do unto others as you would wish them to do to you,

Below are given a few examples of similar expressions and their origin:—to break the ice, to call a spade a spade (to be plain-spoken), to have too many irons in the fire, to rise like a phoenix from its ashes, to cross the Rubicon (to take a decisive step), to play truant (said of a school boy who does not go to school regularly), to run in the same groove, to play second fiddle, to give something a wide berth, to split the difference, to strain every nerve, to come off with flying colours, to hit the nail on the head, to bear the palm (not 'to bear away the palm' as found in some text-books of grammar or idiom), to strike while the iron is hot, to put one on the back (not *his*), to burn one's fingers, to step into the shoes of another, to stand in one's own light: curses come home to roost. Examples of tell-tale phrases may be multiplied *ad libitum* if only space permits. Some more of them will be given in the next contribution, with the tales connected with them.

V. GRAMMAR.

In the teaching of English grammar, the inductive method is recommended to be employed in preference to the deductive. The terminology determined by the Committee on Grammatical Terminology should be adopted.

How to form the plural of singular nouns: We shall now have a typical lesson on this. This lesson cannot be done in a single period of 40 or 45 minutes, and may be divided into two or three lessons for convenience's sake. The teacher may begin by requiring his pupils to collect nouns forming the plural with *s* and *es*, such as cats, boys, cows; *horses*, *bridges*. Here he may tell them that the silent *e* in the singular nouns *horse* and *bridge* dropped out and the singulars without *e* added *es* to form the plural. He may also tell them that singular nouns ending in *o* generally form the plural by adding *es*. This state-

ment or rule may be deduced from a set of examples, and the word *generally* in the rule should not be left out. Exceptions to this rule may then be given so as to justify or impress the need of *generally* in the former statement: folio, folios; bamboos, grottos, medicos, octavos, porticos (or porticoes) pianos, provisos, quartos. But these words are of rare occurrence, and this fact should be emphasised. The plural formations of singular nouns ending in *f*, *fe* may be dealt with, and exceptions to the general rule relating to them may be pointed out. Singular nouns forming the plural by vowel change, such as man, men: foot feet; mouse, mice; goose, geese; louse, lice, may be listed and explained. The above points may be compressed into a period's lesson and the teacher will, it is believed, not find it a difficult job.

Then the points to be covered for the second period are (1) some singular nouns such as sheep, deer, fish, gross, yoke, which remain unchanged for the plural; (2) singular nouns denoting measurement, quantity, or number remaining unchanged for the plural, (3) nouns of multitude such as poultry, cattle, gentry, scenery, vermin, furniture, having plural forms. This point needs special stressing as we are often used to hearing such abominations as furnitures, sceneries, gentries from the mouths not only of young pupils but also of advanced ones, (4) the formation of the plural of compound nouns, such as hanger on, son-in-law, commander-in-chief, (5) singular nouns with two plural forms of different meanings, (6) singular nouns with two meanings in the plural, (7) nouns with two meanings in the singular and one in the plural, and (8) the last though not the least

of all—the formation of the plurals of names of letters, numbers, and proper names, a few examples of which are the following:—there are in the word 'attrition' more T's than I's; in 8 there are two 4's; Messrs Brown and Smith attended the meeting; The Miss Browns and the Miss Smiths also attended (of the two plural forms of each, namely, Miss Browns and Misses Brown, the former is now in vogue).

The teacher may easily explain the above points in two lessons or periods by means of telling examples. Of course too many of them as found in some text-books will be sickening. And what we need are but a select number of refreshing and telling examples, but it is only books with too many exercises that seem to catch on.

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4. TRANSITORY FUNCTIONS.

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

41. LIQUIDATION OF ILLITERACY.

The function of the library system of India described in section 3 will be the normal one and ultimately the only one. But, the large percentage of illiteracy that will be inherited by post-war India—not less than 85% of her people will be illiterate—will add to the functions of her library system that of taking a leading part in the liquidation of illiteracy so that its normal services may reach everybody as early as possible. The success achieved by Russia in reducing illiteracy from 78 per cent to 10 in less than two decades after the last war should give the clue. Russia's drive initiated by the decree signed by Lenin in 1919 on the elimination of illiteracy used the Russian library system—the reading huts and the travelling libraries—as a powerful tool. The Indian library system must be prepared to play a similar part in the liquidation of adult illiteracy until the elementary educational system outlined by Sargent's scheme reaches every child of the land and makes him literate.

42. CLEARANCE OF BOOK-FAMINE

The clientele of the post-war library system of India will be not merely the small percentage of people who can read English but the entire people, ninety per cent of whom can read or hear and understand only their mother tongue. But there will not be books in the languages of most of the provinces dealing with current thought or expounding the entire spectrum of knowledge. Books on arts and crafts and on the basic sciences will be totally absent. This abnormal

situation will be the result of historical causes.

421. CAUSE OF FAMINE

It is the uppermost centiles of a community that usually produce effective books. But during the last one hundred years, they have been obliged to change over to a foreign medium in India. This has had the effect of suppressing creative thought in the nation. After the persistence of such a suppression through three or four generations, the creative urge of the nation has just now begun to assert itself. But, alas, the creative souls find their mother tongue paralysed to a large extent and themselves forced by their life-long training to think out, speak and write in an English jargon.

43. REMEDY

It must be remembered, however, that there is no path to the heart of the masses except through the mother tongue. As an auxiliary to the post war library edifice, the Indian state should, therefore, pay special attention to the production of books. The experiment in the Osmania University to revive Urdu shows the way. Even more than that, the effective way in which the State of multilingual Russia faced the famine of books suited to the masses, as an auxiliary to the development of its country-wide library edifice during the last twenty years, should be taken as a model by post-war India. After the whole affair gets afloat on proper lines, its upkeep and further growth may be left to the publishing trade.

THE ROMAN, NAGRI AND URDU SCRIPTS

AN APPRAISAL

By Mr. SAJJAD MIRZA, M.A. (CANTAB.) Principal, Osmania Training College, Hyderabad

Hindustani, the *lingua franca* of India, has no script of its own. It is written in Urdu, and Nagari and in Roman characters also, but on a smaller scale. The British have used Roman for nearly a century.

In every human being there are senses of obligation as well as of licence, of submission as well as of domination. Unfortunately, Urdu and Nagari scripts are associated with our general behaviour and create feelings of inequality, superiority, inferiority and snobbery. The Roman script occupies a neutral position.

Hindustani is the *lingua franca* of India. The Roman script will bridge the ever-increasing gulf between Urdu and Hindi. It will help in the development of a truly national terminology and language for India, just as the terminology for sciences has been developed in Europe on an international basis. To handle new situations, new instruments must be forged.

THE NAGARI SCRIPT

(a) The Nagari script is cumbersome and defective. Its reform, under the auspices of Mahatma Gandhi, attempted by the Lipi Samiti, Hindi Sahitya Sammelan, in 1935 has not yet been achieved. The writing of Nagari is acknowledged to be difficult. Printing is still worse. Deva Nagari comprises of 49 independent letters, but in printing it employs through combination of consonants with vowels or other consonants about 700 different printing characters, thereby providing a voluminous composing system. "To set a single letter in Nagari involves three different operations, since above and below the consonant, vowel symbols are added and from about 700 boxes, the compositor has to pick up the required characters, set the line and then place the characters back in their respective

boxes..." (Hari Govind Govil) Other fractional systems of printing are equally difficult and defective.

(b) The Nagari script has certain communal associations which do not make it acceptable to Muslims and others with religious or communal susceptibilities.

THE URDU SCRIPT

(c) The Urdu script though comparatively simple is no better for printing. Its orthography is still in a state of evolution. Litho printing is out of question for accuracy and scientific works. *Nastaliq* type has proved a failure. Arabic *Naskh* type is not a practical proposition for Urdu for "the printing of a fully vocalised text is a very expensive, because a very difficult business. It is only the Quran (for dogmatic reasons) and certain school books which are either heavily subsidised or can command large enough sales to recover expenses, which enjoy the luxury of being vowelised. The newspaper and all other printing with the two exceptions just mentioned, appear either entirely unvocalised or at most with a few vowels inserted to assist legibility" (Arberry).

Types of small points like 6 or less could not be made owing to complexity of initials and medial joints etc. Father Anastase, Member of the Egyptian Academy of the Arabic language, in his *Risalah fi Kitabat al Arabiya*, exposes the shortcomings of the Arabic alphabet as compared with the Roman; but to forestall the objections of the religious conservatives he adds that his new system will make the learning of the old script easy.

(d) The Urdu translations and technical terms of the Osmania University have a

restricted field on account of the Urdu script. The price of the publications owing to conservative methods of Urdu printing is beyond the reach of the average man.

(e) The Urdu script is not acceptable to the majority of Hindus and other non-Moslems.

THE ROMAN SCRIPT

The Roman script will facilitate the learning of Hindustani by the non-Hindustani speaking people of India, especially by those who know English. It will be an example for the various regional languages with different scripts. It will help in the adoption of a common script for all Indian languages. Even as an auxiliary script it will symbolise the unity of India in its diversity.

(a) The script is a mechanical device for expression. It should be judged from the scientific and utilitarian point of view. The script for the common and the national language of India should be scientific, economical, secular and inter-communal or international. The Roman fulfils these conditions.

(b) Prejudice against the Roman as foreign is not justified. "English is historically a distant relation of Sanskrit, both belonging to the Indo-European family of languages." (Firth). Roman is a new clothing which does not interfere with the real contents of Hindustani.

(c) The Roman has all the advantages of the latest improvements in typography. It is easiest and most economical in printing and typing. For these very reasons, it has been adopted by Turkey and by Russia for Eastern languages. Nationalist China is using the Roman script for the removal of its illiteracy with remarkable results. In Japan in 1900 the Education Department appointed a committee for the discussion of this problem; as a result the Japanese system of orthography of Romanised Japanese was evolved. In 1905 the magazine 'Romanji' appeared as the organ of the 'Society for extending Romanised Japanese,' which aims at a

change of characters from the Chinese and Kana into Roman characters.

There are several systems of the Roman script which aim at safeguarding the features which are supposed to be inherent in the Urdu or Nagari scripts:

(1) *The scheme of Roman characters adopted by the International Congress of Orientalists at Athens in 1912.* It has been acknowledged as satisfactory for both Urdu and Hindi. The scheme is adaptable for typing from the ordinary English type-writer.

(2) *The scheme of the International Phonetic Association for Hindustani.* It also claims to ensure correct pronunciation.

(3) I have also proposed a simple scheme for 'Romanised Hindustani' for printing, typing and cursive writing.

In this connection, "one should remember that though individual variations may be infinite, the repertory of the principal types of sound which the human mechanism of utterance can produce is limited and well within the range of our (English) alphabetic resources, if extra letters and diacritical marks be added to the Roman alphabet. At the present moment about 160 symbols are necessary—120 or so for consonants and about 40 for vowels." (Firth).

ARGUMENTS AGAINST THE ADOPTION OF THE ROMAN SCRIPT FOR HINDUSTANI.

1. 'There is a natural accord between a language and its script. If this relationship were to be done away with, it would be difficult for a language to preserve its natural form and character. (Nawab Mahdi Yar Jung, Education Member, H.E.H. The Nizam's Government).

2. The Urdu language is as much linked up with its Persian or Arabic script as Hindi with the Devanagari script. Both scripts have an individuality and a sanctity of their own.

3. The Urdu script is a kind of short hand. It has speed and occupies less space.

4. The Urdu script is allied to several scripts common in N.W. India, Middle East, N. Africa and Malaya. It has an international character in the East.

5. The Nagari script has a close connection with the scripts used for several Indian languages like Mahratti, Gujrati, Bengali etc. It is truly Indian and native in character.

6. If the Urdu and Nagari scripts are defective from the point of view of typography, the defects should be removed. Defects in printing do not warrant and justify the adoption of an altogether new and foreign script. Reformed type fonts have been made for both Urdu and Nagari. It is claimed that they are as efficient and economical as the Roman fonts.

7. The examples of Turkey or Russia, etc. do not suit India as their adoption of the Roman was due to some special circumstances which do not exist in India.

8. The Roman does not possess all the advantages claimed for it. It may be suitable for printing and typing, but simplicity and economy are not the characteristics of the proposed Roman systems.

9. The adoption of a foreign script for the common and national language for India will be detrimental to the language, damaging to the dignity and harmful to the national spirit of India.

10. If a common script for Hindustani or other Indian languages is desirable, the Muslims claim that it should be Urdu (Sir Abdul Kader at the All-India Urdu conference) while the Hindus demand that it should be Nagari: "the Nagari Script is the most perfect in the world" (Mahatma Gandhi)

CONCLUSION

"The adoption of a common script is extremely desirable, for that will help in the development of Hindustani itself. For various reasons it is not practicable to make either Devanagari or Persian the common script. The adoption of the Roman script for scientific books has certain advantages and is therefore to be recommended."

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THE SUB-COMMITTEE,

Faculty of Science,

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PLANNING AND EVALUATING LESSONS IN THE NEW EDUCATION

BY SRI D. N. DHAR, *Teachers Training School, Srinagar*

THOUGH educational psychology has made considerable advances since the time of Herbart, yet the class room procedures are still dominated by his philosophy and are based on the method associated with his name. Considering the advances made in the field of educational principles, it appears desirable that class room lessons be not mainly judged and evaluated on the Herbartian principles. In this connection we make certain suggestions as given below:—

Herbart mechanizes education and the lever of this mechanics is what has been termed as presentation and apperception. It was supposed that ideas, concepts, judgments, reasoning and even desires, sentiments and attitudes were mainly, if not solely, the result of these presentations and apperceptions. They were supposed to be responsible for the formation of character. It was therefore natural that in planning lesson procedures and evaluating them, attention was given and emphasis was laid on the presentation of the material to be taught to children and the preparation that was made to introduce it and the way in which it was associated with previous knowledge so that it was rightly apperceived. Therefore it necessitated the art of learning questioning boys and to make the dynamics of learning situation complete, attention was paid to other auxiliary aids which formed a part of presentation—use of black-board and illustrations, the personality of the teacher, and the applications of the material taught to the boys. It is thus clear that the keystone of lesson planning and lesson evaluating is the presentation according to this system.

But the spirit of modern advances in the field of education do not uphold these views and theories propounded by Herbart. We

now believe that the dominating factor in a learning situation is not the presentation as such, it is the interaction of the natural instincts with the environment in which a child finds himself. It is not only here that we have made departures from the time of Herbart. We also believe that education should enable a child to live life as nature intended it to do and that one stage of life should not be necessarily a preparation for the next one: that acquiring information is not as necessary from an educational point of view as the exploration of the ways in which the intended information can be sought and acquired; that verbal knowledge does not influence formation of attitude and character; that the theory of transfer of discipline is only a partial truth; and that therefore knowledge acquired under artificial conditions is not deep-rooted and that principles learnt in order to be applied later on do not prove very useful. It would appear that these views do not tally with those expressed by Herbart, they may appear on casual observation to be contradictory. The fact is that Herbartian principles are partially true within the narrow range of a learning situation viz, interaction of mind and the environment, but a larger situation is not started or controlled by his principles. Herbartian principles may take the child to the river of learning, but they can't make him drink. Once the child has thought of quenching his thirst of knowledge or is confronted with a situation which he wants to understand to satisfy his psychological wants, Herbartian principles will begin to apply almost automatically and they won't offer any obstacles. If we were to pay attention to the suggestions recommended below, we think that the principles mentioned above will be automatically satisfied. In

evaluating as well as in planning lessons, we should pay attention to the following :—

1. How far has the teacher been able to lead to an activity which created a strong motivation in boys for learning certain topics as intended or planned by him? Is the activity broad enough to include a variety of minor self activities?

2. How far did the teacher maintain interest in boys in struggling to acquire the required information or to reach the desired end?

3. Has the teacher offered only guidance to sustain self-activity and self-interest?

4. How far did the teacher succeed in making boys guide their own work?

(a) Did boys understand the difficulties in attaining their own end? Could they express these difficulties properly?

(b) Could they find out a solution of these difficulties and what investigations did they make to find these solutions? Did boys express these solutions in a neat and intelligible way?

5. How far was the teacher successful in making boys judge their own work and in reviewing it?

5. How far did teacher help boys in organising work by themselves, in offering mutual co-operation and in influencing one another by word, thought and deed?

6. Did the lesson create any attitude and did the lesson offer opportunities for their exercise?

7. How far did the teacher keep his personality in the background, and how far did he offer boys opportunities for self-expression?

This plan as a matter of course implies that teaching is carried on an activity basis and with a social purpose. On superficial considerations it may not appear possible to carry on teaching on these principles in higher classes where syllabuses are framed on what may be called the logical and formal system. But even up to the matriculation standard, almost in all subjects, syllabuses can be re-arranged with a social setting, and teaching executed accordingly. This resetting shall not cost a long time or great labour; even if it does, is n't it worth attempting?

THE IDEAL OF BUDDHIST EDUCATION

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

THE ideal of Buddhist education is the character of Gotama Buddha, his character first, and his character last.

Before the splendour of his mind, the fountain of his thoughts, words, and deeds, the excellence of the other aspects of his nature has no lure for the Buddhist educationist. He avoids all side-tracking and devotes himself to the main task of showing the pupil's mind to answer the ideas as nearly as possible. Like the chaff that protects the little grain in the seed, the artistic build of his body and a host of other marks,

major and minor, on his person regarded as belonging to a super-man serve to heighten the character of Gotama of flesh and blood. Rather all these things of the artist's envy are but the reflection of the Tathagata beneath the man Gotama and are according to the *Lakkhana Suttanta* acquired by his sheer right conduct.

Buddhist education keeps clear of the philosopher's shoul, anthropomorphism, through its insistence of a Buddha's sound mind as the true measure of man, as the only factor that determines the quality or

soundness of the body. Ben Jonson also interprets the maxim, *mens sana in corpore sano*, thus :

It is not growing like a tree
In bulk, doth make Man better be;
Or standing long as oak, three hundred
year,
To fall a log at last, dry, bald, and sere;
A lily of a day
Is fairer far in May,
Although it fall and die that night

The Buddhist ideal thus runs counter to that of the noblesse who employ men to win their battles by the aid of weapons, the pen failing the sword, the right, if not might, and worth, if not birth, and by fighting, chastising, confiscating, and propaganda.

In nearly all strata of life this note of defiance or discounting physical power and prowess may be seen. The fig tree among the noxious plants, the dove in the sky of vultures, the non-poisonous snake in the midst of deadly vipers, the cow surrounded by the wild beasts are some of the myriads of protagonists of the Buddhist ideal met with in nature. History and its feeders, archaeology and epigraphy, point with a sense of relief to a solitary exception to the rule of stratoeracy in the person of Asoka, the glorious product, according to Rabinudranath Tagore, of Buddhist education, to whom alone among the galaxy of the world's known historical kings H. G. Wells would give all glory. For it was this Buddhist emperor that gave up the soldier's philosophy after his victory and adopted the policy to subdue his opponents by kind acts and friendly conduct, to overcome the ruffians by mildness, to win the miser by giving him wealth, and to bring round the liar by the exposition of truth.

Art has also given two master pieces, the Padmapani of the Ajanta Cave and the Nataraja of South India, depicting the roadways of the world. The lovers of the former, art say in the words of *Majjhima Nikaya* thus.

Others may hurt and harm,
kill, steal, live unchastely,
speak lies, slander, say unkind things,
have idle talk, be greedy,
be malevolent and be given to wrong
understanding and wrong-mindedness,
but let us follow the path of harmless-
ness,
abstain from all slaughter,
commit no theft or robbery,
lead a chaste life, be truthful,
be cautious in blaming others,
be always kindly in our speech,
not chatter in vain, keep away
our mind from greed, be benevolent,
and cultivate right understanding
and right-mindedness.

The latter art piece may well represent the exultation and dancing of a warrior like the king in *A Galloway Legend* after hunting his foes as roes and strewing the bodies of the dead and the dying and before he begins to knit his brows in summer day for lack of the sweet ale in spite of plentiful heather to brew which no slave will sell the secret for life.

Far from the Buddhist ideal being visionary or confined to the cloister, it gives a new impulse to men of all ranks to live the life better and get the maximum benefit out of right living. Sir D. B. Jayatilaka said, 'If all were to adhere to the *panca silas* or the five precepts, we may find no need for our courts, military or police force and our world would move smoother than ever. A good Buddhist is a good citizen and a good member of the society. Buddha's one object was to save mankind from misery. Buddhism is a practical scheme put into operation by the Buddha.'

The distaste towards Wordsworth's *Character of the Happy Warrior* is prompted by the inconvenience and inertia felt by the mind to appraise the values of life. It shows itself in violence on the exponents of the

unwanted ideal. It occasions the issue of rules of conduct like the decree of Vessavanna of Atanata for the well-being of the society. The penalty of the molester is expulsion which is neither speaking to, nor exhorting nor admonishing him. It is worse than slaying. What really vexes him is the strangeness of the policy that does not seek the aid of cannon-balls to uphold its truth. Because tons of misery sit lightly on his head, his mind refuses to be educated, that is to say, drawn out of the delights of war and martial music and march into the valley of death. It is content to go into the sleep of the spin of the wheel of *samsara*, rebirths and deaths.

Quite unlike Alexander the Great who built an empire on the graves of the ruined until he found his level with his dead kin, the Buddha's greatness rests on his success in pursuing a police current in nature. Of him, an ancient critic Yasa, said, 'Many things could be said of another but it is hard to find one like Gotama. Wisdom walked on his right, power on his left, and love went before him for a messenger.'

Sick of the stress and conflict, the few thoughtful put down the suffering of the whole world for want of an ethical ideal and turn to a Buddhist university to give men of character to fill all ranks of the social life. The loyal band of the flourishers of the sword, men of leading and learning, the bankers of the world, the tillers of the soil, and others outside these four classes under all kinds of social ban enforced with the full weight of might, need a training that

would enable them to trample their self under their feet and to strive after becoming as true, as tender, yet as brave, and as perfect as the Buddha himself. His Highness the Maharajah of Mysore said on the occasion of the foundation of a Bauddhasram. 'We need as the world needed in the Buddha's day new physicians of the soul, who will call men from superstitions on the one hand and from materialism on the other, who will unite the old world of thought and the new world of action in a new synthesis, who will lift the veil from the darkened hearts of men and imbue us all with a new eagerness to work for the common good of humanity.'

The summons to this goal comes the moment that we can hear a sudden, shrill and frightful cry of pain for aid to get out of the snare. With a heart beating fresh, changeful, constant, upward like the ceaseless aspiring and ceaseless content of a fountain, we are face to face with the Buddha ideal and as we tread his path, each of us will find

My road calls me, lures me
West, east, south, and north;
Most roads lead men homewards, (to *samsara*)
My road leads me forth, (to *nirvana*)

For weaning man from his savage-like thirst for blood and putting mankind in a haven of peace, the ideal best suited and tried is the character of Gotama Buddha and nothing short of it. All true and lasting culture and civilisation have their roots in the teaching, rather the example of the Lord of compassion, who has trod the road of the ancient Buddhas.

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BROTHERHOOD SERVICE IN EDUCATION

BY SRI R. B. PINGLAY, B.A., Bangalore

WE have often heard of social services in Education and how we can raise our own children, boys and girls, to a better life and way of living. While Education is a need in the growth from child to man, in the scheme of Education should stand such a teaching like BROTHERHOOD. It is this teaching and training that makes a grown up man solid in his views, and he does his duty quite well. In the present day environment of psychological behaviourism, this teaching of Brotherhood to our young is definitely necessary and will be serviceable, not only to the individual, to others, to the country and the world. The spirit of Brotherhood is a powerful entity.

We have felt, atleast as a parent I have felt, that children are ours, of whatever parents they may be. As a boy in the college where the strength is enormous, I have felt this want; for, after the termination of education, many of us do not meet and we forget our own familiar faces. The other day I met a college mate of mine in the Intermediate class in the year 1926. I could recognise him though he had grown so well in body. He could not, at least as I did. I accosted him, "Excuse me, am I not speaking to Mr. Sambasivam?" He was quite surprised, for he was in a strange place where I am become domiciled years ago after leaving the College in Madras. He felt deeply as soon as I told him of certain familiar instances in the class. There was thus a recognising smile on his lips, the Brotherhood feeling in his mood. This is to an extent what I mean by Brotherhood.

In the scheme of Education the Brotherhood service is quite essential and what have we to do to make our children future citizens? Who is it that enters the school or the college that is beyond such training? To have this unfoldment there should be the teaching, rather definitely the Service of Brotherhood. It should have its origin in the lowest class, and take a rise, as in a graph, to noble heights. I use the term Service for teaching or training because that has an ordeal, a self-discipline on the part of the teachers themselves. The teacher first gets himself trained in such beautiful thoughts and then begins to guide the boys in the class.

In a class of forty are gathered in one group boys of different communities, of different religions, of parents of different status, and of different moods and temper. To those should be taught the fundamental unity of humanity that underlies all religions, and train each boy or girl to feel that he or she is like the other he or she. Whether the parent prays to God within the four white walls, prays at the altar of the Divine candles or before the huge stone images—all prayers reach one God who pervades all these places and embraces all humanity. That religion is only a path to reach the ultimate reality, and that there is Brotherhood in all religions should be explained in higher classes. Those fresh and young plastic brains should not be sown with the foul ideas of hatred and other evils that kill the love and brotherly feeling. By sowing good seeds good trees emerge and they become useful for all times.

Secondly, the young should be impressed with the idea that suffering to an individual is a suffering to the unit in which he or she lives. On account of suffering, either financial, physical or any other, people become desolate and worried. The suffering should be helped immediately, for they are in need of something for their own advancement, and they have a moral right to expect their suffering solved through others. One should enjoy the prosperity of another because the man in the prosperous state, having been trained in terms of Brotherhood, would rush to the need of others. If a boy suffers for want of school fees, if he should suffer for want of necessary books and stationery or the food and the clothing, for that matter many they are, the other boys should be taught the idea of Brotherhood so that they would voluntarily unfold themselves within the spirit of fellow feeling and try to help the suffering. Knowledge is not the prerogative of the few but it is for all, and that every member of the society has a right to own it, even if it be at a little cost of others. The boys or girls so trained in the fellowship become broad thinkers of the day and be useful to the world with individual responsibility.

Thirdly, that there is no inferiority or superiority particularly in a class room as regards sect or community, should be emphasised in terms of Brotherhood of humanity. A Harijan or a pariah so called for economic or other reasons, is as much entitled to have the universal benefits as the Brahman or other so called superior communities. A community is entitled to all benefits that other communities derive. All of us are members of one great society, the

world, and none has a protest against another. Religion is humanity and Service is Brotherhood.

Fourthly, a boy if he is found less in intelligence should not be demeaned by others, and that should be strictly discouraged by the teachers in terms of Brotherhood alone, which will appeal so well than any type of Service. More of intelligence and more of fortune in one is to be explained in terms of *Karma*.

Fifthly, by arranging tours, excursions, we bring in a Brotherhood feeling in a camp life and the teachers should explain to the boys how they have to move and behave in a bigger world than the school world.

Last of all and the most important it is, that we have to bind the outgoing boys of the school to an association of the old boys, and the old boys should be so often invited to participate even in the regular activities of the institution, apart from their own activities as old boys. There should be the liberal movement between the old boys and the present boys. This encourages the spirit of fellow feeling amidst themselves without much effort.

There is therefore the course of ethics, the Social Service in laying the seed for Brotherhood in schools where assemble the future citizens. A period should be allotted as for Religious Instruction or Moral Instruction as is now being done in some institutions. I have the proud privilege of having secured the first prize in High School classes for the course of Moral Instruction. The period should be well utilised for the benefit of boys and girls, and that pays bountifully in the long run.

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BOOK REVIEWS

KOVALAN AND KANNAKI. BY A. S. PAN-CHAPAKESA IYER, M.A., I.E.S., BAR-AT-LAW, F.R.S.L. PAGES 82 RE. 1 C. COOMARASWAMY NAIDU & SONS, MADRAS.

THE story of Kovalan, from the Tamil epic, *Silappadikaram*, is undoubtedly one of the great stories of the world. Mr. A.S.P. Iyer, whose facile pen has done so much to place before the English-knowing world the classics from our past, has rendered into chaste English the star-crossed loves of Kovalan, Kannaiki and Madhavi. The translation is free rather than literal. The story is told with considerable literary skill. The narrative flows on swiftly and smoothly and is diversified by spirited dialogue. There are some metrical interludes as well. The value of the book is enhanced by a learned introduction, which discusses many topics of interest and contains literary criticism as well. Brief foot notes to the text explain whatever require explanation. Some of these notes as well as some of the views expressed in the introduction are controversial. But that does not in anyway detract from the value of the book. It is an excellent introduction to the study of the Tamil epic as well as to the study of Tamil culture in general.

THAT SUPREMELY STIMULATING CUP

Lord Woolton is reported recently to have remarked that minced carrots are more stimulating than early tea, to which Lady Woolton is reported to have added: 'But not so comforting.' Commenting on these statements, *The Times* of London writes:

"There can be no question which side most people will take in this domestic argument; the lady will win with ease. While grateful for the attribution of comfort, votaries of the early cup will never admit that it is not supremely stimulating. Its power of rousing the comatose to action is its outstanding merit. This was clearly

the view of a small boy and girl who long ago produced a weekly journal for family consumption. The serial story, its chief feature, began with these words: 'When the pretty housemaid brought Lord Algy his early tea in the morning, he jumped out of bed and rapidly kissed her five times.' Could a minced carrot have done as much?... Whether the tea-cup should immediately precede the fatal hour of rising, or should be brought some time before so that the drinker may sink again, not into slumber, but into an exquisite dreaminess; whether or not it finds its perfect complement in the first cigarette of the day—these are questions of great interest but perhaps something too sybaritic to be fully discussed in war-time. Enough that it is surpassingly sweet when the morn is grey.

"Only by abstention from the blessing, voluntary or enforced, can its value be gauged. Its restorative virtues can scarcely be better stated than in the language of Mr. Wooster, a great devotee, who was unapproachable till Jeeves had 'shimmered in' with the tea-cup. Without it, man is 'if not actually disgruntled, far from being grunted.' Its absence makes of shaving a misery and of bithing a mockery. It is hard for the addict to believe that he has undergone these processes, so unkempt in spirit, so little grunted does he feel...

"There are animals who are proverbially stimulated by carrots, but with all respect for Lord Woolton, man will do his work better on tea."

NEWSPAPERS & JOURNALS EXHIBITION

The First All India Newspapers and Journals Exhibition of India is proposed to be conducted under the auspices of the Andhradesa News Service, Sukhi House, Bezwada. Mr. Challapally Rangarao, Managing Editor, Andhradesa News Service, appeals to all proprietors and Editors of the Newspapers and journals to send for Exhibition.

EDITORIAL NOTES

I

THE famous French Academy was established in 1635. It was composed, of 40 members who were regarded as the greatest living masters of literature. The award by it, of one of its prizes, is deemed to be the most valuable recognition

available for literary merit and excellence. The great Cardinal Richelieu founded the Institution and Napoleon constituted the Institute of France in order to co-ordinate it with four other learned bodies, also called academies. Similar has been the greatness of the Royal Society of England, founded by Charles II. In India the well-known Sir Ashutosh Mookerjee sponsored, nearly a quarter of a century back, the movement for the foundation of an Indian Academy and even arranged to have a survey prepared of the cultural situation in the various areas of the land. After the death of that great man, Mr. J. A. Chapman of the Imperial Library of Calcutta and Dr. E. Thompson, revived the idea, and Dr. P. Guha Thakurta pushed it into some prominence. Even the *Times Literary Supplement* favoured the idea of an Academy for India. It wrote in its editorial on 1st February, 1936: "We suggest that the time has come for some lover of Indian civilization to endow a Nobel Prize for her vernaculars, to be given to some outstanding writer, to a Tagore or an Iqbal, a Sarat Chatterjee, a Kelkar, a Devapriya; and a Hawthornden Prize to encourage works of imagination by writers not yet established. Is it not time too that there was an Indian Academy of Arts not solely consisting of scholars, but including creative writers also?"

Indian learned bodies and journals have favoured the formation of an Indian Academy of Arts and Letters on lines similar to those of the British Academy. The Bharatiya Sahitya Parishad (All-India Literary Association) was attempted to be

started by K. M. Munshi and others. Dr. S. Radhakrishnan, who was the first Indian Fellow of the British Academy, recommends the formation of an Association which would include outstanding representatives in the spheres of Literature, History and Law, Politics and Economics, Philosophy and Antiquities. The movement has been gathering some strength. The Indian P. E. N. Club has given considerable publicity to the idea and furnished basic proposals for organization. Prof. Nicholas Roerich has called for the starting of an Indian Academy of Arts and Letters as being most necessary for the National Renaissance. This idea is worthy of encouragement and wide publicity in the Indian press as pointed out by a writer in the *New Review*.

II

There are now in India several associations of a provincial or All-India character doing research work in science. Of them the most important is the **Scientific Renaissance in India.** Indian Association for the cultivation of Science

founded in 1876 by Dr. Mahendra Lal Sircar and developed by Father Lefont and Sir C. V. Raman and Dr. K. S. Krishnan into prominence and usefulness. Among medical research institutions, may be noted the Haffkine Institute of Bombay founded nearly half a century ago for the promotion of the science of preventive medicine. To a similar category belong the King Institute of Preventive Medicine, Guindy, Madras; the School of Tropical Medicine, Calcutta, and the Pasteur Institutes of Coonoor and Kasauli. In the field of agricultural research there are the Imperial Agricultural Research Institute started in 1904 and its branch in Coimbatore, devoted to research on Indian sugar, as well as smaller institutes attached to the Agricultural Colleges at Coimbatore, Lyallpur and Cawnpore; the Forest Research Institute at Dehra Dun, started in 1906 and the Imperial Dairy

Institute at Bangalore, started in 1920 and also the Central station at Poona for systematic investigation on Irrigation and Hydro-electricity. There are, besides, the Government service Departments in various scientific and ethnographic fields and their surveys, like those of the navy, the fisheries, the fauna and the flora, Archaeology, Irrigation and Hydro-electricity.

The Indian Institute of Science, Bangalore, and the Bose Research Institute, Calcutta, have attained to considerable eminence, largely due to the labours of Sir C. V. Raman in the former and Sir J. C. Bose in the latter. The Royal Asiatic Society of Bengal has also been promoting scientific research and doing work of an enduring scientific value, part of which was the initial management of the Indian Science Congress Association. The Universities have also been doing their part. Of them Lord Rutherford, President-elect of the Jubilee Session of the Indian Science Congress Association hoped very much saying that though various factors have promoted scientific teaching of research, great responsibilities should be borne by the Universities in the near future.

Scientific Renaissance has been a many-sided task to which various factors have contributed. But it must be agreed that Indian talents, guided when necessary by outside experts, should naturally be harnessed to this task in a much more intensive measure than now.

III

A symposium was held at a recent session of the Indian Political Science Association

Political Science in the Curricula of Universities and Colleges. in which rightly enough stress was laid on the necessity and value of making Political Science in the degree and post-degree courses. Dr. E. Asirvatham of Madras has given us a

conspectus of the existing status of Political Science in the curricula of the different Universities and put in a plea for a

greater extension of the range of this subject. The teacher has to ask himself whether such extension will secure a competent knowledge on the part of the students of the vast socio-political complex of the world and a clarified idea of the problems of right and justice. One idea that we would put forward in this connection is that Political Science is not purely a unitary subject of study but it is a co-ordinating factor. The significance of political organisations and ideologies has greatly increased in the present age and it has become necessary that training for citizenship should be founded on, among other factors, a thorough grounding in political ideas and institutions. What should be achieved in different Universities and centres of culture is a School of Social Sciences in which Politics should play a prominent part and which should serve as a clearing house of ideas. It is an irony of our educational policy, as well as a misfortune, that some Universities are still afraid of prescribing or even recommending any book written by an Indian author except in field of Ancient Indian Political Thought or Hindu Political Institutions.

Political Science has come to be a mixture of courses in pure Political Science as well as in Political Philosophy. There are advantages as well as dangers inherent in this combination. Political Philosophy requires a grounding in General Philosophy including Meta-physics, Logic, Ethics and Psychology. As pointed out by Prof. M. Venkatarangiah, this mixture has led only to superficial learning. He would suggest the following:—"We should either exclude from our courses in Political Science everything that pertains strictly to the realm of Political Philosophy, boldly accenting the view of Professor Catlin that the approach to politics from the angle of political philosophy and of the humanities is less important for the needs of the present day than an approach from the angle of psychology and statistics; or if we prefer the eclectic and retain Political Science we

should make adequate provision for a study of general philosophy, Metaphysics and Ethics without a knowledge of which any scholarship in Political Philosophy worthy of the name will be difficult and perhaps impossible. Unless one or other of these two alternatives is accepted, our courses in Political Science will continue to be superficial and fruitless as they have all along been."

IV

A writer in the *Indian Review* visualises the place of English when the Sargent

**The Future
of English
Studies.**

Scheme of Education should begin to operate. As English would be banished from the Junior Basic School and as it might not be adopted even at the Senior Basic stage, its position in the University stage will be something like or a little better than that of French and German in the Indian Universities to-day. English literature will be relegated to a very subordinate position and very few students will offer it as a subject of study. The aim will be to study the language and to learn only to speak and write correct English. Therefore the help of Basic English will be sought particularly in those provinces where the English language would begin to be studied at the University stage. English however cannot be displaced easily and for gradual elimination of it a great amount of time and care would be needed, if we should continue to enjoy the benefits that we have been so long enjoying from it.

V

Sir Hubert Sams gives the following pleasing pen picture of Cambridge at War which he says is at first Cambridge at peace because, she still insists on adhering to her ancient customs, traditions and ceremonies. But the war has certainly produced a change and thrown its own colouring and effect on the surface and activity of the place.

In 1939 when fifth columnists were feared, these notices were strictly interpreted. "Now, in 1944, they say rather more than they mean. Many College windows are blocked by sand-bags. Priceless Chapel glass has been removed to safety. College courts, formerly bright and cheerful at night, are now as pitch black as the streets. Dons and undergraduates go about their work wearing the battle dress of the Home Guard as often as the more academic cap and gown. Incidentally, the wearing of the cap (or College square) is no longer enforced; for a cap is not easy to come by. Also both Dons and undergraduates are more and more taking to corduroy trousers which are warmer and last longer than mere cloth "bags". Masters and Fellows of Colleges, who used to drive or be driven in cars, now pedal along humbly on push-bikes. Half of the undergraduates are "Short Course" men, sent to the University by various Ministries. Sometimes they are in civilian clothes and University gown, at others in the uniforms of their branches: of the Force, the battle dress of the Army, the blue grey of the Air Force and the dark blue and deep collar of the lower ratings of the Navy. And so, at Hall dinner as much uniform as academic dress can be seen. More than half the Fellows of any College are away on National Service and double-duty falls on those who remain."

Even the University town has changed in appearance. Most of the Indians who were there in 1939 have taken their degrees and gone on to national services and other jobs and the yearly in-take of Indian students has almost stopped. Feasting and hospitality have fallen into comparative disuse, the College cellars have depleted and men from the U.S.A. army and Dominion forces are frequently seen to hobnob with the Dons, Fellows and students. As soon as the war should be over, young men will stream back to Cambridge from the different branches of the fighting services and there would be a larger family for mother Cambridge to care for and feed.'

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