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CONTENTS

	PAGE
Art of Public Speaking. By Prof. P. R. Krishnaswami, M.A., Govt. College, Kumbakonam.	73
Teaching of English Grammar. By Sri S. Subramania Iyer, B.A., L.T., Retired Headmaster, Thyagarayanagar.	77
Ramanuja's Idea of God as supported by Science. By Sri M. A. Rukmini B.A., B.L., Advocate, Madras.	79
The Date of the Ramayana Period. By Dr. (Miss) P. C. Dharma, M.A., L.T., D. Litt. Benares Hindu University.	84
The Dangers of an Ill-Managed Institution. By Sri P. S. Vaidyanathaswamy, B.A., L.T., Madras.	86
Editorial Notes	89

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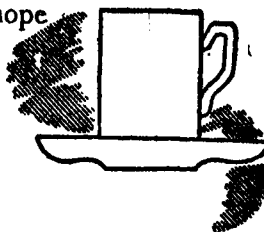
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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LI

APRIL 1945

No. 4

THE ART OF PUBLIC SPEAKING*

BY PROF. P. R. KRISHNASWAMI, M.A., Govt. College, Kumbakonam

THE holding of oratorical contests has become an annual feature of most colleges in South India. These contests bring out also a sense of disappointment in the minds of the teachers who feel interested in the work of college societies. Few students sustain themselves more than a few minutes in speaking on any set theme. Most speakers are guilty of mispronunciation and simple mistakes of grammar. For the matter of that, very few secretaries of college associations can even propose a vote of thanks without committing blunders of English. About thirty years ago several students in a college had the ability to speak correct English on the college platform, but now hardly any one is competent. It is gratifying to note however that in these thirty years students have developed their powers in the vernacular, remarkably. Many students are now orators in the mother tongue. It is therefore needful that better attention is paid to train young men in the art of public speaking.

It is impossible to define the finest speaking. We are in the position of great critics like Matthew Arnold with reference to defining what good poetry is. Arnold tells us it is best we remember some of the best lines of acknowledged great poets and apply them as the touchstone to judge new poetry. Similarly it is useful to study the great orators of our time and see what we can

learn of them. I shall say something of the great speakers whom I have heard. First I shall mention Sir Arthur Lawley, who was Governor of Madras. He was a great orator in the line of Lord Curzon who was Viceroy. On the occasion of the anniversary of the Society for the Protection of Children, Sir Arthur made a great speech and adopted as his peroration the first stanza of Mrs. Browning's poem, "The Cry of the Children:"

Do you hear the children weeping,
O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads
against their mothers,
And that cannot stop their tears,
The young lambs are bleating in the
meadows,
The young birds are chirping in the nest,
The young fawns are playing with the
shadows,
The young flowers are blowing toward
the west,
But the young young children, O my
brothers,
They are weeping in the playtime of
the others,
In the country of the free.

The reproduction of these lines in the sonorous voice of Sir Arthur thrilled the audience before him. The newspaper reporters were busy the next morning searching for Mrs. Browning's works and

* Notes of The Valedictory Address to the St. Joseph's College (Trichy) Library and Debating Society.

copying the quoted stanza accurately. Sir Arthur knew how to make his speech effective by an apt quotation aptly rendered. But all Governors are not of the same capacity. One of them spouted out with great confidence: "As Bacon said,

A little knowledge is a dangerous thing." The fact is, Bacon was not guilty of 'committing' this line of poetry. Secondly, Pope who wrote the words, wrote more wisely than the quotation implies. Knowledge however limited in quantity can never prove dangerous. The word implies assimilated sense. But Pope actually wrote.

A little learning is a dangerous thing. To go back to Sir Arthur Lawley. He delivered an eloquent address in Pachaiyappa's Hall, taking for his theme Cecil Rhodes who made modern South Africa. The address was most impressive and the listeners started trying to know all about Rhodes. The young men sitting in Lawley Hall at Trichinopoly may not know that the Hall is a homage to one of the greatest orators who have been heard in South India.

I now turn to another kind of speaker, the late Dr. T. M. Nair whose style was conversational as Lawley's was oratorical. It happened that Dr. T. M. Nair chanced to speak at Pachaiyappa's Hall the very next day or soon after Sir Arthur had lectured on Cecil Rhodes. The chief aim of Dr. Nair was to give the lie to Sir Arthur's praise of Rhodes, pointing out that Rhodes was a narrow-minded Anglo-Saxon who deserved no admiration from non-Anglo-Saxons. Dr. Nair was heard with great enjoyment because he was a master of satiric humour. Dr. Nair signalled a new era of public speaking in Madras by treating municipal problems with such ability as to attract general attention.

Public speaking is always adventure, and adventure is never so exciting as when the speaker is attacking an adversary, real or imaginary. We want the debating vein to grow in our college societies, but at the same time, the young men should use clean weapons.

Still another feature of public speaking was illustrated by Dr. T.M. Nair—freshness of material. One evening, in a stuffy hall in Mint Street, it was our misfortune to listen to the tedious reading of a long manuscript on William Ewart Gladstone. Having nothing original to state, the lecturer was 'padding' his sentences in a tiresome way. But we endured the boredom with the one hope of hearing Dr. Nair who was chairman at the meeting. It actually turned out that our patience was rewarded. Dr. Nair broke new ground because he had personal knowledge of Gladstone's Midlothian campaign of 1880. He had been a steward in an Edinburgh hall where Gladstone delivered a speech. Gladstone was in the habit of sipping water while he lectured. When the meeting broke up, Nair was to fling out the water and secure the tumbler in the cupboard. But an American rushed up to stop him. "Let me pour that water into my leathern bottle that I may let my countrymen see the water that Gladstone had sipped from." This was a tribute to Gladstone's oratory, which written down, does not seem extraordinary. The supreme judges, from whom no appeal lies, of oratory are the audience who actually hear it. We must judge of oratory only by the tributes which it evokes at the time of its delivery. Dr. Nair mentioned to us the occasion of the anniversary of an agricultural society in London. Gladstone was to resume his seat after his electric speech, and just then a venerable bearded gentleman from the first row, rose up and hugged him in affectionate embrace.

There was Bepinchandra Pal who spoke on the sands of the Triplicane beach. He intoxicated the minds of school boys by the irresistible force of the cold logic which he applied to politics. Surendranath Banerjee seemed disappointing by his flowery and verbose style. G. K. Gokhale on the other hand was a winning personality, whose speech captivated his audience solely by the perfect logic of his statements. Rai Bahadur P. Anandachari was a charming speaker, bubbling with humour in all that he said.

Public speaking falls into two divisions, ancient and modern. In olden days great preparation preceded speaking, speakers got up by heart what they intended to speak. In modern days, however preparation is at a great discount. Balfour, the leader of the Conservative party, said that if a man let his audience know that he spoke after great preparation, he could never become a great speaker. In the earlier centuries speeches ran to three or four or six hours, Burke and Fox illustrating this. It was considered a great reform when one hour was fixed as the limit for speakers in Parliament. Wherever possible, preparation is always desirable, and we know that it is very convenient for speakers to make ready their introduction to the theme and the peroration at the end.

Even though modern times cannot endure the long and prepared speeches of early times, the value of mastering the art of public speaking remains as great as ever. Mr. Sastri's elevation to the rank of Privy Councillor was essentially due to his great powers of public speaking. Sir A. Ramaswami Mudaliar rose to the war cabinet chiefly because of his facility for public speaking. Sir R.K. Shanmugam was a prize man at his colleges for oratory and he has risen high in public life. Thackeray said that at one time in England every young man who wrote a good poem was appointed to a lucrative post in the government. We can say now that a mastery of public speaking generally leads to leadership and prominence.

Public speaking is governed by laws like all other arts. As a good appearance is essential for an actor, good voice is essential for public speaking. One who has not a good voice is not fit to be a teacher or a priest either. As Hamlet told the players, words should be spoken trippingly on the tongue and not mouthed. As Pater said of literary style, speaking may be judged by what has been omitted rather than by what is actually uttered. Sincerity and logic are quite necessary for effective speaking. Without humour and without irony sometimes, public speaking cannot be sustained long

with success. Public speaking is organically related to the personality of the speaker. Morley is said to have remarked that the three essentials of public speaking are, who says it, how he says it, and what he says, and the last is also the least important. We judge a speech in relation to the speaker. The same words may have a different effect with a different speaker. Even egotism may seem a delightful quality in a speaker like Bernard Shaw. At the same time public speaking may help to bring out the hollowness and foolishness of the speaker, just as Meredith managed to make a merciless analysis of egotism by putting his character into love again and again.

In his excellent book on 'Modern Parliamentary Eloquence' Lord Curzon points out that nervousness is a necessary quality of good speakers. It is not the nervousness that prevents good speaking, but the keen sensibility which fills a speaker before, during, and after a speech about the effect he produces on his audience.

We probably suffer from too much public speaking in this country so that words are used often to conceal and not express thought. Some people are charmed with their own voice and are unwilling to sit down when once they are on their legs to make a speech. We may remark here on the role of the chairman at meetings. Sir Harold Stuart, a member of the Madras Government, once remarked that the best chairman is he who does not speak at all. This is an exaggeration for the sake of effective statement. A chairman should not make a second independent speech after that of the lecturer. He should not criticise the lecture except from the intentions and standpoint of the lecturer. He may indeed draw briefly on fresh material relevant to the subject but he should not, so to say, run at a tangent.

Public speaking is to be differentiated according to the place and occasion where it occurs. Parliamentary speaking is different from platform speaking and after-dinner or wedding speeches are different from either of these kinds. Parliamentary speaking is governed by strict conditions

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and it must be specific and practical. Many "platform speakers" are not a success in legislatures, but many legislators are also equally poor on the public platform. We often see officials and politicians pitchforked to make speeches on all kinds of subjects for which they are not competent. It has happened no doubt that great political leaders in England like Rosebery, Morley and Asquith have been conspicuous for their literary and cultural attainments. When the bicentenary of Dr. Johnson's birth was celebrated in 1909, Rosebery made a delightful speech constructing imagina-

tively a conversation with Johnson himself. But apparently, even in England, political leaders attempt to speak on themes in which they are ill-equipped. Baldwin is one such. He made a poor and blundering speech at the centenary of Thomas Hardy's birth.

The success of public speaking depends on the combination of speaker, theme and occasion. Even the proposing of a vote of thanks may attain perfection. Yet public speaking is the bow of Siva which either one masters, or goes under in abject humiliation.

THE TEACHING OF ENGLISH GRAMMAR

BY SRI S. SUBRAMANIA IYER, B.A., L.T., *Retired Headmaster, Thyagarayanagar*

THERE are general causes at work which contribute so largely to retarding the progress of the high-school pupil in the acquisition of English. They may be given seriatim. One of them, no doubt, is the all-too-ambitious syllabus in English, prepared and issued by the educational authorities. In this connection the question arises, is the syllabus strictly followed by the teachers of English in high schools or above all by examiners in English in public examinations? The answer to this question, to our knowledge, is in the negative.

Taking any of the second papers in English set in the past for S. S. L. C. candidates, one has only to infer that the question papers are far simpler and more elementary in character than they ought to have been as judged by the standard prescribed by the departmental syllabus. Except for a question or two of a quite elementary nature, on precis-writing, the rest of the syllabus in style or rhetoric is given the go by. Looking at the ambitious syllabus in English, an educated layman would wonder how efficient and perfect an average S. S. L. C. holder should be and how highly qualified and competent his teachers. A close observation of English-teaching in high schools will reveal the actual state of things. The teacher of English, however, is by no manner of

means responsible for it. Nor is there any justification for making a scape-goat of a low-paid, half starved English teacher who is otherwise so strong and efficient in a non-language-subject. The way the English teaching is carried on in schools is indeed a crying evil. We propose to deal with the defective instruction in English in extenso in a separate article.

In the last article on the teaching of grammar, mention was made of two kinds of it—practical and theoretical or functional and scientific—and a clear distinction was drawn between them. What functional grammar is to the pupil, scientific grammar is to the teacher or the scholar. It can never be too much to state that the grammar of a language is its quintessence, and much more so must it be in the case of English whose grammar is less rigid and embraces in itself a new set of rules framed for the justification of fresh and ever increasing usages. The scope of grammar has therefore been enlarged by the addition of new words and phrases which various adventitious circumstances have imported. Its scope is not yet well-defined; it is still on the increase. Who knows but that the present war will bring in some more additions? But grammar is very slow to adjust itself to new conditions: though slowly, it needs must give way.

Grammar, for high schools, should restrict itself to the treatment of functional grammar with something on its scientific side, and of usage or idiom. Much of what ought to be said or written should be impressed on the pupil's mind, and plenty of exercises in correct usage and composition should be given. Exercises in parsing and analysis will help to ensure success in the teaching of grammar. While the parsing of words in a clause or sentence will enable a pupil to understand their mutual relations, analysis will tend to promote his knowledge of the mutual relationships between clauses and also of clause and sentence structure. The teacher of English may simply touch on the rhetorical portion incidentally in the course of teaching English literature, and the pupil's mind need not be unnecessarily burdened and befogged with the terminology of English Rhetoric, such as Periodic and Loose Sentences, Balance etc.

In the course of teaching the text, the teacher having finished a certain lesson, may deal with the elements of rhetoric in connection with it in a practical manner: the paragraph and sentence structure, the connection between the sentences in a paragraph, the three parts of it, and how a paragraph should begin and end. Likewise the word order in a sentence and the causes of any deviation from it should be pointed out. There need be no special class whatever for the teaching of rhetoric.

Next we may turn our attention to the manuals of English grammar at present in use in high and middle schools. A close scrutiny of their contents will convince the reader at a glance that one is a replica of another. Messrs Wren and Martin lead the way, and the succeeding authors follow them too faithfully leaving no trace of originality either in the arrangement of subject matter or in the method of treatment. For one thing, the bulkiness of the volumes frightens the poor pupil out of his wits, and the still more bewildering array of exercises on grammatical topics drives him to despair. Messrs Wren and Martin have got the knack of popularising their work at

least—with a section of teachers who wish to import instruction in grammar by the system of assignments. The teacher on his part has his work simplified and facilitated *pro tanto*. The result is, as may be easily seen, that both the teacher and the pupil are left resourceless.

We would in this connection invite the attention of the department to the bad way in which the teaching of grammar is done and the urgent need for framing afresh a syllabus in grammar to suit the requirements of the high school pupil. The paucity of competent teachers is one of the causes of inefficient teaching. A course of lectures by experts in the teaching of English and a brief course of periodical training held for teachers of English may tend to lessen the evil.

Grammar, even in the narrowest sense, should include derivation of English words and their correct pronunciation. Fifty percent of Indian graduates, it may be asserted without fear of contradiction, will be found to pronounce *sew* as *sue*, *sieve* as *ceive* in *perceive* and the preterite *beat* as *bet*; and almost all of them are in woeful ignorance of the incidence of accent in words. Grammar then includes phonetics—ought to include it, if it is calculated to do good to the pupil. The teacher of English is the proper person to envisage the problem of pronunciation. Pronunciation has indeed fallen into a sorry plight since Mr. Ross, formerly of the Madras Teachers' College, left India. He was a very painstaking teacher of English, very particular about correct pronunciation of words. That distinguished phonetician, Prof. Daniel Jones, the author of the well-known phonetic dictionary, was his *guru*, and the writer feels proud of having been one of his ardent disciples. Most of the writer's class fellows interested themselves in learning the phonetic script with much gusto.

The teacher of English, therefore, cannot afford lightly to pass over this very important aspect of English, without a knowledge of which, no teacher of English, however good otherwise, can claim to be perfect. We would, however, recommend

him a short cut by means of which he can easily master the difficulties of pronunciation, and the short cut is a steady and constant reference to the marks of vowel and consonant sounds indicating correct pronunciation. We shall make special reference to this aspect later on. Nor have we exhausted the subject of this article—the scope of grammar.

We beg leave to invite the reader's permission to two curiosities which had escaped our vigilant search before the writing of the review of *Informal English Grammar* by L. A. G. Strong (Methuen and Co. Ltd, London). Says Mr. Strong, "If we must use the two pronouns, we say, Neither you nor I *is* fat". There is no recognised authority for this statement; is it a specimen of Strongism? Mr. Strong parses the definite

article, *The*, giving it the following functions or characteristics:—

"*The*—Definite article, nominative case, third person singular, enlargement of common noun 'pig'."—Indeed this is one of the grammatical curios worth preserving, though it may occasionally shock the grammatical sense of the teacher of English.

Dr. Sonnenschein, in his popular and authoritative work entitled *A New English Grammar*, parses *the* as follows, under Models for Parsing:—

the-adjective, demonstrative; epithet of 'townsfolk'.

But Mr. Strong would go one better and have his own way giving the word a classical flavour and zest.

SRI RAMANUJA'S IDEA OF GOD AS SUPPORTED BY SCIENCE

BY SRI M. A. RUKMINI B.A., B.L., *Advocate, Madras*

IN a recent issue of "The Hindu" I read with interest an interesting article entitled the "Scientists' Idea of God" written from the standpoint of the modern scientific researchers, to which a philosophic approach to the problem was given as reply in a second article. The first article, after tracing the course of history, had come to the dismal conclusion "that God and universe have parted company". The second writer, though he has tried to look at the problem, from a different angle of vision has given no definite idea of God. This being a question concerning a supreme ideal, I submit this article to the "*Educational Review*," which is an intellectual platform where views reflecting the noblest ideals of ancient culture and thought are welcome.

"That God and universe have parted company" stands in urgent need of being revised in the light of both modern psychological researches and philosophical speculations. Perhaps the view of the writer reflects his extreme intellectual turn of mind. But intelligence, being the most

important part of the *homo sapiens*, as distinguished from the animals, is by no means all that would seem to enter into the make-up of the elements constituting human personality. The scientific outlook is only a partial and one-sided view. Mere mathematical formulae or scientific axioms would not and could not satisfy all the needs and deeper demands of the spirit of man. Eddington, the modern philosopher of science, who has tried to go to the root of the matter, comes to the conclusion: "We are faced with qualities such as massiveness, substantiality, extension and duration which are supposed to belong to the domain of physics. But physics is not in a position to handle them directly...So in actual procedure physics studies only pointer readings. Our exact knowledge is of the readings, not of the qualities. The former have as much resemblance to the latter, as a telephone number has to a subscriber". Even the acutest scientific mind of Kant, was not exclusively abstract for he has expressed his wonder at the awe-inspiring influence "of

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At the same time these selections are quite easy enough and suitable in other respects for High School classes.

It should also be pointed out that the selections do not consist of scrappy extracts, but each one is self-contained and of sufficient length to interest the pupils for whom they are meant.

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the starry heavens above and the moral law within." No straight-jacket formula of a mathematician could embrace all the activities and behaviour patterns of man.

So where science directs its search for the Cause of Things from a distorted angle, it has been the wonderful achievement of religion, to probe deeper into things material than science ever dared or hoped to do. Religion does not rest satisfied with theories of atoms and protons but dives deeper into the cause of causes—"the intelligent being" who guides and controls all the natural phenomena and the rich complexity of the material sphere. The scientific spirit embraces relativity but would eschew the ultimate cause or God. It is certain about uncertainty, but would remain silent over that basic principle of its certitude. Men would hail Einstein, who kept his Judaism and his science in water-tight compartments but would spurn Eddington the Quaker, who speculates on the philosophy of science. The psychologist with his behaviourism and libido, the economist with his ignorance of all values except those that are measureable and adjustable, the political scientist with his parochial national idealologies—all these studied in separate departments do not go very far into the real value of things, though by themselves not unworthy of study. These subjects should be gone into, not propelled by distorted angles of vision from without or compelled by forces within of limited desires or purposes but impelled by the Life that is our Life, the power that pulses in and through us, our Truest Being. That there is a special power is proved by the effects of drugs and certain irritants when applied to plants and even minerals. Certain depressions and movements are noticed even in metals when certain chemicals are applied to them. That plants respond to stimulus and environments has been proved by the scientists.

To-day we know that the world in which we live in is nothing but a great sea of energy which in the undifferentiated state is called "Eternal Verities", and in the differentiated state is called matter, the one which creates

and the other created. This energy some scientists have termed as "intelligence" which is nothing but mind with its various manifestations. We know to-day that the atoms of the atmosphere are modifications of that intelligence and as they touch one another through space it has particular vibrations. This is the explanation for the possibility of wireless messages from one end of the world to the other, or the healing of patients from a distance.

Everything in the universe is in a state of intelligent association and when the atoms become expressed in human form they pass into that expression of the Universal Mind known as "human consciousness". That Universal Intelligence is what Ramanuja calls as Brahman, whose main attributes according to him are Sat (Existence), Chit (Knowledge), and Ananda (Bliss). Here a distinction has to be made between Sankara and Ramanuja. Sankara regards these not as attributes of Brahman like Ramanuja, but as substantives identical with Brahman, that is to say, Brahman is Existence itself, Knowledge itself and Bliss itself. In ascertaining the value and probabilities of the truth between them, it is interesting to note that in some cases Sankara mixes up Nirguna Brahman with Saguna Nirvisesha Brahman, which is essential to his system necessitated by his theory of Maya or illusion. To quote but one instance, Para Brahman is identified with jagatkaranam in one place and in another place Iswara is referred to as the originator of the universe. *Parva eva hi Iswara Jagat Vyapara Adhikritha* (Sutra 3—2—41). So it seems a natural conclusion that a philosophy akin to that of Ramanuja was in possession of the field in Sankara's time and that his own mind was so saturated with its doctrines that they rendered him unable to shake them off even when expounding a new philosophy. My contention is further supported by the fact that Ramanuja avowedly and studiously set out as his aim to expound the Sutras of Badarayana, while Sankara openly declares that his aim is to make use of the Sutras to illustrate his philosophical tenets. That a more natural and more consistent

system can be deduced from Ramanuja's point of view than from Sankara's goes without saying.

Ramanuja commenting in *Sri Bhasya* under the text *Tadanyatvam* speaks clearly of the non-difference of the world from Brahman the Highest Cause, that is that God and Universe go hand in hand. For this he quotes many texts from the *Upanishads* of which I select a few. "In the True, my son, all these creatures have their root, in the True they dwell, in the True they rest. Having sent forth Brahman entered into it, having entered into it he became Sat and Tyat." That the entire aggregate of sentient and non-sentient beings, gross and subtle, in their effected or causal state constitute the body of the highest Brahman and that Brahman constitutes their Self—this is proved by *Antaryami Brahmana* texts.

As regards jivatman, Ramanuja's exposition accords with the scientific deductions of our day. According to modern psychology, the physical body is composed of a group of atoms attuned to move at a certain vibration and within this body is another body of finer sheaths attuned to a still finer vibration and in relationship with the higher electrical currents of the universe. All human life according to modern scientists, and all phenomenal life including that of plants and minerals according to Ramanuja, is nothing but different states of consciousness brought about by different vibratory rates to which our atoms respond. This is what Ramanuja means when he says that that the finite self is not an independent entity but a part and parcel of Brahman, an atomic point like the point of a goad, a spark as it were from the fire; that he is one with Brahman in so far as he participates in all the essential attributes of the Infinite, but separate and distinct from it in so far as he has no power of creating, protecting and destroying the world, the distinctive quality of Brahman. This is compendiously called the *sarira sariri bhava* in Ramanuja's work. This immanent and transcendent aspects of

God and the need of the human personality centering in God, all its aspects of volition, emotion and cognition or its 'ideation, willing and doing' in modern phraseology is brought out clearly in the *Upanishadic* stanza, "This is the God who is the world worker, the supreme soul, who always dwells in the hearts of all men. Those who know Him through their mind and the heart that is full of the certainty of knowledge, become immortal."

My only aim in this brief article is to show that the Visishtadwaita philosophy of Ramanuja is not only most ancient but has a logical force and interest which would appeal to modern scientists as being in conformity with their principles. Ramanuja's insistent message or clarion call to modern humanity and scientific researchers is to demand of them a deeper and penetrative study of Nature (Achit) and man (Chit) in relation to the substance (Brahman). They should not be content with superficial enquiries and birds-eye views of things. Man may have mastered with astounding skill the external world, he may go deep down into the bowels of the earth, or soar high up in the stellar regions and see the coming of man with "clouds of glory," but Ramanuja emphasises the urgent need of the day to take a bold step to find the man of "trailing robes of power and brightness," the philosopher, the idealist, the emotionalist, the psychist, the intuitionist, the transcendentalist and seer—all in one synthetic personality, who would be the very "image of God." This synthetic spiritual personality can never be discussed in a short article. In him and in such a comprehensive outlook of man and God lie the hopes of a better humanity. This could be read from the very introductory stanza of Ramanuja's *Sri Bhasya*, "May the mind be filled with devotion towards the highest Brahman, the abode of Lakshmi, who is revealed luminously in the *Upanishads*, who in sport produces, sustains and re-absorbs the entire universe, whose only aim is to foster the manifold classes of beings that humbly worship Him."

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THE DATE OF THE RAMAYANA PERIOD

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

(Continued from page 40)

IN his *History of Sanskrit Literature* Macdonell has stated:—"The historical germ of the great epic (*Mahabharata*) is to be traced to a very early period, which cannot well be later than the tenth century B. C." "The oldest evidence we have for the existence of the *Mahabharata* in some shape or other is to be found in Asvalayana's *Grhya Sutra*, where a *Bharata* and *Mahabharata* are mentioned. This would also point to about the fifth century B. C."¹ The *Mahabharata* must have been composed some time after the war just as the *Iliad* was composed three centuries (i. e. in 9th century B.C.) after the Trojan war (of 12th century B.C.). If we admit the 5th century B. C. for the great epic in book form, the Bharata War must have taken place at least two or three centuries earlier.

Rapson² places the Bharata War at about 1000 B. C. "We must be content with the general conclusion that the tradition of the *Puranas*, according to the dynastic lists of Hastinapura and Magadha, places the great war early in what we know as the *Brahmana* period, say about 1000 B. C."²

Pargiter has stated that the date of the battle (Bharata War) may be fixed at 950 B. C. on the authority of *Vayu*, *Matsya* and other *Puranas*, while Dr. K. P. Jayaswal is inclined to fix it at 1424 B. C.

Orthodox Hindus⁴ calculate the date of the *Mahabharata* battle to be 3139 B. C. from astronomical data, contained in the *Mahabharata* regarding Bhishma's death.

According to Shiris Chandra Vidyarnava, a great Oriental scholar, the date of the *Mahabharata* war should be fixed at 1900 B. C. He has arrived at the following conclusion in his note on 'The date of the

Mahabharata War—*Matsya Purana*':—"The *Siddhanta* view is that the great war took place in 1920 B. C. In this we are supported not only by Scidharaswami, the learned commentator on the *Vishnu Bhagavata Purana*, but we are corroborated by the *Saptarshi* era also. All the *Puranas* (as a rule), say that the *saptarshis* were in *Magha* at the time of the birth of Parikshit; some of them say they will be in the *Krittika* or the twentyfourth from *Magha* at the end of the Andhra dynasty..... That dynasty lasted for 460 years. So deducting from 2400 (one hundred for each asterism) we get 2400—460=1940.....As the *Saptarshi* calculation is in centuries, this gives also the 19th century B.C. for the date of the great war."¹

The proper way to fix the date of the Bharata War would be to start from the date of Alexander's invasion in 327 B.C. or Chandragupta's accession in 322 B. C.,² and trace the events backwards. It has already been pointed out that the dynastic lists of the *Puranas*, (*Vayu*, *Matsya* etc.) contain valuable evidence. The lists sometimes are appended in the *Puranas* in the form of prognostications and sometimes as past events. Historians have accepted the date of Chandragupta's accession as 322 B. C. Between the Bharata War and the accession of Chandragupta there were 46 kings. Sahadeva, King of Magadha, killed in the Bharata War, was succeeded by 22 kings of the Barhadratha dynasty, 5 kings of the Pradyota dynasty, 10 kings of the Sisunaga dynasty, and 9 kings of the Nanda dynasty. Chandragupta ascended the throne after the extinction of the Nanda dynasty.

Pargiter³ allots 628 years for these 46 reigns (or roughly 13½ years for each reign)

1. Macdonell. *History of Sanskrit Literature*—P. 282.
2. *Cambridge History of India* by Rapson—P. 307.
3. *Ancient Indian Historical Tradition* by Pargiter.—P. 182.
4. *Ancient History of India* by Somayajulu P. 11.

1. *Matsya Purana* edited by Major. B. D. Basu—1 The date of the Mahabharata War. by Shiris Chandra Vidyarnava—Appendix II—P. XXV F
2. Vincent Smith: *Early History of India* P. 124 and Pargiter: *Ancient Indian Historical Tradition* P. 287.
3. Pargiter: *op cit.* P. 182 and P. 287.

and fixes the Bharata War in 950 B. C. But Jayaswal and other Indian writers, as already mentioned, fix the date at 1424 B. C.¹ If we accept the average years of reign of the British kings since the Norman Conquest viz. 23½ (say 24) as the standard, the date would be 1426 and would correspond to Jayaswal's date. It is not unreasonable to accept the average period of reign of the English kings as the standard. As there is a generally accepted tradition that the Ikshvaku princes were long-lived, we can safely accept the English standard.²

If we accept 1424 B. C. as the date of the war, we can then fix the *Ramayana* period by adding 29 × 23 years (667 years) for the 29 kings,³ who intervened between the *Ramayana* period and the Bharata War.

The approximate date of the *Ramayana* period would thus be about 1424 plus 667 = 2091 B. C., but 2567 B. C. (1900 B.C. + 667 years) if we accept Shiris Chandra Vidyarnava's date for the Bharata War. Sir William Jones, the great Orientalist, placed *Rama* in the year 2029 B.C.⁴

It is interesting to note the remarkable coincidence of this date 2091 B. C. with the date given by Waddell (2109 B. C.—2089 B. C.) in his book on the *Makers of Civilization*⁵ after an exhaustive study of Sumerian history. The difference is only 18 years, which is a mere trifle. Waddell finds that the chronological list of Sumerian kings is an exact parallel to our *Puranic* lists. He identifies *Ikshvaku*, *Sagara*, *Dasaratha* and *Rama* with kings *Ukusi*, *Sargon I* (2800 B. C.) and *Dushashuraseh* and *Amar-sin* of the Sumerian list. (The reader is referred to Waddell's book for further information.)

The late Mr. Swamikannu Pillai⁶ after discussing the horoscope of *Rama*, as given

1. Pargiter: *op cit.* P. 192.
2. The Greeks used to allow one century for three generations (Judson Bury—*History of Greece* P. 79).
3. *Vayu Purana*. Bibliotheca Edition, Vol. II P. 285 F.
4. Preface to Griffith's translation of *Ramayana* (Library Edition P. 2.)
5. Waddell:—*Makers of Civilization*—P. 485.
6. L. D. Swamikannu Pillai—*An Indian Ephemeris* Vol. I. Part I. P. 122.

in the *Ramayana* and making elaborate astronomical calculations, came to the following conclusion. "The conditions of *Rama's* horoscope would have been fully satisfied in two years, 2055 B. C. and 287 B. C. 2055 B. C. may be considered too remote for any historical or quasi-historical speculation. 287 B. C. was about the epoch when the *Ramayana* epic was in process of evolution and construction, but the data are yet wanting to enable us to affirm that Indian astronomers of that time had the knowledge requisite for the construction of a horoscope like *Rama's*". Without going into the question further, it suffices to say that the year 2055 B. C. is not far from the year 2091 B. C. Thirty years can be considered as a fair margin of error when dealing with thirty centuries. Of the two possible dates arrived at by astronomical calculations by Mr. Swamikannu Pillai, the earlier date of 2055 B. C. is the more possible one, as the *Ramayana* period was certainly anterior to the Buddhistic period and as it tallies with the date arrived at by tracing backwards from Chandragupta's accession. It also agrees with the date in Dr. Waddell's chronological list. The *Ramayana* period may tentatively be fixed at about 2090 B. C., and the customs and institutions described by *Valmiki* in the *Ramayana* can safely be said to be characteristic of about the 20th century B. C., roughly 4000 years ago. The similarity between the social habits of the Hindus living in the 20th century B. C., and the Hindus (at least in South India) in 20th century A.D., is truly astonishing and is a proof of the value of tradition in Indian history.

As *Valmiki* was a contemporary of *Rama*,¹ the kernel of the *Ramayana* (at least Books II—VI) must have been composed in the 20th century B. C., and the composition must have been transmitted orally from generation to generation, till it was reduced to writing.

1. In the *Aranya Kanda* (II-56-16 F) *Rama* is described as meeting *Valmiki* at Chitrakuta, who offered him due welcome. In Book VII, *Valmiki* is represented as attending *Rama's* sacrifice (VII-93-1 &c.)

THE DANGERS OF AN ILL-MANAGED INSTITUTION

By SRI P. S. VAIDYANATHASWAMY, B.A., L.T., Madras

OF all the dangers that cause a well-meaning teacher real distress and grief, that of serving in an ill-managed institution is the most serious. To an ideal teacher the elements that constitute real professional joy and pride are freedom of teaching and independence of organisation, and dignity of living. He is always supposed to be endowed with love and sympathy for boys, joy and pride in his work of teaching and mastery and spontaneity in class room management and devotion and attachment to the school. Whenever these features are sought to be interfered with, in a school, we can predicate without hesitation that every thing is not well with the management of that institution. It may be that a school is managed by a board of well-known persons some of whom may be declared educationists, that the Headmaster himself is a person of long experience as a teacher and that the school has been in existence for nearly a century; yet if defects are noticed in certain respects, they deserve the earnest consideration of all concerned and demand immediate remedy. The mere fact that the school has got certain outward imposing characteristics cannot be a guarantee of its internal orderliness and peace.

It may be that a school possesses large funds and the Headmaster is allowed a large salary on a liberal time scale. But the teachers may be struggling on poor salaries. It may be that highly qualified men alone may be appointed as teachers. But their remunerations may not be attractive enough. It may be that the school works at a great profit. But the teachers may have to wait for their vacation salary till after the vacation is over. It may be that every one of the managing committee is a retired Government servant. But no teacher of the institution can hope to have more than 3 days' casual leave at a time. It may be that all the committee members are great educationists. But nothing may

stand in the way of their employing an outsider above the heads of the existing staff.

It is not infrequently brought to our notice how teachers in several schools meet with strangely disquieting experiences. A teacher is heavily fined for no other fault than taking up some private tuition work. Another teacher is suspended for the fault that he was late in attendance for several days. Another master is stopped from getting his increment for a year or two, simply because he has interested himself in the growth of a cultural association without the permission of the school authorities. A few masters are also now and then severely castigated by the Headmaster for the sin of conducting the prayer of the school a little longer than usual or for the folly of a few pupils staying in the library room or loitering along the verandah or for the defect of not taking away the answer bundles for valuation from the school as soon as the examination is over, or again for the drawback of explaining the whole of a nondetailed text-book to the boys and giving them an analysis thereof. Again the boys of a whole section are punished with a collective fine for the reason that some piece of furniture is found broken in the class room.

As against this state of affairs, another set of equally curious experiences too comes within one's notice. Teachers of no worth and character are taken into confidence by the Headmaster to such an extent that they are given certain responsible tasks such as supervising the work of older and senior masters and reporting their opinion on their work to the Headmaster. The Headmaster by himself having no work of teaching engages himself exclusively in the work of administration or supervision and fault-finding and public criticism in master's meetings. He takes it as his duty to go about the school twice or thrice a day noting only how many boys straggle along the verandahs and grounds, but without

chastising any one in person. He simply drafts the time-table with the help of his confidential advisers and forces it upon all the masters, whatever be their opinions about it. Wherever any master is absent, his business is only to ask another master to attend the task. He considers it either difficult or inconvenient to engage any class himself nor does he care to encounter mischievous and indolent boys himself and correct them by personal advice.

This may be taken to be a picture—however imperfect—of an ill-managed institution. To serve in such an institution is the worst experience of agony to any self-respecting, cultured and lofty-minded teacher. It is but proper that we now look into the question with a dispassionate mind and analyse the various aspects thereof and arrive at some reasonable solution to them all.

What are the features of an ill-managed school? First of all the Headmaster of such an institution does not care to participate in teaching work. He is mostly devoted to administrative work of a fussy kind and never realises the day-to-day inconveniences and hardships of the masters. He is more bent upon ordering, than upon inviting and encouraging good work. Again he is so narrow-minded in his outlook and superficial in his opinions that he mistakes very often appearances for realities and can hardly realise the good work of sincere and earnest teachers. He easily forgets that he too was once an ordinary teacher and tries to ride rough-shod on all the masters by issuing notes, orders, and above all 'proceedings', warning, frightening, and alarming masters. He does not know how to improve the real efficiency of a school which for its reputation really depends upon its teaching efficiency and the moral improvement of boys: but goes on multiplying the so-called extra-curricular activities of the school. This is quite like a banyan tree growing new branches without caring for the strengthening of its roots. He, above all, thinks of establishing his own fame, more than the school reputation. He tries to secure the friendship and co-operation only of such of

the masters as are noted for their cantankerous nature and menacing attitude. In short he never cares to take into confidence the majority of the masters either in selections for public examinations or in promotions at the annual examinations or in organisation of the school activities, both curricular and extra-curricular.

Secondly the allotment of work is done in a capricious way. There is no definite principle governing the distribution of work. Masters of age and experience are looked down upon with disdain while all kinds of upstarts, with little qualification either as to age or experience, are lifted up to discharge duties that ought normally to be assigned to far more senior persons.

(To be Continued)

SAN DEMETRIO, LONDON

It was the dark and critical winter of 1940, when England was carrying on a lonely fight against the Nazis and the Fascists. She stood in need of all the sinews of war. Not long before, Mr. Churchill had told America: "Give us the tools and we will finish the job".

Oil was particularly in demand and oil was precious. A British oil-tanker, *San Demetrio, London*, crossed the perilous seas to get oil from Texces in America. On the return voyage, the convoy in which the tanker was included, was sighted by the German pocket battle-ship, *Von Scheer*. The escorting war-ship, *Jervis Bay*, was sunk and *San Demetrio* was set on fire. The crew abandoned the tanker and took to life boats. Two of the three life boats were picked up by a British ship, but the third was travelling round in a circle. Next afternoon, it sighted the tanker still burning but afloat. The crew in the life boat, in charge of the second officer, decided whether anything could be done with *San Demetrio*. They boarded the ship and after heroic attempts succeeded in bringing the fire under control. When they were able to get the engines going, they set out on the risky adventure of steering the ship to

England. Compasses, steering gear, charts and wireless had all gone. But somehow, they kept the ship going in the right direction. At last they sighted land six days after they had regained the ship. A British destroyer came to their help the next day, and soon afterwards, they reached the sheltered waters of the Clyde.

The gallant crew had suffered severely during the ordeal. One of them died on the way. But they were ultimately rewarded by the Admiralty, who waived certain purely technical objections and paid them in all £ 14,700 for their services in salvaging the abandoned tanker.

Seen on the screen, *this simple story of quiet heroism, based on actual events, is

*The film was recently shown at New Elphinstone Talkies, Madras. Messrs. Burma Shell Co., Ltd., invited press representatives to a reception and arranged for their seeing the film on the 24th inst.

very impressive and moving. Ever since Grey wrote of village Hampdens and mute inglorious Miltons, we have been ready in an academic sort of way to discover epics in the simple annals of the poor. Though for peace no less than war, such heroism is essential, it is war which brings it to the forefront. In the last war as in this, there were countless acts of simple, spontaneous, unnoticed heroism. They are the only redeeming features of war. The frequent wars in which the world gets involved makes us despair of human nature. But such things as the epic of *San Demetrio* restores our faith in human nature and our hope for the future. The shell group of oil companies may well feel proved of this contribution of theirs to the roll-call of honour.

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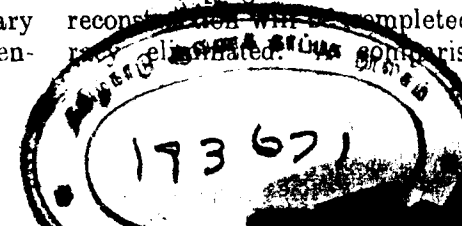
EDITORIAL NOTES

WE offer our respectful homage and congratulations to Mr. V. L. Ethiraj, Bar-at-Law for his unprecedented act of philanthropy in donating the very handsome amount of ten lakhs of rupees for the starting of a College for women in the city of Madras. Such an unprecedentedly large sum given over as a single gift for this noble purpose is literally unparalleled in the educational annals of South India, except in one or two rare instances. The right direction which Mr. Ethiraj's philanthropy has taken is to be greatly welcomed. The promotion of women's education upto now has been largely left to Government and missionary enterprise and it is high time that indigenous effort took to this branch of educational activity, and we are sure that ere long Mr. Ethiraj's Women's College will be a landmark in the history of the higher education of women in our province, indeed in South India. We eagerly await the starting and working of the college as from the beginning of the next academic year.

I. The V. L. Ethiraj Benefaction.

We learn from the bulletin of the International Bureau of Education, Geneva, just now to hand, No. 69, of the welcome advance made in educational effort in the different countries of the educational world and we can take from the survey some salient features that have marked the life of our neighbouring nations. Thus, in Persia (Iran), the University of Teheran was consecrated in November 1942 to the memory of Muhammad Ali Foroughi, the well known statesman, writer and philosopher. Teachers in Iran have benefited by a law which provides for increased salaries for teaching in all grades. The initial salary of the Elementary School teacher in that country is 50% higher than that of those who belong to other state services; and the initial salary of the Secondary School teacher is double that of the Elementary School teacher; and the University teacher receives initially treble the amount of the Elementary School teachers' initial salary. In Egypt there has been outlined a plan for Post-War Educational Reform by the Minister of Education, which is largely based on the reforms envisaged in other countries like Great Britain and the U.S.A. Thus, the plan advocates, first and foremost, application of the principle of equality. "For Egypt this means primarily the gradual adoption of free schooling. Beginning with primary education, the Minister would like to see this gratuity extended to secondary education. This would not exclude the private schools, which, up to the present, have rendered great service to the country. On the contrary, he believes that these schools ought to receive greater financial aid from the State which might even undertake to pay the fees of certain pupils instead of building new schools. The primary school should have a practical bias, and, in addition to providing adequate general culture, it should give its pupils rudimentary ideas of the rights and duties of good citizens and members of humanity as a whole, and should teach them the indispensable knowledge concerning the needs of the neighbourhood in which they live: agricultural, industrial, commercial or maritime. In the same way, technical secondary education should be developed alongside ordinary secondary education. The report also envisages the development of university education which ought to be much more widely accessible to all students capable of benefiting by it."

In China the number of college students has exceeded 60,000 in 1943; and in spite of the war, there has been a substantial expansion in education for the people as a whole since 1936; and present plans called for the compulsory education of 80% of all Chinese boys and girls, before the end of last year. Within seven years it is estimated that the programme of the educational reconstruction will be completed and illiterate population eliminated. A comparison may be





Why not? She has charm, she has
vivacity and, she knows the secret
of winning the heart of her beloved.

What is the secret? A nice cup of
NARASU'S coffee when the hubby
comes home after a day's toil.



made with some benefit for the reader between the rate of progress envisaged in the Fargent Scheme for the expansion of Indian education, and the rate of progress envisaged in the Chinese plan.

In Australia, a nation-wide body, known as the Australian Education Council, and its Committee have been functioning since 1936 and discussing the various questions of educational improvement on which a combined action throughout the Commonwealth is possible. Solutions are being attempted for defining the extent of the spheres of the Commonwealth and of the States in regard to education. Among other problems which face the bodies are the following:—(1) The extension of national fitness, health and physical education, and the placing of national fitness matters in each State under the Minister of Education. (2) The use of school buildings for purposes associated with defence and the need for further buildings. (3) Post-war soldier rehabilitation and education of incapacitated soldiers by correspondence (4) Vocational scheme for returned soldiers including education during the war in certain cases. (5) Visual education and broadcasting equipment for schools (6) Post-war reconstruction (7) School-leaving age (8) Abolition of University and College fees.

The Central Advisory Board of Education, at their meeting last year, considered the question of Basic English in relation to the Indian educational system and noted that the experiments started by certain provincial authorities in a few localities were in their opinion on too slender a

basis on which any definite conclusions could be built. They also note that the views expressed by the prominent educationists in the land, so far, did not generally favour the adoption of Basic English in our schools. But keen interest has been shown in the question by the British Prime Minister, Mr. Churchill, and by the British War Cabinet which has set up a Committee under the Chairmanship of the Secretary of

State for India to consider what should be done to promote its spread. The Central Advisory Board has been rightly asked to express its views on the two main issues of the question—(a) the value of Basic English as an introduction to the study of ordinary English in the case of those who will be able to spend sufficient time on the study of the language to acquire a reasonable mastery of it in the form in which it is written and spoken by an educated Englishman, *i.e.*, University and High School students; (b) the value of Basic English as a means of communication for those who are not likely to have the time or the ability to master the ordinary language. We trust that their views will effectively implement the use of Basic English in experimental areas, in the first instance.

It is not too much for us to insist on the attention of the authorities and the public that technical education is

IV. The Promotion of Technical Education. after all an integral part of the general educational system and should not be

merely regarded as a special training for industrial employment. English expert opinion holds that no right definition of technical training is possible that does not bring it under the head of secondary education, nor can secondary education be so defined as absolutely to exclude from it the idea of technical education. As has been suggested by the Central Advisory Board Committee which sat on the subject recently, both the aim and the content of technical education have come properly to be considerably revised and enlarged: it must form a link between education and industry and at the same time receive separate consideration as a form of mental training which is specially suited to certain types of intelligence irrespective of their future occupations. The primary function of technical instruction is to satisfy the needs of industry and commerce for (1) the skilled craftsman, (2) the intelligent foreman and executive and (3) the research worker. The curriculum should meet the increased and expanding demands of industry and industrial expansion and it

should also cover a study of design and distribution as well as the actual processes of manufacture. There should be stimulated in the student a sense of precision in training and a capacity to tackle new problems, both human and material, that are constantly arising. Encouragement must be given to talents to explore how decaying industries might be revived or new ones created. Above all, with the improvement of the methods of distribution and marketing, the capacity of the trainee should be developed for enabling the small producer to revive and prosper.

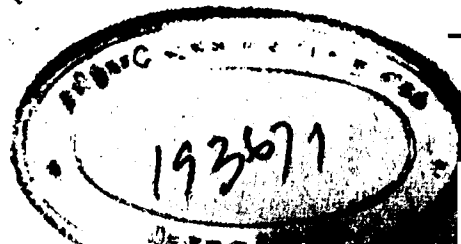
Thus, the aim of technical education has been succinctly stated: "The obvious lesson implicit in these changes is that technical instruction to day must be a wider and more liberal from of training than it has been in the past: it must comprehend the scientific principles underlying the process of manufacture as well as the processes themselves; it must link up the sciences of production and business organisation with the arts of design and salesmanship. It must take cognisance also of social science in relation to the effect of industrial development on the life of a previously non-industrial community and it cannot even neglect the provision of purely cultural and recreational facilities as an antidote against mental and moral stagnation for those workers who are destined to remain the semi-skilled servants of the machine."

It has been held justifiably, that from the point of view of the student, technical education should be either pre-employment or post-employment, and that centralisation is more possible in its development, than in other branches of education, on account of the fact that many technological sources overlap to a certain extent and the same workshop or laboratory may be used by students taking different courses. The

mono-technic type of institution is to be preferred only where an industry is highly localised and where its needs are complicated. The poly-technic type of institution should grow up as an ancillary to full-time schools and give part-time classes for young employees and apprentices and hold full-time or part-time classes for more advanced students. It should also give facilities for research workers and provide for adult education of a non-vocational kind.

It is instructive to read from the *Times Educational Supplement* of October 21, 1944 of the aim of technical education:

"Such an education should be no by-road, but a highway leading each of its pupils to a destination appropriate to his interests and capacities, whether at the lathe or in the laboratory. It need disqualify none of them from specialization at the appropriate age in any of the formal academic disciplines for which they are fitted, but would eliminate a great part of the wastage of effort involved by the present system of teaching to all what can only acquire significance from a further study that will only be undertaken by a few. It might break down the barriers between subject and subject, between school and life, and help to restore to English culture the toughness of fibre that has tended to disappear with the emergence of literature as a specialised study imposing its canons on the unwilling and immature; for its approach to books must be as tools with which to explore life in all its aspects and while it recognizes the claims of aesthetic experience it must refuse to draw hard lines of distinction between the diverse roads that converge at a common centre, to undertake the cultivation of sensibility in vacuo or to practise artificial insemination with inert ideas."



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