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VOL. LI

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No. 2

THE TEACHING OF ENGLISH

BY PROF. P. R. KRISHNASWAMI, M. A., Kumbhakonam College.

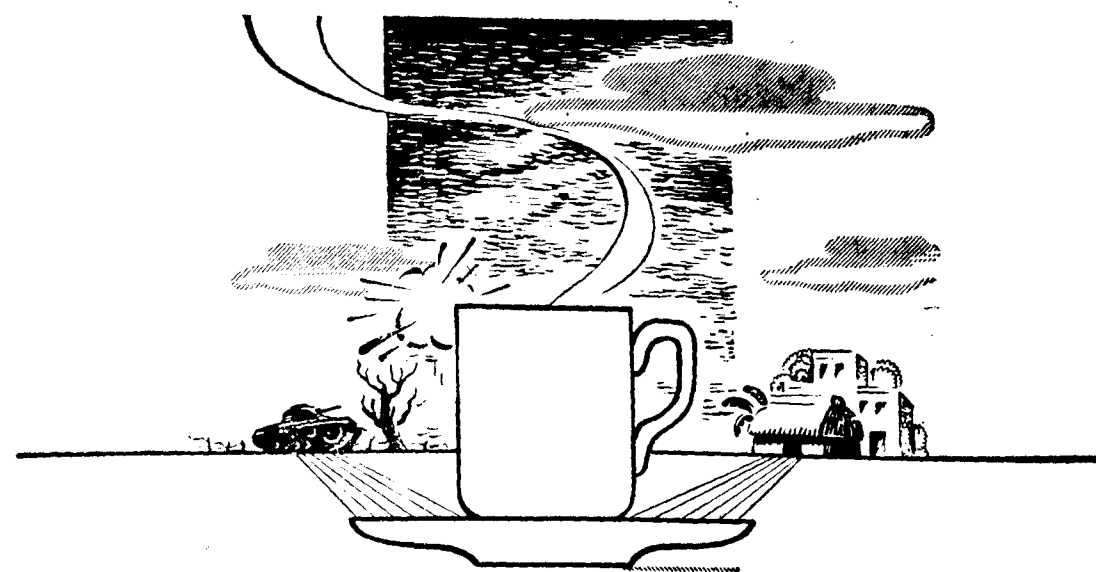
[I]t is a good sign that this subject has attracted a certain degree of public attention. It started with the Madras Public Service Commission pointing out the low standard of English revealed in the writing of candidates who had completed their school course. The high schools have been circularised with a view to improving the teaching in them. The deterioration in the answers of the Intermediate, B. A., B. Sc. candidates is also perceptible. Teachers know how ill-equipped the students are who come up to the college course. As long as English happens to be the medium of instruction in colleges it is foolish to neglect it in the high school course. It is also necessary that the universities continue to adopt English as the medium of instruction, as that is the means of establishing inter-provincial relations within India and international relations outside.

First let us look at the conditions in high schools. There has been a general lack of enthusiasm in teaching English accounted for partly by pseudo-patriotism. Language cannot be acquired by mastering grammar, it must be only by practice. It was usual in earlier years to set apart what were called conversational classes in the lower forms in which pupils were trained to acquire familiarity with speaking in English. Lessons should be embodied in Readers to facilitate these conversational classes. The worst feature prevailing now is the copious use made of the vernacular in English

classes. Sixty per cent of the talk seems to be in the vernacular. No wonder the results are disappointing. The teacher himself is unable to sustain himself in talking English. He has no patience to persevere in the Direct Method. He adopts translation as a short cut. We want teachers specially trained for the teaching of English, and part of the training should be to develop the teacher's powers to talk in correct English, for long stretches of time.

Each aspect of teaching the language is really vitally related to all others. Pronunciation, spelling, grammar, idiom, sentence and paragraph structure, the study of poetry, and essay writing, all are interdependent. Pronunciation is naturally the starting point. The English sounds should be accurately taught, and the use of the phonetic script familiarised. Many high schools do not seem to have a copy of the Pronouncing Dictionary, nor are the teachers acquainted with the phonetic script to be able to refer to it. Words and phrases are to be explained correctly, and suitable sentences constructed to bring out their meaning correctly. Summarising passages and deriving their substance are important for language study. It should be possible even in the high school to advance to an appreciation of the emotional qualities of style. Poetry requires careful reading. It must be read with enthusiasm and the mood correctly indicated. Numerous poems should be learnt to allow scope for compari-

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sons. Story books and narratives voluntarily read by pupils should help them to acquire familiarity with the language. Composition is an important and difficult part of language teaching. It implies really thought-training. In correcting pupils' exercises the correct expression should be indicated and pupils should be drilled in the correct forms, so that they may forget the wrong forms.

Any amount of theoretical instruction will not avail to improve the teaching in schools. Competent teachers should give model lessons. Without practical demonstration there is little hope of the present wrong methods and lethargy giving place to a better state of things.

The Intermediate class is almost an extended school course. The crowding of large numbers in the class is of course detrimental to effective teaching. What has been said of teachers in high schools is to be remembered for college teachers also. Unfortunately no training has been devised for college teachers. Their ability to sustain themselves in lecturing or talking correct English will have to be tested before they are entrusted with teaching English. The system of non-detailed study has proved largely a failure. It has given room for "bazaar summaries" which are eagerly resorted to by students. It will be more useful for students to learn to write on general themes rather than on topics on set books. General reading will have to be fostered by library classes, and by extended reading linked to books prescribed for detailed study.

The system of university examinations does not also exactly encourage careful study and the cultivation of the ability for good expression in English. Questions will have to be less ambitious than at present, they must be limited in scope, and exact in what they demand.

The English for those who do it for one year only after passing the Intermediate examination before they appear for the Honours, B. Sc., or B. Com. examinations should be another important matter for consideration. This year gives the finishing touch to the language training of the candidate. The present composition on set books has proved quite unfruitful and should be substituted by the study of poetry. The prose prescribed should be of up-to-date quality calculated to offer correct models. The ability to write on general topics deserves to be cultivated at this stage also.

The teaching of English has to be overhauled both in the high school and in the university courses. It will be well if there is a conference of senior teachers of English to define the aims, and the proper means to fulfil the aims, at each stage of the educational course.

It is also necessary that literary associations are formed both in colleges and in high schools for the promotion of speaking in English. The ability to speak in English has definitely gone down within the past twenty-five years, even though we are glad to note the improvement in the ability to speak in the vernacular.

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GOKHALE & POST-WAR EDUCATIONAL RECONSTRUCTION

BY SRI R. SRINIVASA IYENGAR, B.A., L.T., Peelamedu

POST-WAR educational planning is in the air. Provincial Governments have instituted special committees for formulating proposals of educational reform; and the committees' proposals with the recommendations of the Provincial Governments are being submitted to the Government of India. Universal elementary education is not essentially a post-war problem, but should have been tackled three or four decades ago. While all the world over elementary education for a period of eight years is considered the absolute minimum for laying the foundations of democratic citizenship, while several countries have given effect to it, and while the prolongation of the school-leaving age up to the sixteenth year has been decided in Great Britain; the post-war educational programme formulated by the Provincial Governments in India does not reveal the possibility of the State assuming responsibility for establishing free and compulsory elementary education of even the five-standard type in the school-less villages of India. Would that the soul of Gopalakrishna Gokhale who shuffled his mortal coil three decades ago now hovered under the Indian sky of to-day, only to observe with pain his life-ambition remaining unfulfilled to-day!

Mr. John Sargent's report is considered by the teaching world as the Educational Magna Charta of post-war free India; but his criticisms of the Indian people as lacking in enthusiasm for educational progress have not been properly noticed. He observes in the report which has been accepted by the Central Advisory Board of Education: "It is for India to decide whether the time has arrived when a national system of education is a paramount necessity." Again, in another place, he remarks, "If India continues to evade her responsibilities in the march to the

goal of social security, she must be content to relegate herself to a position of permanent inferiority in the society of civilized nations. In every country in the world which aspires to be regarded as civilized, with the exception of India, the need for a national system of education which will provide the minimum preparation for citizenship has been accepted." India is again described in the report as "a country where apathy and inertia have reigned so long in the educational domain and poverty has been the accepted excuse for leaving undone what ought to be done." While we are thankful to Mr. Sargent for the lurid manner in which he has painted the present condition of affairs, Mr. Sargent and the Central Advisory Board of Education which has endorsed his report seem to have conveniently forgotten that the agitation of the Indian people for universal elementary education is nearly half a century old, and has passed through several travails of opposition at the hands of the Government, and of our legislatures, too! A study of the agitation carried on by Gokhale alone in this field would be found profitable to educationists and politicians of to-day; for the fundamental nature of the opposition, impediments and obstacles to this great educational reform remains today more or less what it was in Gokhale's days; and Gokhale's views and sentiments expressed in his beautiful phraseology would be helpful to the educational reformers of to-day.

Mr. Sargent's scheme envisages establishment of elementary education for the whole of India in 40 years. Gokhale started his campaign for free and compulsory elementary education nearly half a century ago. Addressing the Bombay Graduates' Association in 1896, Gokhale pointed out the miserably slow progress India had made in the direction of every kind of education,

and said, "If a comparison is to be instituted, it must be between her work in India and her own work elsewhere—in the United Kingdom and the Colonies. Gentlemen, is it possible, is it conceivable that Englishmen could be more enthusiastic, more keen on this subject of the spread of primary education than ourselves? To them at best, it can only mean the discharge of a great present duty. But to us it means the future salvation of our country. Who can realise more keenly than ourselves that the fate of our country is bound up with the spread of education among the masses?" Yet in the year of grace 1945, the claims of deserving Indians for the post of the Director of Public Instruction are being overlooked, and have to be pressed. We want Indian D.P.I.'s as a prelude to Swaraj in education, which though a concomitant of political Swaraj, should not be allowed to be retarded by the political Swaraj receding from our grasp.

In 1897, Mr. Gokhale tendered evidence before the Welby Commission, and brought out the sharp contrast between the increase of expenditure on Public Instruction in the United Kingdom and Ireland on the one hand and that in India on the other hand by his pathetic exclamation, "One cannot help thinking that it is all the difference between children and step-children. Out of every one hundred children of school-going age, 88 are growing up in darkness and ignorance and consequent moral helplessness." Again, when the Government granted exchange compensation allowance to British officials on account of the fall in exchange, Gokhale reprimanded the Government thus, "The Government cannot further the cause of education on the ground of their financial embarrassment, whereas a sum larger than the whole educational expenditure of Government was given away to its European officials with one stroke of the pen."

In 1900 at the Bombay Legislative Council, he complained that expenditure on education by local bodies was 'utterly inelastic,' and urged the Government to make expenditure on primary education a

certain proportion of the total provincial revenues. In 1902, replying to Lord Curzon's pronouncements, Gokhale observed in his budget speech, "My Lord, it is a melancholy fact that while with us nine children out of every ten are growing up in ignorance and darkness and four villages out of every five are without a school, our educational expenditure has been almost marking time for many years past; whereas in England where every child of school-going age must attend a school, the Government expenditure on education has mounted from 4½ millions to 11½ millions sterling in the course of 15 years, and Lord Rosebery is not yet satisfied!" In the very same year, Lord Curzon made special grants to education for the first time; and Gokhale, thanking him, said, "These grants increasing with time may be made a part of the permanent expenditure of the State on Education so that in course of time Education may become an imperial charge like the Army and the Railways". In his budget speech of 1905, he thanked the Government for having enhanced the allotment to Provincial Governments for expenditure on primary education, and urged them to make primary education free in all schools throughout the country. In 1906, the Home Member, Sir Arundel, remarked, "A large order, the distant peak to be one day attained, while the work of the present must be slow progress along the plain." Gokhale retorted, "This incident serves only to emphasise the necessity of entrusting the educational portfolio to such members as feel some enthusiasm for the subject." In 1907, he invited the attention of the Government to the experiments made in Baroda; and in 1908, he forcibly observed, "The State should accept it as a sacred obligation resting on it to provide for the free and compulsory education of its children. No State, especially in these days, can expend too much on an object like education."

Despite the educative propaganda carried on by Gokhale for a decade and a half, year after year, he had to withdraw his Bill for free and compulsory education in 1910, and the Bill moved by him in 1911 was defeated.

ted. The views of the Government who opposed the Bill may be briefly given as follows:—The genesis of the Bill was due not to a spontaneous demand by the people who were likely to be affected by it, but to a vague desire for progress based upon a statistical comparison of India with other countries. The bill would lay the finances of this country in a veritable bed of Procrustes. Again, it must be a real effective measure, not a sham. We are practical legislators. We must see the thing through. We must look to progress in quality as well as in quantity. We had better wait till we have the wherewithal, the teachers. Higher education would suffer, and it would be difficult to meet the needs of both sorts of education.

Gokhale, of course, made telling replies. The test of a good government is the extent to which education had been diffused among the people. The slow progress in diffusion of education stood as a reproach to the policy in vogue. The voluntary principle adopted by the Government had raised the percentage of the school-going children in 25 years from 1.2 to 1.9% of that of the total population, whereas the compulsory principle adopted by England took 10 years only to bring all her children to school, and Japan covered the whole field in about 20 years. As regards finance, there could be no grave anxiety to financiers who could manufacture surpluses even in years of heavy drought and partial famines. Gokhale would even allow an increase in Salt Duty. He would rather the people eat less salt than that their sons should grow up in ignorance and darkness. He would not wait till trained teachers and decent school-buildings were procured; but for a time we must go on with untrained teachers and school-houses that were not decent; but he would have universal free and compulsory elementary education started at once, for, to Gokhale, "Elementary education for the mass of people means something more than a mere capacity to read and write. It means for them a keener enjoyment of life and a more refined standard of living. It means the greater moral and economic efficiency of

the individual. It means a higher level of intelligence for the whole community generally. He who reckons these advantages lightly may as well doubt the value of light and air in the economy of human health." Again, there has been a school of thought in our country that schemes of mass education should wait till the villagers' emancipation from economic backwardness is effected. Against this view, Gokhale urged that the fate of our country is bound up with the spread of education among the masses, and that general education is the foundation and necessary antecedent of increased economic activities in all branches of national production. Thus Gokhale smashed all the arguments levelled against the immediate introduction of universal free and compulsory education.

Without legislative sanction, no reform, not to speak of mass education, can have the required momentum, to achieve maximum benefits for the community; and so Gokhale concluded on a note of robust optimism in the righteousness of his noble cause, "This bill thrown out today will come back again and again, till on the stepping stones of its dead selves, a measure ultimately rises which will spread the light of knowledge throughout the land."

Mr. Jinnah's contribution to the debate on Gokhale's bill is noteworthy and characteristic of impatient indignation. He cried in a stentorian voice, "Find money! Find money!!, Find money!!! If you say you have not got enough money, discover and tap new sources of taxation. You are going at a jog-trot pace and that jog-trot pace we object to." This charge was laid at the doors of the Government of India in 1911.

Yet, in the year of the Lord 1944, Mr. John Sargent, in a B. B. C. broadcast on "Foundations of Freedom" says that it is proposed to experiment with certain areas in each province on a five-year programme, then with certain other areas in the province in the next five years and so on till the whole province has been covered. He considers that this is the only way to tackle the problem and that it would take nearly

40 years to introduce the eighth-year compulsory education in the whole of British India. Half a century has slipped by since we asked for the spread of education among the masses, and we cannot wait for another half a century! Mr. Sargent's insinuations on our educational apathy are unjustified and unwarranted.

Again, Sir Jogendra Singh at the Karachi meeting of the Central Advisory Board of Education indicates that the Provincial and State Governments would have great latitude in working out the Board's scheme which, he says, "is not self-executing, but lays down broad outlines, defines targets, shows ways and means of attainment." Are we to understand that the Government of India abdicate their responsibility for mass education? The attention of the Education Member of the Government of India may be invited to the following observations of the Hartog Committee:—"We cannot accept the view that the Central Government should be entirely relieved of all responsibility for the attainment of universal primary education. It may be that some of

the Provinces, in spite of all efforts, will be unable to provide the funds necessary for that purpose, and the Government of India should therefore be constitutionally enabled to make good such financial deficiencies in the interests of India as a whole. In England, special measures are taken to finance the education of the necessitous areas and we think it desirable in the interests of India as a whole, that similar means should be taken in this country." The Madras Government would appear to delegate this solemn obligation of the State to be discharged by "Other Agencies." Provincial autonomy should not go to the extent of abdication of this primary responsibility of the State. I would appeal to the Education Member of the Government of India to dethrone the spirit of inaction that sits at the throttle, press the accelerator and speed up the pace of progress by giving effect to the principle laid down by Gokhale regarding the sacred obligation of the State to provide for the free and compulsory education of its children. May the spirit of Gokhale inspire him and the publicists of our generation!

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THE TEACHING OF ENGLISH: GRAMMAR—I

BY SRI S. SUBRAMANIA IYER, *Retired Headmaster, Thyagarayanagar*

ENGLISH is the chameleon among languages; its structure is liable to change. It is flexible, not rigid; it is devoid of inflexions; its grammar is not unchanging. The change is adapted to variations in meaning. The clear exposition of ideas is the main object of grammar study. Grammar now recognises as being within its purview such colloquialisms as 'it's me, 'it's him' etc., which some time ago were banned as ungrammatical. It recognises the existence of both standard and colloquial English.

There are purists, however, who abhor rapid changes and strive to maintain the purity of English.

Grammar groups together grammatical facts under certain categories on the basis of functions performed by the parts of speech. It deals also with the sentence structure and lays down rules for guidance in proper and correct arrangement of words with reference to their mutual relationships.

Grammar points out when the normal order of words should be inverted, and when not. Grammar taught in the lower stages of English teaching is informal, functional, or practical grammar.

It is an account of different forms of sentence structure and explains the relationships between words in a sentence.

The chief difference between modern English grammar and its predecessors lies in the fact that modern grammar begins with sentences and their different types, while older grammars began with words or the parts of speech, and postponed the treatment of sentences to the very end. This system was found illogical, unscientific, and unsound.

Idiom is usage and it grows and changes from time to time. What was once in use as an idiom or standard English, has degenerated in time into a colloquialism or

vulgarism, and what was once a vulgarism has attained the status of standard English.

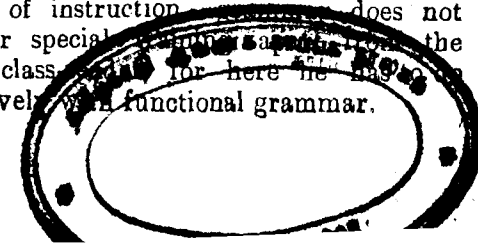
Language, therefore, is changing and with it grammar *pari passu*. Idiom is established usage. It does not lend itself to transposition or substitution of words; it is therefore rigid. In the sentences, 'An idiom comes *handy* to a native' and 'Time hangs *heavy*,' the adverb forms 'handily' and 'heavily' should not replace them.

While grammar accounts for changes in sentence-structure or word-arrangement, it does not help us to account for the form of an idiomatic expression; and that is why we have to learn idioms by heart. Grammar thus appeals to reason, whereas idiom appeals to memory.

Functional grammar, as has been already stated, is unformulated or informal grammar, as distinguished from formal, theoretical, or scientific grammar. The province of scientific grammar belongs to the teacher, while practical or functional or informal grammar is the concern of the student.

In the early stages of instruction, the pupil is introduced to the study of grammar by means of typical sentences which he is required to learn by heart and imitate. When a set of, say, half a dozen or a dozen lessons has been done, the author of the class-reader takes particular care to prepare out of them one containing models based on the types with which the pupil is familiar. Suitable types of questions will also fix in the pupil's memory the types of sentences, words, and phrases employed in each lesson. Such a type of readers, however, is yet to seek in our province, though Blackie's readers by M. S. H. Thompson come near the mark.

It is the opinion of some that in the lower stages of instruction, grammar does not call for special treatment. The pupil's class should be taught for here the emphasis is exclusively on functional grammar.



The teacher of English will do well to require his pupils to hunt up and group together from their readers types of sentences similar to those which they have been already taught. They may also be required to construct short simple sentences of their own based on such models. And this is the secret of effective grammar teaching in the middle-school stage in our high schools.

In this connection, an important point regarding the selection of a suitable textbook of grammar needs to be touched on. In addition to examples provided in a textbook of grammar, the teacher must make it a point to frame suitable ones of varying grades of difficulty for his pupils to work out. The practice, however, in most of the schools that we know of, is the other way round. Some teachers go in for such textbooks as contain copious examples—examples of humdrum types and more numerous than may be deemed suitable or necessary. The result is, as may be found in practice, that pupils are denied the opportunity of acquiring initiative and resourcefulness, while the teacher is left to have an easy time of it. And the same set of examples continues for years on end, for batches of students old and new to copy one another and reproduce the same answers. The Department of Instruction may step in here and do what is needful to remedy the evil. In stating this truth or half-truth, be it noted, the writer has not been prompted by a carping spirit or motive for getting his axe ground.

The Department of Education, Madras, has published a very carefully prepared scheme of instruction in grammar for the middle forms in high schools, and it is based entirely on the principles of functional or informal grammar.

While on the subject of grammar teaching and selection of a suitable textbook, we feel called upon to say something about an excellent little book, entitled *Informal Grammar* by Mr. L. A. G. Strong. The book reveals on the part of the author sympathy towards his readers and a facile

and convincing manner, peculiarly his own, of presenting facts. The book, from beginning to end, has been written in racy conversational style, and ought to interest everyone of its readers.

The book starts by defining grammar and states that it is a live growing thing, and keeps the language from degenerating into a riot and anarchy of words. Grammar is nothing but an agreed plan for expressing the relationships between words in sentences. The author observes that as the rules of a game change from time to time, so the rules of grammar are subject to change and that just as law grows out of custom, grammar grows out of usage.

Though the author calls his book informal grammar, he has not omitted to state and explain the principles underlying functional grammar. He, however, studiously avoids using grammatical terms, as he feels his task would then be inconsistent with the functional character of the book.

As he goes on explaining the role played by grammar, the author points out in a quite convincing manner, how it fails to account for a change in the form of an idiomatic expression. In one sense grammar may be said to play second fiddle to idiom or usage. On the whole, the author and the publishers deserve to be congratulated on having brought out a very useful book which makes a delightful study of a subject which most of our students and others are in the habit of regarding as a bugbear.

We, however, beg leave to disagree with Mr. Strong on some of the statements contained in the book. He calls an adverbial clause introduced by *unless* concessive instead of *conditional*. The verb in 'The pig is sick' is called an *auxiliary* instead of a *verb of incomplete predication* or a *link verb*. On page 104, in the sentence, 'I know *what* she likes,' the pronoun *what* is called *Relative* and we would in good company call it an interrogative pronoun introducing an indirect question or statement. *What* in 'I will give you *what* I have' is, no doubt, a relative pronoun

equivalent to *that which*. But *what* in 'I tell you *what* it is' is interrogative!

In defining the preposition the author restricts its function to pointing out the relationships between nouns and pronouns and between nouns or verbs. A little attention, however, to the function of *of* in the sentences 'The pond is full *of* fish' and 'I am fond *of* walking' 'He worked independently *of* my help', will reveal and explain the grammatical fact that the function of a preposition also extends to adjectives or adverbs.

The points we raised above are but of minor importance and we would call the objections minor especially in view of the generally excellent and unique character of the book. The book deserves a place of honour among those intended for beginners and others who have made some way in the subject. As regards its eligibility as a school text, we have no hesitation in recommending it to be studied by a third-form pupil at the end of his course i.e., in the last quarter or by a fourth-form pupil in the first quarter so as to brush up his memory in respect of the grammatical facts already learnt.

THE DATE OF THE RAMAYANA PERIOD

BY DR. (MISS) P. C. DHARMA, M.A., L.T., D: LITT. Benares Hindu University

BY the *Ramayana* period is meant the period, during which RAMA and DASARATHA lived and reigned; the period in which the main events related by VALMIKI occurred. It has no reference to the period of the so-called final redaction. When did DASARATHA and RAMA reign? To what period of history do the events narrated in the Epic relate? Years ago the celebrated American Sanskrit scholar W.D. Whitney made the remark which since then has often been repeated: "All dates given in Indian literary history are pins set up to be bowled down again". For the most part this is still the case today as has been pointed out by the late lamented Dr. Winternitz.¹ It is indeed difficult to assign dates for prehistoric events.

Professor Macdonell has remarked in his *History of Sanskrit Literature*: "History is the one weak spot in Indian literature. The total lack of the historical sense is so characteristic, that the whole course of Sanskrit literature is darkened by the shadow of this defect, suffering as it does from an entire absence of exact chronology."² But this is largely true of the early history

of Greece also. Judson Bury in his *History of Greece*, has stated that the construction of the early history of the Greeks was founded on "legendary tradition and framed without much historical sense."³ In fixing the date of the *Ramayana* period one can suggest only a possible date and not a certain one. There is no tangible archaeological evidence throwing light on the events of the *Ramayana*. Future excavations in the United Provinces and Oudh and possibly in Assyria and Chinese Turkestan may throw some light. Nor is inscriptional evidence available, throwing light on the *Ramayana* period.

An important source of information is tradition. The relative value of these two kinds of evidence, traditional and archaeological, has been well stated by R. C. Dutt:⁴ "Inscriptions on stone and tables, and writings on papyri are recorded with a design to commemorate passing events. The songs and hymns and religious effusions of a people are an unconscious and true reflection of its civilisation and thought. The earliest effusions of the Hindus were not

1. Winternitz, *History of Sanskrit Literature* P. 25 of Vol. I.
2. Macdonell—*History of Sanskrit Literature*, 10.

3. Judson Bury—*History of Greece*, P. 78, 1922 Edition.

4. "Civilization in Ancient India", by R. C. Dutt, P. 177.

recorded in writing,—they are, therefore, full and unrestricted,—they are a national and true expression of the nation's thoughts and feelings. They were preserved, not on stone, but in the faithful memory of the people, who handed down the great heritage from century to century with a scrupulous exactitude, which in modern days would be considered a miracle".

A working hypothesis is furnished by a discussion of the relative chronology of the Ramayana period and the Bharata War. The date of the Bharata War can be fixed with tolerable certainty with the help of the dynastic lists of kings, as given in the various *Puranas*.

The extension of territory occupied by the Aryans during the Bharata period warrants the conclusion that the Ramayana period preceded the Bharata period.⁵

The *Mahabharata* contains not merely references to the Ramayana personages, but also an abbreviated *Ramopakhyanam*: whereas the Ramayana contains no reference to the personages of the Bharata. The Ramayana deals with many fabulous personages and events as in the case of the ancient sagas of Scandinavia, and the Persian, and the classical mythologies, while the *Mahabharata* deals with the adventures of human beings who resemble the present day men and women. In all countries, the mythic and the fabulous figure largely in the earlier works, while the men and events described in the later works resemble those of the present day.

Further, in all countries the chivalrous types of men have been found in the earlier ages as during the Ramayana period. The later types show a lack of the chivalrous instinct. The embittered hatred, the fierce resentment, the war to the knife, the greed of land and money, the readiness to take advantage of the weak and the helpless, the crushing of beaten foes, and the absence of generosity to beaten foes characteristic of modern nations, are typically portrayed in the Bharata heroes. In the earliest period of evolution, men were savages, but as time

went on they evolved into a higher type with a sense of fair-play and justice; and still later when the struggle for life became keener, all the savage and brutal instincts were revived. The Bharata heroes pretended to have high moral ideals; but their conduct was wicked, cunning and often mean. They often took advantage of the weakness of their rivals. The conduct of the Ramayana heroes certainly betokens a much higher moral standard—in every walk of life. Thus it can be safely assumed that the Ramayana period preceded the *Mahabharata* epoch.

The priority of the Ramayana is further established by the insignificant part played by the *Atharva Veda* in it. The *ATHARVA VEDA* is generally considered to be the latest of the *Vedas*.⁶ "The *Rig*, *Sama* and *Yajur Vedas* alone were originally recognised as canonical collections. A considerable time must have elapsed before the *Atharva Veda* attained to the rank of a canonical book. In the *MAHABHARATA* we find the importance and the canonical character of the *ATHARVA* fully recognised".

In the Ramayana RAMA mentions only the three *Vedas*—*RIK*, *YAJUS* and *SAMA* (IV-3-27). The *Aditya Hridaya* hymn in the Ramayana VI-107-13, also refers only to the *Rik*, *Yajus* and *Sama Vedas*. *ADITYA* is referred to as *Rig-Yajus-Sama-Paraga*. The *Atharva Veda* had not yet established its status as one of the *Vedas*. It is true that one meets with a reference to *Atharva Siras* in the Ramayana in I-15-2. But in the *Mahabharata* its importance is fully recognised. In the *Index to the Bharata* by Sorensen, one meets with about twenty references to the *Atharva Veda*. This is a clear proof that the Ramayana period preceded the Bharata period.

There is no reference in the Ramayana to a real "SARVABHAUMA" or Emperor, as the country was divided into a number of small independent kingdoms. But during the Bharata period King JARASANDHA of Magadha had established a powerful empire. During the *dikvijaya* of Yudhisthira before

the *rajasuya* sacrifice, JARASANDHA was a real emperor or SARVABHAUMA. We can realise the extent and power of the Magadha empire, if we remember that JARASANDHA had vanquished and imprisoned 86 crowned Kings in his palace. He was waiting to make the number 100, so that he could sacrifice 100 crowned Kings in his intended human sacrifice. Sri Krishna himself attested his great prowess when consulted by Yudhishtira.⁷ Magadha continued to be a big Empire even in the later Buddhist period. But in the Ramayana period, Magadha was a tributary state of Kosala (II-10-35).

As the establishment of the Magadha empire must have followed a series of wars for a very long time with the neighbouring powerful kingdoms like Kosala, Videha, Anga, Kasi &c., some centuries must have intervened between the Ramayana period and the Bharata period when the Magadha empire was extensive and powerful. As the Ramayana deals with the glorious days of the Ikshvaku princes, and as Kosala had fallen into decay and been swallowed up by the Magadha empire during the Bharata period, the Ramayana period certainly preceded the Bharata period.

Other incidents might also be mentioned to prove the priority of the Ramayana period. When Yudhishtira performed his *RAJASUYA* sacrifice, he sent his brothers to conquer the whole of India and collect tributes. During the *dikvijaya*, BHIMA is said to have fought and vanquished Brihadbala, King of Ayodhya.⁸ Abhimanyu killed BRIHADBALA in the Great War.⁹ This Brihadbala was the 29th King after RAMA, according to the *Vayu Purana*.¹⁰

Though the *RAJA-SUYA ABHISHECANA* had lost its *Vedic* significance as a coronation rite, during the Ramayana period, SITA made a reference to it, when she hoped that RAMA

would be crowned with the rites of *RAJA-SUYA-ABHISHECANA* in II-16 22. SITA, conversant with all the *Puranas* and *Sastras* could not have thought of it, unless she had heard of it in her childhood. The reference warrants the conclusion, that the Ramayana period was not very far removed from the *Vedic* period.

This apart, it is the date of the Bharata War that gives a clue to the Ramayana period, as we can trace the genealogies of the Ikshvaku princes, from RAMA to BRIHADBALA who was killed in the Bharata War.

Our knowledge of ancient India rests mainly on tradition as stated before. Tradition must be considered as a very reliable testimony in deciding the age of period in Hindu history.

The various customs of the present day Brahmans, in South India exactly resemble those described in the Ramayana. Oral tradition has been accurately kept up. Foreign critics cannot possibly note the great similarity between the customs of the present day and the customs as depicted in the Ramayana regarding marriage, funerals, the adornment of houses on auspicious occasions, worship, blessing or *Svastayana* ceremonies, bathing, dress, ornaments, processions, behaviour of women towards their husbands and their relations, and the lamentations over the dead &c. The Ramayana might be considered as a descriptive book of the social customs in South India even now. Still at least 2000 years must have intervened between the present and the Ramayana period. The real interval is more than 3000 years.

Pargiter in his works has very ably proved the value of the *Puranic* lists in enabling us to fix various historic events. The *Puranas* are valuable to the historian and to the antiquarian as sources of political history by reason of their genealogies, even though they can only be used with great caution and careful discrimination.

Dr. Waddle also bears testimony to the accuracy of these *Puranic* lists in his book "The Makers of Civilization."

As pointed out by Winternitz, "many of the old legends of kings and some very old

5. Monier Williams: "Indian Wisdom." P. 417 (Edition 1893).

6. See Macdonell: History of Sanskrit Literatures, P. 185, 190 F & 193 F.

7. The *Mahabharata* Sabhaparva (P. C. Roy's translation) 14th and 15th Cantos.

8. *Mahabharata*: Sabhaparva, Cantos 30 & 31. (P. C. Roy's translation).

9. *Mahabharata*: Dronaparva, Canto 47. (P. C. Roy's translation).

10. Bibliotheca India Series Vol. II Page 285.

genealogical verses (anuvamsasloka-s) and song-verses (gathas) have been saved from the original bard poetry and incorporated into the later texts which have come down to us."¹¹ Critics find fault with the later redactors who have affixed supplementary chapters to the earlier *Puranas* that they do not reveal their names and want to pass off their compositions as part of the original text. Such defects are due to the extreme indifference to the right of literary ownership. The ancient Indian writers, as a rule, do not seem to have cared for personal fame, so long as the information was made available to the public. When the disguise of prophecy is set aside, "and when all legendary or imaginary elements are removed, the last two sections of the *Puranas* afford valuable information as to the geography and history of ancient India."¹² Hopkins quotes as follows, from Pargiter with approval:—Mr. Pargiter finds that a

11. History of Indian Literature by Winternitz Vol. I.P. 530.
12. Cambridge History of India by Rapson. Vol. I.P. 303.

period of 1460 years intervened between the 1st king Ikshvaku and the great war; and that RAMA, the hero of the Ramayana, lived in the fifth century before the Great War of the Bharata. The great war itself marks the beginning of the present age (KALYUGA) about 1100 B.C."¹³

The fallacies in arguing about the dates from genealogies have not been overlooked by Pargiter. It must be noted (1) that the same name may belong to father and son (e.g. George II, III, IV) and (2) that the same name may refer to different individuals in different places e.g. Janamejaya in the Ikshvaku list (Solar line) II-64-43 and Janamejaya of the Bharata period (Lunar line) met with in the Mahabharata. Again, three different Sampatis and three different Rishabhas are met with in the Ramayana (3) In some lists, unimportant names might also have been left out. Discrepancies in the number of reigns differently referred to in different books can thus be accounted for.

(To be Continued)

13. The Cambridge History of India Vol. I.P. 276.

OUR SEASON BOOKS

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THE ISAVASYOPANISHAT

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

Isavasyopanishat is the name given to the concluding chapter of the *Vajasaneyi Samhita* of the *Sukla Yajur-Veda*. It is one of the ten principal *Upanishats* from which select passages have been quoted by Ramanuja and Sankara, when commenting upon the *Brahma Sutras* of Badarayana.

The chief interest centres round the first stanza, wherein according to Ramanuja and his followers the essence of the *Vishishtadvaita* philosophy is given. It is taught there that the Lord, *Narayana*, who is regarded as the Highest Person, pervades the whole universe. He controls the universe both as an immanent and transcendent God. All the material objects and the individual souls are dependent upon Him for their sustenance and they are inseparably connected to Him in the same way as the body is to the soul. As a body cannot function independently of the soul, so also these individual souls cannot act on their own behalf. They only obey the behests of the Lord. The *sastras* say that the souls have to obey implicitly God's plan and purpose in life. But man reaps the fruit of his own *karma*. Therefore it has been stated by our *Upanishats* that these souls are endowed with a will to do as they please only as regards their first action. The subsequent actions are the results of their first action and these results they must enjoy, whether it is to their liking or not. They must not aspire for wealth or kingdom, but they must earn money sufficient to meet the bare necessities of life.

Let us now examine the stanza in some detail. All commentators have found some difficulty in interpreting it. The first half runs thus 'इशावास्यमिदं' etc. Here the Lord is called *इशः* or the ruler of the world. The commentators, Sri Vedanta Desika and Sri Kuranarayana, hold that the word, *वास्ये* is derived from the root *vas* (i.e. to cover, to live). Hence they say that the universe is pervaded by the Lord, the ruler, by citing

the authorities quoted by Sri Varadacharya and Sri Parasara Bhatta when commenting upon the word, *Vasudeva*, one of the thousand names occurring in the *Sri Vishnu-sahasra-nama*, namely *Vishnu Dharma* (1-2-12), and *Mahabharata* (5-68-3).

The second half of the stanza is in the form of an injunction. The meaning is this:—'Do not covet anybody's wealth (i.e. do not have any desire) By that renunciation enjoy the bliss (i.e. you will realise the soul and attain God.)'

The next question discussed here is this: What are the means by following which a man may experience self-realisation and attain God? The *vishishtadvaitins* assert that the means are (1) *Karmayoga* (2) *Jnanayoga* (3) *Bhaktiyoga* and (4) *Prapatti yoga*. Let us now consider them one after another.

Karmayoga: *Karma* is freely translated into English as duty. The scriptures ordain that one must do his duty consistently with God's plan and purpose. These duties have to be performed without paying any regard to the results derived therefrom.

The duties are of three kinds. These are (1) the *nitya-karmas* or the daily duties such as *sandhyavandanam* etc: (2) the *naimittika-karmas* or the special duties that have to be performed on the happening of certain events, say eclipses etc: and (3) the *kamya-karmas* or the duties that one has to perform in order to acquire wealth, etc.

The performance of these duties will not enable one to attain God. They are helpful only for self-realisation by *Jnanayoga*. Next comes *Jnanayoga*. A *jnani* meditates upon the soul and if he succeeds, he will only release the soul, a kind of *moksha* that does not stand for everlasting bliss. In rare cases, these two *upayas* (*karma* and *jnanayogas*) may induce a person to resort to *bhaktiyoga* for attaining God. These two methods may be practised independently of each other. Or they may be practised in

such a way that one depends on the other. But they have been discarded as the results produced by them fall short of the ideal, namely everlasting bliss. This idea is clearly brought forth in stanzas two to seven of the *upanishat*.

Vidya is the name given to *Jnanayoga* and *avidya* to *Karmayoga*.

Bhaktiyoga: The next *upaya* for the attainment of God is *Bhaktiyoga*. By intense devotion and prayer, an aspirant may attain God. But it is a very difficult process, as it is to be carried on without a break. If by some cause or other a person is disturbed in resorting to *bhakti-marga*, he has to begin anew his devotion and prayer to God. This path leads to the attainment of the Highest. In stanzas nine to sixteen, this *bhakti* cult is touched upon.

Prapatti-yoga: Another means of salvation that is treated here in the last two stanzas is the doctrine of *prapatti* or *saranagati*. A *prapanna*, who wants to attain God, must give up the paths of *karma*, *jnana*, and *bhakti*. He must only look upon the Lord as both *upaya* and *upeya*, the end and the means of salvation. It is the grace of God alone that confers on him *moksha*. He has only to seek refuge at the lotus feet of the Lord. *Prapatti* is defined as *bhagavat-pravritti-virodhi-svapravritti-nivritti*, which may be freely rendered as abstinence from such actions as are opposed to the plan and purpose of God in governing the universe. This path will lead one to final salvation; but the main thing that has to be considered here is that only he can attain God whom God elects. It is stated in the seventeenth stanza thus:— 'Let all darkness, that envelopes light, be removed and let me look at your beautiful form'. This is only in the form of a prayer used by one, who desires God to be both the end and means of salvation.

The last stanza draws us nearer to God. The words used here are these.—'If you remember me, I shall grant you *moksha*.' Sri Vedanta Desika says that the idea underlying this statement is the same as is given in what is called the *charama-sloka* of

the *Varaha Purana*. The gist of that *sloka* as given out in Lord's own words is this:— 'Think of me when your mind is in a state of calmness and all your senses and body are working properly. Then I will deliver you (after death) from bondage and grant you *moksha*'. The meaning of this passage will be made clearer, if one understands that at the time of death, only a very small percentage of men will be hale and hearty; but a vast number of them will have no control over their senses and body.

Some commentators, especially Kurana-rayana, opine that this *upanishat* is only a summary of the teachings of the *Bhagavad-gita*. The first eight stanzas give in a nutshell the ideas expressed in the first six chapters of the *Gita*. The ideas of the last twelve chapters have been compressed in the last ten stanzas. The *charama-sloka* (*Bhagavadgita* 18-66) has been expanded into the last two stanzas.

One peculiarity is easily noticeable among the commentators. They do not agree as to the arrangement of the verses in the *upanishat*. Mahidhara and Urvata quote them in a certain order. Sankara, Vedanta Desika and Kuranarayana mention them in a different order.

The *lokayatika* system is said to be sharply criticised in the ninth stanza by Mahidhara and Urvata (where those who resort to *avidya* are condemned,) and in the thirteenth stanza by other commentators. The criticism in the thirteenth stanza is that nothing can be thought of or done to improve the lot of souls which are regarded as impermanent. The words used here are *sambhava* and *asambhava*. The *lokayatikas* state their view thus:—The soul is created, when a person is born, and it dies with him. Consciousness is produced in him in the same way as intoxication is produced by liquors, etc. Why, then, should the souls resort to the various means of salvation?

Sankara interprets the *upanishat* in a different way. He lays special stress on the first three stanzas, where in his view, three classes of persons are taken into considera-

tion. The other stanzas according to him, are a restatement of what is given in the first three stanzas about these persons. These classes of persons are: (1) those who develop their mental capacities to such an extent as to realise the knowledge of the oneness of the self with the *Brahman*; (2) those who have lived for one hundred years performing the *nitya*, *naimittika*, and the *kamya karmas*, but have failed to attain the position of the first class; and (3) those who are immersed in darkness and thrown into the regions of the world, known as *asuriya*. These persons destroy the self.

In these stanzas the words, *Sarga*, *Varuna*, *Agni*, etc. occasionally occur, but nowhere is the name of the Supreme Being given as *Narayana*. But the commentators have explained these terms by stating that these words refer to the Highest Person, *Narayana*, who is immanent and transcendent at the same time and who controls the universe in the same way as the soul controls the body.

NOTICE

Contributions: The Editor solicits contributions on all subjects of educational interest. Articles generally need not be made longer than 2000 or 2500 words. They should be legibly written, preferably typewritten so as to permit the incorporation of editorial revisions and instructions to the

BOOK REVIEWS

SUGGESTIONS FOR THE TEACHING OF READING IN INDIA. BY EMIL W. MENZEL (OXFORD UNIVERSITY PRESS, PP. 183) Rs. 2-8.

THIS is a book (No. X) in the Teaching in India Series and contains a number of useful suggestions for the teacher in his day-to-day work. The author says that the pedagogic principles stated in his work have been widely accepted in this country, though not as yet actively implemented. He needs no apology for making much of the

press. Acceptance and publication of an article do not necessarily imply that the Editor endorses the views expressed therein. Stamps should accompany the manuscript, if the writer wishes it returned in case of non-acceptance. The Editor cannot in any case accept any responsibility for the return of any manuscript submitted.

Subscriptions: All remittances and communications on the subject should be addressed to the Publisher, 14/A, Sunkuwar Street, Triplicane, Madras. It is requested for facility of reference that the subscription number, printed on the wrapper, should be mentioned in all such communications. Subscribers will generally be informed of the expiry of their subscriptions well in advance of the date of such expiry, but it is requested that instructions for renewal or discontinuance may be sent even in the absence of such notice. Subscriptions are strictly payable in advance.

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Reviews of Books: The Editor will be glad to notice in the columns of the *Review* books of educational and general interest.

measurement of reading skills, which is so necessary for an accurate gauging of what is already in the boy or girl, what is being accomplished, what is still lacking and what practices and methods will attain the desired end; and he would recommend the use of the ideas contained in his book, particularly in discussion among the teachers as to their methods and processes of their work.

Thus he begins with the necessity of stressing the importance of reading in the

Secondary School classes which is certainly better appreciated and recognised in America. It is not the amount of time that is spent in language work that is useful but the way in which that time is spent. Our author would not recommend undue attention to the reading and study of the so-called text of the prescribed book, as is usually done. Intensive textual treatment in his opinion is not conducive to good results. The examination system has, of course, much to do with the method of teaching language and with the development of practices in the teaching of reading.

The latest Madras Syllabuses for Elementary Schools would prescribe the proportion of silent reading to oral reading as 40-60 in Standard II and 40-40 in Standard III. Manuscript reading of papers written legibly is also to be recommended.

The teacher of History must also teach and encourage the habit of reading of various books of History, Biography, Civic Organisation, etc., and this teaching can be followed effectively even in High Schools.

Considerable attention is devoted in the book to the mechanics of reading and the particular items to be developed in the earlier stages and in the intermediate stages concerning Elementary and Secondary Classes. The teachers' own reading habits are to be improved, as well. Recreational reading can be done in any manner that the reader might fix. The methods of teaching reading to beginners, the technique of testing of reading and for the testing of understanding, the distinction to be maintained between the purposes of oral and silent reading, the necessity for reading short as well as long passages and of gaining efficiency in news-paper and magazine reading—these are all elaborately explained. Special aspects of the job like technical reading of statistics, etc., vocabulary building and some peculiar methods adumbrated, give additional usefulness to the book which we commend to the attention of all teachers.

THE ENGLISH NURSERY SCHOOL. BY A.F.M. ABDUL HQ, M.A., DIP. IN ED. (LEEDS), M. R. S. T. (LOND). (GENERAL PRINTERS AND PUBLISHERS LTD., 119, DHARAMTALA STREET, CALCUTTA). PRICE RS. 2. PP. X AND 81.

The nursery school offers the most favourable environment for the proper development of the infant on healthy physical, social and psychological lines. Its purpose is to serve children between two and five years of age in providing nurture and education for them. The child is to live with companions of its own age and the teacher in charge should know its psychology, should answer its questions and should provide for all its peculiar needs. A chapter is devoted by the author to the origin and history of the nursery school in Britain. The school being most essential for children whose record is unsatisfactory should be properly appreciated. The primary aim should be to attend to the well-being of the child and to promote regular and wholesome personal habits.

In co-operating with the nursery school a benefit accrues to the home, because the hygiene of the latter is gradually raised to the level of the former. Stress is laid on the fact that infancy is a period of rapid learning and the nursery school teacher should stress upon the development of clear speech and pure intonation by the child, upon the handling of toys etc., in a manner that would develop its knowledge imperceptibly; and above all, in developing its emotions & stabilising them. Equally important is the value of the child learning proper personal and social behaviour. The building and equipment of such schools, their size etc., and the account of the daily normal activity therein are next described. We cannot more aptly close this useful account of the value of the nursery school than with the words of a well-known writer on education, Margaret McMillan: "Here, as in a good home, supplementing even the good home, and transforming the bad one, the Nursery School teachers may begin the abolition of Slumdom. This work is, indeed, well begun and has been going on for many

years....Here may sound the music of Human Life in its waking. Joy, Hope, Wonder, Pity, Admiration and Sorrow (for it never is lacking). *Toute la Lyre!*"

THE PRINCIPLES OF TEACHING. BY W.M. RYBURN, CHRISTIAN HIGH SCHOOL, KHARAR, PUNJAB. (HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS). PRICE 2.12. PAGES 237.

Mr. Ryburn discusses in this book the principles to be kept in view in teaching, always attempting to relate theory to practice. He visualises the teacher as the most important factor in establishing the relationship between the child, the subject taught and himself. The teacher must cause the child to learn by himself and must persuade the child by one method or another to do for himself and to learn and do things for himself. Consequently teaching should help the child to adjust his mind to his environment and the school should provide the kind of environment which is suited to the development of the child. The child's emotions should be carefully stimulated.

When once the child's interest is properly roused, he will be enabled to use his instinct and to develop an instinctive activity. It of course means a considerable preliminary amount of drill work and of grind, which are essential to rouse the instinct of the pupil.

Lessons are to be given for the acquirement of knowledge, for the acquisition of skill and for the development of appreciation; and in every one of these three kinds, the principles of activity, of linking with life, of interest, of a definite aim of selection of division, and of revision and practice should be remembered and applied. All these maxims or principles need not be

followed with regard to every lesson. The syllabus should be an articulated one and should serve a medium for continuous exploration, so that one topic should always spring from the preceding one. Class teaching has some advantages but is generally defective, because it does not meet the emotional and intelligential needs of the different types of students and is apt to result in a passive attitude of mere sitting and listening on the part of the students. The teacher must keep everyone of the students busy, should not allow himself to be side-tracked from the subject on hand and should develop an attitude of encouragement of self-expression by the pupils. Questioning is of greatest importance as it stimulates the pupil and directs his proper learning. The type of questioning should also be carefully selected, and the aim should be not mere reproduction of fact but the stimulation of thinking. It is especially important in revision and drill work. When a class is found anxious to ask questions, it indicates some success on the part of the teacher's efforts.

Heuristic and other methods are next described. The nature and processes of learning are described at some length. Learning should be a concomitant process. Memorizing is better done, when learnt by wholes rather than by parts; and the aids to memorizing are shown to be many, but simple in use and effective in result. Silent regarding, the habit of beginning work as soon as the class should start, the necessity of stopping when physical or mental fatigue is perceived—these as well as the desiderata of a properly graded curriculum providing for physical welfare, and for religion at every stage of the school course are also stressed in this useful book, which should be in the library of all institutions, both training and ordinary.

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EDITORIAL NOTES

"THE Intellectual Basis of a Democratic Common wealth"—is the title of a very interesting account of education in Denmark published in Copenhagen and Oslo and also in London and New York by the Oxford University Press.

Denmark has been called the land of equality and justifiably so. The Danish peasant has never been a serf; and for the last one century and a quarter the compulsory attendance of all children at school between 7 and 14 years of age has been in force; and this has been the foundation of a good and useful general education for all the people. We can see a great number of factors contributing to the considerable uplift of popular education. They flow from many quarters and meet and blend on a very broad front. Men and women of different intellectual capacities do their part in the field of educational effect, mostly on the basis of the Elementary School. Some are engaged in physical education, others in the care of quite small children, yet others in the spiritual education of youth, according to this or that political and religious point of view.

One thing that we may learn from the Danish experiment of schools for children is that the method of teaching is there operated on a novel plan. Without abandoning the working basis of the school in regard to the elementary proficiencies and the absolutely essential general knowledge, co-operation is effected between the school and the home, securing an intimate association between the parents of the children and the teachers. The parents take part in the discussion of all problems concerning the teaching of their children; and this aspect has secured for the free schools facilities in the arranging of spare time work, the procuring of sports grounds and the establishment of close contact between the school and sports carried on outside.

Apart from the regular schools, there are the so-called free schools in which handicrafts are taught. These free schools impart free instruction to the poor children, in

contradistinction to the middle-class children's schools where children pay small fees. They also comprehend private schools established by associations of parents who choose their own teachers independently of public authorities and influence the school according to the spirit prevailing in the children's homes.

The significance of the free school is not easy for one to gauge. It is an ideal nucleus, according to experts, for co-operation in both material and spiritual activity. "The ideas upon which the teaching is based: the value of stories, of singing, the emphasis laid on the teacher's personality as being the crucial point in education; the campaign against text-books, odious examinations, and fact-cramming; the necessity for a gentle way with children and for consideration of the individuality of each, and particularly a recognition of the responsibility and right of the parents to influence the school and the importance of a close relationship between school and home, have not only won the day in these schools but have in the course of time exercised great influence on the teachers and the teaching in the common school for children, which to an ever greater extent has been stamped by the educational ideas of Grundtvig and Kold. While formerly the Free School met with great opposition on the part of the common school, which emphasized knowledge, discipline, practice in responsibility and duty as the constructive elements in its method, it is now seen that the principles of the Free School are more and more favoured by leading men within the common school. Its greatest importance and influence will perhaps be in this way."

A point that we may observe as being characteristic of the Danish Schools is that while the new educational ideas surging through the world at the present day make the child more or less the absolute centre of education, the Danish Free School puts an equal stress on the importance of the teacher.

Yet another good feature in Denmark is the Folk High School, which developed

particularly after the last Great War and in which the aim is to give the grown-up student a general culture and an elementary knowledge of international civilisation. Thus it has been made the instrument of imparting the world-spirit to the future Danish citizen. Another aim of the Folk High School is to develop the activities of the conscience of the pupil and to guard the ideals and features of home-life, which are seriously endangered by too much going around; because it is only through the love of the home that it would be possible to build up a truly happy life and this is most essential in the case of the great working classes of the towns.

The agricultural schools are another noteworthy aspect of national educational effort in Denmark. But their aim is to give a liberal education rather than too much specialised scientific training, because it is being held that liberal training would enable the farmers effectively to progress in agriculture and agricultural schools for peasant boys without the possession of the necessary educational level could not lead to effective instruction in agricultural science. There are also professional training schools in domestic economy for adults and such training is offered partly in special schools and partly in the special departments of the folk schools and agricultural schools. Technical schools for professional training are widespread. The State has put all the employers of labour under certain obligations. They must induce their apprentices to attend these schools throughout the period of their apprenticeship. Workshop teaching is done mostly by artisan teachers. Of course in these schools the number of courses has increased in recent times due to greater specialising. Advisory service for craftsmen is given in these schools. Child welfare endeavour is most widely spread in all its different phases. The education of deaf and dumb children has had now a development of over a century and a half; that of the blind is equally old. Since 1926 the education of the blind has become a State obligation. Provision has been made for imbeciles; swimming baths, and the school camps, playing grounds and the school career.

maintenance of theatres as adjuncts of school life and, above all, the provision of travel facilities for young people have been made largely a responsibility of municipalities.

The part played by the government in the educational system in the matter of grants and of control is worth studying for the value of the underlying principles. In almost all the types of municipal or privately managed schools the state pays half the salaries of the teachers. Denominational schools also obtain government grants. All training colleges are subjected to state inspection. Adult schools are entitled to government grant. Schools for defective children are entirely state institutions. The state education department exercises its control through municipal councils and provincial educational committees. One can hold that co-operation between the state and private educational effort is most remarkable; on the whole it may be said that this feature has come into being with an absence of standardised systems.

We welcome the proposal of the Director of Public Instruction, Madras, to introduce the study of Modern History in the place of Outlines of History of England in Group A for Form IV, with effect from the School

year 1945-46. The object is a laudable one, as it will give the pupils a general idea of the great personages who have played a great part in the moulding of the destinies of the world, because we believe that it is only by an understanding of the lives of such great men who have shaped the world's destinies, and promoted the cause of civilisation, that a grasp of World History can be obtained in its initial stage. One of the great educational needs of the present generation is the injection of a sense of the unity of the world and of the interdependence of the various peoples and countries on one another as being necessary for the progress of every one of them and of the whole humanity. The development of what may be called world consciousness is to be begun at the beginning of the High

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