

47
VOL. LI. NO. 3

REGD. NO. M 212

APR 1945

5 APR 1945



CONTENTS

	PAGE
Imitation in Child's Education. By Sri N. Sivaprakasam, M. A., Mahe ...	53
Public Reading Rooms and Their Influence. By Sri Manthripragada Rama Rao, M.A., B.Ed., Parlakimedy. ...	59
Urgent and Vital Aspects of Modern Indian Education. Dewan Bahadur K. S. Ramaswami Sastri Madras. ...	61
Buddhism as she is Japped. By Sri P. S. Lakshminarasu, B.A., B.L., Bangalore. ...	66
Book Reviews ...	68
Editorial Notes ...	69

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

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

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

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



War imposes a great strain upon everyone in the Services, in business or on the land. Food is difficult to get and expensive, travelling in crowded trams, buses and trains is uncomfortable and sometimes even hazardous.



Clothes are far above pre-war prices and difficult to get. Everyone has to work harder and at greater pressure than before. That is why so many people, tired at the end of a long day, turn to the solace and comfort of a good cup of tea. Tea stimulates—cheers you up—makes you feel less weary. Tea is the finest drink—any place—any time.



The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LI

MARCH 1945

No. 3

IMITATION IN CHILD'S EDUCATION

By SRI N. SIVAPRAKASAM, M.A., *Mahe*

MAN is a social animal. He is obliged to live in society with his fellow beings. And of course, he is influenced by the action of those in whose midst his lot is cast. In his capacity for imitation, man resembles deplorably a monkey. Indeed the opinion may be hazarded that he is not yet far removed from his illustrious ancestor, the ape. He eats the same food, puts on the same dress, speaks the same tongue, in a word, has the same habits and customs as those in his immediate environment. See for instance, the Tamilian, the Malayali, the Andhra and the Bengali—each with his distinctive dress, manners and speech. "Tell me who your friends are, I shall tell you what you are" is a tag which only underlines the important part played by the environment in shaping the behaviour of the individual.

In almost everything the fashion is set by the moneyed upper classes who have plenty of leisure. The cut of a cloth or the cropping of hair catches the eye of their less fortunate brethren. And the fashion trickles down to all the classes and permeates the whole social fabric. If the fashion is a good one, society stands to gain. If it is a bad one—say, the drinking habit, which is now becoming alas! the fashion among the upper classes—woe to those who occupy the lower rungs of the ladder! Hence, they speak of a national characteristic—good or bad. There is the fashionable Frenchman, the obedient German, the

tenacious Englishman, the hospitable Indian, the businesslike Japanese, the obsequious Chinaman.

Nothing in this world is so imitative as a child. A child, verily, is an imitative animal par excellence. He says what he hears and does what he sees. Have we not each of us observed with delight how our little sister or brother caws like a crow, crows like a cock, mews like a cat, and catches and utters every cry of the pedlar in the street? If he sees a group of boys playing at marbles or tops, he must needs play at these with pebbles or paper-balls. A child born to fisher-folk on the sea-shore makes boats with barks and nets with leaves and fancies himself fishing in a pool or puddle. A gipsy child in the wood makes small bows and arrows and shoots at imaginary birds and beasts. A town-bred child plays, with his companions in the street, the king, the merchant or the thief. How many children build fine houses with sand in the street and pretend to keep a family there! How many children celebrate with all pomp and ceremony weddings to their dolls in all seriousness! How many of our own young pupils make paper-planes of all designs and delight to see them float in the air! Have we not, when we were young, ourselves conducted mock schools in the street, where we played now the trembling pupil, now the fascist schoolmaster! It is needless to labour this point which will be patent even to the most superficial observer.

And it can be said without fear of contradiction that it is the potency of imitation that has made all the arts hereditary—to be handed down from father to son.

It was J. J. Rousseau who first said that man is what Nature has made him. Man is born good, he thought; but society it is that corrupts him. Yet this same Rousseau sent his own children—shirking to shoulder the responsibilities of fatherhood—to the foundling hospital. For he dared not, he has owned in his 'Confessions', trust his children to a family ill-brought up and worse educated. Whether a man is made from within or from without, we are not here concerned to deal with. Nor are we to take sides either with the one extremist, Froebel, or with the other, Herbart. All that we need remember is that he is made partly from within and partly from without. If man is a creature of circumstances, then, the child is a creature of the environment.

It is with his father and mother that the child first comes into familiar touch. It behoves the parents, therefore, to create the proper environment for the healthy, natural growth of the child. The onerous responsibility of bringing him up often falls on the shoulders of the mother. For, the father is away for the major part of the day to earn his living. Hence the saying, the hand that rocks the cradle rules the world. Many men have been great because of the inspiration they got from their dominant mothers. Sivaji and Napoleon are standing examples.

A careful mother would make the child bathe regularly and give him habits of orderliness and cleanliness. She would tell him that dirt and disease go together and that cleanliness is next to godliness. She would dress his hair, wash his clothes and send him, if he is of school-going age, to school in time. She is an excellent housewife. The child sees that everything is in its place and that there is a place for every thing. Instinctively he learns the habit of orderliness and does not throw away his books at random, but keeps them in their proper place. The mother is sure and

clean. Her child tries to keep his person tidy like her. The family observes regular hours. The child subconsciously learns the excellent habit of lying down with the lamb and rising with the lark. A beggar comes to the door begging alms. The mother does not chide him away, but gently gives him something—a handful of rice, raw or cooked, or some small change. The child learns to be charitable. When his parents receive a guest, and press the bashful stranger to his food, the child learns the luxury of doing good. In this sad, bad, mad world every child should be taught to be kind to all. I do not know if ever a straw saved a drowning man. But I do know that a mere book is enough to make despair pause. If every parent taught his child to be kind and courteous, how much better our world would be!

Now it should be borne in mind that the child imbibes not only the good habits, but also, perhaps more readily, the bad ones. If the father comes home drunk and quarrels with his wife or his neighbour, then the child grows to be peevish and petulant. One day the chimney of the lamp slips down and breaks to pieces. The mother tells the child not to tell papa. Here she sets a bad example to her child. The proper thing for her is to own her fault to the father who, ten to one, would not mind it. And the child would have learnt to speak the truth, and speak it boldly even if he were in the wrong. A fond mother often encourages her child to eat too much of a delicacy. She forgets that over-eating causes indigestion which brings on disease. She forgets, too, that she is making a gourmand of her child, that this inordinate desire for food would soon develop into an inordinate desire for everything. The Greek motto, 'Nothing too much,' is a golden maxim which every parent should remember. Eating, sleeping, play, work—nothing too much. Every child should learn the virtue of temperance. The instinct of fear, which is a primitive instinct with the child, is, more often than not, misused by the parents. How many thoughtless parents, in order to make their children take some food or go to sleep,

frighten them with the rat and the cat, with this noise and that! The weak nerves and highly imaginative nature of a child help him to develop a dread for everything. As a youth he starts at every sound, and is startled by any object. How many young men can trace the cowardliness of their heart to the bad days they spent at the nursery. Blessed are they whose parents have instilled the quality of courage in their impressionable young hearts!

We have noticed of late a tendency on the part of some parents to shirk their duty by their children. They neglect their children completely and entrust their education to all and sundry. It is no wonder that we find many spoilt children turning vagabonds in later life. Sir Walter Scott was an ideal parent who took to his work cheerfully. He was his sons' own tutor and had a horror for boarding schools! He chose a certain Miss Miller as a governess for his daughters, not for her attainment in what are called fashionable accomplishments, but for her pious temperament. He was so kind a father that when his child came and disturbed him in his study, he would lay down his pen, take the child on his knee, repeat a ballad or legend and set it down again to play at marbles or nine pins. He made his children—boys and girls—reckless riders like himself. He habituated them to reck little of tumbles and torrents. 'Without courage', he said, 'there cannot be truth; and without truth there can be no other virtue.'

If such be the part played by the parents, what is the role of a teacher in moulding the character of the child? The child spends his time partly at home and partly at school. And the teacher, if he understands his vocation aright, has not merely to import knowledge but to build the character of the child committed to his care. The school does not work merely to produce learned clerks, as a bricklayer turns out bricks, or a tailor coats. Its chief work consists in making its alumni truthful, obedient, urbane and self-reliant.

A good teacher, then, would make use of his classes to impart moral instruction to his

pupils. But even at the outset we should strike a note of warning. Every teacher should remember that a school is a school. And he will be a poor teacher who converts his platform into a pulpit. What we mean is that moral instruction should be made by suggestion rather than by direct teaching. No child will have the patience to sit and listen to the sermon of the teacher, hour after hour, on honesty, obedience, charity etc. So an intelligent teacher will make his moral teaching at once unobtrusive and effective.

Literature—poetry, drama and prose—science, mathematics, history and geography, can be made to yield some moral lesson or other. Love of fellowmen is love of God: Abou Ben Adhem and the Angel, the Parable of the Good Samaritan help to drive home this great truth and the immortal lines of Coleridge,

He prayeth well who loveth well
Both man and bird and beast;
He prayeth best who loveth best
All things both great and small,

clinch it. The curious facts learnt from natural science will make the children have a tender regard for animal and vegetable life. Mathematics will give them an orderly habit and clear head. History and geography will give them besides many other virtues, a love of their own country—a noble patriotism, not a petty jingoism—and a love of humanity. They teach more than anything else the interdependence of one individual on another, of one nation on another, of one country on another, and thus show, that selfishness of every description is the sign of a sordid soul.

But nothing comes so handy to the teacher in the moral instruction of his pupils as the fables, the parables of the Bible, and above all the epic tales and legends. Indeed, story-telling is the best means of inculcating a moral virtue in the children. The story of the dog and its shadow tells the child that greed is folly and results in loss and shame. The cruel fate of the shepherd boy who took a foolish delight in telling a falsehood but was at last killed

ty the tiger, makes the child shun falsehood and cherish truth. The story of Harischandra—where truth-telling is idealised—proves for all time that innocence and truth will always succeed in the end and that virtue is stronger than vice. The lamp of ideal womanhood burning in the heart of Savithri, is this, or is this not as a light given to the world? Savithri has proved that chastity is heavenly, that a chaste woman is a goddess more powerful even than the inexorable Yama, the Lord of Death.

There is not a moral virtue which cannot be taught from one or other of the countless stories of the *Ramayana* and the *Mahabharata* which are the proud possession of poor Indians. If a teacher has succeeded in making his pupils as obedient as Rama, as faithful as Lakshmana or Hanuman, as dutiful as Bharata, as chaste and devoted as Sita or Draupadhi, as justice-loving as Dharma, as brave as Bhima, as valiant as Arjuna, as wise as Nakula and Sahadeva, as chivalrous and charitable as Karna and as self-sacrificing as Bhishma—surely, surely he will not, then, have laboured entirely in vain. Of a truth, these epics are the inexhaustible treasure-house of moral virtues; and every teacher can readily draw on them.

Every teacher who wishes to make himself useful in his profession and make his influence felt should have established his authority over his pupils. Woe to the pupils and the teacher if he is a believer in the virtues of the rod! 'Better by love than by fear,' should be his motto. His authority should be founded on a moral, never on a physical or a legal basis. And that teacher who is endowed with a capacity for teaching and whose conduct is irreproachable, will have won a preponderating influence over his pupils. It is notorious that the pupils have the keenest perception of the slightest lapses—more especially the moral, on the part of their teachers. It is not enough, therefore, that the teacher should hold up high ideals before his pupils; it is also imperative that he should act up to those ideals himself. He must practise what he preaches. If his actions conform to his words, he will be obeyed implicitly. He

should be just and strictly impartial in dealing out punishments and awarding rewards. He should not be a man of moods. Fits of leniency should never be followed by periods of rigorousness. He should mingle with his pupils, but not too much. For, he has to maintain the dignity of his profession.

A teacher who wishes to make his pupils be punctual should be punctual himself. If he fails to return the exercise books and examination papers in time, he cannot naturally expect his pupils to bring their tasks and to come to the class in time. How can a teacher who plays the tyrant at home and at school make his pupils be kind to one another? If the teacher is careless and makes no difference between his kerchief and the duster, can he expect his pupils to behave differently and know that chalk dust, when inhaled, is apt to cause consumption in the long run? As the teacher, so will be his pupils. His person should be neat and tidy, his deportment noble, and, what is more, he should have an unbounded love for his pupils. We have not thought it necessary to dwell at length on an evil tendency of some boys which no teacher worth the name would countenance. We mean, the tendency of carrying tales about one person to another. So soon as a teacher lends a willing ear to a boy's tales, he has made a spy of that boy and has vitiated the atmosphere of the school. Then good-bye to the peace and progress of the school! And no words would be too strong to condemn the despicable creature who plays, or encourages another to play, the informer.

The teaching profession is the most exacting of all professions. For the pupils are a most exacting lot. And the task of the teacher and of the parent—especially that of the former—in educating the child is a most delicate task. Both the parent and the child can make the path of the teacher smooth. It not infrequently happens that a conscientious teacher, who has punished a recalcitrant boy, is taken to task by the fond parent. If his superiors are kind and sympathetic, the teacher is saved. If not his lot becomes unenviable. The parents, certainly, can punish their children with

impunity. Yet the teacher can and must exercise a moral influence over his pupils. And no heart is proof against the shafts of reproof, if the teacher could but take proper aim.

After all, a child spends but a few hours a day with the teacher. The child, then, should have a well-ordered home, where reigns perfect concord. Not that there should not be those little rubs which Providence sends to enhance the value of its favours. But the parents should have an abiding interest in their child's welfare. Nevertheless, a teacher with a masterful personality will exercise an immense influence over his pupils. He tries to copy every accent and gesture of the teacher he loves. His very 'g's' and 'd's' and 't's' are his teacher's. He is now afraid of displeasing his beloved master, is anxious to to please him in every way, and continually asks himself, "What will the master think

if I did this?" In a word, his teacher has become his ideal. For, he is cultured, noble and kind. And he has won this willing obedience by a gentle look and soft word, and, above all, by personal example. If the parent, too, can become an ideal for the child, so much the better for the child.

It is incumbent, therefore, on the part of the teachers as well as of the parents to be noble in every little act of their lives. For the imitation of children is both conscious and unconscious. If the teachers and the parents work in unison to make the child obedient, courageous, truthful, self-reliant and urbane—by example rather than by precept—they would have done their duty. If they do not, they would for ever be accused of having betrayed their trust. What a luckless child it is that knows neither a good home nor a good school! And happy is the child that is blessed with good parents and good teachers.

Dr. G. R. VASUDEVA RAO'S

Sree Sudha Parimala Ayurvedic Pharmacy

4, Arimuthu Achari Maistry Street, Triplicane, Madras

SIDDHA MAKARADWAJA

CHYAVANA PRASA LEHYAM

Action:—General tonic and Blood purifier.

Dose:—As a general tonic, take with milk and sugar-candy. As a blood purifier, take with honey, water or milk.

Uses:—This preparation has earned a great reputation as one of the most useful remedies in the Ayurvedic Pharmacopeia. It contains purified gold in a very fine state, Patchakarpoomam, musk, nutmeg, cubeb and other valuable ingredients, which are reputed to be tonics increasing vitality.

Remarkable results have been observed by its use in Chronic Venereal diseases and wasting diseases such as, consumption and diabetes. It is an excellent all round general tonic and blood-purifier.

Price per phial of 30-2-Gr. Pills, Rs. 5

The ancient and renowned general tonic. Specific for lung troubles, Catarrh, Bronchitis, Troublesome Cough, Tuberculosis and Colds, Biliousness, purification of bad blood, and restoring lost vitality.

Dose:— $\frac{1}{2}$ tola, twice a day morning and evening. Milk to be taken at bed time.

Per $\frac{1}{4}$ lb. Re. 1

1 lb. Rs. 3

AROGYA-KALPA

The best nervine tonic pills scientifically prepared from roots and herbs. They purify the blood, remove nervous debility and give vim, vigour and vitality to the weak as well as strong men and women. It gives new strength to the weak and added strength to the strong.

Per Bottle of 40 Pills Rs. 5

POETRY BOOKS.

1. NURSERY RHYMES. A NOVEL GIFT-BOOK. (*Fully Illustrated.*) This artistic book contains 21 fully illustrated Nursery Rhymes.
2. CROSSE & ROSS'S ENGLISH POETRY READERS. BOOK I. NURSERY RHYMES. (*Illustrated.*) 16th Edition. BOOK II. VERY SIMPLE POEMS. 13th Edition. BOOK III. SIMPLE POEMS. 11th Edition. BOOK IV. SCHOOL FAVOURITES. (JUNIOR.) (*Illustrated.*) 4th Edition.
"Excellent little collections."—*Indian Education.*
3. THE LOTUS BOOK OF ENGLISH VERSE. By P. C. WREN, M.A. (OXON.), I.E.S. PAGES 280. Fourteenth Edition.
A book of poetical selections unique in several respects and better adapted for Indian schoolboys than any other school-anthology.
4. STORY POEMS. By P. C. WREN, M.A. (OXON.) I.E.S. Sixteenth Edition.
Wren's "Story Poems" still remains unsurpassed as an unique collection of stories in verse suitable for Indian boys and girls.
SUPPLEMENT TO WREN'S STORY POEMS (containing Questions and Hints), by Prof. Henry Martin. Second Edition.
5. THE APPRECIATION OF POETRY. By H. MARTIN, M.A. (OXON.), O.B.E. Second Edition.
It is confidently expected that "The Appreciation of Poetry" will be welcomed by Headmasters all over the country as a unique class book of English Poetry—introducing quite a new type of teaching.
6. A BOOK OF VERSE. By SIR HENRY NEWBOLT. Fifth Edition.
"An anthology of exceptional merit."—*The Educational Review*, Madras.
7. STORIES IN VERSE—OLD AND NEW. BOOKS I AND II. By H. MARTIN, M.A. (OXON.), O.B.E.
The appeal of Martin's STORIES IN VERSE does not lie merely in its cheapness. There are many other features that should appeal to the modern teacher.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for Madras Presidency:

The Christian Literature Society for India, Park Town, Madras

PUBLIC READING ROOMS AND THEIR INFLUENCE*

BY SRI MANTHRIPRAGADA RAMA RAO, M.A., B.Ed.

ENTERTAINMENT VALUE

IN our busy and crowded present day life amidst the dust and din of our towns and the weary desks of offices and schools, in the smoke and sound of factories, docks and railways, our life loses its charm and weariness takes hold of us. We feel like ginger-ing up our spirits by means of a happy distraction. A few moments spent in a reading room administer the wonder-drug. The lighter literature, i.e., the journals and magazines of wit and humour, the thrilling short story, the pictorial magazines showing different people in funny costumes and the diverse beauties of nature will for once enable men to forget their cares and anxieties. It will put cheer into their worn faces and will make them bright with light as the rain makes the trees put on a pleasant green appearance.

(2) INFORMATIONAL VALUE

For a man who has left the portals of his school or college and has been caught up in the routine of humdrum life, the reading room with its diverse fields of knowledge has an irresistible charm. He can keep the flame of knowledge burning in the midst of even a stormy life. For the boys who are denied higher education by untoward circumstance just when their thinking processes begin to act, the reading room with its manifold departments of knowledge offers a golden opportunity to carry on perpetual self-education. In an unfortunate country like India, the reading room can bring the light of learning into the lives of the adults. In Russia illiteracy is miraculously reduced from 78% to 10% in the two decades after the last great war. They organised reading huts and travelling libraries where the ignorant adults were initiated into the wonders of education. In all the modern European countries the reading rooms and libraries play a great part in educating the people. If the masses remain ignorant the nation is robbed of everything. May be, it will even lose its soul. Hence the very

urgent need of a network of reading rooms and libraries in our country where literacy is at an incredibly low level.

Thus the reading rooms and public libraries will foster revolution in the minds of the sluggish, and progress in the minds of the agile. They can arouse men from their mental apathy. They lead men to the discovery of the means of human advancement. The reading rooms are the places where men can find an easy access of knowledge. Here they have an inkling into the political, economic and social problems confronting our country and the world. If the reading room provides genuine literature on each of these subjects, people will surely begin to read, think and plan. May be, some will come to evolve fine solutions of problems. For example, if the reading rooms of our country provide dispassionately for the study of the issues involved in our minority problems or Hindu-Muslim relations, I suppose even the common man who has the ability to read will understand the implications and may work out, in his own way, the possibilities of a common understanding and sympathy.

The library is and will be the key to new social orders.

(3) INSPIRATIONAL VALUE

Reading rooms will bring the unenlightened into the contact with the minds of others. They afford access to the best thoughts of the best men. Through the visions of great men the ordinary man can be led to reason for himself, to face his social and moral obligations, to achieve a glimpse of the universe. The reading room brings men into contact with "the mighty minds of old" who turn out to be his "never-failing friends." They provide him tested solutions to all his material, social, moral and spiritual problems. After all, "a good book is the precious life-blood of a master spirit."

Thanks to the war, even the common men in all the corners of the globe have

* An address to the Christo Seva Reading Circle at their annual function.

feverishly taken to the habit of reading and scrutinizing the ideologies involved in the war. Visions begin to dawn upon their mental horizon. The fact of the oneness of the world is rubbed in. They scan a new order of things. This impetus given by Mars should be followed up by the reading rooms. The library can claim to its credit the development of the spirit. The books may present the spark to potential virtues. Since it is a vital force in bringing about spiritual development, we should not allow the reading rooms to fall into narrow and sectarian lines. It is a matter for congratulation that your Christo Seva Reading Room admits one and all to partake of its precious gift. Reading rooms in general should possess the chief inspirational writings of the world. The other day I was delighted to find a biography of Tagore in your Christo-Seva Reading Room. The biographies and sayings of the mystics of the world should all find place in any reading room. Biographies and the teachings of Christ, Buddha, and Muhammad and our patron saints must be kept within the reach of all. Who knows where a particular individual will find the spark to kindle his dormant virtue!

Specially in India these reading rooms and libraries must be made the soil for the growth of national culture and national unity. They must be places where we can get at our true culture. A library or a reading room must encourage people different in religion, different in language, different in customs and habits, to get together and learn to sympathise with one another. Nor is the mission of the reading rooms fulfilled if they merely provide a few books however eminent they may be. The closed up wisdom in the book has no tongue. Individuals can profit by silent communion with the wisdom in a book. Some may require an interpretation that may be carried out satisfactorily by frank, intelligent, and dispassionate discussion of any problem. Such discussions will tend to increase understanding and sympathy among different people. Under the auspices of your Christo

Seva reading circle discussions may also be carried on from time to time on the doctrines of Christianity, Hinduism and Islam. It would not fail to reveal the essential oneness of all religious searchings. That would pave the way to real brotherliness in our unhappy land which is torn asunder by an exaggerated feeling and mischievous interpretation of the seeming diversities in our country. It would be doing Christ's work. It is the real "Seva" unto Christ.

I am firmly of the opinion that it is not at all an exaggeration when I claim that libraries can go a long way to achieve a good international outlook and sympathy among the people who enter their magic sphere. Reading rooms all the world over will be something like coordinating links if they contain books depicting the life of the home, the farm and the factory of the different countries of the world. Thus the reading room can promote an acquaintance with the civilization of other nations. Then people can understand the fundamental oneness of human life, its spirit, its emotions, its aspirations and its struggles.

This is how Lord Avebury had enumerated the pleasures of a library: "A library is a true fairy-land, a very palace of delight, a haven of repose from the storms and troubles of the world. The rich and the poor can enjoy it equally, for here at least wealth gives no advantage. We may make a library—if we do but rightly use it, a true paradise on earth, a Garden of Eden without its one drawback, for all is open to us, including especially, the fruit of the Tree of Knowledge, for which we are told that our first mother sacrificed all the pleasures of paradise. Here we may read the most important histories, the most exciting volumes of travels and adventures, we may meet the most eminent statesmen, poets and philosophers, benefit by the ideas of the greatest thinkers and the grandest creations of human genius".

Hence we should rather persuade ourselves to treat a visit to a reading room as a far greater benefit than a greedy expedition to Eldorado.

URGENT AND VITAL ASPECTS OF MODERN INDIAN EDUCATION

DEWAN BAHADUR K. S. RAMASWAMI SASTRI, *Madras*

IT seems that the most urgent and vital aspects of modern Indian education are the liquidation of illiteracy, national and practical education, and education for universal freedom and peace and happiness. I shall set down here a few thoughts which will, in my opinion, be conducive to the achievement of these aims and ambitions.

No educational endeavour in modern India will be of use unless it is broad-based on universal literacy. This requires, both free universal compulsory education for all the boys and girls in the community as well as adult education. If the latter is neglected we omit to have with us an agency which alone will secure not only the education of the adult, but will also prevent the lapse of the literate boy or girl into illiteracy. If the adult is illiterate and unaware of the value of education, he will make no endeavour to prevent the lapse into illiteracy of boys and girls, even if those become literate. Along with this universal literacy drive we must have a universal library drive as well. Only then will literacy be kept up and there will be an educated proletariat. As mankind has grown from a speechless, scriptless stage to the stage of a modern lending library, which brings the wisdom of remote ages in printed words to the door of the humblest man, it is our duty to see that this blessing is available to all and is availed of by all. The village library should not be a kind of dustbin for the refuse of the urban libraries. There should be regional central libraries in towns lending to the rural community libraries, and there should also be a National Central Lending Library which could be indented upon at need by most distant borrowers. The universities will of course have special libraries of their own. The public lending libraries from the real university of the people. An adequate and well planned system of free compulsory universal education for the young combined with an adequate and well-planned system

of adult education and an adequate and well planned system of public libraries and university extension work will bring about and preserve and effectuate universal literacy and culture in our nation, and without it we shall have to be where we are to-day—an illiterate, ill-organised ineffective rabble among the educated, organised, powerful nations of the world.

We have till now been building our education edifice from the tip to the base—an ostensibly insane process which has not succeeded and which deserved to fail and could not but fail and has totally failed. While thus building from the base we must set quickly about the building of the upper portions of the national cultural structure. Till now our secondary education and university education have been unpractical, denationalising, costly and examination-ridden. It has been a cram of English words unrelated to Indian life in its widest commonalty. It has cut us off from the people and from practical knowledge. I do not mean to say that secondary education should be purely utilitarian in aim and endeavour. But I do say that after the fourth form is reached there should be a parting of the ways between those who are prepared for university and professional careers and those who are prepared for technological studies and diversified industrial and commercial careers (treating agriculture as the primary industry of the country). Even among the latter there should be lower and higher courses, the former training technicians and the latter the leaders with the higher knowledge in each specialised field, just as there are lower and upper strata in the literary and professional courses. We have had an increasing cataract of graduates who are only candidates for unemployment. Education for livelihood is no unworthy aim, though we have to coordinate livelihood and life and superlife. Our present divorce of livelihood

1936 F

from education has done incalculable harm to life and superlife as well.

I do not think that any good will be gained by abusing or cursing our machine age. We must master it for securing higher human ends and values. John Masefield says in his book entitled *In the Mill*: "I have sometimes heard amateur weavers speak as though their work were more honest and better than the work of the power loom. This seems to me to be bunkum. A good power loom will make easily and swiftly a web which will last a century; it will weave yards while the hand-loom potters at an inch. The power-loom is a superb and splendid servant. Of course, man has used all his machines to destroy some element of his humanity." How to use machines for human ends and values without using them in an evil way so as to destroy a refined social and moral and spiritual life is the problem of our century. But we cannot solve the problem merely by refusing to have anything to do with the machine age. Richard Wilson says: "The machine, in short, gives humanity a 'second chance' by the conferment not of leisure but of time to be usefully employed." I would say that leisure enjoyed in a refined manner is as good as being 'usefully employed.' How to use the machine age so as to have more leisure enjoyed in a noble and refined way without increasing unemployment and devitalising humanity, is the task to which humanity must and will address itself, and find a proper and satisfactory solution. But that task will have to be done along with fitting ourselves for the present machine age and industrialised state of society and we cannot postpone the latter effort till we have solved the former problem.

I wish to urge also that we have to redress another wrong which we have done. Even in our literary courses, we have over-emphasised the learned professions and neglected the fine arts and philosophy and religion of India! It is wrong to think that these can flourish apart from the educational system of the land. Even now Britain is exploring a new method in religious edu-

cation. In the west there is a growing feeling that a better place should be given in the scheme of national education to the fine arts. We must read betimes the new signs of educational progress aright and profit by them.

This is not all. We have made no endeavour till now to provide for education for social service or education for democracy. Social service is an art for which training is required, if we are to do it effectively and in a beneficial way. In the same way democracy also is an art for which adequate training is required. India is eager to become a free, federal, democratic country, but it must go through an adequate training and discipline of mind and heart to achieve that high destiny and attainment for which God has intended her and which she has not attained as yet.

Last but not least is education for universal freedom and peace and happiness. It is particularly needed in the combative west, but is needed in India also. It has been said well that "no democracy can isolate itself from the rest of modern world but must aim at international as well as national respect and toleration". In India we tried to clutch the higher international and humanitarian ideal before perfecting our national life, and we have paid dearly for our endeavour. We must become strong in defence and achieve our freedom while maintaining our non-aggressiveness and our sense of the brotherhood of nations. We must not sacrifice either ideal for the other. Then and then alone will India realise her proud position of the free federal democratic spiritual leader of the world.

In the recent educational plan of Mr. Sargent, Educational Adviser to the Government of India, an attempt has been made to devise a scheme to give basic education to all boys and girls and to enable talented youths to go into the high schools and universities and art schools and technical and commercial schools. If the scheme is effectuated, India will be able to take her place along with the modern progressive countries of the west. He has wisely adopted all the good elements of the schemes now in operation there. He has visualised

the provision of midday meals in schools and has provided for teaching personal hygiene and giving physical training and for a system not only of medical inspection but of medical service. He has adumbrated a National Youth Movement. He has stressed the importance of a system of universal, compulsory and free education for all boys and girls between the ages of 6 and 14. It will be well if the essential and vital features of the Wardha scheme of education—craft-centredness and use of the mother tongue and religious education—are fitted into the new scheme. Mr. Sargent's scheme suggests that while the majority of the pupils should go through the complete course, children of ability and promise should be enabled at the end of the primary and junior basic stage to enter high schools and other institutions for higher education. Kindergarten work should be in the hands of women teachers and such instruction should be free. The high schools should be of two types—academic and technical—but both should aim at giving a good all-round education and preparing pupils in the later stages for their future careers and the curricula should be as varied as possible and university and examination requirements should not be the deciding factor. According to him, roughly speaking, one child in every five can with profit enter the high school stage, and he suggests a system of scholarships and stipends to ensure that no poor child of ability is excluded. Mr. Sargent is of opinion that the number of Indian universities is not at all too great and that the creation of a national system of high schools will call for a university system with 240,000 seats or double the present capacity of the Indian universities. He proposes a three year degree course with the Intermediate course covered in the high school stage.

Two other important aspects of the new scheme must be borne in mind. Mr. Sargent proposes a National Council of Technical Education whose cost should be borne by the Government of India. Only then we can organise a national scheme of technical education so as to satisfy the aptitudes of those

who want a practical course and the needs of industry and commerce. He proposes also a twenty-year campaign to deal with adult illiteracy, preceded by five years of preparation.

It is when we come to the cost of the new scheme that we feel staggered by it. Mr. Sargent says that for British India alone the scheme will cost, when it is fully established 313 crores of rupees, out of which 277 crores will have to come out of public funds. The sum now spent on education stands at 30 crores out of which 17½ crores come from public funds. Mr. Sargent says that a system of universal elementary education for British India is estimated to cost Rs. 200 crores a year and would call for 1.8 million teachers to instruct 52 million pupils. He says that India will require ultimately over two million non-graduate teachers and 180,000 graduates. Training schools and colleges must be provided to meet these requirements. Though the financial aspect of the scheme is staggering, yet it is possible to achieve the desideratum by floating a loan at the outset and by increasing the national income as well as the public funds by developing India's industries in the fullest measure through the instrumentality of a National Government in the Centre and in the Provinces.

I believe that it will be quite possible to unite the best features of the Sargent scheme and Mahatma Gandhi's basic education scheme. It will of course not be possible for education to pay its way in toto. We must familiarise ourselves and act upon the basic concept of modern civilisation which was also the basic concept of ancient Indian civilisation as well though in a different form and with less extensiveness and more spiritual intensiveness—that education should be the first charge on the public revenue. The future Indian education should be through the mother tongue as the medium. After all the major Indian languages are less than fifteen in number and each of them is spoken by many millions of men and women. They are too powerful and too beloved to be put aside. The all-India language must of course, be Hindi-Hindustani, which will not have undue em-

phasis on the Sanskrit element or the Persian element and which will be as near as possible to the spoken language. The question of script should not divide us. The Roman script is not liked at all and hence Mahatma Gandhi has suggested that we may adopt the Nagari script or the Urdu script as we please. After all, what is of greater importance is the language and not the script, which is its vehicle. Every Indian should learn it, because in all-India matters and in the free federal democratic parliament of India all the proceedings will be in that language and the federal enactments will all be in that language. We should not make too much of a fetish of craft-centered education. It is undoubtedly a realistic and sensible move to make education craft-centred suiting the craft to the area. But even in the primary education stages where in alone the craft-centered education idea will properly work, there will be elements of culture that will have to be supplement-

tarily imported. When we go to the higher stages of education there will necessarily have to be more diversification and we must not ride the craft-centredness hobby to death. Secondary education must have a bifurcation into literary and technological courses. This division along with further diversification must come into the university stage. I would put in a strong plea for religious education, of course of a tolerant and broad-based and synthesised character, throughout the educational course; because in its absence there will be a total dislocation resulting in a total disappearance of the higher values of life. It will also be necessary to soften the scientific temper by the ethical and spiritual temper and to develop the international mind while developing and refining nationalism. The old type of education will not suit New India and we urgently and vitally need a new type of education for New India.

'LUNAR ASTRO'

(Revealer of true Planetary Effects.)

Predictions on Marriages, Promotion, Loss, Health, Changes, etc., will be given correctly, on sending accurate Horoscopes only. Horoscopes will be checked with regard to the Lagna and Planetary situation etc., if necessary.

Correct time and date of birth along with Navamsa, Graha Pada Chara and Dasa balance at the time of birth should clearly be given, if available. A trial will surely convince.

Order without any hesitation. Correspondance should follow the remittance, for the items noted below.

1. For General reading Rs. 5.
2. For three questions Rs. 2.
3. For a sub-period of Dasa (i.e., Bhukthi) Rs. 5.
4. For casting a Horoscope Rs. 2.
5. For Life reading etc., special charges on application.

Correspondence in English, Tamil and Telugu will be attended to. Replies will be sent within ten days time. Enclose stamps for reply.

Please apply to:—

No. 4, ARIMUTHU ACHARI MAISTRY STREET, TRIPPLICANE, MADRAS.

The Subject-Matter of English Readers for Indian Children

- 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.
- The subject-matter should be interesting to Indian children.
- The subject-matter should consist mainly of easy stories—not necessarily familiar to Indian children. They shall however have a greater appeal if they have an Indian setting.
- The subject-matter should exclude, at any rate till the third Reader, informative matter.
- The subject-matter should be in easy words—easy to read and easy to pronounce; at the same time these words should be of everyday use.
- The subject-matter should be presented in easy English constructions.
- The subject-matter should be adequately and clearly illustrated. The illustrations—at least a majority of them—should be genuine works of art, not childish drawings.

 All these essential features will be found in:—

- (i) MARTIN'S NEW STUDY READERS. Primer & Readers I-V.
- (ii) MARTIN'S ACTIVE ENGLISH READERS. Pre Primer, Primer & Readers I-V.
- (iii) WREN'S NEW INDIAN CLASS READERS. Primer & Readers I-IV.
- (iv) WREN'S INDIAN CLASS READERS. Primer & Readers I-V.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for Madras Presidency:

The Christian Literature Society for India, Park Town, Madras

BUDDHISM AS SHE IS JAPPED

BY SRI P. S. LAKSHMINARASU, B.A., B.L. *Bangalore*

THE Buddha statues and temples of Japan are historic relics rather than popular centres for teaching the gospel of the Buddha. The educated Japs, hundred to one, know little of Buddhism. Till 1867 the lower classes used to invite the Buddhist priests on the occasions of death as contact with death was pollution according to Shinto, the old religion of the land. By the law of 1867 the Shinto priests, however, got the monopoly of funeral service of all Japanese nationals.

It was a Chinese that first brought a Buddha image into Japan in the reign of Emperor Keita but failed to get even a single convert as China was then her ignoble alien. Later on in 552 A. D., a king of Korea, a subject country of Japan, sent a golden image of the Buddha and some Buddhist scrolls to the Japanese emperor, who, on consulting his highest officers, made over the Korean gift to one officer, saying, "You are the only one needing them. Take them but leave my people to their old faith". That officer converted his mansion into a shrine wherein he installed that image. It is said that the Shinto gods were so wild with the people for letting the alien (the Buddha) into the Japanese soil that they caused plague to break out in the land.

In the centuries that followed emperors and nobles, however, imported Chinese Buddhism and its priests and many of them became even earnest monks after sacrificing their all. The imperial authority itself passed to a military family called the Shogun.

By the 11th century the Japs groaned under the yoke of the alien priests, who did not trouble themselves to popularise the word of the Buddha by translating the Tipitaka in the Japanese tongue. All religious feeling seemed to have gone over to the enemy (China). The Buddhist ceremonies took precedence over the Shinto rites at all imperial functions. The Buddha

altar displaced the Shinto in the house of the upper classes or had a place alongside of the Shinto shelf. The Buddhist priest served the Shinto temples and came to wield real power. He became so overbearing that even emperors who were the willing servants of the Buddha, the Dhamma and the Sangha used to say, each to himself, "As little as the weeds and the waters of the Kamogawa River obey my orders, as little do my priests heed them".

The return to the simple faith of the land, its inexpensive rites still having a firm hold on the masses down all these ages, was inevitable. Its pantheon made up of gods of nature, deified ancestors and imperial ancestors and the ancestor worship on which the Japanese morality, filial piety and marriage rested were enough to hold the people together and to resist all kinds of foreign aggression since the days of their first emperor, who descended from Amaterasu-O-Mikami, the sun goddess that presented him with the mirror, the sword and the precious jewel. These imperial insignia which are lodged in a temple of the progenitor of the present imperial family going on for the last twentyfive centuries, are even to this day carefully guarded by the virgin daughters of Mikado.

In the meanwhile the patriotic Jap monks of the alien faith set themselves to undo the work of the alien priests and to bridge the gulf between the native and foreign cults. Thus Shingon (The True Word) preached by Kikai better known as Kobo Daishi equated the Buddha and the Bodhisatvas with the Shinto gods paving the way for later ranking of Amaterasu with the omnipotent God (Buddha) himself. Sinshu taught by Shinran Shonin (1173-1262) lifted the ban on meat-eating and allowed priests to marry. Salvation was obtainable through faith and the sweet will of Amida rather than through effort. Nichirin named after its founder, who claimed to be 'the pillar, the eye and the great vessel of

Japan,' denounced all the other sects as the devil's work and enjoyed the support of the Government as it was thought to be best calculated for promoting the political and spiritual unity of Japan. Chinese Zen adapted by Eisai (1141-1215) set the military class against the aristocratic Shingo and Tendai priests who found themselves too weak to stem the tide. This Zen taught and trained the pupils in the mother tongue itself about the odium attached to the Buddha and his teaching and asked them not to linger where the Buddha is but to move quickly to a place where He is not.

Two instances of the way Zen attacked Buddhism will suffice. Finding his Zen master did not give him an inkling of the Buddha's holy path although he spent some time under him, the pupil asked him to be more sympathetic towards him. The master replied, "What do you mean, my son? Every morning you salute me and do I not return it? When you bring me a cup of tea, do I not accept it and enjoy drinking it? Besides this, what more instructions do you desire from me?" In another instance, when Tanka who camped in a shrine in winter, made a fire with a Buddha image to warm himself against the biting cold, the shrine-keeper took him to task for his sacrilege. The other began to search in the ashes saying, "I am gathering the Buddha's holy bodies from the burnt ashes". The keeper said that no one could find them from a

wooden image. Quick came Tanka's retort thus, "If there are no *sariras* to be found in it, I shall then have for my fire the remaining two Buddhas in this shrine." So saying, he made a bonfire of them. It is said that while Tanka was not punished in any way, the shrine-keeper lost his two eye-brows for his impiety towards Tanka.

By the time of the Restoration of Meiji in 1867 all freely blamed Buddha, his doctrines and priests as being out to degrade women, and his ethics as insinuating the Jap to be a criminal and clamoured for return to Shinto, the anchor-sheet of morality and national unity. The restoration dethroned even the Japped Buddhism that had nothing in common with either the Hinayana or Mahayana proper on the sole ground of its being opposed to the Shinto tenets of ancestor worship and the divinity of the emperor. The Japanese constitution of the same year guarantees liberty of religious belief "within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects." It is a round-about way of saying that a non-Shinto cannot be a national so long as he ranks Buddha higher than Mikado, giving the alien Sakyamuni his first allegiance. The Restoration further declared Shinto as the state religion and entrusted to it the education of the Japanese. Due to this conflict, Japan is a land of nominal Buddhists to whom the Indian Sage is but an alien.

BOOKS

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

THE MANAGER,
THE EDUCATIONAL REVIEW (Book Department)

14-A, Sunkarwar Street, Triplicane, MADRAS

BOOK REVIEWS

THE MULARAJA SOLANKI MILLENNIAL CELEBRATION VOLUME. THE GLORY THAT WAS GURJARADESA. PART I. THE PRE-HISTORIC WEST COAST. EDITED BY K. M. MUNSHI. (PUBLISHED BY BHARATIYA VIDYA BHAVAN, BOMBAY, 1943). PRICE RS. 6. Pp. XIV, 136 AND III.

Mularaja Deva, the Solanki ruler of Anahilavada Patana, founded a dynasty which has contributed much to the making of modern Gujarat; and in his memory, at the millennial celebrations of his accession, the Bharatiya Vidhya Bhavan which is closely associated with the Gujarati Sahitya Parishad, resolved to get a history of the Chalukyas of Gujarat prepared in English and to be further rendered into Gujarati. Sri K. M. Munshi, the enthusiastic scholar-statesman of Bombay, readily accepted the task which was entrusted to him; but he felt that a history of Gujarat could not be written only with reference to the Solanki dynasty. Mularaja himself was a "fugitive relic" of a great dynasty of rulers of the ancient Gurjaradesa which stretched from the West Punjab to Mahi, and which had been peopled by a homogeneous social unit from the Vedic age. This factor persuaded Srijiit Munshi to change his whole plan and to describe the achievement of the rulers of greater Gurjaradesa, as well as to give an account of the pre-historical Aryan associations with the West Coast, which constituted the earliest possible threads of historical continuity. Consequently he planned four volumes dealing respectively with (1) the pre-historical Aryan associations; (2) Aryan expansion and consolidation in the historical period down to about 550 A.C.; (3) the period of the Imperial Gurjaras from 550 to 1300 A.C.; and (4) a social and cultural history of the land.

This first volume, which has been since followed by the third bearing on the Imperial Gurjaras, is a very good and instructive treatise whose scope comprehends the geology, pre-history and proto-history and the earliest geographical divisions of Gujarat, in its first section. The succeeding two sections deal with the Aryans in their pre-Vedic and Vedic stages and their post-Vedic epoch respectively. The first section is the work of Prof. D. N. Wadia and Dr. H. D. Sankalia and Sri D. C. Munshi. The second section is by Sri K. M. Munshi; and the third is by Dr. A. D. Pusalkar, who has also contributed the appendix matter of the intermediate section, relating to the affinities of the Indus valley culture.

The geological history of Gujarat has been traced down to the point when it naturally telescopes itself into the domain of Archaeology, Anthropology and Pre-history. The artefacts discovered by Bruce-Foote have been confirmed as to their age by the work of the Gujarat Pre-historic Expedition. The *Gujarat Man* had contacts with his contemporaries in the south, in the pre-historic age; and the similarity of South African specimens to the Sabarmati tools may be significant of further connections. Man in Gujarat is held to have begun to flourish many millennia ago and he might possibly have migrated from South India bringing with him the earliest Stone Age culture.

The three well-known classical divisions of the land, Anarta, Saurashtra and Lata, are described in their mutual geographical bearings.

Sri K. M. Munshi, whose book 'Early Aryans in Gujarat' published by the University of Bombay in 1941 has given us a good account of the Haihaya connections, of Parasurama's conquest of Gujarat and of the Bhrgu-Haihaya conflict, elaborates his views in the second section. He does not believe that the Vedic Aryans were foreigners to India and holds that they had always looked up to Sapta-Sindhu as their original home and that the Vedic literature is intensively Indian in tradition, technique and outlook. Also, the earliest Aryan association with Gujarat goes to a period much older than the Vedic age and can be placed well in the epoch when the Varuna cult had come to prevail fully over the cult of fire and witchcraft. The Vedic Aryans themselves were clearly an off-shoot of and subsequent to "the Atharvan Aryans" who contributed their older tradition to the *Atharva Veda*, the *Brahmanas* and the *Puranas*; and the Iranian branch of these *Atharvan* Aryans worshipped fire; and the fire-worshipping Bhrgus and Angirases formed the first Atharvans and were the same as those of the pre-Zoroaster Iranians. The Panis are described as worshipping the same deity; and the centres of the so-called Indus Civilization should be held to extend to Sind, Kathiawar and the region of the lower valley of the Tapti and the Narmada.

The theory of a European origin of the Aryans based upon philological data is deemed to be not at all conclusive and the events and periods of Aryan history are arranged in a regular consecutive sequence from about 3,500 B.C. Its substance is summarised in the following telling words of Mr. Munshi: "In Persia and India the

same people evolved the Atharvan tradition which was later replaced by the worship of Varuna. A section of it in South Persia, branched off as the Indo-Iranians with their fire-priests, Atharvans. In the Indus Valley and the West Coast, the Atharvan tradition flourished, overlaid by the growing importance of Varuna worship. The section of these people living in the Sapta-sindhu, sheltered by the Hindu Kush, later evolved the Indra cult and the purer Vedic culture, which also came to dominate the Atharvan tradition. The earliest Aryan settlement—as far as history can trace—therefore cannot be remembered outside the tract made up of the lines drawn from Sumer to Kabul, from there to Haridvara and from there to Surparaka." One remarkable additional item that this section contributes to our knowledge is the probability, here proved, of clear affinities between the Atharvan traditions and the Indus

Valley culture; and the same tradition flowing by a later channel into the religion of the Rg Veda.

The last section by Dr. Pusalkar takes up the history of the Yadavas as gleaned from Vedic and Puranic literature, the historicity of Krishna, the fixing of his date and the institutions, social and political, that prevailed among them. The narrative is clear, particularly as to the personality and problems of the age and identity of Krishna and as to the location and significance of Dvaravati. The table of the generations from Manu Vivasvata to the days of Krishna and his successors and that of the later Yadavas are instructive. We have only unstinted congratulations to offer to Srijiit K. M. Munshi and his valuable collaborators for this first fruit of a most significant and useful orchard for the great people of Gujarat and we wish that this example is imitated for the other great cultural divisions of the land.

EDITORIAL NOTES

DR. Sachehidananda Sinha, Ex-Vice-Chancellor of the Patna University

I. Universities of the Inter-University and Educational Board of India in 1944 Reconstruction deplores the delay that has begun already to dog the attempts made

to implement the recommendations of the Sargent Report; more than a year has passed, but no practical steps have been taken either by the Government of India or by the Provincial Governments to implement the recommendations of that Board; and only a few Provincial Governments as such—we are glad however to note that Madras is one among them—have begun seriously to undertake the task of planning for educational reorganisation and expansion. This is not a matter for surprise, because even schemes drawn up before the war have been put in cold storage for the duration of the struggle. It is to be deplored that while Britain, even under the stress of the present crisis, has undertaken legislation on education, in our country we have got to be content with being gravely told that during the war no step of reconstruction could be undertaken, and that even when reorganisation should begin to pro-

ceed apace, education would occupy only a very minor place in the scheme.

The call has been made that the autonomous Universities of the land should undertake their share of reorganisation work, irrespective of what the Governments might or might not do. There are certain directions in which they could take the lead without waiting for long for necessary preparatory action by Government. It is, indeed, true that the total burden of primary education and the larger portion of the burden of secondary education should necessarily be the concern of Governments, and until these basic stages are refashioned, it would be futile to attempt any radical reconstruction of the higher stages of education. But for any scheme for the expansion of primary and secondary education and for possible enforcement of compulsory, primary or basic education throughout the land, a very large number of teachers to the tune of several lakhs should be made available for service in the course of the next few years, from both the sexes, and more markedly, from the ranks of females. Hence it is necessary that every University should have an effective training department of activity, and all of them should run more teachers' training colleges; for it is their

19367

primary duty to supply the teachers that may be needed and that will be in charge of education both at the basic and during the secondary stages. Also these training colleges should establish bureaus of psychological research, experiments and collation of data, in order to prepare tests for children and to rectify the remediable defects that could be found in them. The training colleges should not only provide training in the educational theory and the educational history of the West, but should also include, in their scope the study and utilisation of indigenous educational systems and ideas of the past. It is necessary to bear in mind in this connection, that both in ancient and mediaeval India there flourished a large number of highly organised and effective centres of educational training; besides we had hundreds of treatises bearing on the system and theory of education. It is by this means alone that the genius and culture of our peoples could be preserved for the race, and the danger of an entire alienation of the children's minds from the ideals of the past could be avoided.

In yet another direction can the Universities help in educational reconstruction. Agriculture, mining and metallurgy, biochemistry, radio-engineering, automobile engineering, the drug industry and other branches of scientific and industrial knowledge offer fertile fields of work for University teachers and students. It is a well-known and trite commonplace, which however, will bear any amount of repetition that the manufacturers and the industrialists of the land should work in close co-operation with the technological and science departments of our Universities and great national institutes of scientific learning. It is also equally well-known that in the ancient Universities of the land—for example, the University of Nalanda—the teachers were required to have some knowledge of building, weaving, medicine and other useful occupations. Most of these ancient Indian Universities were noted as having been centres of art, craftsmanship and metallurgy. A Chinese scholar of the 7th century, I-tsing, was struck by

the compulsory study of medicine which was enforced on all the students of Nalanda, where teachers and monks alike were compelled and taught to spin and weave, to make their own roads and to keep them in good repair.

Again in these days of delays in communications and of hurry and increasing anxiety to get well qualified, it is necessary that Universities should have a mutual arrangement whereby students could move freely from one University to another without being troubled over much by the hurdles of migration certificates etc., and that there should be a closer linking up of the University system of the land with that of other countries. We regret that the Inter-University Board has rejected the suggestion of the Aligarh Muslim University that during the pendency of the war at least, the rigour of the rules of the migration certificates should be mitigated or even should be dispensed with if possible. The necessity for such free migration, particularly for post-graduate students going in search of facilities for their specialised work elsewhere than in their own universities, has been felt very much. The general and undeniable value of the attempts at an approximation of educational policy throughout the country, of increased facilities for visiting to be made available to research workers of all ages and of facile and useful exchange of the *personnel*, both of teachers and students, should be readily appreciated, because by working up this ideal, Indian Universities could play a most useful and prominent part in bringing about cultural unity and a promotion of the spirit of understanding and toleration, "recognising that learning and scholarship know no geographical barriers, encouraging the faith expressed in T. H. Huxley's words, that it is better for a man to go wrong in freedom than to go right in chains."

An administrative problem of some topical importance at the present day has risen from the position claimed by the Central Advisory Board of Education, *vis-a-vis* the Universities and the Inter-University Board. The University of Madras has

chosen to express its disapproval of several of the resolutions passed by the Central Advisory Board of Education in one of its recent meetings, as they tend to fall so much within the jurisdiction of universities that it is open to question whether such subjects should be at all dealt with by bodies in which the Universities as such are but poorly represented. The Syndicate of the Madras University does not approve of the recommendations issued by the Central Advisory Board on questions pertaining to the appointment of examiners and of teachers, because the regulation of these matters should fall correctly within the jurisdiction of the Inter-University Board. It is also surprised to see that the Central Advisory Board should have issued a report on some of these matters, because it feels that, by its very composition, the Board cannot be the best authority to consider the subject of preparation of lists, of panels of examiners, their method of selection, the regulation of agencies for ensuring moderation of papers and proper standardisation of examination results and other problems pertaining to the proper methods of conducting examinations. We can quote the following words of the Madras University Syndicate on the subject:—"The Syndicate is surprised that even in regard to such highly technical subjects which come entirely within the scope of Universities, such as the method of conduct of the M.A. and M.Sc. Examinations, Doctorate Theses, etc., the Central Advisory Board should have considered it desirable to come to such wide conclusions on such topics. The Syndicate notes with regret that the Central Advisory Board has expressed its opinions freely, it is not known on what information or basis, regarding the teaching that is imparted through the Universities. They are pained to note the following opinion which the Board has offered: 'They are of the opinion that much of the teaching at the

present day is more or less valueless because of the lack of the provisions they have pointed out.'

The anomaly of two bodies viz, the Inter-University Board and the Central Advisory Board both communicating their recommendations and resolutions to the Universities and both expecting their implementation, will certainly lead to undesirable results and confusion. The Madras Syndicate holds that it is desirable that the Government of India should make its position clear as to the respective functions of the two bodies. But it is fair to add that the Inter-University Board is, from the point of view of technical and constitutional propriety, the more appropriate body to deal with problems pertaining to University education *per se*. If the Central Advisory Board should have revising powers and reviewing authority over the work of Universities, it is better that the government lays down a definite policy which would fit in with such a status to be assumed by the Board.

The situation is complicated or is bound to become so soon, by the proposed creation of a University Grants Committee on the lines of its English analogue by the Government of India, which will have the power of distributing large sums which we hope, will be made available for University education and which will doubtless have to make recommendations and suggestions for the utilisation of such grants by the various Universities, not only those under the purview of the Central Government but also those within the jurisdiction of the Provincial Governments and States. All the needs of every University hinge upon finance, particularly the provision of adequate salaries to teachers approximating to a uniform standard that should be set up for the whole country and for the maintenance of high levels of efficiency in laboratories and libraries and the provision of other equipments in the different Universities.

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 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.

Date of Publication: The *Review* is published on the 29th of every month. Subscribers who do not receive the *Review* in time are requested to notify the management immediately. It may not be always possible to supply the missing copies if complaints are made months after the event, nor under such circumstances could any enquiry be conducted in the matter.

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

OUR SEASON BOOKS

	Rs. A.		Rs. A.
HISTORY OF INDIA Part I (Hindu India) By C. S. SRINIVASACHARIAR AND M. S. RAMASWAMI IYENGAR (English Edn. only) ...	3 8	ELEMENTARY SCIENCE, NATURAL SCIENCE, PHYSICS & CHEMISTRY By P. A. NARAYANA IYER (English Edition) 1 1	
Do. (Muh. India) Part II ...	3 8	MALAYALAM EDITION OF ABOVE (Physics & Chemistry only) TRANSLATED BY C. S. VENKATARAMA IYER ...	1 4
Do. (British India) Part III ...	3 12	Do. NATURAL SCIENCE ...	1 0
A SCHOOL HISTORY OF INDIA By M. S. RAMASWAMI IYENGAR (English Edn.) ...	2 8	Do. ELEMENTARY SCIENCE Part I (For Form IV) ...	0 12
S. S. L. C. "C" Group (Special Period) INDIAN HISTORY (1600—1805) (English Edn.) ...	2 8	OUTLINES OF THE GEOGRAPHY OF THE WORLD By G. SRINIVASA IYER ...	0 12
Do. (Tamil Edn.) ...	2 12	Do. RAJA RAJA CHOLA I By P. V. JAGADISA IYER (Tamil) ...	0 8
ELEMENTS OF ALGEBRA By THREE AUTHORS ...	2 10		
BOOK-KEEPING & ACCOUNTS By S. VAIDYANATHA IYER ...	5 10		
COMMERCIAL PRACTICE By S. VAIDYANATHA IYER ...	3 12		

SRINIVASA VARADACHARI & CO.,

Publishers, 2/16, Mount Road, Madras 000

Approved for class use for schools in the Madras Presidency.

BACK TO THE BEST

Change for the sake of change is an utterly wrong policy, at least in so far as change of textbooks is concerned. Several headmasters who sometime back discontinued the use of Wren's "PROGRESSIVE ENGLISH COMPOSITION," just because it happened to be a textbook in their schools for a number of years, have reintroduced it in their schools, realizing the mistake made by them. They now emphatically assert that Wren's "Progressive English Composition" is still the best book of its kind, and those compilers who have tried to displace it, even by drawing upon it, have failed egregiously in their object. This frank admission on their part should come as a warning to those who may be tempted to change an old textbook merely because it is old.

As a textbook of elementary English Composition, Wren's book continues to hold a unique place and still commands big annual sales.

Fifty-fifth Edition.

A UNIQUE TEXTBOOK

HIGH SCHOOL ENGLISH

—PRACTICAL GRAMMAR AND COMPOSITION—

By HENRY MARTIN, M.A. (OXON.), O. B. E.

Pages 294.

Fourth Edition.

Martin's "High School English" is an eminently practical Course of Matriculation English, written on sound educational lines.

The whole book is marked by a refreshing originality of treatment.

The 120 pages on English Usage and Idiom form a unique feature of the book.

As a textbook of systematic and practical training in English Composition, it would make an excellent selection.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency:

The Christian Literature Society for India, Park Town, Madras

Standards for Judges

In every community, association, class or group of things, there is always a standard by which all the rest are judged. Beautiful as the Taj, we say of buildings; of wealth as fabulous as Ford's; of cars, as aristocratic as Rolls Royce; of investments, as unimpeachable as Government bonds. In Diamonds we merely say, as good as BAPALAL'S

BAPALAL & Co.

RAMKOTI BUILDINGS

RATTAN BAZAAR : MADRAS

Phone 2696

Grams "Necklace"