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No. 7

PROGRESS REPORTS OF SCHOOL PUPILS

BY SRI V. K. SOURIRAJA AYYANGAR, B.A., LT., Madras

L. P. Jacks observes: "The object of education is not merely to get things taught but to get them learnt and assimilated." All modern educators are agreed that Jacks states the ideal in a very effective manner. When pupils have been well educated, they must at the end of the school course be able to have a properly co-ordinated body and mind to appreciate and lead a good life of usefulness to society. Such training can effectively be given to pupils in present day urban schools with over-crowded classes, only if there is active co-operation from the parents at home.

In order to facilitate the parents to do this, they must occasionally have reports of the progress of the pupils at school. The need for such reports has become keen because teachers are not easily able to meet parents (as pupils are drawn from a large area) and also because some parents are not easily available on account of their hours of work. These reports must be based on systematic and accurate records maintained at school. Though some of the time necessary for instruction at school will have to be used up for the maintenance of such records upon which reports are issued to parents as and when necessary, the return for the time and labour spent in most cases has been very great. Most parents realise the need

to help the teacher at school to achieve the common end—the proper education of the pupil while at school. Such reports to be helpful to parents must not be vague, but must give guidance in the work to be done by them.

At the beginning of the school year, it will be useful to send a report to the parent on the capacity of the pupil, based on the marks obtained by the pupil in the previous school year. Such a report may generally be sent about pupils, who are deficient in one or more school subjects. But it would be better to send such reports to all parents, as it would be an occasion to get information from them regarding the conditions of the home and an assurance that the parent will take an interest in the work of the pupil. To get all the information helpful to the teacher, a form will have to be sent to the parent asking for the particulars. It is not unlikely that some parents—very few—do not co-operate on account of their temperament, or want of time or lack of ability. Whatever the reason, it should be the aim of every teacher to collect authentic information, if need be, by a visit to the home of the pupil. A specimen form of such a report is given below;

School
crest

..... School,
..... Station
Date.....

Your boy.....
who is in—who has just been promoted
to.....Form - class.....section.
is deficient in.....
Kindly see that this deficiency is soon made
up. I shall be glad if you can see me or
send some one who is interested in and
can guide the boy to see me very early and
have a talk about your boy. Trusting that
you will give this matter your immediate
attention,

I remain,
Dear Sir/Madam,
Yours in the cause of Education.

Parent/Guardian
Classmaster.

N.B.—Please return this to school with
the particulars asked for in the reverse, your
approval of the declaration hereunder and
your signature within three days of receipt.

.....Street,
..... (Station)
Date.....

From
The parent of.....
.....Form-Class.....Section.
.....School.

We agree that all excuses for the absence
or late attendance of the above pupil at
school shall be for one of the following
reasons only 1. Sickness of pupil 2. Sick-
ness in the family 3. Urgent causes render-
ing attendance impossible 4. To avoid risk
to health. In other cases we shall apply for
and get permission before the pupil absents
himself from school.

We further agree that all applications for
leave and school reports shall be signed by
one of us.

Father.
Mother.
Guardian.

Date of birth..... Age.....
Mother tongue.....Other languages spoken...
Occupation and annual income of father.....
Occupation and annual income of guardian...
Brothers or other relatives in the house
(ages 6—16).....
Names of old pupils (related to the pupil...
within five years—with details of year and
form.....
Note—It would be convenient to get the
above form printed on both sides of the
paper, size 6½" by 4¼".

In the course of the school year, very
often it becomes necessary to communi-
cate with the parent for seemingly simple
matters—absence of a pupil, continuous or
frequent late attendance, tendency to
neglect studies, some defect in the health
of the pupil, or some aspect of conduct
which requires to be brought to the
notice of the parent. In all such cases, the
parent may be requested to sign and send
back the report. As only three features
seem to be commonly present, this kind of
report may have all three forms printed on
the same sheet and the appropriate form
marked and sent to the parent. It would be
a good thing to maintain a counterfoil at
schools as such a system would enable the
teacher to check whether all the reports
issued have been got back and also on how
many occasions a report of this nature had
to be sent to the parent of a particular
pupil. It is very essential that these two
types of reports must originate from the
class teacher, and the parent, when he comes
to the school, must meet the teacher to have
effective follow-up work achieved.

A

Absence : Date.....
Pupil.....
On.....
From.....
Notice sent on.....
Reply received

Dear Sir-Madam,

This is to notify that
of Form Section was absent
from school on from
Please return this form indicating the cause of
absence.
Reason for absence. Probable date of return
Signature (Parent or guardian)

LATE ATTENDANCE—B.

Pupil.....
Late.....Times
.....Dates
Notice sent.....
Met Parent.....

This is to notify that your boy
of ... Class Form ... Section has attended School
late Times Dates
Please make him attend school punctually. I shall be
glad if you can meet me in the school.

C

Unsatisfactory Report.....
Pupil.....
Date.....
Trouble.....
.....
Suggestion.....
.....
Met Parent.....
.....
Date

I regret to have to inform you that your boy
... .. of Form Section
is doing very unsatisfactory work in
... .. , The trouble seems to be due to
... ..
I suggest you try to
... ..
Please meet me me early so that we may bring
about the desired result. Your willing co-operation
will be appreciated.

I remain,
Dear Sir, Madam,
YOURS IN THE CAUSE OF EDUCATION

Guardian—Parent
Industry—Works occasionally
Never completes work
Reliability—Neglects promises
Does not admit error
Attitude
to study—Aimless trifter
No interest in work
Health and
cleanliness—No stamina
Tendency to be untidy
Keeping
records—Books
Notebooks

Class Master.
Handwriting—
Initiative—
Physical Exercises—
General Conduct—
Preparation—

Headmaster.
Mother Tongue
English
Shows little curiosity
Very nervous
Avoids exercises
No endurance
Quarrelsome
Tendency to break rules
Lessons beforehand
at home
Revision of work done

Note—This form may be printed in double the size of the form first mentioned, i.e., 8½" by 6½". The right hand edge about 2" by 8½" would be necessary for the counterfoil. The features of work may be printed on the back.

A third kind of report is sent from schools. This is the most common form and obtains in almost all schools. While the first two kinds are sent by the class master, this report is sent from the office of the school, because it relates to all pupils of the school. Such reports are sent either once a month or at greater intervals, and embody marks obtained in class work and examinations in the period of the report. Other items of remarks relate to the nature of handwriting, the way in which school records are kept, the number of school days (both academic and physical education) and the number of days attended by the pupil. In some cases the rank of the pupil is given, but it is doubtful whether competition of this type should be encouraged in the class room. If

as is necessary there is medical examination of the pupils, the remarks of the doctor may be communicated to the parent. Parents can really help in maintaining the health of the pupils, if school authorities can let them know the height and weight of the pupil together with the normal for the age group to which the particular pupil belongs.

I am not giving a form of this kind of report, as it seems to be very common. Sending such reports would mean more routine work for the teacher, but the labour would be more than amply rewarded if parents take a helpful attitude and remedy the defects pointed out, and co-operate to make the educational progress of the pupils quite sound.

SRI S. VASUDEVACHARYA

BY SRI S. SUBRAHMANYA IYER, B.A., L.T., *Retired Headmaster, Board High School, Arni.*

SRI S. VASUDEVACHARIAR was born in a middle-class orthodox Vaishnava Brahmin family in the village of Nagi, near Mannargudi. He comes of a pious family of *svayamacharya-purushas*, who were deeply learned in the Vaishnavite lore and trained in the principles and observances of their creed *a la* Vaishnavite *sampradaya*.

From a child, Sri Acharya received careful training in the traditional principles of his sect, and his love for and training in Sanskrit literature from the beginning of his scholastic career have in no small measure contributed to his being ranked among the erudite Sanskrit scholars of the day.

Soon after graduating B.A., he took up teaching for his profession, to the top of which he rose gradually by dint of hard work and merit. He qualified for his profession and was appointed a teacher in the

Wesley College, Royapettah, which was then one of the most popular institutions and held its own among its rivals in the city and outside.

His popularity as a teacher of English and Science soon attracted the notice of the college authorities, and he secured a place as a lecturer in these subjects in the college classes. His students and others who had occasion to know him intimately used to call him 'Milton' Vasudevacharya. His memory was so strong and retentive that he used to rattle off verse after verse, line after line without pause or hum and ha. In the course of explaining a difficult passage of poetry or prose, he would summon to his aid for purposes of exposition, comparatively less difficult passages from other standard eminent authors. It speaks volumes for the vastness of his learning, the retentive-

ness of his unfailing memory, his ready resourcefulness, and his powers of exposition.

Equally lucid and admirable is his exposition of the Hindu *sas'tras* and *sampradaya granthas*. Men in various walks of life—teachers, lecturers, advocates, and others, who wish to be his disciples and study them from the *visishtadvaitic* aspect, may be found sitting at his feet and listening to his learned discourses daily in the morning hours without prejudice to their own legitimate work. He could have easily adorned a religious mutt of his own sect or a religious institution of high standing.

As in the college and high school classes, in his daily religious discourses to his disciples at home, his memory serves him in good stead. He quotes with rare ease and readiness passages from various scholars, thinkers, and preceptors in Sanskrit, such as Ramanuja, Desika, and others, whose works and teachings on religion will be remembered with profound reverence and gratitude world without end.

Sri Acharya is an awe-inspiring personality. In matters of discipline, he is a veritable martinet. He will never countenance the least breach of discipline on the part of his subordinates or pupils. As the manager of Sri Ramakrishna Mission High School, he calls upon every teacher to sketch out and submit right at the beginning of each year a scheme of work in relation to his subject to be done during the year. At the end of each quarter, teachers are required to submit lists of portions actually done by them. This system enables the manager to form a correct estimate of the progress of school work on the whole. He also calls for and scrutinises pupils' work in English composition and other subjects and measures the progress of the pupils' work at each stage.

The results of the school at the S.S.L.C. public examination, come in for their due share of the manager's review.

The writer of this article, in writing the above, is not merely romancing. He had the occasion and the good fortune to serve Sri Acharya as Special English Teacher during the inchoate period of the school, as far back as 1935. He had retired just two years before from the headmastership of the Board High School, Arni (N. Arcot). At the S.R.M.H. School, he was put in charge of English composition for forms IV and V, the latter then being the top-most class. As in the case of his colleagues in the School, he had his task cleancut—the usual submission of the scheme of work in composition for forms IV and V. The manager after scrutinising the scheme submitted, returned it for re-submission with more details filled in and new topics added. The writer regretted the omission, carried out the manager's instructions and re-submitted the scheme in the light of them. The writer was all the time wondering what his knowledge and experience of work as headmaster and English teacher, for a period of three decades had come to after all.

When the sixth form was opened in July 1935, Sri Vedanta Desikan was appointed headmaster of the full-blown High School. The institution began to show signs of marked progress. Till then, it had suffered from want of an able lieutenant to assist the manager. What a wonderful combination of personages, each great and good in his own way and ready to supplement the efforts of the other! The lieutenant truly recognised the superior wisdom and ability of his master and began to play a subsidiary yet useful part.

The present headmaster, Sri Vedanta Desikan, an old student of Sri Acharya, has the greatest regard and the profoundest gratitude and affection for his master,

He leaves the initiative in important matters of administration to the superior wisdom and resourcefulness of his great guru.

Shy and modest by nature, unobtrusive in manner, deeply versed in the *Bhagavat Gita* and other religious literature *à la* the Vaishnava *sampradaya*, truly and faithfully observant of religious practice and principles, able and distinguished as a teacher of English, very tactful and resourceful as headmaster, and affable and accessible to all. Sri Vedanta Desikan fills the office of headmaster worthily and with dignity—an office notable indeed from the point of view of the institution's strength, efficiency, and standing in the city.

Sri Vasudeva Acharya's knowledge of finance is remarkable to the last degree. In addition to his duties as lecturer and headmaster at Wesley College, he bore the responsibility of the college finances. The subject of finance in general, and in relation to any particular institution, educational or other, is a hard nut to crack. It takes a man strong in mathematics, quick at figures, and equipped with a good memory to deal with it successfully. And in Sri Acharya these essential requisites are singularly combined. The Wesley College authorities requested him to continue as the College Bursar even

after his retirement. But his strenuous work in other directions stood in the way.

Sri Acharya has been the Treasurer of the Ramakrishna Home for over 40 years. As a member of Ramakrishna Home Committee and of the Madras Poor Boys' Fund Committee, he has won the regard and confidence, not only of the *elite* of Mylapore, but also of numerous poor parents and pupils in that enlightened suburb of the city.

Theagaroyanagar or New Mambalam is at present the cynosure of all wondering eyes, and is looked upon as a very heaven on earth. It is the pride of the city of Madras. The Ramakrishna Mission High School, which Sri Acharya has nurtured from infancy with fostering care and Argus-eyed watchfulness, has added to the importance and grandeur of Theagaroyanagar. Under the roof of one of the stateliest buildings in this part of the city, in a small room on the ground floor of the building may be seen Sri Acharya and his lieutenant, Sri Vedanta Desikan, carrying on their humble social work in a spirit of devotion and selflessness for the mere love of it and in expectation of no material end. May this glorious institution, rightly called after the great semi-divine world-preceptor and saint, with its manager, and its headmaster, be thrice blessed.

SYLLABUS OF STUDIES

BY SRI BEPIN B. BANERJEE, *Calcutta*

MY little granddaughter of Standard VI has to read so many books that her growing spine may bend for ever, if she has to carry the whole load all the way to school every day. There are the English Readers, Bengali Readers, mathematics books, history books, geography books, hygiene books, science books, drawing books, word books, handwriting books, besides a heap of key, short cut and exercise books on translation,

grammar, composition, essay, history, geography, science and all that. Had the learned Vice-Chancellors and the Hon'ble Judges of the High Courts to use so many books in their younger days, they would certainly have been pressed down under the burden and swelled the ranks of the mediocres, such as we find to-day. One book of selections, for instance, from well-known authors was quite sufficient for them for tea-

ching English. Now we have a good lot even for the first entrants to the University Examinations, and the race of Krishno Das Pal, Harish Mukerji, Gopal Krishna Gokhale and their like is gone for ever. The jacks of all trades which the Universities propose to make of our boys and girls before they are out of their schools, have no energies in the end for specialisation devised at the top. Let the number of books be reduced to the barest minimum and let them be studied intensively, so that boys and girls may, after the school course, take up the subject in which they feel they are proficient. To master the whole field of knowledge is not given to man in his short span of three score years and ten. Faraday extended the bounds of knowledge, not by studying all conceivable subjects under the sun, but one subject only, electricity, and that also not as a whole, but in one of its branches. This may be said of all eminent men, who have made the world better than they found it. To grasp all is to lose all—this is as true in the physical as in the mental worlds. But the Universities in this country are out to build up an all-round manhood before the young people step out of their teens

In the word-book prescribed for Classes V & VI, little boys and girls are often made to commit to memory, among other stiff things, the Bengali equivalents of such medical terms as pharmacy, therapeutics, pathology, hydropathy, obstetrics, gynaecology and the like. Is this not a sheer waste of energy? Will not this turn the word-book and other books along with it into a bugbear to frighten little minds with? "Words torn from the context," says Lloyd Morgan, "are like stuffed birds in a museum; they look like birds, but they have no life". To learn language through them is like our grandfathers' attempt at learning English through bilingual doggerel or, like the dictionary memorising of a latter stage. How

often, if ever, did the great writers use in their works such sesquipedalian words as valetudinarian, tergiversation etc., on which we broke our teeth in Murray's *Spelling Book*? We have vainly loaded our memory with such useless stuff instead of employing it in mastering the common words, phrases and idioms that are in frequent use and that make the language we need to learn. Medical and other technical terms are certainly very useful, not to the little folks, but to youths when they can choose the profession they will take up in life. No better aphorism can be given for learning a language than the one given by Bacon: "Reading maketh a full man, conversation a ready man and writing an exact man." And in all of them, we walk on plain grounds and not on stilts.

In selecting the texts for reading, we often miss the psychological developments of the human mind. Having been once invited by the Head of a Guru Training School to witness a Kindergarten lesson specially arranged for my delectation, I was astounded to find boys of ages ranging from ten to twelve reciting in sing-song tone and with uncouth movements the following doggeral (the verse was in Bengali, I translate it as freely as freely as I can):

Belly, belly, belly,
This is my belly
What I eat
Come to this pit,
There they toil
Till they boil;
Thus I grow,
Ho, Ho, Ho.

Even a three-year-old child knows where its little belly is and what it does, but here is a trained? Pandit placed in charge of training others in turn, staging a dramatic parade of the feat with boys four times older! The boys themselves may have been laughing in their sleeves, when they were

made to act the performance. Lessons like Hanuman reading the *Ramayan* with spectacles on his flat nose, a necktied jackal deeply salaming his *hijoor*, the lord of the forest, with hat in hand and the like, have certainly their place in education in the imaginative stage of the child's life, when the whole world appears to it to be instinct with life like his own; when a kick, for instance, on the ground on which it falls and hurts itself, will make its tearful face brim over with joy, but to teach these things when it grows up into a boy or girl is to make the most foolish attempt to begin anew to the chagrin of the listeners themselves. When, in these days of science and machinery, our boys and girls do not know how to manipulate a simple screw, are not the life of a fox-terrier or a pussy and the numerous jungle tales and legends, both indigeneous and foreign that are often prescribed, meant to keep our young hopefuls eternally tied to apron-strings?

Selections of popular topics on science written by Huxley and Tyndale in a style that is almost unsurpassed in literary beauty and the captivating narration of every day phenomena by Geike should, among other things, be profusely incorporated in one single book of selections for intensive study in the Matric course. It will enable boys and girls to strengthen their stamina and to develop their critical faculty, so that in their college life they may appreciate and enjoy the humour of Falstaff, the ethereal grandeur of Wordsworth and the chiselled beauty of Pope and Byron. It will, again, fully accord with the universally accepted principle that sentiments are always to be built up on the granite of reason.

Geography is the core of studies in America—all other subjects emanate from it. Literature, mathematics, science, history of different countries and even hygiene are taught through it. It trains and develops the mental faculties also. Geographical ex-

plorations and stellar or astronomical geography will unfurl the imagination; regional and commercial geography will teach our boys their place in the comity of nations. But unfortunately it is relegated to an inferior position in this country. Instead of "advancing learning", it restricts it to a narrow compass. This should be removed to equip our boys and girls for the struggle of life in these days of inter-communications and political upheavals.

"History is a huge dust-heap"—so said Carlyle, and nothing can be truer so far as the history of this unfortunate country is concerned. A well-known professor and author told the writer the other day that his history book had not been passed by the Text book Committee, because he spoke of Chengish Khan as a killer of men. Pursuant to the fiat of the "experts" of this outmoded puny body dressed in brief authority over the heads of the stalwarts in the line, Chengish Khan should have been dubbed an angel or an apostle of *ahimsa*. History is thus to be made to order. This reminds me of the maxim of Goethe: "In fiction every thing is true except dates and names, in history nothing is true except dates and names". While giving a lesson once on the Black Hole, the writer was challenged by a boy, who quoted chapter and verse to show that there was no Black Hole. Cannot the University that earns not less than Rs. 10 lakhs from the Matriculation fees and the sale of school publications, spend a part of this income from the schools in preparing an authentic history of the country to save the teachers from teaching rubbish and looking small before their boys?

In botany and zoology that are now taught to turn out a complete pattern of manhood in secondary schools, pollination in the one and mating in the other, may, even if they are not loosely treated as is generally done, stimulate the sexual instinct in boys and girls at a stage of their lives, when they

begin to see the whole world tinged with a rich hue. They may be dropped altogether from the curriculum of secondary schools and may be taken up when the critical period of adolescence is passed.

A very anomalous position exists with regard to mathematics. The subject is taught in the vernaculars, but the questions are set in English; and the result is boys and girls who for the first time in their life, enter an examination hall, fumble about the English words and expressions to which they are not accustomed. The practice seems to be due to saving the trouble and expense of printing questions in the various vernaculars recognised by the University. But should not the University primarily look to the interests of the examinees before its own interests? Students will form their literary style from the study of the best selections in their vernacular text-book on literature and not from the few words and expressions laboriously coined or invented to pacify a squeamish conscience. The subject may, we think, be

taught and the questions set, in English as before. This is likely to solve the financial question without any material harm being done to the vernacular basis.

To sum up. One book of selections, in English and the mother tongue, containing among other things, pieces on science, hygiene etc. treated in the choicest style and manner, mathematics written and taught in English, easy selections from classical languages discarding, so far as possible, the animal stories, an authentic history of India and a comprehensive treatise on geography will, we think, be quite enough for the first entrants to the University. Lastly, we should like that the boys and girls be thoroughly drilled in *Subhankare* or the indigenous system of mental arithmetic and the sayings and precepts of the greatest seers and sages of all communities, so that they may not be found wanting in the work-a-day world and the world to come.

INDIAN CULTURE OUTSIDE INDIA*

BY DR. R. N. DANDEKAR, *Editor, Annals of the Bhandarkar Oriental Research Institute, Poona.*

YOU have so far heard of foreigners coming to India either for settlement or for conquest. First of all came the Aryans. But they settled down permanently in this country and soon became Indians themselves, having adopted India as their own land. Other foreigners, like the Asuras and the Turushkas, the Persians and the Greeks, who invaded this country with the sole purpose of bringing it under their own imperial domination, were, as you know, soon driven out. Now came the turn of the Indians themselves to go out of their country on adventure! If we drive in our

Time Machine back into the past about 2000 years—to the first centuries before and after Christ—we shall meet large numbers of Indians going out of India to other countries with spiritual as well as material ends in view. Foremost among such adventurers were the happy bands of Buddhist missionaries, who were inspired with the noble ideal of carrying the message of Gautama Buddha—the sage of Kapilavastu—to distant lands beyond the mountains and across the seas.

The earliest contact that was formed, in this manner, was with China. Already as

* The fourth of a series of talks on 'India through the ages' in the School Broadcast Programme at the Bombay A.I. R. Station and published by kind permission of All India Radio.

early as 61 A.D., the Chinese Emperor, Ming-ti, had sent Chinese ambassadors to India in order to fetch, from the land of Buddha's birth, sacred books and pictures as also Buddhist teachers. Soon afterwards, an illustrious Indian Pandit—Kashyapa Matanga—was sent to that country. There he started the work of translating Buddhist sacred texts into Chinese with the help of Chinese scholars. A few years later we hear of Kumarajiva, another famous Pandit from India, who went to China, for the same purpose. In course of time, the Chinese scholars themselves progressed sufficiently in their knowledge of Buddhism. They did not therefore rest content with Chinese translations of Indian works any more; they undertook to prepare original works on Buddhism in their own language. In the meantime, numerous Chinese pilgrims poured into India, from time to time, in order to pay reverential visits to several places "sanctified by the dust on the Master's feet"—places like the Lumbini forest where Gautama was born, the Bodhi tree at Gaya under which he received enlightenment and became "Buddha" Saranatha near Benares, where he preached the first sermon and Kusinara, on the Nepalese frontiers, where Buddha attained his *Nirvana*. These pilgrims made their journey to this country either overland, through the Himalayan passes, or by sea via Java and Sumatra. While returning to China, they took with them numerous Buddhist works in the form of their Chinese translations or their copies in the Chinese script. You will be surprised to know that many Indian works about Buddha's religion, originally written in Sanskrit and Pali, have been lost, while their Chinese transcriptions or translations have been preserved intact. It is only through a profound study of the Chinese language that these precious treasures, which we had somehow lost, are now being restored to us.

While Chinese pilgrims were visiting this country in large numbers, India's role as the great preceptor of the East continued to be promoted by many more Indian teachers, who almost settled down in China and other neighbouring countries with a view to instructing the people in the intricacies of Buddhist religious discipline. Thus wave after wave of India's cultural influence reached China, Korea and other lands up to the shores of the Yellow Sea—and, to a certain extent, even beyond. But remember it was not the force of sword nor the onslaught of mighty armies that prepared the way for the Indian missionaries in these distant lands. Their forward march was but a silent drift of an enormous religious and civilising movement. And China and other lands of the Far East were only too willing and happy to receive, with open arms, these ambassadors of the holy realm of Buddha!

The warrior classes of India—the Kshatriyas—were, however, by no means inactive during this period. They too led bands of Hindu adventurers to countries, like Java and Sumatra, Cambodia and the Malaya Archipelago, obviously with a view to conquer, to civilise and to colonise. In this, they were only following the example set by their Aryan ancestors many, many years ago. In all these countries, there seems to have penetrated, during this period, a fresh breath of Indian spirit, which brought to the inhabitants new customs, new laws, new gods—in short, new life and culture. The traces of the Indian influence, in this region, are so deep that neither time nor man has been able to erase them completely.

The island of Java—or the "Yava-dvipa" of Indian literature—may be said to have received her whole culture from India. The ruins of Javanese monuments reveal unmistakably the hand of the Hindu architect and sculptor. The ancient language of Java contained a very high percentage of Sanskrit words in it. It was therefore

called—quite adequately—the Kavi-language, that is to say, the language of the learned. "Kavi", as you probably know, is a Sanskrit word, which means a poet or a wise man. Indian script, Indian expressions—why, even Indian literature—followed in the wake of the Hindu conquerors of Java. Portions of the Javanese versions of the great Indian epics—the *Ramayana* and the *Mahabharata*—are available even to-day. Particularly the popular legends about the Pandavas were the most beloved topics of the ancient Javanese poets, who wrote and produced many dramas based on them!

Like Java, the island of Sumatra too was an important seat of Indian culture in those days. Some of the Chinese pilgrims, who went to India for pilgrimage used to travel by sea—in ships, which plied regularly between the Malayan islands and India and Persia. On their way, many of them halted in Sumatra. One of these pilgrims tells us of his experiences of the Hindu kingdom in that island. He further tells us how he lived in Sumatra for over six months in order to study the Sanskrit language. As a matter of fact, he strongly recommends this procedure to all his countrymen, who might make their journey to India by sea. For, as he says, the knowledge of the Sanskrit language thus acquired—elementary though it might be—greatly facilitates contact with the Indian people, particularly the learned classes.

Deep among the various classes of the people in the Malayan peninsula we see,

even to-day, the influence of the Hindu conqueror. Their customs and beliefs contain several Indian elements. "Garuda"—the bird of the Hindu God Vishnu—has become "Gerda" of the Malaya mythology; and the Hindu myth of the demon Rahu devouring the sun at the time of the solar eclipse has been adopted there without any modification.

Passing on to Cambodia—which is called Kamboja in Indian literature—we find that inscriptions written in Sanskrit language, and ranging over a period of more than 1000 years, are discovered in that region. They bear ample testimony to a long and glorious epoch of Hindu supremacy in the early history of that country. The reliefs of the ancient temple-architecture and sculpture of Cambodia, which are to be seen even to-day—of course, in fragments—reveal images of Hindu gods and scenes from the Indian epics. The Kshatriya conquerors of Kamboja naturally introduced there Hindu manners and customs. And though the later Buddhist reform changed much, destroyed much and added much, the traces of the earlier Hindu influence are not altogether lost. The law of Cambodia, for instance, is derived from the ancient law of Hindustan; and the legend of Manu, who was the first law-giver of India, is preserved in the Cambodian legend of Manusara.

From Kamboja, let us have a glance at the neighbouring states! What do we find? Here is Siam. The culture of the Siamese

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OLD INDIAN MEDICAL COLLEGE,

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people perhaps bears the clearest indications of the Hindu colonisation. You may perhaps have heard the names of the recent kings and princes of Siam—names like Rama, Prajadhipaka, Ananda etc. Do they not strike you as purely Hindu names? What further proof of the Hindu influence would you now like to have? Similarly Champa and Bali. Just consider the very names of these regions—and you will easily realise how much they must have owed to the Hindu colonists!

In the history of ancient India, this was a period of international contacts and Hindu colonisation. Java, Sumatra, Malaya, Cambodia, Siam, Champa, Bali, Burma, Ceylon—these were India's ancient colonies. The foundations of their present civilisation were laid by Hindu colonies, several hundred years ago.

While the Buddhist missionaries and the Hindu colonists were thus bearing the torch of Indian culture to far-off lands, tribes of foreigners, like the Shakas and the Yavanas, the Pahlavas and the Tukharas, made themselves bold to raid the Indian frontier. But, like their forerunners, they too were soon obliged to submit—this time, not to the mighty forces of the Indian defenders, but to the irresistible spiritual influence of the Hindu religion. That religion, so to say, overpowered and finally absorbed all of them. They came to conquer and to rule, but remained to admire and to serve!

In India proper, the central political and military power, which was established by Chandragupta and consolidated by his grandson, Ashoka, had already collapsed. Several royal families, like Kharavela and Andhra, Naga and Bharashiva, Pallava and Yakataka, now began to vie with one other for political supremacy in the country. The spirit of rivalry among them indirectly promoted India's material prosperity. The commercial life in the country came to be

organised through the formation of guilds of merchants, artisans and bankers. India soon became the centre of trade—by land and by sea between China and Rome. Would you believe me, if I tell you that sufficient evidence is available to show that Indian seamen had reached even Germany in that distant past? Several interesting stories are in vogue about the commercial contact between India and other nations. Ladies of Rome, we are told, were particularly fascinated by gowns made in India—gowns, which were so fine in texture that they were then regarded to have been "woven out of air." Great anxiety was felt in the city of Rome on account of the steadily increasing flow of Roman gold into this country.

The majestic monument of the Buddhists and the Hindus, belonging to this period, are eloquent witnesses to India's glory—both religious and secular. But, as I have already told you, rival political forces were already at work, and India was again in need of a strong unifying hand!

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THE FUTURE OF BRITISH EDUCATION

By H. C. DENT, *Editor of "The Times Educational Supplement."*

AT the outset of any survey of British education four points should be made. First, that in the United Kingdom there are separate systems of public education—for England and Wales, Scotland and Northern Ireland (Ulster) respectively—and that though similar, these are far from identical.

Second, that in all three systems statutory and voluntary effort are inextricably intertwined; probably more so than in any other educational system in the world. Of the numerous privately-owned schools and other educational establishments many, including all the universities, stand outside the public systems, but more—including over half the so-called "public schools," endowed schools such as Eton and Harrow—are wholly or partly inside it.

Third, the administration of the public systems is characterized by a unique degree of decentralization. Fourth, in probably no other public system of education is so much liberty accorded to the teacher in respect of school organization, curricula, syllabuses, and teaching methods. Whatever changes may be made in British education, it is unlikely that any of these fundamental conditions will be altered.

PROCESS OF RECONSTRUCTION

All the three public systems are at present in process of reconstruction. The Education Act, 1944, the bulk of which came into operation on April 1, 1945, has completely recast that of England and Wales. The Education (Scotland) Act, 1945—also in operation—has considerably altered the law relating to education in Scotland. No Act has yet been passed for Northern Ireland, but the government of that province has issued a White Paper outlining the changes it proposes to make, and is preparing a Bill for discussion by the Ulster Parliament.

In all three cases the reconstruction of the public system will affect, either directly or indirectly, the private schools, colleges and universities.

The legislative changes made or proposed, vary according to the previous state of each system, but their ultimate aim is fundamentally the same: in the words of the English White Paper:—

to secure for children a happier childhood and a better start in life; to ensure a fuller measure of education and opportunity for young people, and to provide means for all of developing the various talents with which they are endowed and so enriching the inheritance of the country whose citizens they are.

They may be briefly summarized as follows:—

1. A statutory duty upon the public authorities to provide or aid the provisions of nursery education for children of two to five, in place of the permissive power the authorities previously possessed.

2. Extension of the period of compulsory full-time education, by raising the upper age-limit from fourteen first to fifteen and later to sixteen. Northern Ireland proposes also to reduce its lower age limit from six to five, thus equating it with England and Wales, Scotland.

3. The provision of secondary education, suitable to "age, ability and aptitude," for all children, instead of for about 12 per cent. as previously: this provision to be a duty of the authorities, no longer a power.

4. In England and Wales, and Scotland, the virtual abolition of tuition fees in secondary schools; in Northern Ireland the setting-up of a system of free publicly provided secondary schools alongside the existing fee-charging voluntary schools,

5. A statutory duty on the parent to cause his child to receive throughout "compulsory school age" efficient full-time education suitable to his "age, ability and aptitude"; in place of his previous duty to cause his child between the ages of five and fourteen to receive "efficient elementary instruction in reading, writing and arithmetic."

6. The establishment of systems of part-time education—universal and compulsory in England and Wales, and Scotland, voluntary in Northern Ireland—for all young persons over compulsory school age, but under eighteen who are not in full-time education. This provision everywhere to be a duty of the authorities.

7. The provision of free medical treatment as well as inspection to be a duty of the public authorities, who must also provide meals, milk and other refreshments at school whatever needed. Medical and meals services to cover all children and young people from two to eighteen.

8. The provision of all forms of adult education made a duty of the authorities instead of a power.

9. In England and Wales and Scotland, all private schools to be registered; power given to the central authority to close insufficient or undesirable schools.

10. In England and Wales, and Northern Ireland, daily religious worship and regular religious instruction to be compulsory in all primary and secondary schools.

In addition to the above legislative changes, it is intended to reduce progressively the size of classes, improve premises and equipment; develop leisure-time facilities for young people and adults, expand the field of recruitment and reform the training of teachers, remodel curricula, especially at the secondary stage, expand and improve technical education, make better and distribute more evenly educa-

tional facilities for physically and mentally handicapped children, and ensure that no child or young person shall be debarred by lack of means from securing any education, including university education, to which his ability entitles him.

THREE PROGRESSIVE STAGES.

The legislative changes are most drastic in England and Wales. Here, the public system of education was previously organized in two parts, elementary (five to fourteen) and higher, the latter including all forms of education other than elementary. The public authorities were compelled to provide elementary education only; and this was all that over 80 per cent. of the nation's children got. Now, in the words of the new Act:

The statutory system of public education shall be organized in three progressive stages, to be known as primary education, secondary education, and further education; and it shall be the duty of the local education authority for every area, so far as their powers extend, to contribute towards the spiritual, moral, mental, and physical development of the community by securing that efficient education throughout those stages shall be available to meet the needs of the population of their area. (Sec. 7.)

The local education authorities are at present engaged in preparing their "development plans" for primary and secondary education and developing facilities for technical and non-vocational adult education. The Minister has issued building regulations (to which existing as well as new premises will have to conform) that demand vastly higher standards than previously. No permanent building is yet possible, but prefabricated huts are being distributed to make possible the raising of compulsory school age to fifteen announced for April 1, 1947. Similar developments are

going ahead in Scotland. Improved salary scales for teachers have been introduced in all three systems.

To secure the large number of additional teachers required, emergency training schemes are being improvised. That of England and Wales is at present furthest advanced, though provision lags behind demand. In brief, the English scheme is as follows (and the Scottish and Irish may be regarded as essentially similar):—

1. Applicants have been invited from men and women between approximately the ages of twenty-three and thirty-five.

2. Applicants go before an interviewing board. Character, temperament and experience are taken into account, and the normal paper qualifications not insisted upon.

3. Accepted candidates go to an emergency training college, where possible residential, for one year. The course covers educational psychology and method, English, and one or two other studies or activities chosen by the student; and includes not less than three months' observation and practice in schools.

4. No examination is held at the end of the course, students being judged on the work throughout the year.

5. Successful students are rated as qualified teachers on probation, and entitled to the full pay, pension rights and status of their rating.

6. During the first two years of their teaching career they must, however, follow a part-time course of guided study. When this has been successfully completed, they will rank as fully qualified teachers.

Applicants for this teacher-training are numerous, selected candidates good, and training college staffs (almost all practising teachers) excellent.

LARGE-SCALE EXPERIMENTS.

The content of education is exercising all minds; it is recognized that the provi-

sion of secondary education for all, instead of for a few, will compel radical rethinking. The Advisory Council on Education for England (a statutory body appointed by the Minister) is inquiring into the relevance of existing curricula to the life of society. The newly established National Foundation for Educational Research in England and Wales is investigating methods of selection for secondary education, and experimenting on a large-scale with school record cards for primary and secondary school children. The English Ministry of Education has published an admirable pamphlet on part-time education. The Scottish Advisory Council on Education is investigating a wide range of educational problems and has published some excellent reports, notably one on "The Needs of Youth in our Times."

I trust this article conveys the idea of a long step forward not merely to equality but also to fullness of educational opportunity. —*The Education Gazette*, New South Wales.

THE INDIAN JOURNAL OF EDUCATION

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AN AUSTRALIAN NEWS LETTER

BY LEN BARSDELL.

MORE PAY FOR TEACHERS

THE New South Wales State Government's decision to increase State Public School teachers' salaries by 15 to 20 per cent. means a complete new deal for teachers and education.

The increase, which is retrospective to April 1, provides an immediate minimum rise of Rs. 695 a year for men and Rs. 575 for women. For other classifications the increases range up to Rs. 1,510.

More than 11,000 teachers will benefit by the new agreement, which will cost the State Government nearly Rs. 1,07,08,334 a year.

Under the agreement the highest possible salary in the service will be Rs. 10,708 for a headmaster of a high school, compared with his former salary of Rs. 9,400.

A headmistress of a similar school will now receive a salary of Rs. 8,550 a year, compared with the Rs. 7,520 she formerly received.

First-class primary school headmasters and second-class high school and secondary schoolmasters will now receive Rs. 9,610 a year.

A male teacher who has had two years' training can rise to a salary of Rs. 5,350 a year, and a woman to Rs. 4,280 in the eighth year of service.

Commenting on the salary increases, the Premier, Mr. W. J. McKell, said: "The new agreement is evidence of the Labour Government's desire to maintain a proper standard of efficiency in the Education Service, and to retain and attract highly qualified teachers."

The N.S.W. Public School Teachers' Federation which is affiliated with the Sydney Trades and Labour Council and also with the Australian Council of Trade

Unions, received strong support from all unions in its fight for better conditions.

EDUCATION FOR RAILROAD MEN

Railway men engaged in servicing out-back areas in Australia are to receive educational facilities hitherto denied them.

The scheme has been arranged by the Australian Railways Union in conjunction with the Workers' Educational Association.

Thousands of men will benefit from the scheme, the first of its kind in Australia.

The idea is to provide services to members of the Permanent Way Maintenance Gangs—services that fit in with their conditions of life and work, and with their own particular interests.

Many of these men live in camp conditions, and are isolated from towns and sources of information and entertainment, sometimes for months at a time.

NEWCASTLE LABOUR COLLEGE

Newcastle (New South Wales) Trades Hall Council inaugurated in 1944 a Labour College to provide adult education for workers.

It started in a small way with a membership of 20. To-day, it has a membership of 1,000, and is still increasing.

Provision is made for classes in world affairs, public speaking, stage technique, and—a new experiment in adult education—classes in French and Russian.

The cultural groups consist of music (choir and orchestra), the theatre, adult and juvenile art studies. In addition, there is a women's physical culture group, and a Social Club organises social and recreational activities.

Other college activities are talks to unions on current problems, discussion groups in industry, and a well-documented library covering all phases of industrial, cultural and recreational work.

The College is also playing its part with other civic organisations such as C.E.M.A. and National Fitness.

THE GRANT-IN-AID SYSTEM

BY RAO SAHIB R. SWAMINATHA IYER, B.A., L.T., *Retired Headmaster, Kumbakonam.*

THE system of making grants for education in some form or other is said to have been in vogue in our country in times of antiquity. The University of Nalanda, known all over Maghada as Dharma Gunja and reputed to be one of the most eminent Universities in ancient India, some two thousand years ago, had, it is said, more than two hundred villages granted to it by kings of many generations, the scholars who pursued learning therein having been fed, lodged and clothed gratis.

Grants by the Court of Directors.

Coming to later times, the early part of the 18th century—we learn that the Court of Directors were making grants to the Bombay Society for the education of the poor and to the Calcutta School Society and to a number of Protestant Mission Schools in our own province. At the same time they continued the grants of money made in former times to learned and religious persons maintaining schools and teaching therein gratuitously.

In 1813, the Governor-General-in-Council was given the power to devote annually not less than a lakh of Rupees to the revival of literature and to the encouragement of learned Indians, and also to the promotion of a knowledge of the sciences among the inhabitants of the British territories in India.

In 1852, the Board of Education of the Bombay Presidency with a recurring allotment of some two lakhs to finance their activities, adopted the plan of subsidising private schools, instead of starting schools of their own, so as to have their financial assistance spread as widely as possible.

The Despatch of 1854

The desire for English education on the part of the people was increasing, and the Government with its limited funds found it impossible to provide the schools required. In England, a similar difficulty was experienced by the state, and it was solved by the adoption of the grant-in-aid system. The same plan was hit upon to tide over the difficulty in our country. In 1854, the Court of Directors issued their famous despatch, declaring the principle of grant-in-aid as the basis of the Indian educational system. Through this system they "anticipate," it is so said in the Despatch, "by drawing support from local resources in addition to contribution from the state, a far more rapid progress of education than would follow a mere increase of expenditure by Government; while it possesses the additional advantage of fostering a spirit of self-reliance upon local exertions and combination for local purposes, which is of itself of no mean importance to the well-being of a nation."

They add: "We desire to see local management under Government inspection and assisted by grant-in-aid taken advantage of, wherever it is possible to do so, and that no Government Colleges or schools shall be founded in future in any district, where a sufficient number of institutions exist, capable, with assistance from the state, of supplying the local demand for education. We look forward to a time when any general system of education entirely provided by Government may be discontinued with the gradual advance of the system of grant-in-aid. But it is far from our wish to check the spread of education in the slightest degree by the abandonment of a single school to probable decay."

The Despatch of 1859.

In 1859, the Secretary of State in his Despatch says that the grant in aid system was not a perfect instrument for the spread of education, specially mass education, since local effort could not in the nature of things be expected in all places; and Government should maintain schools of their own in those places where local effort was wanting. Since however, he did not declare himself altogether against the grant-in-aid system, different provinces followed different policies in the matter.

The Despatch of 1864.

In 1864, the principles of the grant-in-aid were reaffirmed, and the Secretary of State in his Despatch of that year remarked: "The amount of grants-in aid after the lapse of 8 years from the system being brought into actual operation, bears, except in Bengal, a very small proportion to the direct expenditure of Government on Education."

Government of India and the Education Commission of 1882.

In the Resolution, appointing the Indian Education Commission of 1882, the Government remarked: "The different branches of public instruction should, if possible, move forward together and with more equal step than hitherto. If satisfactory progress is to be made at all, every available private agency must be called into action to relieve and assist the public funds in connection with every branch of public instruction." The Education Commission pronounced itself unhesitatingly in favour of the grant-in-aid system for Secondary Education, and was not against the establishment of publicly managed schools for Primary Education, where desirable, without regard to local co-operation. The Commission recommended among other things as a condition of the success of private effort

(1) that the Management of the non-governmental educational institutions should be consulted on matters of general educational interest; (2) that revised rules for grant-in-aid should not merely be published in the official Gazette but translated into the vernacular and communicated to the press, to the managers of aided and private institutions and to all who are likely to help in any way in the spread of education; (3) that the fees in all secondary schools and colleges managed by the Department must be kept as high as possible and higher than in aided institutions of a corresponding class; (4) that room be made for private effort as its area gradually expands and wherever private effort becomes fit to do the work needed, the Department should remove its own institutions, as the Despatch of 1854 contemplated; (5) that there should be a periodically increasing provision in the educational budget of each province for the expansion of aided institutions; and (6) that the improvement and extension of institutions under private management should be the principal care of the Educational Department.

Resolution of 1904 of Government of India.

The Government of India, in their Resolution of 1904, declared their policy to be "progressive devolution of primary, secondary, and collegiate education upon private enterprise and the continuous withdrawal of Government from competition therewith, as recommended by the Education Commission of 1882" and at the same time laid down as their principle "that in each branch of education, Government should maintain a limited number of institutions, both as models for private enterprise to follow and in order to uphold a high standard of education."

Government of India and their Despatch of 1913.

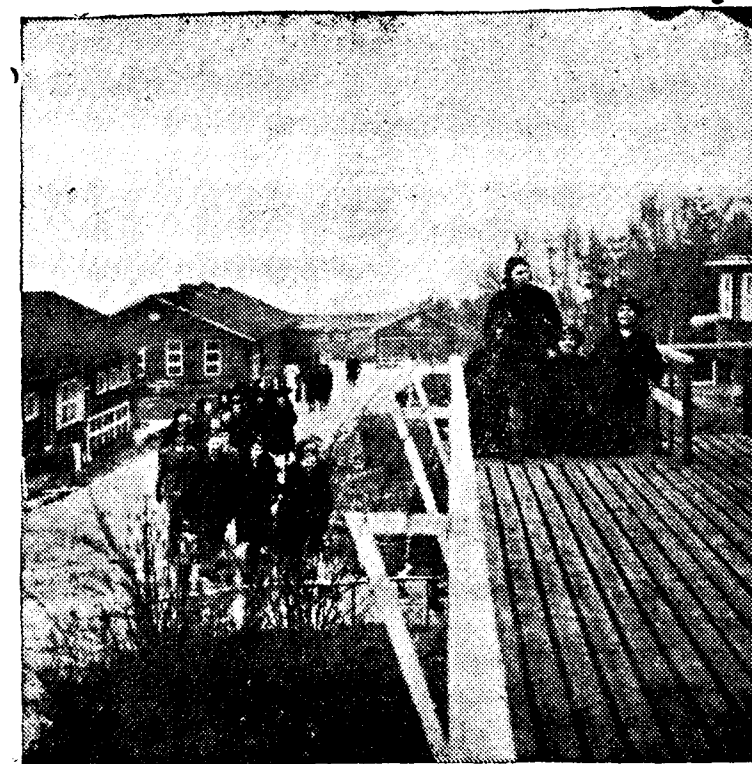
The Government of India in their Despatch of 1913 emphasised the need for the

admixture of private effort and state encouragement and control in all departments of education. They were for continuing the policy of grant-in-aid for Secondary Education, but for the advancement of Elementary Education, they urged the need for concentrating the resources of the state and using board schools, wherever possible, as the chief instrument. How keen the Government of India were upon making the grant-in-aid rules elastic and liberal and helpful in improving the condition of teachers could be made out from the following among the other recommendations contained in the Resolution.

"A graded service for teachers of English" be introduced "with a minimum salary of Rs. 40 a month and a maximum salary of Rs. 400 a month."

"The grants-in-aid" be enhanced, in order that aided institutions "may keep pace with the improvements in Government schools." **Private Effort and Government Aid.**

The relationship between private effort and Government in India seems to follow the trend of feeling in England. There they look upon Elementary Education as the chief concern of the State and advance Secondary Education through the grants-in-aid. No doubt, it was once thought that the



LONDON'S CAMP SCHOOLS START

Pupils from the Lady Margaret School, Parsens Green, arriving at the L.C.C. Camp School, Hindhead, Surrey, when London's first big organised effort to provide open air education began with the opening of the camp schools. Children will stay for a minimum of two to four weeks, and will do their lessons in ideal surroundings.

provision of education to children was the concern of the parents and the state had only to supplement their efforts where necessary. With the growth of democratic ideas, the view has changed. It is now held that the education of the future citizen is the primary duty of the state and that the parent has only to co-operate with and help it.

In a country like ours, where citizenship has not fully developed and elementary education, as it obtains, is but rudimentary and far from fulfilling any useful national purpose, secondary education should be considered as a necessary and a desirable extension of the elementary education; and the same policy should be adopted to promote both. As matters stand at present, local effort in respect of elementary education is in most cases the effort of individuals made in the hope of individual profit, whereas local effort in respect of secondary education, where it is in evidence, has been

the effort of associations of men with no eye to individual gain, such cases having been few and far between. In backward localities, where elementary schools are most desirable, the desire for education is feeble. Few pupils come in and few individuals come forward to start schools. Where elementary education has well progressed, as in towns and cities, local effort for secondary education might be forthcoming. In our Presidency there are hundreds of villages with a population of more than 2000 without schools, whereas in towns and cities we see schools, elementary and secondary, working side by side, often in ruinous competition with one other. The system of grant-in-aid, if properly administered, would prove a potent means for equalizing educational facilities and meeting the legitimate demands of all grades of education.

(To be continued).

PROBLEMS BEFORE THE EDUCATION MINISTER

BY SRI R. SRINIVASA IYENGAR, B.A., L.T., *Sarvajana High School, Peelamedu*

THE achievements of the first Congress Ministry in the sphere of education were not outstanding, the introduction of Hindi in the first three forms, and of the mother-tongue as the medium of instruction and examination in the upper forms of secondary schools standing mainly to its credit. As Sri C. Rajagopalachari said, they had to plan as though they had to serve for 100 years, but with resignations in their pockets. Again, the Government's educational policy was dictated and directed by an over-zealous D.P.I., who sought to make permanent literates out of a five-standard elementary education and in whose scheme of mass education, there was no place for adult education at all.

The present Education Minister suffers from no such handicaps. He is lucky that a

single portfolio has been entrusted to him, and that he will be helped by an Indian D.P.I. and that he can take sound decisions, as the Wardha and the Sargent schemes of national education have well been threshed out in the public press and educational conferences. The first and foremost problem to engage the Education Minister is, as the teaching profession envisage, to enunciate the goal of universal elementary education as its primary and immediate policy to be achieved in a five-year programme. There should be no dilly-dallying and shilly-shallying in regard to this question of urgent national importance. As Sir N. Strathie recently said, appalling illiteracy is a serious indictment of the British rule and a strong case for the establishment of a National Government in India. The problem is intri-

cate, involving several complicated issues. The duration of the course, the recruitment of teachers, the agencies to be enlisted for the cause etc. are questions on which the Education Minister should make his pronouncements, very soon. Adult education had been completely ignored in our province for the past ten years; and Dr. Syed Muhammad's scheme of adult education for Behar may be studied with profit for introduction in our Province.

The next problem awaiting the immediate decision of the Education Minister is the bifurcation of courses of study in secondary schools. The Adviser regime has collected the necessary data from the managements of secondary schools, who were asked to be prepared for introduction of the new courses of study in June, 1946. The new Government have to consider whether the high (?) ambition of becoming lower division clerks should be decided by our lads at the age of 13, and whether the ambitious syllabus prepared for this course could be mastered before the age of 15. The harmonising of the cultural and the vocational aims in secondary education with the slender resources at our disposal needs deeper consideration at the hands of the new Minister, and should be launched after consultation with the teaching profession and the managements, and after the liberalisation of the Grant-in-Aid Code which has been hanging in the balance for the past 30 years and more. It is a happy augury that increase in teachers' salaries has been foreshadowed in the reorganisation of education. The Education Minister's fulfilment of his plans to give a new orientation to education will depend upon his capacity to wrest from the Finance Minister the maximum funds for education. The support and goodwill of the Finance Minister, who is in our Province the Premier, for the cause of education should be secured by the Education Minister in the second Congress Ministry, whose re-

actions in the above pressing major problems are awaited with anxious interest. Cabinet responsibility for the major educational problems is a desideratum.

There are some pressing minor problems which may be tackled without any financial commitments on the part of the Education Minister. For example, the disparity between the elementary schools and the primary classes of secondary schools may be removed by a stroke of the pen, by abolishing English in the curriculum of the primary classes of secondary schools. The grounding in the mother-tongue would be sounder, and the English might be picked up without strain, if it were begun in the First Form.

Next, the Development Minister suggested the introduction of "Co-operation" as an optional in the S.S.L.C. scheme, in order that our rural workers may efficiently handle rural uplift work. "Teaching" may be introduced as an optional subjects in the S.S.L.C. scheme. Our province needs more and more teachers for working out the scheme of universal elementary education. The emergency scheme of secondary-grade training, recently announced, had to be abandoned, owing to the lack of response to the scheme. Students who take "Teaching" as an optional subject in the S. S. L. C. scheme will have the same standard in English, Second Language, Elementary Mathematics, and General Knowledge, in History, Geography, and Elementary Science; and take a two-year course for equipping themselves as teachers. These trained teachers will be quite competent for teaching in the elementary schools and the primary classes of secondary schools. These teachers, after a period of service as teachers, and another test, if need be, may be declared eligible for handling the lower forms of secondary schools. I am sure there will be good response to this scheme of training.

After considerable agitation, the history of British Empire was removed from the High School syllabus. The same history in the garb of 'Modern History' has appeared in our new History syllabus. While the liquidation of the British Empire so far as India is concerned is on the anvil, it serves no purpose to read the story of colonial expansion during the High School course. A study of Civics, comprising the Indian constitutional developments since 1861, might be substituted for the modern history now

taught.

The problem of accommodation in our schools is staggering us. The Education Minister may, in advance, issue orders relaxing the rules relating to the space and dimensions of the class-rooms, and the number of departmental officers through whom the applications have to pass. The teaching profession hopes that the quantitative expansion and the qualitative advancement will be the keynotes of the Congress Education Minister's policy.

MOKSHA IN VISISHTADVAITA

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

ONE of the most misunderstood things in Indian philosophy seems to be the concept of *moksha* or final release, according to the *Visishtadvaita* school of Ramanuja. Even so good an admirer of Ramanuja as Mr. V. V. Srinivasa Iyengar has been seriously misled: and in his recent pamphlet, entitled *Visishtadvaita, a poem*, he has said that the thinkers of the Visishtadvaita school have accepted without any critical investigation "the purely materialistic view of heaven, its denizens and their activities." This is illustrative of the general misunderstanding that prevails on the subject to-day.

Philosophy and philosophical methods would be futile unless the ideal contemplated to be reached happens to be the most exalted one. Thus taking one's stand on concrete life-experience which is right through evil-ridden, escape from such evil must be the goal aimed at. Imprisonment in transmigratory movement in the series of births and deaths is evil *par excellence*. Escape from it is *moksha*, as the aphorism, *Anavrittih-sabdat*, finally demonstrates. The Upanishadic text declares emphatically—*Param jyotirupasampadya* etc., that self-realisation is by a process of self-transcendence, paradoxical as it may seem. Release

from *samsara* with its concomitant evils of rebirth, etc., and the shining of the *jiva* in its inherent constitutive bliss and splendour are the constituents of *moksha*, together of course, with endless and perpetually rejuvenating enjoyment of the glory and majesty of the Supreme Lord, Narayana. This inherent spiritual bliss does not tolerate any alien *karmic* residue.

If the concept of *moksha* is understood against some such background as the above, it will be realised that there is absolutely no material tinge whatsoever in the heavenly enjoyments contemplated by the *Upanishads*. The enjoyment experienced by a *mukta* transcends all that could be conceived in the mundane sphere. *Yato vacho nivartante* is not mere exaggeration. Words fail to do adequate justice to the spiritual effulgence of the *mukta* and his enjoyments. The materialistic concomitants to which flesh and spirit are heirs in the state of *samsara*, sin, death, old age, grief, fear etc., have all vanished and perished in the state of *mukti*. The *avibhaya* text, (4-4-4) emphatically declares the *mukta* as having his life in the Supreme, the abode of all spiritual essences, devoid of even the slightest materialistic tinge. The integral experience of the

Absolute shared by the *mukta* finds its human analogue in the blissful embrace of a man and woman from which all knowledge of anything external and internal is excluded. This should not mislead any one. For the purpose of classification, the text mentions an analogy which the human mind can easily grasp and appreciate. It does not run on all fours, nor does it indicate anything material or sensuous. In that supreme state, logic and ethics merge in aesthetics, and find their final fulfilment. In the infinite and boundless splendour of the *mukta*, all materialistic values and considerations finally disappear.

The aphorism, *Sankalpadeva-tatsruteh*, tells the same tale from a different standpoint. The *mukta* has his own enjoyments. No one could ban them. For he has realized that he is a *prakara* of the *Brahman*. Barring the creation of worlds (*jagadya-paravariyam*) the *mukta* enjoys the benefits of all the powers of the Absolute. We from the plane of *samsara*, the pathetic pinch-beck that it is, can never envisage the nature of the desires of the *mukta* and his enjoyments which must be deemed to stand in a *sui-generis* category, lifted far above the logic of materialism. There seems to be no reason to treat it as material.

The *mukta* is no longer tossed between the diverse demands of flesh and blood, nor does his mind vacillate from one system of philosophy to another. In his own divine right of spirituality, realised and fully brought home as a *prakara* of the *Brahman*, he enjoys everlasting bliss, taintless, endless, and flawless. That the soul is a *prakara* of the *Brahman* is for us now in the state of *samsara* just propositional knowledge. It must become a living, dynamic experience. That is achieved only in *mukti*, from which, therefore, all materialistic traces stand *ipso facto* eliminated.

I am afraid that Visishtadvaita does not countenance *ejvan-mukti* of the type admitted

by the *advaitins*. Ramanuja defines *mukti* as freedom from *samsara*, and so long as one lives, cribbed, cabined and confined in *samsara*, bound by the iron chains of sin and golden chains of virtue, there would be no hope for liberation. Once the iron and gold chains are shattered to pieces, inherent, eternal bliss in comradeship with the supreme *prakarin*, *Brahman*, must be the lot of the *mukta*. Thus, from the *Visishtadvaitic* conception of *mukti*, all traces and taints of materialism stand eliminated and expurgated.

There is another point of profound philosophical significance. After all, Hindu thought, as systematised in the three schools of the *Vedanta*, must take its stand on the authority and special sanctity of the *sruti*. Why? God's existence is demonstrated not by reason but, on the authority of the scripture (*Sastra-yonitvat*). There are critics who view this allegiance to the *sruti* as a philosophical fiction on par with many a legal fiction. No *Vedantin* would admit this cheap criticism. To him *sruti* is *apauru-sheya*, not ascribed to human authorship. Hence it must be deemed free from all textual error. It is this *sruti*, which refers to the enjoyment of the *mukta* in the company of women etc. (*Chhandogya* 8-12-3). The *sruti* text cannot be brushed aside. The only conclusion that can logically and philosophically stand is that the *mukta's* experiences should be deemed by definition to be free from the slightest materialistic tinge. I must emphasise in conclusion that the Vedantic account of *mukti* and the enjoyments of the *mukta*, contained in the *Upanishads*, should not be judged according to our standards and notions of materialistic and hedonistic enjoyment. All mundane hedonisms stand automatically eliminated from the state of *mukti* in which the *jiva* has finally realised his joy and bliss as a *prakara* of the *Brahman*.

NEWS AND NOTES

THE NEW EDUCATION FELLOWSHIP.

A EUROPEAN Conference of the New Education Fellowship organised by the French Section and with Professor Paul Langevin as President will be held at the Sorbonne, Paris, from July 29 to August 12, 1946.

The main subject for consideration is "The reform of teaching in different countries its relation to the New Education."

At this moment, when all nations are obliged to refashion their institutions and revise their ideas, the reform of education is a pressing problem. It is felt that those who are responsible for education in various countries could usefully meet to discuss their plans and their hopes. At the Paris Conference, they will be able to explore in common the best means of ensuring that future reforms shall be directly based upon the principles of the New Education. In particular, they will be able to determine precisely under what conditions administrative change can be made to favour the New Education. How can we ensure that reform will express those changes in attitude and method which, in the school as in the community, characterize the New Education and are as essential for the full development of the personality of the child as they are for his preparation for life in the modern democratic world of to-day?

The Conference theme is extremely rich and complex, since it covers every aspect of education. It is proposed, therefore, to simplify the work by setting up Commissions, each of which will study one parti-

cular aspect of the reforms, planned so actually being carried out. The Commissions will be as follows:—

1. Nursery Schools and Primary Schools.
2. Problems of the Rural School;
3. Secondary Education: General and Vocational.
4. Guidance and Selection.
5. Teacher Training.
6. Parent-Teacher Relationships.
7. Child Psychology.
8. The Methodology of Individual and Social Education.
 - 9a. Education of Adolescents.
 - 9b. Adult Education.
10. The Effects of War on Children.
11. International Contacts and the United Nations Educational, Scientific and Cultural Organization.

European National Sections of the N.E.F. are being invited to submit a report on any or all subjects to be studied in Commission.

Half the Commissions (1—5) will sit during the first week, the other half (6—11) during the second week. Each member of the Conference will thus be able to take part in two Commissions.

At the conclusion of the work, a general report on the Commissions will be drawn up, embodying their agreed conclusions. It will be presented to the full meeting of the Conference.

All lectures, discussions and reports, will be in two languages; French and English.

BOOK REVIEWS

MAURYA AND SUNGA ART BY DR. NIHAR-RANJAN RAY, M.A.; D.LITT. AND PHIL (LEIDEN), F.L.A.,—UNIVERSITY OF CALCUTTA — BAGISVARI LECTURES, FIRST SERIES, MARCH 1945—FIRST EDITION, 1945—PP. 117 AND PLATES—UNIVERSITY OF CALCUTTA.

Dr. N. Ray has given the familiar subject of the art of the Mauryas and the Sungas a fresh and revealing interpretation in this book. He tries to establish that the art history of the Maurya and Sunga periods shows a difference in conception of form and in technique between the two, which has not been hitherto attempted to be defined. There are, as yet, no appreciable and numerous specimens of sculpture and architecture that can be labelled as being pre-Mauryan. The remains of Mauryan art are monumental in conception and design and precise in execution. In the Mauryan age, the Perso-Hellenistic culture and politics of Western Asia penetrated into India; and as Stella Kramrisch well says, in illustration of the penetration of foreign art tradition into Mauryan art:—"In the organism of Indian art, Mauryan sculpture has only marginal importance." Achaemenian architectural form and ideals, though they inspired Mauryan palaces and pillars, did not capture the imagination of Indian builders and architects in later times; and even the rock-hewn *chaitya* cells, patronised by Asoka, were copied from wooden proto-types. The *motifs* and designs of the Asiatic West, dominated by Archaemenian and later colonial Greek imperialism, had become current even before the Mauryas, whose court art was individualistic and lacked deeper roots going to collective social will and preference

stration and representation of religion, as well as of folk socio-religious rites and practices. Hence it is argued we have no continuous narration, nor representational scenes of the nature of Barhut in Maurya court-art which ignored the current art tradition of the people or the tradition of making in wood and other materials the images of the gods of the popular pantheon.

In Sunga art, the human form is treated as one of the many components of nature; and the men and women of Barhut are not idealised in any manner, so as to express any emotion. But there is a linear rhythm of designs and patterns. The human figure which became the main exponent of Indian art in the subsequent classical and early mediaeval periods is held by our author to be "the gift of the un-Aryan Southerners of India."

Maurya art thus reflects the last stages of one tradition; and Sunga art is the initial stage of quite a different tradition. The latter is not wholly primitive, as it employs oversectioning and foreshortening with ease and shows a fusion of different grades of people and their ideologies from rulers down to the aboriginal folk, including the trading and landed middle classes. Sunga art is the first organised and integrated art activity of the Indian people as a whole and stands directly counter-posed to the court-art of the Mauryas. The general tone is very modest, sober and restrained. The human figure is very deftly handled here; and there was a large repository of ancient practice fixed in stone, which became under the patronage of the Buddhist Sangha, the royalty and the nobility, the traders and the *Kutumbis* of the age. The art is rich in social content and in the components of its appeal and patronage, collective rather than individual in direction, and in motive, narrative and representational more than suggestive and symbolical.

The next thesis of this treatise that provokes attention is that Asoka and his successors were averse to popular demon-

The argumentation and treatment of conclusions and of their basic data are of a very high order and based on the postulate that archaeological discipline is most essential in any study of the early and classical art of the land. Our tribute of praise and admiration to the work is abundant and unstinted.

THE VEDANTA PHILOSOPHY OR BRAHMA SUTRA: BY SRIDHAR MAJUMDAR, M.A., PUBLISHED BY PROFESSOR SURENDRA-NATH BHATTACHARYA, B.N. COLLEGE, BANKIPORE, BEHAR. SECOND EDITION. PP. 479. PLUS INTRODUCTION, PREFACE, GLOSSARY, INDEX ETC.. PRICE RS. 5 ONLY, FOREIGN 10 SHILLINGS. (COPIES CAN BE HAD OF SRI SUBEDH CHANDRA MAJUMDAR, B.L., BARISAL BENGAL).

This is the second edition of a well known work by the late Sridhar Majumdar. The author took a master's degree in mathematics and spent many years in government service. In the evening of his life, he devoted his attention to religious and philosophical studies and he has left behind this book as a valuable fruit of these labours.

Mr. Majumdar has sought to give us in the book a conspectus of the Vedanta, as understood by Sri Nimbarkacharya in the main. Sri Nimbarka's works are not known outside a small circle of scholars, and Sri Majumdar has done a distinct service by introducing them to a wider public.

The method followed by the author is well thought out. He takes us through the *Brahma-Sutras*, aphorism by aphorism, translating, explaining and briefly commenting. There are not too many technical terms to overwhelm the elementary student, nor too many quotations from the *Sruti* to confuse him. As is well known, each chapter of the *Sutras* is divided into four

sections. The great *acharyas* have further divided those sections (*padas*) into sub-sections known as *adhikaranas*. Mr. Majumdar has not formally taken note of the division into *adhikaranas*, but he has appended to every section a valuable prefatory note, which views the arguments of the section as a whole. There is also an introduction to the entire work, in which the system of Nimbarka is summarised. At the end there is a glossary of important Sanskrit terms: there is also an index of quotations from Sanskrit.

It is Mr. Majumdar's opinion that Nimbarka's interpretation is the most unbiassed of all the commentaries on the *Brahma-Sutras*. Though all will not agree with this view, they will welcome the calm temper and sweet reasonableness with which the case has been argued. He has set out his views and allowed them to speak for themselves without indulging in bitter criticisms of other views.

The *bhedabhedha* system of Nimbarka is thus summed up by the author: "Nimbarka's philosophy admits Brahma as the Supreme Reality without second. Possession of attributes and their negation are equally attributable to Him; in Brahma, the Spirit Infinite, all differences meet. The universe and the individual souls are but partial manifestations of His power (*sakti*). The relation of Brahma with the world as well as with Jivas is one of unity-in-difference (*Bhedhabhedha*), just as it is between the ocean and its waves. The relationship holds good for all time, even when emancipation attained. Emancipation does not mean extinction of individuality, it rather means extension of individuality, culminating in the surrender of *meum* and *tuum*, when the the emancipated soul perceives himself as and receives the status of Brahma, and rejoices in eternal bliss inherent in Him, but has no concern in the creation, preservation and destruction of the universe."

The book is an excellent introduction to the study, not merely of the teachings of Nimbarka, but of the Vedanta in general. It is well got up and contains fine portraits of Paramahansa Srimat Narayana Tirtha, the author's preceptor, and Srimat Jagadish Mukherji, the distinguished educationist and unostentatious living saint of Barisal.

EDITORIAL NOTES

ONE of the basic assumptions of the Act is that there should be a lower school, the business of which should be to discover the likely bents of its scholars, with an eye to specialisation in the upper forms. Secondary schools of a variety of types should be available. Thus there are to be Grammar (academic type), Technical (practical-vocational type), Modern (general type) and Residential Schools in England under the new scheme. All these types are to enjoy parity of status and dignity. But there are so many difficulties to be overcome; and the methods of selection to the secondary schools are yet frankly inadequate. Further education after the secondary stage is also provided for. Compulsory part-time schooling during working hours is to be given to young persons from the time they leave school until the age of 18. They are to attend classes for one whole day or for two half-days for 44 weeks in the year or their attendance may be for 8 whole weeks or two periods of 4 weeks each. The curriculum should include physical, practical and vocational training of a kind that will enable them "to develop their various aptitudes and capacities and will prepare them for the responsibilities of citizenship." Construction of these Colleges, to be known as County Colleges, will begin three years after the coming into force of Part II of the Act of 1944. Full and part time pupils who are over the compulsory school age, but wish to continue their studies in technical, commercial and art subjects may be exempted from attendance at a County College. One anomaly is that a lad of 15, straight from his Modern School, will be deemed to be the recipient of "further" education, whereas a young man of 18 or 19 sitting for a university scholarship will still be in the 'secondary' stage. The Act greatly believes in names.

Under the Act adult education is to be catered for by universities and voluntary associations. The school-leaving age is to be raised to 15 as from April 1945, and to 16 at a subsequent date. Clause 51 acknowledges for the first time the importance of extra-mural activities. The Act protects those who are mentally and physically afflicted and encourages educational research. A scientific attitude towards the study of education is at last to receive its due encouragement in England. The McNair Report had recommended the establishment of an Educational Research Council representing the Ministry and other interests. There is now a Registrar of Independent Schools, all of which must now be opened to inspection. Whether Part III of the Act will do much to remove the reproach of the immunity, *i.e.*, the existence, outside the statutory system, of a privileged minority of Public Schools, and how far it is intended merely as a 'blind'—remains to be seen from the operation of the Act.

In the words of W. Kenneth Richmond, the Report represents the first deliberate attempt to grapple with the complex problem of bringing together two widely separated philosophies of education, but it recognises that this aim cannot be achieved at once or by a violent process. It emphasizes the distinctive values in day-schooling and residential schooling. Until the problem of the Public Schools is thrashed out openly, it cannot be said that the English system of education is unified, national or democratic.

The House of Longman, which began to function as a publishing concern as early as 1724, has been noted for, among its other great publications, a steady and continuous output of the best historical works of the successive generations that have passed by. At present the labours of the great historian, G.M. Trevelyan, OM., are presented to

II. A Famous History Publishing Tradition.

the public only through the House of Longmans. Thomas Longman the Second evidently took some part in the establishment of *The Times* newspaper, in 1788. The association of the firm with the *Edinburgh Review* is too well known to need stress. Throughout the forties of the nineteenth century, successive volumes of Macaulay's *History of England* appeared; as much as £20,000 were paid to the author on account of the profits of the third and fourth volumes; and the firm has continued to publish Macaulay's books in numerous editions. R. Burton's *Pilgrimage to El Medina and Mecca* came out in 1855 and was followed by two other works of that vigorous writer. Dean Merivale's *History of the Romans*, Agnes Strickland's *Lives of the Queens of England*, Tooke's *History of Prices*, Mill's *Subjection of Women*, and the works of Froude, Buckle, De Tocqueville and Max Muller quickly came within their publishing circle. Lecky, Cox, Lubbock, and Baring (later Lord Cromer) were among their authors. Mill's *Autobiography*, Greville's *Memoirs*, Dowell's *History of Taxes*, the twelve volumes of *The Political History of England*, the valuable *English Historical Review*, started in 1886 and still going strong, are among the best fruits of the firm's history publication activity. Macaulay's nephew, Sir George Otto Trevelyan, and the latter's son, G. M. Trevelyan represent three generations of continuous and close association with the firm. *The Annual Register* was transferred to them from Rivingtons, and they published the volumes of *The Parliamentary History* and of *Parliamentary Debates*. They also published the early works of Sidney and Beatrice Webb, of J. L. and Barbara Hammond, of Dean Inge, of Lord Curzon, of Winston Churchill, of S. R. Gardiner and of Corbett (the historian of the Great War). And their patronage of historical literature of the best sort remains as strong as ever. We wish a long continuance of that hereditary vigour which has been the mainstay of the success of the firm during several generations.

Engineering and Technology are growing sciences. In the words of Dr. B. K.

III. Education for Industrialisation.

Sarkar, "theirs is the call of Futureward Hoe", and even senior professors are likely to be relatively less competent. A very good account not only historical, but interpretative, of the National Council of Education, Bengal, and of the Jadampur College of Engineering and Technology during the first four decades of its growth is given by Dr. Sarkar in a good publication under the caption—*Education for Industrialisation*. He stresses Chemical Engineering which has made for itself an independent place as a science in the Universities of Germany and the U.S.A., but in India remains as yet only a new-fangled category. Chemical Engineering is not identical with Applied or Industrial Chemistry, with which it is generally confounded. It is chiefly concerned with the quantitative study of the various unit operations which, in their sequence, make up a chemical process on an industrial scale.

Again Engineering Economics can be utilised as the basis for the engineer's professional success and contribution to public welfare. It is emphasized that engineering can be converted into community service only through the medium of business. Other junior courses at Jadampur offer an atmosphere of *mistrification*, so to say, the training of intellectuals as *mistris* in tools, implements, machines and factory work. The ecology of the Jadampur College is that of manual labour, technique, instrumental work, machinism, exactness and precision in thought. The methods of new industrial processes are attempted to be propagated, and economic activities are being placed on modern foundations. World history, industrial psychology, labour economics and social work, and English as well as religion are also taught, so that the student engineers and technologists, *mistrified* and factorified as they

have got to be—will yet grow up as men of culture. The attempt is also made to cultivate friendly relations with foreigners at home and abroad, and with those Indians of creative will and intelligence who have been constructing a Greater India in Eur-America and in Africa and Asia, by establishing centres of Indo-foreign culture-contact. Because it is only through this Greater India that young industrialists everywhere can be enabled in a considerable measure to utilise the *vishwa-shakti* (world-forces) in engineering, technology, science, research and industrialism for the progress of the country.

Dr. Sarkar holds that *mistrification* is now the most momentous necessity of Indian national culture, which can be

effected only through a network of technical schools throughout the country. He would advocate technical education for 50% of the population and for half the number of boys and girls in every school-seeking family, in junior, intermediate or higher grade technical institutions. Technical education should be understood most comprehensively as including agriculture, animal husbandry, dairy, forestry, commerce, banking, insurance, transportation, medicine, public health, and labour welfare. For girls' technical education should comprise such subjects as social work of diverse types, health welfare, clinical and laboratory assistance, nursing and domestic science. With this elastic definition we are in perfect agreement.

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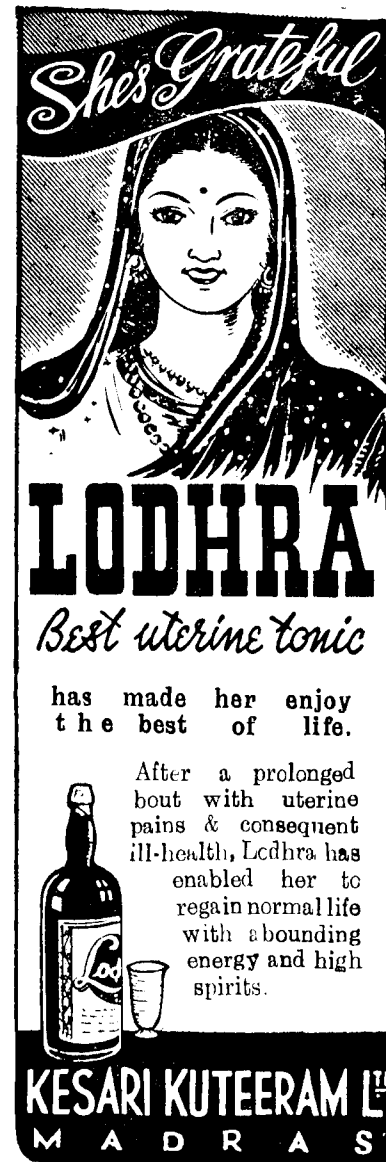
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