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The Educational Review

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JANUARY 1948

No 1

EDUCATIONAL RECONSTRUCTION*

By MR. K. G. SAIYIDAIN, *Educational Adviser to the Bombay Government.*

IN the confusing multitude of problems crowding upon us—methods, curricula, books, registers, time-tables, reports and what not—we are apt to forget that our main business is to improve thousands of Primary and Secondary Schools so that our children may receive suitable, life-giving education in them. Can we think of some criterion which will not only help us to know a good school from bad but also guide us in reconstructing schools along right lines?

My mental picture of a good school is that of an institution where children are happy. Where this basic condition is satisfied, "all else may be added unto you"; where it is missing, all else may prove quite unavailing. Happiness, as I see it, is not a state of "being" but a state of "doing", a by-product of congenial activity. And this applies both to children and adults. When a person is engaged in a satisfying activity which brings all his powers and capacities into full play and gives him a sense of achievement, the result is a feeling of happiness. There are, no doubt, some exceptional persons who may attain a state of ecstasy, of an inner happiness and peace which is not dependent on any overt activity or external circumstances. But we are speaking for the moment of ordinary, normal individuals, children and adults, of whom it can be said with confidence that happiness—which is not to be confused with

that temporary titillation of the senses called *pleasure*—is inseparable from activity of a congenial and appropriate kind. It should be appropriate in the sense that it is in harmony with the individual's psychological needs and temperament and, since individuals differ enormously in their mental and emotional make-up and their practical aptitudes, this postulates a *diversification* of activities in the school as in social life, and adjusting of jobs to individuals. No school can be a *happy* school if it has a rigidly uniform and stereotyped curriculum which allows no freedom of choice to pupils and imposes the same methods of work and subjects of study on all. Further, an activity can be fully satisfying only when it is growing and developing and gives scope for the exercise and enrichment of personality as a whole, on its practical, social, intellectual and moral side. A "mere succession of instinctive pleasures", pleasant for the moment but bringing disillusionment and unpalatable consequences in its train, will not measure up to this criterion. This is what distinguishes New Education, as it is rightly interpreted, from what is disparagingly called 'Soft Pedagogy'. The former aims at enlisting the powerful support of the child's important instincts and interests in the process of his education so that he is happy at the unfolding of his natural powers through suitable forms of activity. The latter often attempts merely to amuse and divert and sacrifice development at the altar of

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momentary pleasure. Again, since man is essentially a social animal, Activity must run into significant social patterns—this gives us a valuable principle for selection—and bring him into enriching contact with his fellow men. Do we not find that even dull and monotonous jobs become tolerable, if not pleasant, when we are working on them with friends whom we like? Let us apply these conditions to define the landmarks of a good school which must according to my contention, be a happy school. It will, in the first instance, be an 'Activity School' where children learn by doing, where they are trained for life through participation in actual life-situations, reproduced and modified with due regard to their physical and mental stature. In such a school we must redress the defective balance between theory and practice, and work—creative, productive socially useful work—rather than the spoken and the printed word should become the medium for the education of personality and the gateway to culture. A child, engaged in such work, will be happy because he will find self-expression in it. The formal teaching and mechanical learning of dull academic subjects do not offer such opportunities for all-round development. It is, however, essential, as I have already suggested, that the activities which are selected for schools should not be narrow or limited; they should expand and develop and offer widening scope for the full exercise of the child's growing powers. That is why an activity like gardening has a much greater educative value than typewriting, and pottery offers bigger educational possibilities than, say, bricklaying. Pottery and gardening are growing activities and touch life deeply and at many points. Typewriting and bricklaying are mechanical processes which can be mastered within a comparatively short time and, thereafter, they cease to have any educative value i.e. they offer no new problems of intellectual challenge and cannot, therefore, contribute to the enrichment of the mind or the personality.

Once we grasp this fundamental principle of sound education, movements like Basic Education, teaching of Arts and Crafts, intro-

duction of extra-curricular activities etc. fall into their proper place. Basic Education is seen to be neither an incomprehensible fad nor an entirely novel and revolutionary scheme but the adaptation of a universally sound educational principle—the principle of education through work—to Indian conditions. The teaching of Arts and Crafts that we desire to introduce in all types of schools—not merely Basic Schools—is important because it offers a congenial and satisfying outlet for the child's creative urges and brings the school nearer to life. Extra-curricular activities derive their justification from the fact that through them we can enrich the life and stimulate the interests of different types of children. It is true that, in the well organized school providing integral education, there should be no division between the so called "curricular" and "extra-curricular" activities—they should overflow into, and irradiate, each other. What are called school "lessons" should become planned fragments of dynamic experience, partaking of the joy of activity and interest which are at present associated with active occupations like games, dramatics and craft work only. On the other hand, extra-curricular activities should be so utilized that they will add to the knowledge, the understanding and the appreciation of children which academic teaching ostensibly sets out to do. But this fusion of the two could come later. Our immediate business is to retrieve all schools from the dullness and drudgery that characterize them and invest them with a new liveliness through the introduction of different types of joyous activities and occupations so that children's individuality may be developed through active living and learning.

There is, however, another closely connected and equally important consideration. We have already seen that the child is not merely an Individual but a Social Individual and full development of his personality is only possible through activities which are social in pattern and significance and can be carried out in co-operation with other children. This provides a second criterion for the selection of suitable activities for

schools and also throws useful light on problems of discipline and training for citizenship. We cannot give social education to children in a vacuum. Our schools must be transformed into genuine social communities, where children can live under normal social conditions and establish healthy social relationships and contacts with their teachers and fellow students. Through the give and take of responsibilities, mutually shared and co-operatively carried out, they can develop the qualities needed for democratic citizenship—discipline, leadership, co-operation, recognition of the importance of common interests and purposes. This has to be done not only in residential schools but in day schools also where such opportunities appear to be comparatively limited. But an intelligent and alert Head Master and a willing staff can find and create them. It may be difficult but it is not really impossible to provide in schools a healthy and stimulating environment for the education of all the children in the early, impressionable years—provided we realise how desperately important it is to do so. You do not think Yugoslavia is a very rich or advanced country, do you? Yet here is a heart-warming report coming from that country:

"The money and labour devoted to the welfare of children is unstinted. On a wooded hill a few miles from the Centre of Belgrade, a Children's Republic to accommodate 5,000 Pioneers (age group 4-14) in the summer is being built. The project was started in April. Already over a dozen admirably designed, solidly built houses each accommodating 40 children—have been completed, together with a large central Hall containing a Cinema and recreation rooms. A miniature railway, for instructional purposes, is under consideration, and the Republic already has an open-air puppet theatre, swimming pool and toy ocean, complete with a light-house! Even Wendy Houses are to be found amongst the trees! By July four hundred young citizens of the new Republic had been installed. In Yugoslavia the pipe-dreams of social reformers have a way of coming true."

Does not that experiment make you feel envious? And are there not, in our own

Province, men who are sufficiently well-to-do to organize such experiments on their own even without Government aid?

In this matter of Social education, we must remember that, to begin with, the child is not Social in the higher sense of the word but merely gregarious in the primitive instinctive sense, and the business of education is to bridge the gulf between these stages. This can be done by gradually extending the scope of the child's ego so that, in due course, he will identify the happiness and the good of those, with whom he is associated in work and play, with his own. The school will certainly strive to give happiness to the child but it will, at the same time deepen and broaden the meaning and content of that happiness so that he may learn to distinguish between happiness that is temporary, trivial and selfish and that which is abiding and enriching. He must acquire a respect not only for his own ego but that of others'. Such respect is the only true basis of genuine tolerance and unexploiting love. By living in close kinship with other children in the educative fellowship of work and play, he will come to realize that he cannot be happy unless all others around him happy too, that not only is it mean and unworthy to build one's happiness at the cost of others', but that one should strive actively to make them happy. This is the point where the frontiers of social and moral training meet: and they are grievously in the wrong who believe that morality can be taught or learnt in isolation or that it can be super-imposed on the child irrespective of the normal currents of his life and activity.

Thus, one by one, the features and the landmarks of the good school stand out clearly. It is an Activity School in the richest sense of the word where knowledge and skill and attitudes are acquired through active work and participation in life. It is a Social community where children's activity runs in healthy social grooves and, in the well known words of Dewey, "Education for life is through participation in life". They find happiness there in the active and co-operative pursuit of social purposes and learn to live together in peace and friend-

ship. It is a Free environment where moral and social principles of conduct are learnt in an atmosphere of free activity and are, therefore, spontaneously assimilated into the inner being. It is obvious that children, educated in such schools, will be moral, happy, civilized and self-disciplined human beings, free from the tyranny of the complexes, which are born of repressions, and the warping of the healthy instincts and tendencies. I call upon you—and teachers all over the country—to help build such schools in this Province and in the whole of India, for that is the only way out of the tragic impasse in which we are caught to-day.

May I, with your forbearance, make a brief reference to the problem of Adult Education also which is really a part of the general problem we have been considering—namely, how can we provide a full and happy and significant life for the masses whose lives to-day are drab and barren, dominated by poverty, ignorance, disease and cultural apathy? It calls for an attack on all fronts—economic, social, educational and technological. But the central part must be played by Adult Education, generously conceived, imaginatively planned and vigorously executed. So far official schemes of mass education have usually lacked the necessary faith and crusading ferour and the efforts of voluntary agencies have either been sporadic and short lived or have lacked the resources to organize any persistent movement. So the position remains unsatisfactory and unchanged. On the other hand, I have watched with admiration, not unmixed with envy, the great strides made in this field in other countries like Denmark, Russia, United States and Great Britain where Adult Education facilities provided for the people include Schools and Colleges, Clubs and Institutes, Discussion Groups, Music, Drama, Radio and other media of Visual and Auditory Education. The Scheme of "Country Colleges" or "People's Colleges", which forms part of the new Education Act of Great Britain, aims at bringing really ample and generous cultural facilities to the rural population. To give one revealing instance,

the County of Essex has acquired for its projected people's College the magnificent "Wall Hall Estate" of the well known American multi-millionaire, Pierpont Morgan. Nearer home, I had a chance recently to see something of the fine Adult Education work being done in China, where it is looked upon not as a poor adjunct or an after-thought of the general educational work but as a vital nation-building activity to which they are prepared to devote adequate resources in men and money. In the District of Soochow, for instance, I found the local College of 'Social Education'—as Adult Education is more appropriately called—with over 400 students, housed in a really commodious set of buildings in the town and situated in the most beautiful dream garden that I saw anywhere in China. Students are trained there for two years not only in the content and psychology of Adult Education and the methods of teaching but also in the technique of radio broadcasts, film projection and other aids to teaching.... In our country, significant experiments are, no doubt, being made here and there but that is not enough. We must organize our Adult Education on a nation-wide basis, give it a new and broader orientation and aim at raising the material, as well as social and cultural, standards of the people.

In conclusion, I must ask for your indulgence for a few minutes longer to speak about a problem which has forced itself imperatively on the attention of all men and women of good will in India—the question of communal harmony, with which is bound up not merely the future of peace and progress in the country but the very survival of all decent, civilized values. We are passing through such a critical phase—and it is an even greater moral, than a political crisis—that for all social workers, including educationists, this problem must take precedence over all others. We cannot permit hooligans, anti-social elements and revenge-mad fanatics to make a bonfire of our precious moral heritage and drag our national reputation into the dust. No, we who claim to be educators are the natural custodians of moral values which are supreme and cannot be held in abeyance or

denied because some people have gone mad and have indulged in bloodshed and savagery. For, after all, what is the supreme teaching of our religions? Hinduism exalts *Ahimsa* as the highest moral value and teaches reverence for life not only in human beings but in all living organisms. Islam literally means Peace and its attitude is expressed categorically in the following words of the Quaran: "Any one who slays a person, unless it be as a matter of legal retribution or for spreading mischief, it would be as if he slew the whole people. And if any one saves a life, it would be as if he saved the life of the whole people". The Sikhs follow the teachings of Guru Nanak, a man who had so much humanity and sympathy and toleration in his noble nature and who loved all his fellow men so sincerely that, when he died, Hindus and Muslims both claimed him as their own! I ask you: Does a Hindu or Muslim or Sikh, who deliberately tramples under foot the best teachings of his own religion, deserve the sympathy of his co-religionists? I commend to you this thought-provoking catechism as a good guide in this mad, topsyturvy world.

"Do you like the Punjabis?"	No!
The Bengalis?	No!
The Madrasis?	No!
Do you like the Muslims?	No!
The Hindus?	No!
The Christians?	No!
The Sikhs?	No!
Do you like the Indians?	No!
The Americans?	No!
The Chinese?	No!
The Russians?	No!
The English?	No!

"Then whom, in the name of God, do you like?"

"I like the good people—of all nations and races and religions and provinces!"

This is, I know, a difficult state of mind to achieve but many—not very many, I am

afraid—have achieved it and, if the world is to be saved, this attitude has to be popularized so that it becomes practically universal. It is the teachers who must, above all, fight against all the heavy odds, social and economic, racial and religious, that stand in the way so as to bring about the triumph of good-will over fanaticism and narrow mindedness. This is the ideal which must determine the direction of our advance. There was a time when people could perhaps remain snug in their parochial prejudices, but it is not possible to-day when the world has been knit into a unity by inexorable forces. We must either pull together in peace or perish together in conflict. Perhaps our ideal will not be fully achieved in our life-time. But does that really matter?

"That low man seeks a little thing to do
Sees it and does it;
That high man, with a great thing to
pursue,
Dies ere he knows it."

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TRENDS IN UNIVERSITY EDUCATION

By MR. ROBERT MACKAY.

IN some recent discussions on educational affairs in Britain, two questions have been raised that are literally of academic interest: one is the place of universities in the community; the other is a plea for ending secrecy in research, this plea having, as might be expected, special reference to atomic energy.

There is a third aspect—the place of the humanities in modern education. But all that need be said here on this aspect is that leading scientists have been among the first to recommend the study of the humanities in order that the university undergraduate may acquire a balanced outlook on life.

NUMBER OF STUDENTS

The number of university students in Britain is rising steadily, and while it may be desirable that still more people should go to a university, educationists who spoke in a recent debate in the House of Lords on university education are of the opinion that the standards of university teaching must not be sacrificed to hastening an increase in mere numbers of students. In other words, the quality of eventual graduates is more important than the quantity.

One good ground for adopting the old Latin maxim of "making haste slowly" in this case is that good teachers cannot be produced like rabbits from the conjuror's hat. It takes time to train good teachers; and good graduates will be few unless there are good teachers.

Britain's university population is, no doubt, small when contrasted with the situation in the United States. In England apparently one person in 1,013 goes to a university; in Wales, one in 741; in Scotland, one in 473; and in the United States, one in 125. But statistics are not always conclusive evidence of facts.

SHORT-TERM DIFFICULTY

To the extent that an increase in the numbers of Britain's university students is

limited by the difficulty of finding enough trained teachers, the difficulty is a short-term one. It is the need of more buildings that is really the limiting factor. The difficulty is not financial but physical: it is a matter of being able to dispose of the required labour and building materials.

On the financial side the Chancellor of the Exchequer has accepted a recommendation of the University Grants Committee, which advises the Government on the application of the funds voted by Parliament for university needs, and he is prepared to apply £40,000,000 for building purposes alone. But here progress will perforce be slower than in increasing the number of teachers.

There are, however, two encouraging aspects. Despite building difficulties and shortage of teachers, the number of university students has risen from 50,000 before World War II to 66,000 today, and it seems likely that in four years' time the pre-war number will have been nearly doubled. The other aspect is the very high standard of university education—a standard which there is every intention of maintaining while making university education available to greater numbers.

In this respect the present Government's record is an extremely good one. As the Chairman of the Council of Manchester University pointed out in the course of the House of Lords debate, that university alone has 60 per cent. more students than before World War II. The Government, he said, had given the universities far wider activity, had given them finance and had given them greater opportunities than in the past. "I believe," he declared, "that this new partnership, this new stimulus and vigour, is thoroughly good, and I believe it will greatly help the universities to expand their services to the community."

SECRECY IN RESEARCH WORK

It is in keeping with this new spirit of making academic education less "academic" that Sir Henry Dale, President of the

THE VAGARIES OF THE ENGLISH LANGUAGE

7

British Association, speaking recently at a conference of scientists and educationists, should have called on British Commonwealth universities to oppose secrecy in research work. In proposing the resolution, which was passed by the conference, Sir Henry Dale said there was a danger that habits of mind endangered by World War II, when university science departments were largely engaged on secret projects, might be continued in time of peace.

What the public has particularly in mind when the subject of secret research is raised is the atom bomb. The world is confronted with the problem of preventing the use of atomic power as a weapon, while allowing its full development for safe and proper purposes. It is a problem for the common man. For that very reason it may be hoped that the rapid diffusion of scientific knowledge, so characteristic of our time, will

itself contribute to a fuller realization of the horrors, the misery, and the suicidal futility of war.

Education to-day means far more than being able to read and write, and it is the task of good governments in all countries to see that the public enjoys such facilities for cultural development as will enable it to influence national policy intelligently in the direction of peace. If that end is assiduously pursued, atomic energy need hold no terrors.

In Britain, as we have seen, an immense amount of work is being done to enlarge the facilities for university education and to stimulate the cultural development of the community. This activity, besides being desirable in itself, serves the cause of peace which, more than ever in these days of atomic danger, is the cause of humanity.

THE VAGARIES OF THE ENGLISH LANGUAGE

By MRS. S. PRAMILA, B.Sc., (HON.) Madras.

(Continued from page 314)

Going' in 'our business is going' means collapsing, failing. In 'is there any chamba wheat going' going=available.

(18) A mad doctor = the doctor who is mad, but a hyphen between mad and doctor alters the sense: a mad-doctor = a doctor who has specialised in brain-disease; similarly a mad-house (=a lunatic asylum). The phrase 'to make assurance double sure' is idiomatic and should not be said or written to make assurance doubly sure, though the latter form is preferable from the point of view of grammar.

(19) We could say, The book is not much of a guide, but not 'The book is much of a guide' for the correct 'a sure or safe guide'. The collocation is used in a negative content. Post-puberty marriage is a reproach or discredit to civilisation (=something that bring discredit or reproach.) The

cause of something stands for the effect; the source of discredit is made to represent the discredit itself. Compare, He was the pride and envy of all

We say correctly, I have great pleasure in inviting you, but, I have the pleasure of inviting you.

(20) 'One would not court one's own ruin' is correct, and 'one's' should not be replaced by 'his'. One is an impersonal pronoun and means 'an imaginary person representing mankind'. one=anyone; you, he or I.

(21) The trader has invested his all in the business; the market being unfavourable he is in for a heavy loss. The musician is in for a murder (in prison on a charge of murder). At the sport competitions now going on, the boy is in for a prize. The phrase 'to be in for' is used both in a good and in a bad sense.

(22) His presence at the meeting was so vexatious to the rest of the members that he had better been away. The verb had = would have. He had better been away = he would find (it) better (to have) been away, = it would be better for him to have been away. Hence the above example requires to be corrected to 'His presence at the meeting that he had better have been away'.

'You'd better go, I'd better do so'. Here 'd' is the remnant of 'had' or 'would'.

Of the two relative pronouns, that and which, the former alone can be used adverbially. He read the passage in the manner that I did (that = in which) In the sentence 'which' cannot take the place of 'that'.

(23) We say, he doctored himself 'in the sense' he treated himself medically; and this usage should not be extended; we should not say 'he doctored his friend'. In 'the place is much good for our purpose', 'much' though used as an adverb goes with an adjective in the comparative; 'much' should therefore be replaced by 'very'.

Adjectives used attributively are placed before the nouns they qualify, but the following are exceptions. We could not say 'prepenne malice' for 'malice prepenne'; 'generations unborn' and not 'unborn generations'; 'a proof positive and not a 'positive proof'; 'an heir apparent or presumptive' and not 'an apparent or presumptive heir'; 'blood-royal (= royal family) and not 'royal blood'. The word liaison means illicit amour. But the collocation 'a liaison officer' means 'an officer serving as a go-between between allied forces'.

(24) The books can be had of Macmillan and Company or at Macmillan and Co's, but not at Macmillan & Co. Likewise, the noun 'firm' which means, 'partners in a business' should not be confused with the firm's—place of business. We should not say, 'The things can be had at this firm'.

(25) Instead of 'I shall do it first' where first is an adverb, we hear sometimes said 'I shall do it first thing or the first thing', which is a colloquialism used adverbially.

Most people labour under the misconception that something in 'This is something like that' is a noun, but it is an adverb

meaning 'somewhat'. The phrases 'old scores' and 'old sores' which are somewhat similar in sense and sound, are confused. We pay off old scores, but we rip up old sores.

(27) The phrase 'to take to the road' has come to be used in a bad sense; it means 'to become a highwayman'. We however say, I take this road (= go by this route).

The word 'roaring' in 'A roaring sea or crowd' is used in a different sense from that of 'roaring health or business' which means sound or brisk. Prices fall when they are below the standard rate, and women fall when they lose chastity or fall below conventional rules of conduct.

Properly speaking the idiom 'to come into contact' is acceptable, but 'to come in contact' is also in vogue. The verb 'to come' is a verb of motion and 'into' must therefore be more appropriate to it than a preposition like 'in' which denotes a state. The collocation, 'to be in contact' is, however, unexceptionable.

Idiom or usage is so whimsical and arbitrary that unless one becomes used to it he is sure to fall into error. You say, 'I wish it done or to be done or that it should be done'. But its synonym 'like' does not blend itself to such a treatment. I like that it should be done 'is incorrect for 'I like it to be done'.

(29) One sets up as an author when he starts writing as his profession. He sets up for an author, when he makes pretensions to being one.

The whimsicality of English idiom is also perceptible in the use of the verb 'claim'. We say correctly, 'He claims to know the facts of the case' (= professes to know). But a noun clause after it instead of a noun or its equivalent is not admissible in this content: we should not say, he claims that he knows.

The minister put it to the assembly and claimed in strong terms that no force should be resorted to in checking the movement as it had laid strong hold on the public. The verb 'claim' takes a noun clause after it as its object. The usage is correct, and the verb means 'demand'.

(29) We might say correctly 'He expressed his reluctance to take action' but not 'He.....reluctance to any action.' The words 'reluctant' and 'reluctance' must be followed by an infinitive and not a noun.

The article a is used in different senses: the same (all of a size), each (5 pounds a year), having the qualities of a Solomon = a person having the qualities of Solomon.

(30) While the article 'a' or 'an' generally precedes an adjective or an adverb and an adjective it follows some adjectives or adverbs and adjectives:—a gloriously fine day but how fine, or how gloriously fine a day; what a fool, many a man, quite a good book, rather a fine specimen. The usage illustrates another piece of the whimsicality of the language.

The noun or verb 'discourse' is used in a good sense. We heard a fine discourse on 'Woman's Suffrage.' But the adjective 'discursive' is used in rather a bad sense; His talk on Woman's Suffrage was discursive (= rambling).

Which of the two expressions—'such a fine thing, 'so fine a thing'—is correct grammatically? The word 'such' is an adjective, and

'so' an adverb. Certainly the latter is grammatically correct, though the former expression is in colloquial use. One would however prefer the plural form 'such fine things' to 'so fine things', whatever support grammar may lend to the latter.

One is often liable to be puzzled over the identity in form of the gerund and the present participle. The gerund has the sense and use of a noun, while the participle has the force of an adjective. We say, he walks sleeping (participle); sleeping refreshes one after the day's toil (gerund).

Confusion in the use of the Past Participle:

Our attention here is restricted to the use of past participles as adjectives: a grown tree, a grown man, lapsed ticket, you are ill-advised (= you are wrong in thinking), a capsized boat, the risen sun.

It is generally supposed that only past participles of transitive verbs can be used in an adjectival sense. But there are many past-participles of intransitive verbs used like them, examples of which have been given above; a flooded land is one that has been inundated; a flooded river = a river in floods.

CO-EDUCATION

By SRI R. SRINIVASA IYENGAR, B.A., L.T. Headmaster, Sarvajana High School, Peelamedu.

THE "Harijan" of the 9th November, 1947 published the proceedings of the Hindustani Talimi Sangh, held at Patna on the 22nd and 23rd of April, at which Gandhiji is reported to have poured out his soul to the members, on the New Education. At this Conference the Minister for Education for Madras expressed his opinion that the "co-education policy of the Talimi Sangh was not suitable for Madras." He had no objection to co-education among children and among grown-ups when they knew their own minds. But he was not in favour of co-education at the impressionable age of 15 or 16, when most of the girls came to training schools.

Actuated by these views, the Madras Government issued a G.O. in May 1947. "Boys above 12 years of age shall not be admitted into girls' schools. Boys who are reading in girls' schools shall be required to withdraw from these girls' schools on their reaching the age of 12 or at the end of the school year immediately following their twelfth birthday at the option of the parents or guardians. But in no case shall boys be permitted to study in the upper forms of any girls' school." A separate girls' school must develop a tone and atmosphere of its own, and should not suffer educationally from the intrusion of boys at any stage. A sound decision.

The same G.O. lays down that "girls may be admitted into boys' schools in areas and in towns where there are no girls' schools" in which case the management should first make adequate arrangements for the necessary conveniences, and should appoint women teachers where possible, wherever there is an appreciable enrolment of girls. Co-education in Madras province has not been due to a matter of policy conceived and enforced by the Government. It has been the outcome of necessity, development without planning. Thanks to the Sarda Act, parents thought it advisable to educate their daughters as long as they could; and in about a decade, several boys' institutions showed enough enrolment of girls. The Government are to be congratulated upon the recognition of the existing circumstances, and upon their decision not to interfere with the present position in this matter.

A third part of the G.O. lays down that in areas and towns where there are girls' high schools with sufficient facilities, admission of girls into boys' schools should be restricted with a view to (1) avoiding rivalry between the two sets of institutions, (2) avoiding co-education in the high school stages, i.e., from IV to VI Forms (3) preventing as far as possible the admission of grown-up girls in boys' schools, and (4) securing the girls the fullest benefits of education in girls' high schools. The second object of restriction reveals the policy of the Government with regard to co-education. The Madras Education Minister has also expressed his great anxiety to encourage separate girls' high schools, wherever people would start them, and cited the opinion that research has proved the unsoundness of co-education. He instanced the case of Russia.

Apart from research on sex-differences, the problem of co-education has to be studied from various standpoints. The attitudes of students in co-educational institutions, of boys and of girls separately with regard to co-education, and of teachers, too, should be noted and assessed. Prof. Valentine, in the Year Book of Education

for 1946 observes that in an experimental study with students educated in co-educational institutions, only seven out of 72 students were against co-education. Frank Moreton, in "The British Journal of Educational Psychology" remarks that the general attitude was strong in favour of co-education. Statistics taken with reference to the old scholars of co-educational institution also reveal a favourable attitude to co-education. We cannot say how far these opinions are a sufficient guide for us to form dogmatic views. It is stated that the ex-pupils of co-educational institutions strongly expressed the opinion that their schooling had helped them in their relations with the other sex, and that the ex-pupils of single-sex schools were of the opinion that their education had been a hindrance to them in their relations with the other sex. Again persons who could speak with authority on the Russian happenings say that Russia adopted co-education on educational grounds and abandoned it on military grounds.

Again, it would be interesting to note the important conclusions reached by researchers on "sex differences", and published in "The British Journal of Educational Psychology". Real sex differences might be due to environment rather than to native endowment. Individual differences within each sex are greater than differences between the sexes. Physically and mentally human beings are a mixture of both the sexes. No man is completely 'male', and no woman completely 'female'. The sex difference is not appreciable, in general intelligence. The latest research seems to establish the fact that there do not appear to be strong grounds for segregating the two sexes in different schools. It does not seem to be fair to cite research as sufficient ground for running a movement against co-education.

As regards the risk involved, we in India attach great importance to sex-morality. Parents and teachers who are not prepared to take any risk should not embark on the experiment of co-education. It is dangerous to have on the staff of a co-educational school persons who are strongly against co-education. Even a single teacher holding

such views is enough to spoil the atmosphere. It is no good saying that sex-immorality is not the only immorality to be guarded against. Persons in responsible charge of co-educational institutions should be on the alert every moment, and should not get panicky if accidents are reported to have taken place, and should have ample powers to deal with situations as they arise, discreetly. Gandhiji replied to Sri Avinashlingam Chettiyar: "I should allow my children to run the risk. We shall have to rid ourselves of this sex mentality. If some accidents do take place, we should not be frightened by them. They would take place anywhere. Although I speak thus boldly, I am not unaware of the attendant risks. As responsible Minister, you should think for yourself and act accordingly." The risks would be less if the institution is of manageable strength, and if the atmosphere generated by the personality moulding the institution is congenial.

Considering the great progress attained by women in all walks of life in our country during the last two decades, it seems to me to be unwise on the part of men to work against co-education. A woman is today the governor of a province; a woman is a member of the Indian Cabinet. These privileged positions Indian ladies have won by virtue of the sacrifices they made in the cause of the country's freedom. Netaji Bose has demonstrated to the world how Indian girls could acquit themselves creditably even in modern warfare. This example is being followed by the brave and beautiful women of Kashmir. Thousands of ladies are now employed in offices, schools, hospitals, factories and various other establishments. Women no less than men shape the policy of political parties, and of labour in industrial organisations. The entire atmosphere in Indian society is changing, rapidly. A woman leads the Indian delegation at the United Nations Assembly. Under these circumstances, it seems to me unwise to legislate by an executive fiat against girls studying in boys' schools. There is danger in boys being educated like Rishyasringas in the present-day modern conditions, though I admit that

there is virtue, to a certain extent, in girls being educated in separate institutions for themselves. Co-education should instil a feeling of equality between the two sexes, a sense of refinement and politeness, and offer training for work on equal terms in the various spheres of activity in after-life.

Let me conclude with the wise observations of the eminent patriot and educationist, the late Lala Lajpat Rai, in his book on "The Problem of National Education in India" on this topic. "Our boys and girls must not be brought up in hot-houses. They should be brought up in the midst of the society of which they are to be members. They should form habits and learn manners which will enable them to rise to every emergency. They should learn to rise above temptations and not shun them. They must learn their social obligations when in their teens. To segregate them at such a time is to deprive them of the greatest and the best opportunity of their lives. To let boys and girls grow in isolation, ignorant

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of the conditions of actual life, innocent of its social amenities, with no experience of the sudden demands and emergencies of group life, is to deprive them of the most valuable element in their education. We do not want to convert boys and girls into anchorites and ascetics. They should have every opportunity of seeing life, moving in life. Instead of keeping the sexes separate, we should bring them together. In my judgment, greater harm is done by keeping them apart than by bringing them together. I know I am treading on delicate ground. Prejudice and sentiment, accumulated by centuries of restricted life, is all against it.

It is my desire to impress upon my countrymen, with all the earnestness I possess and with all the emphasis I can lay, the absolute desirability of giving up the antiquated idea of bringing up boys and girls in an atmosphere of isolation."

If Lala Lajpat Rai had made these valuable pronouncements from New York in 1920, before the Indian Women's Movement had been born, in the interests of our country's progress, they are gems of wisdom not to be ignored, but apposite to the tremendous, phenomenal advancement of our women in everyone of our nation-building activities and movements.

JAGANNAATHA PANDITA RAJA

SRI M. B. NARASIMHA IYENGAR, Advocate, Bangalore City.

NO less than eleven persons of the name of Jagannaatha are known, who have contributed some work or other to Sanskrit literature. Of these the most important is Panditaraja Jagannaatha, the author of *Rasaganadhara*, a work on poetics. We deal with him in this article.

As regards his life history, many different versions are current in the world. But on one point, all of them are agreed. There was in the reign of Shahjehan, a Khaji, a Mussulman theologian, whose name is not known. This Khaji raised two debatable points of controversy. They are first that the Kshatriyas ceased to exist as a race after Parasurama killed them and secondly, that Sanskrit is only an offshoot of the Arabic. It was said that Jagannaatha studied Arabic at Agra and after he had secured sufficient mastery in that language went to Delhi and defeated the Khaji in debate. Consequently Shahjehan bestowed on him the title of 'Pandita Raaja'.

One account of Jagannaatha is that he was a Trilinga Brahmin, who had settled down in Benares. Maharaja Jayasimha of Jeypore found that he was a precocious lad

He also came to know that he was well versed in the Arabic language and took him to Delhi. After his victory over the Khaji, Jagannaatha settled down at Jeypore where he founded a Sanskrit school. There he married a Mussulman lady. According to another version, he went to Benares, after the death of his wife. He was treated as an outcaste by the Brahmins of the place. Consequently he sat on the banks of the Ganges and composed fifty-two stanzas in praise of the river. Then the Ganges embraced him with folded hands. Subsequently he was not heard of any more.

The popular version is this:—Jagannaatha was the son of Peru Bhatta, a Trilinga Brahmin. This Peru Bhatta studied *Vedanta* under Gnanendra Bhikshu, *Nyaya* under Vaiseshika under Mahendra Pandita, *Purva Mimamsa* under Khandadeva and *Maha Bhashya* under Vireswara Pandita. Jagannaatha's mother was called Lakshmi. Jagannaatha, it was said, studied all the systems under his father. He also approached a Moulvi at Agra and studied Arabic there. At the instance of the Maharaja of Jeypore, he went to Delhi and conquered the Khaji in debate. There Shah Jehan awarded

him the title of 'Pandita-Raaja'. Then he became the court poet under Prince Dharah-Shikoe, (the son of Shah Jehan), who was killed in 1659 A.D. After the death of Dharah-Shikoe, he went to Benares and spent his last days there. Nowhere is it suggested that this Jagannaatha Pandita married a Mussalman lady.

History records that there was a Jagannaatha Pandita who was attached to the court of Savai Jayasimha, Maharaja of Jeypore and who did marry a Mussulman lady Savai Jayasimha was the ruler of Jeypore from the year 1700 A.D. to 1714 A.D. Hence the conclusion arrived at is that this Jagannaatha Pandita is different from Jagannaatha Pandita Raaja.

The works attributed to Jagannaatha Pandita Raaja are these:—

(1) *Amrita Lahari*—a hymn in praise of River Jumna.

(2) *Asaf Vilasa*—a work in praise of Nabob Asafkhan. The full work is not available. In *Rasaganadhara*, two verses from this work are quoted.

(3) *Karuna Lahari*—A hymn in praise of Vishnu.

(4) *Chitra Mimamsa Khandanam*—A controversial work on rhetoric, wherein the views of Appayya Dikshita expressed in *Chitra Mimamsa* are refuted.

(5) *Jagadabharanam*—A panegyric in praise of Darashikoe.

(6) *Pranabharanam*—A panegyric in praise of Prana Narayana, King of Assam. This work is the same as *Jagadabharanam*, but the word, Prana Narayana, is substituted in place of Darashikoe wherever it occurs.

(7) *Pigusha Lahari*—A hymn in praise of the river Ganges.

(8) *Bhamini Vilasa*.

(9) *Manorama-Kucha-Mardanam*—A work wherein the views held by Bhattoji Dikshita in *Manorama* are refuted.

(10) *Yamuna Varnanam*—A prose work describing the river Jumna.

(11) *Lakshmi Lahari*—A hymn in praise of Lakshmi.

(12) *Sudha Lahari*—a hymn in praise of the sun.

(13) *Rasaganadhara*: This is a work on poetics. It appears to be incomplete and ends with *uttara-alankara*. Here certain views of Appayya Dikshita and Mammata are refuted. Appayya Dikshita was his contemporary.

Jagannaatha was a scholar in all branches of learning and freely used the expressions of the modern *Naiyayikas* in his works. This could be clearly seen in *Rasaganadhara*. He has freely criticised the views of others and has tried to establish his own views on various points. Let us state here one or two of these:—

A *kavya* (or poem) is to be judged, according to some, by the style used therein. Others have said that *alankara* (or ornaments, like figures of speech) are the main prop on which a *kavya* rests. But Jagannaatha does not accept any of these views. He goes so far as to say that a *kavya* could be judged only by the presentation of the *rasas*. A poet can exhibit his talents only when he tries to present the *rasas* in their true colours. He quotes the following passage from the *Upanishat* in support of this theory. "*Raso vai sah. Rasam hi eva ayam labdhva anandi bhavati.*"

I shall here draw attention to another point, which clearly shows that Jagannaatha had studied the various systems of Indian philosophy. The *Vaiseshikas* have recognised seven *padarthas* or metaphysical categories. But Jagannaatha has tried to show through clever reasoning that these *padarthas* are only different phases of *sakti* (or the power inherent in a word). He has devoted a great deal of attention to this subject. It requires separate attention by itself, and I hope to revert to it in another article.

THE UNIVERSITY OF A THOUSAND SUBJECTS.

BY GEORGE GODWIN.

"LEARNING while earning". This was—and still is—the problem facing hundreds of thousands of people in Britain after the war. Most of the ex-servicemen and women, returning to civilian jobs at the end of World War II, found that they needed special coaching and assistance if they were to make successful careers in the post-war world.

Many of them overcame this difficulty by joining the educational classes organised by the London County Council, popularly called the "University of a Thousand Subjects". The L.C.C. polytechnics and technical institutes teach over a thousand subjects, from accountancy to zoology.

LARGE ATTENDANCE.

Apart from the ex-servicemen and women students attending this "University", there are many others, and their numbers, since the end of World War II, tend to increase.

There are a number of reasons for this large attendance. The first is the large demands of a country like Britain, working at full stretch to survive by production for export, for men and women workers with specialized skill and exact technical knowledge.

Secondly, the curtailment of many of the normal pleasures and amenities of leisure hours, owing to austerity, have made both men and women conscious of a need for further education and the drawing out of latent abilities, talents and interests.

Take the case of Vera Thompson. Before World War II she was an elementary school teacher, with the appropriate certificate. With this professional qualification she was content, for out of school hours she had a wide range of interests to satisfy her needs.

World War II over, and Army service finished, Vera Thompson discovered that most of her former leisure hour pursuits were no longer available in post-war Britain. Into her head came the bold idea—why should she not read for a university degree?

Low Cost.

If she was to secure the now coveted degree of B.Sc., London, the cost must be low and instruction outside school hours. Living in Chelsea, Vera Thompson enrolled herself as a student for botany, chemistry, geology and mathematics at the Chelsea Polytechnic. The cost? Roughly, the equivalent of three pairs of nylon stockings for a full, 10-month session.

In three years, if she works hard, Vera Thompson may hope to graduate and, thereafter, secure an appointment on the higher Burnham Scale, which is paid to teachers in all local authority schools and in some other schools in Britain.

Good may sometimes be plucked from the heart of evil, and from the evils of World War II many men and women have been stimulated with a desire to cultivate their abilities.

PRACTICAL WORK.

The seething unrest of the post-war world has had the same effect upon the minds of millions. For the first time citizens are realizing that economics and politics are everyone's business.

This new approach to the crafts, and to education, is revealed by the choice of courses made by students in increasing numbers.

These courses which involve "doing" practical work include chiropody, furniture making, hairdressing, dress design, house-craft, toymaking, printing, interior design, leatherwork and plastics.

Among the courses that involve "knowing" are political theory, post-war reconstruction, town planning, engineering, surveying, economics, statistics and history.

A single central ideal animates the "University of a Thousand Subjects", the London County Educational Department. It is, simply, that further education must have as its purpose not only to train man and women to make a living, but also, to teach them how to live.

THE TEACHING OF 'MELODIC' MUSIC*

BY SRI C. SUBRAMANYA AYYAR, B.A., Madras.

UNTIL about two decades ago, the teaching of music in this land of ours, the whole of (undivided) India which only knows 'melodic' music, was individual, by master to pupil; i.e., under the *guru sishya parampara* system. For example, the foremost vocalist musician of Carnatic Music, today, Ariyakudi Ramanuja Iyengar is a pupil of the late Ramnad (Puchi) Srinivasa Iyengar, who likewise was a pupil of Patnam Subramania Iyer. (The latter two were also good composers of *kritis*). Art music was difficult of access just as the recitation of the religious texts of the *Vedas* in the proper tone and tune is difficult to learn today. Even in the matter of folk-songs simple in structure, where each syllable of the words of the song is just of one pitch, rising or falling as the music proceeds, the teaching was individual i.e. by mother to child; and learning was purely by imitation.

However, when educational authorities felt that music should form part of the curriculum of studies, especially in Girls' Schools, music teachers who could not rise enough in the profession as platform singers arose, and they had to face the problem of a large number of students in a class, to be attended to at the same time, each student having his or her own fundamental pitch (or *adhara shhadja* or *sruti*) and each with a different timbre of the voice. Music by the way, is still not a part of the regular education of boys in schools, though some of them pick up music as, for instance, from the temple music of *nagaswarams* etc.

The institution, in recent years, of music-sabhas in all principal towns of South India, catering to the music-loving public, or recitals by professional musicians who had learnt under the master pupil system, and the learning at home of music, practically as a cultural ornament by the girls of the

middle and upper classes for getting married have made the music-middleness of the Tamils broad-based. The opening of diploma classes by the Madras University and the establishment of a degree course in music in arts colleges, mostly resorted to by the girls in women's colleges, a large number of gramophone records, got out by recording companies as a commercial proposition, and the All-India Radio catering music as one of the main features have added their quota in bringing about the increasing music-mindedness of the Tamil land and its cultural value.

Unfortunately in towns, amongst the girls of the middle classes learning music folk-songs in the mothertongue has been entirely lost, and has been replaced by 'art-music' represented by the *kritis* of the 'Musical Trinity' or the Titans, namely, Thygaraja, Muthuswami Dikshitar and Syama Sastri, and other similar composers of a previous or later generation. This is indeed a gain in one sense, but a distinct loss on the other hand, to the community at large. The mass of the population need songs to form their mental pabulum of emotional content. It is to the discredit of society that cinema songs or *filmki gana* have now replaced the old wonderful folk-songs. The *nagaswarams* gave in the past, when temple-festivals were in vogue and largely attended too, background as it were, for the appreciation of abstract music i.e. the *raga* form or *raga bhava* or *svarupa*. The expounding in Tamil of the Sanskrit *Ramayana* and the recitation of Sanskrit verses by *bhagavatans* in villages and towns in various simple *ragas* like Kedara, Nata, Dhanyasi, Suddha Saveri, Mohana, Kedara-gaula, Madhyamavati, Nilambari and Ananda Bhairavi, had contributed in the past its share to the subconscious absorption by children's minds of the aesthetic of abstract music. The decadence of temple

* An essay occasioned by a review of the "Teaching of Music" by Prof. Sambamurti, Head of the Department of Music, the University of Madras. Pp. 220. Price Rs. 5.

music and the *bhagavata* recitations has also led to a large extent to the fall in the aesthetic appreciation of the *raga* form by the mass mind.

Be that as it may, the problem of the teaching of music in schools has to be faced by teachers. The lessons in pedagogy became necessary. When the Teachers' College of Music to train teachers was formed by the Music Academy, Madras, with the recently attached 'model' school of young students in music, they set to solve the practical difficulties in imparting instruction, so as to enable students when they grow up to adulthood—to understand, appreciate and enjoy music. The diploma-holders of the Madras University and the 'Sangita Bhusanas' of the Annamalai University took over posts as teachers in primary and secondary schools. The recent inauguration of a Music Teachers' Association shows their seeking protection of their interests as teachers. But it should, by co-operation amongst themselves, lead, in future, to adoption of better methods in the imparting of instruction in music to children from the age of six to fourteen—while at school. The College classes may however, take on different aspects.

It is perhaps necessary to detail somewhat the older methods of imparting instruction. The lip-ear method of *swaravali* teaching, nextly the *gitams* of Purandaradasa and others with *swara* and *sahitya*, the *tana varams*, also with *swara* and *sahitya*, later still the easier *kritis* of Thyagaraja without *swaras*, formed during the last fifty years the basis of the learning of the 'art form' of music by the present platform singers of *raga-alapana*, *pallavi* etc. As a student of music, even today taking lessons from a vocalist teacher, to play on the violin *kriti* after *kriti* of Thyagaraja, Dikshitar and Sastri, and as one who has observed and followed these songs being taught to many girls of various ages in the family, under individual instruction, firstly vocal and also subsequently either on the violin or the *vina*, I should record here what experience has taught me in the matter of *imbibing* instruction. The less musically gifted

pupils, given training as vocalists, have found the *swaravali* exercises boring, and they have created an initial distaste quite early in their lives by monotony which we should do well to note. These exercises are however necessary for the novice instrumentalist on the *vina* and the violin after some vocal training, because the instrument has to follow the human voice. Nobody teaches a child grammar of a language before the learns the language itself up to a high standard, firstly by imitation of the talk of the elders and only when a good progress has been made in writing and reading of books in mother tongue; so also the mental pabulum of simple songs should be given as food in a subconscious manner for the child to absorb music and musical atmosphere. The recent book on 'Teaching of Music' by Sri P. Sambamoorthy, Head of the Department of Indian Music of the Madras University, faces these problems in imparting a knowledge of music and its art. This handbook of 220 pages with an appendix of 20 pages is apparently intended for study by graduates in music, who will take up 'Music' as one of the subjects in pedagogy, just as mathematics, history, geography or child study, etc. to qualify for their degree as Bachelor of Teaching. The book contains a mass of information on the subject, and the different chapters show the author's erudition and academic knowledge of music. A critical examination of the several individual chapters will be taken up here to see whether and how far the book will infuse the 'spirit of melodic music' both in teachers and pupils.

II

Let me say at the very commencement, that 'melodic music' is 'the thing' to be heard by one-self and enjoyed by one's own performance, or heard while another sings well, or plays sweetly on an instrument like the flute, *vina*, or the violin. This attainment of the 'soul of music' does not rest upon one's knowledge of 'swara charts', or of the life history of the composers with an acquaintance of their birth places, or of maps showing these towns or villages or upon howlers of candidates sitting for the exami-

nation either in the so-called elaborate specially in sculpture and painting. I do not say we should not be proud of our great composers or not know their life histories, etc. But there is nowadays too much of a fetish-worship of biography. For in India we are too prone to lift them to the status of saints or demi-gods who work miracles or have powers therefor. Very little indeed is known of these composers and of their lives by recorded contemporary history.

For good music to be sung by pupils and for its appreciation by musically trained ears are required on the part of the disciples or votaries of the art, a good discipline, a patient exercise of the voice or of the fingers or instruments and a self-criticism at every stage of learning and reproduction. As Shakespeare has said "Words, words and words"—the pedagogue is apt to make too much of the *dissection* of melodic music into component parts; while it is a whole and cannot be separated as such, say—the *qana* and its *swaras*, the rhythm and *tala*, *srutis* and microtones featuring in a *raga*, and so forth, without its almost indescribable accompanying *gamakas* or graces and the fluidity of outline; the later features are very essential for the understanding and exposition of the *raga* form, or *swarupa*. The stages in learning have, of course, to be made easy and the twelve *swaras* are but approximate pitches in the octave or *sthayi* in 'art' melodic music. The normal trained human voice has barely a reach of two octaves and specially gifted voices have a reach of 2½ to 3 octaves. The writing down of *swaras* (in notation of *sarigamapadani* with time signs) composing a piece of music is just a help to understand or recollect the music, when once grasped by the human brain and to render the same when once *raga*-form has been understood, assimilated and appreciated by the discerning pupil.

Chapter I of the book deals with the benefits of learning or hearing good music and of the aesthetic and human values therein to enrich human life. Chapter II describes the work and the qualifications required of a music teacher, and the record which he has to maintain to watch the progress both

in knowledge. The mention at page 18 of the class of mistakes, which the learner may make in following the teacher's singing, even in advanced pieces, seems to be out of place. Among the requirements of a school, gramophone records (and a gramophone to play them) which are now available even of classical pieces by the different singers have not been mentioned.

Chapter III headed 'Aims and methods' is a big one covering 23 pages. It concerns itself with the development of '*swarajana*' or the method of deciphering music by its *swaras* (12 or less, as the case may be, which may occur there) in each octave. This should perhaps be relegated to a later stage of the student's life, as already noticed by me. It has not been clear to me immediately how the author proposed to deal with *mental* age of the pupils in the matter of lessons, from the earlier chapters of the book under review. The model lessons or 100 musical 'melodic examples' with their initial words, spread over a *ten-years* course, given at the end of the book, pages 185 to 189, (Chapter XI) to cover Standards I to V and Form I to VI are indeed worth careful study by a would-be teacher; and they have been prepared well and take the student step by step to the more difficult lessons. It is clear that the author has, however, a decided preference to the older methods, which were adopted for a pupil, who had decided to become 'an artist singer', as is evidenced by the 16 pages allotted to this Chapter on *swaras*, *sarva laghu* practice relating to rhythm etc.

Chapter VI (pages 87 to 102) with the heading "Aids to teaching of Music" deals with scale graphs, *swara* graphs, *swarasthanas* graphs, musical charts, *kolam* charts, musical maps, etc. These graphs seem to me a waste of time even for the 'forms' classes, let alone the teachers. Musical graphs, as such, drawn with time as the 'x' axis and the pitch as the 'y' axis, cannot throw any light on matters relating to sound, just as temperature or air pressure charts in regard to time, (date and hour) and place (for distance, help the physicist or meteorologist for study or forecast of weather phenomena. The

might be deleted in the next edition) though provided for in the syllabus, are but a servile imitation of the Western system of staff notation, where *swaras* are severally represented by black ellipses, whether they cut a line or touch two parallel lines across a page of about 5 lines running parallel with more short lines above or below these, the order of denominated pitch varying—when *swaras* run to the next octave higher or lower, in the matter of cutting touching the parallel lines. Even the European melodist would learn singing a new song by saying 'la-la-la-la' by raising the pitch of the syllables 'la la', because musical sound and its varying pitch alone can carry musical impression to the human brain, (at least so far as melody is concerned, as I know). The eye can play no part in melodic music. The seven *swaras*, in Indian abbreviation, sounded as 'sa ri ga ma pa da ni,' in the several pitches occurring in the *ragas* can do their work far better, of carrying impressions of pitch to the brain, and are capable of retention in memory just as words, than these scale and other graphs. The illustration should be in a practical manner itself by the teacher on the South Indian *Sarasvati vina* itself with 12 fixed frets to the octave—by sounding the *swaras* arising from among the 24 frets under each string to cover two octaves. As the philosopher, John Dewey, observes, the history of music is on the one hand the history of making musical instruments.

Elsewhere, the author recommends the teacher to train the students in sight-reading i.e. from *swaras* themselves, written in notation with time signs with reference to *mela*, (or scale). This is very good, but I should advocate it only when at least about 100 compositions have been learnt by the lip-ear method—as this method helps in self-education at a much later stage, both for the vocalist and the instrumentalist, when *raga bhavas* or forms have been well-understood by the pupil.

Classes mean today examinations and the awarding of marks, and of rank to the pupils sitting for the examination. They have brought in their wake the task to the teacher or examiner of assigning marks in the

practical tests to each aspect of a song—where the pupil is apt to make mistakes of not singing or playing true to the character and spirit of the *raga* or of the rhythm, of composition. These occupy rather a large part of the Chapter IX (Musical Tests) covering 22 pages, along with a mention of howlers in the examination papers in theory. The award of medals at competitions by various societies to favour or commemorate the songs of composers, ancient, modern Tamil, Sanskrit and patriotic, etc. have brought to the forefront the assaying of the metal (to put it figuratively) of these student singers. A whole chapter XII of 11 pages is devoted to problems arising therefrom; and their solutions on the part of teachers and of the judges in competitions, along with points to competitors for success in obtaining the awards.

Chorus music should be vocal only in my opinion and restricted to Kanpis, Thevarams etc. written down without much musical variety. A large number of instruments including the voice, playing or singing the same melody, can only make noise, as all nuances are apt to get lost, and are lost as a matter of fact, in their conglomeration in *art* melodic music. No instrument should accompany the human voice except:

(1) the *tambura* to keep the drone (which plays the *adhara srutis* of the singer, whereupon the melodic superstructure is built), (2) the *vina* or the violin, together with (3) the *mridanga*, a superb instrument for rhythm accompaniment with its *five* overtones of the *adhara shadja*, if properly tuned. For the flute, the violin, *tambura* and *mridanga* alone ought to be the accompanying instruments. The great Tyagaraja praises in his Sri Ranjani Song—the accompaniments to the human voice of the *tambura* and *mridanga* only. The orchestral faddists (of whom the author is one) do indeed forget for the time at least, as he talks elsewhere of *mano-dharma sangita*, the creativeness of the human brain, for on no two occasions do we sing alike. The small changes we make in the technique are difficult to be calculated and one cannot sing to high effect, only by rote. The time-lag even in the best violin

accompaniment to human voice is always felt by a superfine ear. The All-India Radio has today gone farther than the author, in their imitation of Western orchestra, where all hands play the same melody on the several instruments on a higher or lower octave as that authority at Madras includes instruments with equal temperament, such as the saxophone and the clarinet, all to the detriment of grace and melodic effect in Indian music, despite the super-human efforts of the real Indian music lovers to give up the harmonium from their studios. Even the late John Foulds, who desired to orchestrate and harmonise Indian music, wanted to have recourse only to Indian string or air instruments, (the violin, of course, being an exception). When all is said, the important concept in the melodic music of India is that it leads to the attunement of the human spirit with God-head—while the paraphernalia of a number of instruments playing the same melody should interfere with the matter of concentration of the human mind in worship of the Divine, through 'Art'.

There is also the need to simplify all the mathematical amplifications of *tala* and its large number of tables. The three great composers have created *kritis* only in the *sapta* (7) *talas*, full of grace. I presume that Thyagaraja has not composed even in *Ata tala*, one of these *talas*. These simple *talas* can be easily represented by the four numbers 5, 6, 7, 8, treated as sums of smaller numbers. Sometimes multiples thereof, either twice or 4 times are also taken, when the tempo is slower. For the good of music itself, it is best that these multiplication and addition tables and the names of 35 *talas* or more to 108 varieties, which is only prosody, are all neglected or forgotten.

Lastly, regarding the several paragraphs in Chapter VII of 26 pages on 'Musical Appreciation' which are akin to "literary criticism" or musical criticism of the West, a reference to 75 *kritis*, given with the commencing words and composers' names at the end of this chapter, will show to the reader that they are the acme of melodic

musical pieces embodying the art-form, since the words of the song are very few indeed; any singer or instrumentalist who can play them true, should be one of the foremost platform singers or players of the day in art music; and to expect young students to write appreciative essays on them may lead them to verbiage of expression since they would be practically dealing with the language of the melodic music. Mr. Percy A. Scholes, who has written a number of books on the teaching of Western piano music etc., wishes us to avoid questions on 'appreciation' in examinations. In the model essay on 'Giripai nela' covering 1½ printed pages, there are barely 4 sentences relating to technical matters, regarding the composition itself, namely (i) the *nishada* beginning, (ii) the ½ *eldupu* of the words 'badivisarusa' in the *anupallavi* and the corresponding words in *charana*; (iii) the *suddha madhyama* being in *gamaka* fairly

MUSIC BOOKS

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always; (iv) that the music is set in 'Chitra tara marga' which if stated in simple terms is just '4 kalai-chavukkam' i.e., a tempo in 32 sub units for 8 units of time of *adi tala*.

Just as we have given up the *grama* and *murchana* basis in teaching the nature of *raga* and we restrict ourselves nowadays to *swaras* in *aroha* and *avaroha* (ascent and descent) we have also to discard the old-world method of describing *tala*; and a simplification of description in teaching of *tala* is very essential.

The theory of present day highest melodic music is very simple indeed in the matter of analysis which consists of (1) the consonance to *shadjas*; (2) the scale on the *swaras* thereof; (3) *sanchara-krama* (i.e., the order of *swaras* in ascent and descent) (4) the *pada prayoga* or the run of *swaras*, long and short; (5) the *amsa swara* (i.e., the important note besides *Sa* and *Pa* i.e., the fundamental and its fifth); (6) the rhythm. The melodic art forms are however, difficult owing to the fact of the prolongation and rise of or fall in pitch in vowel sounds, and the microtonal changes taking place in pitch, when particular *swaras* enter the *raga* concept already referred to as *srutis*, *gamakas* and fluidity of outline, all of them being learnt by the method of inference from the important *kritis* learnt by the lip-ear method, which are so full of these features.

In mathematics, in the 'Elements of Euclid', one learns that parallel lines do not meet, however produced in either direction only to be unlearnt when one reads the elements of differential calculus and of asymptotes that parallel lines meet at infinity. Similarly as a physicist has observed, the older atomic theories (of Dalton) and Valency learnt in the earlier classes have to be unlearnt, when the modern theory of atomic structure of the nucleus, electron, the proton, neutron and mezon are learnt and explained. Similarly, I am afraid there is much of verbiage in the expositions of modern musical critics of melodic Carnatic music. The simplification of the theory in teaching has to be attempted. The 22 *srutis* or pitches, in the octave, which are mathematically as also practically, obtained by a

study of the process of tuning of the piano or of the fretting of the *vina* are being taught as the pitches of the *swaras* occurring in the melodic music itself, without any scientific proof that no more pitches occur in the melodic structure of about 200 *ragas* (both *mela* and *janya*) in which Thyagaraja has composed, and which are prevalent to-day. The statement of larger experience that *srutis* are 'Anantam' or countless seems to be forgotten to-day. I can identify as many as 32 pitches in the octave and illustrate them on the violin as I play the *ragas*.

The author has much to say regarding the constitution of our music and its evolution, though he does not explain fully wherein the Carnatic music has been differentiated from the Hindustani classical music. He has much to say about the various defects in our singing and the mistakes we are apt to commit therein.

The book seems to be a collection of a number of essays written on different occasions for various purposes, printed off together without a co-ordinated outlook as a handbook for teachers, taking them on from elementary classes to the higher classes. The appendix contains two chapters on the history of Indian music and of the large number of books written in Sanskrit during the many centuries on the theory of music. My honest opinion is that in the absence of "records" of the music itself to listen to, the theories are mere guesses. All books prior to 'Tulaja' of Tanjore of 1730 A.D., when consonance with *shadja* has been given an important place in theory, and the order of *swaras* delineated in relation to *shadja* itself seem to be waste paper for the understanding of the modern music of Thyagaraja, Dikshitar and Syama Sastri.

The older system of individual instruction of the master-pupil should not be left off altogether. Fyaz Khan, a famous vocalist of Northern India, avers that individual instruction alone can keep up the art of Hindustani classical music, in a recent report to the Press. Thyagaraja has said in his Kiravani Song that no discernment

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will arise in the human mind without a guru, though perhaps he has been referring to mystic experience, but it equally applies to art music, for individual stimulation and contact are of great import for the development of human brain.

In fact, one has to forget all the theory of the 72 *melas*, their names and mnemonics and the classification of their *Tanya ragas*,

the 12 or 16 *swaras* with their different names, the 22 or more *srutis* or microtones with octave, the several *talas*, names with their *gatis* and *jatis*, together with the beating on the thigh by the hand to keep up rhythm, before one can produce good music with *raga bhava*, falling softly in our ears, which can raise our emotions through Art or the concept of Beauty in sound to approach divinity itself.

THE STUDY OF CLASSICS IN RELATION TO INDIAN NATIONALISM

By PROF. D. G. APTE, M.A. B.T. Baroda,

IF popular opinion is assessed as to whether Sanskrit should occupy a niche in the curriculum of present-day schools, there is every possibility that the verdict given will be against the subject. When, however, we try to probe into the factors that are instrumental in leading people to pass such a verdict, we shall find an astounding difference in the reasons put forth. The pupils studying in schools find this subject most unwelcome because its mastery presupposes a good deal of hard work and concentration, which is exactly what the modern pupils abhor like virus. It has, however, to be noted that this attitude of neglect and non-worthwhileness is shared in common with Sanskrit by practically every other subject in the curriculum, not because our modern youths are on a lower level of intelligence but because they are slaves to a desultory attitude in every aspect of life and because they fail to realise the importance of Sanskrit in our national culture. Nor have the older generation the conviction, strong enough to persuade their wards to pay to this subject the attention it deserves. It is these older persons that are naturally expected to be in the know of wider and deeper details that every good scheme of education should try to achieve. The illiterate and shallow guardians reflect the same thoughts and ideas as are being

advanced by the younger pupils because they too would fain get their wards dubbed as educated, regardless of any real cultural development. This thoughtless tendency is amply reflected in criticisms on the Matriculation Examination results appearing in many of the newspapers where the writers aim at chastising the universities for the failure of a big number of candidates without trying to ascertain whether the 'failures' deserved to pass. Popular sentiment can and should never become the criterion of examination results but these half baked educationists throwing all discretion to the winds desire to improve the management of the University to such an extent that the number of failures may be reduced to a minimum. Their only argument is that, when candidates are declared as passed by the university, they are immediately enabled to secure jobs and hence the university results should be very lenient.

2. This argument of such dollar-minded persons does not deserve a moment's consideration, for their argument is far from rational. It is mixing up of issues, academic and economic and hence irrelevant. But there is a third type of people comprising of many educated guardians who would fain raise cudgels against this sacred language of our fathers, as they deem, on

correct grounds. Their arguments are that (1) Sanskrit has become too old and the aims and ideals of social life as well as that of the individual as reflected therein have now become obsolete. It is, therefore, no use studying these antiquated ideals when the modern civilised world is progressing rapidly, (2) There is definitely an undesirable bias for philosophical knowledge which can never become the be-all and the end-all of human existence for, only a microscopic minority is interested in it and the vast majority always keeps itself studiously aloof from it. Moreover, this development has done an irreparable and permanent harm to our race and our country and rendered the whole nation incompetent to guard itself against outlaws and invaders. It is, therefore, upto every champion of Sanskrit to satisfy the critics on these points. The world development in practically every sphere of life has so embarrassed even a superficial observer that he tries fruitlessly to place his finger correctly on the weak spot in his environment and being blinded by the evanescent glamour of the West hastily concludes that our modern degradation is due to ancient thoughts and principles that are being driven into our brains during all these years.

3. The fact is that the blame for our modern degradation can never be laid at the doors of our ancient ideals; nay, it is the exact reverse of it. We have reached this most undesirable state because we ceased following the ideals and instructions contained in the ancient literature of our country. Sanskrit is the literature of a race who lived as conquerors and whose behaviour was a pattern to other races of the world. Foreigners who came into contact with our country and our people have spared no pains in eulogising the social ideals and the daily behaviour of Bharatavarsha. In their opinion it was the consummation of all social, religious and political ideals. The fact is that our present degradation has been wrought by the vices that we imported from the foreigners and the virtues that we exchanged for slavery. The result is that the West has been

progressing in the direction of the ideals preached in the East, whereas the East is deteriorating day by day. Even a moment's correct, logical and unbiassed thinking is quite sufficient to bring these convictions home to the critics.

4. That our society lives in an imaginary heaven of philosophy and foolishly neglects the matter-of-fact world is no mistake of Sanskrit literature. It is a blunder in the choice that we have made for ourselves. Sanskrit literature, like a chemist's shop, contains all types of philosophies prescribed for persons occupying various positions in society. It is free to every one to make a critical choice of such ideals as would befit him. It is here that our people have blundered. They, in their frenzy for cheap imaginary salvation, grew blind to their duties as house-holders and citizens and took pride in hugging the ideals of mendicants to their hearts and in stamping the life of responsible householders as rubbish and trivial, nay, despicable. Instead of an elixir tonic, they chose the bottle of poison. The choice was entirely theirs and if they made a wrong choice, they themselves are to blame. Our nation had been the object of worship in the past by following the ideals contained in this same literature and by no stretch of imagination can the responsibility for our present degradation be placed on the ideals contained in Sanskrit literature.

5. The Sanskrit language and literature are so invaluable in our national reviva and in the building up of a real India. Nationalism that in the absence of it we can make no progress in any direction. The keenest need that our nation will feel, in its endeavours to build up a strong and invulnerable nation, is the spread of the knowledge of Western sciences, which our people have been learning till to-day through the medium of English. Now the whole colour of our nation is going to change and that we have to keep abreast of all latest developments, we have to carry out terms adequate to express the ideas connoted by the original terms. Almost every science was known to the ancients

Aryans and there are some terms already current in the Sanskrit language. The study of these Shastras was neglected as the paramount superiority of philosophical speculation was unanimously accepted. Now that we are again awakened to a sense of worth-while-ness of the material world, it is but meet that we should resume our work from the point where we left it. With the help of the terms already extant and with the help of Sanskrit words, we have to manufacture words corresponding to the English terms. The Westerner, whenever he wants to coin a word corresponding to a certain idea, turns to Greek and Latin as the eternal source of linguistic wealth; here in India, we own an extensive quarry in the form of Sanskrit language which will quite adequately serve our purpose.

6. Besides this, there is another factor of supreme importance which no Hindu can afford to underestimate, and that is that Sanskrit is the only language which can supply every essential of Nationalism. It is Sanskrit alone which forms the warp and woof of real Indian Nationalism. It is through the medium of Sanskrit alone that we shall be able to realise that "India is not a mere congeries of geographical fragments but a single though immense organism filled with the tide of one strong pulsating life from end to end... India was preaching and presenting this gospel of Nationalism when Europe was passing through the dark ages of her history." (Nationalism in Hindu Culture-Radhakumud Mookerji, p. 47) Bernard Joseph has defined nationality as 'the subjective corporate sentiment permanently present in and giving a sense of distinctive unity to the majority of the members of the particular civilised section of humanity, which, at the same time, objectively constitutes a distinct group by virtue of possessing certain collective attributes, peculiar to it such as homeland, language, religion, history, culture and traditions. Nationality, as a concrete designation, denotes a group possessed of the quality of nationality, so defined.

7. To take the case of the commonness of homeland first, we find it amply corro-

borated in every breath of a Hindu. The great Smritikaras, in the beginning of their immortal works, have clearly defined the boundaries of the country to which their laws are to become applicable and their definition covers the whole of the Indian peninsula, from the Eastern to the Western ocean. It applies to the whole of Bharatavarsha which is culturally a perfectly homogeneous mass of land. Our places of pilgrimage as enumerated in the verse, Ayodhya, Mathura, Maya etc. cover the whole of the extensive continent. Every religious Indian repeats at every bath the names of the sacred rivers which are spread over the whole of our extensive land, Ganga, Yamuna and Saraswathi in the North; Godavari and Kaveri in the South; Narmada in the middle and Sindhu in the West. Every Hindu considers that birth in this gifted land is the result of great merit and the same is reflected in the famous verse from the Bhagwata, where even gods are described as envying the people of Bharatavarsha. It is this same sentiment of unity that is visible when people from far off Madras resent the brutal outrages in the Punjab with vehemence as great as that in the Punjab itself. It is the same that explains why the Gujrathi of Kathiawad feels so deeply interested in the partition of Bengal or the Punjab.

8. The commonness of language is too obvious a fact, inasmuch as almost every language current in India is derived from Sanskrit and more than a big majority of words from it can be traced back to Sanskrit. Not only this; among Pandits, Sanskrit is the lingua franca of India even to-day. It is wrong to compare Sanskrit with Greek and Latin because it is not so dead to Indians as these languages are to the European. It is due to this that, it is often pleaded that Hindustani, which is primarily made of Arabic and Persian words, can never become the national language of India, setting aside Hindi, which is principally made up of words derived from Sanskrit. Thus Sanskrit still permeates our national life. As psychologists would permit, this is how the dead rule the living.

9. Our religion is also essentially the

same because we all believe in the same religion, Hinduism. The Ayyars and the Ayyangars, the Shaivas and the Vaishnavas, the Smartas and the Shrautas are all Hindus and resent with equal vigour any attack levelled against Hinduism. There is a commonness in the deities we worship, and the way in which we worship them. The differences in the various philosophical tenets are to be explained as the results of the exuberance of the critical argumentative faculty which the followers of the various sects commend and finally all the bubbles of difference disappear when the highest peak of Self-realization is reached.

10. Common history and tradition is the fourth essential enumerated. We revel in chanting the same Vedic Mantras and epics because they glorify our common forefathers, who lived and died for the cause of our country and our gods. Shivaji, Rana Pratap and Chandragupta are equally dear to every Indian, to whichever province he

may belong. Rama, Yudhisthira and Arjuna are our common heroes and the various places associated with their life and exploits are sacred to us. The Rameshwara temple in the south, the Badarikashrama in the North, the Dwaraka in the West and the Benares of the East are all equally loved by us. The Punjabi is as proud of Shalya of Madras as the dweller of Orissa of the Krishna of Dwaraka. The commonness of culture and social life is amply corroborated by the fact that, even to-day, the four Varnas and the four Ashramas are in vogue everywhere.

11. All this will have made it amply clear that if at all real Indian nationalism is to thrive in a healthy way, it can become possible only under the roof of the Sanskrit language and that therefore, Sanskrit is absolutely essential in any good scheme for educating Indian children in a real, healthy national spirit.—*The Progress of Education.*

CHILDREN'S LIBRARIES.

By SRI D. KRISHNAYYA, *Hindupur.*

"Just as the twig is bent,
the tree is inclined".

—Pope.

That "learning is nothing but mirth", is nowhere better exhibited than in the children's libraries in all progressive countries of the world. 'Come, let us live for our children' is also fully manifest here. To realise this in actual experience and keep our children on a par with the children all the world over, let us run the children's libraries in our country on the most up to date lines. From time immemorial, different experiments are made in child psychology, and perhaps the result of all these is demonstrated in the children's libraries, where they can have their own studies and in supreme silence, enjoy frolic, fun and mirth.

old adage that owership turns sand into gold.

What do the children find in the children's library? A tiny lively playground and a beautiful little garden with festive flowers in various colours. A lunch home and a playhouse all in one. Gilt-edged bumper volumes full of enchanting pictures in multi-colours are ever there, classified and arranged under the open access system in tiny little cupboards. Here, we have all the advantages of the modern open access system where the children have the fullest freedom to use the contents of the Library to their own advantage! A lady librarian is ever in charge to give guidance and assistance wherever and whenever necessary. There is no murmur, even if a page or a picture comes to be torn

in charge simply guides the children in the right use and care of books.

A very rich variety of beautiful things (including toys) are found in plenty. Bumper volumes with bright beautiful pictures in big bold type to please the eye are found in little libraries. Enchanting toys and exquisite presentation articles are placed in

profusion to satisfy the sense of touch. The entire library is tastefully decorated as in Aladdin's palace to draw magically the children towards their own treasurehouse of entertainment—the Library.

The smile of contentment on the chubby cheeks of the child is the only sure sign of success in the right use of the children's library.

SANSKRIT IN THE SCHOOL COURSE

By an Esteemed Correspondent.

THERE are good reasons to believe that the position of Sanskrit in the general scheme of education in Madras may suffer, as a result of the proposals for reorganisation now under consideration. It is understood that the Reorganisation Committee of the Government have come to the following conclusions:—

(i) that Sanskrit might be taken as an optional third language along with Persian, Arabic or Hindi;

(ii) that two periods a week might be allotted to Sanskrit; and

(iii) that there need be no public examinations in the classical languages, Sanskrit, Persian or Arabic.

Under the scheme in vogue till now, Sanskrit has been given the place of a second language. It is allowed to be studied as an alternative to the regional language. Its study generally commences from the first form (never later than II form) and usually six periods a week are devoted to it. Ten periods a week are given to English. According to the reorganisation proposals, English loses its primacy. The regional language is to be the first compulsory language to be studied by all students for six periods a week from the first form onwards. The position given to Sanskrit as an alternative to the regional language is proposed to be taken away. Only two periods a week are to be given to it as an optional subject.

LIV—1—4

These two periods are to come from the five periods provided for such optional subjects as art, crafts, music, etc. Further, Sanskrit is not to be offered as a subject for the public examination. English under the new scheme will get 5 or 6 periods a week instead of the 10 hitherto allotted to it.

It is widely feared that the status hitherto given to Sanskrit will be lost and its study reduced to a mere formality, if these proposals are given effect to. It is necessary therefore to see that the place now given to the study of Sanskrit should not be affected in any way. Sanskrit should continue to be taught for as many years in the High School and for as many hours a week in each form as till now.

Two or three hours a week taken away from the study of English may be allotted to the study of the regional language by the Sanskrit students. Important classics in the regional language may thus be brought to the students' notice. It may be noted that the students of Sanskrit will be learning Sanskrit through the regional language and that all non-language subjects also will be taught to them through the regional language. In these circumstances, it cannot be said that their study of the regional language will be adversely affected in any way by maintaining the present position of Sanskrit. These two or three periods a week allotted to the regional language, will

be common to both students of Sanskrit and others. Those who do not take Sanskrit will have additional periods for the study of the regional language.

It is necessary to insist on these provisions being made for the study of Sanskrit, as it has to be picked up in the earlier years in schools. It is very difficult to learn it in

later life.

We do not feel it necessary to dwell on the cultural value of Sanskrit or on the ideals and knowledge embodied in its literature. These are matters universally recognised. But we may also emphasise that even the regional languages will be better learnt when studied along with Sanskrit.

NEWS AND NOTES

NATIONALISATION OF EDUCATION.

"That the abolition of the demon of ignorance and illiteracy was important to the progress and the well-being of the nation and the building up of a democratic state as the abolition of the demon of drink and that the Congress was committed to introduce Free, Universal and Compulsory education for the children of ages 6 to 14", was stressed by Mr. E. H. Parameswaran, M.A., L.T. Headmaster, Tirthapati High School, Ambasamudram, in the course of his Presidential address, to the half-yearly conference of the Tirunelveli District Teachers' Guild held at Tuticorin, recently.

The Conference which was attended by about 600 delegates from all over the district was held in the Subbiah Vidyalayam. Mr. Samuel Muttiah, B.A., L.T., President of the Guild, welcoming the delegates appealed for the unity in the ranks of the teaching profession. The Conference was opened by Mr. V. S. Sundaravel, Chairman of the Tuticorin Municipal Council, who appealed to the teachers to play their part in Free India and be guided by high idealism.

In the course of his Presidential Address, Mr. E. H. Parameswaran, pleaded for the opening of a number of training schools to train a large number of teachers for Basic Education. He pointed out that Nationalisation of Education was as important to the

country as the Nationalisation of industries, railways and motor transport and pleaded for the standardisation of salaries and the removal of the invidious distinctions between teachers of the same grade under different managements. He commended the proposals of the Secondary Education Board for the introduction of the diversified courses in High Schools and suggested that the programme should be implemented without delay. After pleading for a new orientation in the teaching of Indian History and other subjects, he appealed to the teachers to be free from all kinds of prejudices, and to do their best to make India occupy a leading place among the nations of the world.

The Conference adopted a number of resolutions regarding the revision of the Grant-in-Aid Code, the age for retirement for teachers, the standardisation of salaries for teachers of all grades and the introduction of Basic Education. There were two lectures on Adult Education and Compulsory Education by Messrs. A. Sundaresh Iyer, M.A., L.T., of Tuticorin and by R. Narayana Rao of Shermadevi. The Conference concluded with an exhortation by the president to the teachers, the South India Teachers' Union and District Guilds and a vote of thanks proposed by Mr. V. Antonyswami, M.A., L.T., Secretary of the Guild.

EDITORIAL NOTES

MR. C. E. GIBSON writing about 'Education in Iceland' reminds us that Bryce described the Icelandic people, as having been "from the beginning of its national life more than a thousand years ago an intellectually cultivated people which has produced a literature both in prose and in poetry that stands among the primitive literatures next after that of ancient Greece, if one regards both its quantity and its quality. Nowhere else except in Greece was so much produced that attained, in times of primitive simplicity so high a level of excellence, both in imaginative power and in brilliance of expression." They have got the Edda Manuscript which is the main source of knowledge of Viking mythology and history. The isolated situation of Iceland has preserved her language almost unchanged for centuries. Education has always been free there. The University situated in the capital, Reykjavik, has five faculties:—Theology, Medicine, Law, Philosophy and Research. Philosophy is defined as including Icelandic philology and history. Research covers the departments which work for the benefit of the fisheries, industry and agriculture. There is a small but flourishing biological department which deals with marine biology, fresh-water biology, economic ornithology and mycology. A chemical laboratory gives instruction in analytical chemistry, and undertakes analytical work. There are also bacteriological and pathological laboratories. The University, like all Icelandic schools, is a co-educational institution. Its present building was built with the proceeds of a State lottery instituted in 1033. One feature of that small country is the considerable emphasis upon such subjects as navigation and other aspects of a nautical training, marine biology, commerce and foreign languages. To illustrate the attention paid to languages. A pupil in the first year at a grammar school learns Danish, German and

English and in the second year adds French and Latin to the list, except on the mathematics side, where French is omitted and only a little Latin taught. "Agriculturally, we cannot be self-supporting, but we can train our young farmers scientifically to make the most of a difficult soil and climate. We are also making every effort to develop healthy children, and swimming is part of the compulsory curriculum of all schools."

We welcome the declaration that the general aim of education in Indonesia is to educate children to become

II. Education good and useful citizens of in Indonesia. the Republic, and to be constantly ready to give their strength and knowledge to the State. The basic aim will be to inculcate the principles of democracy, freedom, social justice, humanity and co-operation, and besides these things, it is necessary to teach the facts relating to their own nation, national conscience, appreciation of their religion, faithfulness to their culture, and also their particular economic and national needs. There is to be no religious bias in the schools, but the pupils must be given the opportunity to study their religion, and if there should be a sufficient number of pupils in any school who desire religious instruction then a teacher of religion should be appointed in consultation with the leaders of religious thought in the locality.

The Ministry of Education is obliged to provide society with a sufficient number of schools to ensure a constant supply of educated persons. From the scheme already outlined it will be obvious, however, that there is still the opportunity for private schools to undertake special branches of education, such as advanced languages and arts, and tuition for the blind, the deaf and the dumb.

BOOK REVIEWS

PREPARATORY ASIATIC REGIONAL CONFERENCE OF THE INTERNATIONAL LABOUR ORGANISATION—NEW DELHI 1947.

1. REPORT OF THE DIRECTOR—GENERAL.
2. PROBLEMS OF SOCIAL SECURITY.
3. LABOUR POLICY IN GENERAL, INCLUDING THE ENFORCEMENT OF LABOUR MEASURES.
4. PROGRAMME OF ACTION FOR THE ENFORCEMENT OF SOCIAL STANDARDS EMBODIED IN CONVENTIONS AND RECOMMENDATIONS NOT YET RATIFIED OR ACCEPTED.
5. THE ECONOMIC BACKGROUND OF SOCIAL POLICY INCLUDING PROBLEM OF INDUSTRIALISATION.

REPORTS ISSUED BY THE INTERNATIONAL LABOUR OFFICE, NEW DELHI, 1947.

THE New Delhi Conference, known also as the Preparatory Asian Regional Conference, which met last year carried through agenda of a special character, indicating the special approach to the economic problems confronting the Asian countries of the Far Eastern region, on which social development and security largely depend. The Director-General's Report gives a summary description of the labour laws and regulations in these countries and stresses the necessity of regional approach and the co-ordination of regional and general activities of the I. L. O. whose machinery should find a place in the whole United Nations machinery. The next report contains a working definition of social security and explains why social insurance has to be treated branch by branch. It also enumerates social security provisions, including workmen's compensation legislation, maternity benefit, sickness benefits, provident funds and welfare funds, available in the different countries of the region. These countries should seek to develop their income security services for wage-earners on the basis of social insurance rather than social assistance. Medical care should be differently constituted for the rural and urban population. The problems affecting the primary producer, like the size of the buildings, handicrafts and cottage industries, movements of labour, forced labour, co-operative organisations are dealt with in the first chapter of the next report which

then proceeds to tackle with industrial employment and the employment of children and young persons and women, the conditions of industrial work and relations of employers and workers. The reconstruction plans in Asiatic countries like Sun Yat Sen's Three People's Principles, the Government of India's statement of April 1945, concerning industrial development, and the programmes, adopted in Ceylon, Siam, Malaya etc., are summarised at the end.

The last report under notice describes the main characteristics of the economics of the Asian countries, their levels of income and productivity, the characteristic features of their agriculture, their indigenous and modern industries, effect of poverty and population and some international aspects of economic development. The report is based on the observations of the different governments. The aim of each country should be a balanced economy based on broad social objectives aiming at raising the general standard of living, according to the report of the Asian Relations Conference which made recommendations as to how to effect a transition from a colonial to a national economy, and also urged concerted and co-operative action between various national and territorial units.

SOCIOLOGY. A COMPARATIVE OUTLINE BY KEWAL MOTWANI—NEW BOOK COMPANY LTD., BOMBAY (1947)—PP. 196.

The author postulates two approaches to the study of Sociology, one based on the study and analysis of man and the world as we see them and the other working from subjective and spiritual experience. The first part of the book deals with the subjects of social process, organisation etc. Then a chapter is devoted to the explanation of contemporary approaches to Sociology, in which we are told that the Psycho-Social School of Sociology attempts to synthesise the inner and the outer, the subjective as well as the objective phases of social life.

The Indian approach is detailed in the second part. It is described as being more strenuous than that of the Western sociologist as it combines the strenuous task of self-training to the observation of the outer

world. A plea is put forward for emphasis on integration in education, research in social problems, public administration, and national planning; and the Central Government is urged to start a training institute of Sociology so that teachers may be instructed in principles of Sociology, Social Psychology, Foundations of Indian Culture, World Politics and principles of planning.

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| 4. Narayan, R. K. - The English Teacher | ... | 8 | 0 |
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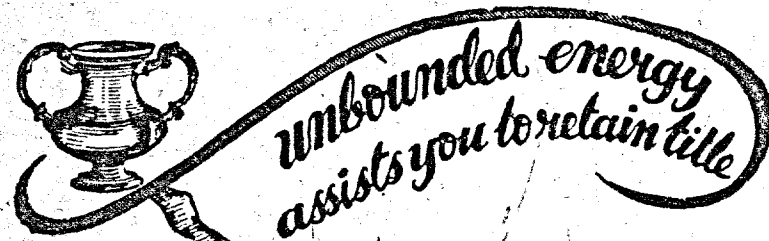
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No 2

MAHATMAJI

By SRI K. VEDANTA DESIKAN M.A., L.T., Theagarayanagar, Madras.

ON Friday, 30th January 1948, at 5 P.M. the news was true. Who murdered him? the Radio news reached our ears that Why? Oh, the mad and senseless fool! He the Mahatma was assassinated. It was a must have been the worst sinner, a hard-shocking piece of news. Nobody could believe hearted brute. The noblest of men, the it. Everybody merely walked hither and grandest Hindu, a great saint and a Mahatma - what a tragic and sudden end was in thither, asking every other man whether



reserve for him, an event unparalleled in the history of mankind. The assassin shot at the Mahatma four times and the Mahatma fell with "Ha, Ram" in his lips. What a tragic end for the noblest of men! Mahatma, the Father of us all, is gone. What shall we do without his spiritual guidance, without his protection and without his sweet and loving voice?

LIV-2-1

On Saturday, 31st January, 1948, his mortal remains were taken through the streets of Delhi in an elevated bier drawn by devotees to the Rajghat on the banks of the Jumna. Lakhs and lakhs of the people of Delhi and the surrounding places flooded the paths and the Rajghat where he was placed on a raised brick platform with plenty of sandalwood, incense and ghee. All com-

munities were there—Hindus, Muslims, Sikhs, Christians, Jats - all the great leaders and the common people were there with choking hearts weeping eyes, faltering words and broken nerves. Lord Mountbatten and Lady Mountbatten were there - At 4.30 P.M. the mortal remains of this immortal and superhuman man were set on flame according to the Hindu rites with recitations of *mantras* by his son Ramdas. Devadas, the youngest son, his granddaughters and others of his kin were there. It was all silence everywhere. Sorrow had stricken them down and nobody could speak.

The funeral over, all dispersed with silent grief at this great and irreparable loss - the loss of their father, their saint, their loving God. How could they go, leaving him here? How could they live without him? The ashes and the earth of the holy place of cremation were sanctified symbols, and they took a little of it as their valued and cherished treasure.

The Birla House looked desolate. People came and saw the empty seat, and returned in silent grief and deep sorrow. Mahatmaji has gone. He has become immortal. His mortal remains have been reduced to ashes, but out of the ashes will rise the greater Mahatma, the undying and the immortal Mahatma whose spirit will permeate every nook and corner of India and will inspire all people to work for that great and sacred end for which he worked, fought and died a martyr's death—love of humanity, good-will among men, peace on earth, Ahimsa, non-violence, tolerance and true faith in God. There has been a chorus of reverential homage and tribute from all corners of the world. From Brazil to Tokyo, from Finland to Australia, all great men, ministers, kings and princes and governments - have sent their most cordial, sincere and heartfelt tribute to the greatness of this giant among men. Men of all nationalities proclaim with one voice and admire with one mind, this great prophet of this century. He has been described as a modern Christ, a second Buddha, a new Lincoln, the Apostle of Love and Peace, the leader of humanity, the Light of Asia, as the greatest men of this age. He is a

world figure. He lived in an age of violence, holding aloft unflinchingly all alone, the banner of love and peace, truth and non-violence, *ahimsa* and *dharma*.

The Muslims claim him as their well-wisher. The Christians revere him as their modern Christ explaining the Sermon on the Mount. The women adore him as their stout champion. And the whole of India hail him as the Father of the Nation and the Architect of India's Freedom. He took politics from the cloist to the common man, spiritualised it and made the people feel that they formed the nation and the soul of India and the living embodiment of Vedantic culture and civilisation. He finds truth in all the religions and worships God in all the temples, churches and mosques. He is a lover of humanity and cannot distinguish one man from another. He is a great saint and a shrewd politician.

He worked for the freedom of his country and got it. He worked for Hindu-Muslim unity, and that is still to be made perfect. The children of the soil are still quarrelling and killing one another. The Hindus, the Sikhs and the Muslims still think that they are not one people.

May the ideals for which Mahatmaji fought and fasted again and again be fulfilled at least now! It is the bounden duty of all people, as the spiritual sons of Mahatmaji, as the devout followers of his faith and creed, as the true inheritors of Indian culture and civilisation to follow the footsteps of the departed leader and work out his plans, which he has explained numberless times. May his soul rest in peace! May he live for centuries in the memory of posterity and shape the destiny of his beloved country - according to his dreams!

May the immortal Mahatma live for ever!

May his dreams be fulfilled and today's India become the India of his dreams!

Rise, Oh Mahatmaji, rise from the sandal ashes that consumed your frail frame and hear the mourning voice of your beloved daughters and sons of India.

Lead them on towards the path of righteousness, help them to win their economic and cultural freedom, inspire them to work for India's unity and the nation's prosperity.

THE ORIGIN AND CONSTITUTION OF THE PROVINCIAL SECONDARY GRADE TEACHERS' UNION, MADRAS

FOR some years past there has been a consensus of opinion among Secondary Grade teachers that they should have an organisation to study and solve the special problems confronting them. That the districts of Krishna, Madura and Madras had formed unions of Secondary Grade teachers independent of one another was but an expression of such a feeling. The presence of a large number of Secondary Grade teachers at the Provincial Educational Conference held at Madras in May 1937 was availed of to usher into existence a Provincial Union.

On 13-5-1947, delegates from the following districts met in conference at the Singarachari Hall, Triplicane, Madras:—Ramnad, Madura, Nilgiris, Trichinopoly, North Arcot, Tanjore, Salem, Tinnevely, Nellore, Chittoor, South Arcot, Cudappa, Malabar and Madras.

This Conference resolved to form a Provincial Union of Secondary Grade Teachers. Office-bearers for the year 1947-48 were elected. District organisers were appointed to carry on the work of organisation. By a resolution of the Conference, the office-bearers were authorised to draft a constitution for the Union and bring it into force after the approval of a Committee consisting of the office-bearers and district organisers. The draft was passed by the Sub-committee of office-bearers by the process of circulation. On August 2, 1947, a meeting of the Committee was held at the P.S. High School, Mylapore. Members of the Committee from the Districts of Madura, Nilgiris, North Arcot, Chittoor and Madras attended the meeting. The draft constitution was ratified and brought into force with effect from 2-8-1947. The following pages contain the rules and regulations of the P.S.G.T.U. now in operation.

We record our grateful appreciation of the kind help of the authorities of the *Educational Review* in publishing the constitution of our Union. It is worth recalling that it was the *Educational Review* that published the proceedings of the first business meeting of the Madras Teachers' Guild in 1895. Indeed, till the appearance of the *South Indian Teacher*, the official organ of the S.I.T.U., it was very largely the *Educational Review* that served as the channel of communication between the centre and the constituent Guilds. It is, therefore, a matter for no small gratification to us to contemplate that it is the *Educational Review* of such hoary traditions that has now helped the first appearance in print of the constitution of the P.S.G.T.U.

ANNOUNCEMENT.

1. Reports from district and taluk centres are called for. As soon as they are available, a bulletin, showing the position and activities of the Union, will be issued for information and guidance.

2. It is proposed to hold at Madras a Convention of Secondary Grade Teachers to discuss and decide upon questions relating to organisational efficiency, redressal of grievances, programme of practical work and the Union's view, on the reorganised scheme of education and courses of study prescribed for the Basic and Middle School stages.

It is urged that the secondary grade teachers of each taluk in a district should form a sub-centre and make arrangements to depute at least one representative, at its own cost, to the Convention.

The exact time and place of the Convention will be notified through the press.

G. Srinivasachari, President. — C. R. Deenadayalu, Secretary.

MEMORANDUM OF ASSOCIATION

OF

THE PROVINCIAL SECONDARY GRADE TEACHERS' UNION, MADRAS.

I. NAME.

The name of the organisation shall be "The Provincial Secondary Grade Teachers' Union, Madras."

II. OBJECTS.

(1) To advance the social, moral and material welfare of the members.

(2) To consider and suggest improvements in their conditions of service, pay, prospects etc.

(3) To consider all questions affecting education and the profession generally and taking action thereupon, whenever necessary.

(4) To foster a spirit of self-help, self-reliance and self-respect among all Secondary Grade Teachers.

III. METHODS.

These objects shall be sought as opportunity permits:—

(1) By arranging for meetings at which lectures and demonstrations on teaching method may be given and by conducting periodical surveys and exhibitions:

(2) By making representations to the authorities:

(3) By federating with any other Association or Associations having kindred aims and objects, subject to the condition, that this Union shall be governed by its own constitution in respect of activities affecting its members and in the control of its funds: and

(4) By such other means as the Union may from time to time determine upon.

IV. CONTROL.

The Executive Management, direction and control of the Union shall be vested in a committee called the Central Committee consisting of the President, two Vice-Presidents, the General Secretary, two Joint Secretaries, the Treasurer and one representative for each district centre. The

President, the General Secretary and the Treasurer shall be residents of the city of Madras.

V. OFFICE.

The Head-office of the Union shall be in the city of Madras.

. RULES

1. NAME.

The name of the Association shall be 'The Provincial Secondary Grade Teachers' Union, Madras.'

2. OFFICE.

The office of the Union shall be in the city of Madras.

3. CONSTITUTION.

The Union shall be a Provincial organisation comprising all the Districts in the Presidency of Madras. Each District shall be recognised as a centre and shall be the unit of the Provincial organisation.

In the case of Districts which have not organised themselves into centres, the Central Committee may, pending such organisation, recognise a Taluq or any other portion of a District as a sub-centre for the purpose of enrolling members etc., and developing eventually District Centres.

Note: Wherever the word 'Centre' occurs, the word 'Union' may be substituted.

4. MEMBERSHIP.

All Secondary Grade trained teachers employed in the Presidency of Madras shall be eligible to become members of the Union.

5. SUBSCRIPTION.

Each member shall pay an annual subscription of Re. 1 and as. 4 as admission fee.

6. ADMISSION.

Application for admission to the Union shall be made in the form appended to these rules (Appendix) to the Secretary of

the District Centre where the applicant is employed. The subscription due for the year shall accompany the application. He shall be admitted as a member if his application is accepted by a majority of the members of the Committee of the centre concerned.

The application of members who are employed in Districts where there are no District Centres, shall be made to the Secretary of the sub-centre, if any, recognised in the District or to the General Secretary of the Union direct.

All members, whether enrolled as members by the District centres or sub-centres or by the Union direct, shall be members of the Union and shall be entitled to all the privileges of membership in the Union.

7. LIFE MEMBERS.

Members who pay a donation of Rs. 25 to the Union either in one lump sum or in not more than twelve monthly instalments shall be Life-Members of the Union and shall not be called upon to pay the annual subscription to the Union.

8. REMOVAL.

If any member fails to pay his subscription to the Union within the close of the year for which it is due, his name may be removed from the rolls of the Union by the District Committee concerned or the Central Committee, as the case may be. He shall, however, be eligible for re-admission as a new member provided he pays the arrears of subscription at the time he applies for re-admission.

9. RESIGNATION OF MEMBERSHIP.

A member may resign his membership by giving the Secretary of the Centre concerned notice to that effect.

10. CONTINUANCE OF MEMBERSHIP.

A member retiring from service may continue his membership, provided he pays regularly the annual subscription at the rate last paid.

11. MANAGEMENT.

The Executive Management, direction and control of the Union shall be vested in a Committee consisting of the President,

two Vice-Presidents, the General Secretary, two Joint Secretaries, the Treasurer and one Representative for each District Centre chosen by that centre from among the members of that centre. This Committee shall be known as the Central Committee and shall be the Governing Body of the Union. The President, Vice-Presidents, the General Secretary, the Joint Secretaries and the Treasurer shall be elected by the General Body of members at the annual meeting. The President, the General Secretary and the Treasurer shall be elected from among the members residing in the city of Madras. The Representatives of District Centres shall be chosen by the District concerned before the annual meeting and their names shall be reported to the General Secretary before the annual meeting.

The members elected shall hold office until the next annual election. Retiring members and office bearers shall be eligible for re-election. Vacancies occurring during the year in the offices of the President, Vice-Presidents, the General Secretary, the Joint Secretaries and the Treasurer shall be filled by the Central Committee. Vacancies in the representatives of the Centres shall be filled by the centres concerned.

The Central Committee may appoint sub-committees for facilitating speedy and efficient despatch of work and delegate to them such of its powers as it may consider necessary. It shall be competent to the Central Committee to appoint to these sub-committees members who are not also members of the Central Committee, provided that the number of members so appointed shall not exceed 50% of the total strength of such sub-committee.

The Central Committee may meet as often as may be necessary provided that a meeting shall be held every year to consider the Annual Report and Accounts.

The Central Committee shall exercise control over all Centres and Committees of the Union and co-ordinate their work and activities.

12. DUTIES OF PRESIDENT.

The President shall be the executive head of the Union, and he shall be referred

to and his advice taken in all matters relating to the Union. He shall preside at all meetings of the Union. In cases of emergency requiring immediate action, he may adopt such measures as the circumstances may demand and report his action to the Central Committee. He shall, when necessary, visit various centres of the Union and his touring expenses shall in such cases be met from the Union funds.

13. DUTIES OF VICE-PRESIDENTS.

One of the Vice-Presidents, nominated by the President, shall in the absence of the President exercise all the powers and perform all the duties of the President. A Vice-President shall, if so deputed by the President, visit specified centres of the Union and make a report of his work to the President; his touring expenses, in such cases, shall be met from the Union funds.

14. DUTIES OF THE GENERAL SECRETARY.

Subject to and in accordance with these rules, the General Secretary shall conduct the correspondence, keep the minutes of the proceedings of all meetings and have the custody of the Seal, and generally shall exercise such control and perform all such duties as may be required by him by these rules.

(a) He shall prepare at the close of each year an Annual Report on the working of the Union for the previous year, showing its progress, activities and financial condition. The draft of the Report shall be approved by the Central Committee before presentation to the General Body.

(b) He shall watch closely the interests of Secondary Grade Trained Teachers employed in several agencies and adopt such measures as the Central Committee may direct to advance and defend such interests and the interests of the Union.

(c) He shall keep himself in touch with all District Centres, give and seek advice on questions affecting the Union and prepare appeals and memorials as the Central Committee may direct.

(d) In case of emergency requiring immediate action, and in the absence of the

President from the head-quarters, he may take such measures as seem to him called for and report his action to the Central Committee.

(e) He shall endeavour to bring all District Centres under close supervision and issue such instruction as he may think proper for the efficient conduct of work.

(f) He shall, when necessary and if required by the Central Committee, make a tour of such Centres of the Union as require visiting at the cost of the Union. He shall then report his movements and work to the Central Committee.

(g) He may, when on tour, inspect the working of District Centres and bring to the notice of the local Committees any irregularities he may discover. He shall forward to the Central Committee a full report of his inspection.

(h) He shall do all such acts and perform all such duties as may be necessary for achieving the objects of the Union.

15. DUTIES OF THE JOINT SECRETARY.

One of the Joint Secretaries nominated by the President shall in the absence of the General Secretary exercise all the powers and perform all the duties of the General Secretary. The General Secretary may, in consultation with the President, delegate a part of his duties relating to inspection and enquiry to the Joint Secretaries, and they shall carry out such duties and report to the General Secretary. Their touring expenses in such cases shall be met from the Union funds.

16. DUTIES OF THE TREASURER.

Subject to and in accordance with these rules, the Treasurer shall receive all moneys payable to the Union by members, Centres and others and shall issue receipts for all moneys received and shall disburse all money for and on account of the Union, keep the accounts and have the custody of all the valuable securities of the Union.

17. DUTIES OF THE CENTRAL COMMITTEE.

The Central Committee shall be the governing body of the Union. It may meet

so often as may be necessary. It may also transact business by correspondence and circulation. All Proceedings of the Committee transacted either at meetings or otherwise shall be recorded in a book maintained for the purpose. Members of the Committee who do not communicate their views on the questions referred to them before the prescribed date, shall be taken as having given their votes for the propositions referred to them for opinion. The Central Committee shall, however, meet once in a year ordinarily in the month of April to consider and pass the Annual Report and Accounts of the Union for the previous year. When a meeting of the Central Committee is held, the quorum shall be FIVE. The opinion given by members by post shall count as votes at these meetings also.

18. FUNDS.

Every District Centre or Sub-Centre as contemplated in the second sub-para of Rule 3 shall pay to the Union on or before the 1st September of each year an Annual Contribution of 6 as. in the rupee of the subscriptions realised from the members stationed in that District Centre or Subcentre during the immediately preceding year and get itself recognised. The subscriptions collected by the head-quarters direct from members stationed in recognised District Centres shall be credited to the District Centres concerned and adjusted soon after the close of the year towards the contributions payable by the Centres. It shall also similarly pay such other contributions as the Central Committee may find it necessary to levy in the interests of the Union. The contributions made by District Centres, the subscriptions collected from members directly enrolled as members of the Union and other moneys if any, received by the Union shall constitute the Fund of the Union. All expenses on behalf of the Union shall be met from this Fund. The funds of the Union shall be deposited in such Banks as may be approved by the Central Committee in the name of the Union. All moneys received by the Treasurer shall be paid into this Bank to the credit of the Union.

Money required for expenses shall be drawn from the Bank, and all cheques shall be signed by the President and the Treasurer of the Union.

The General Secretary shall be given a permanent advance of Rs. 10 for meeting petty ordinary expenses. Each of the Joint Secretaries shall be given Rs. 5. They shall recoup this amount, whenever necessary, by drawing money from the Bank.

NOTE.

Every District Centre seeking recognition shall pay as, 4 per capita of its members for the first year.

19. UNION YEAR.

The Union year shall be from July to June.

20. MEETINGS.

The Annual Meeting of the Union shall be held along with the Annual Conference during the month of May. This meeting shall adopt the Annual Report and Accounts, elect the Office-Bearers of the Union for the new year and transact such other business as may be placed before it. One month's notice of the annual meeting shall be given to the members through the Secretaries of District Centres and the Press. Members desiring to give notice of resolutions or other questions for the considerations of the Annual Meeting shall give fourteen days clear notice of the same to the General Secretary. The Agenda for the Annual Meeting containing information regarding the place, day and hour of the Meeting shall be sent to the members through the Secretaries of the District Centres seven days before the date of meeting, but the non-receipt of such notice by any member shall not invalidate the proceedings of the meetings.

The President may, of his own motion or when so required by the Central Committee, on the written requisition of at least 50 per cent of recognised District Centres, convene extra-ordinary meetings of the Union. Notice of such meetings shall be given through the District Centres and the Press. In emergent cases requiring

immediate action, notice through the District Secretaries may be dispensed with.

NOTE.

The request of a Centre should be supported by a resolution of the General Body of the Centre.

21. CHAIRMAN.

At all meetings of the General Body and of the Central Committee the President, and in his absence one of the Vice-Presidents and in the absence of the President and the Vice-Presidents, a member elected by the meeting shall preside.

22. QUORUM.

The quorum for a General or Extraordinary meeting of the General Body shall be TWENTY.

23. DECISION BY VOTES.

All propositions brought forward at any meeting shall be decided by a majority of votes. Each member present shall have one vote. In case of an equality of votes, the Chairman shall have a casting vote.

24. TRUSTEES.

The President, the Vice-Presidents, the General Secretary, the Joint Secretaries and the Treasurer of the Union for the time being shall be the Trustees of the Union funds.

25. AUDIT.

Once at least in every year the accounts of the Union shall be examined and the correctness thereof and of the Balance Sheet of the Union certified by an Auditor appointed for the purpose by the General Body.

26. CONFERENCE.

Conferences may be arranged for periodically by the Central Committee, which shall fix the time and place for the holding of such Conferences and frame the necessary By-laws for them. There shall, however, be one Annual Conference which shall be held in the month of May at such place as may be decided upon by the immediately preceding Conference or failing that by the Central Committee for the purpose. The Annual meeting of the Union shall also

be held along with the Annual Conference. If in any year the Conference is not held in any other place the Central Committee shall make arrangements to hold the Annual Conference and the Annual Meeting at Madras.

27. OFFICE ESTABLISHMENT.

The Central Committee may sanction such establishment as may be necessary to assist the General Secretary for transacting the work of the Union. Members of the Establishment shall, subject to the approval of the President, be appointed by the General Secretary, and work under his immediate control and supervision.

28. REGISTERS AND RECORDS.

The Central Committee shall prescribe the necessary Registers and records for the Union, and it shall be the duty of the General Secretary to arrange for their regular and proper maintenance.

29. DISTRICT ORGANISATIONS.

Each Revenue District shall be a Centre of the Union. The Centre concerned shall constitute organisations for each Taluk which shall be called Sub-Centres in the District with a correspondent for each. The constitution suggested for District organisations may be altered to suit the local requirements of district without contravening Para 18 relating to funds. Such alterations should be brought into force only after the previous approval and sanction of the central committee.

30. MANAGEMENT OF DISTRICT CENTRES.

For every District Centre, there shall be a committee consisting of a President, a Vice-President, a Secretary and at least five members elected by the General Body at the Annual Meeting of the Centre concerned. For every Sub-Centre in a District there shall be a committee consisting of a President, Secretary and at least three other members elected by the members of the Sub-Centre. The office-bearers and members of the Committee shall hold office until the Annual election. The outgoing office-

bearers and members of the Committee shall be eligible for re-election. Vacancies occurring during the year among the office bearers or members of the committee shall be filled by the Committee concerned by co-option.

31. DUTIES OF THE LOCAL COMMITTEE.

The Management and control of a District Centre shall vest in the Committee of that Centre. It shall:—

(1) Meet at least once in 3 months to scrutinise and audit the accounts of that Centre and deal with such other business as may be placed before it.

(2) Co-operate with and render assistance to the Secretary of that Centre in the enlistment of members, collection of subscriptions and other matters connected with the Union.

(3) Investigate carefully all complaints and representations made by members of the Centre and take necessary action regarding them.

(4) Act as the channel of communications between the Union and the members of the Centre, keep the members informed of the work and activities of the Union and make recommendations to the Central Committee whenever necessary.

32. DUTIES OF DISTRICT SECRETARIES.

The Secretary of a District or Sub-Centre shall—

(1) Collect the subscriptions and other dues from members of the Centre and prevent their falling into arrears.

(2) Issue regular receipts for all sums received by the Centre showing clearly the purpose for which such sums are paid.

(3) Maintain the register of members in the District showing their name, designation, pay, etc., This register shall be maintained for each Sub-centre separately and changes occurring from time to time shall be entered therein.

(4) Maintain the registers and records prescribed by the Committee of the Centre and the books of accounts in which all receipts should be carefully entered and all payments correctly recorded and vouched for.

(5) Prepare and submit for the approval of the Committee of the Centre a statement of accounts once in a quarter.

(6) Prepare early in April of every year a report on the working of the Centre together with a balance sheet for the preceding year for the approval of the Committee of the Centre and adoption by the General Body at the Annual meeting of the Centre.

(7) The Secretary of a District Centre shall furnish the General Secretary of the Union by the 10th April of each year a copy of the Annual Report adopted by the General Body of the Centre, a list of members on the rolls of the Centre on the 31st March of the previous year and such other particulars as may be called for by the General Secretary from time to time. The Secretary of every Sub-centre shall furnish similar information to the Secretary of the District Centre by the 5th April for incorporation in the Report of the District centres.

33. ANNUAL MEETINGS.

The Annual Meeting of a District Centre shall be held not later than the 30th April in each year to consider and adopt the Annual Report and accounts of the Centre for the preceding year, elect the office bearers and members of the Committee for the new year and transact such other business as may be placed before it. A week's notice of the meeting shall be given to the members through local correspondents.

The Committee of a Centre may, whenever necessary, convene special meetings of the General Body.

34. FUNDS.

Every Sub-centre shall pay to the District Centre by September of each year an Annual Contribution of 12 as in the rupee of the subscriptions realised in this Sub-

centre. The subscriptions collected from the members in the District and other sums received on behalf of the Union shall be deposited separately in such Banks as the Committee of the Centre may decide. Money required for expenditure shall be drawn by cheques or withdrawal forms signed by the President or the Vice-President, and the Secretary of the Centre concerned.

35. BY-LAWS.

The Central Committee may frame By-laws for conduct of the business of the Union, and these shall be communicated to the District Secretaries for information and publication.

36. INTERPRETATION.

The power of interpreting these Rules is vested in the Central Committee and its decision shall be final and binding.

MAHATMAJIS' APPROACH TO EDUCATION

BY SRI NARASINGA PATNAIK, B. A., B. ED.

The educational system we must aim at producing should give to every boy and girl opportunity for getting the best that exists. The ideal system of education must be democratic. No education is satisfactory, if it is not universal. At the same time, it must be useful, not ornamental. The real goal of education is utility. If the child is given proper training in the early stages, he happily acquires useful knowledge. We must root out all the ancient superstitions that obstruct the road to happiness and freedom of thought.

Education, imparted in our present day schools and colleges, is not so systematised as to meet the basic needs of all, irrespective of intellectual capacity. Although its varied schools of thought seem to fulfil the needs of all, there is no real benefit. All its high thinking does not foster true progress, as it is pinned to the lopsided sphere of learning.

It is not suggested that the existing educational systems should be thrown to the background. Radical changes should be introduced to adapt and adjust them to the present day needs.

All systems of education should lead to the good life, ideal democracy, internationalism and brotherhood. And their methods ought to change according to changing conditions.

Mahatma Gandhi has criticised the civilisation of the present era as being vitiated

by love of military glory and national pride. He says that love of aggrandisement and power stand in the way of world happiness. Those who desire splendours of wealth and domination may entertain doubts as regards his conclusions. Mahatmaji does not separate culture from life, beauty from art, or wealth from state. What he preaches is that personally devoid of moral strength, does not conduce to ideal education. Education for probity is the spearhead of all knowledge, and his ideals of education are directed towards the citizenship of man.

It is misconstrued that science and intellectual truth have no place in his school of thought. They are welcome, if they promote the good life and are purged of their death-dealing utility; they are imparted if they are idealised in terms of human welfare.

Proper justice has to be done to his view of education, pointing out the significance of culture and learning through handicrafts. Vocational learning, free from the parochialism of the economic motive, is linked with the curiosity, imagination and play activity of the pupil. It enables the pupil to adapt himself to the environment. He depends on his self. Craft centred education is essential in India, reduced to penury. It makes vocational learning, imparted at school, bless life with a true culture.

The central principle of Mahatmaji's educational system is peace; its goal is love; its

THE PLACE OF LOCAL HISTORY IN THE TEACHING OF HISTORY 39

path, truth. He shudders to look at war and rioting. He abhors exploitation, domination, and devastation. That is why he is averse to new inventions and the misapplied ingenuity of science. But he appreciates its useful value. He is pleading for a re-education of mankind.

He is one of those who think aright, act intuitively, and live for others. He sees kindly light amid the darkness; he is above all that is unhealthy for fair dealing. Forms of education, that spring from such a saint will have great value. The aspirant feels elated in the new awakening, and sweetness is instilled into him. Then only the spirit shines through the consciousness; it illumines the mental realm and breathes humanity into the heart.

The philosophy of his life, shining in luminous splendour is the basis of his philosophy of education. It seeks to fortify and transform life, and is founded on non-violence.

Education for creative expression is his message to mankind.

Real education is a perfect, practical system of culture. It is science as well as art. It helps the student to attain perfection. An aspirant in the path of education should be humble, simple, gentle, refined, tolerant, merciful and kind. He should seek truth. Moral excellence is not the final goal of education. It is only a means to the attainment of world citizenship. But ethical perfection is more difficult than the attainment of intellectual eminence.

Educate your eyes to see love in all faces, to behold unity in diversity. Do charity and serve the poor. No one is benefited, if the student learns to achieve his selfish ends. That is the reason why many turn out to be moral bankrupts in the end.

Education should promote plain living and high thinking. Students must be taught to attain firmness of mind and to cultivate universal brotherhood.

THE PLACE OF LOCAL HISTORY IN THE TEACHING OF HISTORY

BY SRI V. VRIDHAGIRISAN, M.A., M.LITT. L.T., *Lecturer in History, R.D.M. College, Sivaganga.*

THE primary and perhaps the most important aims of education as interpreted to-day, are to make or develop a pupil into a good citizen, into a prospective worker and producer and to promote his own individual personality. Consequently various subjects that aim at these objectives either directly or indirectly are introduced into the curriculum and are taught progressively having in view, the psychological, the logical and the inherent difficulties both of the pupils and the subjects themselves. In the curriculum, the Humanistic or the Social Sciences play a prominent part as the main contributory factor towards the achievement of these several aims, and History which interprets and illuminates the life of man in his various aspects,

provides for the pupil a basis not only to understand fully and correctly the meaningful past but also the progressive and ever changing and continuous present. History, which explains the existing state of the world and the way in which human society has reached its present status, certainly adds to the vision of the pupil and broadens the mind. Its value is increased only when the facts are interpreted, and a true understanding of History depends upon the correct establishment of the casual relationships. History is dynamic and to interpret it as static is to kill its spirit. It is one of evolution and continuity, and abrupt and sudden changes are alien to it.

As History is to be taught to our young pupils, with a view to giving them a correct

idea not only of the past as an antecedent of the present, but of the present also as the beginning of the future, various devices have been prescribed by the teachers to achieve this end. These several devices, which go by the name of methods in the teaching of History, are the results of the varied experiences of teachers of History. Changes, whenever and wherever necessary, may be introduced in the methods to bring the benefit of effective and forceful teaching upon the pupils. As the capacities, interests and tastes of the young children are varied and complex, the teacher of History has to employ various means in making his subject both purposeful and interesting to the young minds. The pedagogical maxims require that teaching should always proceed from the more familiar to less familiar, from the simple to the complex, from the known to the unknown, from the concrete to the abstract and from the near to the remote. This becomes the indispensable guide for the teacher, who is engaged in teaching the young children, who are to be shortly introduced into the realms of knowledge. And knowledge to develop needs fundamentals and the fundamentals of History are its truths and facts; and facts, when analysed and interpreted and abstracted by the human mind, become truths. Analysis and interpretation or thinking are the characteristics of a mature mind and young children do not possess the analysing and thinking faculties fully developed in them. Psychologists after careful experimentation with the human mind tell us that the inculcation of knowledge should proceed through the presentative, representative and thought stages. The Primary and the Elementary stages are taken to mean the presentative stages whereas the Middle and the High School stages represent the representative and thought stages respectively.

In conformity with this basic principle, teachers of History have to arrange their historical material for easy assimilation by the pupils. To teach the young pupils the causes either for the rise of the mighty Vijayanagar Empire or for the downfall

of the Moghul empire, would be as futile as attempting to teach Calculus to those, who do not know the fundamentals of Arithmetical Numeration and Notation. The child should learn and begin to move about its limbs, before it begins to walk and so also the History course for the elementary grade should be nothing more than the presentation of stories based on historical facts. Facts, to convey some idea or meaning to the young minds, must be made concrete and real, and this is true not only as regards the early stage but of the middle and higher stages as well. Facts of History however interesting and truthful, need concreteness and reality for comprehension, and historical truth viz., unity, progress, evolution and continuity can be perceived and understood by children only by looking at the living realities rather than by abstract generalisations. In order to make history meaningful, interesting, concrete and real in the early stages, some advocate the teaching of Local History, some the teaching of History backwards starting from

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the present, some the teaching of History through representative biographies, some, the recent or contemporary History, while the rest vote for the seemingly natural but fallacious method of teaching through the various epochs of the racial development. However, more stress is laid on the teaching of Local History as it could be made concrete and real and therefore interesting to the pupils. The advocates of this method would have us teach National History in the middle stage and World and Contemporary Histories in the higher stage. Even here, opinion is divided. Professor Haslack and others would have Local History for the middle stage while some, like Professors Hearnshaw, Findlay and Firth, would assign no regular course for the teaching of Local History at all, as they are of the opinion that Local History should at best be used only as an auxiliary to and for the purpose of illustration of National History. Prof. Firth says that "the value of Local History is not as a first introduction to the past but for illustration at every stage." Equally emphatic, is the opinion of Prof. Findlay when he says that "Local History has no claim on the syllabus, even as a serious historical study in the primary stage." More emphatic and more pronounced is the opinion of Prof. Hearnshaw when he tells us, that Local History by itself "would be too thin, too limited in scope and too trivial." On the other side of the balance, we have the opinions of Professors Adams, Clarke and Pringle, who advocate the teaching of Local History as a necessary prelude and preliminary to a more serious study of the subject. Prof. Adams says that "history like charity begins at home." "The most natural entrance to a knowledge of the History of the World is from a local environment through widening circles of interest. The teacher, should accordingly, cultivate the historical spirit in his pupils with special reference to local environment." George Pringle adds that teaching Local History will bring the young face to face, not only with the history of the locality, but with the history of the Nation as a whole. The arguments on both sides are so powerful and telling that it needs

careful deliberation before pronouncing anything by way of judgment.

A closer analysis of the different viewpoints would reveal to us that the bet course lies somewhere in the middle.

The arguments of those who insist on teaching Local History, are based not on superficial grounds but on solid facts. The position of Local History in the History course is analogous to that of Home Geography in the Geography course and Community Civics in the Civics course. Accordingly they say that Local History will be the best introduction to a study of General History, for it brings General History within the limits of the child's experience. It will also create a general interest among the young minds to study and appreciate history as a subject connected with the life of the people. This study will also indirectly develop in them the scientific aspect of History, namely, that it is connected with the growth of human development and hence founded on facts. The monuments, buildings, parks etc., of a locality should serve as interpretative material and

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must unfold the good services done to the locality by men in the past. Incidentally the pupils may be prepared for the understanding of the time sense, which it is very difficult to inculcate into their minds otherwise. By Local History is meant the History of the locality or Town or District wherein the child resides, and this includes a study of the various historical monuments, buildings, places of worship belonging to various religious sects, and of the lives of the local celebrities, who have contributed not a little to the growth of the locality in particular and to the nation in general. Thus by uniting the locality with the nation, the teacher can show the child, that National History is not a mere abstraction. Teaching Local History is also teaching History to the young, both in point of time and space. Secondly it is justified on the ground that Local History provides concrete historical materials for the minds of the pupil to work upon. By presenting physical objects before the eyes of the pupils, they can be guarded against the formation of wrong imaginations and unwholesome ideas. Local History supplies numerous illustrations and furnishes details without which the abstractions of the text-book remain unrealised. Books lack atmosphere and fail to convey to the child's imagination vivid impressions. Thirdly, Local History brings History into touch with actual life and everyday experience. It brings the nation into contact with the people of the locality and the people of a locality are but a part of that big society, called the nation. Besides, the places themselves will be found to have been affected in some way or other by those greater forces and movements, which pervaded the whole nation. Apart from these considerations, other values also are ascribed to the teaching of Local History. It is claimed that teaching Local History has a moral value as well. Greater knowledge of one's neighbours and neighbourhood is bound to result in greater sympathy with them and with humanity in general. Its educational merit is conceived to be of paramount importance when it is taught in the higher stages with the aid of Local Records, which are the repositories

of the political, social, cultural and economic aspects of progress and development of the community. The interpretation of local records offers numerous and varied opportunities for thinking and for practice in research work, however, of a rudimentary character.

Besides, there are those, who would advocate the teaching of Local History for its own sake since they believe that no knowledge of history would be complete and full without a knowledge of particular localities. They say that as National History is important to understand the nation's progress, so is Local History to understand the advance of the community. What National History is to the Nation so is Local History to the Community and the individual. What is the use of reading about the achievements and forces of the various influences of the Nation without knowing that his own place itself had been affected by these forces or largely influenced by them? To them, Local History forms the basis on which the edifice of National History is to be built.

Bearing these positive arguments in our mind, let us consider the negative views of those opponents who are against this teaching of Local History as a subject in the curriculum. First of all it is said that Local History is too thin and trivial. Every locality cannot boast of any decent history of its own, and what is given as history is nothing but the squabbles and the petty factions and the fights in which the community had taken part in the past. Secondly, it will lead to narrow provincialism and partisanship. The pupil will fail to think of himself and his small community in terms of the larger community. Thirdly, it will deal with matters of local interest and not with those concerning the general interest. Again the paucity of material in writing Local History and the great handicap experienced by the historian, are advanced as sufficient reasons. The *District Manuals* and the *District Gazetteers*, which contain some information as regards the history of the various localities, are far from satisfactory. The *Sthala Puranas* and

the other local records which form the primary source for the writing of Local History contain in most cases fabulous stories of kings who reigned for thousands years and who carried their victorious arms not only into the four corners of the earth but also into the interiors of heaven. The history books of important localities and districts of our Province written so far, contain in most cases a catalogue of names of kings and often the same names repeated a number of times. Lastly, as regards the concreteness of materials in history teaching, it is argued that however true it may be, yet young children cannot and are not in a position to appreciate those concrete materials. Firth, emphatically puts this plea when she says that "for a child under eight the old buildings he comes by, on his way to school are less immediate to his experience than we think. A boy of seven will be more aware of plain Mr. York on a boarding, than a heap of stones, preserved as ancient monuments. He will be more eager to explore the haunts of a cat than to pursue a search for flint implements. He would rather hear of St. George and the Dragon than trace the line of a Roman Wall even though his own house might be built on it...."

A review of these various objections tells us that opposition to the teaching of Local History is largely based on the dearth of historical material for such a study. However, this should not discourage us and this can easily be got over by attempting to write good, informative and critical history books relating to the history of various localities. To the contention that every locality or town cannot boast of any history of its own, it may be said that instead of taking a single village or town, a larger unit like a District can be taken with advantage, as the starting point in teaching Local History. As regards the view, that the monuments will not be so interesting to the pupils, Firth herself admits subsequently that the historical remains should be introduced as illustrations for a proper and better understanding of the General History as and when it is taught to the pupils. Lastly, the fear that Local History

would narrow down the vision of the child, is quite unfounded, especially when in no stage it is intended to confine to local history alone. Thus when these opposing views are understood to be neither conclusive nor insurmountable, then a case can be made out for stressing the need for the value of Local History in history teaching.

Local History may be taught with three different ends in view. In the first place, we may teach Local History for its own sake. Though this is a valuable course, yet it is not a desirable course to be adopted in schools, lest we should be accused of the charge of attempting to narrow down the outlook of the pupils. Secondly, Local History may be taught with special emphasis on the great events of national history. These events deserve to be treated in some detail. Thirdly, Local History may be taught with a view to illustrating the different phases of National History by reference to local historical events or monuments. Of these, the first will be good only for scholars who want to study Local History pure and simple and for its own sake. And so this method is not suited for the young. The best method would be to adopt the third course for the Elementary stage while the second method would be a valuable one in the middle and high school stages. This, however, does not mean that Local History as illustrative material should stop with the early stage, for such illustrations are bound to increase the value of teaching the events of National History even in other grades. Nevertheless, Local History as such, devoid of its direct bearing on National History, should not be taught, for it will restrict and limit the pupil's outlook. Boys while reading with interest about the exploits of the heroes of a locality will naturally be led to think that there were no such heroes outside i.e., in other parts of the country. This erroneous view should not be allowed to get into the young minds. Besides, a proper understanding of Local History will be possible only when the background of National History is traced. The child must know some at least of the turning points of National History so that it may have a kind of framework

into which it can fit the local life of its own district or town. A knowledge of National History will be an essential preliminary to a study of Local History and hence the one cannot be divorced from the other. In teaching Local History, national events should be emphasised and stressed as factors of contribution or change, and while teaching National History, Local History needs special emphasis for purposes of illustration and ready comprehension. The Battle of Adyar (1746) will better be appreciated and understood when it is related to the First Carnatic War than by treating it separately. Thus the place for teaching Local History will be the elementary stage where instruction of a concrete nature is required. Local History should form the starting point of all historical instruction, but it should be combined with National History in order to make the pupils think that after all what they are taught as history is not devoid of life but is both purposeful and meaningful to their minds. Even here some of the topics, which are not so simple as to be understood by them, should be reserved for another occasion *i.e.*, in the later stages. It follows from this that local history should have a place in the higher grades as well. A combination of the local and national histories is a desideratum in all stages, and this should be more so for the more important reason *viz.*, that even if some of the pupils should discontinue their studies with the primary stage, still they would go with some idea of the national history also. In the primary stage a good admixture of local history with the national history will be useful to enlarge the horizon of the minds of the pupils and to widen their sympathies. The three main considerations *viz.*, that Local history must form the starting point in all teaching of National or General History, that Local History should serve as illustration in teaching national events, and that Local History teaching should be made to appeal to the imagination of the pupil and set him thinking, may be illustrated with reference to some topics. For example the teacher when dealing with the later Cholas can make the topic interesting and vivid to the boys by referring to the big

temples at Tanjore, Tirunageswaram, Darasuram, Tiruvarur etc., which were built by the Cholas. The teacher by telling them that the Tanjore temple contains a bronze inscribed image of Raja Raja Chola, the builder of that temple, can make the boys understand that the Great Cholas were great builders of temples and these living monuments bear testimony to the fact that the Great Cholas were real rulers and not imaginary personages. So also the temple at Gangaikondasolapuram, which resembles the Tanjore temple in all its aspects including the dimensions and the big tank may well be referred to when telling the boys about Rajendra Chola, the son and successor of Raja Raja and his victorious Gangetic expedition. It may also be pointed out that the place took its name after the title 'Gangai Kondan' which the king assumed in memory of his victory on the banks of the Ganges. Similarly, when dealing with the history of the Pallavas, the teacher can very well begin his topic by associating the boys of the Chingleput district with the localities like Pallavaram, Mahabalipuram, Kanchipuram and other places. The reference to the existence of life-like stone images of Mahendravarman and his Queens will make history not only real but also make the boys listen to the topic with great attention and interest. The teacher can also tell them that the Cave Temples in Mahabalipuram and Pallavaram in that District and also in the Trichinopoly District (e. g. on the Trichinopoly Rock) and Pudukottah State are the earliest temples to be found in this part of the land. When he has finished these two topics chronologically, he can ask the boys to compare these two types of temples and to note the various phases of evolution which the structure of the shrines had to undergo before the times of the Cholas. In telling the boys about the religious eclecticism and toleration of the Pallavas, the teacher can refer to the different shrines that are to be found in Kanchipuram. When referring to the conversion of Mahendravarman from Jainism to Saivism the teacher can tell the boys stories taken from the life of Appar, the great Saiva devotee and which are related to this particu-

lar event. Such instances can be multiplied and used as illustrations in teaching History. Fortunately our country's history yields enough and varied materials of this type for a study of Local History and also for purposes of illustration of National History. In the higher stages some training in research work may be set through local history by asking the boys to study the various pettahs of the town and the street names and also by setting them to work out a plan showing the extension of the town and the changes, which it has undergone within the last fifty or hundred years. Much of the material for this purpose can be gathered from the local Municipal records. The value and practical usefulness of Local History as the starting point for an introduction to National History and as providing concrete and illustrative historical material for a proper appreciation of national history, having been thus established, one is constrained to think of the devices or methods for teaching this subject. Various methods like visits to places of historical interest in the neighbourhood and enabling the pupils to become familiar with the local traditions and records are suggested. In arranging excursions or visits the teacher should take care to provide the pupils with a map containing the topography and the important places well marked out in relief. He should also tell the pupils beforehand of the things that are to be carefully observed and seen

by them. If necessary, discussions should be arranged on the spot and pupils should be asked to write down in their note books, the objects they have seen and the impressions they have formed about them. Above all, excursions should be frequently arranged; however, no teacher can take out his pupils without any definite purpose and so visits for mere sight-seeing or as going out for purposes of amusement should be avoided without exception. Visits to the same place may be repeated to get a proper understanding of a particular fact or event. In any case it is better to have a well thought-out plan or idea before thinking of excursions. Excursions are to be regarded as regular class lessons.

Thus Local History is of importance and should find some space in the school curriculum, though not in the History syllabus. As Prof. Hasluck says "it lends an air of interest and romance to otherwise dull and colourless local surroundings and it helps to bring home to the pupil by everyday contact with historical scenes, names and buildings the sense of the development, which his country has undergone and removes his thoughts from time to time away from the present to the contemplation of ages that are passed." And perhaps it is this humanising influence of Local History that has led even a hyper-critic like Prof. Hearnshaw to say in unmistakable terms that 'no hour in which History is taught should remain devoid of its (Local History) presence and influence.'

REFERENCE SERVICE AND HUMANISM

By Sri S.R. RANGANATHAN, M.A., L.T., F.L.A., *President, Indian Library Association, Secretary, Madras Library Association, Professor of Library Science, Delhi University*

"REFERENCE Service is the prepotent achievement of modern humanism in Library Service" is the thesis of this paper. Humanism is used in the sense: A system, mode or attitude of thought or action centering upon distinctively human interests or ideals as contrasted with other interests or ideals. In the words of Walter Lippmann,

humanism takes as its dominant pattern the progress of individual from helpless infancy to self-governing maturity. The words of Lippmann imply an important warning: Social interests should not be mistaken for human interests. While these two coalesce indistinguishably in many situations, they may be at cross pur-

poses in others. The persistence of the impression produced by the former class of situations, may blind one to perceive the latter class. Nazism began in that way.

HUMAN VS. SOCIAL INTERESTS

During the last two thousand years, there has been a continuous effort to reconcile social and human interests. The primitive method of reconciliation was to postulate an authoritative division of humanity into two groups: the Chosen people and the Pharisees; then it was Citizens and Slaves; later it took various forms like Capital and Labour, West and East and the White and the Coloured. It was deemed legitimate to trample on the interests of the individuals of the second group, if it was necessary to secure the interests of the individuals of the first group. Whenever this happened, it was social interests that were had in view and not human interests. In the earlier ages, human interests and ideals had to face the superior power of trans-human and trans-social interests and ideals like those of religion. In course of time these turned out to become social or group interests and ideals in disguise. It was not till the nineteenth century that the wave of democracy began to demolish social barriers barefaced or disguised, within a nation, and it is only now that it is beginning to do so between the nations themselves.

BOOK PRODUCTION

As soon as the insistence of modern humanism on "the progress of the individual from helpless infancy to self-governing maturity" was felt and deemed to have priority over the demands of social interests and ideals, the means of securing that progress had to be thought of. Education suggested itself—not merely in the narrow sense which brings up to mind 'the teacher and the taught' pattern—but also in the sense of life-long self-education. It was not difficult to realise that, in the case of the majority of the people who were adults, it was only self-education that was possible. Once this was realised, books suggested themselves as necessary tools for self-education. The vigorous and broad-based

publishing activity initiated by the Society for the Diffusion of Knowledge, about a hundred years ago, was the first result. In due course, this activity led to the development of the publishing trade to considerable dimensions. An enterprising publishing trade led to the detection and the harnessing of authorial ability which had been largely running to waste till then.

As modern humanism insisted upon attaching as much value to the last man as to the first, the need for the gratuitous service of books as a public project came to be realised; with the result, the need for statutory sanction for such a project was felt and library legislation got initiated—England leading. Thus, library movement got under way.

HANDICAPS DUE TO ARTIFICIALITY

And yet modern humanism felt flouted. For it had, so far succeeded only in establishing the First Law of Library Science—Books are for use—that is, in evaluating books on the basis of "distinctively human interests". But the spread of the effective use of books was checkmated by the very nature of books. For, are not books extremely artificial entities which make a negligible appeal to the primary senses and make a demand on the secondary mental make-up—the intellect. A further handicap and a further element of artificiality get inevitably created by the Fifth Law of Library Science—A library is a growing organism. Even the best shelf arrangement cannot escape the charge of artificiality in a library of some size; and artificiality reaches its high-water mark, as it were, in the library catalogue.

HANDICAPS DUE TO THE WORLD OF KNOWLEDGE

The world of knowledge too adds its own quota of handicaps. It makes strides which are too big and too crisscross for most people. Of late, not only has its kaleidoscopic pattern-making begun to fill ordinary minds with a paralysing sense of wonder, but the bewildering way, in which zones of the field of knowledge get telescoped, interlaced and integrated and throw forth

fresh hybridised zones of inconceivable patterns, disables even specialists from perceiving, enunciating and demanding with precision what information they want or from routeing their way through books without loss of time on the risk of losing the tempo needed to keep up to the pursuit.

A CHALLENGE TO THE PROFESSION

Modern humanism felt flouted in libraries in these circumstances, as books by themselves—however well organised, classified and arranged: however well catalogued; and however well provided with guides of all sorts—cannot work themselves up to the fulfilment of the middle three Laws of Library Science—Every reader his book, Every book its reader and Save the time of the reader. Note how forcefully modern humanism entrenches itself behind the individual reader in each of these laws and throws a challenge as it were to the library profession to humanise libraries and books. It administers a warbling: "You have done much during the last century to forge many techniques. But all these amount to mechanisation. Remember the inexorable rule of the game of life that service to living should at the ultimate stage be done only by living men. All mechanical aids will stop short of that stage. As your service is to the intellect, this value has added significance in your case."

EMERGENCE OF REFERENCE SERVICE

The answer of the library profession has been Reference Service. "When the reader comes amidst the library," the profession says, "he will meet a person who, with radiant geniality whispers into his ears,

Take my hand;
For I have passed this way,
And know the truth".

ALL-PERVASIVE EFFORT

"Well done!", rejoices modern humanism and adds, "If you provide Reference Libraries, you can boldly go ahead with the perfection of the mechanical aids like classification and cataloguing. When there is no reference service, you can not do your best

in these matters, since every element in them should be self-intelligible even to the last reader. I see the halting way in which you have been doing these jobs. You have almost come to a stand-still. To justify your stagnation, you raise that man of straw—the common reader—and his inability to understand anything more complicated. Now, it is enough if the higher reaches of your classification and cataloguing are intelligible to your reference librarians. The common reader need not to know any more of them than the common passenger need to know of the technique of engines or the signals. Indeed, the very task of your serving the reader exactly and expeditiously demands that your classification and cataloguing should be taken nearer and nearer to perfection, undeterred by any incidental complication which they cannot help developing?

Modern humanism is thus transforming Library Science at all levels. What is obvious to everybody is the presence in the library of some one who appears to have been waiting just for him, takes him round, talks 'his language' and is his friend from that moment. This is beyond doubt, prepotent effect. But it is also making the library profession re-evaluate all its techniques, and routines—in fact its entire attitude and outlook. The result of the impact of Library Science with Modern Humanism is all-pervasive; it has only just started; many unexpected and far-reaching consequences may be expected in the near future. But all these flow really from the recognition of the value and the needs of reference service.

INDIA'S OPPORTUNITY

India had been in intellectual stupor and political subjection during the momentous years when modern humanism made itself felt and threw its ferment into Library Science. But, it has just now become free, it has just now become quick with life; it has, therefore, a freshness that is lacking in other nations. It has the opportunity to make the most colossal sociological feat ever witnessed by the world; it

can help the quick progress of millions of individuals "from helpless infancy to self-governing maturity", and for this purpose it has to organise the production of books and establish a network of libraries for their gratuitous supply to one and all as a public project. If it is mindful of the message of modern humanism, which is already in full steam, it can achieve in ten years what the West took a hundred years to do. It is said that the foetus of the human species compresses into ten months the millions of years that the human body took to evolve. So it can be with India.

INDIA'S PERSONALITY

The development of the personality of India is not a mere biochemical affair—something involuntary. The development of the personality of a nation has to be a voluntary, deliberate, purposive act. It has to come out of the development of the personality of each one of the individuals constituting the nation. The development of the personality of the individual consists of an integrated building up of the body, the mind and the spirit. At the present stage of human evolution, all these turn round the prior sharpening of the intellect. This accounts for the insistence of humanism on the humanising of education and libraries.

ERRATA

Please insert after the word elaborate, in the 1st line of left column, page 17, Jan. 1948, issue :

"Theory of music or in the words (Sahitya) of the composed pieces. An important feature of Indian Art is that it is generally anonymous."

A WORD TO THE LEADERS

Our leaders should remember this; they should put Education in the forefront of their plan; they should also put Library Movement in the forefront of their educational programme. To achieve lasting results, they must prepare and proceed in the right way. The right way, according to modern humanism, is to give due weight to personal help to readers in libraries; this is not merely bringing some thousands of volumes together and leaving them in charge of one found unjust for other jobs; the right way is to make work in the library worth-while for the best men in the land and to give these a sound and prolonged training before they are sent into the library. Such a training needs a Federal College of Library Science to train the top men from all over India and to conduct research, and the eventual formation of Provincial Colleges of Library Science to produce reference librarians of the ordinary sort in number large enough to man all the libraries. Details have been worked out in my *Memorandum on the National Central Library* sent up to the Federal Government. This is one of the vital messages of modern humanism to the leaders of New India. May God give them the light, the courage and the will to act on that message.

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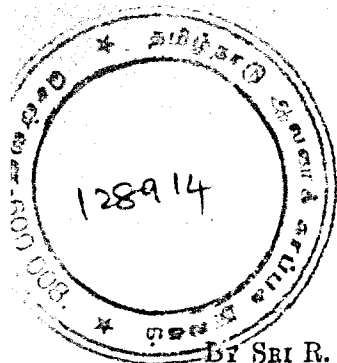
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TRAINING OF TEACHERS.

By SRI R. SRINIVASA AYYANGAR B. A. L. T. HEADMASTER, SARVAJANA HIGH SCHOOL, PEELAMEDU.

Gopala Krishna Gokhale's utterances on free and compulsory elementary education in the Legislative Assembly of his day deserve careful study by the educational administrators of today. The statement recently made by India's Education Minister Maulana Abdul Kalam Azad, that he would mobilise all the educated persons available and at the same time push on with schemes for the training of teachers reminds one of the challenging answer made by Gokhale to the excuse trotted out by the bureaucracy of lack of trained teachers for opposing his bill that without waiting for the inauguration of free and compulsory elementary education till trained teachers could be procured he would have it started at once and go on for a time with untrained teachers. Maulana rightly felt that the vicious circle should be broken and that the great hurdle of the lack of trained teachers should be jumped over without postponing educational schemes. It is to be hoped that the Indian Minister's decision and lead will be followed by the Provincial Education Ministers. While training institutions are being established all over the country, certain problems regarding the training of teachers have to be deeply considered. A teacher is trained for the profession and is deemed competent to discharge his responsibilities through his long career of 20 to 40 years. Definite prospects of fixed scales of pay ranging over a long period and security of tenure have been recently assured for teachers under all types of managements. Apprehensions are being expressed that the artificial stimuli to effort have been removed and that something should be done to arrest stagnation and atrophy and to promote professional efficiency. The teacher is ever open to criticism at the

hands of the public. If the teacher would wish to be judged not by immediate results, he would be said to shirk the issue; and if he claims immediate successes he would be said to have abandoned his ideals. Within the profession itself, as William James said, the "old fogeyism" is said to creep in at an early stage. Dr. Westcott said, "No one ought to be a schoolmaster more than 14 years." The peculiar nature of the teacher's work, the incessant demand on his nervous energy, the wearying monotony and repetition of the class-room work, the parochial outlook and the petty animosities of the common-room atmosphere, and the aloofness from the invigorating outside world are factors not conducive to the development of creative sense and freshness of enthusiasm needed to stimulate young and virile minds. As he acquires mastery of skill in his technique and cannot draw on his own personality for his daily work, the experienced teacher develops into an automaton. The self-improvement, is accompanied by self-deterioration. In the book, "The First Hundred Thousand", Ian Hay, a schoolmaster, puts the question: "If you had spent seven years in a big public school, teaching exactly the same thing, at exactly the same hour, to exactly the same kind of boy, for weeks on end, what sort of change would you welcome most?" "DEATH" is said to be the answer of several voices to the query. Again, teaching is an art, but is not practised as an art by many. The preliminary training is not sufficient to sustain the dignity and usefulness of the profession.

In certain countries, sabbatical terms are granted to teachers. In Soviet Russia every teacher is granted two months' holi-

TRAINING OF TEACHERS.

1

day with full pay and facilities of planned recreation. In our own country, teachers' guilds and unions arrange refresher courses; but it is the very teachers that need most refresher-training who do not attend these courses. The enthusiastic teachers profit by these courses. Any refresher-course on a voluntary basis defeats the objective. The remedy seems to be that a refresher training course of not less than two months' duration should be prescribed as compulsory for teachers of all grades, elementary, secondary and collegiate, once in every ten years. Batches of teachers who go back from schools to the training schools will examine the problems they have faced with leisure and freedom and gather new experience in consultation with their professors, which will surely react on further work to the benefit of their pupils. The suggested arrangement should not tax the teachers' purse; and the expenses for these training courses should be borne by the State. Money spent in this direction is fruitful expenditure. Besides the preliminary training, there ought to be at least two further compulsory training courses, which every teacher should undergo. The third course may be held after a longer interval than the second. Courses beyond the third course may be left to the option of the individual teacher. But no teacher should be exempted from attending three training courses in his career. If these periodical training courses are not planned by the State, woe be to the education in our country! Worse will be the caricatures of teachers than those painted by Charles Lamb, H.G. Wells, Hugh Walpole, Paul Selver, and their ilk. I beseech the Education Ministers to pay their careful attention to the suggestion put forth above. Our teachers should pass through the stages of novitiates, journeymen and craftsmen. As the "Times Educational Supplement" wrote some years ago, "the expression 'trained teacher' might die a proper death. We are all teachers in process of training, and the

process is lifelong."

The Madras Government have been arranging refresher courses in basic education for the existing trained teachers. The correlation of knowledge with craft is still an experiment and has not been fully explored even in the highest research institute for basic education in Wardha. Dev Prakash Nayyar's illuminating article under the title, "Intellectual Contents of Takli", published in *Harijan* of 21st December is avowedly frank, and explains how every bit of knowledge under the sun, every subject, viz, algebra, geometry, physics, chemistry, geography, economics, history, sociology, physiology, and the highest education can be traced to the magic potentialities of the takli, and connected with the iron rod, the brass disc, and cotton. A study of the article will show how education through craft can be conceived and worked out by the genius and application of the individual teacher, who has faith in the ideology of basic education. Hence without organising basic training courses for the trained teachers, extending over months, it would serve the purpose, if the existing teachers are directed to qualify themselves for prescribed standards in the crafts in question, study the literature on basic education, and attend some discourses on the ideology of basic education. It seems to me to be highly improper to wait till the correlation between knowledge and craft is effected in the Wardha Training School and other training institutions. We should feel highly indebted to Dev Prakash Nayyar for having clarified the puzzles of the orthodox educationists. The time of the nation and the funds of the taxpayer could be saved, and universal basic elementary education could be speeded up. Only an attitude of realism to basic education and a compelling sense of duty by the children of our land, who should without any further delay be provided the basic elementary education of eight years' duration are the desideratum today.

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EDITORIAL NOTES

India's great misfortune, and no less the world's at large, caused by the unexpected demise of Mahatmaji can be only countered by the strenuous efforts of all our thinking men to live and act up to the great principles of the Mahatma that have guided India on the path of progress and the world to the consciousness of the effective weapon of Ahimsa.

Gandhiji's contributions to national progress have been manifold. Among them, one of the most significant is his idea as to Basic Education. His own words are quoted below as to the advantages of his scheme.

"In my opinion, intelligent labour is for the time being the only primary and adult education in this land of starving millions.....literary education should follow the education of the hand—the one gift that visibly distinguishes man from beast. It is a superstition to think that the fullest development of man is impossible without a knowledge of the art of reading and writing. That knowledge undoubtedly adds grace to life, but it is in no way indispensable for man's moral, physical, or material growth.

"The object of Basic Education is the physical, intellectual and moral development of the children through the medium of a handicraft. But I hold that any scheme which is sound from the educative point of view and efficiently managed is bound to be sound economically. For instance, we can teach our children to make clay toys that are to be destroyed afterwards. That too will develop their intellect. But it will neglect a very important moral principle, viz. that human labour and material should never be used in a wasteful or unproductive way. The emphasis laid on the principle of spending every minute of one's life usefully is the best education for citizenship

and incidentally makes Basic Education self-sufficient.

"I hold that true education of the intellect can only come through a proper exercise and training of the bodily organs, e. g. hands, feet, eyes, ears, nose, etc. In other words, an intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect. But unless the development of the mind and body goes on hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lop-sided affair. By spiritual training I mean education of the heart. A proper and all round development of the mind, therefore, can take place only when it proceeds *pari passu* with the education of the physical and spiritual faculties of the child. They constitute an indivisible whole. According to this theory, therefore, it would be a gross fallacy to suppose that they can be developed piecemeal or independently of one another.

"The baneful effects of the absence of proper co-ordination and harmony among the various faculties of body, mind and soul respectively are obvious. They are all around us; only we have lost perception of them owing to our present perverse associations.

"Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man and constitutes the true economics of education.

"Manual work will have to be the very centre of the whole thing.....The manual training will not consist in producing articles for a school museum, or toys which have no value. It should produce marketable articles. The children will not do this as children used to do under the whip in the early days of the factories. They will do it

because it entertains them and stimulates their intellect.

"I am a firm believer in the principle of free and compulsory Primary Education for India. I also hold that we shall realize this only by teaching the children a useful vocation and utilizing it as a means for cultivating their mental, physical and spiritual faculties. It will check the progressive decay of our villages and lay the foundation of a juster social order in which there is no unnatural division between the 'haves' and the 'havenots' and everybody is

assured of a living wage and the rights to freedom.

"My plan to impart Primary Education through the medium of village handicrafts like spinning and carding etc. is thus conceived as the spearhead of a silent social revolution fraught with the most far-reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes."

BOOK REVIEWS

OXFORD PUBLISHING 1478-1947.

The first book to be printed in England came from Caxton's press at Westminster in 1477, and it was but a year later that Theodoric Mood, who travelled to England from Cologne, printed at Oxford the very rare *Commentary on the Apostles' Creed* attributed to St. Jerome. Rood continued printing until about 1485 but during the next hundred years there was only very spasmodic activity.

Robert Dudley, Earl of Leicester, then Chancellor of the University, encouraged the revival of University printing. The convocation of the University in 1584 appointed a Committee *De Libris Imprendis*, and in 1586 a decree of the Star Chamber empowered the University to print, but for lack of capital some of the rights were handed over to three local printers who were allowed to call themselves Printers to the University. In the same year the University lent £100 to Joseph Barnes, an Oxford bookseller, to start the press. Barnes produced many books prized by collectors, including the first books printed at Oxford in Greek (1586) and Hebrew (1596), and Captain John Smith's *Map of Virginia*.

* Also, more trivially, for a piece of doggerel verse which he inspired:

I do not like thee, Dr. Fell,
The reason why I cannot tell:
But what I know, I know full well,
I do not like thee, Dr. Fell.

Archbishop Laud was a substantial benefactor of University Printing, and secured in 1632 and 1633 Royal Charters, entitling the University to print 'all manner of books.' Its recognised privilege to print Bibles was later to become an important factor in the development of the Press, but in 1637 (and until 1672) the University sold the privilege for an annual payment of £200 a year.

During the Civil War, when the Court of Charles I was at Oxford, the 'Printers to the University' issued numerous Royalist proclamations and publications, though it was not scholastically a productive period. But in 1671, when Dr. John Fell, Dean of Christ Church and Bishop of Oxford, took a share in the management, the real history of the Press began. Fell's name is remembered from the beautiful types which bear his name, and which are still cast from the type-punches and matrices which he collected at Oxford*. As a result of his struggle with the Stationers and the King's Printers, the publication of a Quarto English Bible began the great history of Oxford Bibles and Prayer Books. In 1669 the Press had moved into a new home, the Sheldonian Theatre, provided by Archbishop Sheldon,

and many learned folios of that period bear the imprint *Oxoniae e Theatro Sheldoniano*. Fell and his three associates, Sir Leoline Jenkins, Dr. Yate, and Joseph Williamson, paid rent to the University and worked as a private company. It was not until 1691 that the University, feebly at first, financed the Press.

Early in the eighteenth century the Learned Press acquired the name by which it still is known, in commemoration of the grant of perpetual copyright in Clarendon's *History of the Rebellion*. From the profits of its many editions was, to a large extent, financed the building of the Clarendon Building, the Press's next home.

The eighteenth century saw the great expansion of the Bible Press and the establishment of a Bible Warehouse in Paternoster Row, London, but the Learned Press fell into an apathy, from which it was awakened by a vigorous pamphlet from the great lawyer, Sir William Blackstone, who had been appointed a Delegate.

The *New English Dictionary on Historical Principles* familiarly known as the *Oxford Dictionary* was begun in 1857 by the energetic pioneering work of the Philological Society after Dean (later Archbishop) Trench had called attention to the inadequacy of all existing English dictionaries. The members of this society began a systematic reading of the whole of English literature, seeking for the history of words, their first appearance, their last use (when obsolete), and their changes in form and meaning. As the accumulated material grew, so did the dejection of the workers, for it became obvious that no private publisher would be able to undertake such a large and unremunerative work. The decision of the Delegates of the Clarendon Press to publish it, therefore, came as a great stimulus, and under the editorship of Dr. Furnivall and Dr. James Murray three and a half million quotations, selected by thirteen hundred readers from the works of five thousand authors were pigeon-holed. Dr. Murray's agreement with the Delegates envisaged a work of between 6,000 and 7,000 pages, but the completed work had 16,400.

The Dictionary was issued in parts, beginning in 1881. The concluding section, *Wise-Wyzen*, appeared in 1928. The work contains a record of 414,825 words, and nearly two million illustrative questions.

Neither Sir James Murray nor Dr. Henry Bradley lived to see its completion. The later volumes, and the Supplement, were the work of Sir William Craigie and Dr. C. T. Onions. *The Times* in 1897 described the Dictionary as 'the greatest effort which any University, it may be any printing press, has taken in hand since the invention of printing'. The four abridgements, *The Shorter Oxford Dictionary*, *The Concise Oxford Dictionary*, *The Pocket Oxford Dictionary*, and *The Little Oxford Dictionary*, made the results of this enterprise available to every kind of reader.

'The Oxford University Press' is a department of the University of Oxford, controlled by a University Committee (the Delegates of the Press, whose *ex officio* chairman is the Vice-Chancellor for the time being) and administered by a hierarchy of officials appointed by that Committee. The Oxford University Press is not a company and has no shareholders. All profits are used in the publication of books of intrinsic value which have not a sufficiently wide sale to support themselves.

The present Secretary to the Delegates is Mr. Kenneth Sisam, and under him is the editorial and production department known as the Clarendon Press which produced the learned works and educational books, from the *Great Oxford English Dictionary* to the *Readers for infant Schools*.

These books are distributed for the University by the Publisher, Mr. Geoffrey Cumberlege, from the London office and through the various branches throughout the world in New York, Toronto, Cape Town, Melbourne, Bombay, Calcutta, Madras and Wellington and through Depots at Oxford, Glasgow, and Edinburgh.

Each branch office throughout the world publishes books suitable for the areas which it serves. Besides the publishing offices the Oxford University Press owns the printing press (controlled by the Printer to the University), the Wolvercote Paper Mills, and the rights to produce the world famous extremely thin India Paper.

The Oxford Catalogue contains over 10,000 distinct titles, and runs to 500 pages. It is in fact, as much a handbook of literature as a commercial catalogue. *The Periodi-*

cal perhaps one of the earliest 'house magazines,' was first published in December 1896. Its contents include readable extracts from new Oxford books, illustrations, and literary news. Its first editor, R. M. Leonard continued to the responsible for it until his death in 1941, when he was succeeded by Charles Williams, who did in 1945.

A BROCHURE ON INDIAN INDEPENDENCE, By SRI R. SRINIVASA AIYANGAR, B.A. L.T., HEADMASTER, SARVAJANA HIGH SCHOOL, PEELAMEDU PUBLISHED BY B.G PAUL & CO., MADRAS, 1947. PRICE ANNAS TWELVE.

The enthusiastic and thoughtful author of this collection of articles contributed on various occasions by him to journals and newspapers, indicates that he would prefer for our country Complete Independence instead of Dominion Status. Of course, as a teacher, he would not encourage the Communist concept of direct action; nor is he a champion of the right of pupils and students in schools and colleges to take part in active political agitation and organisations. There are other ideas of an experienced teacher that are embodied in his papers and all of them reflect the work of a thoughtful person whose interests have extended far beyond the scope of his professional duties and who has always brought a thinking and aggressively active mind to bear upon all problems of current interest.

TAGORE, GANDHI AND NEHRU BY K. R. KRIPALANI; HIND KITABS LTD., PUBLISHERS, BOMBAY. PAGES 104, PRICE Rs. 1-8.

Mr. Kripalani brings out in these papers of his, numbering ten, the inner unity of inspiration which can be discovered under the superficial and obvious diversity of outlook and thought between these three great representatives of modern and renaissance India.

In his first paper on *Tagore and Gandhi*, Mr. Kripalani holds that both of them are intensely Indian in their souls' essence and that both are deeply religious but with different visions. "They accepted their country in its entirety, heightening its nobility and cleansing, purifying and redeeming its disgustingness. Both understood by

Swaraj something far more positive than more freedom from foreign domination. Both were jealous guardians of moral values. Both were passionate believers in the sanctity, the inviolable right, of the individual's personality, and were therefore mistrustful of the ever-increasing claims of the State over the individual in a modern industrial society." It is good to repeat Tagore's words about the mission of Gandhiji. If Gandhiji succeeds in his mission, Tagore said, he will have achieved what no man ever achieved before. If he fails he will have failed "as the Buddha failed and as Christ failed to wean men from their iniquities, but he will always be remembered as one who made his life a lesson for all ages to come."

An essay on Tagore's ideas on Soviet Russia says that the poet accepted without any protest the so-called Godless nature of the Soviet States, in his enthusiasm at seeing a society providing for the first time in the world's history equal opportunities of life to all its citizens. But he was well aware of the defects of Socialist organisation.

The picture of the last days of the poet, given in another essay, is very moving. The estimate of the Nation's debt to Tagore holds that his greatest contribution is his teaching that life should be brought back to the village in all its completeness, and that every kind of inequality and superstition should be removed from our social organisation. The essay on Nehru and Gandhi brings out the real greatness of Nehru as due to his possession of the capacity to see other points of view, to tolerate dissent and to oblige even enemies, and he is always torn between the call of life and the call of the spirit. It is also urged that the mutual understanding between Gandhiji and Nehru is the biggest asset of the Indian National Congress.

Romain Rolland who is deemed to be the greatest European since Tolstoy, and C. F. Andrews who built a regard for English character in the Indian mind, far more enduring than the trophies of British administrators, the artist Rotheustine and, lastly, the Sindi poet, Shah Latif from to the themes of the later essays in the book

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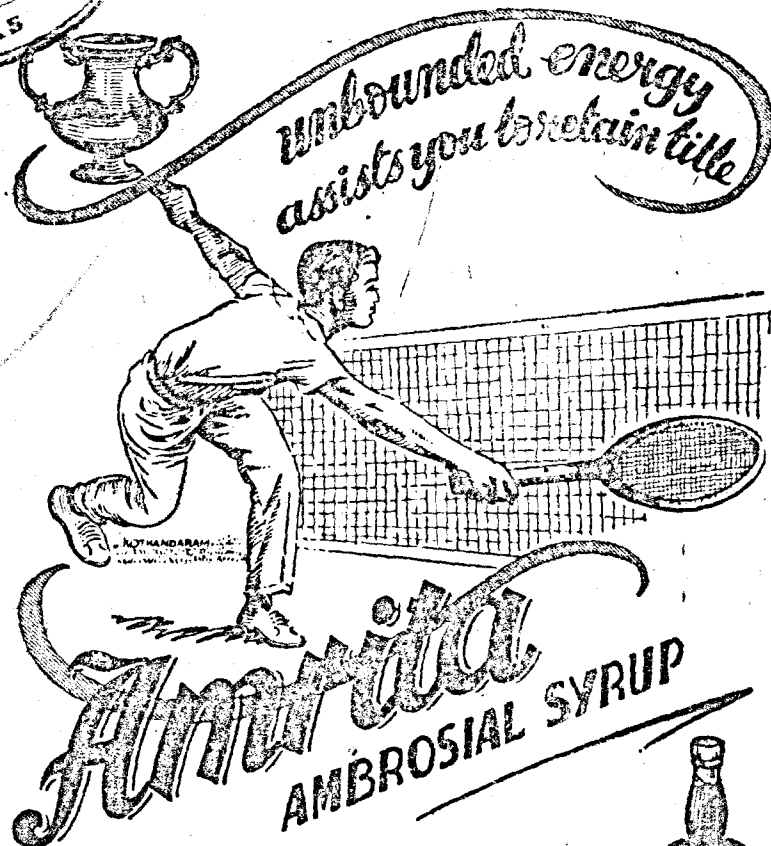
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THE FAIR VALE OF KASHMIR

By Prof. T. K. Venkataraman, M.A., L.T., Pachaiyappa's College, Madras.

Death and rapine stalks over a region justly considered to be the 'beauty-spot' of the whole world, and our soldiers are putting up a heroic resistance against vast hordes of marauders intent on carrying fire and sword through this lovely land. Yet, this incident is only a phase (and, let us hope, a temporary phase) in the chequered history of Kashmir which alas is too replete with instances of man's cruelty and mischief.

The country has been well described as an emerald set in pearls. The pearls are the almost unbroken chain of the Himalayas, snow-capped throughout the year, which enclose the land, and the emerald consists of the verdant forests and meadows which adorn the country. The main capital is Srinagar. The city is famous for its silk, carpets, silver-ware, wood-work and papier-mache work. On its pretty lakes ply house-boats with three or four rooms where people can stay throughout the year. A bird's eye view of the beautiful city can be obtained from the Sankaracharya Hill; but, this cannot be a substitute for the thrilling stroll at close quarters in the lovely gardens. Five miles from the city is the Chasma Shahi—a garden of luscious fruit trees. The most lovely lake in Kashmir—the Dal Lake—itsself contains floating gardens. On its banks are the beautiful Mughal gardens raised by Jehangir—Nishat Bagh and the Salimar

Bagh. Water supply to Srinagar comes from the pretty Harwan Lake. Twelve miles from the city is the lovely, circular Manas-lal Lake.

The second city in the state is Islamabad (or Anantnag, as the Hindus call it). It is noted for its wool embroidery and carved wood. Near by are the ruins of the Mart-and temple—a temple of the Sun-god—built by Muktapida or Lalitaditya (c. 724 - 60 A.D.) Sixteen miles from Anantnag is Verinag, associated with the Mughals and containing the spring which is the source of the Jhelum. Near Anantnag is another lovely garden arranged in three terraces, water for each being supplied by three separate waterfalls.

About 21 miles to the west of Srinagar is the highland of Gulmarg famed for its delightful climate. The other important cities are Jammu, the winter capital, situated in a semi-mountainous area, and Poonch, in another lovely spot in the outer hills. Kashmir is also a sportsman's paradise. Bears and mountain deer are plentiful in the valleys, and the streams have the finest trout in India.

The tribulations undergone by the land have a place in the lurid annals of history. After forming a part of the Mauryan and Kushan empires, the country came under a native dynasty in the seventh century A. D. This Karkotaka dynasty even made

a bid for supremacy over North India in the 8th century. Under the Utpala dynasty, disorder spread because many kings were oppressive and unpopular. One of these, Gopalavarman, was a child. His mother who was the regent, openly carried on love intrigues with her minister. A later king, Urmattavanti, slew his father Partha, and came to the throne. Kalhana, historian of Kashmir, records that his chief amusement was cutting open the foetus of pregnant women. Another queen, Didda, was openly immoral. Harsha (1089-1101) not only imposed heavy taxes, but plundered even the temples. At last a Muslim adventurer, Shah Mir, destroyed the Hindu dynasty and seized the throne in 1337. He forcibly married the widow of his predecessor (she seems to have been earlier the widow of the latter's predecessor). Under a later king, Sikandar, many temples were destroyed, and many Hindus were forcibly converted. Thus, Islam became the dominant faith of the people. Finally, in 1586, Akbar annexed the state to the Mughal Empire. The coun-

try was the delightful haunt of the Mughal sovereigns. Ahmad Shah Abdali, chief of Afganistan, conquered the land in 1756. It was overrun by the Sikhs in 1819. The Sikh ruler, Ranjit Singh, entrusted the region of Jammu to one of his feudatories, Gulab Singh. After the Sikhs were defeated by the British, Lord Hardinge sold Kashmir to Gulab Singh, and the state also came under British protection.

The present ruler, Sir Hari Singh, succeeded to his throne in 1925. As in all Indian states, the problem was to modify the autocracy of the ruler to suit the modern surge of democracy. The problem is complicated here by the fact that the majority of the population is Muslim, while the dynasty of rulers is Hindu. The Maharajah has now voluntarily surrendered power to the most popular leader of Kashmir - Sheikh Abdullah.

The history of Kashmir during the last few months is too well known to require recapitulation here. Let us hope that it will soon enjoy peace and plenty.

TRAINING IN BASIC EDUCATION

By Sri R. Srinivasa Iyengar, B.A., L.T., Headmaster, Sarvajana High School, Peelamedu

The Madras Government have arranged training courses in basic education for teachers in certain belt areas, and for the future staff of training schools. They have now decided to start ten new basic education training centres during the ensuing academic year, and have provided in the budget ten lakhs of rupees for the training schools, and their accompaniments of hostel, model school, and teachers' quarters. The sincerity of the Madras Government is to be commended. The Tamil Nad Political Conference held in Coimbatore passed a resolution requesting the starting of a basic education training school in each district; but the problem of universal education did not engage their attention.

Mr. R. Suryanaraya Rao interpellated in the Madras Legislative Council, regarding the relative merits of Wardha and the Madras Education Department's schemes and Rajaji's attitude to both. Sri T. S. Avanasilingam Chettiar replied that he was surprised to hear Mr. Suryanarayana Rao say that H. E. Mr. C. Rajagopalachariar, while Premier of Madras in 1938, had contended that the system of elementary education in the province was equal to or about the best system and had the best aspects of education also. He added, "I do not know where Mr. Rao got the information from, because Mr. C. R. is one of the greatest protagonists of basic education himself." It is therefore, necessary to know C. R.'s views.

In presenting the budget of March 1938, Mr. C. R. said: "The general policy in respect of elementary education as outlined in the Press Communique dated the 26th June 1937 is in the main being carried out. The report of the Curriculum Committee appointed in accordance with that policy, which has just been received and is under the consideration of the Government seems to make recommendations to some extent on the same lines as the reorganisation of elementary education contemplated in the Wardha scheme. But whether the proposals of the Wardha scheme taken as a whole will reduce or increase Provincial expenditure on education it is not possible as yet to say. The Government have the whole question under their consideration; and meanwhile budget-provision is being made in accordance with existing arrangements." Mr. Rao was not far wrong in interpreting Mr. C. R.'s views on this matter.

Again, in replying to the budget criticisms, Mr. C. R. said "The Wardha scheme would be a cheaper way of giving education in the long run. It does not mean that he will necessarily succeed in making it cheaper at the outset. The transitional stage will be difficult and costly. In the beginning it would be costlier." Again, in the Budget speech of March 1939, Rajaji observed that the Wardha scheme is a simple system of education based on the commonsense point of view of the sound pedagogical principle of learning by doing, and that it is an improved edition of the Dalton plan and the Montessori System. But the Government was not then ready with plans. Though Rajaji appreciated the value of building up the structure of education and culture round an occupation instead of round a printed book, he favoured the principle of education based on more than one craft. Moreover, he unfortunately expressed the view that in view of the financial implications, the introduction of universal elementary education was not a practical proposition at any rate for some years to come."

Now a new problem has presented itself, and a new light has been thrown on the

basic education scheme. Dev Prakash Nayyar's article on "The Intellectual Content of the Takli" in the *Harijan* of the 21st December is avowedly frank and explains how every bit of knowledge under the sun, every subject, viz., algebra, geometry, physics, chemistry, geography, economics, sociology, physiology, psychology, may even the highest education in any subject can be traced to the magic potentialities of the *takli*—traced to the iron rod, the brass disc, and cotton. Again, he has reiterated his conviction in an article on "Danger Signals" in the *Harijan* of the 25th January, and attributes ignorance and prejudice to the "so-called man of education" who is unable to see eye to eye with him. He concludes, "It shows the colossal ignorance which prevails about the richest gift 'Nayee Talim' has given the country. Books containing instructions in the manner suggested in my article in question should be written out in full. Things will have to be made fool-proof, it seems, before we can carry the country with us." Mahatmaji commenting on Nayyar's first article, wrote in the *Harijan* of January 11th, that education does not reside in the *takli*, but that it resides in the educationist who, having tested the possibilities of the *takli*, is entitled to make his claim. So then it seems to me clear that education through craft is still an experiment, has not been fully explored even in the highest research institute for basic education in Wardha, and that education through craft can be conceived and worked out by the genius and application of the individual teacher who has faith in the ideology of basic education. The time has not come to start training schools all over the province to impart training in education through craft. The Madras Government would be well-advised to provide for training in the craft in the existing training schools, instil faith in the ideology of basic education so that the trained teachers may carry on the experiment of learning through craft in their institutions after training, and adopt the principle of "education-cum-craft" instead of education through craft. The existing trained teachers may also be directed to qualify themselves for

prescribed standards in the crafts in question, study the literature on the basic education and attend some discourses on the ideology of basic education. It is unfair to the children of the country who should be educated on proper lines for us to assume that education through craft has passed beyond the stage of experiment, is an accomplished fact, and could be pursued in the training schools to be started. One or two research institutions might be organised, and that, too, to achieve success, could not be attempted in Government Training Schools. Aided institutions are more fitted to conduct research in investigations of this kind; and they ought to be helped by the Government. The opening of basic training schools should not retard the enforcement of universal free and compulsory education. The time of the nation and the funds of the tax-payer should be saved; and universal elementary education should be

speeded up. Universal basic education can never be inaugurated till an educational loan of a few crores is raised, in the hope that a part of the amount might be realised after some years of the introduction of basic education. It may also be noted that Gandhiji, in defining the fundamentals of basic education in the *Harijan* of November 2, 1947, does not say that education should be imparted through craft, but is satisfied that 'the hands of pupils will be skilfully working at some industry for some period during the day.' Hence an attitude of realism to basic education and a compelling sense of duty by the children of the land who should without any further delay be provided the basic elementary education of eight years duration are the desideratum today. As Gandhiji suggested in respect of starting new universities, "judicious delay" is necessary and advisable in the starting of training schools for basic education.

THE WORKERS' EDUCATIONAL ASSOCIATION

By : Earnest Green

Two movements which gave the Workers' Educational Association, founded in Britain in 1903, its early impetus were the Co-operative and Trade Union Movements. The growth of the Co-operative Movement and the Trade Union Movement in the latter part of the 19th century convinced the more intelligent leaders that they needed the kind of educational facilities which would enable them to fulfil the new tasks which they had undertaken, and a background of knowledge which would help them to face with greater confidence their growing social responsibilities.

Their first appeal was to Britain's Universities. Here was a store-house of knowledge and a cultural heritage to which the worker had been denied access. If the worker could not go to the University, could not the University come to him?

Oxford, Cambridge and later London Universities responded to the appeal, and

from 1869 a movement known as the University Extension movement commenced, the object of which was to carry the influence and culture of the University far beyond its own walls. Lectures were intended to be scholarly but popular. Unfortunately, they were in the main far too academic for the backwardly educated worker and while many of the more intelligent artisans owed a great deal to this movement, the ultimate development was a lecture service attracting mainly middle-class people who had received better educational opportunities.

EQUAL PARTNERS

Nevertheless, it was from this experiment that the workers eventually solved their problem. They recognised that the Universities could meet their needs if they could be made to understand what those needs were. They could not be met by the Universities imposing ideas and lecturers upon the

workers, but they could be met if the workers themselves were treated as equal partners and through their own representatives co-operated with the Universities in making known the wishes of the workers.

That, today, is the foundation of the most important adult education work in Britain with Joint Committees consisting of equal representatives of the University and the Workers' Educational Association. Each side has its own Secretary and the two act as Joint Secretaries to the Committee. It was called by the founder of the W.E.A. (Dr. A. Mansbridge) "the bridge between Labour and Learning."

The Universities were to gain a great deal, by taking advantage of the wide experience of people in constant contact with working-class life, and the workers were to profit from the knowledge and culture of the University. That is actually what has happened.

The workers and the University lecturers have educated each other. The workers wanted lecturers of their own choice—that is a fundamental principle. They wanted the type of lecturer who would stand up to discussion and they wanted him to have a personal knowledge of the class and every member of it. The classes were to be small Tutorial Classes of not more than 24 students—and they were to be organised on a three-year basis, every student undertaking to pledge himself to the full course. In the year before World War II there were over 1,000 Tutorial Classes and preparatory Tutorial Classes with 14,384 students. At the end of the 1947 Session there were 1,456 classes with 23,056 students.

AIM AND PURPOSE.

That then is the basis on which the W. E. A. was founded. Its main purpose is to assist its students to educate themselves for social responsibility and to provide them with a background of knowledge which will make them more active and effective in the organisations of which they are members. Thus W. E. A. does not concern itself with professional or technical training. Education for a living is important but it is not

the job of a voluntary movement. The task of the W. E. A. is to teach men and women how to live a full life and give them the essential background for making their contribution to social progress.

The W. E. A. is not a vehicle for propaganda. On the contrary, it is both non-party in politics and non-sectarian in religion. But it is an instrument for open enquiry and free discussion. Its claim is that controversial issues must be and should be faced, but they should be faced objectively. In short, the W. E. A. does not exist to teach its students what to think but how to think and how to form independent judgments. It claims that the strength of one's convictions does not lie in the volubility with which they are proclaimed, but in the valid reasons which can be advanced for holding them.

After securing University co-operation, the W. E. A. had to face the financial problems involved and here its claim was directed to the Ministry of Education and the Local Education Authorities. It convinced both the Ministry and the Local Education Authorities that the education of the adult was an essential contribution to an effective democracy and that while the adult may be justifiably suspicious of education in controversial subjects directly provided by the state, the Universities with their tradition of freedom, and a voluntary movement like the W. E. A. controlled by the students themselves could provide the facilities, if the State and the L. E. As. were willing to recognise the teaching costs while allowing complete freedom of teaching and discussion.

TRIPARTITE CO-OPERATION

This principle was accepted and led to the unique tripartite co-operation which exists between the Ministry of Education, the Universities and the W. E. A.—the Ministry meeting three-quarters of the cost of teaching and the L. E. As. paying the difference. The W. E. A. is a federation of 2,787 affiliated bodies and individual members and raises most of its finance for administration and organisation from these sources.

Apart from its co-operation with the Universities, the W. E. A. itself organises and provides classes which are recognised by the Ministry of Education. In the last session the classes organised and provided by the W. E. A., as distinct from University Tutorial Classes numbered nearly 4,000 and the total number of students in all types of classes over 100,000.

W. E. A. Classes are intended to be introductory courses to the more advanced Tutorial Classes. They may consist of courses ranging from 12 meetings to one-year classes of 24 meetings.

As might be expected, student interest centres round subjects which are closely related to their political, economic or cultural contacts and to the national or world events which are most urgent at the time they join a class. Thus international problems—European history and American history—have been most popular recently as studies of wider aspect, while social security and reconstruction have covered the narrower field.

WIDE RANGE

A summary of the range of interests, with the percentage of attraction during last session was: Sociological, 63.2 per cent.; Literature and appreciation of Music and Drama, 27.78 per cent.; General Sciences, 6.94 per cent.; Miscellaneous interests accounting for the balance.

The range of activities is not confined to provision of classes. Thousands of students attend one-day and week-end schools organised by W. E. A. Districts and Branches. 12 to 14 Summer Schools lasting from two to six weeks are arranged each year. There are over 903 Branches of the W. E. A. These are the organising units in every centre where they exist. They arrange the classes, providing a programme of public lectures, educational exhibitions and conferences to stimulate public opinion to the need for education.

The W. E. A. does not confine its interest to the education of the adult but has been working for over 40 years for a programme

of general educational reform for full equality of educational opportunity. Two years before the passing of the Education Act of 1944 the W. E. A. organised hundreds of conferences and public meetings and sent deputations to the Minister of Education to advocate its plan for educational reconstruction, much of which is now embodied in the new Education Act.

EDUCATION IN THE FORCES

Adult Education in H. M. Forces is now an important function in general service training. Much of the credit for this is due to the W. E. A. which took the initiative in establishing the machinery by means of which education in the Forces was provided during World War II. The W. E. A. also organised the original scheme for postal study courses in H. M. Forces which is now an established feature of Service education. Thousands of correspondence courses are now provided every year, some of them through Ruskin College, Oxford, which is associated with the W. E. A. In this case the interests of men and women in the Forces follow the same trend of other W. E. A. work.

Before World War II the W. E. A. was developing close co-operation with other countries and organising joint Summer Schools in Sweden, Denmark, Norway and Switzerland. Even during the war it organised, in 1944, an Anglo-Czech Summer School in Wales. This work has very much extended and during 1947 the following Summer Schools have been organised:

Anglo-Scandinavian	-	Pulborough, Sussex.
Anglo-Swiss	-	I. L. O., Geneva.
Anglo-French	-	Serves.
Anglo-Czechoslovak	-	Jevany, Prague.
Anglo-Austrian	-	Surbiton, Surrey.
Anglo-Hungarian	-	London.

INTERNATIONAL W. E. A.

In these schools British W. E. A. students have studied and discussed vital problems of common interest with W. E. A. students from the other countries mentioned and to encourage this development, the W. E. A. has formed an International W. E. A. on

which is represented at present Denmark, Sweden, Norway, Finland, Holland, Belgium, France, Czechoslovakia, Poland and Britain, with observers from Austria, Germany and Hungary.

No veto is necessary in this organisation. It is a united nations organisation, bringing

together organisations who have mutual interests and recognising that the essential need in these critical years is the education of the adult, for there is little hope for the next generation unless the present generation can be inspired with a greater sense of social responsibility.

THE PSYCHOLOGY AND PHILOSOPHY OF STRIKES

By : Sri D. Purushotham Naidu, Chittoor.

Mob psychology and pupil psychology seek also paternal affiliations and under certain circumstances are predisposing factors for strikes. They should be considered as releases from the pressure of ideas and ideologies or steam from the seething cauldron of emotion, an outlet for which may be necessary. In brutal nakedness, particularly in the case of workers, they are the outcome of discontent and despair, the twin offspring of hunger and penury.

If you have a class of workers, working hard and sweating for the sake of capitalists and profiteers, they under stress of modern ideas, develop a complex, a group complex altogether different from their individual way of thinking. Left to themselves, they think differently, but in a group, they think alike. The "why should we work for others" attitude comes up. The instinct to rebel, ordinarily pronounced and persistent in children, becomes strong in adults' minds in peculiar circumstances.

One unfortunate sequel to every strike is violence in some form or other. It is a sure accompaniment. It complicates the issue, confounds the situation and creates a disorder, nay almost a disaster!

Without any violence a strike is almost a lovable thing. With it, it is the most loathsome thing. Without it, it sometimes loses its charm also. With much of it, it assumes a hideous aspect. The hideousness becomes all the more so, the larger the

numbers, and the longer, the duration of the strike. It is then that demoralisation sets in. It is this that is more obnoxious than anything else.

Of the several instincts of children, the instinct to rebel and the instinct to imitate can be singled out. This became manifest during the latter day struggle of the Congress for freedom. While teachers and schools stood for authority, the Congress stood for freedom: while foreign domination was opposed by the Congress, the teachers' authority was opposed by the students. For a while the Congress and the students ignored the discipline aspect behind authority. The Congress struggle was all right as it was for freedom from foreign rule, but the students' efforts are amounted to opposition to discipline in any form. The Congress has achieved freedom, but have the students achieved freedom? So from this point of view, the students are not satisfied. If they continue their fight, it will be necessary to oppose discipline in any form. The Congress party itself cannot countenance it. No sane person can tolerate it. All the while, we have proceeded on the assumption that students have grievances while as a matter of fact they have none. The ultimate result is that the exploitation of the instincts of rebellion and imitation has brought the students to a blind alley or an impasse.

Striking is generally obnoxious and demoralizing, but recently as adopted by the N. G. O's. it has made us reflective some-

what. As a weapon in the hand of the dispirited, the desperate, the defenceless, it has been the least disturbing, the least harmful, and for that reason, the most successful from the point of view of real discipline, as self-discipline is. Most sub-

missively, they got into the striking mood and with equal submissiveness—they got out of it, and if their demands too be met in the same spirit, the experiment should be considered unusually and uncommonly decent as far as it goes.

RELIGIOUS INSTRUCTION IN SCHOOLS AND COLLEGES

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

THERE are three kinds of human nature, that which is born good, that which is susceptible of wholesome influences, and thirdly, that which is proof against all such influences. (I am talking here after the fashion of a common observer of humanity and do not at all enter into the philosophy of the subject). The present system of education, secular and one-sided as it is, largely raises the moral tone of the first two natures, leaving alone the third which, unhappily for us, predominates over the other two. Again this secular kind of education tends to tell upon the moral nature only in the case of those that avail themselves of it in full, while those who stop short with the Lower Secondary, the Matriculation and the Intermediate Examinations are beyond its influence and are swayed more or less by their inborn tendencies as well as by those of the people with whom they are nearly or remotely connected. That higher light and inspiration which one can derive from a peep into a truly great literature is denied altogether to the half-educated and they remain to the end of their lives deficient in the cardinal virtues of man unless other extraneous influences tend to make them better. Partial education on the lines now adopted is ruinous in more ways than one: the man that has had it, feels elated, lords it over his fellowmen and uses his half knowledge, if it can be called knowledge at all, as an instrument of cruelty and tyranny against them. I may also add that there are some University men who under the cloak of their University

education, pose as leaders of men and insinuating themselves into the goodwill of the people do more harm than good to the public, while by the qualities of their heart they are in truth least fitted for that self-imposed function.

What is the remedy? A direct and well-devised system of moral education cannot, I believe, fail to equip the ordinary kind of University man with that amount of wholesome learning which would make his culture decent and beneficial and those at the lower rungs of the educational ladder with as much knowledge of higher things as would, giving them a fair start in life, enable them to understand their proper place in society and guiding them in their daily life, make them pleasant to others as well as to themselves.

What is the sort of moral education that can compass this end? The moral truths which it is necessary for man to bear in mind in his daily dealings are not many and can be learnt in a day. It must be within the experience of some of us to have come across people who err with moral truths in their lips oftener than those who err without them. What is the reason? Is the possession of wealth enough to warrant our supposition that it will be used at all, and, if used, righteously used? Possession of knowledge alone can by no means safeguard a man from improper conduct. What is wanted is not only a well-trained intellect but a well-attuned heart. Any kind of attainment is a work of time and can never

be achieved in haste. The acquisition of intellectual wealth, the sorting of the various kinds of it and the placing of each in its proper place in the mind, so as to be ready to be drawn upon when occasions arise, require long and arduous labour. The acquisition of moral wealth likewise consists not merely in the getting up by heart of a number of moral maxims culled from this book and that, but making them sink in the heart and form an organic part of one moral frame; so that every dealing may give abundant proof of moral grit. A truly educated man is he whose inner nature is pervaded through and through by virtue, goodness and wisdom. For the development of a moral nature like this, one should live completely in an atmosphere of goodness and purity.

Our society, as it is at present constituted, cannot boast of any such sanctified atmosphere. Our mothers and sisters at home are not overburdened with any healthy culture. And whatever higher and nobler impulses are working in them and whatever instincts of purity and goodness are manifested by them, and they are a great many indeed, are, I venture to think, not so much the result of any direct and positive culture afforded to them, but inherited tendencies, powerfully reminding us of that Indian civilization of bygone times when women were the paragons of virtue and excellence. Our brothers and fathers at home, unless they are educated, and education is not so widespread as to touch all, are not very much better than the women. The present is a period when the ancient ideas of religion and morality are relaxing their hold upon men's minds and the newer ones derived from Western education have taken no sort of hold. It can be thought no presumption on my part to say that it will be very long before these latter, foreign as they are, can get assimilated into our nature. It is with men and women of this stamp that our young friends in the most impressionable part of their lives have to live most of the days. The time they actually spend at school and college is extremely limited, being not more than five or six hours a day during the five days of each of the twenty-six weeks in the year

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set apart for school education. Hostel life which is so much talked of now as being of great social and moral value is yet to form a part of the education system. In the school itself there are teachers of varying degrees of learning, culture and piety; and if there is no provision at school for the direct teaching of morality and if all ethical influence has to come only through the personal character of the teacher and the literature books in use, and they are, I am afraid, neither many nor always of the best kind, how can the character of our pupils develop? Are not their opportunities to cultivate character limited? These are times when we worship the brains and not the heart so much, when we confound knowledge with learning and virtue, when we set great store by the acquisitions or gifts of the intellect. If there are men of sterling worth among us, it is hard to make out what part of it they owe to their inborn tendencies, what part to their teachers and books, and whether their home training was conducive to their moral growth and how far. In circumstances like these, is it not desirable and even necessary to arrange for a little direct teaching of morality in the school, so as to strengthen the influence of the teacher in the formation of the character of his pupils?

What is the kind of moral teaching that should be adopted? It is by no means easy to teach with any degree of success abstract morality divorced altogether from religion even in a general sense. It is necessary therefore that an elementary idea of our religion should be given to boys to advance the cause of morality, and the best way to do it is to get some advanced student of religion to deliver in the mother tongue or English four or five lectures on religion in a year, two in the first session and two or three in the second session. The subject of each lecture must be the contents of some important religious book, some fundamental doctrine of Hinduism or the life of some great religious or moral teacher, ancient or modern. The choice of the subject and the mode of treatment are to be determined mainly by the mental calibre of those for whom the lecture is intended.

The pupils in the lowest forms of a High School must be made to know the lives of the greatest men and women in the East and West, and the greatest benefactors and benefactresses of the world that flourished in ancient and modern times. In the higher forms must be taught extracts, didactic and narrative, from the two great Hindu epics, the *Ramayana* and the *Mahabharata* or any other suitable religious or moral work. These must be such as would practically illustrate the essential virtues of human life and inspire in the young a longing to practise the same and a reverence for their religion, thus awakening a desire to make a real study of their religion when they grow older.

For college pupils must be devised a course of religious studies divided into four parts for the four college classes. There must be unity and co-ordination in the system of instruction, and it should be based on some approved principle or plan of thought. The book that would readily lend itself for the purpose is the well-known "Bhagavat Gita." To the students may be read out also suitable extracts from the works of great men like Emerson, Bacon, Arnold, Goethe, Carlyle, Ruskin, Tolstoy, Tennyson, Browning etc.

In the High Schools the class teachers themselves should undertake the teaching of the *Puranic* extracts in the original or in translation. It is then alone that the spirit of religion can be made to permeate the study of all subjects of school instruction and the young minds can get attuned to religious study and feeling. The teaching of the *Gita* in the college classes must assuredly be done by a special student of religion, as the standard of instruction in the college is distinctly higher than in the high school and the treatment of the subject has to be in accordance with some recognized plan. It is not possible for college professors to do by way of religious and moral teaching anything more than making incidental references to our religion, so far as it is connected with the subject or subjects of which they are in charge.

This way it is quite possible to multiply the opportunities for our youngsters to

know about our religion and morality, to afford them all possible facilities in their study and to create, so to speak, an atmosphere of piety, goodness and charity in which our young friends may be made to live, move and have their being. If the young men in the school be thus early set to breathe an atmosphere of morality and religion, they will soon learn "to cultivate piety towards God, to exercise benevolence towards others and to be of a humble and pure mind"; and the moral elevation of these will doubtless raise the moral level of their kith and kin. The intense selfishness, egotism and apathy which are so largely in evidence with us now, will vanish like the snow before the sun and our beloved land will ere long be in the enjoyment of increased peace, prosperity and happiness. The kind of literature which the rising generation is recommended to get acquainted with deals, as I have already said, with the best thoughts and actions of the men and women who lived and prospered in recent as well as in ancient times, both in this country and in others. There can be no room to apprehend that study and action so essential to national progress may, after the introduction of religious study, become foreign to the nature of our young men and that there will be one dead level of repose and resignation; but on the other hand, a desire will necessarily spring up and grow in every young man reading the lives of the great to imitate and to achieve.

It may be asked when all this religious teaching can be done and how. In the first three forms it is enough if the teacher assembles his pupils once a fortnight for an hour and a half and speaks to them about some great religious or moral teacher or any great benefactor or philanthropist. In the higher forms the teacher may read out and explain once a fortnight didactic or narrative extracts from the *Ramayana* or the *Mahabharata* or other moral and religious works. In the College classes the professors need only direct and guide their pupils in the study of religion and morality and no direct teaching is required. We have only to create a taste for religious study in the pupils while at school and

college, and in the matter of the study of religion proper, the students must be left to themselves, no specific prompting being either necessary or desirable. But in both High School and College libraries must be provided in plenty books on religion and morality to facilitate the study of religion by the pupils.

A word about the ritualistic side of our religion. The religious practices enjoined in our Sastras are so ancient and elaborate and the subsequent accretions to the same are so many and so varied that it is hardly possible for us at this distance of time to find out what of them were originally prescribed by our great gurus and what were the products of the fertile brains of those who came after them; nor is it easier in these busy days of examinations and office work to regulate our daily lives according to those practices as they have come down to us. Further it may be asked whether it is desirable in the genuine interests of the present and the future generation of men

to revive those *acharams* wrapt, as they are in uncertainty and obscurity. If a healthy religious feeling is awakened in the minds of the youngsters, such of the *acharams* as can fit in readily with the present conditions of society and appeal strongly to popular feeling, influenced as it is by modern science and thought, will surely come back into life, if they are not alive now, and no one need be sorry if the rest are dead. The really good and wholesome ones will never die, I am quite sure. The question of rituals is indeed a hard nut to crack and any one who is so unwary as to tread upon that delicate and dangerous ground will encounter obstacles and rebuffs of no mean kind. When once the fire of sectarianism is kindled, it is by no means easy to put it out. I think it is safer therefore to leave the pupils to their parents and guardians in the matter of religious practices and emphasise only the need for all to begin their daily duties with a short prayer to the Giver of All Good.

EDUCATION OF THE MASSES*

BY MR. K. J. SAIYIDAIN, *Educational Adviser to the Government of Bombay.*

WHAT has happened during the last few months—both the good and the evil—has put an entirely new complexion on the problem of Adult Education and all of us, who are interested in the future well-being of our country, must try to understand the urgent new issues which have crystallized themselves before teachers and educationists. In the recent past we have all been conscious, in a general way, of the importance of Adult Education, we did realize that it was impossible to build a free and progressive state or to improve the economic and social conditions of the people without launching a nation-wide programme of educating the adults and we all chafed and fretted at the failure of Government as well as non-official agencies to do so. But,

during the last few months certain great things have occurred with what seems like the abruptness and the stunning force of an earthquake or a volcanic eruption, which have given a wholly different orientation to our task. And the fools will complain that there had been no previous notice of the catastrophe, as if natural catastrophes were Assembly questions requiring a polite and well regulated previous notice!

This is what has happened in India in recent months. We have, in the first place, achieved our freedom but it is not the result of anything special or spectacular done by us, say, during the current year, but is the culmination of a long political struggle waged for over 60 years, which had gained special momentum since the first

* Extracts from the Inaugural Address at the Fifth All India Adult Educational Conference held at Rewa from the 29th to the 31st of December 1947.

that just as Freedom did not descend upon us unexpectedly one fine morning, like manna from Heaven, this communal frenzy was not a sudden burst up either. It is the result of a long series of contributory causes. For many years, the Press, the platform, political wranglers, the upholders of the self above the community and of the class and the community above the nation, were allowed to play havoc with the happiness of the people and to embitter the relations amongst the various classes and communities living in the country. I am not concerned here with purely political issues or the assessment of responsibility for the crimes that have been committed. To me, as an educationist, the significant fact is that they have been committed and they have produced a pathological situation which has left a deep scar on the spirit of millions of our fellow men and women. They have lost their true perspective and relaxed their grip on those values of peace, charity and humanity on which India, including her citizens of all faiths, have prided themselves and, as a result of this moral tragedy, the entire future of the country has been endangered.

Another factor which has aggravated the situation and which must be duly considered by our educationists as well as statesman is the repercussion of history's most bloody and inhuman war on the people of the world, including our own. We cannot possibly dodge the nemesis of our misdeeds and, sooner or later, our sins must come home to roost. A world that allows itself to drift into such a war, that utilizes the greatest ingenuity of the human mind to devise new forms of torturous death and destruction for soldiers and civilians alike, that spends billions on propaganda to instil the belief that mass homicide is the highest manifestation of patriotism and national service, that exalts violence into a creed and justifies the Atom Bomb—a world guilty of all these follies and crimes does not recover normalcy as soon as actual fighting is over. The millions of people who have taken part in war, directly or indirectly, who have experienced and perpetrated bombing and inflicted tortures on human beings as a

normal part of their duty, are naturally apt to value life, their own and others'—rather lightly. After all that they have gone through, we cannot very well expect them to show due respect for civil law and order or to react properly to suffering and sorrow inflicted on their fellow men and women. They are, on the other hand, apt to turn violent at any provocation even in peace time. This is no doubt a world problem, as complacent warmongers are now realizing to their cost, but it is also a difficult problem for us in India. In planning our Adult Education, we must pay special attention to two large and new groups in our population refugees who have gone through frightful sufferings and have become soured and embittered in consequence and ex-soldiers many of whom have lost respect for life and its more tender values. Any programme, which ignores these large elements of the population and fails to provide specially for their re-education and the healing of their psychological wounds, will remain defective and incomplete.

The most urgent task of Adult Education to-day, therefore, is not teaching people to read and write or to add to their knowledge or even to improve their general efficiency—important as all those objectives are—but to concentrate on their *social and moral re-education*, to rekindle reverence for life which all great religions have taught and to reassert the primacy of those moral and spiritual values which ultimately give meaning to life. It would be dangerous to under-rate the impact of the recent happenings on the minds of the millions of refugees and others who have suffered and inflicted sufferings on their fellowmen. In the vicious cycle of communal excesses, revenge and counter-revenge that has been set up on both sides of the border, only a small minority has been able to retain its balance, sanity and sense of fairness. No nation can survive for long, either physically or morally, if its conscience, its sense of right and wrong, its capacity for impartial judgment become atrophied. We have therefore, to rebuild the shattered moral fabric through an intensive campaign of Adult Education and offer our whole-heart-

ted support to all those forces and persons and groups who are fighting for peace, sanity and justice in social and political life.

The above considerations show that if Adult Education was important in 1946, it is literally a matter of life and death in 1947. But it is Adult Education, interpreted in the broader, more comprehensive sense which includes political and civic as well as moral education. When we think of the tremendous problems created by the war and its aftermath, by our political freedom and by the division of the country, how pitifully inadequate seems to be the kind of Adult Education that we have been planning and providing in our centres! What will it avail our people even if all of them are able to read and write and manipulate the four simple rules skilfully? It will only provide so much more gullible, and credulous material for the demagogues of the press and the platform! There will be no necessary elevation of standards or improvement of taste or enrichment of life; there will be no depending on sympathy or understanding or social conscience. We must, therefore, learn to approach the problem from an entirely different and revolutionary angle and say to ourselves: "We are out to *enrich* the life of our people in all possible ways; we have to improve their standards of living and efficiency; we have to contribute to the development of their appreciation, their critical faculties and their social sense that they may distinguish between the superior and the inferior in the realm of art, the true and false in the realm of knowledge and the good and bad in the realm of conduct". What is important for us to remember is that this raising of the material and cultural level, this admittance into the domain of the 'good life' is not possible through the drab, dreary and often literally dark "adult centres" in which tired ill qualified and ill paid (or unpaid) workers labour to teach the mysteries of the alphabet to reluctant adults brought there under duress! No, if the adult education movement is to play its part in the renaissance of national life, these centres must become dynamic *social* centres, focussing the actual and potential cultural resources of the local community, making the members actively

interested in their own improvement and providing an environment and an atmosphere in which that interest can be joyfully translated into cooperative and growing activity.

Can you think of any community of persons, however ignorant and oppressed by the burden of making a living, which will reject persistently all attempts made to bring a little light and joy and good fellowship into their life? Would they not welcome the chance to sit and smoke together in the evenings, to sing songs, to stage little plays and to hear stories, folk tales, bhajans and religious poetry? Why not then make a start in that way and provide, to begin with, just a pleasant meeting ground for villagers where they can gradually learn to contribute to their own amusement and relaxation? With this beginning, is it at all unlikely that some of those who assemble there may like to talk about their common problems and discuss

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world war. Momentous happenings in the international field did undoubtedly accelerate and facilitate the process—rather like softening the outer crust of a volcano. But, essentially, we have won our freedom, not suddenly and unexpectedly, but as a result of the operation of political and human forces working over a long period of time. This freedom, however, finds us unprepared, morally and mentally, to shoulder the great new responsibilities which it has brought in its train. We did gain a deal of political education through our political activities, but it was primarily a training in the technique of fighting even though the fight was mainly non-violent. But this transfer of power to the Indian people, this challenge to construct what is good and socially desirable instead of merely criticizing what was bad and reactionary and repressive, this exacting chance to build a new social order based on democracy and social justice—all this brings up new needs and problems and calls for new qualities and attitudes. If this great and ancient country, which is, at the same time, a state newly born into freedom, is to survive remember that inexorable Time awaits no one's pleasure or convenience. We must adopt bold and quick and radical policies to create the proper intellectual and emotional atmosphere and cultivate the right social and moral responses. Education is, no doubt, a powerful telic force for reshaping the ideas of people but, if we rely only on the normal processes of formal education imparted to children and young men and women in schools and colleges—and this education is really effective and well directed—it will take a very long time, at least one whole generation, before any appreciable results can be achieved.

What are we then to do? Obviously this offers a great and glorious opportunity to Adult Education—conceived in its broadest and most generous sense to contribute to the formation of national ideology and character. Speaking personally I confess that, while I have always had a fairly clear idea of the significance of Adult Education in national life, its urgency and the poignant immediacy of its need had never come home to me with such irresistible force as

it has come during the last few months. While formerly it appeared to be both desirable and necessary and one knew that we could not make much headway in any direction without raising considerably the cultural and intellectual level of the 'masses'—if I may use that word respectfully and in its literal sense—to-day I feel, and I hope it is your feeling too, that it is a matter of life and death and that it can be ignored or postponed only at grave peril. If we are to build a workable democratic order, in which the will of the majority is to prevail, is it not necessary to ensure that that will is intelligent, enlightened and inspired by benevolent, rather than malevolent, motives and purposes? An uneducated democracy, swayed by random gusts of fanaticism and prejudice and invitingly responsive to the machinations of self-seeking demagogues, can be even a greater menace to peace, security and happiness than any other form of Government. To say so is not to decry democracy, but to safeguard it against the possible corruption of its moral and intellectual content. The primary concern of the educationists of democracy should be to strengthen its intellectual and moral defences against two serious dangers—the uncritical and credulous acceptance of propaganda as truth and the breakdown of the sense of social solidarity which results in a selfish clash of interests and the generation of a suicidal conflict between different communal, sectarian and geographical groups.

One of the primary objects of social and civic education should be to strengthen the critical sense of the people so that they might distinguish between self-seekers and true social servants, between incitement to fanaticism, which finds an easy access to our lower nature, and appeals to decency and truth which challenge our higher nature and put it on its mettle. This has become one of the major problems of Adult Education to-day because the new and powerful media of mass communication threaten to swamp all independence of thought and judgment and make it possible for strong and influential vested interests to produce set patterns of thought and conduct in hundreds of millions of human beings.

In fact, every new skill and device that education and science place at our disposal is attended with its own specific dangers. Adult Education aims at teaching people to read *i.e.*, to translate certain written symbols into sounds and their meanings. But as soon as a person is equipped with this power, he finds himself way-laid by news-papers and periodicals many of which are concerned less with the propagation of truth and good fellowship than with purveying hatred and untruth. He gains an entry into the world of books but not necessarily into the kingdom of the mind and may spend a good deal of his leisure—as a large majority of literate, book reading persons actually do—in reading artistically and intellectually third-rate stuff. Science has given us the Radio, the film and the talkies which, between them, are pouring an unending avalanche of auditory and visual impressions on millions of persons all over the world on an unprecedented scale. Speeches, songs, stories, dramas, comics, informational features, come crowding on us all the time. Yet how small is the percentage of items which can really deepen our sympathy and understanding, or exalt our emotions or improve our artistic tastes and standards! Most of them are out merely to amuse people at their lowest level so as to make quick and easy and, to my mind, tainted money for the producers. And, against this formidable array of forces, we have nothing at our disposal but the neglected, half-starved, ill-appreciated agency of Education, a David pitted against so many seeming Goliaths!

Yet there is no reason why education, broadly conceived and generously planned, should not be able to train people to think for themselves, to shift truth from falsehood, to withstand the pressure of propaganda, whether commercial or political, and to realize that the integrity of human relationships is too sacred and too important to be broken at the behest of any mischief monger, however powerful. This can be done through our schools and our adults centres, only we have not even started thinking about it seriously! There is no reason, again, why with a well-meaning and progressive National Government at the helm

of affairs, these dread Goliaths should not be made to do the work of David, why (in other words) the School, the Radio, the Cinema, the Theatre and the Press should not be regarded as integral parts of a single educational and cultural pattern, all aiming (from their special standpoints) to enrich the life of the people and improve their artistic, intellectual, social and moral standards. This does *not* call for regimentation or denial of freedom or the assumption of totalitarian powers, but it *does* call for vision and imagination and a lively awareness of the issues involved and their dynamic interconnection with one another. Unless we appreciate the underlying unity of objectives that should inspire them all and understand how they react on the minds and emotions, we shall continue to watch helplessly the foolish and wasteful process of the good done by one agency being undone by others! We cannot provide any effective education for millions of our people or bring about any great and abiding changes in their intellectual and emotional attitudes unless all the influences pouring in upon them are intelligently harmonized and coordinated.

I have so far dealt with only one aspect of the great change which has come upon us in recent months, the attainment of freedom and some of its implications for Adult Education. If that were all, the picture would be one only of optimism and hope, a great and ancient people coming into their own after a hundred and fifty years of political subjection with the future lying invitingly open before them, to mould nearer to their heart's desire. But that is not all. This dawn of freedom has been marred by a tragic orgy of murder and loot and destruction, by disgraceful acts of inhumanity in which members of all communities have joined to their eternal shame. It is the duty of all honest patriots and all intelligent educationists to ponder over the causes which have brought about this alarming state of affairs and to strive with all their power and resources to ensure that this wave of madness is not allowed to jeopardize the precious fruits of our freedom. Now, if we try to analyse the situation critically and dispassionately we shall find

their common needs and difficulties? This would provide an excellent starting point for the formation of "discussion groups" and arranging what may eventually become 'courses' of talks and lectures on subjects of general interest and usefulness to the members. If the educational worker in charge of the centre has the gift of leadership and some understanding of adult psychology he may be able, gradually, to make it into a living forum for the expression and exchange of ideas, for reading and discussing newspapers critically, for broadening their interest in current affairs. While the start may be modest in scope and the centre of interest may be immediate local problems, it is bound to flow over into affairs concerned with the district, the province, the country and even the whole world, thus becoming a school for citizenship. By undertaking common projects for common welfare, they will learn the lesson of cooperation and social give-and-take through practical experience and thus receive training in the qualities needed for the successful functioning of democracy. By quickening their interest in folk art and music and other forms of creative self expression, not only will their lives be enriched and their appreciation deepened, but it may even be possible to save them from falling helpless victims to the purveyors of inferior, commercialized art and music. We can also utilize at this stage, partly to win and retain their interest and partly to broaden their mental horizon, the various visual and auditory aids which science has placed at our disposal—pictures, charts, diagrams, films, radio, etc.—to which I have already made a reference. I am convinced that, if they are all mobilized in a rational and coordinated manner, they can exercise a most powerful formative influence on the minds of the public.

Thus if Adult Education is broadened to mean social education, the education of the whole personality in all its manifold ramifications—as is the accepted connotation in all progressive countries—it can make a vital contribution to the salvation of the country

and its bewildered people. But it is obviously a responsibility which neither the Education Department nor the Government machinery as a whole can take on by itself. There is so much work to be done and it is of such varied kinds that there is scope for everyone who cares to join the cavalcade of service—students, teachers, men of leisure, political workers, writers, labourers, crafts-men, professional men, every body. But they—or rather the best of them—will join, if there is inspired guidance and direction at the top, which will make them feel that they are participating in a great national crusade. It is only on a wave of genuine enthusiasm and idealism that great causes can be achieved; an apologetic, petty-minded approach is not conducive to success in a big way. A great deal will, therefore, depend on how the great leaders of our national life tackle this problem and I can only hope and pray that they may be gifted with vision and imagination.

In conclusion, I should like to offer on behalf of this conference and on my personal behalf our sincerest tribute of admiration and affection to the greatest worker in the cause of Adult Education in this country and, for that matter in the world today, Mahatma Gandhi.* With a magnificent courage and singleness of purpose, undaunted by the storm of fanaticism and hatred which whirls around him furiously, his voice has been calling the straying multitude back to the path of honour and rectitude and love. Where men of lesser calibre have been swept away by mass hysteria, he has stood firm and courted abuse and unpopularity and misunderstanding by speaking the truth, when it would be so easy, not for him but for a different man, to win applause by swimming with the popular current of violence and hate. Gandhiji's latest post-prayer talks, couched in language which disdains the aid of rhetoric—and even of meticulous grammar! will go down into history, like the Sermon on the Mount, both because of their moral grandeur and uncompromising integrity and because, in spite of their high moral level, they show a pro-

found grasp of psychology in applying great ethical principles to practical everyday matters. From the educational point of view, what Gandhiji has done during the last few months outweighs all the manifold achievements of his entire life, unique as it has been in its fulfilment. For he had the insight to see not only the beam in the other's eye (which any half blind fool can do!) but that in his own people's eye also (which only the true seer with a vision can do) and he has been struggling valiantly to keep back a whole nation, comprising of hundreds of millions of human beings, from

sliding back into a moral death trap. I cannot describe his position better than in the haunting and picturesque words of the great poet, Iqbal:

"Fast and furious blows the storm,
But calmly lights his lamp
The man of God, whom He has given
The qualities and attributes of a King!"

Adult Education workers can do nothing better or more useful than strengthening Gandhiji's hands in this great crusade on whose successful issue depends our moral survival as a nation.

ON LANGUAGE AND ITS GROWTH

By PROFESSOR WILLIAM EDWARD HOOKENS, M.A., *Jubbulpore.*

(WE have great pleasure in introducing to our readers Professor Hookens who has sent us some illuminating reflections on the points raised by Mrs. S. Pramila in her article, "The Vagaries of the English Language" which appeared in our issue for December 1947. In the course of a covering letter, Professor Hookens explains the scope and purpose of his reply, and we take the liberty of reproducing extracts therefrom.

"My answer is by no means comprehensive" he writes, "and it is not meant to be, because I believe that Mrs. Pramila knows what idioms are and sees their peculiar use in different languages.

I honestly have no time to devote time to the subject and to show how the vagaries of language differ with different languages. E.G. Are there not in Latin and Greek the vagaries of declension and conjugation and irregular verbs? There was a time when boys and girls in India studied Latin or Greek as second languages, but to-day, they have been given up because they serve no practical use! The result is that we are heading for practicalism of a dangerously useful type, and our boys and girls are neither conversant with English nor with their mothertongues. Everywhere, there

is slackness, and to add to all this, there is the craze to abolish the English language because it is the language of the masters.

In my other articles on the subject of language, I have shown how the subject is beginning to gain in prominence in proportion as the language is of the soil. I have shown that the study of English language or its literature by no means implies a slavish attitude in those foreigners who study it, because language, be it English or Hindi, is by no means the monopoly of any one people. Language is language because it fosters good will, and unites people. Imagine if you and I were conversant in no other language but in our own tongues, how difficult it would be for us to communicate our thoughts! Imagine how poor the world would be without the songs of our Nightingale or the delicious notes of the *Gitanjali*!

I have been studying the use of language, because I have to teach English to boys and girls whose mothertongues are not English, and I have to show them that the language of Shakespeare and the romantic poets of the 19th century is by no means foreign to to us Indians, expressing as it does, the expressiveness of head and heart, in moments of happy, carefreeness! The

* This lecture was delivered before Mahatma's tragic assassination.

difficulty of the modern boy and girl in school or at college is not so much the difficulty of the medium of instruction as the difficulty of no training in "Thought Power and Control", and it is a great pity that in a country where the knowledge of "Yoga" has always been sought for by aliens, that we of the soil should be aliens to it, and let a Paul Brunton or an E.M. Forster or a T.S. Eliot play useless tricks with our words and religious rites to the extent of misunderstanding them, or using them to evoke holy feelings of peace and joy without the requisite state of mind.

Fortunately or unfortunately, English is my mother-tongue, yet I don't feel myself divorced from the rich stream of life known as Indian consciousness, and excepting for my language, I don't have many differences to demarcate me from most people whose mother-tongue is one of the many vernacular languages. I think I have said enough to convince you that I am an ardent lover of language because it is the only privilege that we human beings enjoy and which separates us from the brute creation. And, variety being the spice of life, the many languages of the world do create a zest for life and for languages other than our own. In the New India of Tomorrow, we will need many to go out as ambassadors, and they will need to study languages of the country where they intend doing ambassadorial work. Basic English which is coming into vogue will need to be studied in schools and colleges because there are fewer words to know, spell and pronounce, but this small number of words by no means diminishes the difficulty of students because they will have to study idioms, which, according to Mrs. S. Pramila are faulty to a degree.—*Editor.*)

Language flourishes best when it is used to novel effects, and the copyright article by Mrs. S. Pramila on "The Vagaries of the English Language" strikes me as odd, topical though the subject may be. Fowler is a good friend, but too much contact with him can result in relationship that one cannot always call friendly, firstly because English is dubbed in India as the language

of the masters, and secondly, because not all are of the mind of Gandhiji and Nehru and Rajaji that a language is a language and helps communication. All said and done, this language-problem will create a stir till peace and sanity comes back to India, and nationalism is converted into internationalism of the Tagore-Nehru type.

Bernard Shaw in his wiry-alive "Preface" to Prof. Wilson's book "The Miraculous Birth of Language" does show the difficulty that English-speaking people experience in writing and speaking the language, and he is all for reform. I wonder if Mrs. S. Pramila is for a reform in the English language in the direction of the great master of language, or whether it is an idle-hour research in Fowler's Ways of Modern English Ill Usage! Anyway, I don't mean to be disrespectful, and I do admit that English is a strange tongue, unlike Hindi, which is simpler and phonetically more exact. But to say this is to notice the difference that there is in the number of English alphabets and how the 26 letters are made to do the job of 52 or more of the Hindi letters. The complaint of Shaw is that English has too few vowels and that they are overworked, and that there is a great deal of confusion when people pronounce "Baby" so differently although Baby is baby all over the world. But it is not this that is worrying Mrs. S. Pramila. It is the use of idioms. And there is no gain-saying that she is voicing the difficulty of most young students as well as grown-ups. But the difficulty of idiom is the difficulty of usage and each language has its own idioms and in so far as it has its own idioms, there is a sort of purity in the language. Imagine if all and sundry used Hindi or vernacular idioms in English. The difficulty is best overcome by learning the idioms as studiously as one learns poetry or the multiplication tables. In using language, there must be some standard or criterion, and in the absence of any other, Fowler is a useful guide, though there are not wanting examples when even Fowler is not found suitable. For those who honestly see no reasons to follow Fowler, I don't see any

compulsion in their doing so. Bernard Shaw honestly feels and thinks that English is a rotten language and he boldly says it. Instead of Mrs. S. Pramila picking holes in Fowler, I would honestly recommend to her to produce another book on the lines of Fowler, with an introduction by Shaw or one of his satellites.

To-day, a person, be he a speaker or writer, is not one whit interested in what Fowler or Logan Smith says. He is writing to say something and he says it with as much gusto as he can, and is done with expression. When he becomes too particular over words and phrases, he is inclined to trip, and when he trips, there is no knowing what he will trip over. I keep Fowler and a good dictionary beside me, but I am not haunted by their presence, because I am not honestly wanting their help often, and when I do, I am quite appreciative of their guidance. Try as much as he will, even Bernard Shaw cannot bring about reforms in the language, and I don't see the need for reforms along idiomatic lines. Let us continue to read McMordie and Rowe and Webb because it is a pleasure using English idioms in the English way. All said and done, Fowler is supreme, not

because he is Fowler, but because he is English. When there is a conflict in the vernacular language, outsiders from Timbuctoo are not invited to give their opinions, but the opinions are sought from those who know the vernacular and who use it with familiar ease. Thus the use of Fowler is imperative, as is the use of a Dictionary, and there must be some uniformity in language or we will be heading for chaos. Imagine what would happen if all begin to hit upon one another's heads without wanting to discover anything there! Or to play fast and lose. Variations are going on in the language, but not of this type, and when they do, it only shows language in a decadent state. One has only to go through the selections of "Modern Prose and Poetry" to see what changes of a subtle nature are going on in language. These changes are by no means foreign to the tastes of anyone, because these changes are the changes dictated by the times under stress of the moment. Any page of Shaw's writings or James Joyce's or Somerset Maugham's or Dylan Thomas's will show how rich the language can be when it is used to express the expressive needs of head and heart, without the so-called labels of Prose and Poetry.

EDUCATIONAL DRIFTS

By SRI S. TIRUMALACHARYA, M.A., L.T. *Satyamangalam.*

VIEWED as a whole, the trend of opinion in the field of Educational reconstruction seems to be in favour of Educational revolution. Only just the other day while addressing the 14th Session of the Central Advisory Board of Education, on 13-1-43, Pandit Jawaharlal Nehru, the Prime Minister of India, raised a voice of protest against the talks in the conference, favouring the continuance of the present structure of Education and recommending alterations and amendments, of a patchwork nature, as is common in all conferences of the kind.

He has chosen to remark that "The entire basis of Education must be revolutionised" Hence meaningless and mutilating changes in the existing system will serve no useful purpose.

If at all a solid foundation of Educational structure should be laid and if a sound superstructure is to be built, the present edifice should be remodelled on a revolutionary basis. Such a change is sure to be unwelcome to the moderates and conservatives among us, like Maulana Abul Kalam Azad, who choose to be slow, steady and

precautionary. But because of such conservative outlook, a policy of drift in Education is the order of the day. Unless a bold plunge is made, there is no chance to correlate Education to the factors of life. As has been pointed out, the worn out and foreign-copied elements in the field of our Education have much enslaved us. "Our system of Education must not be formed in isolation from our social and economic life of tomorrow." It is pleasing to see that desirably enough, as a preliminary measure and as has been correctly pointed out by the Diwan Mr. Panikkar and by the Maulana, the centre of gravity has shifted from laying too much emphasis on English as a first language. The Regional Language has now become the first language.

As far as Government's direct responsibility to the people is concerned, it has to devise effective methods whereby the entire population gets the benefit of cent per cent literacy. Now that Self-Government has dawned upon us, and now that universal manhood suffrage has become almost a rule, unless all are given the benefit of minimum Education, democracy is sure to degenerate into mobocracy, a taste of which we experience now. While formulating a policy for the same, the following factors should be borne in mind. (1) The entire Education must be through the regional language as a medium. (2) Education up to the 8th Standard, should be free and compulsory. (3) The basic type should be introduced in classes 5 to 8. (4) Denominational and uneconomic schools (as recommended by the Champion scheme) should be closed, without paying need for communal or selfish motives. (5) A minimum study to the end of the 8th Standard should be a necessary qualification for any honorary post like member of Local Boards and Municipalities, Bench Magistrates, Jurors and Assessors, Village Committees and Village

Officers and advisory non-official committees. The time table and syllabus should be so drawn up that the shift system is brought to operation. Every parent should be given the option to send one set of his children to the school during the forenoon and the other set in the afternoon. (7) The three R's, local history, local geography, economic geography and civics in an elaborate scale should be the subjects. (8) Garden waste, poultry keeping, bee keeping, spinning, mat weaving, ink making, button making and similar arts, useful in after life, should be taught. (9) No teacher should be below the Secondary Grade and he should be paid amply. (10) Independent Government Schools at this stage is a waste. Hence mixed schools and mixed teachers may be employed. (11) Stress need not be laid too much on elaborate buildings according to an approved plan. But the need for a large and fenced ground must be stressed. (12) All Elementary Schools should be run by the Government. (13) The proposal to have recourse to conscription for recruiting teachers to tide over the difficulty of getting suitable teachers, must be abandoned since that will become forced labour of questionable practical value. (14) Recruitment to teachers should be on merit and high efficiency and aptitude only. War qualities, communal qualities, and no-other-go types should be ignored. The best brains and highest sincerity alone should come in as factors for selection. (15) The experiment about Adult Education, through the work of Night Schools, has been found to be miserably wanting. Hence great stress and expenditure need not be laid on that aspect. Instead, as is rightly proposed, rural libraries and broadcasting will more than do to serve to educate the adults. Greater concentration on the educational uplift of the young boy and girl need alone be bestowed.

BOOK REVIEWS

INDIA OF MY DREAMS, By MAHATMA GANDHI COMPILED BY R. K. PRABHU, WITH A FOREWORD BY DR. RAJENDRA PRASAD, HIND KITABS LIMITED, BOMBAY, PP. 129. PRICE Rs. 2.

BABU Rajendra Prasad urges in his Foreword that the weapon which has achieved Indian independence has been unique, but the opportunities that Independence offers are also unique and will be best realised by the realisation of Gandhiji's dreams. And he says that Mr. Prabhu has skillfully selected the most telling and significant passages from Gandhiji's writings and brought them together here. Twenty-eight passages are collected in the book from which we cull below the most important. The first is that India is essentially a *karmabhumi*, (land of duty) in contradistinction to a *bhogabhumi* (land of enjoyment). And if India makes violence her creed, the Mahatma would not care to live in it. The aim of Swaraj is to civilise every citizen and to purify and stabilise our civilisation. In the Swaraj based on *ahimsa*, people need not know their rights, but should know their duties. The best way of helping the starving millions is by spreading the message of the spinning wheel. The salvation of India is impossible without the salvation of the villages. Every village should become a model republic. *Brahmacharya* should be deliberately followed. The poverty of the land is due to the ruinous departure from real *Swadeshi* in the economic and industrial life. Spinning is a duty and sacrament and will solve the problem of economic distress in the simplest manner. Hindu-Muslim unity means Swaraj of the real kind. Woman can run the race of life and should be the complement of man, but should not imitate or mimic him. Untouchability is a sin against God and man and the duty of eradicating it far surpasses Swaraj in its urgency. Free and compulsory education will be a healthy and moral basis of relationship between the city and the village. Both Hindus and Musalmans should try to speak the language as understood by the vast mass of the people in the north.

Gandhiji's code for students embodied in Chapter XVIII is to be studied carefully in all schools and taught to pupils. Minorities, Princes, *kisans*, Socialism and Communalism, all these as reflected upon by the Mahatma, have been brought into the scope of the book.

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INDIAN HISTORY SURVEYED—A SURVEY OF INDIAN HISTORY, BY SARDAR K. M. PANIKKAR. THE NATIONAL INFORMATION AND PUBLICATIONS LTD., BOMBAY. RS. 7-8-0.

Sirdar K. M. Panikkar, Prime Minister of Bikaner, is a well known figure in the political and academic world of India and has several penetrating and suggestive historical and political publications to his credit. This brilliant survey of the evolution of India's history in the last five thousand years outlines the sociological and spiritual forces which have kept Indian civilisation alive so long. It first enunciates that the unity of India is a conscious achievement of Hinduism after the great Aryo-Dravidian synthesis had taken place. It denies the emphasis that earlier writers have placed on the civilising mission of the Aryans who introduced the ideas of racialism and colour. The claim of Brahman superiority in caste is held to be the outcome of a large scale rewriting of books, and the use of systems of education for the purpose. The procedural features of the Buddhist Sangha, following closely the procedure of the tribal oligarchies, are rightly stressed, as fitting in with the fermenting spirit of the times.

The Chanakyan administrative system in its three main fields of revenue organisation, bureaucracy, and police, endured without much change through the ages, both of Muslim and British rule. Life and administration under the Mauryas and succeeding imperial dynasties are depicted in synthesised pictures, which bring to prominence the integration of national life under the Guptas.

South and Greater Indias receive adequate treatment. By the tenth century A. D. Hinduism had asserted its universal supremacy, reorganised its popular doctrines, and provided itself with a higher philosophy, having absorbed the religion of the Buddha, and its organisational equipment as well.

The effect of Islam's contact with India is traced in its cultural fruits; and while the unifying influence of Sanskrit continued to be felt, the growth of vernacular literature

evidenced the resilience of the Hindu mind under the influence of Islam. The attempts at the building up of a national monarchy by the Muslim Rulers like Akbar, and the entry of European sea-power, when the national states of the Mughal and the Marathas began to break up, produced social flaccidity and economic drain. The Indian rising of 1857 was the heroic effort of a dispossessed people to reassert their national dignity, though stained by cruelty. The recovery of India has produced a national awakening that has stirred many Muslim leaders; and the new freedom that has been realised should enable the Indian people to carry the true national spirit to yet greater summits of achievement. From the beginning to end the treatment is invigorating and inspiring.

EARTH RUTH TRUTH, BY VISWANATHAN. KITTAPPA PUBLISHING HOUSE, NORTH ARCOT. 60 PAGES. PRICE Re. 1.

This is a collection of poems by Mr. Viswanathan. In a preface, the poet says: "These verses are the fruits of my fitful attempts at self-discovery".

Mr. K. S. Ramaswamy Sastri, who contributes a Foreword, traces the course of the poet's development. The title of the volume suggests that we must rise from earth to ruth and from ruth to truth. There are some charming poems and some beautiful lines. Many old Indian concepts are here restated in English metre.

Being the meeting place of the culture of the east and west, the poet reveals a truly cosmopolitan spirit. "I find in his poetry", says Mr. Ramaswamy Sastri, "the predominantly Indian notes of spirituality, *santi* and *ahimsa*, and also the dominant notes of modern Western poetry - viz. a love of beauty, a glorification of the world which is our home, a flaming passion of sympathy and service, a love of the motherland and an optimistic buoyancy of the spirit".

The volume is neatly printed and well produced.

SIVAJI, BY C. A. KINCAID, C. V. O., I. C. S. (RETD.) TRANSLATED INTO TAMIL BY RAO SAHIB S. K. DEVASIKAMANI, B. A., L. T., RETIRED HEADMASTER OF BISHOP HEBER HIGH SCHOOL, TRICHINOPOLY. MACMILLAN & CO., LTD. PAGES 136. PRICE ANNAS 14.

Mr. Kincaid's excellent popular account of Sivaji is well known. Here we have a translation of that book into Tamil. It need hardly be said that Mr. Devasikamani has done his translation competently and well. The style is generally lucid and easy, though there are occasionally some involved constructions on account of the influence of English syntax. Every chapter has a list of questions attached to it, and the value of the book is enhanced by illustrations and maps. The book deserves to be widely used in our schools as an easy, popular, and attractive account of one of the most eminent of our national heroes.

FIRST LESSONS IN PHYSICS BY C. S. SRINIVASA RAO, B.A., B.T., ASSISTANT MASTER, GOVERNMENT CENTRAL HIGH SCHOOL, BANGALORE CITY. Copies can be had of K. NANJUNDARAMA SETTY & SONS, BOOKSELLERS, SREEKANTESWARA BOOK DEPOT, AVENUE ROAD, BANGALORE CITY. PAGES 204. PRICE: RS. 1-12-0.

This book is based on a Kannada text-book of science by the author, prepared for use in the High Schools of Mysore. The Kannada text-book was approved by the Department of Education in the State some years ago. The present volume has been brought out to meet the needs of students, taking up English as the medium of instruction in High Schools. There are sections on the properties of matter, statics, heat, light, sound, magnetism, and electricity. The book is on the whole attractively written and gives hints to the teacher for presenting

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science to the students in an interesting and intelligible way. There are a number of illustrations, and questions are given at the end of every section. One feature of the book is the use of simple experiments with simple equipment, which, as the author points out, will help newly started High Schools with inadequate laboratories. We commend the book to the attention of all teachers of science, who teach through English.

THE CHITTOOR SCHOLAR.—A QUARTERLY. EDITED AND PUBLISHED BY SRI A. S. VENKATARAMAN, B.A., L.T., HEADMASTER, BOARD HIGH SCHOOL, CHITTOOR.

This is a bright little miscellany in three languages—Telugu, Tamil and English. Both students and teachers have contributed to it. This cooperative effort by teachers and pupils deserves warm commendation, and we wish the quarterly a bright future.

VIKRAMORVASIYAM. BY KALIDASA. EDITED WITH ENGLISH TRANSLATION, INTRODUCTION AND NOTES BY KAVYATIRTHA R. N. GAIDHANI, M.A., DIP. C., CHANCELLOR'S GOLD MEDALIST, SRI PARASURAMBHAU COLLEGE, POONA: WITH A FOREWORD BY DR. R. N. DANDEKAR, M.A., PH. D. THE ROYAL BOOK-STALL, BUDHWAR PETH, POONA 2. PAGES 396. PRICE: RS. 4.8.

Dr. R. N. Dandekar, commending this edition, by one of his gifted students, of the famous play of Kalidasa, declares that among the several editions of the play which he has seen, Professor Gaidhani's comes nearest to his own idea of how a Sanskrit play ought to be edited. Coming from a scholar of Dr. Dandekar's standing, this is high praise indeed. Prof. Gaidhani's work fully justifies this commendation.

With most of the problems, textual, exegetical, and critical, confronting the student of the play, Prof. Gaidhani has dealt adequately and soberly. On the date of the poet, he has summed up the evidence as it is available today, and suggests that it supports the traditional view that he flourished in the first century B. C. rather than in the Gupta period, as suggested by several wes-

tern scholars. Most of the earlier editions of the play, such as that of Mr. Kale, etc., have been studied by the present editor, and used wherever necessary.

We have only two comments to make on the edition. We feel that, while the present edition seeks to appreciate the play according to the canons and methods of western criticism, no attempt has been made to look at it from the point of view of distinctively Indian aesthetics and dramaturgy. The technical structure of the Sanskrit drama should be explained and the *rasa* doctrine both expounded in theory and applied to the play. We also note that the bias against the commentator, Ranganatha, inherited from earlier editors, continues.

On the whole, we have an excellent edition of Kalidasa's immortal play, and students of the drama cannot afford to ignore it.

A FIRST SOCIAL AND DRAMATIC HISTORY. BY E. H. CARTER, M.A., AND G. H. HOLROYD, M.A. WITH ADDITIONAL PLAYS AND DIALOGUES BY H. E. PRIESTLY, M.A., PH. D., AND A. H. BAXTER, M.A., BOOKS III AND IV. EACH 112 PAGES. PRICE: 3 sh. 6d. E. J. ARNOLD & SON, LEEDS.

The two earlier books of this series have been reviewed by us in December 1946. (Vol. LII, pages 359-60). The plan of the earlier books, which dealt with the period up to the death of Elizabeth, is followed here also, and the story is taken up to the founding of the U. N. O. The objective of the writers is to present the social history of Britain in a way at once easily understandable and strikingly impressive. With this end in view, plays and dialogues showing social conditions, and interesting extracts from the source books of English history are given. Beautifully produced plates add to the value of the work.

In a work presenting English social history in this way, much has necessarily to be omitted. We confess however to disappointment in seeing that so little has been brought out about the effects on British society of the imperial expansion of England. The loss of the American colonies is barely men-

tioned. The two great wars are completely ignored. One small error of fact should be rectified. The population of India is not yet, and for many more decades is not likely to reach, 500 millions. But what has been presented has been capably done, and like *Oliver Twist*, whose experience in the work-

house has been dramatised in Book III, one asks for more.

We commend these volumes to the attention of all teachers of history, as much for their survey of British social progress as for their refreshing and creative outlook on the subject.

NEWS AND NOTES

THE XXXVIII MADRAS PROVINCIAL EDUCATIONAL CONFERENCE.

The 38th Madras Provincial Educational Conference will be held at Trichinopoly on the 13th, 14th and 15th May, 1948. Sri R. Suryanarayana Rao, M.L.C. has kindly agreed to preside over the Conference. An Educational Exhibition is also being organised.

PROMOTION OF INTERNATIONAL UNDERSTANDING.

The creation in Britain of a Central Bureau for Educational Visits and Exchanges has been announced by the Minister of Education, Mr. George Tomlinson. The establishment of this national agency for promoting cultural exchanges and international understanding is one of the first tasks being undertaken by the Educational Co-operating Body for the UNESCO in Britain.

A committee, under the chairmanship of Sir Ronald Gould, General Secretary of the National Union of Teachers, will organise the scheme. It will be financed by the Ministry of Education in conjunction with the various bodies making use of its services.

The Bureau will not start functioning until it has made a preliminary survey of the activities of the many agencies in Britain and abroad already engaged in work of this nature. It will co-operate actively with them and supplement them by undertaking the responsibility for arranging visits to British by teachers and students from abroad and for exchange trips to other countries from Britain.

LIV—3—4

INTERNATIONAL SUMMER SCHOOLS AT BRITISH UNIVERSITIES.

Seven of Britain's universities and university colleges are holding summer schools this year for British and overseas students.

The courses, all of them to last six weeks, will be given at widely separated centres, ranging from St. Andrews University in Scotland to Southampton University College on the South Coast, and will offer an equally wide range of studies. They are intended primarily for graduate students and for teachers, although in a certain number of cases undergraduates, in their Junior or Senior years, with special interests or academic training, will be able to attend.

All the courses, will be residential, and arrangements will be made for the students to live either in colleges, as at Oxford, or in university hostels, as at London. All the schools will be kept fairly small, and the numbers restricted, so that, while they may still be representative international gatherings, they will not be too large to be conducted in seminars, with plenty of opportunities for discussion.

TAMIL ASSOCIATION IN LONDON

FORUM FOR CULTURAL ACTIVITIES

By Victor Gordon

Formed only a few weeks ago, the Tamil Association in London has attracted considerable attention. Its membership has been growing steadily and has passed the 150 mark, covering practically all Tamil-speaking students and others in London, including students from Ceylon.

The Association—which is, in fact, a revival of a similar body which ceased to function at the outbreak of World War II—has been formed with a view to providing a meeting place for Tamilian students in London and others interested in the language.

Mr. S. Chellaswamy, President of the Association and its chief sponsor, said in an interview: "We want to make others in this country realise the greatness of and to take an interest in, such a classical language as Tamil. The members would, over and above meeting to celebrate Tamil festivals, be discussing matters of common interest and keeping in touch with current Tamil literature."

TRANSLATION WORK.

Eventually, Mr. Chellaswamy disclosed, the Association may undertake the work of

translating books on law and medicine into Tamil. Members may also assist, from time to time in broadcasts—such as plays—for the Eastern countries by the Tamil Section of the B.B.C.

It is proposed to invite eminent Tamil scholars in Britain to give talks at the monthly meetings of the Association. The first speaker will be Bishop O'Neal of Cambridge University.

Mr. A. Alagappan is the secretary of the Association which hopes to open branches in other centres in the U.K. at a later date, to cater for the Tamil-speaking people in those parts who have already evinced a keen interest in the promotion of the London Association.

EDITORIAL NOTES

WE have great pride and pleasure in congratulating Sri M. S. Sabhesan on the celebration of his *shashthabapoorthi*. The occasion was marked appropriately by the publication of a brochure entitled "Whither Education?" and containing numerous and representative tributes to and appreciations of the worthy teacher and, what is more important, a collection from his addresses and writings which constitutes a general and critical survey of the various problems that have been confronting us in the field of Education and Educational Administration. We are glad to note that Professor Sabhesan, while being the doughty champion of the teacher, has always been an apostle of the efficiency and fruitfulness of educational effort. He is not the man to "suffer fools gladly", and though suave and gentle, he could hit hard in debate and force down arguments to effective conclusions. He has always regarded education as a real investment for the future life of the nation and has been always constructive in his criticisms of Government measures and schemes. He has been most useful in planning the Madras Reconstruction Committee's recommendations regarding post-war education.

To the South Indian Teacher's Union of which he is a good guide and foster-parent, he has been constantly giving his best and his advice has been that the Union should never forget its duty to stand for the advancement of education, while attending to the interests of the teachers. His active mind has probed into even the remotest fields of educational activity. He is a staunch champion of the value of private agency in education, and he would regard aided institutions as national institutions in which the Government was deeply and directly interested. Above all, as has been well remarked; the institutions - the Madras Teachers' Guild Co-operative Society, the South India Teachers' Union Protection Fund and the Profession Trust Fund - of which he is one of the founder-members

are progressing satisfactorily, and this must gladden his heart, for they are really helping the teachers. The voice of the South India Teachers' Union which now commands the attention of the Government is the one he has created. The teaching profession on his sixty first birthday pays its homage to him and prays that he may be enabled to guide it for many many years to come.

Recently, it was announced that the Government of Madras, had decided to take over the publication of text-books for schools and colleges. We trust that the press report is premature and that no decisions would be taken without full consideration of the complicated issues involved in a measure of this kind. What is attempted with the best of intentions may turn out to be an instrument of oppression, suppressing all freedom of thought. In many countries, the greatest importance is attached to the right of heads of educational institutions to choose their own text-books from among a large number approved by the Department of Education or conforming to its stipulations. We do not know how the Government propose to work out this scheme of publishing State text-books, but it may very easily lead to one or two fundamental difficulties. In the first place, will there be a dead uniformity in all text-books throughout the Province? If not, how does the Government propose to encourage talent and initiative to come forward to write text-books? The people stand to lose greatly if the writing of text-books is monopolised by a few persons, selected by the Government. Then again, text-books may easily be used for purposes of propaganda by the party in power. And if text books are to change with every change in the Ministry, the position would become intolerable. The whole question, we repeat, requires careful consideration before irrevocable decisions are taken.

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The sales of these books are still on the increase, because teachers who have adopted these textbooks would continue their use and not change them till more suitable books are available. No doubt, their judgment in this matter is sound.

But what shall we say of those teachers who, quite thoughtlessly, change their textbooks without any solid reason?

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for Madras Presidency:

The Christian Literature Society for India, Park Town, Madras.

At the meeting of the Central Advisory Board of Education, which Religious met in January last, Maulana Education. Abul Kalam Azad drew attention to the necessity of religious education. "In India", he pointed out, "we cannot have an intellectual mould without religion". He cited the examples of Russia and England. Russia had to give up, he said, its anti-religious ideology during the last war. And the British Education Act of 1944 made ample provision for religious education.

This is not to deny that the question of religious education in India is beset with serious difficulties. They have however to be approached with a determination to solve them and not to be deterred by them. Sri Maganbhai Desai, in a recent article in the *Bombay Chronicle*, deals with some of the evil consequences of the purely secular system of education now in vogue. He quotes the late Mr. Mayhew: "That the identification of a necessarily neutral government with a system of education has robbed that system of religious warmth, colour, and significance and that the want of this has made the education unreal and unconvincing among peoples whose life for good or bad is fundamentally religious, has been already emphasised". To similar effect is the pronouncement of the report on Christian Higher Education in India, headed by Mr. A. D. Lindsay: "The net result of the developments of the last hundred years has been the erection on the ancient foundation of caste of an urban bourgeois class, consisting of government servants, lawyers, doctors, politicians, merchants, industrialists, financiers, but no clerics, unless one includes the prophets of nationalism".

As Sri Desai points out, we have on the one hand an urban bourgeois class, swearing by western rationalism. On the other, we have the masses of the people, pursuing traditional ways of life and sunk in poverty and ignorance. Between the two there

lies a vast gulf of thought and manners. The disastrous separation of one's personality into secular and religious segments, which the educated classes accepted, has given rise to the politics of communal hatred. Sri Desai wonders whether this is not responsible to a large extent for the assassination of Mahatmaji.

To revitalise the people and stir them to creative action, there is no force so potent as religion. Mr. Mayhew pointed out: "Indian personality and life as a whole will not intimately be affected by any education which is not animated by religion. The forces which oppose progress can be restrained or diverted only by a religion more vital than those on which they depend for sanction". Our reformers, educational and other can ignore this basic fact only at their peril and at considerable loss to the nation".

It will be remembered that the Government of Madras, in their Special Grants G. O. No. 975, Education, for dated the 10th of May Revised Scales 1947, agreed to the payment of a special grant to the managements of schools, who are unable to adopt the revised scales from the first of January of last year. The object of this grant was to see that teachers in these schools also benefitted from the revised scales brought into effect elsewhere. It is now learnt that the Government find it difficult to make these grants, and have decided to give up the scheme. There are undoubtedly practical difficulties in the way, but where there is a will, there is a way to solve them. We are sure that the teachers, organisations in the Province will be willing to work out, in co-operation with the Government, a practical scheme for such grants. We would request the Government to consult the profession on the difficulties involved before deciding to cancel the entire scheme and thus causing hardship to a number of deserving teachers, whose only fault is sheer misfortune.

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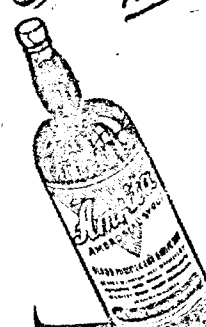
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